

their cry was, "Alas, Williams! Alas, our Father!"

Military men have by no means a monopoly of bravery. Missionary annals show brilliant instances of it. The death of Williams was the incentive for an immediate second attempt to take possession of Eromanga for Christ, and six months afterwards, through the heroic leadership of Rev. T. Heath, two Christian teachers succeeded in landing there, and there they remained for a short time, but their privations and sufferings were so great that they were obliged to abandon their work and return to islands better disposed.

In 1842 another attempt was made by the London Missionary Society, and two missionaries with their heroic wives, attacked the work afresh, only, however, in their turn to abandon it. They escaped with their lives in a trading vessel, after seven months' dreary work, and continued missionary toils elsewhere.

After this the New Hebrides became largely a Presbyterian Mission, but it was materially aided from time to time by the Apostolic Selwyn, Bishop of New Zealand. A Mr. Geddie, a Presbyterian minister of Nova Scotia, left that country for New Hebrides, after a long and not altogether successful attempt to arouse an interest in that province in favor of the work. On arriving there in July, 1848, he found a strong Roman Catholic mission established on one of the islands, a mission consisting of eight priests and eight lay brothers. Here, however, he established himself, and the Roman Catholics withdrew and never returned.

In the year previous to this the natives of a neighboring island had murdered the twenty-one survivors of a shipwreck close to their shores, and had divided their bodies among the villages, and had cooked and eaten them. This was not a pleasant prospect for the missionary; but here Mr. Geddie remained trying to teach some truths to these low and desperate savages. He had a great friend and helper in the great and noble-hearted Bishop Selwyn, who even asked Presbyterians in New Zealand to help him, and in his own ship, in 1852, conveyed Rev. John Inglis, a Presbyterian, to assist him in his work. These two missionaries occupied different sides of the island, and established schools and other adjuncts to their work, and soon had the great satisfaction of seeing that it was beginning to tell upon the natives. They had translated the whole of the Scriptures into their language, and the Word itself soon did the work of evangelization.

Mr. Geddie visited Nova Scotia in 1863 and received from Queen's University, of Kingston, Ontario, the honorary degree of D.D., and returned to his missionary work. In 1872, however, he was obliged to retire from active work. Prematurely old and worn out he died before the end of the year; but he lived to see great fruits of his labors. On the wall of a stone church that he had erected there is a tablet which expresses in one short sentence the result of his work. It is written in the native language, "When he landed

here in 1848 there were no Christians, and when he left here in 1872 there were no heathens."

Such work must silence those who have tried to make little of missionary labors. This is but a small portion of the work done among the thirty islands of the New Hebrides, during the last fifty years, and it is fitting to pay some little tribute to this its jubilee, now past and gone since November, 1889.

1892 ought to be kept as a great anniversary, and Kettering ought to be the place of pilgrimage. When we think of foreign missions we must not forget that, strictly speaking, they are the outcome of the present century. It was in 1792 that twelve Baptist ministers met in the little cottage of Widow Wallis, at Kettering, and formed the first English Society proper for "propagating the Gospel among the heathen." Since then what marvelous miracles have been wrought! What gigantic strides taken by this magnificent movement! If these twelve men could come back today and see how the little "mustard-seed" has developed till it has become a mighty tree "whose branches cover the earth," they would exclaim: "What hath God wrought!" That first contribution of £13, 2s. and 6d. has grown to between two and three millions of pounds a year. That cottage is, we understand, still to be seen. The English Baptists ought to buy it and make it a missionary museum where the relics of idolatry and superstition might be preserved as a witness of what God has wrought.—*Missionary Review of the World.*

SIR WILLIAM HUNTER, who is constantly referred to as the highest authority on civil and political matters in India, in a recent address before the Baptist Missionary Society defines "Asceticism" as merely a life of quiet self-denial. He speaks of it as one of the methods to be employed, and by no means the sole method. While he bears solemn witness to the valuable results which the celibate mission brotherhoods in India were producing, he yet adds: "To the great laboring, toiling mass of the Indian people there could be no more beneficent influence than the daily coming in and going out among them of a Christian missionary and his wife and children. To millions of their Indian fellow-subjects the missionary family was the great daily object lesson of the Christian life. But besides these millions there were hundreds of thousands of men of a culture which demanded another method of attack." "This certainly," says the *Missionary Herald*, from which we get this testimony, "is a weighty testimony, and it commends itself to all who hold the doctrine set forth by Paul, 'I am become all things to all men that I might by all means save some.'"

It is said that there are more than 1,000 pupils in a single Sunday School in Okayama, Japan.