

destiny of its 49,000,000 of people! As yet these races are simply pagans. They are far more easily won than Mohammedans or Brahmans. Rev. E. F. Merrin, of the American Baptist Missionary Union, illustrated this difference by the fact that while in Burmah the missions of the American Baptist Church have won but about 1,200 Buddhists, they have gained among the Karen pagans no less than 24,000. Or, to use another illustration of his, while only about 200 Mohammedan converts are claimed by all missionary societies, whole populations of pagans in the Pacific Islands have been won to the truth in a short period. The motive for missionary effort found in these contrasts appear still stronger when we consider that Mohammedanism from the North is fast progressing toward Central Africa; that a great Propaganda in Cairo, with ten thousand students, is constantly sending forth its armies of Islamic heralds to meet us and contest this grand mission field, with its 49,000,000 of idolaters.

There is still another which adds great interest to the case. There are those in the Christian Church who seem scarcely able to appreciate the great spiritual necessities of the heathen world, so vague and indistinct is their faith, but who do realize and feel humanitarian considerations. On this ground alone there is all the motive that any man could ask for the spread of the Gospel through Central Africa. The paganism of the country is cruel in the extreme. Largely it is a system of witchcraft. When a man dies, the question is not, "What was his disease?" but "Who bewitched him?" Such a question never fails of an answer. Some one, man, woman or child, is invariably accused and is certain to be destroyed. Such a superstition, so dark and cruel and so wide-spread, resting like a nightmare on all society, who can measure its horror! Were such customs known to exist in any portion of our own land, who could remain silent or idle even for a day? Municipal governments and State governments, as well as organized relief societies, would hasten to the rescue, and contributions of funds would be poured forth without stint. And yet the Congo is but twenty days' sail from New York. And, after all, the only relief society which can permanently remedy such atrocities is that which bears the Gospel.

* The present overland route is 235 miles.

SOME CHANGES A GENUINE REVIVAL WOULD IMPLY.

BY KNOXONIAN.

Nothing is more common than to hear good earnest Christian men say: "We need a revival." Ministers often preach on revivals, and nearly every earnest man who prays says somewhere in his prayer: "Oh, Lord, revive Thy work." Even those good conservative people who do not favour special or continuous services are all in favour of a revival of the right kind. Assuming that by revival is meant increased spiritual life, every good man is in favour of revival. There may be, in fact there are, great differences of opinion as to the best methods of promoting a revival; but as to the necessity and desirability of having increased spiritual life and power in our congregations, all earnest Christians are agreed.

And yet there is room to doubt whether many of those who speak most about revivals have ever seriously stopped to consider all that a genuine revival would imply. It is very easy to speak glibly enough about revivals, yet a real revival implies a great deal more than attending meetings every evening, singing hymns, listening to stirring addresses, and taking part in inquiry meetings. These exercises usually accompany a revival, and do much to promote it, but engaging in such exercises is but a small part of a revival.

To begin with the individual a revival implies that each man under its influence should make an immediate war on his own besetting sins. His first duty is to find out what these sins are, and then begin to crucify them. If he is not willing to do this he is not ready for revival work. In fact, he does not want a real revival. He may be eager enough to attend continuous services, and may like to go with the crowd and enjoy the excitement, but if he is not willing and anxious to confess and forsake his own besetting sins he is not in favour of revival in the Scripture sense of the word.

Nor is it enough that he should be willing to abandon outward and gross sin. If anxious for revival he will be anxious to crucify such heart sins as envy, anger, pride, selfishness, jealousy, bitterness, and all that class of sins that rankle and fester in many souls. Anything more absurd or more audaciously wicked than a man professing to be in favour of a revival or to carry on revival work when his own soul is bursting with conceit, or