

of their territories wringing their hands and calling out to every Christian, to every white man, 'Come over and help us!' The heathen were imagined to be disgusted with their own darkness, and to have a receptiveness for the message of the Gospel, which did not at all exist. If, then, a youthful missionary, filled with such erroneous imaginations, arrived among them here or there in the world, and encountered unreceptiveness, obduracy, hostility, instead of being received with open arms, as he had hoped, there resulted for him a cruel disappointment and severe inner conflicts. And, moreover, the friends of missions at home, finding themselves deceived in their hopeful expectations, would become discouraged and lukewarm; many of them would even wreak on missions at large the displeasure arising from the exaggerations of their representatives, and would turn away from a cause which seemed to them to be half a swindle. Let us, then, declare in all the baldness of sober truth: Apart from rare exceptions, which, on close examination, usually reveal the working of some predisposing cause, we find neither individual heathen nor heathen peoples, whose temper of mind, *before* they had come into closer contact with Christianity, could be said with any truth to find expression in the appeal, 'Come over and help us.' On the other hand, their usual attitude toward an incipient mission is at first one of thorough indifference or aversion; thereby betraying the full hideousness of their pagan obscuration. Indeed, it is hardly the most grievously sick that call for the physician. It is the hidden and opprobrious disease that for very shame will not be known, tho it were for healing. Paul's vision sets forth the scattered children of peace for whom the missionary is to seek and from whom, as from a center, his work may spread."—*Missions Blatt der Brüdergemeine*.

—"Be it said, God's cause in the world employs personal character for its propagation more than anything else

human that might be named. Careful and judicious methods and appliances of combined action He uses; but these are inefficient when we compare with them the power latent in character. Eliminate biography from the records of the Gospel's advance, and little history remains. And of this it may be expedient to remind ourselves in the day's tendency to subordinate much to organization. A society can never do the work Christ allots to the individual Christian. Let the work of the Reformation have been handed over to a reforming committee, and how many such committees would be needed to make, rolled together, one Luther? For a Paul, with heart on fire and a purpose of steel, substitute a board of missions, worked from Antioch, and how long would such a board have taken in 'turning the world upside down'? The greatest things that have been wrought for Christ in the world have been wrought through the instrumentality of strong individuality, and this the spirit of life and liberty quickens, does not crush."—*Church Missionary Intelligencer*.

—The *Intelligencer*, remarking on the progressive views of Mr. Justice Amcer Ali and some of his fellow-Moslems in India, says that he and they, living under the freedom of a Christian government, and under the strong, ethical influences of Christianity, are endeavoring to give to Islam a moral elevation which is not intrinsic to it, and which the sure instinct of the body of Mohammedans rejects. Indeed, these gentlemen betray their sense of this by giving to themselves the name of Mutazilas. Now Mutazila is equivalent in Moslem use to Freethinker. It seems to have in an aggravated degree the same meaning which in Christianity Rationalist has in general acceptance. The original Mutazilas, it is remarked by the *Intelligencer*, "belonged to a sect of Freethinkers, who made strong efforts to rationalize Islam in the early days of the Baghdad Kaliphate. It was a move-