

THE MISSIONARY WORLD.

PROGRESS OF PROTESTANT MISSIONS.

The close of the eighteenth century found the far larger porportion of young men in the States tainted with infidelity; to-day, Ingersoll, the oft-defeated but irrepressible, stands before us as almost the only public champion of this phase of unbelief in the United States against (the estimates are low) about 13,000,000 Sunday school scholars, 500,000 teachers, 75,000 preachers, 14,000,000 professed Christians, and millions more favourable to the religion of Christ.

Then, there were not in the world much over five million copies of the Bible; within the century the British and Foreign Bible Society has issued nearly one hundred million copies of the whole or parts of the Bible, the present annual issue of the two leading societies in the United States and England equalling 5,000,000.

Then, so scarce and so costly were copies of the Word that few could possess a Bible. In the mountain districts of Wales the villagers had to club together to purchase a copy, which was passed from one home to another; to-day, Bibles can be bought for twenty-five cents and Testaments for four cents.

Then, the number of religious seminaries and colleges in the United States was very few; to-day, we have 350 religious (Protestant) training institutions, against but seventy-five or eighty non-denominational, many, indeed most of the latter being under Christian influence. Voltaire's boast is not only unfulfilled, but, from the educational stand-point, infidelity has lost all it then fancied it held.

Then, little or nothing was known of the peoples, customs, languages, countries, perils, obstacles, etc., in the path of the foreign missionary; to-day, thanks to the Gospel, almost every heathen land is a "known land" to the missionary, and over four hundred translations of the Bible exist.

Then, the work had no leaders, no rank and file, every man and woman sent out was a raw recruit, every advance was an experiment; to-day, leaders, some of God's choicest men and women, occupy every field, and hundreds are rallying under these to carry the Gospel to all the ends of the earth.

Then, but seventy years ago, the Baptist Missionary Society had but one convert; last year God gave them over 9,300. Sixty seven years since but eighteen members; to-day (not counting the representation in heaven), over 125,000. Seventy seven years ago, an income of \$1,733, last year, about \$360,000. Seventy seven years ago, but two missionaries; to-day, nearly 2,000.

Then, the English Church Missionary Society had no missionaries, no stations, no fields, no members; to-day, it occupies nearly 300 stations, employs over 4,800 English and native workers, and has about 47,000 living members, 73,000 scholars, 1,772 schools, and at least 300,000 in its congregations.

Then, it was taken for granted that the Gospel was powerless before the ignorance, degradation, and impurity of Fuegian, Hottentot, Maori, and Fijian; to-day, the Gospel of Christ stands before the world able to lift the vilest of all nations back to the heart of God.

Then, China was most truly the "walled-in empire." Outside the stories of traders and Jesuits nothing was known of the country. Morrison landed at Canton in 1807; when 1890 closed, thirty-nine societies were at work, employing 2,740 native and foreign labourers, having 16,836 scholars enrolled, 37,287 living converts, and at least 250,000 known to be favourable to Christianity. (Should No-faith or Little-faith ask, "What are these among so many?" let both remember mission-increase grows according to God's ratio, not ours.) These Chinese converts gave last year an average of \$1.20 for missions, Christians in the United States twenty-five cents.

Then, India was held from Christ (a) by native hate, intolerance, and superstition, and (b) by European godlessness, apathy, and greed; to-day, India's hundreds of millions can be freely offered Christ's salvation, her 40,000,000 zenana-imprisoned women are able to receive the Gospel, and already hundreds of thousands of her 120,000,000 women (21,000,000 being widows) are being uplifted from the degradation of centuries.

Then, Japan inscribed upon her gates, "Death to every teacher of the foreign religion." In 1853 the first Christian hymn ever heard in the harbour of Yeddo rose from Perry's frigate; in 1854 the Gospel entered Japan, and to-day (though at present under some persecution, as in 1869) the Gospel claims 396 light-centres, with nearly 31,000 members—17,000 in the Sunday schools, 10,000 in day schools, and 287 students in fourteen theological schools.

Then, Africa (with a present population by some estimated at not far short of 100,000,000 and an area equal to four-fifths of the habitable globe) was wholly unknown except around a few of its harbours and on the borders of Cape Colony. Within the memory of thousands yet living two Scotchmen (one a gardener, the other a spinner)—Mofiat and Livingstone—opened Africa to the Gospel. To-day, Africa has about 500 missionary stations and at least 250,000 converts (some say over 400,000) of the Uganda type.

Then, and within much less than a century, the isles of the sea bowed low before the no-gods of wood and stone whose names and worship are synonyms of everything degrading and bestial; to-day, the whole of the South Pacific is more thoroughly evangelized than the United States.

Then, excepting portions of Europe and America under Protestant rule, the countries of the world had their gates

closed against the Gospel of Christ; to-day (except Thibet—for years closely invested, now trod by the skirmish line—and those lands still under the iron heel of Romish intolerance), the gates of the world are wide open for the advance of the armies of Jehovah to conquest.

Then, Turkey trembled before the green flag of the false prophet; to-day, Mohammedanism (which seems to be assuming the position of Christianity's most stubborn foe) is far from what it once was, for the light of Christ streams out from over three hundred centres, while Roberts, the Syrian Protestant, Euphrates, Anatolia, and the Central Turkish colleges (the latter not wholly rebuilt after its destruction last year) are sending out scores of educated natives, whose faith in Islam is not and cannot be very strong.

Then, not a call for a single missionary; to-day, thousands in the foreign field, thousands more pledged—Hudson Taylor, of the China Island Mission, brave, patient, heroic, calling for 1000 volunteers for China alone, where he has already stationed several hundred workers; and more recently Miss Leitch, of Ceylon, repeating a similar call for the Churches to supply.

Then, not one medical missionary; now, about 290, many of whom have gladly given up the certainty of highest professional success, wealth and honour at home that they may in His name minister to the souls of the heathen through loving ministrations to the body.

Then, not one woman's missionary society; to-day, thirty-eight, employing 4,397 foreign and native workers, seventy-two medical missionaries, having an income of \$1,750,000, and pressing forward into the opened zenanas of India, as also into the seclusion of the harem in other Eastern lands.

Then, not a college supporting its own missionary; to-day, forty-nine educational institutions in the States supporting a foreign worker, and out of these schools and colleges 5,000 pledged to foreign work as soon as their education is completed; of whom, allowing for rejection, defection, and selection, it is fair to assume seventy per cent. will reach the field.

Then, so small a prospect of female education in India that within seventy-five years Dr. Duff wrote home, "So far as I can see the cause of female education in India is hopeless," to-day 90,000 are being educated in India, seventy-five per cent. under Christian influence, the zenana work reaching thousands of the highest classes.

Then, the whole Church could barely support one small mission (the success of this one being regarded as problematical); to-day, there are between two and three hundred missionary societies well supported, and besides these many independent bands at work, such as the Keith-Falconer, Hudson Taylor's, Helmick's Universities', Harms', Bishop Taylor's, with many others doing grand work for Christ.

Then, the power of the Gospel had not more than just touched the outermost edge of the heathen world; to-day, if one would be filled with great joy let him take up and read the record of work among the Basutos, Balolos, Telugus, Santals, Maoris, Fuegians, Fijians, Kols, Berbers, Burmans, Karens, Kuruman, Esquimaux, Hovas, etc., etc. He who does this will be astounded by the wonderful manifestations of the power of the Gospel.

Then, he who laboured, prayed, gave to foreign missions—did so for an uncertainty: before him lay doubt, experiment possible failure, and defeat; to-day, the student of foreign missions can point to Liberia, Madagascar, Tinnevely, New Zealand, the Sandwich Islands, Uganda, Burma, Cuba, India, Africa, China, and every land where Christ has been preached; he can also name such individual results as Ghengis, Shidiak, Africaneer, Crowther, San Quila, Kotha-byu, Neesima, Ting Ching, the martyrs of Madagascar and Uganda, the heroes of Polynesia, and many more as examples of men and women transformed by the power of God.

Then, not one missionary of the Methodist Episcopal Church; to-day, its record stands before us as the march and triumph of God's ever-victorious army, occupying twenty distinct foreign mission fields, employing 4,764 native and foreign preachers, teachers and workers, having 52,966 members, 21,765 probationers (11,189 conversions the past year), 107,085 Sabbath school scholars, mission property valued at nearly \$3,000,000, and a foreign mission income (disbursements?) of \$613,300.

What more shall be said? Much might be added did space allow, but both time and space at present forbid more than this imperfect and brief summary. Enough has been stated to inspire every worker with new faith, deeper love, stronger energy, more hearty and generous support, and more whole-souled gratitude to Him whose ultimate design is to win to Himself all the nations of the earth—*Gospel in all Lands*.

THE British Society for the Propagation of the Gospel among the Jews has had an existence of forty-eight years and its income according to the last report has reached \$31,620. The field of operations includes not only the British Isles, but Germany, Austria, Turkey, and Russia as well. In Wilna hospital 24,000 were treated last year. And in all, as the report states, "thousands of Jews have been drawn to the cross and throne of Jesus." In aid of this and other similar societies, the British and Foreign Bible Society has issued in Hebrew 404,000 Old Testaments and 450,000 portions, 8,300 New Testaments and 40,000 portions, and 204,000 diglot copies of the Scriptures, or those containing Hebrew and some other language better known to the readers.

THE Bible sales have largely increased in Italy, though the sales of Bibles and New Testaments have diminished, owing to the increasing poverty of the peasantry, compelling them to take portions instead of the whole.

In entering into the missionary current a Church lifts itself to the greatness of its vocation on the side of infinity. It knits anew the tradition of the grand apostolate, which has the world for its field and mankind for its object, lowering all the walls of partition. Nothing can be more invigorating than to breathe this air of the mountain top, from which we survey the vastness of the world, provided we are borne aloft not by the fallen angel, and aspire to subdue to ourselves, but by the apocalyptic angel, who carries in his hands the everlasting Gospel, that we may learn how to save it.

Our mission has been, as it were, the supreme expression of our Protestant development. Scarcely has the religious awakening come to pass which has followed our great national crises, when we see it originate spontaneously, so thoroughly is it a natural consequence of re-illuminated faith. It rallies all our living, which as yet form but a single aggregate; it is the time of joyous unanimity, no other question is asked but this, What must we do to be saved? What must we do to save that which is lost? All the Churches, pastors, and laity are but one heart, one soul, one spirit.

We ought to spare no pains to bring our brethren to see that the conquest of the world for Christ ought not only to take precedence of all earthly interests, but that it takes precedence none the less of the reorganization of our forms of worship, of our ecclesiastical contests, of our theological quarrels. Indeed, what can so certainly restore life to our worship, to our Churches, to our theology as to be simply obedient to the supreme command of our Great Captain by raising the Gospel torch to serve as a lighthouse to those who are perishing in the darkness of heathenism, to carry the Bread of Life to those who lie dying of famine without God and without hope?—*Journal des Missions*.

THE Société des Missions Évangéliques à Paris has prosperous missions both in Tahiti and in Basutoland, South Africa, with thirty-eight stations and 123 out-stations, twenty-nine missionaries, and eighty-five native preachers. The Church members number 9,111, the catechumens 3,781, and 222 were added to the Church last year. The number under instruction is 8,339. The native contributions for home work were \$6,433, and for work outside, \$713.

IN the year 1855 there were in British India 430 schools, both government and missionary, having 30,000 pupils, chiefly boys. By the recent census it appears that there are 130,000 schools of all grades, and over 4,000,000 pupils, a goodly percentage of these pupils being girls. Marvellous as this growth is, we have only to remember the enormous population of India to see that there is a vast work yet to be done; for though there are 4,000,000 pupils in the schools, this is but one and one-fourth per cent. of the population.

WITHIN nineteen years the McAll Mission has grown from a single small room in Paris, with forty chairs and two workers, to 134 stations scattered all over France, and including such important cities as Marseilles, Bordeaux, Lyons, Nice, New Rochelle, Nantes, etc., and in Algeria as well; 18,061 sittings and more than 600 persons engaged in the work. During 1890 upward of 27,000 domiciliary visits were made, and for adults alone 16,111 services were held. The total attendance was 1,237,688. The entire cost of the mission was \$9,563, of which sum \$33,910 was derived from the United States, \$19,909 from England, \$17,762 from Scotland, and \$13,340 from France, Switzerland, etc.

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