

of any in the Dominion. His return is looked forward to with anticipation.

ALFRED W. H. CHOWNE.

Our Work in Jerusalem.

Only recent arrivals in the diocese of Algoma are unaware of the fact that there is a rule of long standing that the offerings of the faithful on Good Friday are always devoted to missionary work among the people—the Hebrew nation—of whom, as man, our blessed Lord came. In Palestine the Anglican Church beholds a door open such as no other communion can, with so great benefit, enter. The appeal of Bishop Blyth, printed below, will, we trust, in Algoma meet with a liberal response. Recognizing that our offerings on Good Friday, when sent to him, will help on missionary work administered on lines in accordance with the teaching and practice of the branch of the Church to which we owe allegiance, there is a guarantee that it will be expended wisely by those whose knowledge gives the judgment necessary so to do.

The following is the appeal issued to every clergyman in the Anglican communion:

REVEREND AND DEAR BROTHER,—In making earnest request to you that (if you are not already pledged, through any other society or means, to assist Jewish work) you will kindly give me, as your representative at the Mother City of Christianity, an offertory for Jewish missions, I would urge the following plea:

We all know that it is incumbent on every baptized member of Christ to do something for missionary work in foreign parts; and it is the general conviction that God's blessing is on the family, parish, and nation that undertakes such work for Him. Since our missionary spirit revived, and we became a missionary Church, we have been enlarged into the Anglican Communion, including, with the Irish and Scotch Churches, the strong and loving sisterhood of the Churches in our own colonies and in America. And it is, indeed, a Communion powerful for good influence in the world which we represent at this city.

But being missionary we have a twofold duty, to the Jew and to the Gentile—"to the Jew first," said the great Apostle to the Gentiles. The Christian Church has strangely forgotten this part of her commission. We cannot be faithful to our commission if we regard (how-

ever devotedly) only one side of it, the Gentiles. Will you kindly bring this before your people? Will you strengthen my hands here to develop and extend existing work, and to take up new openings which are so many and so urgent? May I press upon you the opportunity, of which you hold the key, to close or to open; and I would say, less the responsibility of closing than the happiness of opening this enterprise to your people?

I most gratefully acknowledge the support sent to me from every province, I may soon say diocese, of our Communion; and the growing sense that this work is that of the whole Church, and it emboldens me this year to make a more general appeal, for which Christ's service here has most emphatic need.

I am yours most truly in Christ,
G. F. POPHAM BLYTH,
Anglican Bishop in Jerusalem and the East.

Offertories should be sent to the Treasurer, D. Kemp, Esq., Synod office, Toronto, and marked: "For the Bishop Blyth Fund."

Flashes from the Speeches at S.P.G. Junior Clergy Association.

A few paragraphs are given from the utterances of those who addressed the enthusiastic gathering of the above association in Exeter Hall, in November last. We are all interested in the S.P.G. It has done so much for us in Algoma and Canada.

The Bishop of Rochester (chairman.)
"It means, I think, that we are slowly learning—how slowly yet!—what a great cause it is which calls for our help and which condescends to claim it. Slowly we are learning how great a cause it is in responsibility, in difficulty, but also in opportunity and in privilege. It seems to me as though the beginnings of our missionary work as a Church might almost be compared to guerilla fighting. Guerilla fighting, with this loose order, is sometimes a brilliant thing. It gives magnificent opportunities for personal prowess and individual distinction. Splendid dashes are made; positions are captured and then lost again; successes are won; but nothing in proportion seems to follow from them. But if, as the contest proceeds, that fighting develops into regular warfare, then things are done, sometimes it may seem with less of romance and less of halo about them, but with infinitely more of effectiveness and weight. I cannot help thinking that now the Church has, to some real extent, committed her-

self to this great warfare of the cross against the darkness and the evil of the whole world. And when that happens we begin to see what the measure of it is. For example, we find that it needs, as warfare does, different kinds of troops, and different kinds of methods. We feel to-day, as we did not feel a while ago, that there must be, for example, a steady call upon the Church for holy, devoted, and consecrated lives, if the harder work and the bolder ventures of mission-work are to be done. We feel, again, that those lives must, in some cases—we would gladly see them multiplied tenfold—be grouped and gathered together into brotherhoods, if they are to gain that force which union makes."

Sir Charles A. Elliott, late Lieutenant-Governor of Bengal, after pointing out that mission work was a more difficult task than some people imagined, said:

"I think that, generally speaking, there is a tendency to a mistaken impression that the habit of mind of the Hindu leads them to look up with great respect to the English officials or the English residents of the country, and that there is a certain tendency to accept the doctrines and the views laid before them—something, perhaps, of the relation which Man Friday bore to Robinson Crusoe. This view is not altogether without truth—or was not, at least, some years ago. There is no doubt that our position there as conquerors, and as the introducers of a new and most effective material civilization, led the people generally to view with acquiescence any principles which we might lay before them, and partly to look up to us as the most powerful race, and partly, perhaps, to bow themselves before us as the possessors of, and the persons capable of giving, wealth and position. But of late there has been a great change in that respect. A Hindu revival has set in, which has set the minds of the natives of India very much against European civilization in all or in many of its forms. Of course, there were always fanatical opponents of the Christian religion and of missionary preaching, but the fanaticism has now spread to a greater extent, and has taken a slightly different form, in creating a sort of incipient race hostility, and a tendency to oppose any idea because it is of English origin, and to boycott any attempt at introducing European forms of civilization."

Testimony to quality by Sir Charles A. Elliott:

"There was a very interesting case of the ruler of an independent principality in the Khasia Hills. It was a very small territory, but still the ruler held it by right of treaty with the British Government, and, technically speaking, he stood on the same basis and held the same independence as the great chiefs of Central India and Rajpootana. The heir to this chieftainship had become a Christian in his youth. He had been converted by that excellent body of Welsh missionaries who