

Editorial and Contributed.

SOME Christians are impatient because of what they call the "slow progress of the Gospel." Christianity, they say, is near the end of its nineteenth century, and yet two-thirds of the human race are unevangelized. Such people are like tyros in science, who jump to sudden conclusions from very imperfect data. In the universal spread of the kingdom of Christ, time is an essential element. Evidently it is no part of the divine plan to *force* things in grace any more than in nature. The seed must have time to grow; the leaven must have time to spread. The Church has been slow in scattering the seed—that must be admitted; but, in so far as the seed has been sown, it has been developing in accordance with its own nature, and to-day the fields are "white unto harvest." Now is the time to send forth reapers to gather in the sheaves. Meanwhile, results are in God's hands, and, although His providence seems slow, it is very sure.

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THE nineteenth century has been the century of missions, as it has also been the century of invention and discovery. Especially has it been marked by those discoveries which almost annihilate time and space, and bring the ends of the earth together. Steam and electricity—twin giants of modern civilization—have revolutionized society; and nations that were separated by a hemisphere are now next door neighbors. Is all this accidental? Nay, verily God makes no mistakes and He wastes no resources. The simultaneous development of means of national intercourse, on the one hand, and the missionary spirit in the Church, on the other, is only a significant indication of how God is working out His great purpose, which is the universal establishment of the kingdom of Jesus Christ among men.

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ONE of the latest movements in the direction of international comity and freedom of intercourse is the project of a railway through Alaska, across Behring's Straits, and then south-westerly through Siberia to the nations beyond. One feature of interest to Canadians in this movement is the fact that the Canadian Pacific Railway would be the natural link of connection across the American Continent, as it would be by far the shortest route, not only to England and the continent of Europe, but also to points in the Eastern States. A branch line from the C. P. R., through the Peace River region, would find few engineering difficulties in crossing the Rockies and making connection with the proposed new road

at any point on the Alaskan boundary. Of course, the American roads, notably the Northern Pacific, will want to make connection also; but to do so they must get right of way across British Columbia from south to north, and this would not be granted without securing connection for the C. P. R. also.

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BUT the chief interest to Christian minds, of the proposed enterprise, is to be found in the facilities it will afford for the more rapid spread of the Gospel of Jesus Christ. The corrupt Christianity of the Greek Church has been the most powerful hindrance to the spread of evangelical truth in Russia; in fact, it has been, hitherto, an almost insuperable barrier, but with new lines of communication with other nations opening up on every side, Russia will not be able much longer to maintain an attitude of religious exclusiveness and intolerance. Depend upon it, the great developments this century has witnessed in the appliances of civilized life do not find their ultimate purpose in the channels of trade and commerce. They are designed for higher ends, and when utilized by a spirit of Christian aggression, will become potent factors in building up the kingdom that shall never end.

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THERE are several encouraging features in the missionary revival of the present day. 1. There is a growing sense of individual obligation. The command to "Go and preach the Gospel to every creature" is no longer regarded as an ancient command to the first disciples only, nor as a command binding solely upon ministers of the Gospel to-day, but as one which is binding upon all Christians. The conviction grows apace, "I must either go or send," and the tendency is to accentuate the "go." 2. A presumption that the need of any people constitutes a call, and that the urgency of the call may be inferred from the greatness of the need. 3. A willingness on the part of volunteers to go anywhere, but especially to the darkest and most destitute places. 4. A conviction that the time is *now*, and that the work, so far as this generation is concerned, admits of no delay. 5. A further conviction that while the command is "go," only a clear and special call can justify us in staying at home.

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THE interest manifested within a few years by the Y. M. C. A. in mission work has aroused some comment, and possibly, in some quarters, just a shade of antagonism. In other words, it has been feared by some that the Y. M. C. A. missionary movement might develop into something antagonistic to the work of the regular societies, or, at least, into a missionary agency entirely distinct from them. It appears, how-