

whether we consider it in its bearings on our material and social life, or on the progress of science, art, and general enlightenment. All around us we see the wonderful advance that has been made since her rule began. But thankful as we are for that which concerns our own country, we have yet further to praise God that our prosperity has not been enjoyed in an altogether selfish manner, but that He has used our knowledge, our wealth, our vigor, our countrymen and countrywomen, in some degree to carry out His gracious designs for "all the ends of the earth."

The missionary spirit, so long dormant in the Church of Christ, had, indeed, woke up in England some fifty or sixty years before the Queen's Accession. The discoveries of Captain Cook in the South Seas had aroused in some Christian men an interest in the races of islanders of whom they now heard for the first time, and a desire to send to them the light of the Gospel. William Carey, in his limited circle, persistently put forward the claims of the Heathen upon the Christian Church, and at length started himself, as the agent of the Baptist Society, to preach the Gospel in India. His labors, and those of his companions, were not only remarkable in themselves, but had an important share in encouraging and deepening the growing missionary spirit. In 1794, what we now know as the "London Missionary Society," was started, and two years later the *Duff* set sail for the South Seas. Other societies followed, among them our own Church Missionary Society, now in the ninety-ninth year of its age. But up to the date of the Queen's Accession progress was but slow. Only a small fringe of Heathendom had been touched. Missionary work in India was comparatively in its infancy. In some of the South Sea Islands and in New Zealand the Gospel had won its way in a remarkable manner. In South Africa and in Sierra Leone its power had been felt and manifested. But missionaries were still knocking at the door of China. Japan was a sealed country. And throughout the wide regions now known as North-West Canada, pagan darkness reigned unbroken but for a little point of light on the Red River.

Shortly before the Queen's Accession, died Charles Simeon, one of the founders of the C. M. S., than whom no man had exercised a more powerful and far-reaching influence on behalf of the cause of Missions. And now the work which he had been so largely instrumental in starting and in promoting began to make fresh strides forward, as if once more to testify to the close connection between loss and new acquirements, between death and new vitality. To speak of the operations of our own Society only (for space forbids reference to other Missions), it was in 1837, the year of the Queen's Acces-

sion, that Ludwig Krapf, the pioneer missionary of East Africa, was sent out, in the first instance, to Abyssinia. It was in 1837 that the venerable Samuel Marsden, the apostle of New Zealand, took his seventh and last journey to the island, and was carried about in a litter to visit thousands of converts, reclaimed from savagery and cannibalism. It was in 1837 that our missionaries in Travancore turned from their unsuccessful efforts for the reformation of the Syrian Church in that country to evangelize the Heathen; it was in 1837 that John Thomas settled in the village of Mengnanapuram, Tinnevely, and by his labors there was instrumental in causing the "desert," both in a material and in a spiritual sense, to "rejoice and blossom as the rose." And let it never be forgotten (though not part of C. M. S. history) that in 1837 the death-blow to the iniquitous support of idolatry by the East India Company was given, when Sir Peregrine Maitland resigned the post of Commander-in-chief of the Madras Army rather than pay official honor to an idol.

The next ten years witnessed the opening of China to the Gospel, new work begun in East and West Africa, distinct advance in India, and the first extension in North-West America. In 1841, Henry Budd, one of the first-fruits of the Red River Mission, was sent to start a fresh station at Cumberland, on the River Saskatchewan. In the same year two C. M. S. missionaries, the Rev. J. F. Schön and Samuel Crowther, accompanied the first Niger expedition sent out by Government, and the former collected the materials for the study of the Hausa language which has proved so useful to other missionaries. In the same year, 1841, the mission to the Telugu-speaking people in South India was started at Masulipatam by Henry Fox and Robert Noble. In 1843 the way was cleared for the opening of the Yoruba Mission by the visit to Abeokuta of Henry Townsend and Samuel Crowther, though the town itself was not occupied till 1846. And in 1844 Krapf, having been forced to leave Abyssinia, landed in the island of Mombasa, where two years later he was joined by Rebmann, who with him founded the first East African Mission station on the mainland at Rabai. That same year, 1844, Shanghai, one of the five treaty ports opened to foreigners by the Chinese in 1842, was occupied by a C. M. S. missionary, the Rev. T. McClatchie, while four years later the work in the Che-kiang Province was begun at Ningpo.

The next decade saw the establishment, in 1850, of the Sindh Mission, and also of the Fuh-Kien Mission, carried on for ten years without a single convert, yet eventually, so largely blessed; in 1851, of the Punjab Mission, and of the Palestine Mission; also, in 1851,