

that much would be done for our Church at home and abroad, even as to the standard of education, if our colleges could adjust themselves to meet this need. Other factors of incalculable consequence in this work are the Sabbath school and Christian Endeavor Society. If these mighty organizations, of unlimited possibilities, were united and concentrated in one prayerful effort to win the world for Christ, in one generation the Gospel would be published in every land—the nations would say, "Come let us go up to the mountain of the Lord—to the house of the God of Jacob and He will teach us of His ways and we will walk in his paths."

The ripening times, the closing century, the successes of missions, invite us to redoubled effort. Every consideration of duty and humanity, temporal and eternal, calls upon the church to awake and put on her strength. And again we say, the chief power and responsibility lie with the ministry, the key-note must be struck by them.

#### The Missionary Review of the World.

THE July number of this able and widely read Magazine is specially readable. The Editor-in-chief, Dr. Pierson, leads off in a vigorous pronouncement on the need of a new standard of giving, and says truly that the whole system of so-called benevolence needs reconstruction. When a comparison is drawn between the practice of giving to-day and the principle taught in the word of God it is manifest that the heresy is radical, that we are entirely in wrong lines and in serious danger, that "missions are to-day threatened with a collapse from the dry rot in the floor timbers of our financial system." Jesus said "It is more blessed to give than to receive." How many believe it! "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet and it tendeth to poverty." How many business firms are run on the principle that judicious scattering is an element in business success? "Whosoever will save his life will lose it, but whosoever will lose his life for My sake and the Gospel the same shall save it." Thus from every standpoint, commercial and spiritual, the way to wealth and blessedness and eternal life is impartative—giving away. We get that we may give and in giving we quench that selfishness so deeply rooted and eternally accursed—that root of bitterness that Jesus came to extract. Giving is the discipline by which we are expected to become like Him who gave all. Let such a life—sun-like, shedding light and joy in every hand—be compared with the ordinary grasping, self-seeking, self-centred life of the average man, and it is evident that the Gospel spirit has not prevailed. Wealth is hoarded until one wonders how men can endure the strain of caring for it—vast colossal fortunes, serenely indifferent to the appalling poverty and wretchedness of the millions who know not how to maintain life. Dr. Pierson makes reference to a recent article in a leading secular Magazine on "How to live on seven hundred pounds a year," in which provision is made for rent, food, clothing, education, travel, culture, theatres and other amusements, but not a penny for charity. Possibly pennies are given, but nothing more—whatever is given is simply in order to maintain respectability. The whole expenditure of the vast majority is upon self—without one penny of sympathy for the millions who have no bread, and the thousand millions who have never heard of Christ. We are not now speaking of those who devise generous things for the good of humanity, and they are noble and many, but is it not true that with the vast majority giving, Gospel giving, has not deeply entered into

their being,—it is a mere incident with them, the whole current of life is into the dead sea of self. Now that is idolatry, self-destructive, and ends in perdition. Christ's spirit is self-crucifixion, looking in the things of others, "As every man hath received the gift, even so minister the same as good stewards of the manifold grace of God." How rich would be the fulfilments of promise if the Church were possessed of the idea of stewardship! Until then we shall be barren and unfruitful. A revival of right-giving is the present need.

Special prominence is given in this number of the Missionary Review, to Formosa. There are good engravings of Dr. MacKay and A. Hoa, the Oxford College at Tamsui and the Church at Bangkok. To Canadians the story of North Formosa is happily familiar, and on that account less thrilling than it will be to many of the readers of the Review who have not seen Dr. MacKay nor known the details of his work.

Rev. Jas. Douglas continues his survey of the unoccupied fields of the world, giving a brief account of the geographical conditions of Mongolia, Manchuria, Ili Nepal and Bhotan, Afghanistan and Beloochistan, Siberia, Annam, Tonquin, Cochin China and Arabia. These vast territories cannot be said to be absolutely without the Gospel, for some solitary efforts have been put forth, as that of Gilmour in Mongolia, and the Ion Keith Falconer Mission in South Arabia, but practically they are without the Gospel. The utter degradation, resulting from ignorance, misrule and the religion of devils, make the heart sick. How long, O Lord, how long, until the churches awake and transmit the Gospel entrusted to them for the world's redemption!

The work amongst the Indians of North America is lightly touched by Rev. Egerton R. Young, dealing specially with the work of the Canadian Methodist Church. It is doubtful if ever in any mission more heroic zeal and courage were displayed than by the early missionaries in North America. Parkman's story of the Jesuits amongst the Hurons and Iroquois, seeking to administer the simple rites of baptism to the dying victims of disease or of violence can scarcely be surpassed as a portraiture of self-sacrifice. Then who can ever adequately tell the story of the Moravian missionaries, and of the Brainards! The Indians are an expiring race and will ever evoke such national greatness as will reflect glory upon these devoted men who suffered that they might be saved. But when the day of disclosure comes, when right judgment will be given, it will probably appear that none in the annals of missionary worthies stood higher than these in piety and zeal, nor in that day will receive a more glorious reward. What an opportunity for praise, honour and glory missions provide!

The movements amongst God's ancient people rightly get a share of attention. The work of Joseph Rabinowitz, of Kishnev, Russia, has now been going on for ten years, and has proved itself genuine. Rabinowitz believes in a Jewish National Church, and accordingly still holds to the seventh day Sabbath, and circumcision is retained as well as baptism. Upon some this compromise has had a chilling effect, but there can be no doubt as to the genuineness of the man and the movement in which he leads. Whilst the number of baptisms is not very large, many thousands are enquiring and learning about the Messiah. Rabbi Lichtenstein, of Tapio-Saale, Hungary, leads another