

Japanese, and you will see that a man no more requires to go to the extremities of the earth to be convinced of the claims which the heathen have upon us, and that in our own metropolis we are brought so near heathenism of the worst class that unless we take some steps, instead of converting the heathen the heathen will be converting us. For this is not merely an imaginary idea. I am almost afraid to say it, but I cannot help thinking that this great proximity of the East to ourselves has somehow or other infected the philosophy on which the young men feed in our great seminaries of learning, and that men of learning, from rubbing shoulders with men who altogether disbelieve in Christianity, have more toleration for that denial than they had in the olden times; and that systems which have existed for centuries in the extreme lands of heathenism are finding some sort of echo even among the literature and philosophy of this Christian country."

The statue of the late Lord Shaftesbury in Westminster Abbey, unveiled by Lady Burdett-Coutts, is in face and posture a striking likeness of the late earl, in peer's robes and of full length, and, after the date of his birth and death, bears the inscription, "Eudeared to his countrymen by a long life spent in the cause of the helpless and suffering. 'LOVE—SERVE.'" These last two words formed the motto on his crest, and never perhaps did mortal man more beautifully exemplify the sentiment of his coat of arms. In our recent stay of four months in England we saw innumerable proofs of the interweaving of Shaftesbury's life into the whole structure of British society. Identified in person with upward of sixty forms of benevolence and beneficence—institutions, organizations, societies, almshouses, orphanages, mission halls, ragged schools, lodging houses, industrial institutes, every conceivable form and method of reaching the poor—the wage-workers, the unfortunate and outcast classes, borrow his name as if it were a talismanic charm. Every costermonger wheels his barrow with the greater ease and hopefulness as he thinks of the coster-earl

and his barrow and donkey. And yet this man, who could spend his fortune and the fortune of his imperial faculties for home work of every kind, had a heart that beat for foreign missions with the quick pulse of a Henry Martyn or a Robert Moffat, a standing proof of the fact that all true mission work the world over is part of one grand whole.—A. T. P.

Rescued Slaves' Fund. THE KEITH-FALCONER MISSION, SOUTH ARABIA.

THE English gunboat *Osprey* recently captured three cargoes of slaves off the island of Perim, which guards the Aden entrance to the Red Sea. The engagement was severe; the captains of two of the slave-dhows were killed. Four of the slaves were killed and four wounded. When brought to the Admiralty Court at Aden they proved to be about 217 in number, chiefly Abyssinian boys and girls from 10 to 20 years of age, captured by the fierce Mohammedan Gallas, and run across to Mocha to be sold for the vilest sexual purposes to the Mohammedans. The British Resident at Aden offered the Keith-Falconer Mission the care of the freed captives. It accepted 62 of them, all they dared to undertake to care for. The Foreign Mission Committee in Scotland appeal for a special Rescued Slaves' Fund of at least £1,500, not only for the support and Bible education of these Abyssinian youths, but for the other captives who, at such a center of the operations for suppressing the slave-trade at Aden, will likely be pressed on the Keith-Falconer Mission.

Says the Committee: "This blessed Christ-like work is not new. It was begun by Dr. John Wilson more than half a century ago. Of the two fugitive Abyssinians whom he fed at his own table and educated in the college which now bears his name, one, Maricha Warka, is the Prime Minister of King Johannes, who in 1884 sent him as envoy to Queen Victoria. The son of the other is now receiving a Christian education in England at the hands of the British Government. Since we induced the Egyptian Khedive to make over his frontier Soudan districts to King Johannes, and since the Italians have come into conflict with him at Massowah, it is more than ever important, for the future of pure Christianity in Eastern Africa, that Abyssinia should enjoy the services of many of her own sons, who will do for her what the brothers Maricha and Gabru Warka did. 'I trust,' wrote Dr. Wilson, 'they are not the only Christians connected with the Eastern churches exterior to India who will be put under our care.' Lord Napier of Magdala sent him four more, rescued from slavery, and now God Himself, in His loving providence, has given us the privilege of training others."—J. M. S.