

In New Guinea, openings that seemed shut by the hand of violence are again presented to the enterprising pioneer. China has her telegraph lines, and is projecting railways. The change implied in this statement is vast and wonderful, and the missionaries of the cross have done much to bring it about. Japan is becoming civilized by leaps and bounds; we cannot add that Christianity is making equal progress; but missions are meeting with marked success. The disciple of Christ is confronted in Japan, as in India, with the infidelity and scepticism of European and American materialists and pseudo-philosophers. There are now in India 690 missionaries, connected with 34 societies, seventeen of these missionaries were born in Canada. The native Churches of India have doubled in membership in nine years, and the process of growth is going on with gratifying speed. The Church of England—(or rather, two great societies connected with that body)—has sent more missionaries to India than any other Church has. Native Christians now number in all about 341,000, and communicants about 103,000.

We speak of the "Home" field and the "Foreign" field and sometimes attempt to balance their claims upon our liberality and self-sacrifice. But, in truth, the whole earth is the Lord's, and it becomes us to remember that there is no nobler work than winning field after field for Him. How much has the Presbyterian Church in Canada added to the visible Kingdom of our Lord? How much of the earth's surface have we helped to bring under his beneficent sway? We have our hundreds of pastors, our scores of Home missionaries, our twelve Foreign missionaries, but what are these when the field is so vast? But let us not be discouraged, we have very many fellow-labourers in the field. We have a Leader who never led his forces to defeat or disaster.—If we have only twelve missionaries in far-off heathen lands, outside the Dominion, that is just the number of Christ's apostles who undertook the subjugation of a hostile world. Already we have added island after island of the New Hebrides to the lands subject to the Gospel. Formosa, in some of its most forbidding regions, has heard the story of the cross from the lips of our missionaries. The Coolies of Trinidad have in considerable numbers become obedient to the faith; and we have made a fair beginning in Northern India. Let us thank God and take courage; let us press on to greater victories. It is needless to say that there is no antagonism between Foreign Missions and Home Missions. As we become strong at home we are prepared for doing more and still more abroad. And the more we consecrate ourselves to the service of Christ in heathen lands the stronger will be our faith and hope

for work at home. The Lord's work is one work. Helping one scheme of the Church we help all. Contribute to Colleges, Home Missions, Foreign Missions, French Evangelization, and aged Infirm Ministers Fund, Widows' and Orphans' Fund—contribute to one or to all, and you are doing the Lord's work. We cannot neglect any without some injury to all; and we cannot help any without some help to all. By a faithful and diligent use of the means placed at our disposal, and not otherwise, may we expect to realize in our individual and collective experiences the fulfilment of the Masters' gracious promise.—*"Lo I am with you alway, even to the end of the world."*

The Revised New Testament.

SECOND ARTICLE.

THE NEED of a revision of the authorised version of the New Testament has been long felt. As far back as the middle of the last century, John Wesley undertook and executed such a revision. It is of interest to note that this great Oxford scholar (for such he confessedly was) foreshadowed in his translation many of the changes which occur in the volume before us. Before Wesley's day, and since, the writings of Henry, Scott, Doddridge, Adam Clarke, and other scarcely less distinguished commentators alike testify to the necessity of revision. This is notably the case in the more modern critical commentaries of Ellicot and Lightfoot. The treatment of the original text by all these authors conclusively shows, that admirable as is the translation or revision of 1611, many portions of it require expunction or other change. Alford, the late Dean of Canterbury, and one of the most competent biblical scholars of our time, in his elaborate critical work on the Greek New Testament, made increasingly clear the demand for revision. He subsequently supplied an important contribution to this department of biblical learning, by the publication of his "Authorised Version Revised." In certain portions of this work the author was assisted by four other clergymen; but the revision may be regarded as practically his own. It will be recognized by posterity as a monument of the Dean's scholarship and skill.

Thirteen years ago, the foremost biblical scholar of our time, Tischendorf, published an edition of our Authorised New Testament. Into this work he incorporated, by means of marginal notes, the variations existing between this version and the three oldest manuscript copies of the Christian Scriptures in the original Greek. This proved a valuable