

THE MISSION FIELD.

Dr. Lawes, the well-known missionary of New Guinea, gives a most cheering account of the progress that has been made in that island during the last twenty-two years. There are now ninety churches and schools in places where the utmost darkness and savagery existed; there are 3,000 scholars in connection with these schools, and 1,350 men and women are professed followers of Christ.

The enforced absence, through ill-health, of the Rev. J. M. Francis, brings home most strongly the weakness of this mission in men. The work that could be and ought to be done is most seriously hampered and in many cases rendered impossible by the smallness of our numbers.—Editor of the Church in Japan.

Mr. and Mrs. Felix R. Brunot, two devoted friends of missions, have given the sum of \$13,000 for the purpose of building and endowing a Home for Lepers in connection with the medical work of our mission in China. The Home is to be established at Ngan-king, on the Yangtse River, about midway between Shanghai and Hankow. Dr. Edward M. Merrins is already stationed at Ngan-king. This generous gift is made with the devout wish that "the blessing of our Heavenly Father may rest upon the Home that shall be erected for our suffering fellow creatures."—Spirit of Missions.

A gentleman intelligently convinced of the reality and importance of religion, said: "I used to give as I felt inclined; now I intend to give of that which God blesses. I have bank stocks, railroad stocks, United States bonds, etc. These draw interest seven days in the week. But the first day of the week is the Lord's Day, and all that pertains to it belongs to Him. So one-seventh of my income from investments is saved to the Lord. Then I manage to secure an income during the six days of the week, and I will set apart to religious purposes a certain part of that." Is there any wonder that such a man prospers?

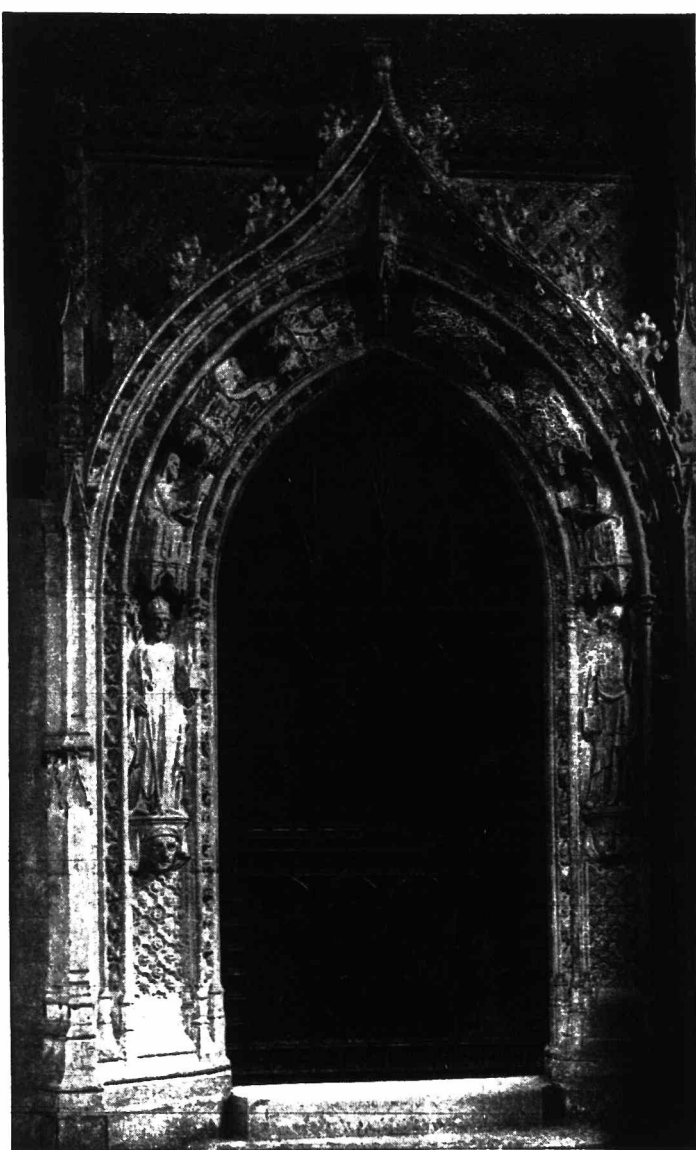
At the conclusion of the account of his recent visitation of the Kyoto district, Bishop McKim writes: "This visitation to Kyoto was most encouraging; the catechists and clergy, native and foreign, are working together as one man for the extension of the Kingdom of God."

Writing in the "Nineteenth Century," Sir William Hunter says: "I know of no class of Englishmen who have done so much to render the name of England respected in India as missionaries * * *. The careless on-looker may have no particular convictions on the subject, and flippant persons may ridicule religious effort in India, as elsewhere. But I think that few Indian administrators have passed through high office and had to deal with the ultimate problems of British Government in that country, without feeling the value of the work done by missionaries."

One of the countries where great progress has been made in the work of Christians among the followers of Mohamet, is in Malaysia. Thirty thousand inhabitants have renounced their old religion for the faith in Christ Jesus. It is believed that these converts will not only help in the Christianization of the Malay peoples, but that they may also be the means of converting their bigoted fellow-religionists in other Mohammedan countries.

Margaret, the Queen of Manua, one of the large islands of the Samoan group, has recently died at the age of 25. She was ruler of the island for seven years. One of the missionaries writing concerning her says: "She will long be remembered by her people for her

consistent Christian living, for her strong desire to govern as a Christian ruler, and for the constant exercise of prudence in all public affairs. In September, without any signs of illness, she began to fade away. She was very happy in the feeling that the call had come to her, and with joy she responded. She did not cease reminding those about her of her Saviour. She observed to her pastor, on one of his visits: 'God forbid that I should glory, save in the Cross of our Lord and Saviour Jesus Christ.' On another occasion, she reminded those about her of Christ's words: 'I am the way, the truth, and the life.' Some two hours before passing away, she took farewell of her parents and the rest of the family, and then requested her father to allow her chiefs and people (after an old native custom) to take her away. She was thereupon carried by the chiefs themselves to the Government House, and near to her own house, and there she was laid—near to the very spot on which she sat when she entertained Captain Hore, Mr. Goward and myself, in May last, with the making of 'The Queen's cup' of Kava—



ROCHESTER CATHEDRAL CHAPTER HOUSE DOORWAY.

surrounded in her last moments by hundreds of her people. She exhorted the chiefs and the people to live at peace always, to hold fast to the Kingdom of God that had come to them, and to be kind to God's servants, the pastors. Then she asked for a little service, and it was at the immediate conclusion of the prayer, as the Amen had been pronounced, her spirit took its flight, to be with God for evermore. She was greatly beloved, and her memory will long be revered in Manua."

LAMBETH CONFERENCE.

(Concluded from last issue.)

On the Moravian Church.—Your committee find that the last Lambeth Conference expressed themselves in regard to the Unitas Fratrum in the following resolution:

"That having regard to the fact that the question of the relation of the Anglican Church to the Unitas Fratrum, or Moravians, was remitted by the last Lambeth Conference (of 1878) to a committee, which has hitherto presented no report on the sub-

ject, the Archbishop of Canterbury be requested to appoint a Committee of Bishops, who shall be empowered to confer with learned theologians, and with the heads of the Unitas Fratrum, and shall report to his Grace before the end of the current year, and that his Grace be requested to take such action on their report as he shall deem right."

The committee appointed in accordance with this request collected some valuable materials for a report, which were informally laid before the late Archbishop of Canterbury.

Your committee is of opinion that on some questions involved further investigation and consideration are desirable, and they therefore deprecate any pronouncement at the present time upon the question of Moravian orders.

Your committee find that very friendly relations exist at the present time between the Unitas Fratrum and the members of the Anglican Church in contact with them, and that their missionary efforts, their zeal for education, and their Christian spirit are held in high esteem. The good and unobtrusive work that they have done and are doing in the mission field, their excellent methods and discipline, and their consistently unaggressive attitude, have especially endeared them to those Bishops of our communion whose sphere of labour lies outside England. It is, therefore, obviously a matter of expediency as well as of duty to bridge over or remove the obstacles which at present separate the two communions.

Your committee accordingly submit to the Conference two resolutions which will, they trust, if accepted, conduce to this most desirable end.

On the Scandinavian Church.—The last Lambeth Conference desired, "That earnest efforts should be made to establish more friendly relations between the Scandinavian and Anglican Churches; and that approaches on the part of the Swedish Church, with a view to the mutual explanation of differences, be most gladly welcomed, in order to the ultimate establishment, if possible, of inter-communion on sound principles of ecclesiastical polity." Your sub-committee have to report that no advances of the character hoped by the last Conference have been made by the Church of Sweden. It still remains for the present Conference to consider in what way "earnest efforts can be made to establish more friendly relations between the Scandinavian and Anglican Churches."

Those members of this committee who have been most concerned in this question, either as having visited Sweden in this interest or as being most closely in contact with Swedes in America, do not represent any desire for nearer approach to be apparent on the part of the Church of Sweden, which seems to exhibit indifference on the subject. The practical urgency of the question of closer union can only be measured by those Bishops who, chiefly in certain districts of America, have large bodies of Swedish settlers in their dioceses, and to whom it is a pressing problem to determine upon what condition they may be able to take Episcopal charge of those settlements.

In regard to these settlements your committee are informed that it is incorrect to speak as if there were a Church of Sweden in America. The Swedish immigrants come as individual settlers, and are not organized with pastors from Sweden as congregations connected with the Church of Sweden, but, where they form Swedish congregations, do so as members of the non-Episcopal body called the Augustana Synod. Their proclivities are as much towards other non-Episcopal bodies as towards the American Church. Those who become members of the American Church do so from personal preference for it among the religious bodies which they find in the country, not as members of a Church in recognized communion with it. Swedish students have been ordained as clergy of the American Church, but simply as other students are, and on the same qualifications. Swedish orders are not accepted for ministrations in American congregations. It may be well here to refer to the report presented to the General Convention in 1895 by a Joint Commission on Swedish Orders, although it was not adopted by the convention. That report concluded with this resolution: "That (while not giving any judgment with regard to the validity or otherwise of ordinations ministered by the Estab-