

was approaching. In the September number of the *Review* he states that the magazine is passing into other hands, yet he hopes to be spared to issue one more number. It was his earnest desire to return to India, and to spend the last days of his life in the work that he loved. "Even if unable to walk," he writes, "we can gather a native audience every day in our own house; we can help educate native converts, preachers and pastors, and accomplish something in improving and increasing our Marathi literature. And yet another consideration has great influence in this connection. The hearts of our beloved wife and daughter are as much in the work in India as our own. Our wife has been a most valuable and successful worker, having special influence both with the common women and with the ladies of the palace and native chiefs. Our daughter is ready and anxious to be in the work. So long as we remain in this country in our present suffering state, they are likely to remain also. By our going with them they will soon be there, with fixed purposes to abide when we have finished our course." Mrs. and Miss Wilder have our sincere sympathy in this bereavement, and we trust that Providence will soon open the way for them to go to India and to spend their lives in the work in which they are so deeply interested.

THE MISSIONARY REVIEW. Two or three days before his death, Mr. Wilder completed the transfer of the *Review* to Rev. J. M. Sherwood, D. D., and Rev. A. T. Pierson, D. D. It is the purpose of the new editors, who are in every way thoroughly well qualified for the work, to "enlarge it one fourth at the start, making it a *Monthly* of 80 pages, greatly improve its mechanical appearance, secure for it the best publishing facilities, extend its scope and vastly add to its intellectual and literary attractions, hold it steadily to the sacred purpose that called it into being, work it along the great lines already marked out for it, bring it into harmony with the great missionary agencies and movements of the times, and seek to cover the whole ground of missions of all denominations and boards of management, in a word, to make the MISSIONARY REVIEW OF THE WORLD such in fact, as well as in name, a Review truly Representative of the Spirit, Policy, and Work of Modern Missions in their unity and entirety, and abreast of the movements of the Church in every section and land of Christendom, in its prosecution of the Cause which grows more urgent, hopeful and glorious as the years of this stirring and wondrous age come and go." If Messrs. Sherwood and Pierson succeed in achieving what they promise in the full prospectus that appears in the December number, friends of missions everywhere will have occasion to rejoice. There is something very pathetic and very beautiful about the closing days of the life of Mr. Wilder. They were full of work, full of anxiety about the future of the *Review*, yet full of trust in God. The arrangements finally made were precisely what he had labored and prayed for. We do not know whether we shall be able to secure the continuation of the reduced rates to subscribers to the LINK; but we shall try.

## Sketches of the Modern Missionary Movement.—No. IX.

BY MR. J. C. YULE.

Sometime towards the latter part of the eighteenth century there was living in New England a godly woman, who was in the habit of setting apart stated times for special prayer to God for the conversion of her descendants to the remotest generations. Can we doubt that the answer to those prayers is clearly shown in the fact that in the year 1857, there were *three hundred* of this woman's descendants who were members of Christian churches? Among these was the Rev. Pliny Fiske, missionary to Palestine, who went out in the year 1810, leaving in the farm-house of one of his brothers in America, a little three-year-old niece named Fidelity. How much of the divine anointing, given in answer to the prayer of her great-grandmother, rested even then upon that little girl we cannot know; but, understanding the power of prayer as we do, we may believe that thus early God was shaping and moulding her for Himself, in answer to the petition that ascended to Him so many years before.

Fidelity listened eagerly to all she heard, read, or was told, concerning her missionary uncle; and very early in life her heart turned yearningly towards missionary work. Through an earnest, faithful appeal from her Sunday school teacher, she was early brought to feel her need of a Saviour; and under the wise, spiritual guidance of her mother she was brought to trust in Jesus as her own Redeemer. At the age of fifteen she was received into the membership of the Congregational church, and immediately began active Christian work among her young companions; and thus was the means of much spiritual good to the young people within her circle. Thus, too, her Christian character quietly developed, and at the age of twenty-three, she entered Mt. Holyoke Seminary, at South Hadley, Massachusetts, as a student.

Just here we will pause for a little, and go back a few years in search of another golden link in that chain of influences, which runs through and through the events of this wonderful period, and binds churches and Christians of every shade of religious belief in the bonds of a common fellowship of work for Christ in the great field of missionary enterprise. This link we find in the person of Mary Lyon, a young school-teacher in that land of teachers, New England. This young woman had, in the face of many difficulties, educated herself for her chosen vocation in which she proved very successful. But the routine of her daily tasks did not satisfy her enlarged ideas of Christian usefulness. She longed for a sphere in which she could gather round her young women who thirsted for usefulness as well as knowledge—young women to whom in a most practical way she might preach the gospel of practical holy living (Mt. Holyoke is an Industrial School), and if any should come to her ignorant of the way of life, lead them by direct personal effort to Christ. This idea, as all God-inspired ideas must, grew and grew in the mind of Miss Lyon, until it found its expression in the Mt. Holyoke Seminary which has been the *alma mater* of missionaries, teachers, faithful Christian workers in almost every department of life, and her germinal idea the starting point of a large number of other Institutions of a similar character. Two of our own honored and beloved workers in the "Institute, now Woodstock College, were educated at Mt. Holyoke, and both have left their impress upon our Canadian Mission work. They rest with God, but their work and their memories remain.