

of it, the fulfilment of our Lord's great commission. Our responsibility in this matter is vast and daily increasing, whether we consider the awful fact that there are still so many of our fellow-men unreached by the Gospel, or consider that so little interest has been taken in the evangelization of the Jewish race, and that so little systematic effort has been made to win the followers of Islam, although there is abundant encouragement from what has been done, and the opportunities now, especially in India, are unique; or whether we look at the great number of points at which churches of our communion are in local contact with heathen nations, or at the responsibilities of the British Empire in India and in the new protectorates in Africa, or at the great fields ripening for harvest, in such regions of China and Japan—China, where western influence seems to be increasingly welcome, and where there are signs that the blood of martyrs has not been shed in vain; Japan, where, from the characteristic independence of the people, a crisis in the history of the Church seems to be imminent, and to call for the utmost care in the higher Christian education, and the training of those who are to hold office in the Church.

Your committee have entered with some detail into the matters which have been referred to them, but they desire first to draw attention to some general considerations which cover the whole ground.

The first duty of the Church is intercession. The observance of a special day of intercession in connection with the Festival of St. Andrew appears to have led to a considerable increase in the personal offers for missionary work. Your committee desire to urge upon the whole Church the urgent duty of making these days of intercession a reality in every diocese and every parish, and they desire to commend for the general private use the admirable noontide missionary prayers drawn up for the use of the sister Church of America.

Your committee observe with gratitude to God that a very large number of students in universities and colleges throughout the world have realized so keenly the call to missionary work that they have enrolled themselves in a Student Volunteer Missionary Union, and have taken as their watchword "The Evangelization of the World in this Generation." A large number of these students are members of the Anglican Communion, and it seems the plain duty of that communion to provide channels through which such newly-awakened zeal may find outlets in earnest, sound, wise work. The time seems ripe for a forward movement in the missionary campaign, and your committee trust that one result of this conference will be to give missionary work a far greater prominence than it has yet assumed in the minds of many Churchmen.

Experience has shown the necessity of strong centres of work, the value of community missions, especially in India, the special work of the universities in touching the higher intellectual life of non-Christian nations, the value of the work of women, of medical missionaries, of industrial missions, and the importance of realizing the principle, "to him that hath shall be given," if a rich harvest is to be reaped. With the accumulated experience of the last century the Church has now a great opportunity to begin a fresh epoch with greater love for the Master and for the souls for whom He shed His blood, and with greater knowledge than ever before.

The cause of missions is the cause of our Lord Jesus Christ. May this be our aim, as it will be our highest glory, to be humble instruments in carrying out the loving will of our Heavenly Father; in lowliness of mind, praying for the Divine blessing, and confident in the Divine promises, ministering the Gospel of the Grace of God to the souls that we love; and thus, in promoting the Kingdom of Truth and Righteousness, may we fulfil the sacred mission of the Church of God, by preparing the world for the second advent of our Lord.

(a.) The Duty of the Church.

I.—To the Followers of Ethnic Religions.—Your committee have had in view the non-Christian peoples, other than Jews and Mahomedans, in two great groups, those who may be called literate, inasmuch as their creed rests more or less directly on ancient writings, and implies a more or less

complete philosophy of life; and the illiterate, whose beliefs and rites are matter of tradition and custom, and are not, as a rule, associated with any instruction in conduct.

We see that Christian zeal for the conversion of the heathen is apt to be dulled, especially in regard to the literate systems, and perhaps in particular to Buddhism, by an exaggerated or false opinion of their excellence. While we thankfully recognize the work of God the Holy Ghost in many glimpses of truth, theological and moral, which appear in these systems, we are bound to assert, first, that no such system as a whole supplies in any adequate degree the truth about God and about man's relation to Him, or presents any sufficient motive for right conduct, or ministers to man any strength higher than his own to aid his weakness; and, secondly, that, apart from any estimate we may form of such systems, it is a matter of Divine Revelation that in Jesus Christ alone there is salvation for men, that He has been constituted the Saviour and King of mankind, and that to Him are due the loyalty and love of every member of our race. The books in question are known, to all but very few, by extracts only, and a few passages culled from a mass of what is generally puerile, false, or even corrupt and corrupting; they inevitably appear, when translated into language moulded by Christianity, more Christian than they are. Further, such excellent precepts and ideals of conduct as they exhibit are generally vitiated, for those who profess them, by a philosophy which destroys or paralyzes the sense of responsibility.

This appears in the results. These religions have not produced, to any considerable extent, the conduct which they appear calculated to produce; their temples are too often scenes of vice, and the lives of their so-called priests, in some countries at least, too often conspicuous examples of evil. To the mass of the people the contents of their books are almost unknown, unless in the case of certain popular stories, and the practical religion of the masses is unaffected by them. The majority of those who are classed as believers in these literate religions are worshippers of demons, or of goddesses of small-pox and cholera, and the like; of most it may probably be said with truth that they have no notion of any supernatural being who is not malignant. Their religion is one of abject fear, not of love or of moral conduct.

Recent attempts to establish in the light of Christianity a purified Hinduism or Buddhism, while they may claim some admiration, cannot be regarded as providing possible substitutes for the Christianity of the Church, based as such schemes are on pantheism or atheism, and denying, as they all do, the Deity of Jesus Christ. Rather they call for our utmost efforts so to establish and equip the visible kingdom of Christ in these lands, that men who are being now detached from the faith of their ancestors may find their home among His people. With this great end in view, while we rejoice over every individual conversion, and recognize as one great spring of missionary enthusiasm the desire to save the souls with whom we are brought in contact, we would urge upon all who are engaged upon this work the paramount importance of building up the Body of Christ, never losing sight of the great principles of Church order and constitution, and watching with the utmost earnestness over the spiritual growth of those who have been baptized. We offer an earnest caution against the waste of strength in sporadic and unsystematized missions, conducted by some Churchmen apart from the guidance and brotherhood of the Church, whilst we recognize unhesitatingly the loving devotion which deserves to be guided into channels that may permanently enrich the Church of Christ.

Among the illiterate races of the world, those of Africa claim a prominent place. The recent acceptance of Christianity by many tribes of Central Africa constitutes at once an encouragement and an appeal; an encouragement because of the evidence which is forthcoming of the readiness of the evangelized to become themselves evangelists; an appeal because of the proof which the acceptance of the truth by these tribes affords of the preparedness of kindred tribes for the preaching of the Gospel of our Lord and Saviour Jesus Christ.

We would emphasize the necessity of stronger efforts to bring to the native races those gifts of God which alone can form in them the character necessary to stand against the present inrush of our civilization, so deadly to the untaught heathen. The present activity of Mohammedanism makes it the more necessary to enter quickly into the doors which are now open in those lands.

Turning to the methods by which the propagation of the Gospel is effected, we thankfully note a rapid increase in the number of women who are giving themselves to the service of the missionary church; a service in which a special and honourable place appears to be reserved, in God's Providence, for such devotions, especially at the present critical point in the Church's growth. Under many forms of national life and custom, it is only by women, that women, on whose influence so much depends, can be reached; and this constitutes a pressing call to the women of our own communion to offer themselves for this work.

We notice, with like thankfulness, the increased employment of medical missionaries in the mission field, exhibiting as their ministry does the benign character of our Blessed Lord, who went about doing good to the bodies as well as the souls of the people.

Realising the special dangers which arise from isolation and loneliness, we commend the practice of missionary clergy and laymen going forth two by two, and we believe that, under some circumstances, notably in great centres of work among the heathen, there may be special advantages and safeguards in community life.

If we pass, without further remark, the great function of education as a missionary agency, it is only because its importance and value are obvious and undisputed.

We would emphasize the necessity of a closer acquaintance with the smaller details of custom and life of those to whom the missionaries, men and women, are sent; ignorance of which so often causes unknown and unintended, but none the less real, friction between the workers and both converts and heathen.

Above all there is required personal holiness in all who go into these heathen lands from Christian countries. For while our missionaries tell us that the greatest obstacles to their work, on the side of the heathen themselves, are the tyranny of caste without and the paralyzing influence of pantheism within, they agree that a greater hindrance still is the inconsistent life of too many professing Christians.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

Eastman.—The quarterly meeting of the Clerical Union of the District of Bedford took place on St. Matthew's Day, Sept. 21. Although the weather had been unfavourable, there was a large attendance of members present, among them being the Venerable Archdeacon Lindsay, LL.D., Waterloo; the Rev. Canon Davidson, M.A., Frelighsburg; the Rev. W. P. Chambers, M.A., Knowlton; the Rev. G. A. Mason, Iron Hill; the Rev. J. I. Strong, Waterloo; the Rev. Mr. Yates, Bolton Centre; the Rev. C. P. Abbott, Boscobel, and the incumbent. The Rev. F. S. Eastman occupied the chair. The Rev. R. C. Tambs, M.A., of Magog, exhibited a very interesting coloured diagram explaining the Apostles' creed. It was decided to hold the next meeting at Knowlton upon the rector's invitation, to take place the first Tuesday in December. A public missionary meeting was held in the evening in St. John's church, when all the visiting clergymen attended except two, and took part in the proceedings.

Montreal.—The Montreal local assembly of the St. Andrew Brotherhood met last Monday evening in Trinity church, where they were received by the rector, and by the young men of the congregation.