

soul, for the help of his body? It presents a noble theme—noble in its inception, noble in its result. Is this result sufficiently dwelt upon? the result that in about three hundred years Christianity made its way up to the very throne itself of the Roman emperor?

In the face of this, are men appalled with the gigantic work which to-day lies before the Christian Church? Nearly a thousand millions of people as yet know nothing about Christ, and these are increasing, by natural increase, to an extent which may be considered indeed alarming. And some may despair and say that to attempt their evangelization is to attempt the impossible.

But did the apostles think that, when they looked out over the Roman Empire and contemplated the work which they had to do? They did not. Their Lord commanded them to do the work, and they resolutely set themselves to do it.

And if they, possessed of no great learning, wealth, or power, backed by no prestige or political influence, could convert, as they did, the proud empire of the Cæsars, why cannot the Christians of the present day, with great learning, unlimited wealth, substantial power on their side, with crowned heads and powerful statesmen counted amongst their own sons and daughters, go forth to warfare and to conquer?

Is there not a strength latent within the Christianity of the present time which Christian pastors, to a very great extent, have failed to call forth? They are the natural leaders of the people. They are responsible, to a very great extent, for the spirit which is to be found within the people, and the people never will be missionary unless the clergy are first missionary themselves. It was because the apostles were missionary that the people themselves became so afterwards.

And this, to some extent, must show itself in the offerings of the people. A glance at the reports of the Domestic and Foreign Missionary Society of our Church will show that the offerings of the people, in many instances, are totally unworthy of the wealth and power which exist among them. Cannot this be remedied? Would it not be wise to remedy it? Would it not be for the benefit of pastor and people alike, to say nothing of the great work which the Church of Christ is expected to do on earth?

We live in an age when people want to see some result in return for money invested. They want to know whether the cause for which their money is asked is likely to be a winning cause or not. The demand is not an unreasonable one, yet it should not enter too closely into the work of the Christian Church. Her sons and daughters should be governed more by obedience to orders than by the calculation of results. The sower is to sow his seed in faith—the fruit

some day will come—the harvest will be sure to arrive.

But while this is the case, yet it is gratifying to know that we are able to point to results achieved even within our own day that ought to encourage the gloomiest son or daughter of the Church. We will state them briefly. In the space alone of the reign of Queen Victoria, the episcopate of our own Church abroad has increased from seven to one hundred and seventy. In other words, when Queen Victoria came to the throne there were only seven bishoprics outside of Great Britain and Ireland; now there are about one hundred and seventy. And these are scattered all over the world, among the colonists and among the heathen, among the learned and among the savage. We live in a missionary age. Great missionary projects are going on around us. The question is, *Do our people know it? Do all our clergy know it?* If not, should not the message be learned and be told, as the Acts of the Apostles of our Lord in the nineteenth century? Acts of heroism, deeds of martyrdom, lives of loneliness and self-denial, have been going on in our midst with results that would be most encouraging to our people if they were only told about them and exhorted to sympathize with them.

Think for a moment of some of these results. New Zealand, but yesterday full of savages and cannibals, is now a Christian country, with all the horrors of barbarism gone forever. The work of the missionary there, as amongst the Terra del Fuegian Indians, has been "like the enchanter's wand." Madagascar, almost within our own times, has passed from a state of pagan barbarism to one of Christian civilization, a result not reached without a bitter struggle, nearly 2,000 people having been put to death there in 1857 for adhering to the Christian faith. But, as in the early days the blood of the martyrs was the seed of the Church, so it has proved here, for there are now in Madagascar 1,200 churches and over 70,000 communicants. In the New Hebrides, on one of whose islands Bishop Patteson fell a martyr to the Christian faith, the worst of savages have yielded to the power of the cross. In fact, we are told that more than 300 of these islands are Christianized and are sending a large number of native missionaries to the unevangelized islands about them.

Count up the dreadful practices which once used to desecrate India, but which now, mainly owing to Christian influence, are things of the past. The car of Juggernaut no longer crushes its victims beneath its wheels, nor does the Ganges part its waters to receive the dead bodies of parents put to death by their own children, while the goddess Kali no longer hews down the young men and maidens that crowd into Hindoo temples.

All these horrors and many more have ceased.