

23rd to attend a meeting of the Domestic and Foreign Mission Board.

THE *Foreign Mission Chronicle* of the Episcopal Church in Scotland now appears in a typographical garb second to no Church publication. Its field is the world.

It is proposed that Bishop Johnson, the third coloured bishop in Africa, establish his residence at Benin, lately "the city of blood," henceforth to be a centre of Christian life and work.

IN China Roman Catholic missionaries appear largely as obstructionists of mission work carried on by church teachers. Bishop Monte's letters and the replies from the Roman Bishop are sad reading.

THE venerable the Archbishop of Nyasa (W. P. Johnson, M.A.) some 25 years ago, when at Mbwani, won for himself by his untiring energy, the native sobriquet of "the man who never sits down."

OUR bishops in General Synod urged that the young men of the Church should have the mission cause placed before them by their parents, especially by those who were financially able to equip their sons with the learning indispensable for holy orders.

THE famine in India is forcing itself even at a time of strain like the present on public attention. In the middle of March the total number in receipt of relief was little short of five millions, more than half being in Bombay Presidency and in the central provinces. Rajputana had nearly half a million.

ALL Canadians in England we should like to see interested in our Church work in Algoma. Englishmen, capitalists, etc., who have interests in pulp wood, paper mills, nickel or iron mines, or other industry in this jurisdiction, should become regular and liberal subscribers to the working funds of the Diocese of Algoma.

THE Anglican Bishop in Jerusalem, (Dr. Blyth) has successfully undergone an operation for cataract. When in Cairo, Egypt, in January, he was almost absolutely blind. Now there is hope that the Bishop's sight will be as good as ever it was. He contemplates a trip to England to complete arrangements for establishing the Egyptian Bishopric.

Anti-Christian Demonstration in Chhota Nagpur.

(From the Mission Field.)

In India the *Pan Britannica* ensures freedom of religion to all Her Majesty's subjects. Nevertheless, Mohammedan bigotry and the strictness of caste often causes Indian Christians to undergo severe persecution, sometimes amounting to mortal peril. Chhota Nagpur, however, amongst the aboriginal tribes caste is co-extensive with race, and since Christians have become numerous, there has been no loss of social status, rather the reverse, in coming over from the ranks of paganism. There is no *odium theologicum* to embitter the pagan Kol against his Christian brother. The Kol only serves demons because he fears them. If anyone chooses to risk the danger of ignoring demons, the Kol has no desire to assist the demons in avenging such a slight.

We find, however, that catechumens and Christians who are isolated often suffer from petty persecution. They stand aloof from drinking and dancing and so become objects of dislike. Less scrupulous rent collectors and rural police often find a spirit of independence amongst Christians which seriously interferes with nefarious means of increasing their income; so that Christians are often made to feel this dislike both by their neighbours and those who are clad "in a little brief authority." Until recently no more active forms of resentment have manifested themselves, and the majority of our native Christians have dwelt in peace and security, and in spiritual matters have not entirely escaped the somnolence that often accompanies peace. A recent episode has, however, roused a feeling of considerable uneasiness, and in some cases fear, amongst them. Curious intelligence has just come to hand. There is a considerable section of the aborigines who have long carried on a sort of land agitation, in the hope of dispossessing the alien Hindu landlords. This body has been largely recruited from renegade Christians, who are now the bitterest opponents of the faith they once professed.

On Christmas Eve last, these people seem to have made a demonstration to terrorize the native Christian community. One of the Bishop's servants, going home at dusk, was shot at by a concealed man with a barbed arrow. The arrow passed between his arm and his body without injury. Near the Ranchi club two men were shot, one of whom has since died.

At Ramtoliya, forty-five miles away, an arrow was shot into the church during Evensong, and one lad was struck.

At Kajra, a few miles off, the chapel was full, and three arrows were shot in, it is not known whether with any fatal effect. A Roman Catholic priest was shot at, but the arrow did not penetrate his clothes. In many other places these dastardly acts were repeated, and all on Christmas Eve. The Rev. Matthias

Kalib writes as follows: "A sudden and great danger fell upon my congregation (Mundhu) and others between here and Maranghada on Christmas Eve. When the people were singing with joy, evil minded men came and shot arrows, and wounded several in many villages. Some of the wounded have died, and some are still in a critical condition. Without a doubt this is the work of the followers of Birsā. They say, 'First let us kill the Christians, then others.'"

He goes on to state that the military have been called out, and that Birsā's followers have killed a constable. The Deputy-Commissioner is out in the district investigating.

The persistence of this hopeless agitation, and the infatuation of so many of the Kols for the unprincipled leaders who delude them with false intelligence, and waste the subscriptions they collect, are inexplicable—as so much else in native character.

The prophet Birsā, who spent three years in jail, and who is now wanted by the police, has still many followers, who observe Thursday as a sacred day in his honour (the name Birsā being given to a child born on Thursday). The land agitators appear to have amalgamated the Birsā movement with their own.

The Church and Her Ways.

III.—CHRISTIAN UNITY.

On the night before our Saviour was crucified He prayed for His followers, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." In the same spirit the Church of England in one of her daily prayers thus pleads: "Especially we pray for Thy holy Church universal, that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." In the Communion service she prays God "To inspire continually the universal Church with the Spirit of truth, unity and concord, that all who profess Thy holy name may live in unity and godly love." In still another prayer: "Grant that all Christians may be so joined together in unity of Spirit, and in the bond of peace, that they may be an holy temple acceptable unto Thee." As might be expected from the constant use of such prayers, the Church stands foremost in her desires and efforts for Church Union. At the Conference in Lambeth, 1888, her bishops met from all parts of the world, to the number of one hundred and forty-five, and set forth the following propositions as alone essential to the union of Christendom.

(a) The Holy Scriptures of the Old and New Testament, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(b) The Apostles' Creed, as the Bap-