

comes the more the Dutch hate him. . . . The Basutos are satisfied that their condition would be vastly improved under the English. . . . And I do not think they will ever be on the Dutch side so long as the Boers keep these abominable rules and practice such cruelties upon them."

—An article on our second page by Rev. W. V. Higgins, republished from the Baptist Review, gives a highly interesting account of the Savaras of the Madras Presidency, a people in whom our missionaries have come to feel a deep interest, and who appear to offer a most inviting and hopeful field for missionary work. All should read the article.

Rebuilding the Walls of Jerusalem.

"And it came to pass that, when Sanballat . . . heard that the repairing of the walls of Jerusalem went forward, . . . then they were very wroth" (v. 7). Be not dismayed if the advance of the good stimulates the angry enmity of the bad. Opposites clash. As Jesus won influence, the hate of Pharisee, Sadducee, Herodian, the more flamed. As St. Paul's spiritual and wide gospel got audience, the narrow spitefulness of the Judaizers grew and concentrated. Frequently the rage of the bad is high symptom of the progress of the good. Avoid conflict if you can, but, if conflict must come, gird your courage by the certainty that your right is so masterful as to compel conflict.

"To come and fight against Jerusalem, and to cause confusion therein" (v. 8). These are the perpetual tactics of evil—direct assault, "to fight against Jerusalem;" division and so weakening of the forces of the good, "to cause confusion therein." Temptation comes with direct soliciting; if that were all, it were not so dangerous. Temptation also injects into one's resolves against it specious reasons why, in this peculiar instance, it should be yielded to. Who has not had experience of this "confusion" within himself. Man-soul had never fallen if the traitors within had not wrought their guileful, confusing work. In your purpose of noble living beware of "confusion" within yourself.

"But we made our prayer unto our God, and set a watch against them day and night" (v. 7). Look up and look out,—the upward look of prayer, the outward look of watchfulness. Prayer is the seizure of God's strength; watchfulness is the using of the strength thus seized.

"And Judah said, . . . and our adversaries said, . . . when the Jews which dwelt by them came, they said" (vs. 10-12). And they all said discouragingly,—the adversaries out of enmity, Judah and the outlying Jews out of faintheartedness. Such east wind smote. It smites yet on high endeavor. Be you among the encouragers instead of the discouragers. On a tomb-stone in Mount Auburn there is this legend: "She was so pleasant." She must have been a minister of cheer. You are at a loss how to help your fellows? Surely this is at your hand,—that you cheer good causes. Down-in-the-mouth people are never helpful people.

"Therefore I set in the lowest parts of the space behind the wall, . . . the people after their families with their swords. . . . And I looked, and rose up, and said unto the nobles, . . . Remember the Lord" (vs. 13, 14). What example Nehemiah sets for us!—means skilfully marshaled, the people with their families, and well armed, set in the strategic places; a brave and cheerful carriage of himself, "I looked, and rose up," you may be sure there was no dimness in his eye nor cloud upon his brow; strong, trustful speech—"and said, . . . Remember the Lord." Do the wisest with the means at hand, wear dauntless front, speak heartening words, you shall thus be strong leader in the noble endeavor.

"That we returned all of us to the wall, every one unto his work" (v. 15). No wonder the wall now grew and was well defended. When each seizes his own work, the whole work gets on. How much nobler this than to despair and carp! And how much better each one felt, being now at his special duty! Doing your own particular work is great cure for the dumps.

"Half of my servants wrought in the work, and half of them held the spears. . . . They that builded the wall and they that bare burdens" (vs. 16, 17). In the carpenter's basket the gimlet was lamenting it was not saw or plane or hammer, but only a poking gimlet. But the other tools wisely set themselves to comforting the gimlet, declaring that, while the one might rip apart the wood, and the other might smooth it, and the other might smite it, it was the gimlet which alone could make unsplitting path for the joining screw. Piling the stones, and bearing burdens, and holding the spears, were all important in the circumstances. Welcome and recognize all good work. Do not proudly glorify what you do, and meanly despise what others do.

*Illustrative Applications on Neh. 4:7-18. By Wayland Hoyt, D. D., in the Sunday School Times.

A Baptist Mission in New Mexico

C. W. WARD.

In the lovely, sun-bright valley of Espanola, in northern New Mexico, lies the quaint old village of Velarde, whose tale of years is almost equal that of historic Santa Fe. A silver stream dances down from the forest crowned hills, and widening, flows gently through the verdant meadows, orchards and corn fields on the right and left sweep to sombre woodlands, while far beyond in the purple distance the Santa Fe and Glorietta ranges lift their proud peaks to the dazzling blue of the heavens.

Beautiful for situation is this little Mexican hamlet. The venturesome descendants of the conquistadores, who carried the flag of haughty Spain into these unknown wilds, were ever mindful of nature's charms in the selection of sites for their settlements. But, alas, in beautiful Velarde, as in scores of other pueblos in sunny, neglected New Mexico, superstitions of the most benumbing kind have long been rife. Here, even yet, the penitents walk o'er pathways thick bestrewn with thorns, scourge their backs with knotted cords till the blood gushes in streams from the wounds, and even slay themselves in their frenzied efforts to make atonement for their sins. Even yet the poor native carries his fetich about his neck, and prays to his image of wood or stone.

But such a day is fast passing. Into the lonely valley, with hearts burning with zeal for the Master's cause and full of love for the isolated dwellers sunk in almost heathen darkness, Rev. John Roehelle and his faithful wife penetrated five years ago and established the only Baptist mission ever founded for work among the native people of New Mexico. The seed has been faithfully sown in the promising soil, fertilized with many prayers and watered with many tears. Already the story of the Cross is bringing light and life, liberty and joy to these eager minds, though the toil has been unremitting and the discouragement great.

The missionary and his helpmeet gained their first hold upon the confidence and affection of the people through the children. The little ones were invited to a pleasant school room, songs were sung and stories told, food and clothing and books were furnished. Soon the priests raised an outcry and declared the teachers were evil, but many of the people thought that the works of the strangers were very good. A plague, the dread small-pox, laid its heavy hand upon the village. While all who could fled in terror, the strangers remained to moisten the parched lips of the stricken ones, to tenderly watch o'er the dying, to bury the dead and to nurse many back to health and strength. When the yellow flag ceased to wave in the plague smitten houses the school was re-opened, and now a church was in connection. Who could refuse to hear the story of a better and happier and nobler life when told by such people as these? The work has greatly prospered. Many have entered the way of the life eternal, and interest is ever increasing. Beautiful Velarde is saved. The shadows of her night are fleeing away and the glories of the golden dawn are beginning to appear.

But from many native villages of New Mexico the Macedonian cry, "Come over and help us," is sounding. The harvest that will one day be gathered is truly plentiful, but the laborers are lamentably few.

Albuquerque, N. M., Oct. 20th, 1899.

New Books.

The Miracles of Missions (Third Series.) By Arthur T. Pierson. D. D. (editor of The Missionary Review of the World.) 12 mo, 274 pp. Illustrated. Price, Cloth, \$1.00; Paper, 35 cents. New York and London: Funk & Wagnalls Co.

The third series of Dr. Arthur T. Pierson's "Miracles of Missions" which has just been published, is a book of unusual interest to Christian workers. In the countries where God has reached out his hand to unenlightened people, providential interpositions are frequent, but the records of conversions and marvels which Dr. Pierson has gathered in this volume will be surprising even to those who are familiar with mission miracles. Authentic records are given of wonderful results in many fields of mission enterprise. There are stories of thrilling adventure and missionary heroism in the jungles of Africa, and of hardship and danger encountered in the vast forests of British America, each with impressive instances of answered prayer. These strong proofs of the truth and power of Christianity will be a help to many believers at a time when agnosticism and incredulity so frequently threaten the church. The book will be a welcome addition to the two preceding volumes of this series. It is printed and bound in similar style and illustrated with half-tone pictures.

One of Those Coincidences, and Other Stories.—By Julian Hawthorne, and others. 12mo, Cloth, 315 pp. Price, \$1.00. New York and London. Funk & Wagnalls Company.

This attractive collection of short stories will appeal to many readers who seek literary entertainment for brief moments. Here is a book that does not require hours of uninterrupted attention for its fullest enjoyment. It can be taken up at any time, like a box of bonbons, a choice morsel of fiction extracted for the delectation of the moment, and then be laid aside for another time. But, unlike the bonbons, the untasted tidbits of fiction will not grow stale from waiting. They are there, as good as ever, ready to satisfy a moment's desire.

The story from which the book takes its title is a characteristic tale from the pen of Julian Hawthorne. The leading characters are a volunteer in the war for Cuban independence and a nurse in one of the army hospitals. Mr. Hawthorne says there is more fact than fancy in the narrative. Count Leo Tolstoi is represented by a picturesque story of Russian peasant life. There is a clever little character story of army adventures in Porto Rico by Wolcott Le Clear Beard; an exciting and somewhat pathetic story of the forests of Nova Scotia, a century and a half ago, by Charles G. D. Roberts; a curious experience in palmistry, by Florence M. Kingsley; a strange tale of dual existence, by Mrs. L. E. L. Hardenbrook; a yarn of the mining camps, by A. Stewart Clarke; a tragic musical story, by Mabel Wagnalls; a romantic picnic adventure, by Florence M. Kingsley; a dramatic incident of the Cuban struggle for freedom, by

Mary C. Francis; and a story of laundry and love on a tin roof, by Mary L. Avery. The stories are illustrated by several artists of reputation, and the book, in its handsome cover, and with its supply of literary delicacies within, is sure of a welcome far and wide. It is particularly available as a holiday book.

The Auld Meetin' Hoose Green, by Archibald M'Ilroy. Toronto: Fleming & Revell Company. Price \$1.25.

In this book of 260 pages, Mr. M'Ilroy presents us with twenty one short stories or sketches illustrative of Scottish life and character. His work suggests—perhaps it was inspired by—Ian Maclaren's in much the same field. Perhaps the inevitable comparison of Mr. M'Ilroy's book with "The Bonnie Brier Bush" and "Auld Lang Syne" is unfortunate for our author, since one ought not to be disappointed if we fail to find here all the requisite humor and pathos which give to those books their imperishable charm. But those who delight in the quaint Scottish dialect and appreciate the dry Scottish humor, will not be disappointed as they peruse the pages of "The Auld Meetin' Hoose Green." Mr. M'Ilroy handles the Lowland speech with the grace of one to the manner born, and in that speech the genuine traits of the Scottish thought and character find apt expression. The book is highly entertaining—an excellent book for a half hour's mental recreation when the brain or the spirit is weary. While it charms it does not soil, but leads the reader along pathways where pure airs are breathed, and where there are found flowers and fruits beautiful and wholesome for the life of man.

The Twentieth Century New Testament Part I. Toronto: Fleming H. Revell Company. Price 50 cts.

This book represents an endeavor to give to the world a translation of the New Testament into the English of the present day. In the King James' or Authorized Version we have of course not the English of the 19th but of the 16th century, and the Revised Version proceeded upon the principle of preserving as much as possible the archaic style of the earlier version so dear to the hearts of the English speaking people. While our English Bible has been and is of priceless value in a literary, as well as a religious, point of view, it must be confessed that its archaic style and the fact that many of its words and phrases have disappeared from everyday English speech have the effect of making the Book much less intelligible to the plain people of our time than it would be if the original tongues in which the Scriptures were written were adequately translated into the English of the present day. Besides this, the Greek text of the New Testament has been subject to revision in the light of MSS. discovered in more modern times, so that, as scholars are generally agreed, there is a much more correct basis for translation than that of the Authorized Version. A translation of the Scriptures into English, which would embody the results of the best scholarship as to the original texts, and which, as a translation, would be to the people of the present what the King James version was to the people of that day, is in our view, greatly to be desired. But such a work might well tax the literary ability of the age. The attempt in this direction here noticed, if it leave much to be desired, is at least a noteworthy attempt in the direction indicated, and may, let us hope, lead to something better. The translation is issued anonymously. It is the work, we are told, of some 20 persons, members of various sections of the Christian church. The work will be of interest to the scholar, and for the uneducated it will doubtless make many a passage more intelligible. It seems to us, however, that in their endeavor to make the Word intelligible to all, the translators have gone too far in the direction of colloquial speech and needlessly sacrificed propriety and dignity of expression.

The Outlook has been fortunate enough to secure an authorized and revised interview by Dr. Jacob Gould Schurman, the President of the Philippine Commission, in which Dr. Schurman states his view of the present condition of the Philippine problem, and gives his advice as to some important points of the policy to be pursued in the immediate future. One of the most notable suggestions made by Dr. Schurman is as follows: "We should have an authoritative declaration on the part of the United States of the form of government and of the rights, privileges and immunities which the Filipinos are to receive from us. I trust that the President and Congress will soon agree on such a grant; and the sooner it is enacted the better. In my opinion, nothing could so much contribute to an adjustment of our Philippine troubles as such a piece of legislation. In a word, my advice is, increase your military force to the utmost extent that may, under any circumstances, be necessary, and with those forces annihilate, or be ready to annihilate, the Tagalog insurgents who are now resisting the authority of the United States; but, at the same time, tell the inhabitants of the Philippine Archipelago, four-fifths of whom are at peace with you, what political status and civil rights you propose to confer upon them. Such a declaration may make the further exercise of power unnecessary. In any event, it will tend to satisfy all the races, except the Tagalogs, who are now actually engaged in war, and it cannot fail to have great influence among men of intelligence and property who are now committed to the Tagalog cause." This interview with Dr. Schurman is printed in the November Magazine Number of The Outlook. (\$3 a year. The Outlook Company, New York)

The Youth's Companion Calendar for 1900 is unique in form and beautiful in design. The oval centerpiece, in high colors and enclosed in a border of flowers, represents "A Dream of Summer," and is supported on either side by an admirably executed figure piece in delicate tints. The whole is delightful in sentiment and in general effect. Larger than any of The Companion's previous Calendars, it is equally acceptable as a work of art. As an ornament to the home it will take a pre-eminent place.

The Calendar is published exclusively by The Companion. It cannot be obtained elsewhere. It will be given to all new subscribers for 1900, who will also receive, in addition to the fifty-two issues of the new volume, all the issues for the remaining weeks of 1899, free from the time of subscription. Illustrated Announcement Number, containing a full prospectus of the volume for 1900 will be sent free to any address. The Youth's Companion, 203 Columbus Avenue, Boston Mass.