

there hope that some day the spell may be broken? It is impossible to foretell. The future of Russia and of the Russian Church is one of those fascinating yet elusive enigmas that invite thoughtful inquiry only to mock and evade the inquirer. There are hints and indications that may mean much, or they may mean little. Russia seems slowly to be yielding to the powerful influences of Western civilization. Schools and universities are being gradually improved. The widespread ignorance of both clergy and laity is being dispelled. A new ecclesiastical literature is springing up. Within the last twenty years a well-supported missionary society has accomplished wonders for an Eastern church; and, above all else, the Russian Church, though bound by tradition, is not, like the Roman Church, bound by an infallible decree. There is no Russian vicar of Christ. The study of the Scriptures in the vernacular, though sadly enough neglected, has never been forbidden; and though many corruptions both of doctrine and of practice were introduced from Constantinople at the time of the founding of the Church, and have been persistently maintained as of the essence of the faith, yet no Council of Trent, no Conclave of the Vatican, no infallible bull, has placed the Russian Church in a position from which it would be impossible to retreat.

“God be praised,” said a devout Russian churchman, “God be praised, it is still in our power to redeem the future!”

CAREY'S COVENANT.

A MISSIONARY MANUAL.

BY THE EDITOR-IN-CHIEF

It was October 7th, 1805, thirteen years, almost to a day, from the day when that first mission compact was signed at Kettering, that Carey, Marshman and Ward, at Serampore, drew up their famous spiritual “Covenant.” It covered twelve printed pages octavo, and was read publicly at every station at least once a year. The fact that this is the centenary year in Baptist missions makes the publication of this Covenant especially appropriate.

If any one would see what sort of men God chose to lead the van of His modern missionary host, let him study that “Form of Agreement” respecting the great principles upon which the brethren of the mission thought it their duty to act in the work of instructing the heathen. Dr. George Smith calls it a *preparatio evangelica*, and well adds that it “embodies the Divine principles of all Protestant scriptural missions, and is still a manual to be daily pondered by every missionary, and by every church and society which may send a missionary forth.”

We give its most important parts for personal reflection. It reads as follows: