

with men around the once-in-six-weeks mail-bag. How much of joy or sorrow it represented to them! How much of intense longing for the love and comfort from hearts thousands of miles away! I have seen men turn away in tears when that mail held no missive of affection and sympathy for them. Our African coast stations now receive mails thrice a month. Even our interior stations obtain with some regularity monthly mails.

4. It is not unheard of now in Africa that there is such a thing as a visit from a fellow Christian other than a missionary associate. In other foreign missionary countries this is not uncommon. In Africa the only white men besides the missionary were the foreign government official, the trader, and the occasional traveller in the interest of botany, zoology, or some other branch of natural science. These, with the rarest exceptions, were antagonistic in their religious views and destructive in their moral life. Secretaries of our mission boards, in their occasional inspection of the foreign fields, rarely visited their African missions. Perhaps Africa was out of their line of travel; perhaps its malaria was forbidding. Christian visitors on tours of pleasure inspect the work or comfort the hearts of missionaries in India, Syria, Japan, etc., but until very recently none have come to us in Africa. That loneliness operated against the health of our former missionaries. But it is becoming less extreme.

5. I must give all praise to the various Women's Foreign Missionary societies for having made their home Christian sympathy *apparent*. Doubtless the sympathy existed formerly; but the draught on the missionary's faith in its existence was so very great that often either the faith died or became very tenuous. The new methods of communication with missionaries, especially the taking by an individual church of a missionary's name, making itself responsible for his or her salary, corresponding monthly, and in other ways

making their sympathy obvious to sight, have had a most helpful effect on the lengthening of missionary life.

Student Volunteer Movement.

During no year in the history of the Volunteer Movement have there been clearer evidences of the presence of the Holy Spirit than during the year that has just closed. Beyond question it has been a critical year, involving the deepest interests of the movement. The problems encountered have been peculiarly difficult, but, as we believe, God has led in reaching their solution. New features have been introduced, and exceedingly important advances have been made in several departments. Notwithstanding contrary statements, there are positive and encouraging facts to prove that more and more fully each year the movement is realizing its supreme purpose—viz., the hastening forth of volunteers to accomplish the evangelization of the world in this generation. More volunteers sailed during the two years following the Cleveland Convention of 1891 than during the preceding five years.

Dr. R. N. Cust puts the languages of Africa at 438 with 153 dialects, making in all some 600.

John A. Kasson, LL.D., Minister from the United States to Germany and to the Berlin Conference of 1885, says: The basis of political co-operation was laid broadly by what he characterizes as the "International Charter of Rights," or the "Declarations" of the Berlin Congo Conference, which contain principles most dear to mankind. "They are," he says, "the universal right of personal liberty; the rights of the individual conscience, and of worship according to its dictates; the rights of education and of instruction; the equal rights of all residents in intercourse and trade within and without