

## THE MISSIONARY FIELD.

Shantung is one of the provinces of China most free from the opium vice, and it is also one of the most receptive of Gospel truth, while Shansi being one of the worst for that vice, is one of the least receptive.

In connection with the parish church at Doncaster, England, there is a "Do without Missionary Society," which in 1896 raised \$1,850 for foreign missions.

The Rev. Mr. Goddard writes from China that of the one hundred and forty-three Church members at Gak-li ang, half of whom have joined within the past year, four months of bitter persecution have only turned back six or seven.

There are, connected with our mission in Hankow, China, eight free day-schools where poor boys can get the rudiments of a Chinese education, and at the same time learn about Christianity. Of course the latter is the main aim.

The new Christ church in Kanda, Japan, has been consecrated. The building is of brick and will seat two hundred and fifty people. The entire cost of land and building was 4,200 yen. The cost of the building was 2,600 yen, which was given by the Rt. Rev. C. M. Williams, D.D., who has always been a large giver to the missions in Japan.

A missionary in India writes: "By a process of degradation, the four original castes have been subdivided and multiplied, so that now, in all India, there must be about 100,000 caste divisions."

In a letter concerning the fifth convocation of Rio Grande do Sul, Brazil, the Rev. J. W. Morris says: "We think the results of the year are most encouraging. The native Church contributed over thirteen cents, which amounts to about \$2,500, in nine months; there are nearly 300 communicants, and there are four young men anxious to enter the ministry, and awaiting only the opportunity of preparing themselves thoroughly.

The church in Contracto is finished, and Grace chapel in Viamao is already under roof.

Mrs. Isabella Bird Bishop, in a stirring appeal for prompt and large reinforcements to the work in Korea, writes: "The Pyeng Yang work which I saw last winter, and which is still going on in much the same way, is the most impressive mission work I have seen in any part of the world. The Spirit of God still moves on the earth, and the old truths of sin, judgment to come, of the divine justice and love, of the atonement, and of the necessity of holiness, have the same power as in the apostolic days to transform the lives of men."

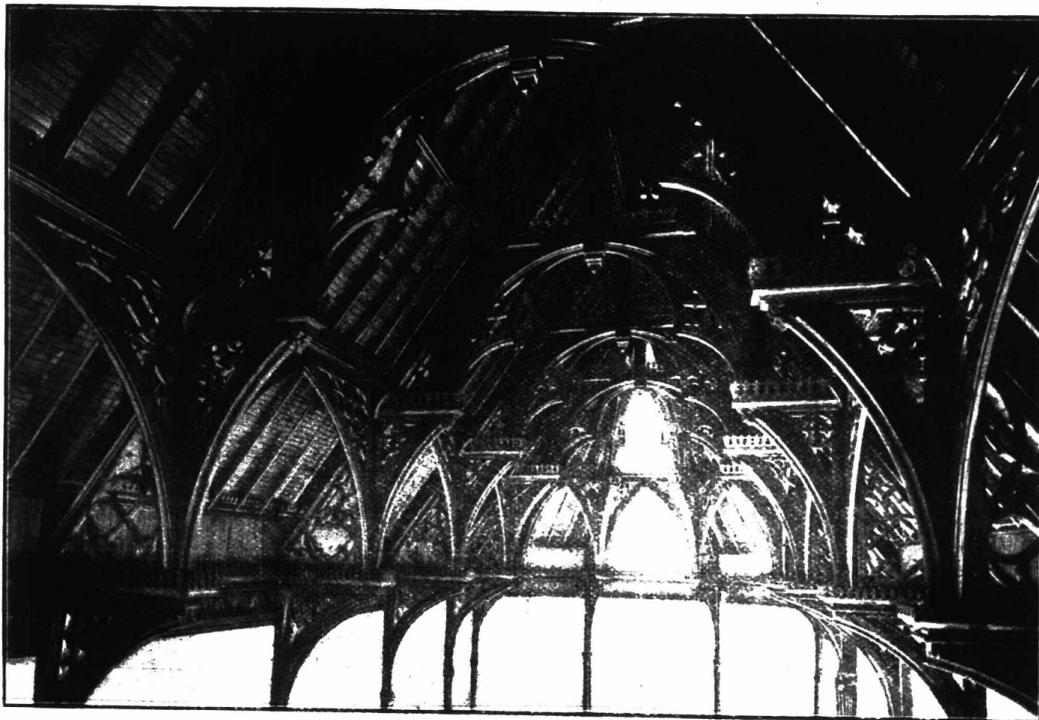
The Rev. L. S. Osborne, rector of Trinity Church, Newark, N. J., said in a recent sermon: "Show me a man (or a parish), on fire with the missionary spirit, and I will show you one who thoroughly and devoutly believes in Jesus Christ. Show me one who sneers and jests at foreign missions, and I will show you one who, in spite of all his ritual precision and theological quiddities and dogmatic soundness and orthodoxy, no more believes in Jesus Christ than does the veriest pagan suckled in a creed outworn."

The Rev. D. T. Huntington writes in *The Church in China* on "A trip to Hsinti." This is a place where two native catechists have lately

been stationed. Mr. Huntington says: "Tuesday morning I celebrated Holy Communion with seven persons present, all of whom had been confirmed in other places, as there had never been a class to confirm at Hsinti. That evening we had evening prayer, with about the same thirty present as came to see me the night before, and I preached my first sermon in Chinese."

The committee of the Church of England Zenana Society intend to mark the sixtieth year of Her Majesty's reign by a special effort to send forth sixty additional ladies for missionary work in India, China and Ceylon. Their appeal is inserted in this month's *C. M. Intelligencer*. We are sure that this opportunity of making a thank-offering to the Lord for His manifold blessings to us as a nation, and at the same time of helping to extend those blessings to others, will be warmly welcomed by many of our friends. We earnestly bid our sister Society godspeed in this new enterprise, and pray that if it be in accordance with the Divine will, both the messengers and the means for their support may be granted. —*Church Missionary Intelligencer*.

—Truth is a pillar erected by God, and upholdeth the universe.—*J. Linen*.



ROOF OF CHANCEL—ST. ALBANS CATHEDRAL.

## THE BISHOP OF WAKEFIELD ON "THE IDEAL CLERGYMAN."

His Lordship said: In choosing the subject of the "Ideal Clergyman," he was departing from the more usual course of discussing subjects affecting the general welfare of the Church, for he had abundant opportunities of bringing such matters before them. It was very probable that that might be his last visitation, and he longed to speak words which might be spiritually helpful to the diocese. He had once heard a devout clergyman say he always judged of a clergyman by thinking whether he was the sort of man he would like to send for to visit him on his deathbed. Surely he was right. If a man were not living a life of faith in the unseen, a life of prayer, and a life of love to God and to man, no outward propriety of conduct or regard for his duties would avail. Souls were not often converted by an unconverted man. As the saintly Bishop Wilson said, "More sinners had been converted by holy than by learned men." Having pointed out how completely the Church assumed that the Bible would be the rule and the substance of all the teaching of the clergy, he said that second to this it was plain that the ideal clergyman would accept the principles and teach-

ing of the Church as embodied in the Book of Common Prayer as his guide and standard. He would also seek to make the services in his church reverent, helpful and devotional. He would repress efforts after display, and would not care that the services should attract by mere outward beauty of expression apart from a corresponding care for the reality and spirituality of worship. It would seem to him of far more importance that his congregation should be devout than that they should admire the skillful singing or ornate ritual of their church. Perhaps there was no part of his work the responsibility of which the ideal clergyman would feel so deeply, as there was certainly no part of the work from which he could draw so much thankfulness and comfort, as the patient and painstaking visiting of the sick. In ordinary pastoral visiting the difficulty most commonly felt was that of making the visit really pastoral, and not merely friendly and social. No doubt it was difficult to strike the happy mean, and neither on the one hand to visit as any chance acquaintance might, nor, on the other hand, to force religious conversation unnaturally or upon reluctant listeners. All, however, would really depend upon the clergyman's own character and motive. He thought St.

Paul would suggest a good deal of very earnest personal dealing with souls when he spoke of "warning every man and teaching every man" that he might "present every man perfect in Christ Jesus." He could not understand any clergyman with a high ideal of his work and office not doing all in his power to teach and train the children in his parish. Having impressed the necessity of effectual public catechising in church, the bishop said the ideal clergyman would not only not be himself quarrelsome or hasty, or touchy, or resentful, but he would do his best to draw others together and to be the peacemaker of his parish. He would try to lead

and not to drive, to influence and not to dictate. The ideal clergyman would not lack sympathy with the manly amusements of his parishioners, but whether he took part in them himself or not (and it was sometimes of great service to do so), he would take care to avoid all secularism of tone and manner, and to remember wherever he was that he was still the ordained minister of Christ. As to politics, he would no doubt have very definite opinions and be ready to express and defend them when necessary, but he would certainly avoid taking any public part in political meetings and the like, knowing that by such party action he would be sure to offend and alienate many in his parish, to whom it would make it more difficult to minister in the things of God.

## Temptation is not Sin.

No temptation or evil suggestion to the mind becomes sin till it is tolerated. Sin consists in yielding to temptation. So long as the soul maintains its integrity, so that temptation finds no sympathy within, no sin is committed, and the soul remains unchanged, no matter how very protracted or severe the fiery trial may prove.