

there would have to be some supreme central authority, judicious and impartial, to which all the Societies would submit, and which would sit as umpire in all disputes. If a time ever comes when all Churches will be united in one visible organization, then such an arrangement might be practicable; but in the present condition of Christendom, the attempt might cause greater evils than those it seeks to cure. Not a few efforts have already been made along the lines indicated, but so far they have been conspicuous failures.

We are inclined to think that when difficulty occurs, it is apt to be between the home authorities, rather than between the missionaries in the field. The man who finds himself confronted by a solid mass of hostile heathenism, will be likely to welcome heartily the advent of another laborer, and they will have little difficulty about the "metes and bounds" of their respective fields. It is only when missionaries begin to steal and proselyte from each other's folds—a very rare occurrence, we hope—that friction and collisions occur. On the other hand, when a home committee sit down with a map before them, to parcel out the territory of a heathen country, saying to their own agents or to those of other Societies, "thus far but no farther," they can easily breed distrust between different Societies, and set the missionaries themselves by the ears in a very short time. The very existence of a "dividing line" becomes a source of irritation, and suggests causes of strife between missionaries that otherwise would never have occurred to them. When the herds and households of Abraham and Lot increased, it was necessary for them, in the interests of peace, to separate and live apart; but surely the messengers of Christ have learned a more excellent way, and have attained to a higher standard of neighborly living.

In cases where a certain tract of country, or a whole province, is fully occupied by the agents of one or two Societies—that is, where there are enough missionaries and teachers to reach all the people—it would be manifestly unwise; nay, positively wrong, for another Society to enter. But such cases are exceedingly rare, and these are not the places where the excluding policy is most rigidly enforced. On the other hand, cases have occurred where good men have strenuously objected to the entrance of other missionaries into large fields which they themselves were utterly unable to occupy effectively. An instance of the kind is related by Bishop J. M. Thoburn, of the M. E. Church, Bombay: "A good man proposed to plant a missionary among a tribe of people who were utterly neglected, to whom no one had gone and to whom no one was proposing to go, but was forbidden by some missionaries who lived at a great distance from the place in question, on the ground that their Society had taken

"up the whole province in which the tribe was included. The enterprise was accordingly given up. The poor people are still living in their darkness, and the men who kept the Gospel from them will, in all probability, be in heaven many years, possibly generations, before any other messenger of the Gospel will attempt to reach those precious souls."

It seems, on the whole, that such evils as do exist arise from denominational exclusiveness, and a desire to "occupy" more territory than can be effectively worked; and this is something which is not likely to be cured by an extension of the "boundary" system.

#### BOOK NOTICE.

WE have received from Messrs. Cassell & Company (Limited), London, New York, etc., Vols. I., II., and III. of "Conquests of the Cross," one of the most interesting and readable publications in the range of missionary literature. The entire work will consist of six quarto volumes of 288 pages each, profusely illustrated with maps and woodcuts, bound in red cloth, with gilt side, back, and edges. The mechanical get-up is all that could be desired, and the public have a guarantee of the excellence of the literary work in the fact that it is edited by Edwin Hodder, author of the "Life and work of the Earl of Shaftesbury," etc. "Conquests of the Cross" is sold by subscription only. We hope to be able shortly to announce the Canadian agency.

It is singular that the name of God should be spelled in four letters in almost every known language. It is in Latin, Deus; in Greek, Zeus; Hebrew, Adar; Syriac, Adad; Arabian, Alla; Persian, Syrs; Tartarian, Tgan; Egyptian, Aumn or Zeut; East Indian, Esgi or Zeul; Japanese, Zain; Turkish, Addi; Scandinavian, Odin; Wallachian, Sene; Margian, Esse; Swedish, Oodd; Irish, Dich; German, Gott; French, Dieu; Spanish, Dios; and Peruvian, Llan. This is singular, but it would be more wonderful if all these names existed and no Being to correspond to them. Does indeed, the name God, not imply the existence of a Being? Could there have been a name if atheism had been true?

J. HUDSON TAYLOR estimates that with 1,000 additional missionary evangelists in China, every man, woman and child in that vast land could be reached with the Gospel message before the end of 1895, and he asks the prayers of Christians for that number to be speedily supplied.

THE Baroness Duben, a Swedish lady, is doing very ordinary work (the lowest of all the staff) at the girls' school at Lindley, Natal. Native girls are so eager to get to this school that they run away from home for that purpose. The school is industrial, the girls doing even such work as plowing. They have no need of men there.