

is felt because of the impossibility of maintaining proper oversight of the work. Several places are mentioned where a year or so ago there was but a single service held, where now there are from six to twelve regular places of worship. The congregation at Han Chun is reported to have grown so that, though it has now one of the best churches in the country, the congregation cannot be accommodated, and it is necessary for the men to meet at one time of the day and the women at another, in order to have seating room.

THE Board of Managers of the Domestic and Foreign Missionary Society of the Church in the United States reported as gross receipts for the fiscal year ending August 31st, a sum of \$770,966.99. Of this amount, \$402,540.74 were *contributions* for the work of the Board, and the amount received from *legacies*, designated by the testators for particular work or for the use of the Society generally, was \$92,156.24. The figures show an increase in every department of the Board's work, Domestic, Foreign and General, and also an increase of 275 in the number of parishes or missions contributing. The year closed without any debt. The cost of administering the affairs of the Society and of making the work known to the Church was only six and nine-tenths per cent. of the receipts for missions.

THE power of "littles" has frequently been illustrated and it is brought forward in the case of Malpas in Monmouthshire, England, where over £14 is contributed by monthly and weekly penny subscribers; and in a lesser degree in that of a village in the diocese of Gloucester, where 13s. was raised by gifts of ½d. a week from village agricultural laborers. This effort to collect the small sums is but seldom made, and the probability is that in this direction the needed increase in the income of the Society is to be looked for. Boxes are most useful for the collection of these small contributions, but personal canvass is likely to yield even better results. Envelopes have been used with success, as at St. Andrew's, Lambeth, where £35 has been collected through them at the rate of a penny each Sunday."

AT the recent Kyoto Diocesan Synod, there were some thirty intelligent and humble-minded men, gathered from the various churches and stations within the Diocese, all in the best of spirits. Everyone appeared to have received inspiration from the beautiful consecration service of Holy Trinity Cathedral that morning. This may properly be called the first of the many good deeds we expect of Holy Trinity Cathedral, that it put all the members of the Synod in splendid spirits, which kept up

throughout the sessions, and characterized this first meeting of the Synod in this city, by the confession of the Bishop as well as by the common consent of all others, as the most spiritual, high purposed and peaceful ever held in this Diocese. The time, place and circumstances all conspired to give tone and character to this memorable meeting of Japanese and foreign clergy, catechists and lay delegates, assembled to discuss questions of the most vital importance to the Church in this Diocese. There was a very marked unanimity of sentiment on all questions of large import. The one dominant thought before the Synod was the forward movement of the Church. All seemed to be impressed with the fact that the Church had a wonderful work to perform in Japan, and they were anxious that it should not be hindered in its work through any fault or want of sympathy on their part.—*The Church in Japan.*

THE PLACE OF MAN IN THE UNIVERSE.



HERE is still much to be deplored in our want of united earnestness in the prosecution of our Master's work in the Church. And this evil, I am persuaded, is largely due to our want of what some theologians call narrowness, but which is in reality only accuracy and loyalty. Our Master has left us a great work to be accomplished. And He has given us a fixed plan to work by. The Holy Catholic Church is His kingdom. The Diocese is His field for us. And accordingly as we—as you and I unitedly, but you and I individually also—work with all our might, and all of us work together in His way, the ends sought will be secured, the world bettered, the Church advanced and our Master glorified. We are not put here only for our own development, but also to advance His Kingdom, and to glorify God. We do not belong to ourselves. We are not our own; not one of us. Not one of us here present has a right to occupy himself as he pleases. If this Diocese is not a success, it is yours, or my, or both my and your fault. And we will have to answer to some degree at least for the failure. And if we have not sustained the work by our contributions as well as by our labors, we will have to answer for that. You, my friends, whether here to-day, or absent,—you who have withheld your incomes from the cause, will have to answer for doing so. You cannot reasonably expect to reach Christ's Kingdom hereafter, if you will not do Christ's work, and support His Kingdom now. And, being that the Church is not our Kingdom, but the Kingdom of God, we have no right to