

observation, and not of opinion, just as a Roman prefect might have reported to Trajan or Antoninus, and I assure you, whatever you may be told to the contrary, the teaching of Christianity among the 160,000,000 of civilized and industrious Hindoos and Mohammedans in India is effecting changes, moral social and political, which for extent and rapidity of result are far more extraordinary than anything you or your fathers have witnessed in modern Europe."

Let us then ask seriously: From what sources have all these great moral transformations arisen? Have they come from heathen genius, heathen ignorance, heathen superstition, or heathen degradation? The *consensus* of all nations, the common verdict of all history is one—Christian mission; Christian truth and civilization. Call it "the survival of the fittest," if you will; but the testimony of heathen nations, as read in the hearts and lives of the people thus rescued from the thralldom of their former estate, points to the missionaries of the Cross as the pioneers of their civilization, the real founders of their political and moral uplifting, the one force in the world's onward march which is more and more nearing the Kingdom of God.

Such is the Church's work to-day. It is God's work. It is His answer to our daily prayer, "Thy Kingdom come." Who will hinder it? Yea, rather, who will not "come up to the help of the Lord, to the help of the Lord against the mighty?"

SOUTH AFRICA.



NEW, and what promises to be a very successful mission has been started in the Gwanda district, diocese of Mashonaland. The Rev. N. W. Fogarty was sent early in July by the Bishop to choose a suitable spot, and the chiefs, Manyagavula, Umlugulu, and Nyanda, sent messages to the Bishop that they wished the missionaries to settle near their kraals. It was then decided that the Rev. J. W. Leary should make his centre at Manyagavula's and work the district from there. The owners of the farms on which these kraals are, readily gave permission for the workers to settle, and gave as much land as we wanted for the mission. The Rev. J. W. Leary, who arrived in August, immediately proceeded in his Church waggon, drawn by four oxen, to his district, and is now very busy building his huts at Manyagavula's for himself, and at Umlugulu's and Nyanda's for his native teachers. In addition to the native work, Mr. Leary will have for some time to attend to the white work at the Geelong and other mining camps on the Gwanda Belt.

Soon there will be a township at the Gwanda, and it is hoped that the Bishop will have a man to send there. A most happy and successful visit was paid by the Bishop, the Rev. J. W. Leary, and the Rev. N. W. Fogarty, on September 7th and 8th, to the Geelong. The Bishop was made most welcome by all the miners and prospectors. A service was held in the mess-house at the mine, and the Bishop preached a most stirring sermon. In the afternoon the Bishop confirmed one of his old Kimberley friends, a lady at the mine, and the next morning the Bishop celebrated, and the newly confirmed made her first communion. The Bishop would have liked to have stayed at the mine a little longer, but the coach did not permit of it, and the party had to leave at 1 p.m. for Manzinyama. At Manzinyama Captain Chawner kindly put them all up, and in the evening a service was held for the police, and the Bishop again preached. A railway mission has been started in the diocese and the Rev. N. W. Fogarty placed in charge of it. At present the line is worked from Bulawayo to Mochudi, but when the C.G.R. give the mission coach, the sphere of work may be extended to Vryburg. It is hoped that the mission will be an important part of the work in Bulawayo which will be carried on in the same lines as the Grahamstown mission. The Chaplain at Bulawayo will be glad to receive any papers for the railway men.—*Church Bells.*

CHINA.



CHRISTIANITY was first brought to China by the Nestorians early in the sixth century, and the only known traces of their work are preserved in the famous Nestorian tablet found in the province Shansi in 1725. The Roman Catholics began their work in the thirteenth century, and with glorious devotion, and some readiness to temporize, to flatter, to dissemble, and to deceive. Their work grew greatly, winning at last the favor of the Emperor Kanghi, until Clement XI joined issue with him over ancestral worship and some other ceremonies, and then the missionaries were expelled from the country. From 1767 to 1820 they were persecuted, ordered to leave or slain, but continued apparently to conduct themselves in the manner of which one of their own number, Pere Reba, complained, saying, "If our European missionaries in China would conduct themselves with less ostentation and accommodate their manners to persons of all ranks and conditions, the number of converts would be immensely increased. Their garments are made of the richest materials...and as they never mix with the people, they make but few converts."