

1859 British Columbia.	1880 Fiji.
1861 Northern Africa.	1881 Ajmere, etc.
1862 Hawaiian Islands.	1883 Panama.
1863 China.	1888 North Borneo.
1864 Transvaal.	1889 Corea.
“ Madagascar.	1890 Mashonaland.
1866 Cashmere.	“ New Guinea.
1868 Upper Burma.	1892 Manchuria.
1870 Griqualand West.	1893 Matabeleland.
1871 Swaziland.	1894 Delagoa Bay.
1873 Bechuanaland.	“ Gazaland.
“ Japan.	1895 Tongaland or Mapu-
1875 Basutoland.	taland.
1879 Central Africa.	

This list is striking in itself. It is more impressive as we consider its full meaning.

Sixty years ago the Society had only some two hundred ordained missionaries on its list, and three-fourths of these were in British North America. The Canada of those days included but a small part of the present Dominion—and there was no work to be done or thought of in Manitoba, the North-west Provinces or British Columbia. Although the Society has for many years ceased to help the wealthier dioceses of Eastern Canada, and is now taking steps for leaving the newer dioceses of the centre and west to the care of the Canadian Church as a whole, there are even now 217 missionaries on its list in British North America, and during the sixty years the two dioceses have become twenty-two. In the West Indies and South America two dioceses are now represented by nine.* In the West Indies and British America there are now about sixteen hundred clergymen.

This is no poor instance of development. But it is surpassed by the story of those Colonies where sixty years ago the Church had scarcely begun at all.

It was not until the Queen had been reigning for ten years that the first See in Africa was founded; now there are in Africa and the adjacent islands seventeen* bishoprics with their strong Colonial congregations, and their vigorous and successful missions to the heathen.

The Church in Australasia in the same way had scarcely begun. There was indeed one Bishop, consecrated in the year before the Queen's accession, and the Society's work in New South Wales reaches back for more than a century. But there was scarcely any clergymen in 1837, nor, beyond the convicts, were there many settlers. Now there are twenty-two Bishoprics in Australia, New Zealand, and the Pacific, with as many as eleven hundred clergymen.

Yet more. When we pass to Asia we come to a part of the world where the Society's work is wholly missionary among the heathen. Sixty years ago there were but the two dioceses of

Calcutta and Madras, and in them the Society was maintaining twenty ordained missionaries, and they, of course, in those early days of planting and sowing, had but small flocks of converts.

We are almost afraid to make a statistical contrast, lest it should be thought that what has been done is to be measured by figures. But it is not a small thing that the two Bishoprics in Asia have become twenty-one,* under whom some thirteen hundred clergymen are working. It is not a small thing that the Society's twenty missionaries in Asia are now represented by two hundred and fifty-six, of whom one hundred and thirty-two are natives. Nor is it a little thing that, in addition to the large Missions of the C.M.S. and other Societies, the S.P.G. can reckon in the Missions which it is privileged to support about one hundred thousand baptized Asiatic Christians, besides many thousands of catechumens and inquirers.

The contrast between the Missions in Asia at the beginning of the happy reign of our Queen and their condition now is to be estimated from other than the merely statistical point of view. The fact is that then there was the very earliest beginning, with scarcely any encouragement, or even knowledge of the conditions of the problem—now India has a network of Missions in all parts, and all sorts of missionary methods are being carried on. A well-trained and educated native clergy are rooting their races in the Church, and the schools and colleges are providing that Christianity shall have a recognition in the coming generation of India's ablest sons.

Outside India we were then doing nothing in Asia. Now there are the Missions of Borneo and the Straits, of China, Japan and Corea with their vigorous growth and power of expansion.

We have but two morals to draw from this brief survey of the sixty years' progress. One is the too much neglected one that thankfulness is due to our Lord for what He has done, and the other is that we should not be slow of heart, but go forward now with that courage and hope which the past surely should suggest to us.

“IF you are to come nearer and nearer to God, be sure that one of the ascents that you have to climb is the devotion of your life, the devotion of your earnest prayers, to the conversion of mankind. It is not merely that you will do them much good, that you will bring upon them a great blessing; it is that this is the way in which, by God's Providence, this is the way in which, by the very character and constitution of our nature, God has appointed for us to come nearer and nearer to Himself.”

—*Archbishop of Canterbury.*

* Besides those connected with the Church of the United States, and mentioned above.