

is that they might better be doing something for the down-trodden outcasts of our own city."

"Your idea," said Auntie, "is a popular one, and in unison with the thoughts of many good people; but we should take higher ground and say, 'These ought ye to have done, and not to leave the other undone.' And, Elsie, before you condemn the Mission Band, you should go to their meetings and find out something concerning their work."

"Well," answered Elsie, "I am quite willing to go almost any place, for I really seem to have nothing to do; so, perhaps, I shall go, if for nothing else than to meet the girls, for I have been away so long it seems as though I am not at home among our own people."

"By all means go, my dear," said Auntie, "but do not let the motive which impels you be an entirely selfish one. It may be that this is the way God is taking to lead you into a life of real service. Before you go to the meeting retire to your own room and kneel in humility before God, asking Him to grant that your presence at the Mission Band may be an inspiration and encouragement to its members; for it does seem that when our thought is to be a blessing that the Lord in return gives us a blessing. Do not go to receive comfort alone, but to give it."

"Good-bye, Auntie dear, I shall try; and you will not forget your little girl when you are lifting up your heart in supplication for those you love."

(To be continued.)

The Mission Question.

BY A MEMBER OF THE E. L. C. E., GODERICH.

I SHALL confine what I have to say principally to facts and figures, because a statement in figures contains more meaning within the same space than can be otherwise expressed. No person with anything of the spirit of Christ can view the situation as it is to-day, and not be stirred in soul with a more ardent zeal for the cause. Someone has well said that "to know the facts of modern missions, is the necessary condition of intelligent interest."

People in general, and even Christians, are not easily made interested in this question. Strange it is that public interest will run in any other direction rather than in this. Every movement of a secular character can take hold of the thought of the people; every political agitation can stir up the heart of the nation, and draw after it its current of ready followers. But here is a cause whose effects are not confined to the interests of a few, but which has for its object the emancipation of all mankind from the bondage of spiritual error, the bringing of the race to a spirit of brotherhood, and to a recognition of its God; the lifting of this sin-cursed world again to the state of purity and peace it enjoyed when in Eden. "God walked with Adam in the cool of the day." Are you cosmopolitan in your sentiments? Are you liberal in your spirit and opinions? Here is a cause broad enough for you. Nor are its effects short-lived, or its fruits doomed to decay. As long as there are redeemed souls rejoicing around the throne of God; as long as the kingdom of God, won and established through mission work, shall stand bright and secure before Him, so long shall the fruits of missionary effort last and live. Nor is there any uncertainty as to the issue; our success is not a thing of doubt. We are just as sure of success to-day, with the world around us lying in darkness, as if it were already achieved. We well know from the repeated and explicit promises of God's Word, that ultimately His cause on earth shall gloriously triumph, that righteousness and peace shall flourish, that Christ shall reign, and those who suffer with Him shall reign with Him. We look for the day when, as promised in Daniel, "the saints shall possess the kingdom"; when "the kingdom, and the greatness, and the glory, and the power under the whole heaven shall be given to the people of the saints of the Most High."

We will begin our survey of this question from the standpoint of these words, "Go ye into all the world, and preach the Gospel to every creature." How have we regarded the injunction? How far has the Church been obedient to this parting command of her Lord? The best way to arrive at

an estimate of this is to find out what portion of the human race is comprised within each of the various religious sects, and thus see to what extent mankind has been evangelized.

The present population of the world is some 1,450,000,000 of souls. Of this number, some 420,000,000 have heard the Gospel; these comprise what we call the Christian world, the other 1,030,000,000 comprise the heathen world. Thus Christendom is considerably less than one-third of the whole. About two-thirds of this 1,000,000,000 of heathen are in total ignorance of the great truths of inspiration, while the others, if ever they have heard, have not turned from their false beliefs. The majority of them have never been taught that there is a God in heaven—never heard the story of the cross. They are spiritual orphans, so far as their knowledge of God is concerned.

And who are these who inhabit Christendom? The 420,000,000 comprise the three great branches of the Christian Church, namely, the Roman Catholic, the Protestant Church, and the Greek Church, all of whom believe in the existence of God, accept the Bible as His revealed Word, believe that Jesus has come in the flesh, and regard Him as the promised Messiah, the Son of God.

Of the total number, the Roman Catholic element constitutes about one-half, or 215,000,000. Can we regard these as our allies in the work of spreading divine truth? No. The free dissemination of the Gospel is not the wish of the Roman Church, and to-day our foreign workers receive not assistance nor co-operation from the representatives of Rome, but an opposition more determined than that offered by the heathen.

Of the remaining 205,000,000, 85,000,000 are of the Greek Church of Russia and Eastern Europe. This Church is, in belief and in form, almost identical with the Roman Catholic, except that they do not accept the Pope as their head. Nor can we lock upon these as co-labourers with us in evangelical work. No sect at the present time is so violent in persecuting Protestant worshippers as is this Greek Church. It has officers of law employed to stamp out with penal punishment all worship within the domain of its supremacy not according to the rites of the established Church.

The remaining 120,000,000 of Christendom are the Protestants. Among these we include all those who have a nominal belief in the Protestant Bible, and in the cardinal doctrines of the Protestant Church. Many of them are scoffers at religion, many are Sabbath-breakers, many are drunkards, many are blasphemers of the God whose existence they acknowledge, some are infidels, who, living within Protestant communities, are, in the ordinary census, taken into the number. But about one-fourth of the entire number are members of the Protestant religious denominations. The total number of these Protestant communicants is about 30,000,000. Here, then, is the salt of the earth. These are they who have not merely a nominal, but an experimental knowledge of religion, who understand and acknowledge the claims of God upon them. To those comes this command. This number includes all Methodists, Presbyterians, Baptists, Episcopalians, and every other Protestant denomination; and allowing that everyone of those whose names are on the church roll is a converted person, with powers laid obediently upon the altar of God, and participators in His work, the number of Christian workers would then be only 30,000,000 in the 1,450,000,000 of the world's population. Are you a soldier of the Cross? then remember you are one in forty-eight; there are forty-seven against you. This is the situation on the field of Christian warfare to-day. This is the odds against which we are contending. But is every church-member a participator in this work? The best proof of one's interest in any cause, is the sacrifice he is willing to make for it. Of all the money that is contributed for the spread of the Gospel, nine-tenths is given by one-tenth of the church-members, while one-half give nothing at all. Judging from the sacrifices that Christians make, we might consider the number in the ranks of Christian workers still many times less.

(To be continued.)

BAD men hate sin through fear of punishment. Good men hate sin through very love of virtue.—*Juvenal.*