

independent union church. Even at home there is a drawing together. The spirit of comity and catholicity is on the increase. And we need to foster this movement in every possible way. But the tendency of denominational journals, absorbed with their own particular interests, is in the opposite direction—to magnify and build up denominationalism at the expense of the unity of the Spirit and the bond of peace. Our aim is to present and urge the missionary work of the age in its unity, its oneness, its entirety, its apostolic simplicity and grandeur. In no other way, along no other line of policy, can the church fully execute the commission of her ascended Lord. In no other way can we uplift and dignify and glorify the cause of missions, and demonstrate to the world the infinite importance and far-reaching scope of the work we have taken in hand. Only when we look at missions as a whole; at the evangelization of the world as the one supreme end at which we are unitedly to aim, and to accomplish which we are to concentrate all resources, do all questions relating to sects and policies and rivalries sink into insignificance as unworthy of serious thought or contention.

The mission of this Review is to work along this line. We represent no sect or society or organization of men, but simply the Church of the living God in its entirety and loyalty to Christ, the Kingly Head. Our simple motto is the conquest of this world for Christ. Our scope is world-wide as is the Commission which is our warrant. Our one desire, policy, ambition, is to present the claims of missions to the entire brotherhood of disciples; to sound aloud the bugle-call, and rally the hosts of the cross to the mighty work laid upon us; to put ourselves abreast the swelling tide of missionary life and enterprise and aspiration, and help to guide it in the right direction; to survey critically and constantly the world-field of missionary needs and operations and lay them before our readers; to put ourselves *en rapport* with leading missionaries in all parts of the field, and with the leading missionary societies of Christendom, helping and being helped in our work; and at any cost to enlist the ablest pens available to discuss mission problems and write upon the grand and inspiring themes of missionary life and of missionary thought. We hear it said that the "romance of missions" is a thing of the past. It is a mistake. The annals of modern missions are all aflame with heroic devotion, with self-sacrificing consecration, with deeds of daring and glory not surpassed in any age of the world. Why, this is the *martyr-age* of the church in many a heathen land. There are more *martyrdoms* for the faith of Christ occurring during this age than during the apostolic age. The story of *Madagascar*, as related by Dr. Brockett in the May and June numbers of this REVIEW, and the "Miracles of Missions" as graphically sketched by our associate in these pages, equal in romantic interest, in sublime endurance, in all the elements of tragic power and suffering for Christ's sake, anything you read of in history under the early persecutions. And these are but the first fruits of what we are to witness in the prosecution of the missionary work. And do we not need to know and read of these things? Is there not inspiration in them? Can the church realize that such baptisms of blood await the new disciples of the cross in other lands—disciples just emerged from heathenism—and that the religion of Jesus sustains them under fiery persecutions as it did the early martyrs—and not feel a new interest in missions, a thrill of sympathy with these sufferers for the faith as it is in Jesus, and not offer up more fervent prayer in their behalf and in behalf of lands and peoples still cursed with superstition and idolatry and cruel rulers? Such revelations of Missionary life and faith and triumph as are occurring in our own day on a hundred fields of labor, read like