

home,—she may be in to-night; and if he doesn't see the light he looks for in his cottage window, it may cost him his life."

"But he has his daughter to look after it."

"Even if he has," said Dick, trying not to expose Sally more than he could help. "Two are better than one. I must have Mary to-night."

"It is right that she should go," said the Rector. "Her uncle has been a father to her: his claims are before ours. I'll sit up to-night, and Mary will come back to us again. Thank you, my child, for all you have done for us: God be with you in your watching to night, and in all the many watchings of life which you will have to keep. She, who has been faithful in watching a sick child, will be faithful in watching for the lives and property of grown-up men: those who are faithful in little can be trusted well with more."

That night Sally Randall did not return to the cottage on the top of the cliff. That night the wind blew and the sea arose. That night there were anxious hearts on board the Little Nell. That night a light was put in the cottage window, and by it sat an old woman who dozed in her chair: and up and down the room paced a weary girl,—weary with long previous watching over the sick, not daring to sit down lest she should fall asleep,—holding on her sleepless eyelids the lives of the crew of the Little Nell: all her nerves being strung up to answer this unexpected pull upon her strength—true, right nobly true, to trust.

The night of which we speak was an eventful one for each of the persons we have just now mentioned.

(To be continued.)

Pan-Anglican Conference.

REPORT ON FOREIGN MISSIONS.— (Continued.)

B. Development of Native Churches.

(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 evangelising 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 Ceylon, there is a want of definite effort for self-extension originating in the Church itself.

Africa.

(a.) Organization.—In Africa south of the Zambezi, the Church possesses a provincial organization in Dioceses lying north of the Zambesi, e. g., Equatorial Africa and Sierra Leone, the Churches are still in direct connection with Canterbury, and possess local constitutions approved by the Archbishop of Canterbury. In the Missionary Jurisdiction of Cape Palmas and parts adjacent, which embraces the Republic of Liberia, there is an organization under the fostering care of the American Episcopal Church and having an African Bishop with full powers at its head and a staff of workers made up almost entirely of Africans. The idea of establishing Churches self-supporting, self-extending, and self governing, is steadily kept in view. In addition to the Bishop of Cape Palmas of the American Episcopal Church,