

ducted by Bishop Ingham, the first paper read was by Sir Charles Alfred Elliott, late Lieutenant-Governor of Bengal, on "The Attitude of British Governments Abroad towards Missions within their Territories." Proselytism was the business of missionaries, but Government officers were bound in their official capacity to abstain from it. Its officers were not authorized to speak to the people of religion, and that was the noble field which it was given to missionaries to occupy. In education also missionaries had done good service and had stimulated the Government to greater exertions; and they had established secondary schools and colleges in which they were able to do what the Government could not do in its own schools and colleges, viz., to bring the Christian truths and the teaching of the Bible to bear on the minds of the young. In medicine they had also greatly assisted the official staff by establishing hospitals and dispensaries, and the missionaries were able to give help by interpreting the feelings and views of the people to the Government and of Government to the people. In return it was right for the Government to impose certain limitations on the conduct of missionaries. For instance, it was bound to point out the danger of missionaries taking sides in local politics; and it might fairly demand that they would not embarrass it by entering into regions on the Northern frontier of India, where the Government had no jurisdiction, and where, if they were captured or slain, it would have to send out an expedition to rescue them, or to punish the assailants, or undergo great loss of prestige. Further, at the present time, when so much disloyalty was being implanted in the minds of boys at the ordinary schools and colleges, the Government might fairly expect that they would especially set themselves to preserve the boys of the missionary institutions (which were largely supported by grants of public money) from being infected by the taint of sedition. The attitude of individual missionaries and officials to each other was not as friendly and sympathetic as it might be, and it was a melancholy sight to see a station where the English officials and the missionary community did not mix.

Sir W. Mackworth Young (late Lieut.-Governor of the Punjab), who followed, dealt with the question of the attitude of the missionary towards Governments abroad. He said the aim of the British Government, whether at home or abroad, was the well-being of the people committed to it, and the missionary was heart and soul in accord with that aim. The Government method, however, was incomplete, because it did not aim at the establishment of Christ's kingdom in the hearts of men, but it was natural for the two agencies to co-operate and regard each other as valuable auxiliaries. Referring to the unrest in India, the speaker said that the interesting movements towards indigenous missions were not altogether actuated by love for souls, but were due partly to a strong racial desire to emulate the Christian West. That attitude constituted one of the greatest problems with which the British Government had ever been confronted, and upon the way in which it was treated would depend the future of British rule in India.

A paper on "The Attitude of the Missionary towards the Governments of other Christian States" was submitted by the Bishop of Madagascar, who stated with real regret that as a nation France was—he trusted for the moment only—non-Christian. While the English missionaries in Madagascar had had difficulties, neither they nor the convents were persecuted, though the right to educate, especially those which Government schools could not hope to reach, had been seriously curtailed. Missionaries dealing with a subject race under a civilized European Government should, in his opinion, publicly and privately pray for the civil rulers of the land.

The Bishop of Likoma, who also presented a paper dealing with the same question, said that when they went to foreign countries English missionaries must remember that they were guests and ought to conform to their laws and rules, so far as they did not violate treaty rights or conflict with their faith and Christian principles; they must inculcate in the converts respect for the Government and the law, and must be non-English and non-political.

A paper on "The Attitude of the Missionary towards Governments of Non-Christian States" was to have been submitted by the Rev. C. H. Stileman, but in his absence through illness it was read by Canon F. C. Smith.

In the discussion which followed the Rev. Irwin H. Correll (Kyoto), Archdeacon R. H. Walker (Uganda), the Rev. D. K. Shinde (Bombay), Miss S. Mulvany, Canon Farquhar, the Rev. E. H. Etheridge (Mashonaland), Mrs. Herbert Hodges, and the Bishop of St. Albans took part, the latter emphasizing the importance of mis-

sionaries who were working in foreign parts being loyal to whatever Government had control of the country. It was also his opinion that it was contrary to the highest interests of the State and the best interests of the Church that there should be any interference with the administration of justice on the ground of the persons concerned being native Christians.

The Chairman briefly summed up the discussion, and the Archbishop of Sydney having pronounced the Benediction, the meeting adjourned.

MISSIONS AND NATIONAL CUSTOMS.

Section D 1.

The Relation of Missions to National Customs was discussed at the afternoon session, over which the Bishop of Durham presided, the first selected speaker being Archdeacon Moule (C.M.S. Missionary in China from 1861), who dealt with the question of Ancestral Worship and other Chinese customs. He first of all quoted an admission made by a Buddhist priest to a friend of his that Buddhism was all wrong, because its votaries were rendering to the creature the worship that was due to the Creator, God; and then proceeded to deal with the subject under three heads: firstly, the pure origin of ancestral worship; secondly, its deterioration and its modern idolatry; and, thirdly, the hope that the Church might supply a Gospel which would eventually, for the whole nation, take the place of ancestral worship. One point at which the question intimately touched missions, because of the difficulty of getting converts, was that every Chinese clan had ancestral property, which was charged by the necessity not only of keeping up the ancestral tombs, but of performing ancestral rites. If a member of the clan became a Christian and said he could not conscientiously perform the ancestral rites, he could not have a share in the ancestral land, although a compromise by Imperial Order was obtainable, but it was not satisfactory, because the man was branded as having broken the family line.

The Rev. H. Pakenham Walsh (S.P.G. missionary at Bangalore) submitted the next paper on "Caste in India," which, he said, had been aptly described in the words that whereas social distinctions in England divided a fluid society by imaginary horizontal lines, caste distinctions in India divided it into watertight departments by actual perpendicular lines. The Church must help all those bands of Hindu reformers who were working for the relaxation of caste rules, but she must avoid giving offence to caste prejudice outside. It must be remembered that a social problem was mixed up with a religious one. There were social grades in this country, and caste had hitherto been the only system of social grade in India—a very imperfect and unscientific one, no doubt, but, at any rate, not snobbishly considering the question of riches, as was largely the case in this country. Nothing, however, must be yielded to caste prejudices, which cut at the essential unity of the Christian Church. He thought, however, that missionaries had no right to obliterate family traditions, history, and self-respect, which, it was true, might degenerate into pride, but which were, in themselves, a virtue and an inspiration. English people needed to suppress caste spirit in their own hearts and lives, and be far more ready to mix with, and eat with, native Christians of all ranks.

Slavery and other African customs were the subject of a forcible speech, which was most sympathetically listened to, by Bishop J. Johnson, an African prelate, who emphasized some of the points he had already dealt with in his written paper. He contended that slavery in any form was hateful, but if all slaves were immediately emancipated he was afraid much trouble would ensue. The attitude which should be adopted, in his opinion, was that the masters should be exhorted to be kind to their slaves, and the slaves exhorted to be faithful to their masters. By making it plain to the masters that the Lord did not approve of such conduct, the evil would gradually die out. There were native customs, however, which needed to be retained if the Christian religion was to become indigenous. The native should be allowed to have a native name when he was baptized, because if the convert was forced to take a Christian name it often had the effect of dissociating the people from the Christian religion. The English marriage service was not appreciated by West Africans, and needed re-modelling to meet native needs.

Miss K. H. Nixon Smith (Sikoma) also read a paper on the same subject, in which she supported the views Bishop Johnson had expressed with regard to slavery. She contended that some native customs must be suppressed altogether, including the initiation dances, with which so much evil was mixed up that there was little hope of redeeming them; while other customs must be corrected and modified.

A most interested and animated discussion followed, which was opened by Bishop Tugwell, who stated that the whole future of the Church in West Africa depended on the marriage question, and it was of prime importance to inculcate into the minds of the people there the sanctity of marriage, which was the spring of a nation's life. The Bishop of Zanzibar also supported Bishop Johnson's views on the slavery question. Mrs. Oluwole called attention to the drink traffic, the spread of Mahomedanism, and the evil of polygamy, and also emphasized the sanctity of marriage. The Rev. E. H. Whitley (Chota Nagpur) referred to the danger to young people of both sexes of native evening dances, while the Rev. D. K. Shinde controverted the statements made by Mr. Walsh with regard to the caste system in India. The Bishop of Melanesia having spoken, the chairman summed up the chief points of the discussion, and the meeting concluded with the pronouncing of the Benediction.

OPIUM AND LIQUOR TRAFFIC.

Section D. 2.

Opium and Liquor Traffic.—The tone of the addresses and the discussion at this morning's meeting in the Council Chamber, Caxton Hall, clearly indicated, as the chairman, Bishop Tugwell, put it, that opium and the liquor traffic involve the question between revenue and righteousness.

Dr. Caldecott said it was a difficult point, for the aspects of the opium question were constantly changing, though happily in the right direction. The period of ten years promised for the gradual reduction of the traffic does not answer the strong demand for a speedy close. If the Chinese favour a shorter period, England is bound in honour to follow. The Indian Government should understand that they must not continue cultivation of the poppy for ten years; it must stop, and the sort of revenue gained by it must never be looked forward to again. In the Crown Colonies the consumption of opium had dangerously increased, and our Government should have the matter firmly in hand.

Sir Matthew Dodsworth referred to the past help of the Nonconformists in this movement, and the Church, started by the Congress, should stand with equal firmness against the evil. The Rev. C. E. Pander described things seen in the opium dens of Bombay. Opium smoking reduces the people to the condition of useless, helpless logs. The Rev. Mackwood Stevens (North China), referring to the remark that Nonconformists had been the backbone of the movement, protested that they should not rashly belittle the Church; for if lax at home it had not been so in China. Even now, if the time for prohibition were shortened, it would mean misery, starvation, and ruin to hundreds and thousands in India.

Speaking upon the second topic for consideration at this Session—"The Evils of the Liquor Traffic Abroad"—Dr. Harford said that the character of the spirit trade with West Africa was entirely different from that which exists in this country. The liquor imported, for example, was cheap potato spirit. This is not only working complete havoc, moral and physical, among the people of Southern Nigeria and other parts, but is absolutely detrimental to commerce. He claimed that England could stop this trade in Southern Nigeria; and he hoped that other nations would join in further action to promote this end.

Bishop Tugwell spoke, from the chair, upon the same subject. He emphasized three points in connection with the liquor traffic in West Africa: that it is commercially unsound, that it is socially destructive, and that it is morally indefensible.

Section D. 2.

Status of Women.—The Bishop of Shanghai presided over an afternoon meeting in Westminster Palace Hotel, to give practical consideration to the Status of Women in Heathen and Mohammedan Lands. There was a large attendance, and the tone of the meeting was most earnest.

Dr. Prithu Datta gave an interesting general statement of the condition of things that obtains chiefly in the Central Punjab, showing that, socially and religiously, women there are subordinate to men, while they are not competent to inherit ancestral property, beyond subsistence allowance. The lot of Hindu child widows is pitiable. Both Hindu and Mohammedan reformers had set to work to introduce education among women, and to remove various restrictions upon them. The Church of Christ has won a great moral victory already throughout the world, raising woman to be the true helpmeet of man, his companion and his counsellor in life, that the two together may be heirs of the grace of eternal life.

(To be Continued.)