

friends that the work itself will form a useful manual for reference and a stimulating book for frequent perusal.

This century, in future ecclesiastical history, must ever be marked as the great era of missionary awakening and activity. We have still remaining traces of the spirit which uttered against foreign missionary operation such sentences as these:—"Why should we scatter our forces and spread our strength on foreign service, when our utmost vigilance, our unbroken strength, is required at home. While there remains at home a single individual without the means of religious knowledge, to propagate it abroad would be improper and absurd." The work, however, goes on.

First, as to the Bible, the ground of all Protestant missions, as the crucifix was the centre of the Jesuits'. A.D. 1804, the British and Foreign Bible Society was established. At that time the number of translations in the vulgar tongue of different peoples, of the Bible, was about fifty; it is now translated, wholly or in part, into two hundred and twenty-six, very largely through the instrumentality of that Society. Thus the foundation-work is being laid.

At the beginning of this century there were but seven societies among Protestants for foreign mission work, with one hundred and seventy male missionaries, of which the Moravians sent forth one hundred. There are now eighty societies, exclusive of self-supporting missions and small societies in such places as Cape Colony and Australia, employing not less than two thousand four hundred ordained missionaries. These societies are distributed thus:—

In Great Britain.....	27
" United States.....	18
" Germany.....	9
" Holland.....	19
" Scandinavia.....	5
" France.....	1
" Switzerland.....	1

There are over a thousand native missionaries, to say nothing of workers, male and female, in the more ordinary lines of settled church work. 50,000 converts were counted three score and ten years ago, now we can reckon 2,000,000, without including the self-sustaining churches won for Christianity in Madagascar, South Africa, and South Sea Islands, and although the amount of money expended in the sustaining of missions compared, e.g., with that expended in the luxury of intoxicating drinks is a sad comment on Christian consistency, yet compared with that raised by the R. C. Propaganda, it is encouraging. The yearly income for Protestant missions is about six millions and a-half dollars, that of the Propaganda one and a-quarter millions.

There are few lands where the missionary is not. China has been entered; India rejoices in large mission centres: Japan enquires for spiritual food; lands once lost under the conquering sword of Islam are being won for the cross; "the dark continent" is being opened up by missionary zeal, and already along the Congo and up to the sources of the Nile, a chain of mission stations

is being formed: slavery is fast disappearing from its last stronghold; Madagascar has received the light nationally, never to be quenched; along the South American coast ever to Terre del Fuego, British missions are travelling. Even the impenetrable forests of the Amazon are beginning to hear the refrain of the Song of Moses and the Lamb. If it was a soldier-boast that the sun in its daily course rose in all lands to the drum-beat of a British regiment, much more may it be a Christian missionary's rejoicing that the sun ever shines upon some one or other centre and outpost of the great mission army of the Protestant Church. Geographically the gospel is being proclaimed in all lands and in the islands of the sea.

Perhaps the most crushing argument against the theory that man is but an evolved animal is yet to be drawn from our foreign mission field. The Papuans, among the most debased of human kind, are yielding to gospel truth, and the native Australians, left to mission influences alone, are settling down to quiet and orderly lives. They can be evolved religiously. Some stretch of imagination would be required to conceive of a pious orang-outang, or of a Sunday School gathered from among his progeny.

Perhaps the results in the South Sea Islands are the most astonishing. This century has witnessed there, purely through mission effort, the entire suppression of idolatry, human sacrifices, cannibalism, infanticide and the unmitigated cruelties of war. In May, 1879, it was reported regarding Fiji, with its black, curly-headed inhabitants, that out of a population of 120,000, one hundred thousand are church-going people. 42,000 children attend Christian schools. Even the poor Indian, *Christianized*, does not die out, but improves. In 1867 the American Indians occupied but 7,500 houses, in ten years those houses had increased three-fold. In 1868, 168,000 bushels of grain were harvested. In 1877, 4,657,000. The missionary is a better civilizer than the most approved rifle.

Missions pay commercially. A motive we by no means force upon a Christian people, but a fact political economists do well to consider. It has been estimated that every missionary in the South Sea has created an average annual trade of \$50,000. Such men as Darwin and Max Muller bear unhesitating testimony to the great change for the better wrought by Christian Missions.

We seek not to convey the idea that the work, as at present carried on, is at all commensurate with the great need. Far from it; but the progress made bids us hope and go on. Are our churches in Canada to have neither part nor lot in this matter? Experience teaches that those churches who have most earnestly engaged in the great mission work of the world have been at home the most truly blessed. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." In principle the work of missions is one, whether raising the standard of the cross on the steppes of Tartary, or wiping the tear from a little child's eye along the streets of home; only let not our sympathies be narrowed.

The flower of earth's nobility seek glory on the tented field, here in a still nobler campaign, let us each do our share. "Thy kingdom come" we pray, let us also work, even suffer. Then shall the wilderness bloom and paradise be regained.

God hasten the day!

[We commend to our readers the manual of Dr. Chrestlich, from which most of these facts have been drawn.]

THE irrepressible organ question is now upon the Scottish Free Church, a congregation of the Dundee Presbytery—Free St. Luke's, Broughton Ferry—having introduced an harmonium into the public worship of the Sunday. At a private meeting of the Presbytery, the pastor was implored "for God's sake, not to introduce another element of discord at this time." the Robertson-Smith case being alone a weight sufficient for the Church to carry, but the congregation decided otherwise, and the "kist of whistles" is in. This, the first case of "instrumental music" in the Free Church of Scotland, will be watched with interest. It will end, some time or other, without doubt, as it is ending here, by the virtual adoption of "Congregational principles," viz. each individual congregation settling the matter for itself, free from all external ecclesiastical control. Of course Presbyteries will be "enjoined to take order, etc." which, in these instances simply means do as you like or as best you can.

At the other extreme we note a communication from one of our Congregational brethren in England, taking notice of "The Server's Mass Book," being designed for the use of boys who are requested to take part in the flummies of ritualism. We clip the following precious stuff, simply saying that these things are for use in the Protestant Church of England as "by law established," whose clergy denied the simple courtesy of "Rev." to a worthy Wesleyan minister, and some of whom even in this city, have occasionally forgot the same when having occasion to write to some "preacher" whose highest claim to courtesy is implemented by being tolerated; here are the extracts:—

"Consecration Prayer.—Kneel a little behind the priest, having the bell near your right hand. With your left hand slightly raise the priest's chasuble. Be very reverent. Our dear Lord is about to descend to His altar throne. At the words, 'This is My Body,' ring once; at 'Do this in remembrance of Me,' ring again, ring a third time when the priest genuflects. At the words, 'This is My Blood,' ring once; at 'In remembrance of Me,' ring a second time; ring a third time when the priest genuflects."

The boy is informed that "the priest" having "communicated," he (the boy) is to return to "the altar" and "on the Epistle side," and as he passes the front of the same he is "to genuflect, that is, kneel, for a moment" on his "right knee." Then on page 21 occurs the following:—

"Communion of the People.—Go to centre of altar, genuflect; then go to credence, and kneel there, facing the side of the altar..... Our Father. Hail Mary. Think of Jesus on the cross dying for you. Think of His coming down upon our altars, under the forms of bread and wine. Every crumb on the paten, every drop in the chalice, has now become the whole Body, Blood, Soul, Spirit, and Divinity of Jesus! Now is the time for you to worship Him, and to pray to Him in your own words for yourself, your priest, your relations, and friends. Do not look about you, nor allow your thoughts to wander. Jesus is here! After Communion of people, priest returns to altar. Go to centre, genuflect, then kneel on your step at the Epistle side."

And the Churches mourn ritualism and scepticism whilst such subjects engage the attention of earnest men, whilst intemperance and vice, and wretchedness and want, stalk grimly round on every hand.

"Dear God and Father of us all,
Forgive our faith in cruel lies,
Forgive the blindness that denies."

"Forgive thy creature when he takes,
For the all-perfect love thou art,
Some grim creation of his heart."

It must not be thought from the prominence we give to the letters of two friends who are dissatisfied with the course of the INDEPENDENT, that we have any idea of their feelings being widespread. On the contrary, almost every mail bringing with it a renewal of subscriptions, brings with it also words of approval and kindly cheer. If we were to cull from them there would be seen a consensus of support of which any Editor might be proud, in addition to which we have had verbal assurances to the same effect from several of our leading men, ministerial and lay. That the paper is not what we should like it to be, we freely confess; the very limited time we can give to its affairs prevents us doing some things in it and for it, we should like to do, and it often goes forth without the strict supervision that it should have. We thank our friends for their forbearance and kind words.

CONGREGATIONAL PROVIDENT FUND SOCIETY.

I have much pleasure in acknowledging the receipt of the following sums for the Provident Fund Retiring Ministers' branch:

Western Church, Toronto.....	\$6 00
Yorkville Church.....	4 10
Paris Church.....	8 00
Lanark Village Church.....	9 93

Also on account of previous personal subscriptions:

Geo. Hague, Esq., Montreal...	\$33 33
Jas. Smith, Esq., Toronto ..	33 33

Being, in both cases, balance of subscription of \$100.

The church collections come in answer to the appeal in my circular of 25 Nov., and I hope they will be followed by a large number of additional collections from churches who have not yet remitted. It will be quite an encouragement to those of us who are giving our time and thought for the benefit of the churches in this matter to find that our services are thus recognized—the only way we ask for a recompense.

I beg to remind the ministers connected with the Fund that their half-yearly subscriptions are due.

Very truly yours,
CHAS. R. BLACK,
Secy. Treas.

Montreal, 8th January, 1881.

LETTERS from the missionaries of the Church Society at Mpwapwa, Africa, state that the people are much annoyed by incursions of the Masai and other tribes, who carry off their oxen and other property. Dr. Baxter writes favorably of his experiment with ostriches. The birds are thriving, and in another year he hopes to have an income of \$150 or more from each bird. He thinks that all the stations in Central Africa could be supported by one or two large ostrich farms, for which suitable land could be got in the neighborhood of Mpwapwa. Mr. Last has established a station at Manboia, which is about 40 miles east of Mpwapwa. The local Sultan is very friendly and the people are attentive, anxious to learn to read and write, and, more wonderful, are not afraid to work. Mr. Last is very much encouraged. Dr. Baxter says that he has not had a single case of malaria at Mpwapwa, which is a very healthy place, indeed. The chief ailments are ophthalmia, diarrhoea, and skin diseases.