

that the like have never before been seen.

But Japan, large as it is, is very small in comparison with other heathen and pagan lands. Japan could be contained in *India* 10 times, and even *India* could be contained nearly three times in *China*; or, to be more accurate, you might carve out of *China* two empires like *India*, and have left enough to make seven more like Japan, or three hundred and thirty like Connecticut. And yet out of *Africa* you might construct *China* and two *Indias* besides!

Next we are impressed with the vastness of the *vacancies* where as yet no gospel light has shone. Great districts that are themselves empires have never yet been approached by the heralds of the Cross. When Samuel Heibich reached Calicut in 1834, the whole coast from Bombay to Cochin was as yet unoccupied, and looking inland, Bangalore, Belary, Belgaum were the nearest stations, each between one and two hundred miles distant. When Robert Moffat landed in Africa, in 1817, the greater part of that Continent's interior had never been trodden by a white man's foot. And even as lately as Stanley's passage across the continent, ten years ago this summer, he came out at Banana, at the Congo's mouth, having, since he left Zanzibar, seven thousand miles distant, seen no man who had ever heard the gospel! About the same time two missionaries of the China Inland mission went from Bahmo in Upper Burma to Chun-King, in China, one thousand miles, without finding one gospel station.

A third thing that impresses us is the wonder-working of God in connection with the history of modern missions. The days of supernatural signs in the church were the days during which the church was one great evangelistic body. When evangelism began to decline, the dark ages came rapidly on; and only since evangelical faith was revived and the

church reformed, and so prepared again to take up the work of world-wide missions, have the days of manifest supernatural influence returned. We do not hesitate to say that the history of modern missions is a history of modern miracles—manifest workings of divine power, as convincing in their way and as peculiarly adapted to the present age as any miracles wrought in the days of the apostles. Single men, like Robert Moffat in Africa, Robert Morrison in China, John Williams in the South Seas, Wm. Johnson in Sierra Leone, Zeisberger and Duncan among the Indians, have been permitted to see results that as plainly show the hand of God as when the paralytic took up his bed and walked, or Lazarus came forth in grave-clothes.

A fourth impression is made upon us by the long study of missions, viz., that if a man or woman wants to make the capital of life yield the largest interest, here is an investment worthy the full engrossment of all the aims and powers of manhood and womanhood. To some, a life given to Christ in the great field of foreign missions means a life buried, wasted, thrown away. And it is so, if the standards of the world as to money-making, selfish indulgence, aspiring ambition and worldly emolument are to be taken as the measure of success or failure. But if a higher point of view is once got and held from which to survey life, it is not so.

Follow Moffat in his fifty years of consecrated toil, the apostle of Africa. Not only did he lead the way as an explorer, even for the heroic Livingstone, but he translated the Bible into the Bechuana tongue, dialects of which, varying but little, are spoken over almost the whole of the Dark Continent south of the equator! We have no proof that to any person it was ever given to render into Saxon the whole of the Scriptures. Bede was engaged