

meetings in St. James's Hall informed the minds and moved the hearts of those who heard the words of the fifteen prelates on that great occasion.

Another home matter—less directly connected with the Society—has been the advance of the Students' Volunteer Missionary Union, all the members of which are pledged to engage, if God permits, in personal service abroad.

Another thing which has made the year memorable has been the amount of the grants the Society has been enabled to make. In addition to about eighty thousand pounds in annual grants, and ten thousand in exceptional ones, seventy-one thousand pounds from the Marriott bequest have been distributed. However large these sums may seem to be, their inadequacy is even more apparent. Mr. Marriott's noble gift—for such it was, being the product of a self-denying, frugal life—will undoubtedly further the Society's work abroad immensely. There is one thing that it will not do—it will not relieve the strain on the Society's resources. The maintenance of missionaries and Missions and the increase of the Episcopate are all outside the scope of his bequest. As for the insufficiency of the Society's more normal grants—scarcely one of our English readers can have failed to hear, or to hear of, a speech or a sermon from one of the bishops in this country during the year. If the latter gave no hint of straitened resources, the reticence must have been due to extraordinary self-restraint. Let our friends but consider for one moment. How far do they think that £80,000 a year can go in evangelizing the world? Besides the younger and poorer Colonial dioceses, there are the Society's large Missions in India and Japan, and the Missionary work in South Africa, Madagascar, Burma, Borneo, North China, and Corea, looking to the Society for maintenance, and for the material help wherewith to grow. How can all this be done on £80,000 a year?

The Colonial Church alone—apart from Missions to the heathen—constitutes no small proportion of the Society's responsibilities. Anxious to help in the planting of the Church, the Society is no less anxious to cease helping as soon as its proper work is finished, leaving to the colonies the duty of maintaining the Church in their midst when they are able to do it. But the course of events constantly necessitates the continuance of the Society's aid, and even its renewal to places which had been able to begin standing alone.

For instance, in 1881 the Society conceived that its help to Australia had been continued long enough to enable the Church to grow unaided in its then prosperous colonies. It accordingly reduced its grants from £2,580 to £800. Since then, rapid immigration, floods

and drought, bank failures, and new gold fields have so strained the resources of several of the dioceses, that in recent years the Society has felt it to be its duty to increase its grants again, and last spring it voted £2,700 to Australia, besides £7,375 from the Marriott bequest. Again, take the West Indies: for 1892 the grants amounted to £795; last spring they reached £4,745. The decay of the sugar industry, the withdrawal of State aid, and other circumstances have made the West Indian dioceses extremely poor, in fact they have had to endure severe privations.

Then Canada received, in 1880, £15,402, and now only has £10,027. Ontario, Toronto, Huron, Niagara, and Ottawa have, with the full concurrence of the Bishop and Synods, been unaided for several years, while Quebec voluntarily proposed the reduction of the grants, so that they may cease with the century. But Manitoba and the North-west are new lands rapidly being settled, and the Society voted last spring £3,756 to these provinces, which received and needed only £275 a quarter of a century ago. Would that the Church in Canada as a whole could realise more readily that it is concerned in the success or failure of the Church in the North-west!

The Society's aim and desire is not that those abroad should be eased by putting a burden upon the Church at home, but that the Church may expand and grow, and may have vigorous and generous life, and that both those of our own race and faith and the heathen too may hear and hold the truth of God.

Beyond the seas the most striking fact this year has been a sad one—the Indian Famine. The Society has been privileged to be the almoner of many sympathisers, in both England and Ireland; and in this way much misery has been alleviated, and not a few human lives preserved. Conversions to the faith we do not expect, nor even wish, to follow such charities too abruptly. We can trust Him for Whom we are sowing seed not to let it be unfruitful; and in any case the pity for bodily suffering is such as He would have us show. In the meantime there are the orphanages in the Missions, now full of little ones, whom none but Christians have rescued from starvation. These will, we trust, as they grow in stature be filled with the fulness of God.

Before we close, we may briefly mention a few of the more salient points of progress. New work has been begun in the centre of North Borneo; and the Tongaland, or Maputaland, Mission has also started in South Africa, while the Mission among the blacks in North Queensland has entered upon a most hopeful stage. The first baptism of a member of the Mashona race is recorded, and the evangelization of that race is to be energetically carried