

stopping with the mother. In this time of sore bereavement and loss, the widow of our deceased brother has our deepest sympathy and earnest prayer to our Heavenly Father on behalf of herself and her children. The funeral took place from St. Matthias' church at 3 p.m. on Friday. The body had been brought down from the house early in the morning and lay in the church. The church, from one o'clock to the time of the remains being removed, was filled to the doors with a sympathetic and loving flock come to pay their last tribute of respect and honour, in death, to the pastor and guide who lived with them and laboured for their everlasting welfare. R. I. P.

LONG SERVICE IN THE EPISCOPATE.

The Bishop of Madras (Dr. Sargeant) has occupied his See for 35 years. This is a longer period of service than any English bishop, and indeed a longer period than any bishop in the whole of the Anglican Church, with but three exceptions, two of which are found in America and one in Canada.

The three exceptions are the Bishop of Rhode Island (Dr. Clark), who was consecrated in 1854, the Bishop of Minnesota (Dr. Whipple), who was consecrated in 1859, and our own Archbishop of Ontario (Dr. Lewis), who was consecrated in 1862. The Bishops of Colombo and Bombay have but two seniors in the Episcopate amongst the bishops in England, having been consecrated in 1875 and 1876, respectively. The Bishop of Rangoon, who has been 15 years a bishop, has laboured in India for the past 36 years.

BROTHERHOOD OF ST. ANDREW.

Toronto Local Assembly.—The last meeting of the Local Assembly for the season will be held in St. Matthew's school house, corner First Ave. and DeGrassi St., on the afternoon and evening of Saturday, May 8th. It is desirable that every brotherhood man in the city should be present. The meeting will commence at four o'clock sharp.

Reports of Island Work.

Hospital Work.

Dock Work.

Brotherhood Summer Outing.

Proposed New Work.

"Brotherhood Work Through the Province" by W. H. Paget.

"International Convention Programme" by N. Ferrar Davidson.

Six O'clock Tea.

Seven O'clock. Evening Prayers in the Church.

7.45. Presenting of an Address to Rev. J. C. Roper, on the occasion of his leaving Canada.

Conference—J. A. Catto, Chairman.

Subject. "The Non-Church Goer."

"His Excuses and Objections"

T. J. Johnston, St. Matthew's.

W. H. Bythell, St. Cyprian's.

"How to Answer Them"

Rev. E. H. Capp.

Rev. R. J. Moore.

THE MISSIONARY FIELD.

Archbishop Benson was accustomed to speak of our Lord's great commission to His Church as "the command of commands."

A representative Hindu daily paper declares that there is scarcely an educated man in India who has not read the Bible, and that it is impossible for a Hindu not to feel a profound respect for it.

Bishop Tucker, who is in England on sick-leave, is seeking helpers in his great field. The growth of native Christian life and work in Uganda is marvellous. In 1890 there were twenty native teachers, now there are nearly eight hundred, all supported by the native Church, and three hundred and twenty churches.

There are 123 towns in Japan, each with a population of 10,000 to 1,000,000, but the missionary force is as yet distributed in only 40 of them.

Colombo, Ceylon, is a large, prosperous city, as the immense growth and ever-increasing expansion of its trade indicates. The Rev. A. E. Diben reports an increasing English congregation at Galle Face church, and ever-growing interest on their part in the missionary work carried on in Colombo and in the island generally.

Beginning in 1826 with 169 missionaries, in 15 States, and an outlay of less than \$14,000, the Congregational Home Missionary Society has had under its commission within the present year 2,098 missionaries in 44 States and Territories, towards whose support it expended in the last fiscal year \$699,855.36. The members of this body contribute very much larger amounts to both home and foreign missions than do the members of our own Church.

Miss Muir reports 20 girls in the highest class in the school at Athens; the first division was leaving this year, and four of the scholars were to enter the government training school for teachers. During the year there were 400 pupils under instruction. At the examination there were 329 pupils, 109 being boys. It is also very gratifying to report that the wife of the Minister of the Interior had visited the school recently, and had assured Miss Muir of the high appreciation in which the school was held by all.

The Rev. D. T. Huntington, who accompanied Bishop Graves on his last visit to Ichang and Shasz, writes an account of the trip in *The Church in China*. Fifteen persons were confirmed in the former place, and forty-five at the latter. Of the Shasz confirmation Mr. Huntington says: "On Saturday the bishop confirmed the largest class on this visitation—forty-five, mostly men, but some women. The time between baptism and confirmation here has, I think, been too short; I have lengthened it from three months to a year, as I fear it will be a long time before we have another class as large as this one. It is noticeable that wherever the Gospel goes it seems to take hold at first largely upon some one class. This is, of course, to be accounted for by the fact that it spreads much more from friend to friend than by preaching. In Shasz our chief stronghold is among the travelling shoemakers. These men are nearly all unmarried and not at all certain to live in the same place long, so that they are rather hard to keep track of, but, on the other hand, if really earnest Christians, their wanderings give them a splendid opportunity to spread the Gospel. One of the chief methods employed is inviting men to the tea shops and there talking to them about 'the doctrine.' This, unfortunately, involves some expense in paying for the tea, but there seems to be no help for it."

The contention that the only hope of missions lies in the education of children and not in the vain attempt to convert adults, finds a strong re-utation in the work of the late J. A. Leyenberger in China. During his missionary life he baptized 940 adults, 46 of whom were between the ages of fifty and sixty, and 27 were over seventy years of age.

In the last annual report of the American Church Missionary Society, it is said that in Brazil 274 communicants have given \$3,188.40 towards expenses and church building. No foreign mission field of our Church has ever shown such a proportion; few domestic fields are as fruitful. This has been only because the people first gave themselves to the Lord. While the force of clergy has remained the same, the number of communicants has increased from 192 to 274, the Sunday school teachers from 18 to 25, Sunday school scholars from 229 to 546.

Among the subjects that are always before us and will not down, is that of new workers for the ports on the Yangtze River. Our missionary

jurisdiction extends for a thousand miles up the river, and in that distance there are nine great cities, seven of them open ports with numerous foreign residents, which ought to have been occupied by foreign representatives of the mission years ago. These places are always easy of access by foreign steamer. They are, without exception, important places and well fitted to be headquarters for opening up the regions on both sides of the river, and yet, after fifty years of work in China, we have foreigners in only four of these nine cities, native workers in two more, and are quite unrepresented in three.—*The Church in China*.

DIRECTION FOR THE NEWLY CONFIRMED.

1. Upon entering the church for worship kneel in silent prayer for God's blessing on the services, and when they are concluded remain on your knees to return thanks for the privilege you have enjoyed.

2. Be careful to observe the proper postures prescribed by the Church. Do not form the careless habit of sitting, when you ought to stand, in praise; or only bowing the head in prayer when you should kneel. Do not be ashamed to prostrate yourselves on your knees.

3. Make it a rule to join in the services of the Church. Find your place in the Prayer Book and respond. A Churchman should never be idly looking about while others are engaged in worship.

4. Resolve from the first to come to Holy Communion at least once a month, and as much oftener as you can do so. When you come forward to receive the elements, remove your gloves, and when you return to your pew engage in prayer and meditation, until the Communion Service is finished, and the elements that remain are reverently consumed. As well might a guest at a friend's table leave it before all had finished, because he had happened to satisfy his own appetite first, as for a guest at the Lord's table to leave God's house before all have consumed, because he chanced to partake first. Make your communions at an early celebration, if possible. At the late celebrations remain for worship and prayer. Never leave the church until the service is finished.

5. Attend week-day services as regularly as you can, and be found in your place in church both morning and evening of the Lord's day.

6. If you are heads of families, institute family prayer. Have grace at meals; be careful not to omit your private devotions, and be systematic in the reading of the Bible.

7. Resolve to give conscientiously and proportionately of your means toward the supply of the Church. "If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little."—*Parish Register*.

PRAISE AND WORK.

"Now, my religious friends, I continually hear you talk of acting for God's glory and giving God praise. Might you not, for the present, think less of praising and more of pleasing Him? He can, perhaps, dispense with your praise; your opinions of His character, even when they come to be held by a large body of the religious Press, are not of material importance to Him. He has the hosts of heaven to praise Him, who see more of His ways, it is likely, than you; but you hear that you may be pleasing to Him, if you try—that He expected then to have some satisfaction in you: and might have even great satisfaction—well-pleasing, as in His own Son, if you tried. The sparrows and robins, if you give them leave to nest as they choose about your garden, will have their own opinions about your garden; some of them will think it well laid out, others ill. You are not solicitous about their opinions, but you like them to love each other, to build their nests without stealing each other's sticks, and to trust you to take care of them. Perhaps, in like manner, if in this garden of the world you would leave off telling its Master your opinions of Him, and much more, your quarrelling about your opinions of Him, but would simply trust Him, and mind your own business modestly, He might have more satisfaction in you."—*Ruskin*.