

sensitivity for the moral and religious tone of our colonies, and an increased readiness to supply their needs."

It ought surely to sober us that, along with the decay of family integrity, and the sanctity of the marriage tie, there has gone side by side a no less wide decay of the observance of the Lord's Day and of other sacred times and seasons. In our eagerness to prove that we are no longer Puritans, some of us seem anxious to demonstrate that we are pagans; and the secularization of the Lord's Day, especially by people with abundant leisure, on other days, for social exchanges and every kind of recreation, is a scandal of which they who are guilty of it should be ashamed, and for which all Christian people have cause to grieve. There are, indeed, those whose hard task and scant leisure on week days may in some measure excuse the employment of some part of Sunday in innocent relaxation; but pleas of this sort in the mouths of many who urge them deserve alone the derision or the contempt of every honest mind. I beseech you, clergy and laity alike, that here you stand fast! Guard sacredly the Lord's Day and other holy times! When Lent comes, do not let it be, as it is often made to be, merely an exchange of one kind of dissipation for another. In God's name, give your soul a chance, that He may speak to you; that His house may welcome you; that His Holy Word may instruct and enlighten you; and that, out of this whirl and rush of things that perish in the using, you may ascend into those upper airs where, amid the golden candlesticks, He walks who is your Saviour and your King.—*Bishop Potter (New York).*

FEW missionary meeting speeches have been so widely published as the speech of the Marquis of Salisbury at the S.P.G. Bicentenary. It may be said, too, that the unfair criticism of missionaries has had the beneficial result of drawing attention to the Premier's words. The C.M.S. magazine—the *Intelligencer*—reprints the speech from the *Guardian*, and in its "Editorial Notes" says:

The important words of Lord Salisbury addressed to the S.P.G. Bicentenary meeting at Exeter Hall on June 19, and the speech of Sir John Kennaway on the same occasion, the former bearing upon the inter-relation and interaction of the work of Christian missions and that of secular Governments *apropos* of the situation in China, will be found on another page. That both the Governments and the missions are involved in difficulties, each through the presence of the other, is often doubtless true, and if it is a

consequence of this that missionaries, as Lord Salisbury informed us, are not popular at the Foreign Office, it is no less a consequence, so far as our own knowledge extends, that the Foreign Office is the last place to which the missionary willingly resorts. All Protestant missionaries will cordially agree with Lord Salisbury in deprecating as a most dangerous and terrible snare, the idea being entertained by the Chinese, or any other non-Christian people, that missionary work is an instrument of the secular Government, and we are thankful for the Prime Minister's frank exoneration of "the missionaries who leave these shores" of any responsibility for the prevalence of this idea. The wise cautions of prudence he so sympathetically expressed will be endorsed by all British missions. They have indeed been frequently urged by the Executive of these missions, and, we are fully entitled to add, they have been observed. What Lord Salisbury said on the same subject in connection with Mohammedan lands was less clear as to its import. His balancing of the prospects of converting the followers of Islam with the danger of creating political convulsions and causing bloodshed seems to us to have been somewhat infelicitous, because it almost inevitably suggests the inference that it were better not to incur so grave and imminent a danger for so remote and improbable a chance of success. Lord Salisbury's allusions, moreover, to the creed of Islam—though very far from flattering on the whole—will seem also to many readers of his speech to imply that missions to Mohammedans may be safely deferred. But the words that followed, to our great relief, showed that the speaker's object was quite other than to counsel abstention from efforts to evangelize Mohammedans. He merely wished to repeat in this sphere also the urgent importance of prudence, of abstaining from all appearance of any attempted coercive interference with the religion of Moslems, and so far as possible from undue publicity where misconstruction might be placed on the missionary's action. Assuredly there is on the part of missions entire agreement with these counsels. They ask only for liberty to missionaries to fulfil the duty which Christians owe to Mohammedans as to all others of making the Gospel known, and for liberty to the people to accept and profess it. For the rest, the more clear it can be made that the Government will not interpose, the better. From Lord Salisbury's concluding words, acknowledging the potency of the Gospel as a "sacred lever" capable of elevating society and regulating and advancing public opinion, it is clear that he recognizes that the State has very much to gain in Mohammedan lands as elsewhere from the labours of those to whom this mighty regenerating instrument is entrusted.

The Bishop in England.

All the direct information of the Bishop's movements in England that we can print is contained in the following notes:

After the meetings at Clifton the Bishop went to Branksea, near Bournemouth and held a service and a meeting there arranged by Rev. E. Tritton Gurney.

Guildford (Surrey) Branch writes: "We have again had the pleasure of welcoming the Bishop to Guildford and hearing from him a deeply interesting address. The fine weather on June 29 allowed us to hold the meeting at Guildown, in the garden. About sixty persons were present, among whom we gladly number Mrs. Thornloe and Miss Eda Green, and £12 rs. was collected."

On June 30 the Bishop held a meeting at Mrs. Greswold William's, for the Acton Childrens' Branch.

On July 2 the Bishop was present at a meeting at Hampstead, where he spoke of some associates of the N.W. Branch.

On July 4 a garden meeting was arranged at Christ Church Vicarage, Ealing, where he gave an address.

On July 6 the Bishop addressed a meeting at St. Stephens', Lambeth.

On July 11 the Bishop was at a drawing room meeting in London.

July 14 and 15 were spent at Hurstpierpont attending an Algoma meeting and preaching on the Sunday.

July 18 saw the Bishop at a drawing room meeting at Leamington.

"At all of these the Bishop's interesting description of Algoma and life there and his earnest appeal for funds to meet the deficit caused by the reduction of S.P.G. grants have aroused much interest."

On July 22 the Bishop was announced to preach three times: Morning—St. Martins', Charing Cross; afternoon—All Saints', Acton; evening—Christ Church, Lancaster Gate.

Our Indian Children.

The 25th annual report of our Indian Homes is now published. It covers the year ending December 31, 1899, and gives not only full and complete statements of receipts and expenditures, but a letter from the Bishop of Algoma and a lengthy report from the pen of the very efficient and painstaking Principal, Mr. G. Ley King. The Shingwauk and Wawanosh Homes are to be congratulated on the possession of such a Principal. May he long remain at his post and see the steady growth of his efforts to instruct and make Christian men and women of our Indian wards. We append

THE BISHOP'S LETTER.

To the clergy and laity of the Church of England:

MY DEAR BRETHREN,—I again, and without any reservation whatsoever, commend to your favourable notice the good work being done in the Indian Homes under Mr. George Ley King. Each year since I became Bishop I have gained, not only a better insight into the working of the Homes, but a truer appreciation of the mingled firmness, gentleness and tact displayed by the Principal and Mrs. King in their management of the children committed to their care. Rude, untaught, and with no traditions of civilization behind them, these children when they enter are very raw material indeed. But through the wisdom and patience of