

The second mission is at Shiojiri mura, where we held a special preaching in August, and found out quite a few enquirers, most of whom are influential people in the place. The work here is very promising, for the proposed railway between Shiojiri and Shinonoi, a station on the Tokasaki-Naoetsu line, will be commenced as soon as it gets warmer, and the central line between Tokyo and Nagoya, which is to run through this village also at an early date.

Since December Mr. Kennedy and I are visiting together each of these two places twice a month. May God, who is the fountain of all wisdom and source of life, guide us and strengthen us in teaching those people for whom we are sent, and open their hearts to receive the Light of the World, and to obtain salvation through His only begotten Son, whose blood was shed for the redemption of all mankind.

THE CANADIAN CHURCH IN RELATION TO FOREIGN MISSIONS.

(Concluded.)

Turning now from figures, it may be well to note that a feeling began to grow among many of the Church people throughout Canada adverse to the sending of offerings made to foreign missions to the English missionary societies. It was urged by many that as a Church—a Church, in fact, thoroughly independent in her position—she ought to be doing her own direct missionary work. This feeling existed in the minds of some of the members of the Board of Management of the D. and F.M.S., but the majority felt that the responsibility of doing anything that might interfere with the grants that were still being made by the English societies to the Church in this country was great, and, therefore, the board requested the bishops who should be in attendance at the Lambeth conference to hold an interview with the English societies on the subject, the result of which was that the Standing Committee of the S.P.G. passed a series of resolutions regarding the matter, and recommended:

(1) That it would not be well for the Church of England in Canada to undertake direct work in the foreign field until she had an assured income of at least £3,000 (\$15,000).

(2) That in the meantime the S.P.G. would be willing to receive Canadian missionaries under their protection, their support to come from Canada.

(3) That the S.P.G. would not allow the Canadian dioceses to suffer, so far as aid from England is concerned, in the event of the daughter church entering directly upon her own work in the foreign field.

In the meantime, a voluntary missionary

association in connection with Wycliffe College, Toronto, had taken the bull by the horns, and sent a missionary, to be supported by itself, to Japan. This was Rev. J. Cooper Robinson, who went to his work in the year 1888, and may, therefore, be considered to be the pioneer missionary sent into the mission field from Canada and supported by Canadians.

The Board of Management, acting upon the resolutions passed by the S.P.G. in England, soon adopted the principle recommended, and proclaimed itself ready to send a missionary to the foreign field and support him through the venerable society, so that he might receive the protection which the name of such a well-known and powerful organization would give him. The result of this was that in October, 1890, the Rev. J. G. Waller, a graduate of Trinity College, Toronto, was accepted as a missionary and sent to Japan.

The history of Canadian work in Japan (which at present is the only field of operation attempted) has been so frequently given and so recently recounted, both in the Triennial Report of the D. and F.M.S. and also in the last Epiphany Appeal, that it is unnecessary to repeat it here. Suffice it to say that there are two Canadian missions now in Japan, one supported by the Wycliffe College Missionary Association, or, as it is now termed, the Canadian Church Missionary Association of the Church Missionary Society, and the other by the D. and F.M.S. itself. The former of these is in Nagoya, under Rev. J. Cooper Robinson, and comprises in all eight missionaries, and the latter is in Nagano, under Rev. J. G. Waller, and consists also of eight missionaries.

Thus has the Church of England in Canada at last succeeded in establishing work of her own in the foreign field, and a missionary spirit is being aroused in her midst. There are difficulties surrounding her work which render progress slow. The fact that two dioceses appropriate all their foreign missionary money to the English S.P.G., and a third appropriates more than half for the same purpose, and that private support is given to the Wycliffe mission, greatly hampers the D. and F.M.S. in the support of the missionary work it has undertaken, and has rendered any extension of that work, for the present, at all events, impossible. Indeed, the requirements of the staff at Nagano already tax its financial capabilities to the utmost, and many things that the board would like to do for the comfort of its missionaries, such as providing them with suitable houses, and churches, and schools, have to be left undone. The board always feels grateful to the Woman's Auxiliary that was formed in the year 1885, to be an assistant in its aim and objects; but the great bulk of work done by that organization is in the domestic field. Beyond the support of Miss Jennie C. Smith