

ary shows a balance of about \$600 from last year; total cash received this year was \$1,845.58, making a total in the neighborhood of \$2,450; disbursements, \$1,971.31; receipts from branches, \$2,533.85; disbursements, \$2,520.39. The increase in the amount raised in cash this year over last, \$891.68.

Memorial Church.—On Wednesday, Feb. 25th, the Lenten Service and the annual missionary meeting, were combined: the Rev. J. W. Taylor preaching the sermon and the Rev. Mr. Burman giving a missionary address upon Indian work. The offertory was good.

FOREST.—Before the last meeting of the "C.E.T.S.," Rev. W. Johnson in the chair, the Rev. W. J. Taylor gave a lecture upon "Habit." The Society is in a flourishing condition.

ST. MARY'S.—St. James' Church.—At the celebration of the Sacrament of the Lord's Supper in this church, on Sunday last, the number of communicants was the largest it has yet had. The same may be said of the attendance at the Sunday school, which was the largest on record.

ALGOMA.

MEDICINE HAT.—Mr. William Rainsford, of Fort Erie, has offered \$50 towards the erection of the new Medicine Hat house, provided 10 others will join, so as to make up, with Rev. J. Davenport's offer, \$1000. Will not others join, and so have the schools in operation this summer? Address Rev. E. F. Wilson, Sault Ste. Marie, Ontario.

British and Foreign.

The English Guardian on the C.M.S. in Palestine.—In view of the present situation in Palestine the desire of every loyal Churchman must be not to indulge in recriminations or in partisan controversy, but to discover a method by which the trouble may be allayed, if not finally composed. We sufficiently indicated last week that the Church Missionary Society's answer to Bishop Blyth is not, in our opinion, satisfactory on the main points at issue. It gives no real security that proselytising, as commonly understood, will not be continued, or that the Bishop's authority will be more readily acknowledged in the future than it has been in the past. But the tone in which the society speaks of the whole work in Palestine, and, we may add, the facts affirmed by Bishop Blyth in his Charge, seem to suggest a mode of escape from a situation which is rapidly becoming intolerable to one of the parties concerned, and has never apparently been very congenial to another.

Considering, therefore, the delicacy of the methods which seem to be necessary in Palestine, and the additional difficulty that is imported by the fact that these methods are carried out by men who are altogether out of sympathy with the Orthodox Church, the only way out of the difficulty is that the C.M.S. should allow the work in Palestine to be taken out of their hands. The fact that the English Church is now represented in Palestine by a Bishop makes the methods pursued more compromising than they otherwise would be, and this was one reason why the resuscitation of the bishopric was looked upon by so many eminent Churchmen and protested against by ourselves as a dangerous and objectionable step. Now, however, that the bishopric has been started afresh, and the Bishop has been at work for some years, to suppress it would be exceedingly difficult, would hardly be just to Bishop Blyth, and, if the Mission remained, would probably only intensify the evils we are complaining of. At this point it seems neither unfair nor impertinent to remind the committee of the Church Missionary Society that proselytising from the Orthodox Church is not its proper sphere. "Its field is the heathen and Mohammedan world." On every side there are calls to the work for which the society was constituted, which it performs with great zeal and self-devotion, and which will not bring it into contact with Christians of other Churches. In Palestine alone can the peculiar difficulties arise with which the C.M.S. is, as it seems to us, peculiarly unsuited to cope. The dissatisfaction which the committee appears to feel with the present state of things ought to make it all the easier for them to consent to the withdrawal of the society from the work. A system which can only be defended as the reply defends the C.M.S. system in Palestine, can hardly be worth supporting, at the expense, as we must suppose, of considerable discontent among some of their friends at home.

The only argument in favor of an Anglican bishopric in Jerusalem is that it tends to promote friendship, if not reunion, with the Orthodox Church. In order to carry out this object, however, it is necessary that the Church of England should be represented by agents who are in sympathy with Greek Christi-

anity, and who will work among the Mohammedans in due subordination to the Bishop. It is obvious that this would be done far better by other agencies than by the C.M.S. If the other great missionary society were to take up the work and make itself responsible for the organization of the Anglican Church in Palestine, the present difficulties would, we believe, be greatly mitigated. Is it too much to urge those of the supporters of the C.M.S. who do not sympathize with the society's policy in Palestine, to use their influence to produce a settlement, such as we have indicated, of this unhappy dispute? It would not involve a complete surrender on their part, for there are many Churchmen who would greatly prefer to see the bishopric suppressed. It would be essentially a compromise, and though compromises are always open to objection, it would secure present peace and would leave the society free to do its proper work without the annoyance of an irritating controversy, which a large section of Churchmen will feel it their duty not to let slumber so long as the evils complained of are allowed to go on unchecked. It is a suggestion made in good faith, and in no spirit of hostility to the C.M.S.; and as such we offer it to the committee.

Bishop Blyth and the C.M.S.—The following are the closing words of the reply sent by Bishop Blyth to the memorandum of the C.M.S. on his recent charge:—

"To the Secretaries C.M.S. :—

"Jerusalem, February 6th, 1891.

"To conclude, I take my stand with regard to the Christian Churches on the direction of the Lambeth Conference—"all schemes of proselytism are to be avoided." I fully recognize the right of private judgment in individual cases of desire to join our communion, but a general policy of proselytism endangers not only your own, but all our English work in these lands, and is against Church order. Nor is it a real *locus standi* for Moslem work, nor have we any call to it. The hope of home reformation in these Churches, and their professed desire for unity, is no mere sentiment, if only nascent. I cannot consent to its being crushed, and I believe the Church generally holds this view, though (except in Assyria) it takes no action at present upon it. Step aside from this danger (listen to the Church, and conviction and success will follow obedience); take up the real and noble work to which you are called, which has no centre of interest equal to that in these lands, and I am with you heart and soul. I have never interfered with your "views," even when I do not share them; nor have I ever pressed any that you assert are mine upon any of your agents. But in the common bond of work let us have that accord and peace which yourselves, not I, have aggressed on. I am thoroughly—I think I may add notoriously—anxious to see and support genuine Mission work, wherever carried on faithfully by the agencies of our Church. I cannot waive the right of the Bishop to be in personal conference with the clergy in the prosecution of spiritual work; I cannot accept a Presbyterian direction of your Missions; but there never has been, and I question if there ever would be, a breach of accord between the clergy and myself or my predecessors on Mission work. But I think no Bishop could consent to the present change; in view of its most sad consequences and dangers I certainly cannot.

"You know and see what will, with God's grace, bring peace to this Mission; may He give you grace faithfully to fulfil the same. I am persuaded that you know that no hindrance, but every active furtherance, is to be looked for from myself under the aspect I have offered. You are aware that the C.M.S. work is not the whole, nor is it at present the main factor, of the large Mission in which I have charge in many lands. Ours is a ground too high for dispute; and neither you nor I need force upon each other our views of matters which the Church leaves open. I think I may say that if the Bishop observes this policy no one working with him need aggress upon it. You will, I trust, allow that the peculiarity of work attaching to our intercourse with ancient Churches demands from me a liberality of action equal to that I observe towards yourselves, even if not in the exact direction with your own action. May the Head of the Church give us peace in the fulfilment of the Mission of threefold obligation, towards Jews, Moslems, and sister Churches, which He has for the present set before our Church. May we not endanger it, or necessitate its commission to other hands, by our discord. I remain, very faithfully yours, G. F. POPHAM BLYTH, Bishop.

"I must ask leave to retire from further discussion of my charge, requesting the insertion of this letter in your *Intelligencer*."

JAPAN.—The House of Bishops of the United States have appointed the Right Rev. W. H. Hare, D.D., Bishop of South Dakota, to administer the affairs of the missionary jurisdiction of Yedo for six months or a year, or until a bishop is permanently

installed there. He leaves in time to be present at the approaching Japan Synod. On the same day the House of Bishops chose the Rev. Henry Christian Swentzel, rector of St. Luke's church, Scranton, diocese of Central Pennsylvania, for the Bishopric of Yedo. He is in his fortieth year, and was ordained Deacon in 1875, and Priest in 1876.

We learn from the *Spirit of Missions* that Miss Leila Bull, at Osaka, is doing a good work in promoting a Ladies' Institute for the Japanese, now in active operation under the financial management of a Mr. Mori, with about two dozen pupils. Of these, eleven are young ladies of the usual school age. Fourteen are more or less connected with Christian work, and five are baptized Christians, all members of St. John's Church, and nearly all earnest workers in the Woman's Society and Children's Asylum. Christian influence is now in such ascendancy in the school that Miss Bull pleads with the American Board of Managers of Foreign Missions to adopt it as a Church institution. This lady conducts both week day and Sunday Bible classes, to the former of which even married Japanese ladies come a long distance to be instructed. Contributions are being solicited to aid in the carrying on of the good work.

The native converts connected with the missions of the American Board gave last year \$117,494 to mission work.

CHINA.—Chinese who have returned to their native land, are said by the Rev. Henry V. Noyes, of Canton, to remember to the joy or sorrow of the missionaries in that country, the treatment they have received in America, Australia, or other countries. Those who have been treated kindly and taught the Christian religion become powerful helpers at home in spreading the Gospel; but on the other hand, those who have been abused or treated with contempt, when they return place all the obstacles they can in the way of missionary work. This is only natural, and should teach Church people in Canada the duty of taking up earnestly a work hitherto left almost entirely in the hands of dissenters, and of establishing Church schools in our cities for these people, that they may not only imbibe the true spirit of Christianity, but learn the true organic principles of Christ's Kingdom. Many of them return to China sooner or later, and by neglecting them we lose most valuable opportunities and incur grave responsibility. Bishop Brewer of Montana says: "In the Sunday school of St. Peter's church (Helena) there is a Chinese class of nine or ten members; almost all of them are communicants, but the communicants bring others." So, even existing schools might be utilized for their benefit.

Following are some of the Christian educational institutions in China. The American Presbyterians have a college at Tung-Chow, with 100 students. The late Dr. Happer secured an endowment for a college at Canton. The Presbyterians have also a large boarding school in Hang-Chow. The Methodists have colleges in Peking, Nankin and Foochow, and are resolved to equip them as universities. The Southern Methodists also have a flourishing college in China. The Congregationalists also think of elevating one of their schools into a college. One of the oldest Christian colleges in China is St. John's, Shanghai, belonging to our own Church. Mr. James Pott, publisher, New York, having visited it, says, "It seems to me to be an important key for the opening of China. As it now stands in the forefront of all Christian schools, so would I wish to see it the great Christian college in China." Two American clergymen, the Rev. E. H. Thomson, and the Rev. James Addison Ingle, have been provided recently as missionaries under the Bishop of Shanghai; the former has reached his destination. The Rev. J. Lindsay Patton and wife have joined the missionary band in Japan, and will reside at Maebashi, but their address will be Tokyo.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Rupert's Land Indian Industrial School.

SIR,—In accordance with your kind wish, I will endeavour to give you a short account of the work here among the Indian children. This school, which is situated on the banks of the Red River, about six miles from Winnipeg, was opened a little over a