

fifty-three missionaries died; now there are nine thousand church members, and the work is mostly done by forty pastors.

In the Basile mission, on the Gold Coast, in fifty-eight years, sixty-one men and thirty women died of climatic disease; now there are seven thousand native Christians. In the English Methodist mission the fatality was even greater, and now there are twelve thousand native converts. Along the West African coast there are now two hundred churches, 35,000 Christians, 100,000 adherents, and 30,000 pupils in 275 schools; thirty-five languages or dialects have been mastered, and in them all there are the beginnings of a religious literature. It is the price of blood; the precious blood of Jesus Christ, and of those who count not their lives dear to them.

A brilliant Oxford student went to Africa, and, dying at the end of the year, he said, "I think it is with African missions as with the building of a great bridge. You know how many stones have to be buried in the earth, all unseen, for a foundation. If Christ wants me to be one of the unseen stones, lying in an African grave, I am content. The final result will be a Christian Africa."

But we have exhausted our space before we have the subject-matter of the book under review. An important chapter is that by Professor Fisher, of Yale University, on the "Christian Elements in Humanitarian Activities, and the Progress of Christian Ideas in Social Life." We are apt to think the relations of capital and labour unsatisfactory in Christendom, but in heathendom they are infinitely

more so. The problem of the poor is soluble on Christian principles, and on these alone. The victims of vice and crime also can be lifted up by it, and by nothing else. The testimony here given by experts as to Christian philanthropy in its myriad forms is of brightest augury for the future of our world. Especially is this true of the progress of Christian missions.

The message of Chaplain McCabe rings like a bugle call. "I should not like it," said Spurgeon, "were you fitted for a missionary that you should drivel down into a king." "In proportion as historical investigations are elaborated into a universal historical science," says Professor Brandis, of Bonn, "in the same proportion will Christ be acknowledged as the eternal and divine substance of the whole historical life of the world, and His sacred person will greet us everywhere on the historical page."

The outlook of the twentieth century is one of inspiring hope. The majestic rhythm of the ages, says our author, in conclusion, is calling rather to the world's youth to conduct the life-work that falls to them along the historic lines. If we are to-day but in the beginnings of history; if there is, stretching out far before us, the long reign of a perfected manhood upon this globe, then he is wise who seeks to act with God in renewing the face of the earth. The commissioned men who are to do it are in good business. To build one's life into the Kingdom of God is an unspeakable honour. To become the instrument of divine benevolence to the earth is the highest of human achievements.

HOW'ER it be, it seems to me,
'Tis only noble to be good.
—Tennyson.