

upon the fidelity of the Church in Anglo-Saxondom.

BISHOP MOULE has reluctantly left Hing-chow. His settling there with his family in 1865 was actually the first instance of an English missionary taking up his permanent residence in an interior Chinese city. Now he is forced to withdraw in the 36th year of his labours there and the 43rd year of his missionary career.

LAST December the Rev. S. M. W. Brooks, one of the Church of England missionaries in North China, was cruelly murdered by a Chinese mob. The Chinese Government has now promised to build a mission chapel in the village of Chang Chiatien, where Mr. Brooks was killed, and to put up a tablet to his memory in St. Augustine's College, Canterbury, England, where he was trained for his missionary work.

THE political concerns belonging to the crisis in China occupy many columns of our daily press. The bravery of gallant soldiers sometimes gets a few lines. The brave meeting of death by European and Asiatic Christians—men and women and children—finds an unerring and lasting record in God's book of remembrance, though the world deny just recognition of lives laid down for Christ's sake, and, therefore, for men's good.

WHAT next! At the garrison dinner on Thanksgiving Day in Toronto, it was proposed that Sunday be used for target practice by the volunteer militia. And the proposal found friends. However, a protest against the suggestion was made by Canon Forneret, rector of All Saints', Hamilton, and chaplain to the 13th Batt. He will be pleased, as we are, to note that at the St. Andrew's Brotherhood Convention, just held in Toronto, a resolution in support of his protest was unanimously adopted.

REV. F. FROST writes, referring to the new Indian Church Hymn Book: "There is great demand for the Indian Hymn Book among the Indian Church people in the diocese. I was travelling through my old mission on the Manitoulin Island and the Spanish River, where I disposed of a large number and could have sold a great many more had I had them with me. A number of Indians from different parts who were camping near Little Current

secured several copies. Sometimes every individual in the family bought one, and the chief of one band asked for a dozen that he might dispose of them among his band."

THE Bishop was present at the recent jubilee celebration of the Diocese of Montreal. From reports in the daily press we suppose it to have been by far the best gathering of Churchmen in the city of Montreal, and that all the services and functions connected with it eclipsed from every point of view anything recorded of the past. The venerable Bishop of Montreal, whose work in the diocese covers the half-century, must have rejoiced at the advances made during his lifetime. We presume some effort will be made to publish in bookform the sermons, speeches, papers, etc., with a description of the services.

"I AM suffering under the conviction that the Church has not been throwing men enough into this work." So writes Rev. Mr. Chapman concerning the Alaska mission. The *Spirit of Missions* adds: "It has always been the cross laid upon the pioneer that he should fully see and know the opportunity and the demand of that to which he has put his hand, and realize that he is rarely able to make others understand the true extent of the need." The missionary in Algoma knows the burden of this cross, and laments the lack of the sinews of war to withstand the evil around him. Where an army should be, there is but a sentry.

IN the middle of the century (19th) came the Jubilee of the C.M.S. and the S.P.G. These were times of special prayer and thanksgiving. They were followed by a development of Church life and power. Let me note another time-mark in this development. In 1872 a special day of intercession on behalf of missions was for the first time observed. A perceptible increase dates from that year. In the 27 years which followed, 39 fresh missionaries and colonial sees have been established. In other words the average rate of increase was 46 per cent., between 1800 and 1850; it was 138 per cent. between 1850 and 1900; it was 144 per cent. between 1872 and 1900. The sister or daughter Church of the United States of America has added 73 bishoprics during the century, 52 of which belong to the last 50

years. Thus the two Churches have added in 100 years 165 new sees to the growing cause of the Church, and very little short of half of these—viz. 73—have been added since the prayer year of 1872.—*Bishop of Ripon at Newcastle.*

*Black and White* of September 18 devotes a column to a description of the great water power at Sault Ste. Marie, Ontario—our prospective See city—and the industries projected there. It quotes largely from the pamphlet entitled "An Instance of Industrial Evolution," which consists of a speech made by Mr. Francis H. Clergue, President and Manager of the Sault Ste. Marie Pulp and Paper Co., and delivered at a general meeting of the Toronto Board of Trade. There is a grand future for some parts of our diocese—commercially speaking. In a spiritual sense, from the Churchman's point of view, the future should have hopes equally grand. Who will help to send labourers into the field? It is of importance to be the first in the field. The first missionary has the advantage of help from people of all denominations, and even after the entrance of a minister of their own denomination arrives, not a few continue their connection with the first comer. The Church in Canada has lost lamentably in this connection. Surely Churchmen should exhibit greater zeal for the truth and apostolic order. Only give to Algoma the men and the means for a few years and the result will, with God's blessing, satisfy the most exacting critic.

THE first general census of India was taken in 1871, and the number of native Christians then returned was 1,270,000. In 1881 the figure had risen to 1,600,000, and in 1891 to a little over 2,000,000. In other words, the native Christians had increased by nearly 60 per cent., while the general population has increased by nearly 20 per cent. Of these by far the larger belong to the Roman Catholic and Syrian forms of Christianity, and are mainly the result of conversions made in earlier times. The Roman Catholics amount to 1,250,000 and the Syrians of the Malabar coast to 200,000. This leaves us with about 560,000 Protestant native Christians, and the progress that has been made by Protestant missions may be judged by the following statistics: Number of Protestant native converts, 1851, 91,000; 1861, 138,000; 1871, 224,000; 1881, 417,000; 1891, 559,000. The figures for the earlier periods are