

and that it would tend to make congregations larger and pastorates longer. Of course one can't point his sermons preached on this plan; but that is of

little consequence. The world has got to be counted to Christ by thought and feeling expressed in living speech, not in elaborate writing.

THE MISSIONARY FIELD.

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LOOKING BACKWARD AND FORWARD.

ARCHDEACON FARRAR'S sermon on missions, delivered last February in Glasgow University, has been published, and by Jno. Burns, Esq., of that city, a copy has been given to each student. It is a powerful defence and plea, though Dr. Farrar's statistics are not abreast with the times, and we take the liberty to correct some of them. He refers to Oliver Cromwell as, in the seventeenth century, first conceiving the plan of modern organized missionary effort. In the beginning of the eighteenth century (1701), the *Society for the Propagation of the Gospel* was chartered, and in the beginning of the nineteenth century (1800) the *Church Missionary Society*. It is six years less than a century since William Carey led the way in the formation of the Pioneer Baptist Society. Yet that one man secured the translation of the Word of God into forty languages and dialects and its introduction to one-sixth of the population of the globe. Henry Martyn once said: "If I ever see a Hindu converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have ever seen." To-day there are about 500,000 native Christians in India.

In 1620, the year that the *Mayflower* landed her precious freight at Plymouth, the name of Christian was no more allowed in Japan, and even the Christian's God was forbidden on pain of death to set foot on the Island Empire. Two hundred and thirty-four years passed before those sealed ports were opened even to commerce; and then it was through Commodore Perry, who spread his Bible over the Stars and Stripes on his capstan and sang a Christian Psalm on the Lord's Day in Yedo's bay. And now Japan is so changed, that nothing is as it was but the natural

scenery, and over 150 congregations, embracing 12,000 converts, observe the rites of Christian worship. In China, forty years ago, Morrison, another pioneer, gathered secretly a few Chinese to teach them the gospel; he was asked by the captain of the vessel that bore him to those shores, whether he thought he could impress those millions, and he answered, "I cannot, but God will." And now there are 50,000 converts, and Dr. Williams, after thirty-two years in China, says that, at the present rate of progress, fifty years will make the government nominally Christian. Fifty years since, the islands of Polynesia were full of cannibals; and the French governor of the Isle of Bourbon told the missionaries that they might as well attempt to make oxen, sheep or asses, Christians, as the Malagasy. Now there are a thousand Christian churches in the South seas, and Madagascar is a Christian nation. Thirty years ago, France was the right arm of Papacy and Italy its central stronghold. Now McAll is planting gospel stations all over the great cities of France, and more than a score of Christian spires rise in sight of the Vatican! And these are only a few of the first fruits of Modern Missions. We have yet six years before the century is complete since Carey led the way in the formation of that pioneer Baptist Society; and no man can tell what those six years may yet unfold! If the Church of Christ would only rouse itself in her might, and mass her men, her money, her energy, what marvels those six coming years might witness!

Charles Darwin was constrained to confess that "The lesson of the missionary is the enchanter's wand. Human sacrifices, the power of an idolatrous priesthood, infanticide, profligacy unparalleled elsewhere, bloody wars where neither women or children were spared: