

Rev. P. T. Williams and a little special mission of Florida boys are on their way to Vaturanga, to take up the work where George laid it down. A native deacon, Hugo Gorovaka, George's brother, has been working faithfully and well with George for three years. He, with two Guadalcanar returned labourers, Philip Ransale and David, and the Florida lads, will form Mr. Williams' staff of teachers. We earnestly ask our friends not to forget this missionary party in their prayers.—*Southern Cross Log.*

I HAVE never ceased to admire the wisdom of the S.P.G., which had its first beginnings now 200 years ago. It chose this as its primary object—to disseminate Christian knowledge among our colonies. It is true that they very shortly added to their scheme the enlightenment and conversion of the heathen, but I believe I am right in saying that they have never ceased to place in the forefront of their programme and of their work the care of our countrymen in the colonies. (Cheers.) I say I admire the wisdom of this; I admire its usefulness too. Our Blessed Lord in giving His first commission to His Apostles told them to begin at Jerusalem, and that does not merely mean missions to the Jews, it means missions to their own countrymen. That was the meaning and the value of that injunction: "Begin with your own countrymen;" and so the Apostle Paul, as we all know, wherever he went throughout the different countries of the East, always sought first for his own countrymen. He sought for the Jews and preached to the Jews because they were his countrymen, and he tells us, in words that we often hear read to us in church, that as we have opportunity we are to do good to all men, but specially to them that are of the household of faith—those who have already been won for Christ, brought up in a Christian country, and then called by the providence of God to do their life's work in those distant colonial countries.—*The Archbishop of York.*

FRIENDS of missions to heathen peoples need to be possessed with the facts when they meet those who speak lightly of or decry the Church's work in obedience to our blessed Lord's "marching orders": "Go ye into all the world." How anxious the world's commercial spirit—the world itself—is to credit

Christ's religion with all the ills coincident with or resulting from the white man's entrance into the fastnesses of paganism is to be seen in the unfair, the palpably untrue, construction placed upon Lord Salisbury's speech at the recent S.P.G. Bi-centenary. But we have this consolation. The Church's work is advertised—brought to the notice of those who might otherwise have never been interested in it, but for the stir made by the opponents of Christianity. For once, perhaps, the secular press in some instances has unwittingly done us a service. It is the trader, not the missionary, who cries for punishment. *The Gleaner* say:

Why, then, are missionaries a trouble to the Foreign office? Because, when outrages are committed upon them, there is an outcry for British interference. But who make the outcry? Not the missionaries; not the societies. When the Ku-cheng massacre took place, a public meeting at Hong Kong made a great protest and shouted for vengeance; but no missionary took any part in it. The simple fact was that the merchants of Hong Kong were afraid that if the massacre was left unpunished, trade would suffer. The missionaries were the cause of the trouble in a sense, for if there had been no missionaries there would have been no massacre; but Robert Stewart and his companions would willingly have been killed a dozen times, if that were possible, rather than that British bayonets should kill Chinese in their defence, or to avenge them. When Bishop Hannington was murdered on the borders of Uganda, no one cried out for a British expedition to avenge him; no—there were no British traders in Uganda then. It is quite a different thing when British officials are massacred. Punishment for their death is inevitable, and right.

Signs of Progress.

Many people claim the right to withhold their support from foreign missions, on the ground that missions are making but little headway. This reason, if it rested upon a strong foundation of fact, would be a curious one for withholding aid. It ought rather to be one argument for increased support. It is true that gains in the mission field are not as rapid as could be wished. Yet the fact remains that the number of converts yearly won for the truth is very much larger in proportion to the whole number of native Christians, than is the number of baptisms and confirmations in home parishes, as compared with their membership. There is one aspect of Christian missions of which we are apt to lose sight. We mean their social, as distinguished from their spiritual, influence and results. Take, for instance, the following facts and figures with regard to the educational and philanthropic work of missions. We are indebted for them to Dr. Dennis' stimulating book on "Christian Missions and Social Progress."

Let us remember that missions, in a modern sense, are just one hundred years old. There are now in foreign mission

fields 112 universities and colleges, attended by 28,500 students; there are 546 theological and other training schools for Christian work, with an enrolment of over 12,000 students; the boarding and high schools number 1,100, and are giving Christian training to 54,400 pupils; the day schools show the splendid total of 17,800, with fully 800,000 pupils; 324 industrial schools are giving manual and domestic training to over 7,000 people. In a hundred years, therefore, the missionary enterprise has resulted in the establishment of 19,800 educational institutions, with a present enrolment of nearly 900,000 students. These figures, it should be remembered, do not represent the complete returns.

Turning to one side of the philanthropic work of missions, that which has to do with ministering to the sick and suffering, we find that whereas one hundred years ago there was not a single medical missionary or a Christian hospital in the foreign field, the record now runs something like this: 680 medical missionaries are carrying healing and relief to thousands who a hundred years ago would have been abandoned to the misery of a living death; 45 medical schools are training 460 native students, while 21 training schools for nurses are fitting 150 pupils for this most important ministry to the body; 348 hospitals and 774 dispensaries are havens of life and strength to the more than 2,000,000 persons who annually receive treatment in them.

These are facts which Christian people at home ought to know and ponder. They mean that entrenched heathenism is being gradually undermined by the Christian spirit and must inevitably give way in time to the conquering cause of Christ, if Christians at home will give at all adequately of their means, sympathy and prayers.—*St. Andrew's Cross.*

Magnetawan Mission.

REV. W. H. FRENCH, INCUMBENT.

From the Sundridge *Echo* we learn that Rev. Mr. French went to Sundridge about two weeks ago to visit his son, Mr. A. E. French. "In the afternoon, when he was returning home, accompanied by his daughter, and had reached Mr. Stacey's farm, a vicious dog which has caused trouble more than once rushed out and frightened the ponies. They ran for over a mile to Mr. McCallum's farm. Shortly after meeting Mr. D. Dunbar the team ran into some boulders and rocks, overturning the rig and throwing out the occupants, who certainly miraculously escaped death. The horses continued their mad flight till one of them broke its leg, and has since been shot. Miss French was not seriously hurt, but Rev. Mr. French has a number of severe scalp wounds, and is now lying at the home of his son."