

one hundred before the jubilee of the Society in 1895. This is a bold movement, but indicates a faith which God is sure to honor. This Society counts illustrious names on its roll of foreign missionaries, past and present, such as Morison, Milne, Griffith (John), Ellis, Williams, Moffatt and Livingstone; and has a larger staff of native agents and helpers, in proportion to its European missionaries, than any other society, as the following figures will show: Ordained native ministers, 1,224; other native preachers and evangelists, 4,100; school teachers, 3,000. The proposed forward movement is all the more significant because resolved upon at a time when the Society's income is not advancing as it should, and when it has been found difficult to secure the fifteen or twenty men annually required to keep the present ranks unbroken.

A MISSIONARY CONVENTION for the Stratford, St. Mary's, Listowel and Goderich Districts was held at Stratford on the 22nd and 23rd ult., and was an occasion of deep interest. The attendance was not all that could be desired in point of numbers, but these conventions are a new thing, and have not yet attracted general attention. Of their utility there can be no doubt, and we venture to predict that they will yet become a prominent and important feature in our missionary movement. At the Stratford meeting, able and interesting papers were read on the following topics: "The Epworth League and Missions"—Rev. Josiah Greene; "The Proper Attitude of the Church toward Domestic Missions in City and Country"—Isaac Hord, Esq.; "The Work of the Woman's Missionary Society"—Mrs. J. H. Flagg; "The Relative Claims of Domestic and Foreign Missions on the Liberality of the Church"—Rev. E. S. Rupert, M.A.; "God's Way Concerning Missions, as revealed by the Holy Spirit in the New Testament"—Rev. B. Sherlock; "How to Interest our Sabbath-schools in the Cause of Missions"—R. R. Goulding, Esq. These papers afforded matter for interesting and profitable conversation. Besides the papers, there were conversations on missionary finances, distribution of missionary literature, the annual report, etc., while the "Question Drawer" afforded opportunity for giving information and removing misapprehensions on several points. On the Monday evening, a public missionary meeting was held in the Central Church, when addresses were delivered by Rev. John Mills, W. M. Gray, Esq., and the General Secretary.

#### THE CENTENARY OF MODERN MISSIONS.

THE year 1892 is the centenary year of modern missions. Before Carey set out for India, attempts to evangelize the world had been few and far between. There was no unity of aim or effort, nor

did any comprehensive scheme appeal to the conscience and faith of the Church. But with the year 1792, a new era dawned. A new idea gave birth to new methods, and an impulse was given to organized Christian endeavor, the force of which, so far from being spent, grows mightier with each revolving sun. A hundred years ago, a little stream began to percolate through the dike of human selfishness. Year by year the aperture widened, and to-day a vast tide of missionary faith and zeal is sweeping over the churches, submerging the narrow exclusiveness that would shut up the kingdom of heaven from men, and carrying forward, with a force that is irresistible, the world-wide conquests of the Cross.

It may be well to remember, also, that the reviving missionary spirit of a hundred years ago followed close upon the track of the great Methodist revival under Wesley and Whitfield. Wesley died in 1791, and two years later, Carey set out for India. We do not place these two events in the relation of cause and effect; we merely wish to point out that the spirit of flaming evangelism which had been breathing over England for more than fifty years, and which had influenced tens of thousands beyond the pale of Methodism, found its natural outcome in the thought of a world-wide evangelism whose only limit was the ends of the earth. Carey's example gave a wonderful impetus to the missionary idea, and it was the reading of Captain Cook's voyages that called his attention, in a marked degree, to the condition of the heathen; but the origin of that spiritual impulse that led Carey to devote himself to the work of a foreign missionary must be sought in the great awakening that for fifty years had been stirring the churches of Great Britain from one end of the land to the other.

When we speak of the present year as the centenary of modern missions, we mean the centenary of organized effort for the conversion of the heathen. The preceding century, it is true, had produced some noble examples of Christian heroism. Hans Egede had begun his mission in Greenland; Schwartz, from 1750 onward, had toiled with conspicuous energy at Tranquebar; the Moravian missionaries had touched Greenland, the West Indies, America and South Africa; and Coke had made a beginning at Antigua. But the Protestant Churches, as such, seemed to have no concern for the heathen. A hundred years ago, in the emphatic words of Rev. Dr. Leonard, "not a solitary representative of the churches of Great Britain was found upon earth preaching Christ to those who had never heard His name." But a better day was about to dawn. Once again God said, "The light shall shine out of darkness," and speedily the dark corners of the earth, that were the habitations of cruelty, became light in the Lord.