

tion of the heathen and the freedom of the slaves ; in 1792 his prayers were answered in the first defeat of the slave-traders by the English Parliament, and in the foundation of the Society which sent him forth, the first Englishman of modern times, to give the Gospel to the peoples of Asia. In 1782 George Washington's work was accepted by Great Britain in the Treaty of Paris ; and the United States of America, independent forever, became the second great—destined soon to be the greatest—factor in the evangelizing of the world. The same epoch was that of the French Revolution—on its secular side an eruptive force which has not yet spent its influence ; it was divorced from religion, while the American Revolution was saturated with the salt of Christianity by its Puritan fathers. On the spiritual side the French Revolution was the foe of the missionary enterprise, becoming to the new Christian revival much that the apostasy of Julian had vainly hoped to be to the Pauline apostolate, and all that the Mohammedan apostasy had been to the churches of Chrysostom, Nestorius, and Augustine.

It is so difficult for those who are in the midst of a reformation or revolution to do justice to its leaders and to their own position and duty, that it may help our readers to appreciate William Carey's work, and modern Christendom's responsibility, to place the bare facts, spiritual and secular, comparatively side by side.

THE THREE NEW BIRTH EPOCHS.

A.D. 51-55.	A.D. 1492-1534.	A.D. 1773-1792.
PAUL revealed Christ to the West through Greece. CÆSAR opened Great Britain, the missionary centre of English-speaking world-rulers. The NEW TESTAMENT Revelation at work.	COLUMBUS opened America, and India followed. LUTHER reformed the Church and gave the world a vernacular Bible as "The Great Missionary," basing all on the Nicene Creed of the Church, Apostolic and Catholic.	WASHINGTON made the United States the second missionary centre. WILLIAM CAREY prayed for slaves and heathen, and became the first English missionary and Bible translator for Asia during the Apostasy of the French Revolution.

We see the Lord's leisure working through the first two epochs slowly, because the faith of the Church was so weak, its love so little, its obedience so fitful. We who are at the close of the first century of the third epoch are the children of the men who saw William Carey and upheld his hands, who caught his spirit and created the missionary organizations of the present day. The world is older and needier, and salvation is nearer than when first we believed. Are we, in the closing years of the nineteenth century, which are yet the opening years of the second missionary century, to rest content without proving the other side of God's eternity—the Lord's haste : "One day is as a thousand years ?"

This was the position of the founder of modern missions in relation to the history of the world and of the Church of Christ. Not less distinct was it as to the literature of the English language, which, by preaching and teaching, by translating and printing, he was to anticipate all others in giving to Southern Asia. He came from a corner of the Midlands in which