

An English missionary in Persia wrote during the famine in 1871 :

"It is impossible to live in Persia at this time and labor for the temporal and spiritual good of the people without feeling the strongest hopes that God in His mercy is preparing this land for the light of His Gospel, and that the famine is an instrument in His hand for this end. Nor is it the only instrument at work, nor the only cause for entertaining such hopes. The Persians are a remarkably thinking people. They never at any time submitted their necks unquestioningly to the galling yoke of Mohammedan bondage. The tenets of the ancient Magians, and the legends of the ancient Persians, have never lost their hold on the mass of the people."

The Persian Emperor, the Shah, is now in England on a visit of inquiry. He has announced his intention to introduce reforms into his Kingdom, and to bring his people within the circle of modern civilization. This Shah is the first Sovereign of Persia who ever left the country except to carry on war.

INFLUENCE OF MISSIONS.

We have already referred to the handsome testimonial of \$25,000 made to Dr. Moffat by friends in Great Britain. On the occasion of making the present, Samuel Morley, M. P., made the following statement which should be read and remembered :

"By far the most striking fruit of mission work in South Africa is witnessed among the Bechuana tribes across the Orange River. When Mr. Hamilton and Mr. Moffat crossed the river in 1820, those tribes were almost unknown. They proved to be a most interesting people, with strange customs and a rich language. But they were barbarous in the extreme, with indescribable vices, and formed a state of society amongst which only a benevolent heart could live in comfort. Mutual jealousies and individual ambition kept up incessant wars, which were carried on with heartless cruelties, and produced appalling misery. But the two colleagues set their faces steadily together to recover and reform these suffering and degraded masses of humanity. In 1824 they commenced their settled station at the Kuruman, and as the experienced eye beheld in its noble fountain and stream sure guarantees of that material prosperity which should ever cover the land with beauty, and satisfy the wants of man and beast, so the compassionate heart saw in the fountain of the Saviour's love open-

ed up for the first time, that stream of living water which should cure all sorrow in removing all sin, and should brighten the darkness of mortal life by visions of a perfect immortality. With patient toil, sentence by sentence, and word by word, they gathered and wrote the strange but beautiful language. Making themselves servants to all, they showed the people how to irrigate fields and gardens, to plant and to preserve trees; they visited them in their sickness, they taught them human duty, and told them of Divine love. And while the objects of their care thought them to be run-a-ways from their own nation, and in ignorant ingratitude tried to drive them away from the country, they adhered to their purpose, and spared neither strength, nor time, nor speech, if by any means these outcasts might at length be saved. So, amid the dry and blinding heat, the sparks flew from the anvil, the medicine chest was daily opened, the printing press produced primers and lessons, hymn books, and Gospels; in the daily schools were taught chiefs and people, old and young; the Sabbath grew into an institution; and the Gospel in all its elevating and sanctifying power was eloquently preached. It could not be preached in vain. The wise counsel which was equal to all emergencies; the strong arm which could repair a waggon wheel; the skillful hand which could set a broken bone or mend a gunlock; and the eloquent tongue which in mellifluous Sichuana told such wondrous tales about heaven and earth, and Divine love, and a strange resurrection from the dead, from the first exercised a potent influence over the people, and drew all eyes to the little band of white teachers who had settled at the Kuruman, and who did so much good."

After referring to the improvement in the habits, dress, and social condition of the natives as the result of missionary work, the narrative was summed up as follows :

"Notwithstanding all opposition, all ancient customs, the truth of Christ preached by the missionary brethren has made its way far into the interior of the country. War has greatly diminished between the tribes; English travellers and traders journey everywhere in safety; houses, wagons, clothing, and the arts are increasing among the people; seventy thousand pounds' worth of English goods are annually introduced among them; the ideas and the experience of these secluded races are being steadily enlarged, and honest trade and Christian teaching are giving liberty to serfs and subjects, and are breaking down the slavery of many generations. The demand for books has steadily increased on every side, and