

struction;" and that "most of the theological schools now do their chief work in English."

These things are challenged boldly. One would like to ask whether the whole system of entering wedges and baits and secular inducements of various kinds is not being tremendously overdone to the disparagement of the Holy Spirit, the paralysis of genuine faith, and still further to the dishonor of the Great Master Himself, who comes in at nobody's backdoor, and asks for acceptance on the strength of no "bait" whatsoever; and, further, to ask what kind of a civilizer English has too often been; and still more, whether it is true that English is coming to be so generally regarded as the best medium of theological instruction? Is it true in India? Is it true in China? Is it true in Japan that most of the theological schools now do their "chief work" in English? If so, then why do Japanese missionaries find it so difficult to get men to fill the classes in the full English course? And why such disparity of numbers in the English and the vernacular courses as the catalogues seem to indicate? And what is the meaning of such movements as those of Messrs. Ishimoto and Tamara? Since one is put to it in self-defence, there can be no harm in asking such questions. The whole mission-loving world will be interested in the answers to them.

It may be a most presumptuous thing for an outsider to say, but say it he will, and take the censure if it comes: It will be a blessed day for Japanese Christianity when the people are emancipated from the notion that in order to a place among the most efficient and digible preachers of the land, a man must have received his theological education through the medium of a foreign tongue. The same outsider has the temerity to avow a further conviction that, when the general engagement comes on that is to determine the religious future of Japan, the same as in any other country in the East, the brunt of the fight will come, not on the

English-bred portion of the ministry, but on that other class coming forward; of those who, discarding science and philosophy as weapons of warfare, and stripping themselves to the waist of scholastic redundancies, shall enter the field and fight it out with the Spirit of God in their hearts and a two-edged sword of God in the shape of a Japanese vernacular Bible in their hands.

Our Mail-Bag.

—In a private note Rev. Young J. Allen, D.D., long and widely known as an able missionary of the Southern Methodist Episcopal Church in China, says: "It may be news to you to learn that, at the recent session of our General Board of Missions, in answer to the urgent request from the 'Society for the Diffusion of Christian and General Knowledge in China,' I have been so far relieved and released from other work in our mission as to devote my time and labors on returning to China this fall almost exclusively to editorial and other literary work of the kind now so urgently desiderated in that great mission field."

—Rev. Charles E. Eckels, of Ratburi, Siam, sends an item of interest. "A movement," he says, "is being made toward giving the Cambodians the Word of God. A gentleman from Leeds, England, is interested in the project, and has written to Rev. J. Carrington, Agent of the American Bible Society, about it. Mr. Carrington lately made a trip into this province, where there are many Cambodians, and has found men who can translate the Gospels from Siamese into Cambodian if his Society agree to his undertaking the work. On a recent trip of twelve days to one of the Buddhist places of pilgrimage Mr. Carrington sold about twelve hundred portions of Scripture."

—Rev. Dr. M. H. Houston has resigned the secretaryship of the Missionary Society of the Southern Presbyterian Church to return to China and resume his work as a missionary, from which he has been separated for several years. A missionary ranks a missionary secretary, hence we congratulate Dr. Houston on his re-elevation to the loftiest position on earth.