

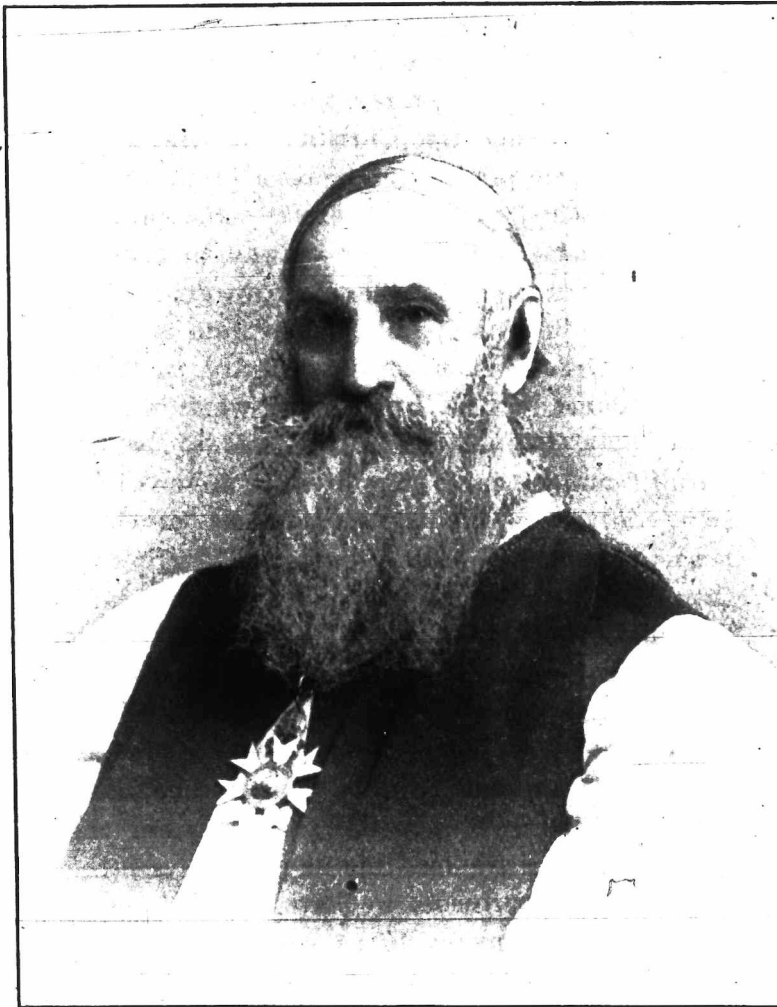
THE MOST REVEREND THE PRIMATE.

There are two of our bishops to whom the Church is specially indebted for its present organization. We mean, of course, the Metropolitan of Canada (in the restricted sense), and the Archbishop of Rupert's Land. Either of these distinguished men would have filled with dignity and ability the position of president of the Synod and Primate of all Canada, and equally from consideration for the elder, as in appreciation of the younger, the honour was assigned to the latter. Short sketches of the life and work of each may be interesting and acceptable to our readers. His Grace the Archbishop of Rupert's Land is a native of Aberdeenshire, and his whole career as a student, a graduate, a clergyman, and a bishop, has been of the most remarkable and distinguished character. Robert Machray was born in 1830, and graduated with honours in the University of Aberdeen, gaining the Simpson and Hutton prizes—the highest for Greek and mathematics—in 1851. Proceeding thence to Cambridge, he gained in the same year a foundation scholarship at Sidney Sussex College, and subsequently (in 1852) the Taylorscholarship, graduating B.A. in 1855 as a wrangler and becoming fellow of his college. This fellowship he has retained, never having been married, so that he has devoted all his resources to the development of his diocese. He took his master's degree at Cambridge in 1858, became D.D. in 1865, and at the same time LL.D. of his old University at Aberdeen: in 1883 received the degree of D.D. from the University of Manitoba, and in 1888 the same from Durham. In 1893 he received the degree of D.C.L. from Trinity University, Toronto. In 1855 he was ordained deacon, and in 1856 priest, both at Ely; and in 1865 he was consecrated bishop in the chapel of Lambeth Palace, by Archbishop Longley of Canterbury, Bishop Tait of London, Bishop H. Browne of Ely, and Bishop Anderson, his predecessor in the Diocese of Rupert's Land. Among the many works which the Archbishop has successfully carried through should be mentioned the establishment of the University of Manitoba, with colleges belonging to Roman Catholics, Anglicans and other religious bodies—thus solving the difficulty of religious education in the best possible manner. The development of the Anglican Communion under Bishop Machray has been quite wonderful. He found in his province one diocese, and there are now seven, with Saskatchewan and Calgary ready to fall into two, as soon as provision can be made for the division. Although Archbishop Machray is no longer a young man, he is able to conduct the business of his diocese and province with undiminished energy, and even to spare some superfluous (?) strength for the College of St. John, in which he is a frequent lecturer. May many a year of blessing and usefulness remain to him.

THE ARCHBISHOP OF ONTARIO.

One of the most picturesque and interesting figures in the Episcopate of the Dominion of Canada, is the learned and accomplished Archbishop of Ontario, Dr. John Travers Lewis, a native of Ireland, and a graduate of Trinity College, Dublin. He took his B.A. degree in 1847, coming out as senior moderator in ethics and logic, and taking the divinity testimonium in first

class in 1848. In 1862 he became successively M.A., B.D. and D.D. In 1857 he received the degree of D.C.L. from Trinity University, Toronto. In 1848 he was ordained deacon at Chester, and in 1849, priest at Down, both for the Diocese of Armagh. After serving for a time the Church in Ireland, he came out to Canada as a missionary of the S.P.G. from 1850 to 1854, chiefly at West Hawkesbury, where his labours of forty years back are still held in remembrance. In 1854 he removed to the important charge of the rectory of Brockville, where he laboured with great success until 1862; but his influence extended far beyond his own parish and neighbourhood, and he was then appointed to the newly formed Diocese of Ontario, being consecrated in the Church at Kingston, which became the cathedral, by Bishops Fulford, Strachan, Cronyn and McCoskry. The Diocese of Ontario is large and important and labourious, and the bishop soon became conscious of the necessity of dividing it. This has now been accomplished, and the Archbishop has had the



ROBT. MACHRAY, D.D. LL.D., ARCHBISHOP AND PRIMATE OF CANADA.

satisfaction of handing over the Ottawa division to one who had often rendered him ready and affectionate assistance, Bishop Hamilton, formerly of Niagara. We hear with regret that there is some doubt as to whether the state of Bishop Lewis' health will enable him to be present at the General Synod. We sincerely trust that this may not be so; and we earnestly pray that he may be long spared to rule over the Diocese of Ontario.

A CANADIAN BISHOP IN JAPAN.

BY THE REV. JOHN G. WALLER, M.A., MISSIONARY AT NAGANO, JAPAN.

As many of your readers doubtless know, the Japanese bishops, last year, sent a joint petition to the Canadian Church that our work in Japan might be strengthened by the appointment of a bishop to be its head. This petition the Canadian Provincial Synod at Montreal referred to the General Synod, which meets in September. By the last mail word came to Japan that the Toron-

to Synod had unanimously approved of a memorial to the General Synod, asking that action in the matter be taken at once. I endorse, but I do not wish to take up your space by rehearsing, what was so eloquently said last month at Toronto, about the necessity of a Canadian bishop in Japan, and what I trust will be as eloquently said in September at Winnipeg. But I would suggest to Canadian Churchmen, and particularly to the General Synod, the advisability of appointing as bishop a native Japanese. The chief advantages would be: 1. The intense nationalism of the Japanese would be in our favour—not against us, as at present. The Japanese have ever had a distrust and dislike of foreigners and everything foreign. At times this dislike has grown into hatred, and again, it has been softened, outwardly at least, into courteous intercourse, but it has never ceased to exist. Of late years, this nationalism has grown to be one of the greatest impediments to Christianity in Japan. The Gospel which comes from other lands must, the Japanese think, be foreign. Foreigners are in charge of it and the Japanese may take only an inferior position. 2. The language would be no obstacle. The present bishops of Japan and the majority of the clergy are foreigners, and speaking only broken Japanese, cannot exercise the influence which a native would. 3. Even more important than the language is a knowledge of the customs, traditions, history, ways of thinking and acting of the Japanese, as well as an intimate connection with Christianity in Japan. 4. A native Japanese bishop could live comfortably on less than half the salary proposed at the Toronto Synod. Experience has proved this to be a first consideration with Canadian Churchmen. From a salary of about \$1,300 a year, a native bishop could pay his own house rent, and all his travelling expenses within Japan, as well as provide for his family. All will agree to this, but will ask, have you a native Japanese priest capable of rightly filling such a high position? Yes, we have. And in saying this I yield to no man in my jealousy for the honour of the Episcopate. One in particular, whom I have at present in mind, would be no dishonour, not only to the Japanese Episcopate, but to the Canadian also—a man whom I should more gladly serve under than with nine out of ten of the foreign clergy of my acquaintance. This is Rev. J. T. Imai, of Tokyo. He has been in holy orders for eight years, is a good English scholar, spent some time at Oxford, and his popularity and influence are, I believe, not equalled by any other member, foreign or Japanese, of our communion in Japan. Even though he be not their pastor, our Christians in all parts look up to him, and many are the letters he receives asking for instruction, help or counsel. Most important of all, he is a man of deep piety, and best beloved by those who know him best. A foreign clergyman who has been in almost daily contact with Mr. Imai for the last eight years, and who is rather noted for his moderate language, told me that he thought he had "the sweetest disposition" he had ever known in England or Japan. But there are, even in Japan, many objections to the proposal to elevate a native to the highest position in the Church. Not to Mr. Imai indeed, are objections made. Although I have mentioned his name to