

work and their labors were not in vain in the Lord. It was they who first and fully exposed the horrors of slavery as existing in the West Indies, prepared the slaves for freedom and made emancipation possible. The population and revenues of the West Indian colonies of Great Britain have steadily increased since it occurred. About three-fifths of the cultivated land of Jamaica is now the property of colored and negro proprietors. In 1870 there were six bishops of the Church of England in the West Indies, and there is now established a missionary society to assist in sending the Holy Bible to Africa. There are 1,000 European and native agents, lay and clerical, in the West Indies, more than 1,000 churches and chapels, 700 schools, 40,000 children being taught, 350,000 "new relations" followers of negro obeisance and African superstition now attending church regularly, 200,000 of whom are communicants.

In 1804 the Church Missionary Society began its labors in Western Africa; seven of the missionaries in the first few years were killed, but still the work went on; churches and schools were built and the mission promised to reward the toil and suffering it had involved; but the slave traders suspected that the missionaries had given information to the Governor of Sierra Leone of the slave vessels which arrived in the river, and they burned the mission settlements and compelled the missionaries to take refuge in the British colony. God sent help, however, and the English navy were sent to suppress the slave trade, and to the poor liberated Africans the missionaries devoted themselves. Churches were enlarged, and in 1860 the earliest and perhaps most successful missions of the Church of England became entirely independent and self-supporting. In 1841 a great effort was made in the Niger River direction, many of the native Christians were from that quarter, some of them accompanied the Niger expedition and carried the Holy Bible to their long lost homes. One of their number was the Rev. Samuel Crowther, now Bishop of that large territory, who had previously been ordained by the Bishop of London.

Protestant missions in China were commenced in 1807 by Robert Morrison, nominated translator to the East India Co.'s factory at Canton. He studied in the warehouses of a New York merchant; after seven years of labor at the Chinese language he translated the Bible; he baptized the first convert. In 1853 George Piercy, son of an English farmer whose heart the Lord inclined, arrived.

In 1882 thirty missionary societies were at work, with 350 missionaries and teachers, 100 stations and 500 out stations. Dr. Williams thinks that fifty years more will evangelize the Empire.

The United States began Protestant missions in Japan. Francis Xavier visited in 1600 the island empire and converts in vast numbers, even nobles and princes, were reported to the Roman Catholic faith. It is needless for me to bring down the history of Japanese missions to the present day, nor can I touch upon missions in New Zealand,

Polynesia, Tartary, Persia, Egypt, Labrador, France, Germany, Sweden, Norway, Denmark, South America, the Nicobar Islands, Corea, and our own mission work in the North West Territory for want of time, and it is impossible for me to crowd into the space at my disposal what ought to be said about missions in India. Dr. Duff in his book upon "India and Indian Missions" has shown that it is an established historic fact, which has become a law, that whatever city or nation has in the lapse of past ages held in its hands the keys of Indian commerce and Indian influence, that city or nation has for the time being stood forth in the van of the civilized world as the richest and most flourishing. As might be supposed India had been regarded by the Churches in England as a most inviting and appropriate field for Christian missions. A population of 200,000,000, consisting of 21 distinct people speaking 51 languages and dialects, providentially placed under the Government of their own country, had an undoubted claim upon their sympathy and zeal. The first Protestant mission to India was commenced by two Danish Missionaries in 1705 mainly sent out by the English society for propagating the Gospel. In 1793 a Baptist mission was established. In 1858 there were upwards of 1,500 native churches, with 50,000 communicants and 200,000 native Christians, there were more than 2,500 Christian schools of various kinds with 100,000 scholars. The Bible had been translated into many of the languages and dialects of India. There were 25 printing presses hard at work printing it and Christian tracts by the million. In 1862 £300,000 were expended on missions in India, and in three years from that time £18,000 were subscribed by native Christians for missionary purposes. In naming Indian missionaries William Carey is entitled to honorable mention, he was amongst the first in the field and labored for forty years with unflagging industry and signal success. I might also tell of Judson and his heroic wife, and their fellow laborers in Burmah, who submitted to indignities and sufferings almost unparalleled. But in 1857 the plan adopted by Government, of conferring education without religion, fearing that the admission of the Bible as a class book would lead to the desertion of the schools, and so to the loss on the part of the native youth of the benefits of secular knowledge was a terrible hindrance to the work of the faithful missionaries; by rigidly delaying missionary access to the native regiments; by not permitting a Christian to remain in the ranks, though there were such men as Thornton and Wilberforce on the Indian Board who questioned the soundness of the policy and dreaded disaster, the rulers tried to conciliate the Sepoys and keep the good will of the native army; but say what we may as to the immediate occasion of that horrible mutiny,—having tampered with the truth in order to keep the Sepoys true to their allegiance, we fell into their hands as a prey to the spoiler, and that memorial church