

ments, the Bible and the Church; and God gave two great gifts, a written law and the pattern of the Tabernacle to Moses on the Mount. The Church of England is a teaching Church, and her sons do not forget this in foreign lands.

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#### A NATIVE'S TESTIMONY.

Rev. J. I. Mizuno, of Nagano, Japan, in M.S.C.C. report thus describes his field: "In Nagano we have four sects of Christianity, viz.: Greek Church, Methodist, Presbyterian and our Church." It is not often in an official report a Church minister calls his Church a "sect." Rev. C. H. Shortt's letter also reminds us that the name, "Greek Church," may be a misfit, too. "We have also among our communicants two members of the Greek Church (says Mr. Shortt), as foreigners call them, rather absurdly, for they belong to a body having in all Japan 30,000 people, who worship in Japanese, and whose only two foreigners are the Russian Bishops. They have no church in Niigata, and so come to ours, now that we have one." But whether Mr. Mizuno is right in his nomenclature or not, his report bears eloquent testimony to the power of Christianity in Japan. Describing a village called Nire, nine miles from Nagano, he says: "This village (Nire) had had for a long time many disputes and quarrels among its people. Not only were a number of families carrying on a feud, but even relatives were not on speaking terms. The Headman of the village tried to make them compromise, but they did not obey. Many others have tried to make peace, but with no success; so this village was really a byword in the country. . . . Now they have all joined with love and kindness, and have peace." They attribute this happy result to our Church, and made a thank-offering to the Church. This is a fine testimony from a native Christian.

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#### THE HINDOO BELIEF.

The meetings of missionary and other societies in London seem sometimes monotonous, but occasionally they are unusually interesting and instructive. Thus at the meeting of the Mission in Poona and Bombay carried on by the Cowley Fathers and the Wantage Sisterhood, Father Elwin delivered a long and informing address as to the life and thought of Hindoos among whom he lived and worked. "Well," he said, "as a result of extensive acquaintance with what Hindoos (educated and uneducated) believed, and thought, and did, the old ideas of old missionaries, like Bishop Heber, that Hindooism was the invention of Satan, were perfectly true. He would tell the meeting why he had come to that conclusion. It effectually separated man from God, for it gave man something to worship which was not God. It also separated man from man, it destroyed the brotherhood of man; and it was thoroughly saturated with evil, so much so that sexuality and all that pertained to it formed part of the regular talk and life in India; the ordinary daily conversation, the stories, the jokes, the songs, were all tainted with the same evil, and there was no Hindoo living a moral life as Christians understood the term. What was even more pathetic, there was in India no such thing as the innocence of childhood."

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#### OTHER SHEEP.

This is the title which Harold Begbie, a seeker of Christian work (outside of the Church) has given to his latest book, this time chiefly a discussion of the general problem of Christianity in India, with special reference to the work of

the Salvation Army. It shows hasty composition; it is not always coherent; but it draws an interesting picture of some religious conditions of India.

He saw what he did see of India under the guidance of Fakir Singh, a former officer of the army, and now at the head of the Indian branch

"Who best  
Can suffer, best can do."

The life of Julia Tilley, just ended in the quiet Hospital of St. John's, Toronto, testifies to the truth of Milton's words.

Born with a delicacy which would have provided a sufficient excuse for a life of inaction and retirement, she bravely entered upon the active service of her Church, first as a Deaconess in a parish of many poor, and afterwards as President of the Toronto Diocesan Woman's Auxiliary.

To both spheres of work she carried a deep, personal piety, an indomitable courage, and an unflinching sympathy with the suffering and distressed.

As President of the Auxiliary, Miss Tilley presided with a tact and cheerfulness which enabled her to steer the large meetings safely through the breezes of conflicting opinions, her scrupulous impartiality and justice giving each speaker a reassuring sense of fair play.

Naturally conservative in her views, and "ever a lover of peace," she was inclined to treat with great caution any suggestions of change in method or policy, yet nothing in her life was more attractive than the loyalty with which she supported the policy of her successor in the office of President, and the pleasure which she evinced in the success of the Annual Meeting of the W.A. in May, which was arranged on somewhat new lines.

It was evident at that meeting that her strength was failing; and her friends feared for her a period of sickness and suffering before the end. But the loving Providence of her God willed otherwise.

In the quiet hours of the early morning of Sunday, June 16th, Julia Tilley passed in sleep from the imperfect service of earth to the perfect service of Heaven.

She leaves to the Church and to the Woman's Auxiliary as a legacy the example of high courage, devotion to duty, and personal holiness.

"Man's life is but a working day,  
Whose tasks are set aright;  
A time to work, a time to pray,  
And then a quiet night.  
And then, please God, a quiet night,  
Where palms are green and robes  
are white;  
A long-drawn breath, a balm for sorrow,  
And all things lovely on the morrow."  
A. M. P.

of the Salvation Army. He concludes that what India needs above everything else is Christianity, but a Christianity free from theology and ritualism, as the simple religion of peace and joy, in contrast with Hindoo pessimism and terror of the gods.

At Benares the sights of the holy city caused Mr. Begbie to experience a curious reaction

against religion in general. "Wherever Faith is ascendant over Reason," he writes, "humanity is degraded to the brute level." Yet earlier in the book he asks us to believe such stories as that of the devil-dancer, who had been "sexually vile and dreadful," who had committed "excesses of indescribable horror," and yet who, after an instantaneous conversion, became not only "clean in all his habits," but "pure even in the thoughts of his heart."

Mr. Begbie had no lengthened and personal knowledge to compare with that of Father Elwin, so there are many inconsistencies combined with a belief in the work of the Salvation Army in that country as is natural under the circumstances.

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#### Three Great Societies.

Three great English societies, whose influence upon the work of the Canadian Church in the past and present, has been, and still is, profound and far-reaching, recently held their annual meetings in London, viz., the Church Missionary Society, the S.P.G., and the Colonial and Continental Church Society.

The meeting of the C.M.S. was exceptionally interesting this year. The announcement was made that a large deficit, which had for some months caused grave misgivings, and at one time threatened a reduction in the number of missionaries and workers, had been fully met. The annual report, though exceptionally lengthy, was listened to with close attention, and was, on the whole, intensely interesting. Reference was made to the comparatively rapid growth of Christianity in India, where the native Christians have increased more than five times faster than the population. The total number of Christians in India at the last census was 3,876,196. They may safely be assumed to have reached by this time four million, which, though, of course, a mere drop in the bucket compared with India's teeming millions, is a respectable number, and far exceeds our own Canadian Church. As a result of the King's visit to India a large sum of money is to be devoted to primary education, a portion of which will be given for providing elementary education to the native Christians on, we presume, Christian lines. In China, the outlook is very encouraging. The new Republic has established religious toleration, and the country is everywhere open to the missionary. The outlook in Japan is not so bright. The Christians have been accused, now, it appears, quite unjustly, of taking a leading part in an anarchist plot against the Government. Nevertheless, a most encouraging work is being carried on, and the signs of progress are everywhere apparent. The total income for the year was over £386,000, the largest ever raised in the history of the Society. There was a very large and enthusiastic attendance at both meetings.

The Colonial and Continental Church Society reports a small decrease in receipts for the year, due mostly to a falling off in legacies. The resources of the Society have been severely taxed in maintaining its work in Western Canada. The Church in Australia is also in urgent need of immediate assistance to cope with the greatly increased immigration. Last year nearly 70,000 people settled in that country who were almost exclusively British. The position in the back blocks of Australia is almost as bad as it was in the Canadian North-West six years ago. The Society is now assisting four divinity training colleges in Australia. The Archbishop of Armagh presided, and speeches were made by the Bishop of Saskatchewan and the Bishop of Goulburn, Australia. The latter stated that Australia expected an immigration of 100,000 this year.

The Archbishop of Canterbury presided at the annual meeting of the venerable Society for the

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