

services and daily religious instruction have always been leading features in the school life.

Besides the Ranchi Boarding-schools, for boys and girls, there have been established small *boys* Boarding-schools at Itki, Murhu, and Maranghada, under charge of the local clergy, and day-schools have started wherever possible in many of the villages. School work is steadily growing in effectiveness throughout the district. In 1896 there were 1,665 children on the village school registers alone, *e. g.*, Christians: boys, 770; girls, 363; Heathen: boys, 359; girls, 14.

Chaibassa.—Early in the history of the Mission, work was undertaken at Chaibassa in Singbhum, about seventy miles south of Ranchi. This soon became an important station, and has had, one may say, an independent history of its own. It was founded in the main to work amongst a distinct race, the *Ilos*, or Lorka Kols, a fine independent set of people, whose territory has been saved by Government regulations from encroachment by aliens. The Rev. and Mrs. Kruger did long and valuable work there, as also the Rev. W. L. Daud Singh, our senior Indian clergyman, who was for many years in sole charge. A stone church was built there and consecrated in 1884, dedicated to All Saints. The Rev. A. Logsdail took charge in 1891; since then the work has been largely extended. Further details will be given in our next chapter.

With regard to the establishment of a Bishopric for Chhota Nagpur. The idea had long been mooted, and the peculiar nature of this district, and the large number of Christians and clergy in it, all pointed to the need for a local Bishop. The present Metropolitan of Calcutta laboured indefatigably to remove all difficulties. He himself, in order to dispense with an Act of Parliament, commissioned the Bishop of Chhota Nagpur, as his assistant, but by consensual compact, the latter was to be independent in the territory assigned to him, subject only to the metropolitan authority of the See of Calcutta. The S.P.G. granted £2,500 for the endowment fund. The Colonial Bishops Council and S.P.C.K. offered £5,000 each, and private gifts raised the endowment to £13,700. The Rev. J. C. Whitley, who had joined the Mission at its first connection with the Church of England, was chosen to be the first Bishop of the new See, and consecrated on March 23, 1890, by the Metropolitan of Calcutta, the Bishops of Bombay and Lahore.

A word about the central church of the diocese—St. Paul's, Ranchi. Subscriptions were opened in 1870, and Rs. 14,450 collected very largely from friends of the Mission in India. The Commissioner, Col. Dalton, gave Rs. 2,000. The Bishop of Calcutta also Rs.

2,000. The Calcutta Diocesan Church Building Fund gave Rs. 7,900, Government gave Rs. 3,500. The total cost was over Rs. 26,000.

On March 8, 1873, the church was consecrated by the Metropolitan of Calcutta. It is a fine building with strong stone pillars, lofty pointed roof, and Gothic arches. The spire can be seen for many miles from the country round, a sign of hope for the future, a reminder of gratitude due for past blessings.

One cannot help feeling how inadequate this brief sketch must be to give any idea of all the long years of labour included in the period. Nor has any attempt been made to enter into the work done by each individual missionary. The above are indeed but the dry bones of our Mission history. Underlying them is much that the mind can dimly apprehend, but the pen cannot describe; many prayers, many disappointments and sorrows, much joy and encouragement, many souls brought from darkness to light and life, new stones built into the living Temple of Christ, the whole being one more step towards the final establishment of His all-victorious kingdom.

ENTHUSIASM FOR MISSIONS.

TO one who has read the *Outlook* for the second week of December, 1897, can fail to be interested in its unique article on "The Secret of Missions." In fact, no editorial that we have recently read has so thoroughly answered the cynical objections that have, from certain sources, been recently made against the necessity and utility of the missionary work of the Church.

The writer correctly states that if there really be, as alleged, any decadence in the missionary interest of the Church, the reason for it is not to be found in the ordinary reasons that are commonly alleged against missions. These reasons were brought in St. Paul's time against them, and with immensely more force than now. Then, as now, men might say the religion of the heathen is quite good enough for such as they; or the Christian missionaries, as a matter of fact, do no great and lasting good; or it will be well enough to talk about converting China when we have converted Jerusalem, the home of the Christian Faith; but these so-called reasons did not cool in the slightest degree the ardor of St. Paul, nor should they cool ours.

St. Paul said that if he was, as they claimed, beside himself, it was because of his enthusiasm for his Master, and of his love for his fellow-men. He had had a heavenly vision of the risen Lord, and because of the great hope that that vision inspired, he felt impelled to go tell the sweet story to the Jews and to all mankind. This was the enthusiasm for missions that is so much needed in the Church of to-day.