

different aspects, having traveled three times round the world. He looked for himself; and after making all sorts of inquiries from the various men he came in contact with, as to the cause of the unquestionable changes he saw in the Fijians, he came to a missionary to ask some questions. Himself a Roman Catholic, he thus expressed his mind: "I must say that the change which has come over these islands is wonderful; no candid man can deny it. What I want to get at is, 'How did it come about?' I have spoken to some of the *Government officials* about it, and they ascribe it to the influence of the Government upon them." "Yes," replied the missionary, "but how do they account for the fact that the change was there before there was any settled government?" "That is true," he replied. Then he added, "I asked some of the *traders*, and they attributed it to the influence of trade upon them." "Yes," returned the missionary, "but how do you account for the change that existed before the traders dared to settle there?" Well," he said, "I have come to you as a missionary, and I want you to tell me how you account for it." This was the reply: "*I can not account for the change that has taken place, except in one way. If it has struck you so forcibly, Baron, how has it struck me? You have seen this only as a visitor; I have seen it for years, and have seen it going on. I can only account for it in one way—I believe in God, and I account for it by the influence of the Holy Ghost.*" And he, though a Roman Catholic and a foreigner, bowed his head reverently, and said, "So do I." That is the only way it can be accounted for. It strikes foreigners and travelers strongly, but it strikes the missionaries more strongly still who have been on the ground, and seen the changes wrought before their eyes, that, without admitting the supernatural factor in missions, the transformations cannot be accounted for. No human philosophy is adequate to explain them.

The silent voice of History is itself a witness to missions. We must not forget that many of the crises of human destiny have been turned on the battle-field of missionary conflicts. Nor must we forget that there are many indirect results wrought by the gospel which prove it to be the only true civilizer, preparing the way for the higher triumphs of grace. Resultant motion is a term applied to the product of two or more forces acting jointly. For instance a body, acted upon equally by two impulses the direction of which is at right angles to each other, will not follow the line of either impulse but take a diagonal between them. May not this illustrate the historic fact often exemplified, that a community of people, feeling at once the influence of ancestral and ancient superstitions and of the Christian religion, will be deflected from the lines of their heathenism and paganism, even while they are not yet following the line of a pure Christianity. There is a resultant motion given to the whole political and social life.