

[The idea of a definite *assumption of responsibility* for evangelizing others is taking shape in many minds. Witness the following letter.—EDS.]

WEST NEWBURY, MASS.

DR. A. T. PIERSON.—In your masterly book, "Evangelistic Work," page 49, is a clear statement of a magnificent possibility for the evangelization of the world. It seems practical and practicable. Why not make some attempt to carry the plan into execution? Even if not fully realized, might we not expect to accomplish more by such a method than by any other, or all others combined? Would it not command the blessing of God in the largest degree? Wisely conducted, in the right hands, startling results would be attained in a few years.

"Who knoweth whether thou art come to the kingdom for such a time as this?" As co-editor of the *MISSIONARY REVIEW OF THE WORLD*, as well as in other ways, you have a good opportunity for bringing the plan before the public. The "student volunteers" might enlist in such a movement, and greatly aid it by their consecrated enthusiasm. Some simple organization will be required. Little machinery is necessary.

I inclose a form of pledge, which will convey some idea of what is intended. Make such use of it as you see fit. I commend it to your prayerful attention as it stands.

I hope for some encouragement that something will be done toward carrying so good and promising a plan into speedy execution. I shall await your answer with much anxiety, and earnest prayer that you may be divinely guided in a matter of such vast importance.

Yours in Christ,

F. H. BOYNTON.

PLEDGE

Believing in Christ as our only hope, and in the urgent need of many Christian workers, engaged in personal effort, in humble reliance on Divine grace, I hereby pledge myself:

To make an honest effort to lead to Christ at least one person every year.

To earnestly endeavor to induce other Christians to subscribe to this pledge, one every month, as long as practicable.

GENERAL INTELLIGENCE.

Africa.—The East African Policy. A series of resolutions, by Dr. Winthorst, in the German Reichstag, relating to the Government's East African policy, will find support among the Government group, with some qualifications. The first article expresses the conviction of the Reichstag that it is necessary to combat the slave trade without mercy, to win over Africa to Christian civilization. The second resolution pledges that the Reichstag will pay attention to and examine the measures of the combined Powers, approving all legitimate means taken for this Christian crusade. Dr. Winthorst defends the German East African Company against the charge of causing a native revolt by oppression, and declares that it is indispensable

that an armed expedition assist in the blockade. He invokes all the European people to unite in a crusade not against the natives, but against the Moslem slave-trade, the sole source of the evils every.—*African News.*

Dr. Martin's Labors in Peking.—The Tung Wen Kwan, or College of United Learning, the college founded by the Chinese Government at Peking for the instruction of distinguished native scholars in the Western Sciences, though as a government institution not open to systematic instruction, in Christian truth must still be regarded as in a very high sense a missionary institution. Its president, Dr. W. A. P. Martin, is known throughout the Chinese Empire by his work on 'The Evidence of Christianity,' a work whose influence in Japan also, the appendix of Joseph Cook's 'Orient,' furnishes some interesting proofs of. This book has led many of the Chinese to couple Dr. Martin's name with that of Matteo Ricci, when they speak of the most powerful foes of their religion. When a missionary of the Presbyterian Board at Ningpo, in addition to the preparation of this treatise, Dr. Martin contributed largely to the translation of the Bible, wrote or translated a number of smaller books, and did good service in the important matter of determining a suitable alphabet for the Ningpo colloquial dialect, which was first reduced to writing by the missionaries.

"Going to the north of China with Mr. Ward in 1859 to act as an interpreter in the conclusion of a treaty between China and the United States, a felicitous quotation from Confucius at a critical moment won him the friendly regard of Prince Kung. When Peking was opened to foreigners he became the founder of the Presbyterian mission there.

"In connection with his missionary duties, as a means of obtaining the regard of the educated classes and a favorable hearing of the claims of Christianity, he conducted, at the request of Sir Robert Hart, Inspector-General of Maritime Customs, and Prince Kung, a school for interpreters, which has been gradually developed into the present college, where Dr. Martin himself instructs in International Law, Dr. Dudgeon in Anatomy and Physiology, and a Chinese, who has translated a number of works of Prof. Loomis, in Mathematics, while there are special chairs occupied by Europeans for instruction in Chemistry, Astronomy, French, Russian, and English. A great part of the labor of the Faculty has been the preparation of works that would acquaint the Chinese with the history and science of foreign peoples. Among these the contributions of Dr. Martin include a translation of Wheaton's 'International Law,' executed at the suggestion of Anson Burlingame, Woolsey's 'International Law,' De Marten's 'Guide Diplomatique,' and Bluntschli's 'Droit International Codifié,' and a treatise explaining in popular form the principal applications of chemistry and physics.

"It is an interesting fact that Dr. Martin in 1860, while in the United States, learned how to