

ism arising, one before and one after the dawn of the Gospel, to contest with the converts of the Cross the conquest of the kingdoms of the earth.

All this one has heard from childhood, but what the reality is no one can rightly guess who has not seen the East for one's own self, and studied its past and present problems. Even then, the more one sees the less one feels one really knows. On a second visit, I grow inclined to express my own opinions with greater diffidence, and to listen with greater deference to the views of others. Not that I always think them right or myself wrong, but because we are alike learners in a strange land among a strange people, finding out that one hundred years of missionary labour ought not to be thought sufficient to meet and master the superstitious opposition which baffled for ten times a hundred years the endeavor to turn another continent into Christian Europe.

To night, over the still waters of the Ganges, the crescent moon hangs low and fair, while close above it shines with wonderful brilliancy the Epiphany star. If not the same as that which led the earliest Gentile worshippers to the Babe of Bethlehem, it reminds us that the same Divine Love waits to be gracious when the hour shall come that those who now serve dumb idols that cannot save shall turn their hearts at last to the living God.

Although our own branch of the Church has undertaken mission work in Asia, only in China and Japan, it is from India that I would rather write to you to day than from either one of those two lands. Here, better than anywhere else, can we see the ideal of our Domestic and Foreign Missionary Society carried out by the two great missionary societies of the English Church represented here—the Society for the Propagation of the Gospel, and the Church Missionary Society—both greater, stronger, richer, more active and more widespread than our own, and over which we have only the advantage, but the tremendous one, of being united where they are divided, and of being the authorized representative of our American Church, while their service, splendid as it is, is that of voluntary organizations.

India is covered with colonies of the children of the English Church, and wherever they are found, no matter how few in number or in how remote a spot, there, too, may be found the services of the Church in which they were born and nurtured, following them, however far away, and ministering to them and to their children in all the vicissitudes of life and in their passage through the dark valley of death.

Every guide and every driver of a *tulia gharri* in every town in India knows how to take the traveller to the English Church, with its familiar tower and spire and cross, in the midst of otherwise unfamiliar surroundings, making a sweet and welcoming picture of home and the

homeland. For one, this American traveller has ever met the welcome with a grateful heart, and joined in the well-known prayers and praises with an ever fresh and increasingly keen appreciation of the value of Domestic Missions—Missions to our own people, wherever the flag of our country floats.

And then in each and every place there are Foreign Missions, too, where the Tamil and Singalese, Madrasis, Bengali, Hindustani, and many others, hear in their own tongue the wonderful words of God, and learn to accept the Son of God as their Saviour and their Lord.

Each is a vital necessity, the one to the other, and it is a misfortune indeed when those who profess to love the Church decline to show an interest in its extension among the heathen, or when those who have a true devotion to the Foreignwork begin to look upon Home Missions as something different or less important. One faithless Christian in the Foreign field may do more harm than a faithful missionary can do good, and first among all difficulties in the way of the conversion of the heathen is the un-Christian lives lived among them by men and women from so-called Christian lands.

If every European and American resident in Asia were to-day a Christian, not in name only but in deed and truth, we might almost believe that to-morrow the work, which is now so hard to do, could be easily and gloriously done. Prayers and sympathy and offerings of money are all needed in foreign lands for missionary work, but most of all a great number of holy lives, not of missionaries only, but of soldiers and sailors, of business men and tourists, of men in high estate, and women in high and lowly homes, witnessing for Christ, living epistles known and read of all men. These, to its credit be it said, the Church of England has supplied with no stinted hand, but there is ever room and need for more.

We are happy in belonging to a missionary society which is both Domestic and Foreign, and in finding in our Woman's Auxiliary the way wide open for every generous spending of self in the service of both. But the work we are doing is only a little part of that which is being done by the whole Anglican Communion throughout the world. Let us rejoice that this is so, for if we looked alone upon our own labours we might well despair, thinking of the greatness of the field and our small and narrow sowing, and let us do our part well, little though it be, and then shall we all, members of the mother Church and of the daughter Church alike, have joy in the harvest.

Very slender links unite the American Church with the Church of England in India. In Madras, Miss Agnes Gale Hill, formerly of Toledo, Ohio, and at one time a candidate for missionary work in China, has been for two years secretary of the Young Woman's Christian Association, and has just been elected sec