

money; but leaves to the free will of God's people, especially encouraging no appeal to *ungodly* people.

7. It lays stress on *evangelization*, not conversion—teaching that the Church is to bear witness among all nations at once and leave all results to God.

Notwithstanding this high standard, this mission has 383 workers in the field, and the money and the men and women are still being freely offered.

The Soudan Pioneer Movement in Kansas, to which we have several times referred, has awakened much adverse criticism on the part of the Y. M. C. A. Central Committee and some pastors as well, who think THE REVIEW at fault in giving this movement any countenance. The editor would only say that in so doing he has not approved whatever is unwise or excessive in the movement, but only what, notwithstanding errors of judgment or excess of zeal, seems marked by the spirit of God. When lately we heard a plain and simple statement of the way the whole matter developed, it was somewhat thus:

1. A willingness to go *anywhere*, especially to the most destitute parts of the regions beyond.

2. A resolving the duty into the question of *individual obligation* to a lost world.

3. A conviction that the *presumption* is in favor of the darkest regions, and that there ought to be a plain call to justify *staying at home*.

4. An impulse toward *associated labor*; that all ought to go, one after another, to give mutual help.

5. A determination to *serve one's own generation* by the will of God, so that the world in our lifetime may hear the Gospel; and to choose one's calling supremely for service.

6. The command to go means going forth and not staying—aggressive evangelism for Christ.

7. Our privilege is to give all, not only interest or income, but capital as well. Ten dollars will go farther now

than a thousand ten years hence. Hence there ought to be a full surrender of self and substance.

Now, granting many errors and excesses needing correction and restraint, how can any spiritually-minded disciple look at seven such principles as these and not feel that they mark the Holy Ghost's leadership, and, in fact, imply a very *high spiritual level*? Are we to antagonize such a movement? Should we not rather sympathize with it, and seek to guide and control it with wise counsel and restraint. If God has given the spirit of power and of love, may we not also pray for a sound mind to be added? Some good and wise men have felt that the Y. M. C. A. was drifting toward a certain exclusiveness and in danger of becoming a sort of religious club, with athletic culture and good fellowship, but a lack of the evangelistic and missionary spirit. If there be any such tendency may not God permit this very movement to arouse missionary consecration and infuse a more heroic evangelism into one of the most wonderful and world-wide institutions of the age? The death of Warren J. Harris, Frank Gates and Mrs. Kingman, when they had only just reached the field, may be God's way of restraining all excess of zeal and deepening all real consecration.

Mormonism, if we are to trust President Woodruff's edict, has *officially renounced polygamy*. The ground of this action and proclamation is not any change of either principle or practice in the Church of Latter Day Saints, but the necessity of compliance with the law of the land. Those who are familiar with the inside of Mormonism have no confidence in this measure. They regard it as nominal, and, in fact, hypocritical—a mere Jesuitical pretense. Polygamy, though not an original and essential element of this system, has become inwoven with its whole texture, and cannot be separated from it