

and to bring Austrian influence back into Germany. It is needless to say how the blow which they aimed has recoiled upon their own system. The defeat of the French caused the overthrow of the Pope's Temporal power. It led also to the placing on the Spanish throne King Amadeus, the son of the hated Victor Emanuel. It led to the defeat of the Jesuit policy in Bavaria and South Germany. It has placed a Protestant power in the very front rank of the nations. Great Britain, a Protestant power rules the sea. Germany, a Protestant Empire, is the most powerful on land. The United States, a Protestant power, is the most rapidly advancing nation in the world. Russia, one of the most powerful of the nations is also keenly opposed to Romanism. And now in this year of Grace, 1871, there is no nation in the world that submits to the control of the Pope, as nations did three centuries ago—as Spain, Austria and France did ten years ago.

The defeat of the French will have a beneficial effect in Foreign Mission fields where heretofore much mischief has arisen from the support accorded by French men-of-war to Jesuit Missionaries.

Thus through the horrible storms of war the world is moving swiftly towards a better and a brighter day. The "man of sin" has been humbled in a way never seen before. A cry for help and sympathy has gone up from the deluded adherents of the Romish Church in all lands. To them recent events have been full of terror, humiliation and anguish.

The mill of God grindeth slowly but it grindeth exceeding small. Peace has come, but not till the tornado of war had carried devastation and misery far and wide.—France, which rejected the Reformation, which persecuted the Reformers to the death, which gave itself up to vain-glory and worldliness and the worship of the war-fiend, has learnt a lesson that she should have conned three centuries ago. God grant that she may learn it now in the furnace of affliction. And God grant that other nations, seeing her sufferings, may be warned to avoid the causes of such calamities.

## INCIDENTS OF MISSIONARY LIFE.

BY THE REV. ROBERT MOFFAT.

The following statements were made by Mr. Moffat at a special meeting of friends in Edinburgh.

He said, he knew what it was to suffer want and hunger—very great hunger, and still worse thirst. For hunger soon subsides, but thirst is beyond control. He had travelled more than once with a companion, who had to be fastened with cord and thong to prevent the man from killing him.

He never knew a native yet—at least such had never travelled with him—who was able to sustain the fatigue and thirst that he had sustained. He knew what it was to lie down in the cold and in the wet; he knew what it was to lie on the rock, to lie on the mud, and to leave the form of his head in it when he arose in the morning. Yet, under all these circumstances, he had been preserved. In one place he and his family were treated with contumely and abuse, and threatened—indeed, the threat was ever sounding in their ears. The natives did not understand them; and the idea of a man coming to teach them was prodigious; it was, in fact, the height of nonsense, and accordingly the natives looked upon them with indignation. They used to say, "Do you think we are a people who require to be taught? Cannot we see, and hear, and think, as well as you do? And as for the books you speak about, why, we never have heard them speak a word to this day." He had known them take up a book, and put it to their ears, and say, "Let the book speak and we will believe." The patience and forbearance which we showed was a remarkable thing to them, and they could not understand why we returned kindness for their unkindness. They stole everything they could lay their hands on, and he used to think this was done purposely to vex them, and to drive them out of the country. The natives would sometimes come up to them shouting and vociferating, and shake their spears at them. The difficulty was solved at last, however. One of the wisacres came to the conclusion, and told them, that they were runaways from their own country, and that they would bear anything rather than go home and be hung by the neck. But they cared not for this, knowing as they did that they were doing the work of God. They persevered, and prayed, and tried by every possible means to instruct them, and a very difficult task it was to do so. They would come into the place of worship, and ask what he was talking about; and they would bring their skins with them and prepare them in the chapel. To hinder and