

the book, and, sitting down in our midst on a low wooden stool, began to read the first chapter of Genesis. His mother and sister were by, and seemed deeply interested. The old mother's eyes were riveted on her son as he read; she continually uttered little gasps and ejaculations expressive of her interest and admiration. He stopped from time to time to express his approval of it all, until he came to the words where Adam is said to be made in the image of God. There he stopped, and, closing the book with his finger in it to keep the place, asked me how that could be? I told him that as God had no body it could not mean that we were made in the image of His body, but that there was one point in which man differed markedly from the animals of whose creation we had previously been reading, and that was in a sense of right and wrong. The conscience was specially a point in which we were in the image of God. He was much pleased with this explanation. The bishop said afterwards that that verse was a special stumbling-block to the Mohammedans, and I might have added that man had dominion given him over all creatures. I sometimes read to them the Bishop's Swahili translations of the Gospels. On October 20, 1878, the bishop confirmed two grown men and two grown women who live on the farm. One of these was Peter, Livingstone's servant. There is certainly plenty of work going on in the farm. On October 28 I saw ploughs with a pair of oxen at work there. Then there were some men cutting the fronds of the cocconut trees to make materials for fences and screens. There was a group of women on the floor making red pottery. On All Saints' Day Mr. J. Williams sailed for Masasi. He took a goodly store of packages with him. He is deeply interested in all his people at Mbweni; it was quite a wrench leaving them, but he was anxious to help Mr. Maples. The church has got on wonderfully lately. The second mass of roofing is now being built, the centering, which runs on four wheels, having been moved forward. The first mass seems perfectly secure. The cross is now being reared on the west gable. Oh! pray with me that this may be the type and forerunner of the speedy acceptance of the doctrine of the Cross by the Mohammedans and heathens of this town. The Bishop works hard at translating. This month St. Paul's First Epistle to the Corinthians has been printed by our mission press. The Acts of the Apostles and the Epistle to the Romans have been printed this year. Every third Sunday in the month the bishop preaches at the farm. Miss T. tells me it is the most beautiful sight to see the temporary church crowded from end to end with natives sitting on mats on the bare earth, all eyes and ears listening to the Bishop preaching. The Bishop's failing health will, as I fear, prevent his travelling much more on the mainland; but he has led the way, and himself has placed the station at Masasi, which will, as I hope, be a centre of life and light all round.

**JAPAN.**—“The importance of the new education of girls cannot be over-estimated. The new civilization will never take root in Japan until cultivated and planted in the homes; and to secure that end the thorough education of women is an absolute necessity. In this good work, American ladies (of other missions) have led the way. By them the Japanese maiden is taught the ideals, associations, and ordering of a Christian home; a purer code of morals, a regenerating, spiritual power, of which Buddhism knows nothing, and to which the highest aspirations of Shinto are strangers. Above all, an ideal of womanhood, which is the creation and gift of Christianity alone, eclipsing the loftiest conceptions of classic paganism, is held up for imitation. The precept and example of Christian women in these labors are mightily working the renovation of the social fabric in Japan. Of all the branches of Missionary labor in Japan, none is of greater importance, or more hopeful of sure results and permanent and far-reaching in its influence, than the work of Christian women for women in Japan.”

Bishop Williams writes under date of November 9th, reiterating his often expressed desire for immediate reinforcements.

The Rev. Mr. Yokoyama, who is well and favorably known by many in this country, is much out of health. He had been to Osaka for a change; but left there October 31st, thinking that, if anything, he was not so well as when he came.

### Correspondence.

**NOTICE.**—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

We are not responsible for opinions expressed by correspondents.

#### THE UNPAID MISSIONARIES IN TORONTO DIOCESE.

**SIR.**—The present state of our Mission Fund is admitted to be deplorable; nor does it mend

matters for the Board to make it a condition of our receiving one-half the amount due on Dec. 31st, that the missions in our charge must first send in the amount of the assessment for the current year. If we had been referred to the admirable Mission By-law under which we are employed, and if we had been told that until the sums for which the missions had become responsible to the Board was paid, then those who had not carried out their agreement would have had no just cause of complaint. Or if we had been officially informed that, owing to want of funds, our cheques could not be sent to us, we would have waited patiently, content to suffer for the Church's sake, until the state of the fund would permit the arrears to be paid; which, of course, will be done at the earliest possible moment. But we do object (as I wrote to the secretary-treasurer some weeks ago) that the payment of our stipends should be made to depend upon others doing their duty, that we should be made to suffer because of the negligence or the inability of our people, that the Mission Board should have acted *ultra vires* (as, with all due respect to its members, most undoubtedly they did) in modifying the law of the Church under which law we are employed. In some cases their action is very oppressive. Take, e.g., the mission of North Essa. When the Board passed the motion referred to, I had not been quite seven years in charge of the place, and we had already sent in seven annual parochial collections, some of which exceeded the amount for which we had been assessed. We had, then, really been paying in advance; and yet, because the Synod's fiscal year began at a different date from that at which I was sent here, the mission is refused its grant until it shall have sent in another year's parochial collections. What renders the case still harder is that the clerical secretary has been so hurried and worried that he has never had time to pay us a visit; nor have the people yet been asked for a single contribution, for this is never done till after the missionary meetings, which this year are later here than usual.

Whenever it is desirable to remove an evil the most effectual way is to remove the cause, any other treatment being mere palliative. The present state of the mission fund may be attributed justly to various causes, but particularly to two, one of which I propose to speak of in this letter, and the other I shall (with your permission) consider afterwards. Omitting all such adventitious circumstances as the late deficient harvest, the present unusual scarcity of money, and so on, is it not a fact that the laity have never yet been really and thoroughly appealed to in behalf of the Church's missions? Of course I am not speaking of isolated cases, but of the whole diocese. The Board has at last taken a step in the right direction by appointing an agent who shall devote to this work his whole time and energy. It would be difficult indeed to make a better appointment than that of the earnest and talented clergyman who now occupies this arduous position; and it is most devoutly to be desired that the plan now being carried out shall have a fair trial. But it will require time and patience to have everything in good working order.

And for this purpose I would say, first, only such men should be selected as members of missionary deputations as will do the work assigned them, or provide a substitute, or at least send due notice to any clergyman whose meetings they cannot attend. Few things are more disheartening to a hard-working clergyman or more annoying to his people than to find the deputation remaining away from meetings which presumably they had promised to attend. Here is a case which has just occurred. The incumbent of the mission adjoining my own, posted and distributed the bills sent to him, gave notice of the meetings at his various churches, and made every effort to have a large attendance. Being one of the local clergy appointed to be present, I went to the first of his meetings. The deputation consisted of four members. How many more of them were present? Not one. The following evening the clergyman went to another station, intending to postpone the meeting, as the expected speakers had not arrived. He found the church crowded with people who had been induced to come there by the well-known ability of two gentlemen whom they expected to hear, one a clergyman near

Toronto, the other a layman who is a prominent member of the Synod; but neither of whom was present. The next evening I was with him at his third station, and again the building was crowded, and again I was the only member of the deputation present. Surely such conduct as this cannot but have a disastrous effect both upon his year's contribution and next year's meetings; and, what is worse, it must lead many to suppose that the clergy themselves are really careless as to success of the Church's Missions. It reminds one of Dickens's "How not to do it," as practised in the Circumlocution Office. My own meetings are (D.V.) to be held next week, and I have sent to secure the services of others, having no hope that the appointed deputation will be present. It is due to one member of the deputation to say that I have just heard from him to the effect that he had never had even a hint of his having been appointed!

It is altogether too bad that large posters should be printed at considerable expense, and that great trouble should be taken by incumbents to secure a good attendance at the meetings in their parishes, and that members of the deputation are absent, simply because they had never been told of their appointment.

W. WHEATLEY BATES, The Parsonage, Ivy, Jan. 18th 1879.

#### THE MISSION FUND.

Let us consider one another to provoke unto love and to good works.—Heb. x. 24.

**SIR.**—Almost everybody is getting disheartened and dismayed at the condition of our Mission Fund. And all sorts of reasons are being suggested for the continued deficiency; no doubt each of them has some truth in it. But the true cause of our difficulties—that which surpasses and swallows up all the others—is simply this: our people, from one end of the country to the other, have not yet learned the *alphabet* of Christian liberality. I shall need no other argument to prove this than simply to set side by side the contributions of Methodists and Church people to their respective mission funds. Our territorial divisions are not coterminous, so that it would not be easy to compare their contributions and ours over the whole district comprised in the diocese, I will therefore confine this comparison to the city of Toronto. And will begin by pointing out that the Methodists resident in Toronto and Yorkville contribute to their mission fund, by way of annual subscriptions, \$9,311.51, being \$2,956.57 more than is contributed by all the Church people of the whole diocese of Toronto! and they have accomplished this result by a liberality which our people have not dreamt of. We find one individual contributing \$1,504, being nearly double the amount given by all the Church people in Toronto! Another gives \$500, three give \$100: we have not one annual subscriber to that amount even in the diocese. Ten Methodists give \$50 each, only one Churchman; eight Methodists give \$40 only one Churchman; twenty-three Methodists give \$25, only two Churchmen; twenty-one Methodists give \$20, only two Churchmen; ninety-one Methodists give \$10, only twelve Churchmen; one hundred and twenty-three Methodists give \$5.00, only twenty-four Churchmen. The usual subscriptions of Methodist ministers to this fund are \$35, \$40, \$45, \$25 and \$30, and they all seem to give. The subscriptions of Church Clergymen, with two or three exceptions, is \$5.00, and, if the Synod report is to be relied upon, more than half of them have not subscribed anything at all. This is the state of things amongst us, and we fold our hands, and talk in a despairing way of our difficulties. I know that shame is not the best motive; but in very shame, I say, let us rouse ourselves to some sense of our duty. If we exercise even half the liberality of our neighbors, we shall have no more deficiencies, and there will be an abundance of money to establish the new missions that are crying for help. We have talked a great deal about the wondrous liberality of the special subscriptions given last year, but really they are not larger than the annual subscriptions given by Methodists in the same circumstances, to this fund. I am not going to preach without practising. My income is less than it was last year. But I am going to quadruple my subscription and give \$40 this year