

The Mission Field.

I have many friends to be thankful for. Not a mail comes without giving me fresh tokens of this, and laying me under obligations which I can never fulfil. But of all my friends I must ever regard the Society as occupying a foremost place on the list. I feel this very strongly just now when week after week I am reading in the *Church Times* and *Guardian*, which my friends send me, criticisms, friendly or otherwise, on the foreign missions of the English Church in general, and the action taken on them by the S. P. G. in particular. The letter of S. P. L. in the *Church Times* of February 12, has at last gone to the root of the matter in the hotly-debated question as to why the High Church party neglects its duty towards the foreign missionary work of the Church. It is the root of the matter, as I found by experience in my various missionary tours taken in the first year of my consecration. But whilst others are writings, the S. P. G. is acting. We are grateful for all who, in newspapers or by other methods, endeavour to promote an interest in this matter which shall not be merely academical. How much more grateful we are for the clearness with which the Society sees its duty to the Church, and for the quiet and energetic way in which it seeks to perform this duty in every part of the world. To many of us the S. P. G. does not seem to be strangling itself with its own 'red tape.' If the behaviour of the Society to other missions may be learnt from its behaviour to Corea, I feel that Churchmen of all schools of thought will have to confess that there is a great deal of life left in it yet. To me, indeed, the Society has appeared to possess all the vigour and enthusiasm of youth. I cannot believe that the generous confidence which it reposes in me is denied to other missionary bishops. But it is well for me—and doubtless for the Society also—that I am so far from England, and, therefore, safely removed from the temptation of delivering my testimony on behalf of the S. P. G. in the columns of Church papers. But it will do no harm if I fire off my little cracker of thankful applause in your ears. I do not know the exact date of the annual meeting in St. James' Hall, but it cannot be far distant, and you will know that on or about the first of May some of us off there will be praying for a blessing on the Society—its officers, its incorporated members, and its vast work—and adding many a thanksgiving for all that God has permitted it to accomplish hitherto. You will not think that these sentiments have been inspired—though I confess the impulse to give utterance to them has been quickened by the kind letter which I have to-day received from you (of February 26). I thank you very much for it, and will ask you to convey my hearty thanks to the Standing Committee for the unrestricted use of the Block Grant for Corea, which, in the present pioneer state of the mission, they permit me. Again let me say it—such confidence not only lays me under great obligations to the Society and its subscribers, but increases my responsibility to a degree of which I can never be sufficiently aware. I can only assure the Standing Committee that I endeavour to realize it. I will send your letter, with its message on to Trollope, and ask him to communicate its request for news from the other members of the Mission.

It is scarcely a fortnight since I wrote to you from Chefoo, when on my way to begin my ministry in this province. But in the last ten days a good deal has happened, all of which will be of the deepest interest to you and the Standing Committee.

I was unable to get a steamer to take me from Chefoo to Niu Ch'wang (a passage of only eighteen hours) until the afternoon of Good Friday. At one time I feared that I should be unable, after all, to accomplish my desire of beginning the work here on Easter Day—as on Easter Day in 1891 we began it at the House of Resurrection in Soul. But all came about as we prayed it might, and the delay enabled me to continue, until the forenoon of Good Friday, the help which I had been giving to Greenwood in his Holy Week services at St. Andrew's, Chefoo.

A bar blocks the entrance to the mouth of the Niu Ch'wang river, which can only be crossed at high tide. An hour's steaming brings us to the river, and, after passing up by a sharp bend, to the foreign settlement about half an hour later. The river here at high tide seems to be a mile wide, and, running at a tremendous rate through a perfectly flat muddy plain, is as yellow as the mud itself. This plain extends back for some twenty miles or more—mountains then rising precipitously, which on clear days look imposing; just here the mud and the sea-water make Niu Ch'wang a very picture of barrenness and desolation. The plain, however, is very fertile beyond, and produces enormous quantities of beans and peas, which are now coming down the river in junks by the thousand; less than a month ago people were walking on the ice across the river. Now steamers arrive from Chinese ports and even Japan almost daily, and leave heavily laden with bean-cake and cargoes of peas—used in the south of China as manure. There are scarcely any native towns

here—the native town of Niu Ch'wang being about thirty miles off. The foreign houses and a few stores represent the value of this port to us. Mr. and Mrs. Ayrton received me most hospitably at the Consulate, and are untiring in their efforts to assist me in my enterprise. I believe I am the first English clergyman who has been here—certainly the first who has resided. The missionaries of the Irish and Scotch Presbyterian bodies have invariably given their ministrations every Sunday to the foreign residents. Of late years, however, their work has lain in the interior, and at present there is only one missionary living here, and he expects shortly to be moved.

The services have been held in the Court Room, a large detached room belonging to the English Consulate. At Mr. Ayrton's request, Mr. Hunter, the courteous representative of the Presbyterian body, willingly made way for me, although, it being Saturday, arrangements had already been made for the usual Sunday service on the morrow. My eyes and heart were much encouraged at the sight of H. M. S. 'Firebrand' at anchor close to the Bund, and next morning shortly before 11 I heard the familiar bugle and drum of the landing party from the ship marching to church. I had time, however, on Saturday afternoon to send round a circular to the members of the Church of England, giving notice of a celebration of the Holy Communion in the Court House at 8 o'clock on Easter morning. We were ten in all. Our brethren in all our three churches in Corea were, I knew, praying for us. And you will not be surprised to hear that with the Easter Eucharist came Easter joy and thankfulness. At 11 o'clock the room was full, some 70 being present for Mattins, Litany, and an address. The 'Firebrand' was responsible for about half of the congregation; so you will know what a Niu Ch'wang congregation ought to amount to under favourable circumstances. I need not describe the details of the service. All was very satisfactory, hearty and reverent.

Since then I have been calling on the community and making arrangements for the immediate future.

As far as I can see, the services will, for the present, be held in the Court Room, and, for myself, I hope in ten days to move into a fair-sized house, which I have taken on the Bund for one year. There is a great call for schools in which to educate the twenty or thirty children of the port. Last autumn there were eighty-three British residents in the province—37 men, 22 women, 24 children. Since then there have been modifications; but I have already seen over thirty Englishmen, many of whom are married. And the ships, coming in every day, are mostly officered by English, or at least English-speaking Europeans. Everyone speaks highly of the climate, and I must say the people look healthy enough. Thus I am able to give the Society an Easter egg. May its fruit be blessed!

With all good wishes to you and your dear colleagues,

I am, my dear friend, yours affectionately,
C. J. CORFEE.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Privy Council Judgment.

SIR,—The full text of the Privy Council judgment in *re the Church Association v. the Archbishop of Canterbury*, is now to hand, and has been so for two weeks or more. But it has not even been mentioned by the *Evangelical Churchman*. The "highest court of the land," of which we have heard so much, has declared the eastward position, the lights, and the mixed chalice legal in the Church of England, but this faithful Church (?) paper still condemns them as illegal by refusing or neglecting to publish their legality. Will you permit me to ask the reason of this silence?

ROBERT W. RAYSON.

Kingston, Aug. 26th, 1892.

Huron Anglican Lay Workers' and S. S. Convention.

SIR,—The cordial welcome extended by the Stratford clergy and laity to all attending the proposed Church and S.S. convention in that city, on the 11th and 12th October, has been promptly followed up by the formation of a hospitality committee, with the Rev. G. R. Beamish, B.A., curate of St. James', as

chairman and secretary. The names of those who propose to be present and to accept the entertainment so generously offered, should be forwarded to the above named gentleman not later than the first of October.

A. H. DYMOND,
Chairman of Committee, L.H.A.
Brantford, Sept. 3rd, 1892.

"Canon" and "Canons."

SIR,—Archdeacon Dixon's letter directs attention very properly and opportunely to the constitutional clause in regard to alterations—for that, in itself, supplies a practical definition of the Diocesan Canon, as distinguished from those of Provincial Synods, Convocations, or General Councils. It is an ordinance of Church law which can only be introduced after approval in two successive Synods—in the 2nd case by a two-thirds vote—and can only be amended by the same cautious, and lawful process. The clause of the Diocesan Constitution says expressly, "Any proposition for an alteration . . . of the CANONS—not 'any of the Canons'"; and, therefore, guards the body of Canons as a whole ("corpus juris Canonici") from change, either by addition to the whole, or by addition to any particular part by way of amendment. If to amend a mere detail of some member of the collection of Canons be an "alteration of the Canons," how much more (and more serious) is it to amend the whole code by the introduction of new, that is, hitherto foreign, matter! The argument for the "confirmation of new Canons" is not founded on the wording of the clauses, supported by traditional interpretation, but rests on that wording *a fortiori*, as compared with mere amendment of details.

S.

An Incident.

WORSHIPPERS DRIVEN OUT OF CHURCH.

SIR,—I relate for your readers the following occurrence which took place in a church of the Church of England, under the ministry of a Canon, near a large city, and amongst a fairly fashionable congregation:—

Two girls, aged 18 and 16 years respectively, communicants of the Church of England, and who make it their rule to prepare themselves carefully, and to receive the Holy Sacrament once every month, were with friends at a summer camp. On Sunday at 11 o'clock they attended the nearest church. It was Communion Sunday, that is, the Sunday on which that service followed morning prayer. Intending to remain to the end of divine service, they kept their seats, when the great majority of the congregation flowed out of church in the midst of the Communion office. A lady, evidently "influential in the parish," leaned across from her pew, touched the girls on the shoulder and said, "It is not the custom here to remain, unless you receive; if you are not going to receive you had better go out." The girls, astonished and rather frightened, left the church. Now, Mr. Editor, that sort of thing has been going on for many generations in the Church of England. Are we to wonder that the Church of England, in the last 40 years in Canada, has lost more young people than any and all of the denominations put together? I enclose my card.

W.

The Kootenay Mineral District.

SIR,—May I crave your space to appeal to friends of mine in Ontario and New Brunswick, and others who are interested in Western missions, for help towards freeing from debt the first mission room erected in this newly created field.

Everyone has heard of the Kootenay, and the enormous possibilities of wealth that lie hidden in its "everlasting mountains." Many exaggerated statements have doubtless been made of the present development of the country, though probably not of its resources and future greatness. Now, however, the country is but in the "prospective" stage, actual working of mines not having yet commenced in anything like earnest. And money is scarce, except now and then with a few lucky proprietors who strike it rich, but who after, I regret to believe, spend their find in a way far removed from God's glory. One notable exception, however, I must record—the promise next month of \$100 from Mr. James Shield, one of the past overseers of the "Lucky Jim," and I believe "Jim" will keep his word. The religious element in the present unsettled population is comparatively small; keepers and frequenters of saloons, and houses of midnight carousals (and how many there are in this small town of some 500 people, I am ashamed to say,) have little or no use for churches and the ministrations of our holy religion. Unfortunately, too, those who in this wide district would worship God, are not only scattered like sheep upon the mountains, but are also, unhappily, much divided in their religious convictions. Nowhere throughout my nearly eight years' ministry in various parts of the Dominion have the unfortu-