

who love the cause of Christ, and especially to all who wish to know the needs of a world-wide field and the progress of the Kingdom,

We wish to establish between the Church at home and the workers and warriors on the outposts a line of communication, which shall also be a line of supplies; to create and foster a living bond of active and intelligent sympathy; to know what is doing and needs to be done—what needs are met and what lack is felt; to mark progress and trace causes of defeat, to canvass methods and criticize defects, to prevent waste and relieve friction, to promote co-operation and allay antagonism, to stimulate giving and especially self-giving—such are some of the many glorious results we aim to further. The wider the circulation of the REVIEW the more rapid and widespread the success of our measures.

We want those whom God has blessed with means and a generous heart to put at our disposal a *Fund for gratuitous distribution* to those who cannot afford to pay for the REVIEW. For example, in this country and in England, there are some three thousand young men and women who have signified their desire and intent to go to the foreign field when their studies are completed, if the way shall open. Many of them are poor and self-dependent. Can any man or woman make a nobler appropriation than to put at our disposal such sum of money as may enable us to send the REVIEW to such young persons *free for one year*?

While at Rochester, two young persons came to one of the editors, who made an address there on Nov. 15, and said: "I have just read your book, 'The Crisis of Missions;' it has decided me to give myself to the foreign field." A similar scene occurred at Buffalo, next day, and at Alexandria, Va., a few weeks before. If some man or woman who cannot go himself, or herself, can, by the free distribution of such a missionary or-

gan as this, *make missionaries*, what offering can be more acceptable to God? We are willing to be custodians of such benevolence and see that it is made just as powerful as it can be in furthering the work. And if there be any who cannot give, will they not at least pray that our work may prove to the churches the world over even a greater blessing than our hearts could dare to anticipate?

The fund is already started by a gift of \$100 from the editors and \$100 from the publishers, and a considerable addition will be made from arrears of subscriptions on THE MISSIONARY REVIEW, all of which Mr. Wilder put at the disposition of the editors. We want to raise \$5,000 for this purpose.—P.

The recent meeting of the American Board at Springfield, Mass., was in many respects the most eventful one since its organization. It was generally felt that the meeting would be a battle-ground between the new theology, with its post-mortem probation, and the older, more conservative, and, we hesitate not to say, more Scriptural and evangelical position held by the Reformed churches for centuries. Happily, as we think, the issue of the battle was on the side of the old and not the new theology. The landmarks which the fathers set up will not be removed, and Dr. Storrs' manly and Christian letter, accepting the presidency of the Board—a letter too long to be reproduced in these columns—covers, to our view, the whole case.

In this letter of acceptance, he expresses the opinion that the question of the "new theology" is, for the present, practically settled, so far as the Board is concerned; and adds that a withholding of funds from the treasury, "if that should unhappily come to pass," would not change the convictions on which the decision was based. He frankly gives as his belief that it would be unsafe to allow the same latitude of opinion