

Halle-Danish Mission, which in a languid manner sustained the missions in South India, and the Moravian Missionary Society. To these might be added the Christian Knowledge Society which, through the greater part of the century, rendered efficient aid to the missionary enterprise, and the Dutch Government, which in most of its possessions was mindful, though through imperfect methods, of its duty to its pagan subjects. But private and personal zeal had here and there been active, especially throughout the colonies of North America and the West India islands. The Methodists and Moravians were principally active in the latter; the Puritans and Episcopalians in the former. In the extreme north the Swedes and Moravians had a few interesting but small and struggling stations. The latter had the one only mission in South Africa, and the Propagation Society the only one on the west coast. The Dutch Missions in Ceylon and the Indian Archipelago were languishing. So really were those of Southern India, save where the gentle but potent influence of Swartz was felt. Altogether the sums annually spent on missions to the heathen was less than £25,000, and the number of missionaries less than 100. The native assistants to the missionaries were very few, probably not one to each missionary, and there were not ten who had attained to the status of ordained clergymen, so small was the attention given to this important feature of Christian propagandism. The converts, exclusive of the uncertain number of the nominal ones in Ceylon and the Dutch possessions, could not have numbered 40,000, belonging for the most part to weak and unimportant races, and having but very few among them of marked ability, faith or position.* The difference between then and now in agency, influence and results proves the wonderful vitality and growth of missions, and is most encouraging as affording the most varied and ample evidence of their success.

* For an admirable statement of the position of missions at the beginning of this century, see Dr. Christlieb's "Foreign Missions of Protestantism," p. 5-16.

THE LACK OF CONSECRATION AND PRAYER.

[EDITORIAL.—A. T. P.]

PART II.

(Concluded from page 514, July number.)

3. There is in the Church, we fear, a radical *lack of consecration*. We use this phrase in no narrow cant sense, but in its proper sense of setting apart—self-dedication to the service and use of God. That is a great truth and fact: *Ye are bought with a price and ye are not your own*. Redemption is our purchase, at a fearful, unspeakable price. The redeemed becomes, of course, the property of the Redeemer, and salvation by faith is simply the acceptance of this redeemed relation. We not only renounce all claims of any other master upon us, but all right in ourselves. Without this renunciation