

OUR NEXT ISSUE, SEPTEMBER 9th.

In consequence of taking our annual Holiday, there will be no issue of the Dominion Churchman on the 2nd of September. Our next will be the 9th of September.

CHURCH THOUGHTS BY A LAYMAN.

MISSION FACTS AND FIGURES.

"EXACTLY one hundred years ago," says the *Quarterly Review*, "a little parlor in Northampton was the scene of an incident worth recording as a landmark in the evolution of modern missionary enterprise." At a meeting of Baptist ministers a young shoemaker asked, "Whether the command given to the Apostles to teach all nations was obligatory on all succeeding ministers to the end of the world?" The president answered, "You are a miserable enthusiast 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 enthusiast was William Carey, whose labors in India extending over forty years, established his undying reputation as a pioneer in the foreign mission field. It seems as though the glory of awakening the Church to her duty was given to a dissenter to shame and rebuke her unfaithfulness.

The mission field was not, however, without laborers. The Lutherans of Denmark many years before had sent out agents under government protection, not only to minister among their brethren in the south-east of India, but to evangelize the natives. This enterprise elicited the sympathy of the Propagation of the Gospel Society; but it was not regarded as a duty by that—the oldest Association of the Church of England of a missionary character—to take up the work of converting the heathen, save only those with whom the Colonists in North America came into contact. It would be indeed ungenerous to forget the noble efforts made by the Moravians, who in 1732 began to send out evangelists to the Negro slaves, the Hottentots, and the Esquimos. The fame of the United Brethren is enshrined in the sacred song of their poet—Montgomery. No place is more familiar by name than "Ceylon's Isle." Here the spicy breezes wafted over missions established by the Dutch, but when this land of natural beauty and human vileness was conquered by England in 1795, the government no longer patronized the missions, and the Christians lapsed rapidly into heathenism. The story of Roman Catholic missions to the East is one of splendor and shame. Zeal unto death was mingled with folly out of which came no life. The name of Xavier is immortal; but his work is not. The fire of Jesuit passion for converts seemed as though it would set heathendom ablaze with Christian devotion. But the fire was not wholly taken from God's Altar—the Cross. The heroic agents of Rome mingled therewith fuel from heathen temples, thinking in their blind fanaticism so to win over native sympathy by lessening the reproach of the Cross to idolators. The result

was a temporary blaze of triumph ending in the ashes of abiding failure. The Abbe Dubois, after a life of labor in India, wrote that those baptized relapsed into heathenism in belief or morality, which led him to say that true conversions of the natives of India was impossible.

It was at this dark hour when Satan saw the Cross hid in deepest shadow, that the second Pentecost came to "give effect to the commission of Christ as at first." In the closing year of last century the Church Missionary Society was founded. This wonderfully successful organization at once went to the head of all mission enterprises, a position of renown it has maintained. The London Missionary Society, intended to embrace the nonconformist bodies, has had a noble history. We remember well, the impulse to mission zeal given to all England by the romantic story of one of its agents—the martyr of Eromanga. No more vivid memory of our childhood remains than the intense excitement created by the announcement to us that if our conduct justified such a reward, we should be taken to hear as we did, an address from Robert Moffatt, whose encounters with lions in South Africa had fired our young imagination with hero worship towards this illustrious missionary. We remember, too, a visit paid by a native convert from India brought out by the C. M. S. some time early in the forties.

To such incidents, combined with the thrilling narratives of mission experiences in distant lands given by mission literature, this generation owes its zeal on behalf of foreign missions. The reality of the work was thus vividly impressed upon the Christian world, while many brave hearts, such as Selwyn, Patteson and Hannington, were moved to leave home delights and lead laborious days as bearers of "the lamp of life" to the dark places of the earth.

The Review gives a series of statements showing the income of various missionary societies. We shall give a few of the leading figures which those who talk of "decadence of the Church," should study. Our Church provides not merely a larger sum for foreign missions than any non-Romanist body, but more than all the sects aggregate. The Church of England gives yearly to its own missions \$2,650,000. Churchmen also give about \$500,000 yearly to mixed missions, that is, the Churchmen of England contribute over \$3,000,000 to the mission cause. The sects in England aggregate about \$2,000,000. The Scotch, Irish, Colonial and European (continental) societies combined, give about \$2,150,000. The religious bodies in the U. S. contribute \$3,000,000. The grand totals are as follows: the British Empire gives \$6,500,000; Europe, \$900,000; U.S. \$3,000,000; sundries, \$100,000, making a total gift of \$10,500,000 to foreign missions from non-Romanist Christendom. There are about 29,000 native agents in the field, 2,430 Christian women workers, 776,000 communicants, and 2,650,000 native Christians. The Bible is circulated in 267 languages, mostly heathen. In Africa, there are a Bishop and two Arch-

deacons of full African blood. The tremendous figures of heathen populations are apt to create a sense of despair. This cloud has not only a silver lining but is dispersing. In the third century there were 450 heathens to every 3 Christians; in 1786, there were only 12 heathens for every 3 Christians, to-day the proportion is 7 heathens to 3 Christians. We cannot, to-day, extend the record, but shall return to the subject next issue.

The only deep shadow on the mission field is caused by sectarian divisions. This dreadful feature is an appalling drawback to aggressive mission work. It produces scandal, it is wasteful, it is disheartening, it presents Christianity to the heathen in a false aspect, it gives prominence to sectarian interests rather than to the cause of Christ. Still, in spite of all this folly, there is a great, an ever increasingly influential work being done to leaven the kingdom of Satan with the yeast of the Gospel of the kingdom of God.

Let us be patient. *Decadence cannot go on in the Church of Christ*, it is blasphemy to speak of the Body of Christ falling into decay. Be it ours to do our duty by helping to maintain the glory of the Church of England in the field of foreign missions.

HOME REUNION—THE PRESENT POSITION OF THE QUESTION.

I AM sometimes inclined to think that the great indifference about Reunion—the insincerity about it—the excuses made for our present divisions—the persistent clinging to our peculiar Shibboleths—all arise from a want of faith.

For S. John, writing to the newly-formed Church after the destruction of Jerusalem, clearly shows that all true love springs, and springs alone, from a common belief in the eternal verities contained in the confession that "Jesus is the Son of God." And this faith when deep and true begets a love in all believers, which must bring men together, taking no denial; a love before which all the petty hindrances of earthly pride or earthly wealth or grandeur, must give way, if only the faith held in common, however small the basis, is real and true.

Let us call to mind some of the evils arising from our divided state, which woefully damage the great cause always going on—of "Christ against the world." *Christus contra mundum*.

The inherent weakness of division as set forth in the old fable of "the bundle of sticks" is acknowledged in all worldly matters; in all schemes for the accumulation of worldly wealth, or for the building up of nations, unity of action is allowed to be essential. In all the operations of earthly warfare, however great the preponderance of power of one side over the other, the want of united action is the certain prelude to defeat; it is not to numbers or to superiority of weapons, but to unity of combination that the victory belongs.

How true, too, our Blessed Lord's Words: "A house divided against itself cannot stand." And yet we, in all matters so essentially affecting the "Kingdom of God" in its warfare