

depend upon the application; and while he hoped with all his heart that the "General" would put his plan into operation, and thus enable them to realise whatever benefit could be obtained from it, he could not say that the evidence of its probable success at present appeared very convincing. The "Army" laid hold of a large number of people, but it did not keep them. Its effect for a time was very marked, but it did not appear to last. The bad courts and alleys did not appear in any instance to be permanently changed in character. There was no such success where the Army had been at work as guaranteed the expectations held out. There was no evidence to show that General Booth would lay hold of the lost masses, and put an entirely new face upon them. If only small numbers were to be rescued here and there that work the Church was already doing. The Church Army began that some time ago, and had been carrying it on with real, though not startling success. He for his part much more trusted in work of that sort if done upon a small scale in a great many places than if done upon a great scale in some one place."

MISSIONS.—NO FAILURE.

THE Ven. Archdeacon Sinclair preaching in St. Paul's Cathedral, London, England, on Nov. 29th last in behalf of that noble organization the Society for the Propagation of the Gospel in Foreign Parts from the text Zech. iv. 10 thus eloquently referred to the triumphant progress of missionary work—He said:—

Of that invisible kingdom the most living and active external embodiment on earth is indisputably the vast national Church of England, with all its branches and off-shoots. Never, perhaps, since the first fever of the Apostolical age itself has there been such an outpouring of evangelistic impulse as that of English Christianity during the present century. Yet what do individual Christians, what do you yourself, my brother, know of what is being achieved? One who has the best right to tell us speaks of the surpassing ignorance of all subjects connected with the spread of the kingdom of CHRIST, which is the special characteristic of Church people, and which shows them even in such violent contrast with Nonconformists. To the same cause he attributes the absolute apathy and indifference for which they are also distinguished. It is a painful fact that the very large majority of those who attend the churches of God know simply nothing at all of the missionary work of the present day—the most romantic, the most inspiring, the most reassuring, the most encouraging, the most fascinating of all human enterprises. They are ignorant of the very names of even the most laborious and successful of the apostles who are living and working in our own day; and in this state of utter darkness they are often taken captive by the reckless assertions of rapid superficial travellers and secularists and wordy writers, who make it their boast to decry all such undertakings. It is astonishing to find that only a small minority of the clergy give to missions their true place in their teachings. The annual sermon is often preached through a gracious indulgence by some stranger. During the rest

of the year all mention of this most engrossing and invigorating subject is omitted. And yet is it nothing that the Gospel is being preached in two hundred and sixty-seven different languages? Nothing that whereas three centuries after CHRIST there were some ten millions of Christians, now there are four hundred and fifty millions? Nothing that whereas a century ago the proportion of Christians to those who knew not CHRIST was one in five, now it is more than one in three? Can we speak of failure when we find that the army of Apostolical officers of Christendom is seven thousand strong, of whom nearly one-third are women, that the rank and file of native missionary workers, to whom we look for the apostles and bishops of self-supporting churches, is not less than thirty-five thousand, of whom three thousand are ordained? A hundred years ago English-speaking Christianity had not one foreign missionary organisation, save one to the Red Indians and one to the negroes, both of which were suspended, whereas now there are one hundred and fifty separate organisations, which raise annually two million two hundred and fifty thousand sterling. Then there were not three hundred converts to the Gospel, and now the native Christian community is reckoned at three millions. What was said by a Governor-General of India? "Notwithstanding all that the English people have done to benefit that great empire, the missionaries have accomplished more than all other agencies combined." What was said by the most illustrious of the many famous Governors of Bombay—he whose body was laid to rest in St. Paul's? "Statistical facts can in no way convey," he said, "an adequate idea of the work done in any part of that splendid dependency; the effect has been enormous, where there has not been as yet a single avowed conversion." What was said by a Pundit to a preacher of the Gospel of CHRIST in the Punjab?—"Tell your missionaries not to despair. The whole ground is undermined, and, sooner than they expect, all will become Christians." What was the testimony of the celebrated Hindoo reformer?—"None but JESUS deserves to have the diadem of India, and none but He shall wear it. The spirit of Christianity has already pervaded the whole atmosphere of our society, and we breathe, think, feel, and move in the breath of the faith of CHRIST. Native society is being raised, enlightened, and reformed under the influence of Christian education." "We owe everything," said a Hindoo lecturer, "even the deep yearning towards a purer and more ancient Hindooism, to Christianity. There is no sublimer figure in history," he went on, "than CHRIST on the Cross; the greatest of all personalities known to us, He lives in our midst!"

It is only the malignant perversity of human blindness that speaks of failure in connection with evangelistic work. Was the mission of our LORD a failure? Let Christian civilisation answer with all its myriad achievements in thought, literature, and humanity. Were the missions of St. Paul all round the Mediterranean a failure, or of St. Peter in the East, or of St. John in Asia Minor? Was it a failure that St. Ninian evangelized the Southern Picts, or St. Columba the Northern Scots, or St. Gregory and St. Augustine the men of Kent and Saxony, or St. Berinus the West Saxons, or St. Chad the

Mercians, or St. Wilfred the people of Sussex, or St. Boniface the Germans? If it were not for their self-sacrifice, or that of others like them, where should we ourselves be now? Or, to leap at once to modern times and to speak of the victories of the great and venerable society to which our thoughts are this day directed, which was founded in the reign of William III., with the authority of Church and State alike, to be the handmaid of our people in the colonies—is it failure that in 1702 it planted a Christian Church in the United States of America, that in 1703 it took under its care Newfoundland, in 1712 the West Indies, in 1749 the Province of Canada, in 1752 the West Coast of Africa, in 1795 Australia, in 1818 the East Indies, in 1820 South Africa, in 1829 New Zealand, in 1849 Borneo, in 1859 British Columbia in the North West and Burma in the South East, in 1864 Madagascar, in 1868 Upper Burma, in 1873 the Transvaal, in the same year Japan, in 1874 the Empire of China, including one-third of the inhabitants of the globe, in 1877 British Honduras, in 1879 the Fiji Islands, in 1888 North Borneo, in 1889 New Guinea—next to Australia the largest island in the world—and the vast and remote country of the Corea? Is it failure that in ninety years it has expended, through the voluntary offerings of Christians, five million six hundred thousand pounds, and that the visible results of this expenditure—which is itself meagre indeed, of course, compared with the necessities of the human race—are one hundred and sixty bishops, nearly eight thousand priests and deacons at work in the colonies, or at the missionary stations, and three million members added to CHRIST's body in our own communion, with all the colleges, schools, and other institutions which everywhere are the inseparable accompaniment of the Church? These shall "speak peace unto the heathen, and His dominion shall be from sea even to sea, and from the river even to the ends of the earth."

The spread of friendliness, love and concord, throughout the scattered and many-tongued races of the world is one of the most desirable and significant marks of the reign of our LORD. And, as far as we can see, nothing can so surely make for the peace of mankind at large as the progress and stability of that world wide Christian empire which the providence of GOD has placed in the hands of our people. Many are the schemes, as yet undeveloped, for drawing closer the bands of unity amongst that noblest and most hopeful of all the federations of the world in human history. Well have these ideas been set forth in the stirring notes of the Poet Laureate of England:

Sharers of our glorious past,
Brothers, must we part at last?
Shall we not through good and ill
Cleave to one another still?
Britain's myriad voices call,
"Sons be welded, each and all
Into one imperial whole,
One with Britain, heart and soul,
One life, one flag, one fleet, one throne.
Britons, hold your own,
And God guard all!"

But no mechanical scheme, however well devised, can have anything like the strength of the common love, of a common living faith. When once our fellow subjects throughout the world