

prepared, the grave was dug very large and deep. At one end a cavity was formed where the body was to be placed. This part was covered with a valuable cloth. Five of the youngest wives of the late chief were brought to the grave. Their legs and arms were broken and turned up towards the body. One wife was placed under the chief's head, one under each arm, and one under each leg. Their cries and groans were heart rending, but even their own parents dared not interfere. When the corpse was thus accommodated, six free men were killed and placed near it. Then fifty slaves were killed and flung into the big grave. The hole was filled up. But the sacrificing continued for a whole week. It is among people of these habits that the Presbyterian missionaries from Scotland commenced operations. They have been happily very successful, and have been instrumental in a glorious revolution.

"Scotland is full of accomplished men, and from many a humble home has gone martyr or missionary. From one lowly cottage in Strathaven, went the Martin brothers, William, Gavin, and James, two of them to India, the other to Jamaica. Then a son of James followed, then the surviving sister, all five to the foreign field. And when I spoke at Edinburgh to the students on Friday evening, March 14th, two more sons of these Martin brothers came up to me and shook my hand and told me they were in training for the same work. Seven from one house—we might almost say from one cradle. What a land of missionaries would this be if cradles were consecrated! From how many other humble homes, whose kingdom cometh not with observation, might there go forth bands of missionaries to spread the good tidings."—*Dr. Pearson writing from Scotland.*

Dr. Pearson, who has been lecturing on missions for the past six months in Britain to crowded houses, says,

"It is quite noticeable, first of all that here as in America, evangelical belief and evangelistic zeal are inseparably welded. In proportion to the spread of doubt as to the realities and verities of the Christian religion, is the reign of indifference, or at least of practical apathy as to the missionary enterprise. A firm faith in the word of God and the person of Christ; clear views of sin and salvation, of law and penalty, and of atoning love and grace, seem to be vitally connected with earnestness and enterprise in world wide evangelism. Nothing has impressed me more than this, that wherever I

have found any man absorbed and engrossed in missions, invariably further acquaintance has revealed that there was also hearty acceptance, without questions of the grand truths of christianity; so that I have come, almost unconsciously, to accept intelligent missionary enthusiasm as a safe gauge of soundness in the faith. It is to be feared that the so called "higher criticism" is making havoc of missions, so far as it prevails, not only because it insinuates doubt, if not mischief, but because it diverts attention from what is practical to what is speculative."

Again Dr. Pearson writes—"The farther I go the more I feel that the great need everywhere is *information*. The bulk of the people do not know the facts about missions, and if these facts could be widely disseminated and presented in an attractive manner, no one can tell the result in quickening and intensifying interest throughout the church. It is melancholy to see how little even intelligent people know if the real distitution which exists, the wide areas get unsupplied with missionaries, and the great facts of missionary history and biography, and, therefore, it is that faith in missions is early shaken with some.

In a recent Sabbath School lesson Christ's command is "Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest". Dr. Pearson's words concerning his mission addresses in Scotland seem a commentary upon these words. He says:—"In all my addresses I have sought to impress the vital connection of *prayer* with *missions*. Nothing is more important. Nothing is so important. The work is essentially *Divine* in conception and execution. This supernatural gospel can accomplish that supernatural work of conversion only through a supernatural power, the Holy Ghost. Prayer is the only hold we have upon the Spirit of God, and therefore prayer is the single secret of all blessing upon our work. Prayer means every other form of blessing. It means plenty of workmen. It means open doors of access. It brings plenty of money and means. It brings unction upon the workmen. It brings success of the highest sort on the field. It means large harvests and frequent harvests. Those who cannot go, who have no child to give and but little money to give, can pray, and it is noticeable that of all the gifts we can offer, this of fervent supplication is most emphasized in the New Testament."