

the "Poverty of Shantung, its Causes, Treatment, and Remedies." A careful perusal of these interesting and able essays would convince any thoughtful reader of three things. In the first place, the evils to which the existing social condition is due are deep-seated and ancient, and their roots are intertwined with those of the whole social system. In the second place, the only impulse toward a serious inquiry into the cause and possible cure of these evils comes from outside the present social system, and is directly connected with Christianity. In the third place, these evils can seldom be dealt with directly. It is not enough to introduce new conditions. The "personal equation" is the largest and most essential factor of all, and without a modification of the individuals who compose society, under any imaginable new conditions, the old evils will presently reappear with seven other spirits worse than the first.

Previous to experience it would have seemed tolerably safe to predict that it would be easier to modify the social condition of a non-Christian community than to modify its religious condition; but as the result of experience it appears that it is easier to introduce Christianity than to alter the type of the current civilization, and that the only permanently successful way to alter the civilization is first to introduce Christianity, after which little by little "all these things shall be added unto you."

THREE MISSIONARY AMBITIONS.

BY REV. A. J. GORDON, D.D.

We are often greatly indebted to one who asks us a question. A student inquired of us one day whether the Bible anywhere sanctions ambition. Yes! for though the word is not found in the English concordance, it occurs in the original. The word *φιλοτιμέομαι*, to love honor, is found three times in the Greek Testament, and the three texts where it occurs constitute an admirable chain of missionary exhortation.

I. *The Field*: "Yea, so have I been ambitious to preach the Gospel, where Christ was named, lest I should build upon another man's foundation" (Rom. 15 : 20).

This is not according to the course of this world. If one were buying a house-lot it would be no objection, other conditions being favorable, that he could secure a plot where the foundation-stones had been already laid, leaving nothing to be done but to rear the superstructure, story upon story, till the building should be complete. "No!" says the apostle, "I desire a field where not a sod has been turned, where not a turf has been broken, lest I should build upon another man's foundation." If this saying sounds paradoxical, we believe that on reflection the whole philosophy of missions will be found wrapped up in it. The great commission reads, "Go ye into all the world and preach the Gospel to every creature,"