

At least that is my experience. . . . For the natives' sake, if for no other reason, I hope that the whole country may come under British rule."

All will join with the Bishop in hoping that the war will "help us to realise more fully our great responsibility."

From St. Augustine's Mission, Rorke's Drift, Zululand, Archdeacon Johnson wrote on March 31st, that the Boers had attacked and captured the British laager there and taken the magistrate and all defenders of the fort prisoners to Pretoria.

The Mission station was visited by a large Boer force, a horse was commandeered, and Archdeacon Johnson was informed that North Zululand had been annexed to the Transvaal, but that he himself would not be interfered with for the present, only he was not to leave home and he was to keep clear of all political matters connected with the country. Though the British magistrate has been taken prisoner—the British magistrate, who to them is England's might personified—and the Boers have occupied Northern Natal and Zululand, the confidence of the Zulus is not shaken in the least; they have grasped the situation in a wonderfully clear way, and say, "Ah, the 'Nipisi' (Hyena) has driven the Lion's whelp away by suddenly pouncing on it from the back, thinking it was a Tiger-cat, but what will the 'Nipisi' do when the Mother Lion hears the cry of the Child?"

On looting a trader's store near the mission station, the Boers commandeered a lot of the local natives to carry the loot up to their camp, and paid them in goods—blankets, etc.—from the looted things. The natives were afraid to say a word, but about thirty of them came the next day and the day after bringing the looted goods which the Boers had given them, and delivered them over to Archdeacon Johnson to be restored to the owner of the store on his return. Some of the distant heathen kept the loot, but all about St. Augustine's district brought it to the Archdeacon. "While the looted goods given to the young are in our kraals it would seem as though we belonged to the Boers," they said. "We will have nothing to do with what they have looted, no, not as *friends* or children of theirs."

All the mission schools in the district have been kept going notwithstanding the war, and at each centre prayer is daily offered that God "would take the cause into His own hands" and give victory to our troops. At Nondweni a party of Boers looted all the Church furniture, but on Archdeacon Johnson's application to the Commandant the things were returned.

All some people want with religion is to keep them from trembling when it thunders.

THE S. P. G. SOCIETY'S ANNIVERSARY.



THE 199th Anniversary of the Society began on Thursday, April 26th, with a joyful service in St. Paul's Cathedral, when the Archbishop of Canterbury celebrated the Holy Communion.

Among those present were the Bishops of St. Albans, Bristol, Saskatchewan and Calgary, Shrewsbury, Colchester, and Derby, and Bishop Macrorie. The Bishop of St. Albans preached (on the text, "The Nations shall walk amid the light thereof: and the Kings of the earth do bring their glory into it."—Revelation xxi. 24), and showed that the aim of the Society had always been to plant the Church in its fullness in every part of the British Empire, and then onwards beyond the limits of the empire, as opportunities for doing so presented themselves. The sermon, which was an admirable exposition of the foreign mission work of the Church, has been published by the Society, under the title of "The Holy City."

On the following day the annual public Meeting was held in St. James' Hall, under the Presidency of the Archbishop of Canterbury. Among the occupants of the platform were the Bishops of Salisbury, St. Albans, Saskatchewan and Calgary, Bishop Barry, Bishop Mylne, and Sir Richard Temple.

The meeting having been opened with the hymn, "O God, our help in ages past," and with prayer, the Secretary read an abstract of the Annual Report.

In the opening address the Archbishop said that the report showed that the whole Church is awakening to its great task, and beginning to put before its conscience the words with which our Lord sent forth His disciples just before He left the earth. That is the great task for which the Church exists, and for which it is responsible. The actual work of the Society is a symptom of the awakening of the whole Christian body. Men are beginning to recognise what is assuredly one of the great truths of the Gospel—that every Christian, without exception, ought to regard it as part of his religion to make known the faith of the Gospel to all the peoples of the earth.

The next speaker, Lord Hugh Cecil, created a great impression by his earnest advocacy of "the pre-eminent importance of spreading the Gospel of Christ," and thus to some extent sanctifying "the spirit of imperialism." If this country fails to avail itself of the opportunity which is offered for missionary work, not only will the world be worse off, but our own spiritual life and our own national life will suffer in the most serious degree, and every imperial enterprise will lose more and more of its better side and exhibit more and more of its