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- ART. V.—1. *The Official Year-Book of the Church of England.* London, 1886.
2. *Report presented to the Czar by the Chief Procurator of the Synod of the Orthodox Church of Russia.* [In Russian.] 1885.
3. *Atlas des Missions Catholiques, vingt cartes teintées, avec texte explicatif.* Lyons, 1886.
4. *Zur Statistik der Evangelischen Mission.* Von D. R. Grundemann. Gütersloh, 1886.
5. *The Missionary Review.* Princeton, N. J., January 1885 to May 1886.
6. *Short History of Christian Missions.* By George Smith, LL.D. Edinburgh, 1884.
7. *The Life of William Carey, Shoemaker and Missionary.* By the same Author. London, 1885.
8. *Medical Missions, Their Place and Power.* By John Lowe, F.R.C.S.E. London, 1886.
9. *Comparative Progress of Ancient and Modern Missions.* By the Right Rev. J. B. Lightfoot, D.D., Lord Bishop of Durham. London, 1880.
10. *Observations on Missionary Societies and Missionaries.* By R. N. Cust. London, 1885.
11. *Indian Missions.* By Sir Bartle Frere. 3rd Edition. London, 1874.
12. *Protestant Foreign Missions.* By Theodore Christlieb, D.D. London, 1880.

EXACTLY one hundred years ago, a little parlour in Northampton was the scene of an incident which, although trivial enough in its circumstances, is well worth recording as a landmark in the evolution of modern missionary enterprise. The Baptist ministers of the district being assembled for edifying converse, and a definite subject for discussion being needed, suggestions were invited from the younger brethren by the senior of the company, a Mr. Ryland, father of the better known Dr. Ryland, who during the first quarter of the present century occupied a leading position in the Baptist denomination. A pause followed, which at length was interrupted by the modest and hesitating, yet earnest, voice of a young man of twenty-five, a poor village shoemaker, who, while earning his livelihood by cobbling, had sufficiently educated himself to obtain acceptance as a local preacher in the neighbouring chapels. What he ventured to propose for discussion was the question, 'Whether the command given to the Apostles, to teach all nations, was obligatory on all succeeding ministers to the

the end of the world, seeing that the accompanying promise was of equal extent?' It seems that the question, harmless as it looks now, fell like a bomb-shell into the midst of the startled audience. 'You are a miserable enthusiast,' shouted the gray-haired president, 'for asking such a question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first.'

The humble enthusiast of this story was William Carey, who seven years later sailed for India to raise the standard of the Cross among the heathen and Mohammedans of that vast peninsula; and after forty years of devoted and successful labours, which earned for him the title of the 'Father of modern English missions,' was laid to rest in his own settlement at Serampore, honoured and lamented by all the noblest and best in the land of his adoption.

It is a satisfaction to us to be able to direct attention to the fact, that at a comparatively early period of Dr. Carey's work, his merits, both as an Oriental linguist and a Christian missionary, were recognized in the pages of this Review. In its very first number, the date of which was February, 1809, what he was doing in India held an unusually prominent place. In the fifth article of that number his Sanskrit Grammar was favourably noticed along with two others, and acknowledged to be 'everywhere useful, laborious, and practical.' In the seventeenth article of the same number (for in those primitive days the articles were shorter and more numerous), his work came to the front in a much more important and conspicuous manner. No less a writer than Southey took up the defence of Carey and his colleagues, against the ribaldry with which Sydney Smith had bespattered them in his notorious article in the 'Edinburgh Review,'—an article of which the witty Canon had the grace afterwards to confess the 'absurdity unadulterated and pure.' Staunch champion of conformity as Southey had by that time become, at a period when a bitter and contemptuous feeling against Dissenters widely pervaded the Established Church, the generous indignation which burned within him as a Christian man rose superior to every prejudice, and flashed out in the following fine vindication:—

'Nothing can be more unfair than the manner in which the scoffers and alarmists have represented the missionaries. We, who have thus vindicated them, are neither blind to what is erroneous in their doctrine or ludicrous in their phraseology; but the anti-missionaries cull out from their journals and letters all that is ridiculous, sectarian, and

and trifling; call them fools, madmen, tinkers, Calvinists; and keep out of sight their love of man, and their zeal for God, their self-devotement, their indefatigable industry, and their unequalled learning. These low-born and low-bred mechanics have translated the whole Bible into Bengali, and have by this time printed it. They are printing the New Testament in the Sanskrit, the Orissa, Mahratta, Hindostan, and Guzarat, and translating it into Persic, Telinga, Karnata, Chinese, the language of the Sicks and of the Burmans, and in four of these languages they are going on with the Bible. Extraordinary as this is, it will appear more so when it is remembered that one of these men was originally a shoemaker, another a printer at Hull, and a third the master of a charity school at Bristol. Only fourteen years have elapsed since Carey and Thomas set foot in India, and in that time have these missionaries acquired this gift of tongues; in fourteen years these low-born, low-bred mechanics have done more towards spreading the knowledge of the Scriptures among the heathen than has been accomplished, or ever attempted, by all the princes and potentates of the world—and all the universities and establishments into the bargain.'

We have called the incident, which redeemed from insignificance the little Baptist meeting at Northampton in 1786, a landmark in the history of missions, because it strikingly marked their darkest hour just before the dawn of their brightest day. At that time the evangelizing energy of Christendom had almost died out. From these islands, happily now the source and centre of the grandest and most systematic attempt to scatter the darkness of heathendom that the world has ever seen, there was not in the foreign mission-field a single labourer of any religious denomination whatsoever! The Church of England, Southey wrote, had learning and talent, but its age of fermentation had long been over. Not that it was doing absolutely nothing, or had no eye except for its own home concerns; but it failed to find so much as one among its sons to carry forth the Gospel torch where darkness still brooded over the nations. Its oldest religious Association, the venerable and large-hearted Society for Promoting Christian Knowledge, founded nearly a hundred years before, had in its youth heard with sympathy and joy of the sending forth of the little Lutheran mission, under the protection of the Government of Denmark, to labour among the natives of the Danish settlements on the extreme south-east coast of India, and for three-quarters of a century had been year by year giving it generous support; but no Englishman, cleric or lay, had ever moved a finger in personal help. No lips, touched by the fire from the altar, exclaimed, 'Here I am, send me.' To honour the devoted

devoted Lutherans was one thing, to imitate them quite another. In vain did the Primate, Archbishop Wake, the President of the Society, address to them, in 1718, the following glowing eulogium :—

‘ Your province, brethren, your office, I place before all the dignities in the Church. Let others be Pontiffs, Patriarchs, or Popes ; let them glitter in purple, in scarlet, or in gold ; let them seek the admiration of the wondering multitudes, and receive obeisance on the bended knee. Ye have acquired a better name than they, and a more sacred fame.’

No Englishman’s heart burned within him ; and as the eighteenth century drew to its close, what between the growing rationalism of Germany and Denmark and the wars which swept over the Carnatic, this coast mission, made illustrious by the apostolic labours of Swartz during half a century, but never in its palmiest days sustained by a European staff larger than could be counted on the fingers, languished and dwindled till it sank into a state almost of inanition. What other small contribution towards the extension of Christendom was made by England during that dark century was almost entirely confined to the North American Colonies, to which help was occasionally sent by the Society for the Propagation of the Gospel to carry on the labours begun by Eliot in the preceding century for the conversion of the Indians ; but even this was a Colonial rather than a British enterprise, the mother-country having little direct share in it. It remains literally true that when the Northamptonshire cobbler propounded his question, not a single native of Britain was engaged in pioneering the way of the Gospel among the heathen.

Nor were things materially better with the Protestant churches on the Continent of Europe. Besides the Danish already mentioned, the only missionary agencies in operation were one in Holland and one among the United Brethren or Moravians. With the Dutch, missions were a department of the Government for bringing over to Christianity the natives in their Eastern dependencies of Ceylon, Java, Formosa, and Amboyna. What the work gained in apparent magnitude by its connection with the State was more than counterbalanced by its loss in solidity and thoroughness. Conversions were little better than nominal, and when tested in Ceylon by the withdrawal of official patronage on the conquest of the island by Britain in 1795, their hollowness was manifested by the rapid melting away of the native Christian community. In fact, the one spot in reformed Christendom where the true missionary flame burned bright and clear

was the small Moravian settlement at Herrnhut. From thence, beginning with the year 1732, bands of humble missionaries, resolved to support themselves by the toil of their own hands, started in quick succession to convert the negro slaves and the Indians in the West Indies and North America, the Hottentots of Southern Africa, and the Eskimos of Greenland, always led by some spiritual instinct to select spheres of activity where the work of conversion seemed the roughest and least hopeful.

Turning to the Church of Rome, so renowned for carrying forth its faith to the heathen in the preceding centuries, there, too, at the epoch of which we are speaking, the fire of missionary zeal, which had blazed forth with the rise of the Jesuit order, had almost burned itself out. In India, China, Japan, in the Philippine Islands and Paraguay, where Xavier, de Nobili, Breschi, and a missionary host, contributed by the great religious Orders of the Latin Communion, had won their triumphs, little remained as the fruit of their labours but a semi-heathenized corruption of Christianity. The despairing dirge of the Abbé Dubois over the missions in India, at the beginning of the present century, marked the lowest ebb of the fortunes of the Roman Propaganda. The native Catholics, he wrote, had dwindled to a third of what they had once been; and, after labouring himself for twenty-five years to make new converts, he gave it up in despair, declaring that he knew not of one who had yielded to conviction or become a Christian from disinterested motives; that such as he had baptized turned out a disgrace to their profession, if they did not relapse into heathenism as many did; and that the lesson taught him by his long experience was simply this, that true conversions of the natives of India were impossible.

Look, then, where one might, at the moment when, a hundred years ago, in the village shoemaker's heart the fire of missionary zeal was kindled, the prospect of the extension of Christendom in any appreciable degree by the winning over of the outlying world to the Gospel must have seemed like a Utopian romance. Yet the hour had come for the Divine Spirit to breathe upon the stagnant Churches, and raise out of them an army of evangelists. The humble enthusiast, whose one consuming idea was, to use the Prophet Jeremiah's striking phrase, 'as a burning fire shut up in his bones,' urged it on his provincial brethren in season and out of season, until in 1792, with much fear and trembling, a dozen of them, assembled at a little conference at Nottingham, agreed to found the Baptist Missionary Society, and subscribed among them 13*l.* 2*s.* 6*d.* to start the enterprise

enterprise of converting the world. The following year Carey himself went forth as the first missionary, accompanied by a pious medical man named Thomas, who had already been in India, their two wives and four children, the entire party to be allowed a sum not exceeding 150*l.* a year, until they should be able to support themselves as the Moravian missionaries did. This was the turn of the tide, and from that day it began to flow steadily onward, although at first with a slow and tentative movement. In 1795, after Carey's first report from India had been received, was founded the London Missionary Society, undenominational in its constitution, but now practically in the hands of the Congregationalists; and four years later the Church Missionary Society, which at the present time stands at the head of all the Evangelistic organizations of Christendom. About the same moment the Presbyterian Churches of Scotland caught the sacred fire, and two Societies, the Edinburgh and the Glasgow, now merged in Boards of Missions, began their work in the West and South of the dark continent. Early in the present century, various Churches and sects of Europe and North America were moved to emulation; and since 1810, while the older societies have been continuously acquiring strength and extension, few years have passed without seeing the birth within Reformed Christendom of new missionary associations. The total result has been such as to entitle the last half of the nineteenth century to be called emphatically the era of Christian missions. Never before, since the primary Pentecostal outpouring, has the work of evangelization been pressed forwards on so vast a scale, by such varied agencies, at so great a cost, and over so wide an extent of the earth's surface.

We proceed to substantiate this statement, by exhibiting a tabular view of existing missionary agencies, showing their names and countries, their incomes according to the last year's returns, and their results up to the present time, as nearly as the particulars can be ascertained. In drawing up our tables, we have been greatly assisted by several of the publications named at the head of this article; and our own researches have enabled us to supplement the information furnished by them with additional particulars, so as to render the results fairly complete. At the same time it must be understood that we do not profess to have attained absolute completeness or accuracy. Missionary Statistics are compiled on different lines, and at different periods of the year, in the reports from which they have to be collected; some of the smaller societies make their returns

returns imperfectly; of some of the private or independent missions it is difficult to obtain any particulars at all. There is, besides, a considerable amount of mission-work done in the Colonies and elsewhere, which does not come into the reports of any of our societies. Dioceses within which there are bodies of heathen—such as British Guiana, and a considerable portion of those in Australia, New Zealand, North America, and Southern Africa—have their own evangelizing agencies, directed by their bishops or synods, and sustained by local funds, of which we have no returns. The same is true of some of the larger Nonconformist sections of the Church. For instance, we find the Wesleyan Methodist Conferences in Australia working independent missions in the Pacific groups of Samoa, Fiji, and New Britain. There are also funds raised and administered by native Churches, the first-fruits of missions, part of which, at least, might be fairly credited to the income spent in extending the area of evangelization. Once more, gifts of large amounts and various kinds are continually being sent out privately to particular missions by persons who have some special interest in them, and of these we have not attempted to take account, except in the case of our own Church missions. On the whole, then, our results may be safely understood to be defective by omission, rather than to err by excess; to understate rather than to exaggerate the entire effort now being made to extend the limits of Christendom. To avoid giving an undue appearance of magnitude to this effort, we have excluded societies and agencies which limit themselves to labours among nominal Christians; and in the case of societies which combine home with foreign missions, the portion of the income spent in the former has been, as far as possible, deducted. But we have included the foreign part of the operations of several British societies, which, although they do not themselves maintain missionaries, yet help to train and send them out, or largely furnish them with buildings, books, and other apparatus, necessary for their educational and evangelistic labours; for this is as truly a part of mission work as any other. Our first tables give the particulars for Church of England, mixed, and denominational agencies, in the British Empire, in compiling which we are greatly indebted to Canon Scott Robertson's annual summary. Then follow tables for the Continent of Europe and the United States of America, and a final schedule of results. What we can report of Roman and Greek missions will come afterwards.

CHURCH OF ENGLAND SOCIETIES.

	Description.	Increase in £.
1	Church Missionary Society	231,000
2	Propagation of Gospel in Foreign Parts	111,000
3	*Promoting Christian Knowledge	15,500
4	*Colonial and Continental Church Society	21,000
5	South American Missionary Society	15,000
6	Colonial Bishops' Fund	13,600
7	London Jews' Society	36,000
8	Parochial Missions to Jews	600
9	Universities Mission to Central Africa	14,500
10	Cambridge Delhi Mission	650
11	Oxford Calcutta Mission	878
12	Melanesian Mission	2,450
13	Church of England Zenana	22,050
14	Female Medical Mission at Delhi	480
15	Christian Faith Society (West Indies)	2,200
16	Missionary Leaves Association	8,550
17	Coral Missionary Fund	1,200
18	'Net' Collections	2,360
19	Missionary Studentships	4,300
20	Miscellaneous, 'Central,' and other Funds	28,600
	Total for Church of England	£531,918

* The part of the income expended in Foreign Missionary work.

ENGLISH MIXED SOCIETIES.

	Description.	Income in £.
1	London Missionary Society	106,100
2	Christian Vernacular Education (India).	5,600
3	Female Education in the East	6,000
4	Indian Female Normal School	10,230
5	China Inland Mission	17,960
6	British Syrian Schools	4,800
7	East London Mission Institute	9,000
8	Moravian Missions (British Province)	5,500
9	British Propagation Society for Jews	7,500
10	†Salvation Army	1,400
11	†Religious Tract Society	18,760
12	†British and Foreign Bible Society	96,000
	Total for English Mixed Societies	£288,850

† The part of the income expended in Foreign Missions.

ENGLISH DENOMINATIONAL (NONCONFORMIST) SOCIETIES.

	Description.	Income in £.
1	*Wesleyan Methodist	115,000
2	Primitive Methodist	5,000
3	New Connection Methodist	3,450
4	United Free Methodist.	7,200
5	Welsh Calvinistic Methodist.	5,500
6	Baptist Missionary Society	75,000
7	General Baptist Society	7,500
8	English Presbyterian Board	17,000
9	Colonial Mission	2,020
10	Bible Christians' Missions	6,200
11	Friends' (Quakers) Missions	9,900
Total for English Denominational Societies		£253,770

* The part of the income expended in Foreign Missions.

SCOTCH, IRISH, and COLONIAL SOCIETIES.

		Description.	Income in £.
1	Scotland	Established Church (Board of Missions)	35,400
2	"	Free Church " "	90,000
3	"	United Presbyterians " "	50,000
4	"	Original Secession Synod	700
5	"	Episcopal Church, Committee of Missions.	1,600
6	"	Scottish National Bible Society	16,000
7	"	Edinburgh Medical Missionary Society	4,500
8	†Ireland	Irish Presbyterian Board	14,900
9	Canada	Presbyterian Missions	12,360
10	"	Baptist Missions	3,800
11	"	Methodist "	10,000
12	"	Episcopal Methodist	
13	"	Primitive "	
14	"	Bible Christians	
15	"	British Coloured Episcopal Methodist	3,000
16	Cape Colony	South African (Dutch) Missionary Society	
		Total	£ 242,260

† The Church of Ireland contributes through the English Societies.

Adding the totals of the foregoing tables together, we arrive at the following results for the whole Empire:—

SUMMARY OF ANNUAL MISSION INCOME IN THE BRITISH EMPIRE.

Church of England Societies	£531,918
English mixed "	288,850
" Denominational Societies	253,770
Scotch, Irish, and Colonial Societies	242,260
Total for British Empire	£1,316,798

For

AMERICAN (UNITED STATES) MISSIONARY ORGANIZATIONS.

	Description.	Income in £.
1	American Board of Missions (Congregationalists)	110,470
2	Presbyterians, North	138,620
3	Ditto, South	14,010
4	Ditto, United	13,840
5	Ditto, Reformed	2,920
6	Ditto, Cumberland	1,790
7	Ditto, Welsh	7,820
8	Ditto, Reformed General Synod	1,000
9	Protestant Episcopal Church	34,660
10	Lutheran Evangelical Synod	5,070
11	Lutheran General Council	2,160
12	Reformed Dutch Church	14,190
13	Reformed German Church	5,760
14	Associate Reformed Synod, South	430
15	American Missionary Association	10,560
16	Baptist Missionary Union	65,700
17	Baptist Southern Convention	16,090
18	Baptist Free	3,850
19	Baptist Seventh Day	730
20	Baptist Consolidated Coloured	1,600
21	Methodist Episcopal, North	77,740
22	Ditto ditto South	36,790
23	Ditto ditto African	1,320
24	Methodist, Protestant	590
25	Evangelical Missionary Association	3,540
26	United Brethren in Christ Association	5,660
27	Seventh Day Adventists' Association	2,000
28	Mennonites	2,500
29	Friends' (Quakers) Missions	13,000
30	Moravians, American Province	2,500
31	Disciples of Christ	8,220
32	Free Methodists	460
33	Coloured Baptist Convention	860
	Total for American Missions	£606,450

In addition to these tables, we have a list, which need not be given at length, of about twenty small independent missions, of which more than half work in India, several in Africa, the rest in Palestine and China; and which appear to raise among their friends about 26,000*l.* yearly. Probably there are some which have escaped us.

Summing up now our figures, we obtain the following estimate of the amount raised for foreign missions by Protestant Christendom, in the latest year for which returns are available:—

TOTAL.

TOTAL MISSIONARY INCOME TABLE.

No. of Societies.		Income in £.
58	British Empire	1,316,798
35	European Churches	198,553
33	United States of America Churches	606,450
20	Independent Missions	26,000
146	Total	£2,142,801

To this table we add another, for which we are chiefly indebted to Dr. Wilder's elaborate statistics in the Princeton 'Missionary Review.' It is of high interest, as exhibiting at a glance the present Evangelistic staff, and the existing fruits of their labours, exclusive of the school-children under instruction, for whom no complete returns are available. Absolute correctness is, of course, beyond our reach, and the figures grow while we are writing them down.

APPROXIMATE SUMMARY of MISSIONARY STAFF and NATIVE CHRISTIANS in the MISSIONS of the ANGLICAN, PROTESTANT, and REFORMED CHURCHES and SECTS.

Workers from Christendom.			Native Workers.		Native Communicants.	Native Christians.
Ordained.	Laymen.	Female.	Ordained.	Others.		
3,000	815	2,430	2,370	26,800	776,000	2,650,000

We have already remarked that, a hundred years ago, the evangelizing energy of the Latin Church had sunk to its lowest point. The 'Lettres Edifiantes et Curieuses,' which for a long time poured into the ears of Europe the romantic tale of the missions in the Levant, India, China, the Philippine Islands, and both Americas—a tale so highly embellished and garnished with miracles as to excite distrust in all but the most credulous—had come to an end, and the troubles which heralded the French Revolution had cut off the chief supplies both of money and men. The governing centre indeed of all the missions still existed in the Congregation of the Propaganda at Rome, with its famous Collegiate Seminary founded in 1627; and the second principal missionary focus of the Church, the 'Séminaire des Missions Etrangères' in Paris, founded by Colbert in 1663, lingered on in a languishing condition. But little was doing

doing, till in 1822 a time of revival came, and at Lyons was established a society for promoting missions under the name of 'L'Œuvre de la Propagation de la Foi,' the purpose of which is to stimulate prayers and collect alms for Roman missions all over the world. From its headquarters at Lyons this Society has established branches and extended its operations throughout all the countries or Churches of the Roman obedience, and now pours annually upwards of a quarter of a million of pounds sterling into the treasury of missions, of which 8075*l.* was contributed last year by the United Kingdom. Its fortnightly periodical, the 'Annales de la Propagation de la Foi,' takes the place of the old 'Lettres Edifiantes,' and is circulated in many languages, readers being attracted to it, we hear, by the promise of five hundred days of indulgence. What sum over and above that raised by this Society is spent in Roman missions, it is not easy to ascertain. The Propaganda at Rome has considerable revenues, and the various religious Orders, which furnish the larger proportion of the missionaries, probably contribute to the necessary expenditure. On the whole, however, we imagine that Dr. G. Smith's estimate of half a million of pounds for the combined incomes of Roman and Greek missions is a good deal beyond the mark, the Greek contribution being a very small fraction.

The unity and centralization of the Church of Rome afford no occasion for such tables as we have given of Protestant missionary organizations; but we hoped to obtain from the elaborate Atlas of Catholic missions, named above, a tolerably complete idea of the extent of its present operations to enlarge the boundaries of Christendom. In this, however, we have been disappointed. The Church of Rome does not use the term *missions* quite in our sense. Considering every form of Christianity but its own to be spurious, or at least unworthy of recognition as belonging to the Universal Church, it puts Protestant countries on the same footing as heathen lands in regard to the position and work of its clergy, and reckons among its missions its ecclesiastical organizations in Great Britain and North America, just as much as those which it maintains among the native heathen of Africa or India. Turning over the excellent maps and examining the detailed statistical tables of the Atlas, we find that its missionary field comprises every country of which the ecclesiastical organization is under the Congregation of the Propaganda: namely, in Europe, Great Britain and Ireland, Denmark, Norway, Sweden, and the Balkan Peninsula; in Asia, every country outside the Russian Empire; in the Eastern Seas, the whole of the groups of the Indian Archipelago, Australasia,

tralasia, and the Pacific; in Africa, the entire continent; in America, all the northern half except Mexico. To the distribution of the revenue of the Propaganda over this enormous area the tables give us no clue. Nor, when we interrogate them in order to ascertain the strength of the missions to the heathen, properly so-called, do we find much help towards distinguishing the distinctly evangelistic work from that which merely sustains the congregations descended from the natives who were converted centuries ago. In the Indian missions, for instance, which include Ceylon, Burma, and Siam, nearly one and two-thirds millions of adherents are claimed; in the Chinese missions, among which are reckoned those of Japan, Corea, Tonquin, and Cochin-China, considerably more than a million; in the Philippine Islands, between five and six millions. But it is certain that by far the greater part of these numbers represent a hereditary Christianity of a very low type, dating from the wholesale conversions made many generations ago, and have no title to be counted as modern gains for Christendom.

But while definite particulars fail us, there is still abundant evidence to show, that during the present century there has been a signal revival of the missionary spirit within the Latin Communion, and that never has it been more enterprising than it is at this moment. If we may venture to criticize it, we should say that it is almost too adventurous and reckless of danger, so many are the lives which have been sacrificed in forlorn attempts to open new fields of conversion. For an illustration of the movement we may look to Africa. That vast and perilous continent has been mapped out by the Vatican into thirty-three ecclesiastical provinces or vicariates; four on the north; eleven on the west; nine in the south; four on the east, including the great lake-district; and five for the islands on the east. For the purpose of supplying missionaries for these immense regions, four modern 'Congregations' have been formed; the Congregation of the Holy Ghost, the Lyons Society of African Missions, the Veronese Institute for the Missions of Nigritia, and the Algerine Congregation for the Conversion of the Soudan and Central Africa. Besides these Congregations, many of the Roman Orders send out their quota of missionaries to Africa, particularly the Jesuits, Lazarists, Capuchins, Franciscans, Christian Brothers, and Oblates of St. Mary. Another illustration is furnished by the Pacific missions. These are divided into seven ecclesiastical groups, as follows: Tonga, the Friendly Islands, 10,500 adherents; Samoa, the Navigators' Islands, 6500; the Fiji Islands, 10,000; New Caledonia, the Loyalty Islands, 19,500, of whom 9900 are returned as native converts; Melanesia,

nesia, no details; Hawaii, the Sandwich Islands, 27,000; Tahiti, the Society Islands, 6000. For specimens of the extent of the Roman ecclesiastical organizations in the older mission fields, we may point to the India and China groups. In the Indian are reported 26 bishops, 1222 priests, 1680 schools; in the Chinese, 47 bishops, 746 European missionaries, 649 native priests, 40 colleges, 16 monasteries.

It need not be said that in some at least of the Roman missions there is a good deal which, to Protestant eyes, is distasteful and unsatisfactory. Converts are too readily admitted into communion, sometimes with the heathen leaven still so strong in them that vigorous seclusion is found necessary to keep them from relapsing; and although that scandalous adulteration of Christianity with heathenism, which characterized the Jesuit missions two centuries ago in India, China, and Paraguay, and was too bad for even the less scrupulous Vatican of that period to tolerate, is now a thing of the past, what we should call a very imperfect type of religion is too easily accepted. Moreover, about some portions of the work there has long been, and still is, an unpleasant taint of antagonism, both secular and religious. This is especially the case, as Tahiti, China, and Madagascar may bear witness, where the French Seminarists are concerned. It is among these that the chief exceptions are to be found to that mutual forbearance and concord, and that scrupulous abstinence from political intrigue, which honourably distinguish the missionaries of other Churches. But on such drawbacks and imperfections we do not care to dwell. The courage and zeal of the Roman missionaries as a body are above reproach; and, if we cannot help wishing for a purer and less superficial Christianity than that with which they seem too often to be satisfied in their native converts, we rejoice in the conviction, that the heathen gain immeasurably by being raised out of their degrading superstitions, even though it were only to the level of any of the least enlightened of the many current forms of the Christian faith.

Of the missionary work of the Greek Churches there is but little to be said. As a whole, they form the least progressive part of Christendom, the last to catch the modern impulse of revival and activity. Their circumstances have been sadly against them. The blight of Turkish rule has everywhere been deadly, and recovery from its effects, even where it has happily for ever been cast off, must be a work of time. The days when the so-called Nestorian Church pushed its enterprising missions across the Asiatic continent to India and China have been succeeded

succeeded by long ages of oppression and wasting; and that once energetic Communion has been brought so low, that the only hope of saving it from speedy extinction seems to lie in the educational mission which our Primate, with the liberal assistance of the Christian Knowledge Society, is now sending out to its help. To this endeavour to revive an ancient Church of the East, we heartily wish God-speed. In fact, it is only in the great Russian branch of the Eastern Church that as yet is to be found any practical recognition of the vocation of Christianity to be ever aggressive and on the advance, in untiring endeavours to encompass and conquer to itself the entire world. To its great credit, the orthodox Church of Russia has promoted the circulation of the Bible in the numerous languages spoken in the Czar's vast empire, and has set on foot missionary agencies in the dioceses where there is still a non-Christian population. From the last published report of the Holy Synod, named above, we learn that the Society of Orthodox Missions, presided over by the Metropolitan of Moscow, spends about 15,000*l.* annually in evangelistic work; and that within the empire the year's record of conversions to Christianity comprised 461 Jews, 367 Mohammedans, and 3886 pagans. Outside the empire there is a flourishing mission at Tokio, in Japan, under Bishop Nicolas, the statistics of which give 14 clergy, some of them natives, 106 catechists, 281 stations, with primary schools and seminaries for educating priests and catechists. The converts for the year are reported at nearly 1400, and the total number of native members has reached 10,000. A cathedral is in course of erection, and some of the native seminarists are completing their theological education in Russia. To this mission the Moscow Society contributes about 3000*l.* annually, and other sums are raised privately by the Bishop's friends. To complete the account of Russian missionary work, it should be mentioned that in Pekin, attached to the Embassy, there is a congregation of about 400 Chinese Christians; but these appear to be chiefly descendants of Russian settlers, to whom additions by conversion are very few, only six being reported for the year.

We turn back now to our schedules of missionary agencies belonging to the reformed Churches and sects. It will be recollected that what we have tabulated is, with very minute exceptions, the growth of the last ninety years. But this period may be divided into two equal portions, the earlier half being little more than the era of beginnings and experiments. Of the enumerated societies considerably more than a moiety did not come into existence till that preparatory era had passed, and

many have originated only during the last twenty years: while of those which successively sprang up in the earlier period, even the most prosperous had not attained half their present magnitude by the middle of the century. It will be seen, then, that the broad volume of missionary effort, which now rolls grandly forth for the healing of the nations, is emphatically the outcome of the zeal and the sacrifices of not much more than a single generation. It is only within the last forty years that the science of missions can be said to have been developed. This is a fact of primary importance, when from the successes already achieved we try to form a forecast of the future, as we shall presently do. What we now desire to point out is, that evangelization is no longer the sporadic, haphazard work that it was in its earlier stages; it is reduced to system, parcelled out, organized, and sustained by powerful and experienced directorates, under whose care it has grown up into a vast permanent department of Christian enterprise. In Africa, for instance, the most difficult and perilous field, with its two hundred millions of people, and six hundred languages and dialects, nearly forty societies are now at work, attacking it north, west, east, and south, and using its great water-ways as routes for the Gospel; each has its allotted sphere, each its coast basis from which to feed and support its inland stations. Again, in the interest of missions, the manifold tongues of the earth are at length being seriously grappled with, and compelled to serve the spread of Christianity, to an extent wholly without parallel. Already the Divine Word is printed in 267 languages, mostly the speech of heathendom, and every year sees new dialects become vehicles of the message of salvation. Moreover, novel agencies have been brought into play, as experience has discovered their value. The peculiar qualities which enrich woman's nature, its wealth of tenderness, warm enthusiasm, and delicate tact, are now being systematically enlisted in the work of Evangelization. The wives of Protestant missionaries, it is true, have always been valuable helps to their husbands; and Southey, in the vindication of Carey's little band of pioneers, to which we have already referred, showed that he was not blind to their worth by exclaiming, 'Do not think to supersede the Baptist missionaries till you can provide from your own Church such men as these, and, it may be added, such women also as their wives.' But it is only within the last thirty years that female agency has come to the front as a definite component of the missionary staff. For the labours of devoted Christian women there is ample scope among the heathen of their own sex; in the Eastern Zenanas, in mission schools and orphanages,

orphanages, in the hospitals and dispensaries which are now to be found in all the chief stations, their ministrations are invaluable; much, indeed, that is of prime importance to the spread of Christianity can be done by them far better than by men. Our tables show that already in the advancing army of the Cross sent forth by Protestant Christendom, no less than 2400 of these consecrated Amazons are sustaining their part in the holy war; and to these may be added a large detachment from the Sisterhoods of the Latin Church, which courageously follow the track of its missionary priests.

The following ideal sketch of the female missionary in India, which has just fallen into our hands, is so striking that we venture to present it to our readers; who will value it the more when they know that it is from the pen of no novice or enthusiast, but of a gray-haired and experienced civilian:—

‘To the village-women the appearance of a Female Evangelist must be as it were the vision of an Angel from Heaven: to their untutored eyes she appears taller in stature, fairer in face, fairer in speech, than anything mortal that they had dreamt of before: bold and fearless, without immodesty: pure in word and action, and yet with features unveiled: wise, yet condescending to talk to the ignorant and the little children: prudent, and self-constrained, yet still a woman, loving and tender. In Hindú Annals the Poets have written about Sitá and Damiyanti, and painted them with the colour of every earthly virtue, showing that they knew what a virtuous woman should be; yet such as they never appeared to the sight of poor village women, even in their dreams, until suddenly their eyes, their ears, and their hearts seem to realize, faintly and confusedly, the Beauty of Holiness, when they begin to hold converse, only too brief, with their sweet and loving visitor, who, smitten with the wondrous desire to save souls, has come across the Sea from some unknown country to comfort and help them. Short as is her stay, she has, as it were with a magic wand, let loose a new fountain of hopes, of fears, and desires: she has told them, perhaps in faltering accents, of Righteousness and Judgment, of Sin, Repentance, and a free Pardon, through the blessed merits of a Saviour. This day has salvation come to this Indian Village!’

Once more, among the newer developments of evangelistic agency, medical missionaries, both male and female, must be reckoned. The precept, ‘Heal the sick, and say unto them, The Kingdom of God has come nigh unto you,’ has been discovered to be as good for observance now, as it was when, it was first given by the Lord Himself to the Seventy whom He sent to prepare His way. So long back as 1819, we find the American Board despatching to Ceylon a medical evangelist, the first, we believe, in the field since Carey’s original colleague;

league; but it was not till the middle of the century that the example began to be followed to any important extent. Now every society is alive to the value of this peculiar agency, both in pioneering the way where the clerical missionary is refused entrance, and also as a necessary part of the organization of all large mission stations. We have before us a list of about 170 medical men at work in foreign missions, and it by no means exhausts the number. So great is the demand for them and the sense of their value, that a number of special institutions have sprung up to promote the supply of them, and of medical women also, for the work. The Edinburgh Society, which is named in our tables, is the oldest and largest of these, and has been gradually expanding its operations during the last forty years. London, New York, and Chicago, each have a newly founded institution of the same kind. At Agra, in Northern India, there is one for training native practitioners affiliated to that in Edinburgh; similar ones are being formed in China and Japan, and in most of the missionary hospitals native assistants are receiving some degree of medical education. Then as regards female doctors; abroad, the Church Zenana Mission is training them in its hospitals at Amritsar, in the Punjaub, and the Agra Institution is following in the same line; at home, two Associations in London take up this branch of the work, and the Christian Knowledge Society has recently established studentships in medicine for female as well as male candidates for missionary work. On the whole, medical missions are being pushed on with great zeal in all sections of the field; and no one, we feel sure, who reads the modest and sensible work just published by Mr. Lowe, himself for some years a medical missionary in Travancore, can doubt that the healing science, practised in connection with missions by thoroughly competent persons imbued with the spirit of evangelists, is one of the most powerful auxiliaries by which the preaching of the Divine Word can be promoted.

Looking again at our tables, the reader will be struck with the large number of missions originated and maintained by petty groups of individuals or eccentric little sects. When a handful of persons, seeking for what they deem a purer faith or a more select fellowship, breaks off from some older religious body and organizes itself into a new sect, it seems that the favourite way now of proving its vitality as a religious communion is the sending forth of some sort of evangelist into the great wastes of heathendom. We cannot but regard this curious phenomenon as an interesting evidence of the extent to which the missionary idea has penetrated Christian society and

and is fermenting in its obscurest recesses. Viewed in this light, it appears to supply a remarkable presage for the future. We are disposed to see in it the augury of a time when the leaven, which even yet is limited in its working to a comparatively small proportion of the members of the more populous churches, will spread its quickening force throughout the whole mass, and bring a tenfold offering into the treasury of missions. Should this be deemed an over-sanguine and extravagant anticipation, other facts may be adduced in its support. A single one may be here pointed out as being remarkably significant. For the last eight years the Editor of the American 'Missionary Review' has annually collected and subjected to critical examination the statistics of the work; and they exhibit a steady growth of such magnitude, that at the end of that short period the ordained missionaries from Protestant Christendom have become half as many again as they were at the beginning of it, and in the same time the total income has risen nearly seventy per cent.

But, while we venture to draw a hopeful inference from the numerous petty missions on our list, we must guard ourselves from being supposed to view their existence with unmixed satisfaction. The subdivisions out of which they spring are in themselves deplorable; and it is not by weak agencies of this irregular kind that much impression is likely to be made on the kingdom of heathen darkness. As that warm and experienced friend of missions, Mr. Cust, has well said in the 'Observations' named above, 'The heathen must be conquered by great battalions, not by knights errant, and romantic, ill-considered efforts made by misdirected enthusiasm.' Little missions are apt to be wasteful, ineffectual, transient. Especially in pioneer operations, where the foundations have to be broadly laid for the permanent evangelization of populous lands, united strength and skill are needed, which can only be furnished by large organizations. In such cases, to quote Mr. Cust again, the 'Committee of a Missionary Society has to discharge the duty of a quarter-master-general, the head of a great commissariat, a board of architects and engineers, a board of finance, a council of education, a committee of geographical exploration, a superintendent of a translating and publishing firm, as well as other secular duties.' The mere placing of their mission on the lakes of Central Africa cost the Church Missionary Society 40,000*l.*; and other societies which have borne part in occupying that vast region for Christ have not escaped the need of similar sacrifices.

If our tables show a large number of feeble missionary organizations,

organizations, they present a still larger number of powerful ones, maintained by different denominations, which labour independently, each on its own lines, in the mission-fields, and in many cases face to face in the more populous cities of heathendom. To the intelligent observer this fact can scarcely fail to present a very serious problem, regarding the future of the various religious communities which are rapidly growing up under their teaching. For the home societies to keep these communities under their own superintendence, after they have become sufficiently mature to be able to sustain and govern themselves, will not be practicable, nor would it even be desirable. The aim of the societies ought to be, and for the most part is, to raise up native churches which can stand alone, and then to pass on to other regions to win new conquests for the Redeemer's kingdom. Each native church, when formed, is a step gained in the march onwards of the army of the Cross. It is a new basis for a further advance. What is to be the organization of these native churches when left to themselves? At present they bear the impress of their respective founders, and reproduce all the sectarian divisions of modern Christendom. But what is to be their future? Already this problem is pressing on the attention of the more far-seeing of those who are responsible for directing the policy of missions. One of the striking signs of its imminence is to be found in the 2370 native ordained ministers, and their 26,800 native catechists and assistants, shown in our tables; numbers to which every year brings a large increase. Here is abundant material for self-organization and independence. In Sierra Leone the native church is almost entirely self-supporting and self-governed: so also are the somewhat feeble congregations of the Maories in New Zealand. On the Niger there is a growing church administered by an admirable Bishop and two Archdeacons, all three being of full African blood. In North and South India, and in Ceylon, there are Christian communities which already have reached a transition state, and enjoy a measure of self-government. The same may be said of some of the Pacific Islands, and bids fair to be realized ere long in parts of China, in Japan, and Madagascar. Surveying, then, the mission field, we cannot overlook the fact, that every year is adding urgency to the problem of which we are speaking, the future of these latest accessions to ancient Christendom.

It will be seen that the question to be decided is no less than this: whether the various sectarian divisions, represented by the missionary societies, and hitherto reproduced in their respective converts, are to be permanently stereotyped in neo-Christendom;

Christendom ; or whether, in each land or large district rescued from heathendom, the several clusters of converts, grouped round missionaries working upon different ecclesiastical lines, can be ultimately amalgamated on some comprehensive basis, so as to form an undivided Church? So far as the Roman missions are concerned, we suppose that the native religious communities formed under their auspices must stand apart, at least until the instinctive desire for spiritual freedom shall become strong enough in them to break off their allegiance to the Vatican ; for it is inconceivable that any sort of submission to the See of Rome should be acceptable to churches founded by missionaries of any Protestant denomination. But for these, whatever may have been their origin, it would be, we cannot forbear saying, a lamentable and even a monstrous thing, that there should be forced upon them the evil inheritance of the divisions which sever church from church, and sect from sect, in the lands of the Reformation ;—divisions which have mainly grown out of peculiar historical circumstances, and have little intelligible meaning for the races now being won over to Christianity. Yet it is difficult to perceive how this misfortune is to be averted, unless the various evangelizing societies will rise above their sectarian prepossessions, and show themselves less eager to perpetuate their own peculiarities, than to leave behind them in the fields of their labour a Christianity broad and free enough to unite their converts in a common brotherhood. Doubtless, to attain such a result, an almost heroic generosity and self-denial, in regard to ecclesiastical proclivities, would be required, both on the part of the missionaries themselves, and of the communities which maintain them and prescribe their action. Is this too much to look for, from men to whom the spiritual welfare of the heathen is so dear? What we would urge especially is this, that to bring about so desirable a union among the native Christians in their respective lands or districts, some degree of sacrifice is incumbent upon all who are engaged in training them for independence. Neither the Anglican Church, nor any other of the Reformed Communions, ought to aim at moulding the new native churches of the future exactly on its own pattern. Other climes and races may legitimately have other formularies and institutions, within the limits of a free, elastic Christianity. In such a case, a fair compromise for the sake of unity is more than permissible ; it becomes a sacred duty. For support in this view we can appeal to a great living authority, the present Bishop of Durham, who, in the paper named above, writes about Indian missions to the following effect :—

'India is our special charge—as a Christian nation. India is our hardest problem—as a missionary church. Hitherto we have kept too exclusively to beaten paths. Our mode of dealing with the Indian has been too conventional, too English. Indian Christianity can never be cast in the same mould as English Christianity. We must make up our minds to this. The stamp of teaching, the mode of life, which experience has justified as the best possible for an English parish, may be very unfit when transplanted into an Indian soil. We must become as Indians to the Indian, if we would win India to Christ.'

About the same time that the Anglican Bishop was giving utterance to this warning against narrowness or pedantry in our endeavours to build up native churches, the well-known Bonn Professor of Theology, Dr. T. Christlieb, in his 'Survey of Protestant Foreign Missions,' was writing in a similar strain, but with somewhat greater freedom, as the following extract will show:—

'Too much haste has often been made in applying to the Indian Churches, even in their minutest details, the administrative forms and laws of the denominations at home, instead of resting content with fundamental principles at first, leaving the special points to regulate themselves in accordance with the spirit of the nation. . . . The aim of all missions in India should be to create an independent Church in the future, neither Episcopal, nor Presbyterian, nor Congregational, but the outcome of the national spirit. . . . For now that the people are coming over to Christianity in masses, the question as to the formation of a Protestant National Indian Church must become ever more and more a burning one.'—pp. 90, 91 (*English Edition*).

It may interest the reader to know that, a few years earlier than these ecclesiastical expressions of opinion, a very competent English layman, the late Sir Bartle Frere, had turned his thoughts in the same direction, and gathered up his long experience of India and its missions into the following reflections:—

'We may hope, and at no distant period, to see a great Christian Church in India, with distinct national characteristics of its own, but with features which may be recognised by all Catholic Christians as betokening true Catholic Unity with the Great Head of our Faith. It would be vain to speculate on what are likely to be the distinctive features of such an Indian Church, but we may be confident that they will be no mere copy of the Churches which have grown up in and around Europe; and that, while holding the truths which are to be gathered from the teaching of our Lord and His Apostles, the framers of the Church constitution of India will find no necessity for copying peculiarities which have been impressed on so many of the older Churches of Christendom by the circumstances under which they were originally organized, in communities at that time quite as
barbarous

barbarous as the least civilized portions of India are now.'—'Indian Missions,' p. 83.

Even while we are writing, a voice from Lambeth has given a new stamp of recognition to the idea of ecclesiastical elasticity, in the framing of constitutions for the native Churches now being affiliated to the older Christendom. Preaching before the Church Missionary Society, the Primate is reported to have used the following language:—

'The growth of great Churches in the greater England will involve the recognition that not every syllable of our formulas, which is essential as against those who on our own ground contend with us, is equally essential to the Catholic Faith at large. That not every word of our dearest liturgies can be as full of meaning to those who have not lived our theological life as it is to us. That for their liturgies of the future they may yet again fall back upon the primeval quarries out of which our own were hewn, but which contain magnificent stores that we never could appropriate as Easterns can. Only under a total misapprehension of the conditions of the problem, of the enormous multitudes, of the extreme diversities of customs, of the vast number of languages and races, can the idea be entertained that our own limited ministries will suffice to spread living Christianity even in India alone. Conversion will not remain a function of the clergy only. The converts must convert. They must be trained to make that first use of their conversion—orderly and yet enthusiastically. These are some kinds of elasticity which must be active in many countries if the Church is to win the world to Christ.'

Fortified by such expressions of opinion as these, we would venture to suggest for the serious consideration of the directors of missions, whether, in consideration of the incalculable advantage of exchanging sectarian divisions for a united Christian fellowship in newly-converted lands, the various groups of converts might not be gradually prepared for ultimate union on some simpler basis than that of any of the existing Churches. The Canon of Scripture, the Apostles' Creed, and the two Sacraments of Baptism and the Lord's Supper, are of universal Protestant acceptance, and at this time of day objections *in principle* to the Church's ancient episcopal organization are becoming obsolete: might not these four elements of faith and order be taken as a primary platform on which the native churches could be brought to join hands, leaving the details of doctrine and discipline to be filled in by subsequent deliberation and agreement, as was done in the primitive ages of Christianity?

We now propose to consider the most interesting of all the questions presented by the modern revival of the Church's evangelistic

evangelistic function. What impression is it really making upon the non-Christian portion of the world? Does it show fair promise of extending Christendom in any appreciable degree—appreciable, we mean, when the enormous masses of Mohammedans and idolaters are weighed against the comparatively small number of converts which each year is transferred to the other scale? We have before us some half-dozen estimates of the present population of the globe, and the proportion of the Christian to the non-Christian part. Taking the mean of these, we find the entire population to be about 1430 millions, which agrees very closely with Behm and Wagner's latest reckoning. Of these, 430 millions are Christian, and the remaining 1000 millions non-Christian, made up of 820 millions of heathen, 172 millions of Mohammedans, and 8 millions of Jews. Here, indeed, is a tremendous enterprise set before the Churches! A thousand millions to be converted; and conversions, even at their present augmented rate, probably not averaging a quarter of a million yearly, all told. Allowing for the steady growth of population, might it not be urged that the time which is likely to elapse before the world will become generally Christian must be reckoned in thousands rather than in hundreds of years?

When, however, we look into the matter more closely, the future ceases to wear so gloomy an aspect. Interesting calculations have been made, based on scattered notices in ancient writings, to ascertain the rate at which Christianity advanced in the earliest centuries of our era. A good deal of pains was bestowed by Gibbon on the subject, and in the paper already referred to, Bishop Lightfoot reviews his figures, and assents in general to his conclusions. On the whole, there seems reason to believe that in the middle of the third century, that is, a little more than two hundred years after the first promulgation of the Gospel, the Christians almost certainly formed less than a one-twentieth part of the subjects of the Roman Empire, and probably not much more than a one-hundred-and-fiftieth part of the human race then living. The next two hundred years indeed saw a much more rapid increase. When Christianity mounted the Imperial throne, conversions greatly multiplied. Then came the irruption of the barbarous tribes, sweeping down from the north over the Empire; and they were gathered into the Church almost without effort. As the Bishop says, 'they came, saw, and were conquered.' Since that time, the rate of progress has been fluctuating: once, at least, during the victorious career of the Mohammedan arms, Christianity suffered retrogression. When we reach the epoch which is our modern
starting-

starting-point, a hundred years ago, we find Carey trying to rekindle the extinct fire of missionary zeal by publishing a carefully compiled table of population, which brought out the probable number of the human race at 731 millions, and the Christian portion of it at 174 millions. There is reason to think that, owing to the very imperfect knowledge then possessed of large portions of the earth's surface, this estimate put the total too low, and ought to be corrected by raising the number of non-Christians so as to give about 800 millions for the whole population. Here, then, are three epochs at which the proportion of the Christian to the non-Christian inhabitants of the earth may be said to be approximately known. In A.D. 250, one to a hundred and forty-nine; in A.D. 1786, one to about three and four-sevenths; in A.D. 1886, one to about two and one-third. Surely, in the face of such a steady and enormous gain of Christendom upon non-Christendom through the vicissitudes of eighteen centuries, it would be faithless and unreasonable to despair of the ultimate triumph of the Cross, at no extremely distant period! Gathering together into a single view the succession of ages which have passed by, since in the fields of Palestine

‘ Walked those blessed feet
Which eighteen hundred years ago were nailed
For our advantage on the bitter Cross,’

instead of finding cause for despondency, we seem rather to behold the religion of the Crucified moving onwards like some majestic and irresistible tide, occupying new lands, absorbing new races, and giving sure promise of a day when the knowledge of the Lord shall cover the earth as the waters cover the sea.

Of course we do not mean to suggest that direct evangelization has been the only, or even the principal, agent in bringing about this immense relative gain to Christendom. The Christian races have proved themselves to be the most energetic and the most prolific, and to them the empire of the world has accordingly fallen. Islamism for a time checked their progress, but as a proselyting religion it has long been practically effete, except in the western provinces of China, and among the wild African tribes which have for ages been infested by its nomad kidnappers and slave-dealers. The saying is familiar, that Turkey is perishing for want of Turks. No heathen race now plants colonies, founds kingdoms, peoples vacant lands. To be fruitful and multiply and replenish the earth and subdue it, is the peculiar vocation of the races which inscribe the Cross on their banner, as the story of Europe, America, and Australasia bear emphatic witness. The population of Europe has, during the

the last hundred years, increased from 145 millions to 340 millions; and besides this gigantic growth at home, it has overflowed and formed across the great oceans new branches of Christendom, numbering already upwards of seventy millions of European blood. Thus, without taking account of a single conversion, the ratio of the Christian to the non-Christian population continuously advances in numerical value. At the same time it is true, that however much this extension of Christendom by superior fecundity and more rapid development differs from its enlargement by gains won from heathenism through the instrumentality of missions, the former process has by no means been independent of at least one branch of evangelistic work. When Spain, Portugal, Holland, and France founded new settlements across the seas, their colonists were not left unprovided with the ordinances of religion. Conquest was accompanied by Christianity, and at great cost the Church planted itself in the face of the heathen. Still more conspicuous has been the union of evangelization with colonization, in the unparalleled extension of the British Empire. A hundred years ago the Anglican Church had not a single bishop beyond the four seas; now it has seventy-seven, not reckoning coadjutors, and few years pass without an increase of the number. In the same period its daughter Church in the United States of America has founded no less than seventy-one episcopal Sees. Nor have the leading Nonconformist denominations been behindhand, in proportion to their means, in efforts to extend their own peculiar organizations to the young dependencies of Britain. As our emigrants have spread themselves over the wide territories of North-West America and Australia, the various religious bodies which share a common Christianity have pressed forward in eager rivalry to furnish the rising townships with churches, chapels, pastors, and schools, that wherever the British flag flies it may be hallowed by the planting of the Cross. Towards the cost of this evangelistic work large sums are annually contributed from home; and what we desire to point out is that it is only through the voluntary sacrifices continually made to connect colonization with an adequate supply of the ministries of religion, that the expansion of the English-speaking race has everywhere been equivalent to a permanent expansion of Christendom.

Still, it must be remembered, this self-developing process, while it enlarges the number of Christians, does not of itself diminish the number of non-Christians, except in the few cases in which inferior races dwindle and tend to extinction under the pressure of those which are superior to them in energy and civilization.

civilization. If, on a rough calculation, the Christian population of the globe has during the last hundred years grown from 175 millions to 430 millions, chiefly by self-development, the non-Christian portion has in like manner gone on multiplying, at a lower rate indeed, but sufficient to bring it up from 625 millions to 1000 millions. It is these thousand millions that will put to a crucial test the absorbing and assimilating powers of Christianity. Can it be hoped that missionary labours will ever succeed, not merely in working down this enormous adverse majority of 570 millions till the numbers become equal, but in winning for Christ race after race, till the tribes which refuse to worship in His name are reduced to an insignificant minority? That is the question; and we shall attempt to assign several reasons why the idea of so vast a revolution in the condition of humanity ought not to be hastily dismissed as a dream of romance.

The first point to be noticed is the immense prestige which in the present day surrounds the envoys of the Gospel. Among the peoples to whom they are commissioned they do not now stand as isolated and forlorn preachers of some strange faith, who have to struggle unaided against the terrible inertia of adverse tradition and habit. Behind them are the indomitable energy, the superior civilization, the irresistible march of the superior races, of which they are the representatives. Into the heart of the lagging and stagnant tribes to which they carry their Divine message, the activities of commerce and thirst for exploration are ever introducing a nobler culture, a higher knowledge, new forces of revolution and absorption, before which ancient superstitions are shaken, corrupt faiths disintegrated, and the way is opened for the religion of the more advanced race to insinuate itself, in the company of those arts and sciences which wear in the eyes of the ignorant and barbarous almost the impressiveness of the miraculous. We deem it no idle speculation that, much in the same way as, in the Divine Providence, the old world was prepared for the Gospel by the arms of pagan Rome, so now the broad fields of modern heathenism will be made ready, by the spread of Western enterprise and civilization, to receive the seed of truth which the missionaries scatter.

Then, again, it may be urged that every success achieved is a stepping-stone to a greater. The first few converts in a new mission are usually a feeble and despised body, which with difficulty maintains its existence against the pressure of the surrounding heathenism. But as soon as the body becomes large enough to inspire respect, and to form a society within which

which the converts can freely marry, provide for their children, and carry on all the relations and industries of ordinary life, the superiority and moral strength are all on its side. Possessed of the higher knowledge and culture which the missionaries bring with them, and of the greater force of character which the Christian faith soon imparts, it is not long before it stands out amidst the encompassing heathenism as some green oasis in the desert sands, and becomes a new centre from which civilizing and converting influences radiate forth far and wide. A country thus planted at intervals with young and vigorous native churches may be reckoned as already gained for Christ. The early stage is the one most beset by difficulties, and it is through this that our modern missions have hitherto been struggling. The next generation, or the next but one, may not improbably profit by their labours to an extent which shall throw into the shade all previous successes.

But, it may here be asked, is the missionary zeal which has been so remarkably rekindled in the present age likely to burn on without exhaustion, and continue to inspire the sacrifices in the absence of which evangelization on an adequate scale for the world's conversion would be impracticable? An affirmative answer is suggested by several considerations. We would point, in the first place, to the great change which has passed over the world's estimate of the missionary vocation since the early part of the century, when such choice phrases as 'consecrated cobblers,' 'tub-preachers,' 'maimed and crippled gladiators,' 'apostates from the loom and anvil,' were freely flung at the heads of the adventurous few who dared to open the Lord's controversy with the natives of India. A cause which filled the hearts and inspired the prayers of such prelates as Heber, Cotton, and Milman, can no longer be treated with disdain. The last eighty years have enriched the Christian inheritance by the memory of many heroic pioneers of the Gospel, whose achievements 'smell sweet and blossom in their dust,' and extort even the world's admiration, while they serve as a model and a spur to younger generations of the faithful. As best known to ourselves, we may mention among the evangelists of the East, Carey, Judson, and Martyn, in the spring-time of the revival, followed by Wilson, Duff, and Morrison; in the Islands of the Pacific, Williams, Ellis, Selwyn, and Patteson; in the wilds of Africa, Moffatt and Livingstone, Mackenzie and Steere, and latest of all the intrepid Hannington, whose blood, poured out last autumn at Unyalla, will doubtless fertilize the soil for Christ. Of such spiritual heroes it is the prerogative to bequeath their mantle to the churches; and
already

already the result may be discerned, both in the nobler estimate of missionary enterprise which now prevails, and in the self-dedication to the work, often at great personal sacrifice, of many of the Church's most promising youth. Cambridge has now its own corporate mission in the seat of the old Mogul empire at Delhi; Oxford in the modern capital of Calcutta; the two Universities combine to sustain a powerful mission for Eastern Africa at Zanzibar; Dublin has just caught the sacred fire; from the three hundred colleges of the United States one hundred and eighty-seven candidates are reported as offering themselves for the missionary fields; China is being traversed by a band of pioneers, recruited from among Cambridge athletes and Edinburgh students; to Japan, stretching out her arms to us, Cambridge again is giving of her best. Here is a better augury than even the steady growth of funds already mentioned. And it ought to be remembered how closely, according to universal experience, the two things are connected—the vital energy and the material supplies. If the awakening of the churches to a sense of responsibility for the heathen has produced the missions, the missions have reacted upon the churches, and helped to stir up a tenfold activity in evangelizing the masses at home. Of this the story of the Church of England presents an illustration which is almost startling. Her contribution to foreign missions during the last twenty-five years is estimated at somewhat more than ten millions sterling. But, so far from this large export of her resources having crippled her domestic work, during the same quarter of a century she has voluntarily spent at least seventy millions more in strengthening her position and making effectual her labours among her children at home. Surely her gifts to the heathen have returned into her own bosom! And now that our colleges and public schools have come eagerly forward to plant missions in our crowded cities, where the old parochial organization was overpowered by the concentrated masses of the population, we may be sure that the claims of the heathen will not long be overlooked by them. Already we hear of at least two of our great schools beginning to send succour to the work in India. Let it be recognised, too, that recent events exhibit the presence of a spirit in the churches which difficulties and dangers cannot daunt. When the news of Bishop Hannington's murder reached England a few months ago, the immediate response to it was the offer of a score of men, some of considerable standing, to go out and reinforce the mission in the service of which he fell, or any others where help was needed. So also we hear it has lately been in the Roman Communion. Their mission in Coch-

China suffered severely in the late war with France; to quote the recent report of the head of it, Bishop Camelbeke:—

‘In a few days the work of thirty years was annihilated; the Church of Eastern Cochin-China has disappeared; 24,000 native Christians were murdered; churches, schools, orphanages were destroyed; a few priests, with a miserable remnant of their flocks, found refuge on the coast at Quinhon, under the guns of a French man-of-war, from the deck of which could be seen the blaze of burning Christian villages.’

And now we see it stated that 130 young theological students in Paris were recently ordained to go out as foreign missionaries, most of them to China, to repair the losses produced by violence. As we mark such signs of the times as these, there seems good reason to anticipate the permanence of missionary zeal, and the still further growth of enterprises to hasten on the complete evangelization of the world.

Lastly, we draw an augury from experience, and invoke the testimony of the mission-fields themselves to the effects which the labours of the churches during the present century are producing. Foremost stands out convincing evidence that Christianity is what it professes to be—a Catholic religion, a religion divinely adapted to the needs of mankind at large, whatever their racial varieties and characteristics, and capable of lifting up even the most debased tribes to participate in the fellowship of regenerated humanity. There is not a race with which it has failed. Out of the cannibals of the Pacific, the Eskimos of the frozen zone, the Indians of the American prairies, the Negroes and Hottentots of Africa, the Papuans of Australia and New Guinea, the savages of Patagonia and Tierra del Fuego, it can now summon a crowd of witnesses to testify of its power to awaken and develop the man, where little more than the brute had for ages manifested itself. Into St. Paul’s words, ‘Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman,’ modern missions have put a fulness of meaning beyond anything that the apostle could have anticipated. It is a familiar remark, to which Sterne in his ‘Sentimental Journey’ added emphasis in a well-known passage, that for impressing the mind general statements are not comparable to particular instances. Such an instance, therefore, we venture to give from a recent private letter from a town in Northern India, and we the more readily select it because of its ordinary and common-place character:—

‘I had before me to-day,’ says the writer, ‘a wonderful instance of the power of Christianity to regenerate Indian womanhood. I was calling on the old native pastor here. His wife, dressed in quite
native

native style, came into the little drawing-room, and sat down and talked with us as if she were a motherly old English lady, as simply and freely, and with perfectly well-bred propriety. It was marvellous to me that Christianity could, in a single life, without inherited traditions, have so raised an Indian woman from the poor shrinking thing she once was, ashamed to look at her husband even, let alone strangers, and thinking she would be guilty of grievous indecorum if she spoke a word to them, or to him in their presence. I could not but think, if a native heathen wife ever came to see her, how the sight would dwell in her memory and awaken longings in her breast, shocking as the conduct of her Christian sister would seem to her.'

Our space will not allow of our doing even the barest justice to this part of our subject. We can but glance in passing at a few of the results of the older missions of the century: such as the abolition throughout a large part of the South Sea Islands of infanticide, cannibalism, human sacrifices, and debasing idolatries; the ingathering to Christendom of half a million of converts from the woolly-haired races of Africa; the birth of a civilized nation in Madagascar. But there are two fields of missionary labour to which attention ought to be specially directed, because they are the great battle-fields of aggressive Christianity, containing between them three-quarters of the non-Christian population of the globe, and also because they supply indications of approaching change, which our statistics do not even faintly indicate.

The noblest of all mission fields is greater India, with its 270 millions of human beings; for the most part by no means barbarous, but docile, peaceful, industrious, capable of high culture; inheriting an ancient civilization which had its own poets, philosophers, mathematicians, artists; and compacted together under the just and enlightened sway of England, which ensures for all protection of life and property, and perfect religious toleration. Now among this enormous aggregate of humanity what have Christian missions done, or are they doing? Sixteen years ago Sir Bartle Frere declared that they were already producing 'a great moral and intellectual revolution,' not the least remarkable feature of which was the curious unconsciousness shown by nearly all the missionaries of the effects which their work was causing. The missionaries, the late Governor-General Lord Lawrence used to testify, have done more to benefit India than all other agencies combined; a statement which will cease to seem exaggerated, when we recollect, that they were the instigators of all the philanthropic reforms, which have been carried out in that vast peninsula, since Carey began the Gospel campaign, such as the abolition

of suttee, infanticide, slavery, and other horrible customs, by which hundreds of thousands of lives used annually to be sacrificed. Nor has more formal official recognition of the worth to India of the labours of the missionaries been withheld. In a State paper, issued about a dozen years ago, it was gratefully acknowledged that they were 'infusing new vigour into the stereotyped life of the great populations placed under English rule, and preparing them to be in every way better men and better citizens of the great empire in which they dwell.'

But so rapid is the change passing over India that already these testimonies of a few years ago may be called obsolete. The extension of primary education throughout the land; the introduction on a continually growing scale of the language, literature, and science of England; the freer communication by railways; the increased activity of the vernacular press; the drawing closer of political and social relations with the seat of empire;—these are secular instrumentalities, which are shaking to their foundations the old systems of belief and the dividing lines of caste, and are presenting to the various evangelizing agencies such opportunities of success as are entirely without precedent. And these opportunities are not lying waste. Of the missionary organizations in our lists between fifty and sixty are busily taking advantage of them, occupying at present about 750 stations dotted over the length and breadth of the country; with a male staff of 1400 ordained ministers, of whom half are natives, and 3000 native lay-helpers; a female staff of 500 Europeans and Eurasians, and 2000 natives; and congregations of converts already numbering nearly 700,000. To this last figure must be added the still larger number of Roman and Syrian Christians, bringing the total up to nearly two millions of natives professing Christianity; but there is no doubt that the yearly increase of these by conversions proceeds at a very slow pace compared with that which takes place in the Protestant missions.

Now as regards the Hindu population, it is certain that the mission stations, with their extensive apparatus of colleges, schools, and printing-presses, are doing far more than can possibly be expressed by statistical returns. They may be likened to so many wedges driven into the huge mass of idolatry, loosening its cohesion, and preparing it to fall asunder. A striking symptom of this loosening is presented by the rise of the theistic sects known as the Brahma-Somaj, which have numerous branches, with places of worship, schools, and a propaganda of lecturers. A similar testimony is borne by the frequent

frequent reluctance of the students entering the Government Universities to enrol themselves as professing Hinduism ; they prefer to return themselves as enquirers or as theists. Only the other day a missionary remarked to us, that living Hindu thought is everywhere moving out of the old benumbing Pantheism towards belief in a personal God. Caste, the main support of Hinduism, is being undermined and relaxed ; educate our women, say the natives themselves, and it is doomed. Professor Christlieb even goes as far as to say that ‘ Brahmanism is undergoing a complete process of decomposition.’ If this seems extravagant, it may at least claim support from the well-known words of Chunder Sen, the founder of the Somaj :—

‘ The spirit of Christianity,’ he declared, ‘ has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed, under the influence of Christianity. Christ, not the British Government, rules India.’

With the Mohammedan population, it is true, things are very different ; and this is a fifth part of the whole. Its faith is a simple and purer one. It has no idols to get rid of, no philosophical bondage to escape from, no horrible customs to throw aside. Taken altogether, if not so quick-witted and versatile as the Hindu, the Indian believer in the Koran has generally more solidity of character, more steadfastness of habit. Hence he is the more difficult to convert, the more tenacious of his ancient faith. All the same, he does not escape being influenced by the Christianity which is now in the air of India. There are signs of movement and reform even here. Some firstfruits have been ingathered which are full of promise ; and out of Indian Mohammedism—so we have lately heard a missionary prelate of our Church say—there may some day be expected to arise great bishops to play a leading part in building up the native Church of India.

The other great field of missionary labour which we had in mind is the far east,—greater China and Japan. The work having begun later in these densely populated regions, has not yet reached the Indian proportions, but, for the time, the success has been quite as great. The celestial empire, now at last freely opened to foreign intercourse, is already honeycombed by Christian missions. About thirty of our Protestant societies are occupying various parts of it, with a staff of five hundred European workers, including both sexes ; and, in spite of the difficulties of the language, evangelization is making rapid progress.

progress. The latest returns give as many as three hundred and fifty congregations or little churches already formed, and a hundred native pastors working in them together with the foreign missionaries, both clerical and medical, the latter being especially numerous in China. In the still younger missions of Japan, besides the Roman and Greek agencies, there are now about ten societies at work, having among them, as nearly as we can ascertain, seventy-five foreign and fifty native ordained ministers, and ten thousand converts. Thus in both the Chinese and Japanese empires the foundations of Christianity may be considered as firmly laid; and now that, after ages of seclusion, these lands have been brought into free contact with the enterprise and civilization of the West, there seems to be good reason for expecting that the religion of the Cross will rapidly extend its beneficent conquests.

Here we must conclude our imperfect survey of modern missionary enterprise. Of the vigour with which it is being prosecuted by the churches, and of the extent of ground which it covers, there cannot be two opinions. It is the most characteristic feature of the Christianity of the present century. There have been eras of consolidation, of reform, of revival; this is, above all, the era of advance, of conquest. May we not say that it has come providentially, to answer the unbeliever's taunt that the religion of Christ is effete, and ready to vanish before the progress of science? The faith, which within a century has doubled our churches at home, and sent out its messengers into all lands, must be at least as living as anything that the world can show. And, immense as the work which remains to be achieved appears, when stock is taken of the peoples still to be evangelized, the story of which a fragmentary outline has been passing before us seems to rebuke doubt of the ultimate result. Long indeed may be the toil, fluctuating the progress, great the necessary sacrifices. But if, in face of the inevitable difficulties, the heroic pioneers of the Gospel are at times depressed, they may find a cordial in the past history of the Church. There have been seasons when the odds against the extension of Christianity appeared far more overwhelming, the obstacles barring its path far more fatal. But, in spite of all, Christendom held its own, extended its borders, carried yet higher the standard of the Cross. From this experience of the past hope may replenish her lamp, when its flame burns dim in the day of trial. By its charter the Church Catholic is the heir of the world, and the Divine Power, which has prospered it hitherto, may be trusted in due time to put it in possession of its inheritance.