

formed with our candidates from the outset must be maintained. Among the lecturers in each London training-home C.M.S. Secretaries are to be found. Full reports as to the progress of each candidate are laid before the Candidates' Committee at least once a term. Special interviews are arranged from time to time. The candidates know that in the lady who is Hon. Secretary of the Candidates' Committee they have a ready friend, and little groups of them are frequently to be found at afternoon tea in her room at the Church Missionary House. An invitation often comes for the candidate to spend from Saturday to Monday with some C.M.S. friend. Every term a social gathering is arranged at the C.M. House for all the women candidates, in order that they may meet the members of the Candidates' Committee, and the C.M.S. Secretaries, clerical and lay. After a practical address there is a social hour with afternoon tea, and a devotional address closes the afternoon. When the women candidates have been accepted as missionaries of the Society, they are introduced to the Committee of the C.M.S., and, after an address from a clerical friend, are commended to God in prayer.

Thus, ere our women missionaries go forth, strong bonds are forged between us and them, which, thank God, rarely break.

It would lie outside the limit of my allotted subject did I touch on the further questions of location or outfit, or of the efforts which we make to give our women missionaries after their final acceptance some adequate idea of the tests which awaits them in lands of darkness, and their need of the Holy Comforter in all His fulness and power.

The whole subject is pregnant with interest and importance.

May God "only wise" guide us all aright in this work!

PRACTICAL SUGGESTIONS FROM THE BISHOP OF LONDON.

HE Right Rev. Dr. Creighton, in an address on Foreign Missions to the Younger Clergy Union of London, England, met several objections urged against contributing to foreign missions, from parochial standpoints, and made many suggestions well worthy of general consideration. Among other things, he impressed upon those present the truth that, as young clergymen, they could not make their work intensive only, it must be extensive also. They could not deepen their lines unless they broaden their borders. That, he said, was a law that went through all things. He also impressed upon them the duty of resisting the idea prevalent in some parishes that there

was opposition between the claims of home and foreign missions, and of impressing upon their people that the object of missions and the duty of missionary enterprise is one that attaches to every Christian man and woman, from which they cannot possibly be freed. In this connection, his Lordship said:

"So many people say, 'Oh, we cannot afford to help missions until we have our own parish in perfect order.' But you never will have your parish in perfect order. And the best step toward getting it into better order is to help missions. It is from this point of view you must approach those who have any doubt as to missionary activity being absolutely necessary. Everything done, every great effort undertaken, every exhibition of zeal that is called forth—it all comes back. It blesses him that gives as well as him that takes. And so, missionary work must absolutely be regarded as a *necessary part* of the organization of every parish. It is useless to say, 'I am getting up clubs, and building mission rooms, and I cannot afford to give from my parish, anything towards missions.' Why, you will get your clubs, and you will get your mission rooms all the easier and quicker, if you urge the claims of missions on your people. This cannot be emphasized too much. It is a thing which you must all of you urge upon the people with whom you have to deal, and you must ask them simply to use their common sense, and see if, as a matter of fact, it has not been so in the world."

Referring to the necessity for increasing interest in the work of missions, he suggested as a desirable means to this end, that the clergy themselves should first inform themselves upon the subject and then instruct their people. And he made the following practical suggestions:

"Could not each of you get up some one mission—its history from the beginning—reading three or four books of travel to get a knowledge of the district of the mission and the people, and then fit yourself to deliver that lecture in different places? Instead of an occasional missionary meeting, at which some bits of information are fired off as if in a fog, then you could really kindle an intelligent interest. If you could say that you would hold a quarterly missionary meeting in connection with your church, at which somebody would give an address upon the history of a particular mission, an address of a popular kind, dealing with the country and the nature of the people, and the missionary problems, and then the record of what had been done and what was being attempted, and so on, could not you thus circulate your knowledge. You might make a small guild of lecturers amongst yourselves, who would undertake to do all