

character of morality, the nature of sin, the need of atonement and holiness.

(2) That it is essential that there should be on the part of missionaries, a thorough and patient study of Mohammedanism, also a knowledge of Arabic; that they must show absolute fairness in dealing with the doctrines of Islam and the character of Mohammed; and that care should be taken not to lose sight of the points of contact between Christianity and Islam, whilst discussing the points of difference.

(3) That missionaries should, as a rule, not be sent, singly, in order to avoid those false charges against their moral character which are a favourite weapon of attack.

(4) That those who undertake this work should, as a rule, be men who have received a special training for it, and should be exclusively set apart for it.

(E) The direction which our efforts might most profitably take. It is to be noted under this head.

(1) That there are special opportunities for such work at the present time in the Dioceses of Lahore, Lucknow, Eastern and Western Equatorial Africa, and Zanzibar; particularly in the cities of Delhi and Hyderabad, and among the Hausa people of the Central Soudan. It is very desirable that these districts and places should be effectively occupied.

(2) That more use might be made of such helps as are provided in this country and America and elsewhere, especially by the Indian Institute at Oxford, for the training of men to be employed in such work.

B.—Development of Native Churches.—In considering the "Development of Native Churches" your committee have had before them an exceedingly wide and difficult subject, and in seeking to learn the facts, have listened to statements about the present condition of the work from Bishops in the countries where the question is of importance, and have also had short summaries of the facts placed before them by the same Bishops.

It seems to them that the method of the development of a native Church is greatly modified by the political and social state of the country in which such a Church is planted, and also by the question whether the native race is one which is already decadent and likely to pass away in the near future, or a race of strong vitality, which is likely to maintain itself, or even to expand.

The subject regarded from the side of race seems naturally to be divided into four heads:

1. The races diminishing, or that will be absorbed in white races, as the Maoris of New Zealand, and the Indians of North America.

2. Races independent and likely to work out in excess, though white races exist among them as a dominant minority, without absorption or amalgamation, as in India, Equatorial Africa, and some of the Pacific islands.

3. Races wholly distinct and existing side by side where both are expanding and not amalgamating, as in South Africa.

4. Races independent and likely to work out their own development and to form independent National Churches, as in Japan and China.

Under the first head the facts reported from New Zealand show that while a native ministry exists ministering to the Maoris, it does so under the constitution of the Church of the Province of New Zealand. There is, therefore, no need for the separate organization of a Maori Church.

Similar evidence has been given as to the Indians of North America, though they are vastly more numerous than the tribes of New Zealand, and, perhaps not diminishing markedly in numbers, and though there is among them, as among the Maoris, a native ministry, the facts seem to show that a separate Indian Church will not permanently maintain itself apart from the Church of the white race.

In India, Africa, Japan, and China, however, though the political and social circumstances are different in each case, we may ultimately expect to see, as the result of missionary labours, autonomous Churches supported and governed in whole or in part by the native races of these countries. As the problem arising in each country is a separate one, and as it is impossible to give in detail

all the facts as presented to us, we have tried to summarize in each case the main facts and to indicate where development is evident. In doing this we have had regard to the development of the Church (a) in its organization, and the establishment of a native ministry (b) in self-support, (c) in spiritual character, and (d) in self-extension. If, in any case, a Church is developing in all these directions, we ought to have good hope that it will become at no distant day an independent Church, bound to us by no other bonds than the one Faith and one Communion in the Church Catholic.

India.—(a.) Organization.—The Church in India has attained to a considerable degree of organization, both by the development of the episcopate, and by the formation of Diocesan and other councils; yet it must be admitted that the native portion of the Church has not yet reached an adequate consciousness of corporate life. There are as yet no Bishops of Indian race. So far as pastoral work is concerned, the development of the Indian ministry in most cases keeps pace with the growth of the Christian community. But the number of ordained native missionaries directly engaged in evangelizing their own countrymen is small.

(b.) Self-Support.—In some parts there has been a marked increase in contributions for religious purposes, but the Church as a whole is very backward in this respect. This is due in part to a mistaken policy in the early development of missions in India.

(c.) Spiritual Character.—There are many earnest and faithful Christians, lay as well as clerical, who, with their families, are lights among the heathen. But it must be acknowledged that too often there is a deficiency in energy, moral courage, and power of initiative; and that caste still grievously exercises its baneful influences. These defects, however, are to a large extent counterbalanced by fruitfulness in the milder graces of gentleness, patience, sobriety, and meekness.

(d.) Self-Extension.—With some bright exceptions, especially in parts of Southern India and of Ceylon, there is a want of definite effort for self-extension originating in the Church itself.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY, D.D., BISHOP, HALIFAX.

Halifax.—St. Luke's Cathedral.—The annual Harvest Festival was held on Wednesday, Sept. 29. The decorations, though not in abundance, were effective. The work of adornment was confined to the sanctuary, pulpit, lectern and font. Instead of a sermon, the choir sang a Harvest Cantata, which occupied forty minutes. The performances of the choir, with Mr. Gatward's fine accompaniments on the grand organ, are always counted as one of the musical events of the city. On Sunday, Oct. 3rd, the festival services were continued, bearing reference to the Festival of St. Michael and All Angels, the Brotherhood of St. Andrew's and the Harvest Thanksgiving. Eloquent sermons were preached by the Lord Bishop of the diocese, and the Ven. Archdeacon Brigstocke, of St. John, N.B.

Important meetings of Brotherhood of St. Andrew.—A most successful convention of the above organization, lasting two days, has just closed, and about 60 delegates took part in the sessions, services and conferences. From the opening celebrations of Holy Communion, on through the service and splendid charge delivered at St. Paul's by Rev. E. A. Harris, Mahone Bay, at the various conferences at the C. of E. Institute and public meeting on Saturday, and the services on Sunday, the spirit of God could be clearly felt directing the hearts and minds of all in the great work about which they had come together. The New Brunswick delegation numbered about 20, that

from Nova Scotia outside the city, 12, city itself 28. All the lay speakers who joined in the discourses showed an earnestness that must have gladdened the hearts of the clergy, a large number of whom attended the sessions. The convention was fortunate in having the Bishop with them a part of Saturday afternoon and at the public meeting on Saturday evening and mass meeting on Sunday afternoon. His words never fail to be listened to with profit, and were particularly solemn in the address upon "Sonship," and full of wholesome advice when speaking to men only upon the duty of living clean lives by purifying body and mind and using both to God's glory. Very Rev. Dean Partridge, of Fredericton, so well known in Halifax, also took an active part in all the meetings, and was particularly impressive in the words of farewell at closing service. Archdeacon Brigstocke of St. John, was also listened to with interest by all the delegates, and his address on Sunday was one of the strong ones of the convention, upon the subject "God and the Soul." Rev. E. P. Crawford, of St. Luke's, Halifax, is an enthusiastic Brotherhood rector, and the men listened to his words on every occasion with pleasure. He spoke strongly upon purity of speech at the mass meeting. Rev. E. A. Harris' "charge" will probably be printed in full, as it contained much that was calculated to stir up the men of the Brotherhood and to urge them on to renewed efforts on behalf of Christ's kingdom. Rev. W. J. Armitage preached the sermon in St. Paul's on Sunday evening from text, "Son, go work to-day in my vineyard," which was listened to with deep attention by a large congregation. The officers of the convention were: President, A. B. Wiswell, Halifax; vice-president, C. A. Evans, Halifax; secretaries, H. E. Mahon, Halifax; H. H. Pickett, St. John. The next convention will likely be held at Fredericton, N.B. The Brotherhood at Toronto and also in England, sent greetings. Prominent laymen present were C. S. Wilcox, M.P.P., Windsor; W. S. Fisher, H. C. Tilley, St. John, N.B.

QUEBEC.

ANDREW B. DUNN, D.D., BISHOP, QUEBEC.

Quebec.—The following appointments have been recently made by the Bishop: (1) The Rev. C. E. Bishop to Hereford, (2) the Rev. J. Almond to be priest in charge on the Labrador, (3) the Rev. J. S. B. Dickson to Agnes, Lake Megantic, (4) the Rev. E. U. Brun to St. Ursule, (5) the Rev. W. A. Gustin to assist in the Mission of Ireland during the Rev. W. G. Faulconer's absence in England, (6) the Rev. Geo. Pye to assist on the Labrador, (7) the Rev. F. G. Vial to assist at Stanstead and Beebe Plain.

North Hatley.—On the 10th ult. the Lord Bishop consecrated the Church of St. Barnabas. The majority of summer visitors had gone home, yet more than a hundred people assembled, and took a much gratified interest in the service, a large number communicating. The sacred interior showed a profusion of flowers arranged with good taste. His Lordship wore scarlet robes, and his pastoral staff was borne by the Rev. A. Stevens, acting chaplain, who also read the Gospel; Rev. Ernest King, the incumbent, gave a brief history of the building. The Bishop's sermon, it is almost needless to say, was appropriate and impressive. A new font, prayer-desk, pulpit and credence table had just been put in their place. The grounds about the building have been graded and laid out at considerable cost, under the voluntary and skilful superintendence of Mr. J. Fisher, Satterthwaite, C.E. In the afternoon Rev. R. C. Tambs read the litany, and the Bishop gave an exceedingly interesting and instructive address upon the recent Lambeth Conference and other important matters connected with his visit to England, and was also so kind as to include Eustis in a similar benefit in the evening.

Sandy Beach.—The Bishop lately held a Confirmation in St. John's church. The number of candidates (twenty-three) was larger than usual.