

MISSION FIELD.

INDIA.

The Rev. W. Hooper, in a letter to the *Lahore Church Gazette*, expresses regret that the Indian Bishops, at their last Conference in Calcutta, should have refused their sanction to any translation of Holy Scripture in which the Sacred Name was not translated by the equivalent to "Lord." Mr. Jukes having stated that the Afghans use Yahu as a name of God, this may induce the Bishops to treat Pushtu versions as an exception to their rule. The Metropolitan has given his consent to the transliteration of the name Yah in the Hindi version of the Psalms, which is issued with his sanction. Dr. Kay calls this name the concentrated essence of the import of the Tetragrammaton, and its retention will be a considerable consolation to those who long for the whole Church to enjoy some of the depth of meaning which God's self-chosen name contains—He that will be.

In the Singhalese Bible it is probable that the English Bible will be followed, and that there will be a rejection of the monstrous Singhalese word by which the Sacred Name Jehovah has been represented. The *Ceylon Diocesan Gazette* says:—"For the decision of our Lord and His Apostles in favor of 'Kurios' rather than 'Jehovah' there must have been good reason. By the use of Kurios, Dominus and Lord in the Old Testament, the same title is used for the Supreme Being in both Testaments, and this one title of the Supreme Being is that of Jesus Christ. The Singhalese form of the Hebrew name, the true pronunciation of which no one knows, happens to be particularly clumsy and ugly, and we trust we have seen the last of it."

CALCUTTA.—At the Calcutta Clerical Meeting, on July 6th, a paper was read by the Rev. W. H. Ball, of the C.M.S., on "How to influence the English-speaking natives of Bengal." He began by asserting that, from a Christian point of view, we had not yet touched the upper class of gentlemen in India. And yet they were by no means averse to religious discussion, and there is a great demand amongst them for such books as Taylor's "Holy Living and Dying" and the "Imitation of Christ." The latter is published in a cheap form, and two or three copies are sold from the C.M.S. depot to non-Christian readers every week. He also stated that there was a great want of a good life of Christ, written by some one familiar with Oriental thought. He also advocated lectures, drawing-room meetings, and small social reunions, at which Indian gentlemen might be introduced to Christian thought, and have their prejudices and misconceptions on the subject removed, especially if a leading part were taken by prominent lay members of the Church. At Karachi a series of social meetings are held in the

Mission House. About twelve native gentlemen are invited on each occasion, together with six or eight English gentlemen. Hindus are asked on one evening, Mahomedans on another, Parsees on a third. A short lecture is given, or discussion got up, and the plan seems to work well, and to be much liked.

A new Mission House in connection with the Oxford Mission to Calcutta was opened at 99 Muk-taram street on June 17. A procession started at 6 a.m. from the gate of the Mission House, singing Psalm lxxvii., and went over the whole house. Mr. Townsend, the Superior of the Mission, said two collects at the dining-room, and then the procession went into the vestry to prepare for the celebration, which was in Bengali, and choral. The choir, composed of native Christian boys, were conducted by Mr. Chowdry, the organist of the Mission, and the singing was good throughout. The guests were afterwards entertained at breakfast, which was served in the native style. A distribution of prizes to the boys of the Mission School followed; then there were some recitations of Shakespeare, and the singing of some Tamil lyrics. The school is shortly to be transferred to Bishop's College, of which it will form the junior department. An annual prize has been founded in memory of the Rev. M. F. Argles. After an address from Mr. Sandel, the boys went for a picnic to Chinsurah.

BIRTHS.

FOOT—On the 8th Sept., at 115 St. Patrick street, Toronto, the wife of Jeffery Foot, of a son.

BAPTISMS.

BELKNAP—At Bishop Stewart Memorial Church, Freilighsburg, P.Q., on the 10th Sunday after Trinity, August 29th, 1886, by Rev. Canon Davidson, M.A., Rector, Hazel Marguerite Barrows, the infant daughter of S. F. Belknep, C.E., of Knowlton, P.Q.

MARRIED.

WISWELL-KINNEAR—At St. Luke's Cathedral, Halifax, on Thursday, Sept. 2nd, by the Rev. F. R. Murray, Rector, assisted by Rev. W. B. King, Florence Evelyn, eldest daughter of the late Clifford R. Kinnear, to Arthur Blanchard, eldest son of W. H. Wiswell, all of Halifax, N.S.

DIED.

HAY—At Amherst, on the 11th inst., in her 55th year, Teusa Jane, wife of John M. Hay. She was an earnest minded and consistent Churchwoman, her place in "God's House," or at the Holy Table was never vacant, when health permitted, and she loved to converse about that which pertains to everlasting life. She entered into rest trusting wholly in the promises of her risen Saviour.

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