

ferred. In 1891 there were bomb explosions at Charleroi and Nantes; in 1893 there were many such explosions in Paris, and Ravachol was guillotined. In 1893 Pallas was shot at Barcelona for exploding a bomb. Soon after, Vailant threw a bomb in the Chamber of Deputies at Paris. During the present year an attempt has been made to kill the Prefect of Barcelona. Henry used a bomb in a Paris restaurant, Lega has tried to shoot Premier Crispi, and Santo has succeeded in killing the President of the French republic.

The anarchists in Russia, under the name of Nihilists, in 1881 achieved notoriety by killing the Czar, Alexander II., by means of a bomb, but since that time have failed in their plots.

At the late Christian Endeavor Convention, at Cleveland, O., the "roll of honor" contained the names of 5552 societies that have given not less than \$10 each to their denominational boards for the cause of missions. The amount represented was \$138,205.93; the total amount contributed to missions this year by the societies of this country and Canada not less than \$225,000!

The Cross-Bearers' Missionary Reading Circle has selected as the course of reading and study for 1894-95: I. Biographical—"Life of Robert Morrison," by William J. Townsend, 75 cents; and "Life of Judson," by Rev. Edward Judson, D.D., \$1.50. II. Patriotic—"Our Country" (revised), by Rev. Josiah Strong, D.D., 60 cents. III. Evangelical—"Foreign Missions after a Century," by Rev. James S. Dennis, D.D., \$1.50. IV. Periodical—THE MISSIONARY REVIEW OF THE WORLD, furnished to C. M. R. C. members at \$1.90.

Chulalongkorn, the King of Siam, has been reported dead. If this report had been founded in fact, all Asia would suffer loss. From the accession of his father, Maha-Mong-Kut, a policy was inaugurated in the Siamese Government more in-

telligent, enlightened, liberal, and tolerant than has ever been known in an Asiatic State. Maha-Mong-Kut was himself educated in part by a missionary of the American Board, and imbibed toward missionaries a most catholic spirit, which he transmitted to his successor.

Rev. George W. Knox, D.D., writes: "On pages 695 and 696 of the current volume of the REVIEW, I find the following: 'Though Japan was opened to the entrance of Occidentals as far back as 1854, Protestant Christianity made its advent only twenty-one years ago.' Japan was so opened in 1859—that is, in that year were 'Occidentals' first permitted to reside there, excepting a few diplomatic agents; and in the same year—that is, thirty-five years ago—three missionary societies had their representatives in the field. Slips like this are unavoidable; but as the REVIEW is an authority, they should be corrected. For once, at least, missionary societies were *not* behind time."

In editing such a REVIEW, it is found almost impossible to prevent such conflicting statements from appearing. On page 684, second column, Dr. De Forest says, "Christian missionaries have now been working here for a full generation"—i.e., between thirty and forty years. And reference has frequently been made in these pages to the pioneer work done close upon the very opening of Japan to Occidental commerce, now about forty years ago. Among the pioneers is the Protestant Episcopal Church of the United States. In the thirty-fifth annual report of the Foreign Committee of her Board of Missions (1870), this Church claims to be the first Protestant body that entered on the work there, noting the fact of having had a bishop in charge of that work for four or five years, and mentioning his efforts through the United States Government to secure the repeal of the edict against Christianity.

The statement criticised and corrected is probably owing to the fact that it was in 1872-73 that the *first Christian church* was organized. While we find it hard to keep out such errors, we are always cordially glad to correct them when pointed out.