

of missions in that continent. To this period belongs the Kongo Free State, organized in 1884, and, in fact, every one of the great developments of African occupation, civilization, evangelization.

These are a few only of the doors, wide and effectual, opened before the messenger of the Cross during the sixty years of this memorable reign. But who shall tell how obstacles have subsided, as though the continents had suddenly sunk below the sea-level, and so let in the Gospel flood? Read Dr. Wilson's "Mémorial," and learn how, under British rule in India, the monstrous suttee, child murder, and three score more of cruelties and outrages have been abolished or essentially controlled! "Oahu's idols are no more." Fiji's cannibals have been transformed into Christian disciples. Western Polynesia is evangelized, and is now evangelizing unenlightened territory.

STATISTICS.—But it is impossible to form any real conception of the advance of Christian missions without a resort to *numbers*. The latest authoritative statistics give us the following approximate estimates:

The total expenditure for foreign missions during 1896 was, from reported gifts, about £3,000,000 sterling. The whole number of ordained missionaries is about 4,300; of layman, 2,500; married women, 4,200; and unmarried, 3,300; this gives a total missionary force, from Christian lands, of 14,300. Mission churches have themselves given to the work 3,350 ordained natives, and over 51,700 native helpers, making a grand summary of nearly 70,000 *actually engaged in the world's evangelization*, in some 21,000 mission stations, and sustained by a body of 1,115,000 native communicants, that stand for five times as many adherents; 62,000 communicants were added in 1896, and there are 18,000 schools, with a total of about 700,000 pupils. Now, if we remember that nearly *all* this aggregate represents a *creation out of nothing*, during these sixty years, we can get some idea of the missionary advance of the Victorian era.

Much that pertains to this era defies alike description and detection. There are changes, quite as stupendous as any we have chronicled, which have no history and cannot have. The restraints of persecution or social ostracism hinder many from *confessing* Christ, who really believe in Him. The undermining is going on, and the very ground is being honeycombed, where no surface indications exist. But we feel persuaded that God's time may be much nearer than we think, when, as with a sudden explosion or upheaval, the kingdom of darkness shall give way, and He whose right it is first to overrule and then to rule, shall take the sceptre into His own hands. Would that His Church could see her glorious opportunity and prove herself in gifts of men and money, in service and sacrifice, equal to her responsibility!

Among the many matters which ought to be treated in such a record as this, is the marvellous change which has taken place in the *Church itself* during this era. Indifference and ignorance as to missions largely prevailed in 1837; now, behold the Church as a body, aroused, largely familiar with the story of missions and systematically organized for the promotion of this divine enterprise. Again, consider that the *Literature of Missions* is almost exclusively the creation of the Victorian era. There are, it is safe to say, a thousand times as many books on missions in 1897 as in 1837; in fact, more are now produced in ten years than were in existence sixty years ago.—*Missionary Review of the World*.

One Year's Triumphant March.

At our request Mr James Simpson, Secretary of the Toronto Methodist Y. P. U., Literary Vice-President of Toronto East District, and an active worker in the Missionary Department of the Parliament Street Epworth League, has written the following:

It is only within recent years that the Church of Christ has felt interested enough in foreign missions to aid in this great work with an earnestness that should have characterized it all through the nineteenth century. The work along this line in this, the last, decade has been remarkable, and owing to the many agencies at work is assuming proportions that are certainly tending to make the movement more effective. While we are inclined to look upon the missionary movement in its broader sense, as affecting the heathen world, it is encouraging to notice the rapid progress around our own districts in the means of clearing the way for more workers to be sent forth. What has been accomplished by some of our Young People's societies during the past year is a strong indication of a growing interest, and yet the fact cannot be overlooked that our societies assume a state of lethargy towards the movement which tends to deaden their influence and paralyse their Christian growth.

What can be accomplished in one year by one society is shown in the yearly report of the Missionary Committee of the Parliament Street Methodist Church, and which is more striking owing to the fact that this society has for its membership a class of young people, who have to practice self-denial in order to contribute as they are doing at the present time. At the close of the year commencing May 1st, 1895, until the same date the following year, this society had only contributed \$25 to the General Mission Fund of the Church. At the commencement of the following year the members began to take a deeper interest in this important branch of their work, and pledged themselves to contribute \$80 to the general fund—an increase of \$55 over the previous year. This pledge looked encouraging, but it was thought by some to be beyond the giving capacity of the membership, and doubted its realization. Two weeks after this pledge, it was arranged with two of the students from Victoria College to address the society on the Young People's Forward Movement for Missions. After Mr. Barrie had explained the object of the movement, and appealed to the young people to assist them in their great enterprise, a meeting of the Missionary Committee was called, and it was decided to adopt the principle of systematic giving as proposed by Brother Barrie, and the members were asked to contribute, over and above what they had already pledged, to the general fund. So encouraging was the result that \$50 was guaranteed to help on the work in this connection.

Through the year enthusiastic missionary meetings were held every month, and the young people became deeply interested in missions. The only drawback at this time was the scarcity of missionary literature, which is essential to sustain interest which will prove lasting and effective. The Missionary Committee then met, and decided to ask for contributions to purchase books for a missionary library, and through this agency, assisted by a collection at a subsequent social gathering, \$25 more was raised for this purpose. At the end of the year, when the annual report was made, it was found that instead of \$80 to the General Fund \$90 had been collected, and that instead of \$50 to the Students' Forward Movement \$58 had been