

which has made during the last half century. Let us consider the progress of one of those societies, and take as an illustration the Church Missionary Society. It was founded a few months before 1800. Its income in 1802, was £356. It now amounts to £101,273. In 1804, it had one station abroad, two ordained European missionaries, but no native assistants. It has now 148 stations, 258 ordained clergymen (many of whom have studied in the English Universities), a large staff of native clergy, with 2034 other agents most of whom are natives. In 1810, it had 35 male, and 13 female scholars in its schools; it has now 31,000 scholars. In 1816, the good Mr. Bickersteth had the privilege of receiving its first converts, amounting to six only, into the communion of the Church. Its communicants now number about 21,000.

Let us, however, examine the missionary labours of the Protestant Church during this century, from another point of view. Take the map of the world, look over its continents and islands, and contrast their condition, as to the means of grace, in 1800 and 1862.

In 1800, the only missions east of the Cape of Good Hope were in India. These were confined to the Baptist Mission, protected in the Danish settlement of Serampore; and the missions in Tanjore, in southern Italy. The former was begun by Carey and Thomas (in 1793), who were joined by a few brethren in 1799. The first convert they made was in 1800. The latter mission had existed since 1705, and numbered about nine labourers at the commencement of the century.

Of the East India Company's chaplains, Claudius Buchanan alone had the courage to advocate in India the missionary cause; and his sermon preached upon the subject in 1800 in Calcutta, was then generally deemed a bold and daring step. Hindustan was closed by the East India Company against the missionaries of the Christian Church. China, too, seemed hermetically sealed against the gospel. The Jesuit mission had failed. Christianity was proscribed by an imperial edict. Protestant missions had not commenced. The language of the nation, like its walls, seemed to forbid all access to the missionary. In Africa there were but few missionaries, and these had lately arrived at the Cape. In the black midnight which brooded over that miserable land, the cry of tortured slaves alone was heard. New Zealand, Australia, and the scattered islands of the Southern Seas, had not yet been visited by one herald of the gospel. A solitary beacon gleaming on the ocean from the missionary ship, "Buff," had indeed been seen, but not yet welcomed by the savages of Tahiti. The mission was abandoned in 1809, and not a convert left behind! No Protestant missionary had preached to those Indian tribes beyond the Colonies, who wandered over the interminable plains which stretch from Behring's Straits to Cape Horn. Mahometan states were all shut

against the gospel; and to forsake the Crescent for the Cross, was to die. In this thick darkness which covered heathendom, the only light to be seen—except in India—was in the far north, shed by the self-denying Moravians,—a light which streamed like a beautiful aurora over the wintry snow and icebound coasts of Greenland. To this gloomy picture we must add the indifference of the Protestant Church to God's ancient people. No society then existed for their conversion; and of them it might indeed be said, "This is Israel whom no man seeketh after!"

How changed is the aspect of the world now! There is hardly a spot upon earth, (if we except those enslaved by Popery—where the Protestant missionary may not preach the gospel without the fear of persecution. The door of the world has been thrown open, and the world's Lord and Master commands and invites his servants to enter, and, in his name to take possession of the nations. Since 1812, India, chiefly through the exertions of Mr. Wilberforce, has been made accessible to the missionaries of every Church. Christian schools and chapels have been multiplied; colleges have been instituted; thousands have been converted to Christ; and tens of thousands instructed in Christianity. The cruelties of heathenism have been immensely lessened; infanticide prohibited; Sutteeism abolished; all Government support withdrawn from idolatry; and the Hindu law of inheritance has been altered to protect the native convert; while a new era seems to be heralded by the fact that a native Christian Rajah has himself established a mission among his people.

All the islands in the Eastern Archipelago are now accessible to the missionary; most of them have been visited. Ceylon has flourishing congregations and schools; Madagascar has had her martyrs, and has still her indomitable confessors.

China, with its teeming millions, has also been opened to the gospel. The way had been marvellously prepared by Dr. Morrison, who as early as 1807 had commenced the study of the language which he lived to master. Accordingly, when the conquests of Britain had obtained admission for, and secured protection to the missionaries as well as to the merchants of all nations, the previous indefatigable labours of Morrison had provided, for the immediate use of the Church of Christ, a dictionary of the language, and a translation of the Word of God. The Christian religion is tolerated by law since 1844, and may be professed freely by the natives! The gospel is now advancing in that thickly-peopled land of patience and industry and native preachers are already proclaiming to their countrymen the tidings of salvation.

Africa has witnessed changes still more wonderful. The abolition of the British slave trade in 1807, and of slavery in the British dominions in 1834, have removed immense