

have for one hundred years confined the British Protestant missionary within the boundaries of India? We are assured by many missionaries that under present-day conditions there are some actual disadvantages in working under a government of the same faith, and we have already discussed some considerations that account for this. At any rate the advantages are not all on the side of working under a Christian government, and the splendid progress made by the American missionaries under Mohammedan governments in Turkey, Asia Minor, and Egypt, furnishes the strongest encouragement to attempt definitely and at once the establishment of Christian missions throughout Central Asia, not leaving out of the plan of campaign such an exclusively Mohammedan country as Afghanistan.

The present Emir of Afghanistan addressing a large audience of Mohammedan students at Lahore said that, provided they were properly taught the Mohammedan faith when they were young, he had no fear that through Western learning the Christian or any other religion would overturn their belief. This impresses us with the conviction that it is not every missionary who is suited to enter Afghanistan. There are many names in the history of missions, Schwartz in Southern India, Arnot in Central Africa, etc., etc., which furnish notable examples of the influence exercised by a solitary man, and that man the missionary, over non-Christian rulers of whom he was the trusted friend and counsellor behind the scenes. The missionary for the frontier must have a quiet confidence in God who has called him to proclaim the Gospel in the regions beyond. He must have a calm mind, a good judgment, and a steady head; not a seeker for notoriety, anxious rather to do his work unobserved, and going about it in a way to win the confidence of the people. Sir Mortimer Durand, late British Ambassador to the