

that dwell upon the earth; that all of them may feel after Him and find Him; that he is not far from any one of them. There is, moreover, one great fact well fitted to cheer the christian heart in thinking of this subject. In days when the slave-trade was, Christian, negro, heathen were drafted in tens of thousands to the American continent. They did not die out there; they rather increased and multiplied; they became in time a power in the land. A more important fact still, they have become Christian; their Christianity emotional, perhaps, in its character, but on that account none the less real. If we expect one type of Christianity to cover the world, our missionary efforts are doomed to certain failure. One glorious feature of the Christian religion is its world-wide character, its adaptability to national characteristics and traits of race, its many manifestations of the life inspired by the One Spirit. What the American negroes have become, one may well hope of their African brethren, and not of them only, but of all the African peoples.

With such great hopes as to the future of the African Church, one is tempted to look back to the glories of the past. We are forced, indeed, to confess that that glory has become dim, and that in the great continent the foundations of the Christian religion have required to be relaid. But why, we ask, may not what has been again begin to be? For aught we know the African Church of the future may again produce an Origen or an Augustine—perchance even great-

er men than these: we cannot tell. Certain it is, however, that in earnest hearts there lives unquenchable the great hope that a Christian Africa is one of the perhaps far off "divine events" to which the world is moving. A hope it is indeed which we will not willingly let die, but rather do all that we can to make a glorious and blessed reality.

The 'Northern Christian Advocate,' organ of the Methodist Episcopal Church of America, recently published two tables showing the societies at work in Africa and the localities of their missions. The number of each is 47, though several societies labour in more than one locality, and similarly many localities have more than one mission. The first list includes 20 British, 15 Continental, and 10 American Protestant societies. The Roman Catholics have missions in 4 localities. Of the British societies, the Wesleyans have the largest number of missions, being at work in 17 localities. Our own Church appears as occupying 2—that of Blantyre, above referred to, and Alexandria, a station of the Jewish mission. The Free Church occupies 5 localities, the United Presbyterians 4. The 'Advocate' adds: "We give this list of societies located almost entirely on the outer rim of Africa. Ten years ago statistical tables quoted the population of Africa at 80 millions; now it is quoted at 200 millions. What is to be done with the newly exhibited 150 millions of people? Has the Methodist Episcopal Church no responsibility to meet in connection with it?" May we not ask