

of Indian civilized humanity, and is now an active, operative, aggressive power in every branch of social and political life on that continent."

—There is hope for the enslaved even in Africa, for behold what God hath wrought within a period of only sixty years. In 1833 the British Government paid \$100,000,000 to liberate 1,000,000 bondmen; in 1844 in India 9,000,000 were set free; in 1846 the Bey of Tunis gave liberty to all who entered his territory; in 1848 the French Republic forbade the further entrance of slaves; in 1861 the Czar emancipated 20,000,000 serfs; in 1863 by the stroke of a pen 6,000,000 in the South became free men; and in 1889 Brazil wiped out the last vestige of slavery on the Western Continent.

—According to Dr. Josiah Strong we have not yet attained, and the Divine call is clear and imperative to press on: "Noble as has been the work of modern missions, it must be regarded chiefly as one of preparation. The languages of savage peoples have been reduced to writing, the Bible and a Christian literature have been translated into tongues spoken by hundreds of millions. A foothold has been secured, a fulcrum found, the Gospel lever put in place. . . . The world is about to enter on a new era, for which the nineteenth century has been the John the Baptist."

—In spite of disgusted Brutus to the contrary, "Rome" (that is, Christianity) has not "lost the breed of noble bloods." Listen to Mackay of Uganda, as he and his party took leave of the Church Missionary Society's committee on April 25th, 1876: "I want to remind the committee," he said, "that within six months they will probably hear that one of us is dead. Yes; is it at all likely that eight Englishmen should start for Central Africa and all be alive six months after? One of us, at least—it may be I, will surely fall before that. But what I want to say is this: When the news comes, do not be cast down, but send some one else immediately to

take the vacant place." In November one of the party died; two more were killed the following year; and in a very few years, of the eight who went out, Mackay, who lived until 1890, was the sole survivor. Yet there were plenty of volunteers for the posts of those who had fallen.

Then further, Dr. Mabie, of the Baptist Missionary Union, has recently stated that "notwithstanding the mortality among our missionaries on the Congo, yet three out of every four candidates for the field express preference for Africa." Surely the age of heroism has not gone, or if it has, the era of a better heroism has dawned.

—There be honors and honors. When William Carey learned that his missionary son had accepted a diplomatic appointment in the British service, he said regretfully, "He has shrivelled up into an ambassador." And Mr. Spurgeon may have had that remark in mind when he once affirmed that he didn't want any one who could be a missionary to drivel down into a king, nor one who was fit to be a missionary to die a millionaire.

—Not many years since the officers of one of our societies were surprised by a visit from a man who brought his check for \$1000 as his offering to missions. When the question arose whether this was not a large gift for him, he said, "It is! It is one quarter of what I own. I found that as I was prospered my money engrossed more and more of my thought. I am not going to be a slave to the money God may give me, and I am going to conquer the love of money by giving it away." Some such heroic course of treatment is required in desperate cases.

Another man of wealth tells how the scales have fallen from his eyes in these words: "I used to give as I felt inclined; now I intend to give of that which God blesses. I have bank stocks, railroad stocks, United States bonds, etc. These draw interest seven days in the week. But the first day of the