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# THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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## WITNESSES UNTO THE UTTERMOST PART OF THE EARTH.

(From Rev. C. H. Brent's "With God in the World.")

**H**IS breadth of the Christian's vision exceeded only by its height, and his influence is coterminous with nothing less than the human fabric of which he is a part. By faith man penetrates into the heaven of heavens and reaches the very presence of God himself, a privilege and duty which belong not to a favored few but to the race.

"Too low they build, who build beneath the stars."

is a truth of universal application. But just as the stars must not limit man's vision as he gazes up, neither must the horizon limit his vision as he looks abroad. Christian energy is not doing its full work unless it aims at touching the uttermost part of the earth. That which is recorded in Acts i, viii, (Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth) tells of an abiding principle and not merely of a historic fact. Our Lord is speaking through that group of representative men who witnessed His ascension, to all who become His followers. Not the Apostles alone but all Christians are destined to be His witnesses "unto the uttermost part of the earth." It is only to be expected that those who have the power to explore the secrets of the divine Being, will also have this lesser power of world-wide influence which after all, great as it is, is infinitely less aspiring than the former. The same faith that enables us to love and serve our Lord in heaven, equips us to love and serve the men of the remote parts of the earth. To have the former is to be heir to the latter.

Men who imbibe this principle and make it part of themselves are said to have missionary spirit. But it cannot be too strongly insisted that this spirit is not something over and above the common Christian character; for it is not a possession which we are to claim simply because we are bidden to do so, spurred to it by the "very purity of the law of duty." The missionary spirit is inherent in Christianity. Even though Christ had never said, "Go ye therefore, and make disciples of all the nations." (St. Matthew 28, xix), even if he had not assured His followers that they were to be witnesses "unto

the uttermost part of the earth," it would have made no practical difference in the final issue of Christian truth. The Church would have been missionary just the same—St. Paul, St. Augustine, St. Columba, St. Francis Xavier, would have striven for the Gospel's sake none the less boldly, none the less zealously. The missionary is not a missionary because of a few missionary texts in the Bible. He is a missionary because he is a Christian. All Christ's commands are invitations, which merely put into concise language what the heart already recognizes as its privilege and joy. The missionary commission (St. Matt. xxviii, 19, 20), is the Church's charter, telling all men of her right to dare to make Christianity coterminous with humanity, arresting the attention of those to whom the missionary is sent rather than acting as the sole motive power of the missionary; from it we get definite authority, and so a measure of inspiration, but we do not rest upon it, as though it were by an arbitrary fiat of God that a Christian were converted into a missionary. (The following remarkable phrase occurs in St. Andrew's Devotions: Who (*i.e.* Christ) hath manifested in every place the savour of His knowledge . . . by the incredible conversion of the world to the Faith, without assistance of authority, without intervention of persuasion.) The latter term tells of one aspect of the Christian character, that is all. Whoever accepts Christ's Christianity—the redundancy is necessary—forthwith becomes a missionary. (The Brotherhood of St. Andrew is nothing more than an organized effort to fulfil a common Christian duty.) Andrew needed no injunction to seek Peter; he did it because, being a follower of Christ he could not help it. And if he had refrained he would have ceased at that moment to be a disciple. Christians, whether considered individually or corporately, who are not missionary in desire and intention, are Christians only in name, getting little from and contributing nothing to the religion of the incarnation. If the foregoing contention be true, the definition of "missionary" stands sadly in need of revision. A missionary is an honorable title not to be reserved only for those who work for God in the waste places of his vineyard, but the coveted possession of every Christian who strives to bear a wide witness, as well as deep, to Christ among men.

Missionary service is a *personal* thing; it cannot be deputed to another any more than it can have something else as a substitute for it. Contributing money in order that others may be maintained in their missionary undertakings, does not exempt the donor from personal service himself. Every Christian is bound to strive to deepen and widen, by the force of his personality in Christ, the Kingdom of God. Of course there is a narrower and a wider missionary spirit. The latter is reached by faithfulness to the former, here as well as elsewhere effective breadth beginning in depth. All missionary power begins (as well as ends) in that unconscious witness\* which the Christian character bears to Christ. So infectious a thing is God's truth, that to receive it is to spread it.

As one lamp lights another nor grows less,  
So nobleness enkindleth nobleness.

"Ye are the light of the world;" "Ye are the salt of the earth." And it is that part of the character which easily, simply and naturally lays hold on Christ, that first sheds God's light abroad and becomes the preservative element of society. It is further noticeable that the sphere of Christian influence as alluded to by our Lord in the Sermon on the Mount, corresponds with the sphere of witness-bearing marked out by Him in His parting words before the ascension—"Ye are the light of the world;" "Ye are the salt of the earth;" "Ye shall be witnesses unto the uttermost part of the earth." To recognize the fact that Christian life is the most invincible and the most permeating influence that the world can ever know, is an enormous incentive to consistency and zealous devotion. Christian character is the only force which a man can both leave behind him, and take with him when he comes to die. Nothing can withstand it, and nothing can check its career. It is bound to impress all that it touches, and it touches everything—"the world," "the earth." It is not too much to hold that unconscious influence always exceeds conscious influence, the latter reaches the zenith of its effectiveness only when it has been transformed by constant use, into the former. It is in the home that the Christian begins that witness-bearing, which is destined to reach so far.

But the widest missionary spirit is inclusive. It is not a substitute for home work, any more than public life is a substitute for family life.

\* (Cf. Emerson's verses on Unconscious Influence:  
Little thinks, in the field, yon red cloaked clown,  
Of thee from the hill-top looking down;  
The heifer that lows in the upland farm,  
Far-heard, lows not thine ear to charm;  
The sexton, tolling his bell at noon,  
Dreams not that great Napoleon  
Stops his horse, and lists with delight,  
While his files sweep round yon Alpine height;  
Nor knowest thou what argument  
Thy life to thy neighbor's creed has lent.)

The former is the extension of the latter. The disciples of the first days reached the uttermost part of the earth through Jerusalem and all Judea and Samaria; while the disciples of these latter days must touch the bounds of the world through the parish, the diocese, the Church of the nation. Nothing, no matter how fine and striking it may be, can take the place of loyalty to the duties that are nearest at hand. Church life may be conceived of as a series of concentric circles, the innermost of which representing parochial relations, the next diocesan missions, then domestic, and the outermost circle foreign missions. Power to traverse the large circumference comes from faithfully treading the round of those that lie within, beginning with that next the centre. The only way to have power and to serve abroad is to live a deep full life at home, and, let it be added, the only way to have large power and to serve at home is to cast the eye far abroad and wind the interests of a whole world around the heart. And the spiritual force of the foreign mission field is no lying index of the spiritual condition of the home Church; it tells the tale as truly as the pulse reports for the heart. It may be perfectly true that in every other society of men that mere concentration is the secret of power, but it is not so with the Church. Any ecclesiastical unit, be it parish, diocese, province or national Church, which is content to feed itself on rich spiritual food, without regard for the rest of the world, will sooner or later be filled with disease and die. However specious a form self-contemplation may assume, it inevitably ends in ruin, for it leads to isolation; and what is isolation but the most awful and irretrievable of catastrophies? The only true independence is that which is the fruit of interdependence. A given Church may have all the appearance of life—there may be popularity, large property, handsome equipment, and other signs of outward prosperity—but within there is nothing but death. It is just as wrong and just as fatal to hold aloof, on any plea soever, from the common life of the entire Church at home and abroad, as it is to cut ourselves off from the Church of the past by a denial of fundamental truth. The former, quite as much as the latter, is a departure from Apostolic Christianity and so merits the opprobrious name of *schism*.

It is a strange but inflexible spiritual law that those who aim at anything short of the best according to their conception, as God has given them light, will sooner or later come to grief. It is merely a matter of time. The hope of Christianity lies in its boldness. The Church is strong when she is daring, and only then; her strength rises and falls with her courage—victory is faith. (1 John v. 4.)

What an inspiration to every parish, the lowliest and poorest as well as the numerically strong and financially rich: "The uttermost part of the earth" is within the reach of its influence; ay, more than that, is in need of its prayers and its labors. Work for foreign missions is the climax and crown of Christian life, not a sluggish tributary to it. And a parish will be in the vanguard of God's forces or far in the rear, according as it rises to its responsibility in this or not.

There is an immense amount of untutored missionary desire. That is to say, there are vast numbers of Christians whose hearts burn towards those who do not know Christ, but there is no man to teach them how to crystallize desire into prayer and action and let the stream of their desire run clear and full; there are many others, too, who have a narrow missionary spirit and who linger in Judea and Samaria, only because they have never been shown how it is possible to reach unto the "uttermost part of the earth." The fire is there, but it smoulders for want of fuel. Men need direction for their missionary aspirations; they need to be instructed in the work that is being done. We cannot expect people to be interested in what they know nothing about. If the cause of missions is presented as an abstraction, and men are urged to give "on principle," the gifts that come will be such as cost the givers nothing. And as for prayers—well, there will be none, for prayers cannot live on abstractions. The clergy should be the leaders in making the missions of the Church a living thing; and it is nothing short of a scandal that so many pulpits are closed to those who wear the title of "missionary." But whatever be the shortcomings of the clergy there is no more reason why Christian laymen should be ignorant of the general features of Church work in the far west or in China and Japan than that they should be ignorant of international politics; and there is more reason for shame on account of ignorance in the former than in the latter case. Once waken men's interest in the work abroad as a concrete reality and there will be stronger prayer, more numerous offers for personal service in foreign work from the best and bravest, more liberal contributions in money.

It has already been hinted that not only does the "uttermost part of the earth" need Christianity, but that Christianity needs the "uttermost part of the earth." We cannot fully know Christ until all the nations have seen and believed and told their wisdom. The Church of God is poor, in that it lacks the contribution which the unchristianized nations alone can give by being evangelized. Just as the speculative East needed in the first days the practical West to balance its conception of

the Gospel, and *vice versa*, so it is now. Before we can see the full glory of the Incarnation, representatives of all nations must blend their vision with that which has already been granted. Every separate stone must be set before the temple reaches its final splendor. Foreign missions are as much for the Church's sake as for the heathen's, as much for the eternal profit of those who are sent as for those to whom they go.

No attempt has been made in these pages to argue as with men who do not believe in the widest missionary enterprise, for missionary spirit is not created by argument, indeed, many an objection is but the instrument by which persons convict themselves of being Christians only in name. There is no answer to what they say excepting, "Of course you cannot believe in missions, because it is evident you do not believe in Christ. To believe in Christ is to believe in missions, missions unto the "uttermost part of the earth." It would be a shame to appear to apologize for what is of the essence of Christianity. So we turn away from all smaller reasoning, to the one great spring and impulse of mission work far and near. The Christian has to see those whom Christ sees, for the follower looks through his Master's eyes; the Christian has to love and serve those whom Christ loves and serves, for the follower lives only in his Master's spirit. Consequently, he must see, love and serve unto the *uttermost part of the earth*. Being a follower of Christ, he cannot help it; he does it for the same reason and with the same naturalness that the sun shines and the rose sheds its fragrance abroad.

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#### BICENTENARY OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

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THE S.P.G. bicentenary celebration will extend over the twelve months beginning on June 16th, 1900, which is the 199th anniversary of the day on which a royal charter was granted to the Society by King William III. The committee suggest that a sum not less than £250,000 should be raised in connection with the bicentenary, and that the fund should remain open until December 31st, 1901. All of our dioceses in eastern Canada have received liberal grants from the S.P.G. To no one human source does the Church in Canada owe so much. What shall be contributed towards the fund above referred to? Whatever that contribution be, it will show the *high-water* mark of Canadian Churchmen's gratitude.—*Quebec Diocesan Gazette*.

## THE CHURCH AND SOUTH AFRICA.

## THE DIOCESE OF PRETORIA.

**P**EOPLE have asked, what business had we, so far as the taking up of arms was concerned, in the Orange Free State and the Transvaal? And the answer is: Precisely the same business that we had in North America. We had to protect our own people.

The Cape of Good Hope was discovered by the Portuguese (1486), but they effected no permanent settlement. In 1652 it was occupied by the Dutch East India Company. In 1796 Cape Colony and South Africa were captured by English forces; but in 1803 they were restored to the Dutch. Finally, in 1814 they were ceded to the British Crown in part for a substantial payment. The Dutch inhabitants, who objected to this arrangement, went into the wilderness, becoming the Vortrekker (first emigrants) to the north. Many of them settled in Natal, but left when it was annexed by Great Britain, certainly not because any civil rights were denied to them—they were allowed all the same privileges as the British inhabitants of the province—but chiefly because they were not allowed to do as they liked with the native races. In 1840 the Transvaal was founded by the Boers, in 1852 its independence was recognized by Great Britain, but in 1877 the Boers were defeated by the Kaffirs, and disorder and insolvency reigned in the Transvaal to such an extent that the debt of the republic became £215,000, and the amount in the exchequer was only 12s. 6d. The Transvaal was then annexed on the invitation of the Boers; but after Britain had defeated the natives, and restored tranquility to the country, the Boers revolted.

Then, after certain unsuccessful movements, Great Britain made a convention with the Boers by which certain powers were reserved to the British Crown as suzerain. The discovery of gold and precious stones in the Transvaal led to a great immigration of English-speaking men and British capital; and the revenue of the country was enormously increased. The Boers saw that there was a danger from the immigration of the British and others, and began a deliberate attempt to deprive all Outlanders (as they were called) of any civil rights. It is easy to trace the process. Up to 1882, the franchise was conferred upon all who either held property or were qualified by one year's residence. In 1882 aliens were naturalised and enfranchised after five years' residence. It was necessary for them, however, to register with the Field Cornet; and, as this functionary kept his registers very badly, it was not quite easy for any one to secure his rights.

In 1890 a residence of fourteen years was required, and all petitions of the Outlanders for more generous treatment were received by the Raad with derision. In 1894 the Outlanders and their children were disfranchised for ever, and the country entailed on the Vortekkers and their children. There was now no disguising the fact that the Boers meant to have the Transvaal entirely to themselves, and to shake off every vestige of the suzerainty of the British Crown. The concessions made by Mr. Gladstone only rendered them more insolent, and even he had at one time to threaten war.

Then, the resolution formed years before to govern the Transvaal, without allowing the smallest civil rights to the immigrant population found expression in the development of a great conspiracy to sweep the British out of South Africa; £250,000 was spent on the fortifications of Pretoria, £100,000 on those of Johannesburg, large purchases were made of cannons and maxims, and rifles enough were bought to arm all their fighting men three times over. German and other mercenaries were engaged, as well as German, Dutch, Belgian and French officers, soldiers of fortune. Stores of provisions were laid in, and the drilling went on; and everything was brought into a state of preparation for war. On these subjects we have abundance of evidence from men of the most diverse opinions and positions; and some of these may be quoted. Take, e.g., Dr. Farmer, rector of the Cathedral Church at Pretoria, speaking of the losses and sufferings endured by himself, and others who have been driven from their homes in the Transvaal, says, "On the whole, this was borne patiently, even cheerfully; for all Uitlanders recognize that the struggle is for their own elemental rights, and for the punishment of as iniquitous a gang of conspirators as ever escaped the gallows."

Another writer says: "If there is no case for war here, then there never was one. It is not a question of voting, it is a question of liberty. It is the cause for which our people contended for generations and for centuries with their kings. For this liberty of ordering their own affairs, of protecting themselves in person and in property, the Barons bound over King John to abide by the ancient laws of England." All this is very cogent as regards the diocese of Pretoria.

Then, again, the Rev. J. S. Moffat, son of the celebrated Dr. Moffat, writing from Capetown to the *Mission World*, says: "The war now going on between white men is being watched by the natives with intense concern. As one of them put it to me the other day: 'If the English win, then we black men can breathe and live; if the Boers win, then we may as well die, for we shall be no more

looked upon as men, but as cattle; so we shall all go home and pray to God to make the arm of the English strong.' And this is really the question of the day in South Africa: 'Are we to have all men—British, Boer, and aboriginal—dwelling together with equal rights as men under the British flag, or are we to have the domination of a Boer oligarchy over British and blacks alike?' In the Transvaal a black man is not a human being." Taking these words, we can but echo the opinion that 'incidentally "many blessings will result from this war."

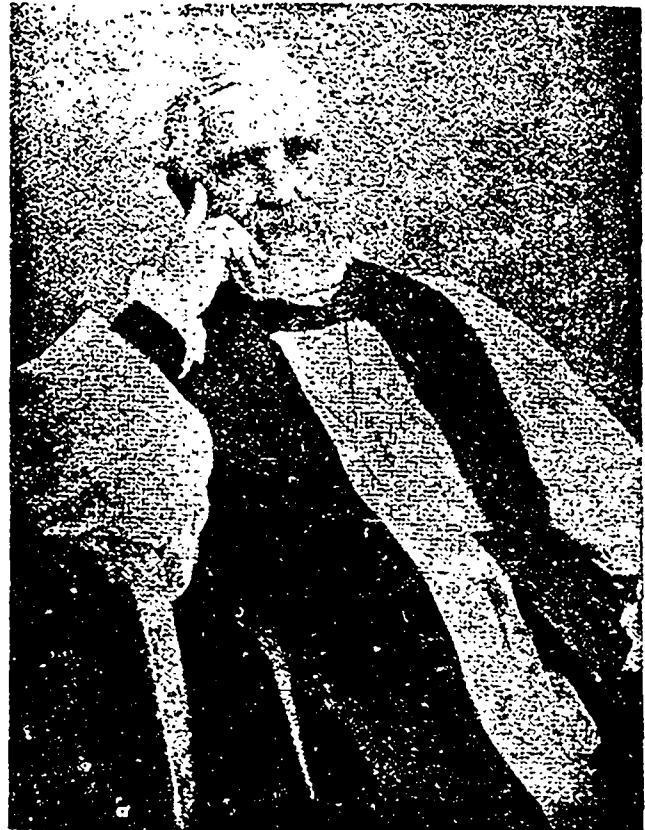
The diocese of Pretoria, founded in 1877, consists of the Transvaal west of the Drakensburg Mountains. Its area is 106,357 square miles, or thereabouts, and the population, however carefully estimated, cannot be gauged with any approach to exactitude. It is thought that within the boundaries of the diocese there are 750,000 natives. The Boers, according to a low and very doubtful estimate of their own, number at least 200,000, and the number of Outlanders was at least equal to this number. The majority of the latter were British subjects and it was to free them from oppression and injustice, as has been generally recognized, that the present war was undertaken.

This diocese has gone through serious vicissitudes. It is only necessary to remind our readers of the sad days which followed the going out of its present Bishop, and culminated, after Majuba, in the return of the land to the government of the Boers. The years immediately following the retrocession were a period of great sadness for the Church people and for all of British blood. The prospects of Church work improved in 1887, when the goldfields were discovered. The population then increased rapidly, and for towns like Johannesburg religious provision had to be made. The people themselves helped considerably, finding stipends for their clergy and maintaining their Church. Thus, amid many changes, the Church went steadily on her way. The congregations did the greater part of the church-building, and in 1889 between £10,000 and £12,000 were raised for parochial work.

In the year 1898 it was estimated that the number of Church people in the diocese was 18,000, of whom about 4,000 were communicants. There were thirty-three clergy—*i.e.* thirty-two priests and one deacon. There were twenty-three churches and ten school chapels, besides thirteen mission chapels and twenty-three other

places in which services were held. In 1897 there were 1,200 baptisms and 336 confirmations. The Sunday schools numbered thirty-five, day schools eleven; and the estimated number of scholars was 2,000. The mining districts will, in the future, constitute an even larger mission field than they have formed in the past.

It is not surprising, under the circumstances financial and otherwise, that but little has been done for native mission work, though that is of the utmost importance. In almost every parish which has been constituted, a native chapel has however been built, and the clergyman has endeavored—generally successfully—to attract native congregations. It should be remembered that the Boers' policy is in every way to oppose and hinder the giving of any religious instruction to natives. It is, in fact, contrary to the Boer religion. The immense importance of the native work in the Transvaal has not yet been very fully realized at home. The S.P.C.K. has, however, given valuable aid, but the field is so large, and the laborers, comparatively, so few, that much greater exertions will be needed in the future if the native races are to be won for Christianity and civilization. It should not be forgotten



THE BISHOP OF PRETORIA.

that the Church population have had a task much beyond their power in merely trying to maintain the Church for themselves. In 1895, seventy to eighty native catechists were at work among the native races.

There is a further work which is of great importance, viz., among the 100,000 natives from every part of South Africa who flock to the Johannesburg goldfields. The parochial clergy have so much to do that it is practically impossible for them to do this work as well as their own parochial work. The natives live in compounds scattered over a line of reef nearly fifty miles in extent, and half their time they are engaged in the mines, and half in their quarters. Sunday is with them a day of debauchery and drunkenness. A scheme has been drawn up which contemplates the sending of six clergymen, each speaking a different language, to work among the people. Unfortunately, those who promised support are among the greatest sufferers from the war, but in years to come owners and directors on the goldfields will assist the work.

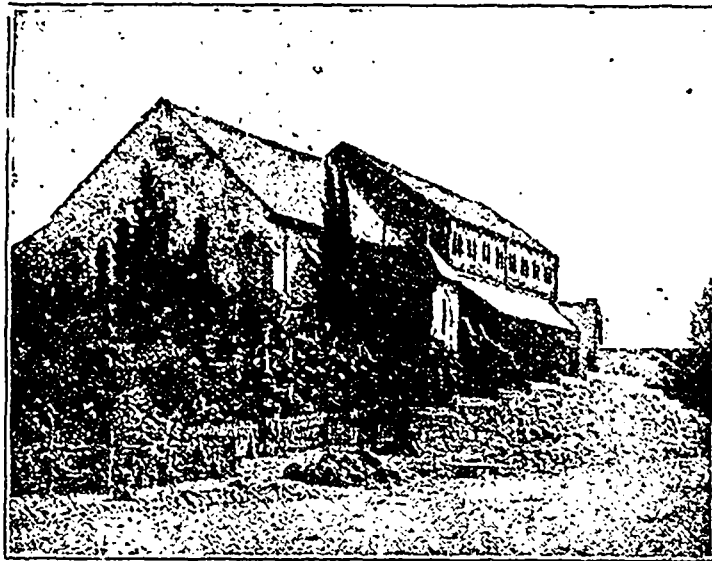
The clergy, with few exceptions, were expelled by the Boers last October, and many of them have suffered very considerably in consequence. The Bishop issued an appeal for those whom he very properly describes as the "exiled and distressed" clergy of his diocese, which has been liberally responded to, and has been the means of enabling the Bishop to give comfort to many in varied forms of trouble and anxiety.

The present Bishop of Pretoria is the Rev. Henry Brougham Bousfield, D.D. He was educated at Caius College, Cambridge, and was ordained in 1855. He was curate of Braishfield, Hants, 1855-6; incumbent of Braishfield, 1856-60; rector of St. Maurice, Winchester, 1861-70; vicar of Andover, Hants, 1870-8. He was consecrated Bishop of Pretoria in the last named year.

#### THE DIOCESE OF BLOEMFONTEIN.

This diocese, founded in 1863, consists of the Orange Free State, Basutoland, Griqualand West, and British Bechuanaland. The total population, estimated nine or ten years ago, was about 570,000. As constituted in September, 1898, the diocese was divided into two archdeaconeries and six rural deaneries, containing fifteen parishes, twelve chapelries, and eighteen mission stations. There were forty-four clergy and over 6,000 communicants.

There are several important diocesan institu-



BLOEMFONTEIN CATHEDRAL.

tions, including the Mission Brotherhood of St. Augustine, (for mission and parochial work at Modderpoort); the Sisterhood of St. Michael and All Angels, Bloemfontein; St. Andrew's College, also at Bloemfontein; and St. Mary's Diocesan College for training native schoolmasters and mission agents at St. Saviour's, Thlotse Heights, Basutoland. Between £6,000 and £7,000 was raised locally in 1898, when there were thirty day schools and twenty-one Sunday schools in the diocese.

The cathedral at Bloemfontein is a substantial and dignified building. In Bloemfontein, also, is a church—St. Philip's—for the colored Dutch-speaking people in Bloemfontein; then there is St. Patrick's, where there is a large native congregation; and the sisterhood chapel for the sisters and ladies working with them.

Another of the principal churches in the diocese is that of St. Cyprian, Kimberley. This church cost £10,000, and holds from six to seven hundred persons. There are three other churches at Kimberley—St. Alban's and St. Augustine's for white people, and St. Matthew's for natives. Then at Beaconsfield, two miles from Kimberley, there is a good church dedicated to All Saints, and in the same parish are two mission chapels for natives.

The Bishopric of Bloemfontein is now vacant. Its last occupant, the Rt. Rev. John Wale Hicks, D.D., died a few months ago. He was ordained in 1871, and was consecrated Bishop of Bloemfontein in 1892.—*Church Bells.*

TRUE politeness simply consists in treating others just as you love to be treated yourself.

## THE OLD CATHOLICS.

**F**OR a religious movement started less than thirty years ago, in the face of seemingly overwhelming difficulties and disadvantages, in itself of an unattractive kind, owing to the few temporal inducements it could offer, and its demands upon self-renouncement and self-denial, pronounced "dead" over and over again by its enemies, "ground to very small powder," indeed, interred with shouts of triumph, it must be allowed that *Old Catholicism* ends the century in a remarkably healthy condition. Roughly speaking, its adherents number 500,000 souls; it is firmly established in Germany, Switzerland, Austria, Holland, Belgium, France, Italy and the United States, and is accepted by both the Greek and the Russian Churches as a pure and lively branch of the Church Catholic. It is governed by six bishops, signatories of the Utrecht convention, and three bishops elect, who await the formalities of consecration. In Holland it reckons twenty-three parishes, with a theological seminary at Amersfoort; in Germany ninety-three parishes and associations, with a second theological seminary; in Switzerland fifty parishes, served by fifty-nine ecclesiastics, and with a third theological seminary; in Austria twenty-three parishes, and some fifteen thousand adherents; while Bishop Koslowski, in his Polish diocese of Chicago, rules 40,000 souls. A mass of subsidiary figures, from Italy, Bohemia, Illinois, etc., all bearing testimony to the steady progress of the movement, may be advantageously studied in the annual *Altkatholisches Volksblatt*, published at Bonn. The literary activity of the movement is represented by the excellent *Revue Internationale de Theologie*, appearing quarterly, and containing articles in German, French and English, by four periodicals in Germany, three in Switzerland, two in Italy, one in Holland, one in France and one in Chicago.—*The Anglican Church Magazine*.

THE Council for Service Abroad, appointed by the United Boards of Missions of the Provinces of Canterbury and York, recognizing the greatness of the opportunity which will be offered by the Church of extending and establishing Christ's Kingdom in South Africa as soon as the present war is over, have invited clergy who have had some experience of work in the home Church to enroll their names for service in that country, either for a term of years or for an indefinite time. Such enrollment will be held by the Council to carry with it a quasi pledge on the part of those enrolling themselves to respond to any call which may be duly made upon them to serve in South Africa as soon as the door is opened.

## CHURCH WORK IN NORTHWEST AUSTRALIA.

**W**E have received an interesting letter from the Rev. Herbert Pitts, of Roebourne, northwest Australia. He says that Roebourne is the metropolis of the northwest, and is distant by sea from Perth—the chief town of the colony—about a thousand miles. That means that he is separated from his cathedral city by a stretch of country almost as wide as that which separates London from St. Petersburg. The nearest railway station is at Geraldton, about 720 miles away. The area commonly known as the "Nor'-wes" comprises about one-third of the colony, or rather more than 300,000 square miles; there is one ecclesiastical building—Roebourne Parish Church—and within it two priests are working, Mr. Pitts at Roebourne, and the Rev. W. T. Pigrum at Broome, the headquarters of the pearling industry. With the exception of the Roman monastery at Beagle Bay, and two small (R.C.) mission churches at Cossack and Broome respectively, Roebourne Church is the only ecclesiastical building in the northwest, the only Church making any permanent provision for the religious needs of the community. The majority of the settlers are engaged in pastoral pursuits, and as the average area of a pastoral lease is about 350,000 acres, the population is not large. On few stations are there more than six whites, native labor being the rule. The population of Roebourne (including Asiatics) is about 300, of whom about a fourth are Anglicans. The Nonconformists, however, attend Church fairly regularly. At Cossack, its port (about eight miles north), are about 100 whites, of whom about fifty are Roman Catholics. At Roebourne a Sunday School has been opened with about twenty scholars. The average attendance at the services is about twenty-five in the morning and from thirty to thirty-five in the evening, not quite so good a proportion as at Cossack, but still a satisfactory one. In the Marble Bar and Nullagine district, about 250 miles inland from Roebourne, nearly 2,000 souls are engaged in gold-mining. Absolutely nothing is being done among them, but it is hoped that before very long a mission will have been started there.

At present the Bishop has not a man to send. There are (says Mr. Pitts) some terrible scamps among them, as in every community, but many of these miners are the best hearted fellows in the world, and have true "grit" in them. Generous to a fault, many of them would part with their last sixpence to help a "mate." "The people," (adds Mr. Pitts) "here are very generous and set a good example to all at



home." Since he went out in October, he has raised nearly £200 for Church purposes by direct giving. All has been raised within fifty miles of Roebourne. The people have now undertaken a new rectory, to cost £250, (the last one was destroyed by the white ants). An earnest priest is needed on the gold fields. His work would be hard, but the right sort of man would be sure to meet with success, and might count on at least £200 a year. Then a missionary or catechist is needed to work among the Chino-Japanese community, and a missionary is required for the aboriginals here. Concluding, Mr. Pitt mentions that, out of 186 schools in the colony, many out of reach of the Church, seventy-five were regularly visited by the clergy and lay readers, who paid 3,897 visits to 4,339 Church children.—*Church Bells.*

#### NOTES FROM THE MISSION FIELD.

FROM C.M.S. AND S.P.G. MAGAZINES FOR JUNE.

**SIERRA LEONE.**—The number of Students at Fourah Bay College has lately increased to such an extent that it has become necessary for their accommodation to take a house in Cline Town as a College Hostel.

**WESTERN EQUATORIAL AFRICA.**—On the second Sunday in Lent (March 11th) at St. Paul's, Breadfruit, Lagos, Bishop Oluwole admitted to Deacon's Orders Mr. Michael Thomas Euler Ajayi, of Badagry, and Mr. Joseph Suberu Fanimokun, B.A., L.Th., Durham, of the Lagos Grammar School.

The death of the Rev. E. A. Wise, of Onitsha, as the result of fever, is announced as having taken place on board the S. S. Biafra at Warrie, on the Forcados River, one of the mouths of the Niger, on April 7th. In January last Mr. Wise with others opened a new church *built entirely by the Akwukwu Christians* at a town of this name in the Ibo country about eighteen miles from Asaba. At the same time thirty-five persons were baptized. Of the church we are told that it is "the best built church in the Onitsha district," that it seats 250 persons, and that it is named St. John "on account of the love which has characterized the Akwukwu Christians." The Rev. T. J. Dennis, now at home, says that "by this large accession, Akwukwu Church becomes in point of numbers the fourth in the Onitsha district, being now only surpassed by the old-established Churches at Onitsha Waterside, Asaba, and Obusi." Work was commenced in this station in January, 1895. For two years it was carried on under very great discouragements and opposition from the heathen. But in December, 1897, eleven adults and three children, the first

fruits of the work, were baptized. Some sixteen months ago there was a general rising in all the hinterland of Asaba against the government, the people of fifteen towns (Akwukwu included) having banded themselves together to make a clean sweep of every foreigner, and of every African convert who refused to join them. As the Akwukwu converts would have nothing to do with this plot, they had to run away to a place four miles off on the borders of a forest. They remained there three months until the rising was entirely subdued, and then went back to their homes.

**EASTERN EQUATORIAL AFRICA.**—On February 10th Bishop Peel on his first round of visits to the mission stations at Nahoo Tabeta, confirmed thirteen males and eight females.

**UGANDA.**—The Native Church Council at Mengo have made an estimate of the shells required to carry on the work of evangelizing the country during the six months ending with June. It is calculated that the shells necessary for this purpose will be 184 loads of 10,000 each. (The value of shells is about 550 to the rupee.) Each district does what it can to collect shells, and in some places more are collected than are spent in that particular place. Then the surplus goes to help places where the expenditure is greater than the shells collected. About half the quantity required will probably be collected in Mengo and the rest at the various outstations. When the shells are required for any special object not included in the grant originally asked for, the plan is for application to be made to the Mengo Church Council for permission to have a collection for this object in the places where the need exists.

**EGYPT.**—The Rev. W. E. Taylor, who left Cairo on March 8th, reached Omdurman on the 17th, Dr. Harper and the Rev. L. H. Gwynn left Omdurman on March 26th in a hired boat, on a reconnoitring expedition; first of all up the Blue Nile and then to the Senaar district, close to the Abyssinian frontier, and then probably to Kawa, on the White Nile. Meanwhile Mr. Taylor is "holding the fort" at Omdurman, taking the English services on Sunday, and meetings three nights in the week in Arabic, for the Coptic Christians, Presbyterians and Episcopalians. He is looking after the few simple medical cases left by Dr. Harper. He wrote on March 30th, "As to the Christians there seems a real outpouring of the spirit of love upon us all, of whatever denomination. The Coptic Bishop and his Chancellor and priests have all visited me, and seem most friendly."

**NORTHWEST PROVINCES.**—The evangelistic work in some of the villages near Agra is presenting very encouraging aspects. Between 100 and 150 families of the sweeper caste are

asking for instruction with a view to baptism. This work has been energetically carried on by Mr. Paterson, and now by Mr. McLean assisted by Mr. Goodwin. There is great need for native agents to be placed amongst the people.

There are promising openings for evangelistic work in the valley of the Nerbudda and Rewah. On the 21st March the Rev. E. P. Herbert, of Mandla, in the Central Provinces, baptized at Titrahi five persons, viz., two women, a bright boy, an infant, and a young man married (Gond fashion) to a Christian girl. These were relatives of a convert of 1896, a weaver. On the following Sunday, in a stream near Singpur, Mr. Herbert baptized fifteen persons, relatives mostly of Pachlu, the solitary Christian there since April, 1895. This man is *kotwal*, or village constable, and he had taught these converts well. They are not really Gonds, but basket makers and drummers, apparently industrious and prosperous, and eager to learn. "We ought to have a school," Mr. Herbert says, "and resident catechist. We want another clerical missionary to pastor these people, who only get scraps of the Marpha man's time."

The sad news was received by telegram on May 22nd that the Rev. C. S. Thompson has died from cholera. Letters have been received from Mr. Thompson dated April 9th and 26th. On the 9th he wrote from Kherwara: "We have so far opened twelve relief centres at our widely separated out-stations. Over 3,000 sufferers are being daily fed. More than 2,000 of these are children, who, besides being fed, are learning some hymns, the Lord's Prayer, and something about our Heavenly Father and Saviour in our schools. The famine is becoming more and more acute. The dead are left unburied, just where they breathe their last, whether it be by the wayside or in the field and jungles. We are passing through a frightful experience. I am spending all my time in visiting the relief kitchen in the districts. Wherever one goes, the starving, dying people, with an intense craving for food, are pleading hard for it with tears. Oh, this is a bitter time."

On the 26th April, Mr. Thompson wrote from camp, Kotra:—"The famine among the Bhils is becoming more and more acute. We are passing through a very bitter experience. The people have been carried off in such large numbers that one can go for miles through the jungles without meeting a single soul. Corpses and skeletons are lying about in all directions. The mortality has been very great among the little children and the old people. The Bhils have suffered so much that the starving crowds who come to our relief centres seem to have lost every bit of feeling, except the intense craving for food. We are now feeding about 4,000

hunger-bitten persons daily. I opened a new kitchen twenty miles to the west of Kherwara on the 8th. In two days we had 411 to feed. Oh, how we are longing for the rains."

SOUTH CHINA.—A hopeful movement is in progress at Fuh-ning, in the northeast corner of Fuh-Kien, in the district which is manned by members of the Dublin University Fuh-Kien Mission. The Rev. L. H. F. Star wrote in February that the city church had of late been packed with 250 people, all being definite inquirers, catechumens, or baptized members, and more girls and women have applied for admission to the school than can be accommodated and a number of names given in for the boys' boarding school. On Sunday, February 18th, two notable men were admitted into the visible Church by baptism. One, a native named Uong, a man of influence and large practice in the city, who had been a catechumen for some five years, publicly confessing his Saviour before a large congregation. The other, Mr. Ding, has been a missionaries' teacher for over ten years. He knows part of the New Testament by heart, and for years has been a secret believer. "No one in England," Mr. Star says, "could realize what it has probably meant for him. His baptism will perhaps mean being despised and rejected. All the city knows about the step he has taken, and we look upon his as perhaps the most important baptism in the whole history of the Fuh-ning Mission. The Nazarene has conquered."

NORTHWEST CANADA, MOOSONEE.—Letters have reached us from Fort York, which place Bishop Newnham reached on January 22nd, after walking 200 miles in seven days. The weather had been intensely cold, varying from 25° to 72° of frost. Sometimes there was a bitter wind to drive the cold home, and no possibility of taking a day of rest on the journey. Food camps were very trying from the impossibility of keeping warm during the time of eating, and even the food would freeze on the heated plates a few minutes after being taken from the fire. Badly frozen face and fingers and blistered feet were part of the Bishop's troubles, but when he wrote he was well and in some ways much comforted concerning the work.

When last heard from Archdeacon Lofthouse had reached *Lac La Biche*, five days' journey northwest of Edmonton. By April 1st he expected to reach Fort Resolution, on the southern shore of the Great Slave Lake, when he and his party would leave behind them the last Hudson Bay post, and strike into the barren lands eastward to explore this unknown region. The Archdeacon hopes to find there are many Eskimo who have never heard the Gospel story.

## SOUTH AFRICA.

CHURCH RELIEF AND CHURCH EXTENSION—THE  
BOERS IN ZULULAND—LETTER FROM  
SIR GEORGE WHITE.

**T**HE Archbishop of Capetown writes that he cannot adequately express his gratitude to the Society for the extremely liberal grant which it has made to the South African Church in its affliction, and for the additional assistance promised, and for the confidence shown in him by the request that he

undoubtedly be opened out under the new order of things.

In the great field (stretching from Capetown right up to the Zambesi), where the planting of the Church has been wholly or mainly the work of the Society, one hundred and fifty Missionaries are now being aided by the Society at an expenditure of about £19,000 annually, but double that amount will not suffice to meet the urgent calls on the Society for the extension of its ever-growing work among the white settlers, the native races, and the Indian coolies.

The Bishop of Zululand thinks that if the



THE ARCHBISHOP OF CAPETOWN.

would undertake the distribution of the funds. Up to the time of going to press about £2,500 had been received in response to the Society's special appeals, making, with the grant referred to, some £5,500. This fund is for the temporary relief of the Church and Clergy of the nine dioceses of South Africa.

His Grace has a much greater need in view when he prepares the Society for an appeal, after the war is over, to enable the South African Church to rise to her coming responsibilities in regard to occupation of new ground and the seizure of fresh opportunities which will

South African Republic and Swaziland come under British rule it will make a great difference to the work of the English Church. Writing from Eshowe on March 31st, he said: "I have no feeling against individual Boers, but there is no doubt that their Government is as bad as it can be; and I do most sincerely hope that the whole country may be under British rule, and there is certainly not much doubt what the opinion of natives is in this part of the country. They hate the Boers, and have good reason for their hatred. It is practically impossible for a native to get justice in the Transvaal.

At least that is my experience. . . . For the natives' sake, if for no other reason, I hope that the whole country may come under British rule."

All will join with the Bishop in hoping that the war will "help us to realise more fully our great responsibility."

From St. Augustine's Mission, Rorke's Drift, Zululand, Archdeacon Johnson wrote on March 31st, that the Boers had attacked and captured the British laager there and taken the magistrate and all defenders of the fort prisoners to Pretoria.

The Mission station was visited by a large Boer force, a horse was commandeered, and Archdeacon Johnson was informed that North Zululand had been annexed to the Transvaal, but that he himself would not be interfered with for the present, only he was not to leave home and he was to keep clear of all political matters connected with the country. Though the British magistrate has been taken prisoner—the British magistrate, who to them is England's might personified—and the Boers have occupied Northern Natal and Zululand, the confidence of the Zulus is not shaken in the least; they have grasped the situation in a wonderfully clear way, and say, "Ah, the 'Nipisi' (Hyena) has driven the Lion's whelp away by suddenly pouncing on it from the back, thinking it was a Tiger-cat, but what will the 'Nipisi' do when the Mother Lion hears the cry of the Child?"

On looting a trader's store near the mission station, the Boers commandeered a lot of the local natives to carry the loot up to their camp, and paid them in goods—blankets, etc.—from the looted things. The natives were afraid to say a word, but about thirty of them came the next day and the day after bringing the looted goods which the Boers had given them, and delivered them over to Archdeacon Johnson to be restored to the owner of the store on his return. Some of the distant heathen kept the loot, but all about St. Augustine's district brought it to the Archdeacon. "While the looted goods given to the young are in our kraals it would seem as though we belonged to the Boers," they said. "We will have nothing to do with what they have looted, no, not as *friends* or children of theirs."

All the mission schools in the district have been kept going notwithstanding the war, and at each centre prayer is daily offered that God "would take the cause into His own hands" and give victory to our troops. At Nondweni a party of Boers looted all the Church furniture, but on Archdeacon Johnson's application to the Commandant the things were returned.

All some people want with religion is to keep them from trembling when it thunders.

## THE S. P. G. SOCIETY'S ANNIVERSARY.



HE 199th Anniversary of the Society began on Thursday, April 26th, with a joyful service in St. Paul's Cathedral, when the Archbishop of Canterbury celebrated the Holy Communion.

Among those present were the Bishops of St. Albans, Bristol, Saskatchewan and Calgary, Shrewsbury, Colchester, and Derby, and Bishop Macrorie. The Bishop of St. Albans preached (on the text, "The Nations shall walk amid the light thereof: and the Kings of the earth do bring their glory into it."—Revelation xxi. 24), and showed that the aim of the Society had always been to plant the Church in its fullness in every part of the British Empire, and then onwards beyond the limits of the empire, as opportunities for doing so presented themselves. The sermon, which was an admirable exposition of the foreign mission work of the Church, has been published by the Society, under the title of "The Holy City."

On the following day the annual public Meeting was held in St. James' Hall, under the Presidency of the Archbishop of Canterbury. Among the occupants of the platform were the Bishops of Salisbury, St. Albans, Saskatchewan and Calgary, Bishop Barry, Bishop Mylne, and Sir Richard Temple.

The meeting having been opened with the hymn, "O God, our help in ages past," and with prayer, the Secretary read an abstract of the Annual Report.

In the opening address the Archbishop said that the report showed that the whole Church is awakening to its great task, and beginning to put before its conscience the words with which our Lord sent forth His disciples just before He left the earth. That is the great task for which the Church exists, and for which it is responsible. The actual work of the Society is a symptom of the awakening of the whole Christian body. Men are beginning to recognise what is assuredly one of the great truths of the Gospel—that every Christian, without exception, ought to regard it as part of his religion to make known the faith of the Gospel to all the peoples of the earth.

The next speaker, Lord Hugh Cecil, created a great impression by his earnest advocacy of "the pre-eminent importance of spreading the Gospel of Christ," and thus to some extent sanctifying "the spirit of imperialism." If this country fails to avail itself of the opportunity which is offered for missionary work, not only will the world be worse off, but our own spiritual life and our own national life will suffer in the most serious degree, and every imperial enterprise will lose more and more of its better side and exhibit more and more of its

worst side. England has a providential call to mission work. He hoped that all those persons who take any part in missionary enterprises will be strengthened by the conviction that they are doing what is a paramount duty, and that they are acting in obedience to a Divine call.

The Rev. Eyre Chatterton, the head of the Trinity College, Dublin, mission at Hazaribagh, Chhota Nagpur, showed, by a reference to the efforts made in India by St. Thomas and others down to the time of Xavier and the Dutch, that Indian mission work was extremely difficult. Among the aborigines, or non-Aryan races, however, great success had been attained in recent years. The change which takes place in these devil-worshippers upon their conversion is one of the strongest evidences to the Hindus and Mohammedans in favor of Christianity. A splendid work was also being done among the Mohammedans, who during the last fifty years had given to the English Church some of the very best clergymen. The Hindus have little or no conception of God, or of right or wrong, and the Mohammedans have been permitted to give to them some sort of conception of the Divine Being, and in some way to prepare them for the full teaching of the Gospel.

The other speakers were the Rev. A. F. Sharp, who told of the interesting work in Borneo, the old home of piracy and head-taking; Canon Balfour, of Basutoland, who spoke of the work there and in other parts of South Africa, and thanked the Society for the special help which it was giving to the clergy during the present trouble; and the Rev. R. M. Benson, S.S.J.E., who, in dwelling with joy on the great revival of the missionary spirit which God has brought about throughout the country, said that Churchmen must be very thankful to Almighty God for the work of the Society. The agents of it had at first to labor in the midst of great difficulties and without any national enthusiasm gathered round them. They carried on the work in the pure and simple love of God, and great care must be taken now that the interest of a missionary revival did not in any way overpower the Divine love which alone can be the true principle of all missionary endeavor.

In his concluding remarks the Archbishop said:

“Very earnestly do I pray to God that some fruit may come of this great meeting, and that we shall feel that our part is to make known what has been said, and to stir up all those upon whom we can exercise any influence whatever to realize the great duty which it is the task of this Society to fulfil.”

His Grace then dismissed the meeting with the benediction.

## A CALL TO UNITED PRAYER.

**I**N accordance with their resolution, passed at Lambeth, on November 14th, the Bishops in England have issued the following general letter, entitled, “A Call to United Prayer,” and signed by all the members of the Episcopal Bench:

DEARLY BELOVED IN CHRIST.—We feel that the circumstances and events of the present time bring with them a special call to prayer.

This year is the closing year of a century marked by wonderful advances in science, invention, and knowledge of the world’s needs. These advances have put us in possession of powers and opportunities of doing good, which were not vouchsafed to our fathers. Changed political and civic conditions have opened to the Church countless avenues for social and missionary enterprise. Such enlarged opportunities are fresh responsibilities, and fresh responsibilities are, to all devout souls, a call to prayer.

Missionary work has made marked advance during the past 100 years, but still two thirds of the human race lie outside the allegiance of Christ. The great work which yet remains to be done is another call to prayer.

The spirit of materialism which has invaded national and social life, the consequent relaxation of the sense of personal responsibility, the power and influence of sins which lower national character, such as intemperance, gambling, and self-indulgence, and the thoughtless and indolent acquiescence in grave, public evils—these things which sadly contrast with the blessings and advantages given to us of God, loudly call us to prayer.

Moreover, we cannot disguise from ourselves that the greatest hindrances to the advance of the Kingdom of Christ among men are to be found in the bosom of Christendom itself. Next to the inconsistent lives and irreligious spirit of many professing Christians, perhaps the chief hindrance is to be found in the unhappy divisions of the Church of Christ. The divisions of Christendom, the present troubles in our own communion, and, more grievous still, the acrimonious temper which too often characterizes religious controversy, are deplorable impediments to the progress of the Gospel. All these hindrances are again a call to Prayer.

In addition to these considerations, which it had been previously in our mind to bring before you, the conflict in which our country is now engaged, the sorrows and anxieties that accompany the conflict, and the many grave national and human interests involved, constitute a specially solemn call to prayer.

Moved by the remembrance of these things, we feel constrained to invite to united prayer all who love the name of Christ. We venture

with all affectionate respect to suggest that this closing year of the century should be consecrated to special prayer for the outpouring of the spirit of love, zeal, and brotherliness, for the removal of all that hinders godly union and concord, for a fuller realization in practice of the spirit of Christ, and for a greater readiness among His followers to do what he would have them do.

We suggest, further, that the first Sunday in each month of the year and the Monday following should be set apart for special and recurrent supplications. We would add an earnest request, the fitness of which will be evident, that during such a year of self-communing and prayer, controversial questions should be as far as possible kept in the background, and that all warfare in bitter words should be put away, that so we may promote the spirit needful for united prayer.

We commend this invitation to the faithful of our own communion, and to all brethren in Christ, who may find it in their hearts to join their prayers with ours, reminding both ourselves and them of the many and clear promises which encourage us to seek thus in prayer the unfailing and all-sufficient aid of God, who is the Saviour of all men, and specially of those who believe.

The following subjects for prayer are moreover suggested in a separate paper signed by the two Archbishops :—

#### SUGGESTED SUBJECTS FOR PRAYER.

##### 1. *General*—

1. For the spirit of prayer.
2. For recognition of our shortcomings and sins—e.g., forgetfulness of God, materialism, luxurious living, intemperance, impurity, and gambling.
3. For the realization of the working of the Divine Spirit.
4. For the grateful sense of God's goodness to nation, Church and individual.
5. For wisdom to make use of fresh opportunities.

##### 2. *Divisions of Christendom*—

1. For the spirit of brotherly love.
2. For a simple love of truth.
3. For a recognition of diversities of gifts.
4. For grace in the use of gifts.

##### 3. *Spiritual Character*.

1. For more Christlike lives.
2. For the realization of responsibility and courage to meet and to bear it—e.g., in use of wealth, righteous testimony, abilities, etc.

##### 4. *Missionary*—

1. For the heathen world.
2. For the rulers of heathen lands.
3. For missionary workers.

4. For those who administer the affairs of missionary societies and agencies.

5. For the consistent lives of Christians in heathen lands.

##### 5. *The War*—

1. The gifts of wisdom and prudence to our leaders.

2. For the sufferers on both sides—the sick, wounded, prisoners, sorrowing and bereaved.

3. For our soldiers and representatives and colonists—that they may maintain high character and honorable traditions.

4. For the combatants—that no animosities may destroy mutual respect.

5. For the native races—that the cause of Christian missions and civilization may be advanced.

6. For a righteous and lasting peace.

(It is suggested that whatever selections from the above subjects may be made at different times of intercession, due prominence should be given to—

(a) Confession of sin in the matter which call for prayer.

(b) Thanksgiving for mercies already received.)

There are obviously many ways in which the suggestions above made for united prayer may be carried into effect, and there is great advantage in such variety and flexibility of devotional use.

In addition to specially prepared or adapted Services of Intercession, where such may be legitimately used, a distinctive character may on particular occasions be readily given to our existing services, and especially to the Litany, by long pauses after particular petitions and by longer intervals for silent prayer at fitting points in the service. When the Litany is used, Collects, if duly authorized, may also be added.

Where such methods are employed they will naturally be explained briefly to the congregation at the beginning of the service.

These suggestions may be found of use in private and in home as well as in public worship.—*Quebec Diocesan Gazette*.

TEACHERS from the Uganda have carried the Gospel to a new country N'kole, to the southwest of Koki. The circumstances repeat, with suitable variations, the story of St. Patrick. Four years ago a young native of N'kole was carried off into Koki as a slave. While there he learned something of Christianity. He turns out to be a son of one of the four most important chiefs of N'kole. He has now returned to his own country, and is a candidate for baptism. At the request of the young King of N'kole, teachers are to be sent from Koki.

## THE FAMINE IN INDIA.

INDIA is now suffering from one of these famines, to which it has always been liable. So regular has their occurrence been that it is regarded as a fact with which the Government must reckon, that once in every five years scarcity more or less severe will be experienced in some portion of the empire, while once in every twenty years such scarcity will deepen into famine.

The cause of these famines is the partial or complete failure of the Monsoon rains, upon which the farmers depend for the production of their crops.

At the best times there is only a narrow margin which separates a certain proportion of the people from starvation, and a failure of the crops at once plunges them into distress.

At the present time over five and a half millions of people in India are in receipt of famine relief, that is a number greater than the whole population of Ireland or of Scotland, and three times the number of the inhabitants of Wales.

In the Indian famine of 1896-7 two and a half million people died of starvation—a number exceeding half the population of Ireland.

The present famine affects a much larger area than the last did, and in most of the districts concerned distress is increasing in intensity.

At a meeting held in Calcutta the Viceroy of India, Lord Curzon, said :—"If any rich man in this city is in any doubt as to whether he should subscribe, I would gladly give him a railway ticket to a famine district, and take what he chose to give me on his return. *He might go with a hard heart, but he would come back with a broken one.* Nor need any poor man desist from offering his mite. *A mite to him may be almost a fortune to the starving.*"

The Indian Government is doing its utmost to meet the wants of the sufferers, but as it only professes to aim at saving life and nothing more, much remains to be done by private charity.

In the poor-houses near the large towns the people are better provided for, but in other places the feeling arises in ones mind that the people appear more like beasts than human beings. Covered (?) only with the scantiest of rags, which in no way hide their emaciated limbs, the poor sufferers fall at your feet asking for clothes or saying that the food does not satisfy their hunger.

All natural ties and affections seem to fail at a time like this : sons who are able to earn something run away and leave their mothers ; parents refuse to share their food with their children and even desert them\* ; husbands de-

sert their wives. It seems just an individual struggle for existence.

Experience has again and again shown that on the part of petty Hindu officials there is a distinct tendency to pass over outcasts in distributing famine relief. Moreover on some of the relief works the people when paid buy their food from the *bunnias*, who open their stalls there. These men are absolutely unscrupulous, they have every device for giving short measure, they mix dirt and stones with the grain, and taking the money first before anything is supplied, frequently afterwards insist that no payment has been made, and thus rob the people.

Thankful indeed are the starving people when an Englishman investigates their cases. It is here that the agency of the missionaries proves so valuable.

No more striking proof could be given of the depth of love inspired by the life of Jesus than clear evidence that the Christian in his acts of sympathy has learnt to disregard the barriers of race and creed.

On the last two occasions the famine funds raised by the Society (£17,747 in 1877-8 and about £5,000 in 1897-8), and so wisely administered by its missionaries, provided for the relief of over 100,000 sufferers, without respect to race, cast or creed, and for the maintenance of hundreds of orphans.

Can we imagine anything nearer the heart of the Master than the feeding and clothing of these little helpless perishing ones and bringing them up in the fear and admonition of the Lord? Some may question this or that phase of religious work, but probably none will be found to say that the rescuing of these poor starvelings and training them up for Him is not mission work in its truest and best sense.

Some heathen, on seeing the missionaries engaged in rescuing a group of starving children, exclaimed : "Oh! this is God's work ; who but the Padri Sahibs put their hands to work of this kind. There must be something in your religion that impels you to do work of this kind. God's blessing is sure to rest on your head."

One of the noblest of lives is now being lived by a woman who at an early stage of her career was such a starving and perishing orphan ; with a heart full of love and gratitude to the Master whom she has since learnt to love and serve, she is now devoting her life to the rescuing and training of such famine orphans. God has entrusted a goodly number of such to her, and right nobly is she training them up for His honour and glory.—*The Gospel Missionary*.

HEART failure is what the Church of God is dying of not head failure.

\*An illustration of this was given in the *Gospel Missionary* for March last.

## Young People's Department.

### CALENDAR.

- July 1—Third Sunday after Trinity.  
 " 8—Fourth Sunday after Trinity.  
 " 15—Fifth Sunday after Trinity.  
 " 22—Sixth Sunday after Trinity.  
 " 25—St. James, Apostle and Martyr.  
 " 29—Seventh Sunday after Trinity.

### A MISSIONARY LEAFLET

"Whatsoever ye shall ask the Father in My Name He will give it you." St. John xvi: 23

*We sinners do beseech Thee to hear us! That it may please Thee to provide Thy Church with all that is necessary for the accomplishment of Thy work in the conversion of souls; That it may please Thee to increase the number of those who labor in Thy harvest; That it may please Thee to bless all Missions and increase their numbers; That it may please Thee to pardon our sins whereby we have hindered the progress of Thy Kingdom; We beseech Thee to hear us, O Lord!*

*Arranged from Intercessory Manual.*

Hymn 249. O  
 Sion haste, etc.

**I**F any of you children have been so fortunate as to see an old book called Hakluyt's Voyages, and if you have peeped inside its heavy brown leather covers, you will know that it contains most interesting stories, about the voyages and discoveries of Englishmen in the century following the discovery of America. Those were wonderful and exciting days, when captains with bands of eager followers set sail for the new world, ready for strange adventures, seeking gold, and claiming the far lands they found for the Kingdom of England. But the hearts of good men were filled with more glorious plans than the conquest of an earthly Kingdom; and this

same Hakluyt who could write so delightfully of voyages and marvellous discoveries, was the first one to urge upon the Church the duty of carrying the Gospel to the Indians. He was a priest, the friend of Sir Philip Sidney and Sir Walter Raleigh, and in every way, by words and deeds, he pushed on this great work, encouraging, advising, and directing to the end of his life.

Long before the Pilgrim Fathers landed from the Mayflower, a little settlement of English Churchmen on the Kennebec held the first

services of the Church in New England. Even earlier than that, in 1578, "Maister" Wollfall, the chaplain of Frobisher's expedition, celebrated the Holy Communion upon the Pacific Coast, "at the partaking whereof was the Captain and many other gentlemen, soldiers, marines, and miners with him." "This celebration of the Divine Mysteries was the first sign, seal, and confirmation of Christ's Death and Passion ever known in these quarters."

When King Charles I. was fighting against his rebellious subjects for Church and throne, he made Oxford his headquarters for a time: and

the enthusiastic students flocked to his banner ready to shed their blood for a cause so dear to them. Among these young men was John Fell, whose father was Dean of Christ Church. He was born in 1625, entered his father's college when only eleven years old, was eighteen when he received his degree, and the same year took up arms for the King. After his ordination, and through the rest of the troublous days of King Charles, and the sorrowful years when the Church was oppressed throughout England, Fell and other priests





ministered in secret to the faithful, hiding in and about Oxford. His quiet house, over against Merton College, was transformed into a little sanctuary in those sad days, where was offered the daily sacrifice of prayer and praise, and the Bread of Life was broken to the faithful who came thither for comfort and strength. Thus the Church, oppressed and afflicted, waited in darkness for better days to dawn. At the Restoration the church was raised from the dust, the clergy flocked back to their charges, and once more the words of the old offices were heard in lonely village Church and Grand Cathedral. Fell, who was one of the most noted churchmen of his day became, like his father before him, Dean of Christ Church, and in 1675 he was made Bishop of Oxford.

Another saint of these days was Nicholas Ferrars. His zeal for converting the heathen burned like a pure flame in his heart. You can easily understand that there could be little Missionary activity in such days as I have described; but even if we can do little for a cause we love, we can always help it by our prayers, and men like Dr. Fell and Nicholas Ferrars must have thought and prayed much for the heathen, while they never lost an opportunity of bringing this great object of Missionary work before the Church in England.

Dr. Fell succeeded in awakening a deep interest in the hearts of many prominent men in the work of evangelizing India. That great country did not then actually belong to England, and the trading interests of Englishmen there were in the hands of the great East India Company. Fell and others with him, felt that so many Englishmen were settling in India, and opening up her treasures for the enrichment of their native land, that a solemn duty rested upon them, to carry the Gospel to her people. He wrote an earnest letter to the Archbishop of Canterbury, begging that help might be sent to India. In it he said, that he had conversed with the Hon. Robert Boyle, a famous man of science of that day, and with Dr. Gilbert Burnet, and that he had "enlarged upon the shame that lay upon us who had so great opportunities by our trade with the East, that we had attempted nothing towards the conversion of the natives."

Dr. Boyle was so moved by the words of Dr. Fell, that he gave a large sum of money towards the support of students at the University who should be trained as missionaries for India. Mr. Boyle was a director in the East India Company, and he was also governor of a society for the spread of the faith in New England. He warmly seconded all the efforts of Bishop Fell, and urged upon the Company his plan for missionary work, telling them that Dr. Fell would himself undertake to train missionaries at the University. The Bishop

presented a set of Arabic type to be used in publishing the Bible in the Eastern tongues, and a Malayan translation of the Gospel and Acts was issued. The result of this movement was that the Company undertook to administer all funds given for missionary work, sending out clergymen to act as chaplains to their Society and as missionaries to the heathen.

Good Bishop Fell died in 1686, before he could see more than the promising beginning of a work which lay so near his heart. Many were interested in it; his much loved pupil Humphrey Prideaux, afterwards Dean of Norwich, Bishop Lloyd, and Bishop Stratford. But at that time there was not sufficient knowledge of the native languages of India to fit men properly at Oxford for this work, and the chaplains sent out by the Company found themselves overwhelmed with work among the English in and around the Company's settlements.

It is impossible here to explain all the political causes which interfered with the development of Bishop Fell's plan—but as it turned out, the East India Company did no active missionary work, and the first missions in India, besides those of the Roman Catholics, were Baptists. All this time the interest felt in strengthening the Church in the new world was increasing in the mother country. Nicholas Ferrars never tired of urging upon his companions in the London Company the duty of assisting the missionaries in Virginia. Books and silver vessels for the holy communion were sent out by friends of the work, and a strong effort was made by them to lay the foundation of a college for Indian boys, who might be sent back to their tribes as teachers of Christianity.

In the last years of the seventeenth century, a wise and active clergyman, Dr. Bray, was rector of an English parish. He was much troubled because the clergy and laity had few books and were ignorant of many things about the Church. By his earnest efforts there was established in 1689, the Society for the Promotion of Christian Knowledge, which, beside furnishing books for home parishes, sent libraries to the colonies. The S.P.C.K. is in existence still; it has done a noble work for both England and this country for more than two hundred years. Dr. Bray was sent to America by the Bishop of London to visit all the missions and report on their condition. On his return he spent his strength in pleading for the colonies, and it was through his zeal that the great Society for the Propagation of the Gospel was founded in 1701. This was the first missionary society among Protestant Christians and we owe untold blessings to it here in America, where it almost kept the Church alive in times of darkness and neglect.

You can see for yourselves what great results have come from Dr. Bray's efforts; but perhaps you wonder why I have told you so much about Bishop Fell, who prayed and worked with all his might and who yet lived long enough to see the failure of his plan for educating missionaries to convert India. There *seemed* to be no answer to his prayer; yet God did answer it in other times and in a different way from that which to the good Bishop *seemed* the best way. Dr. Bray's successful labors, the two great societies which have carried the Gospel to the heathen the world over; the great and glorious work which England is doing to-day in India, in China, in all parts of Africa, in the Islands of the Sea, in British America, are all answers to the prayers of the good Bishop Fell, and others, even less known saints who were content to do their share, leaving results to God.

St. Paul was the answer to St. Stephen's prayers; and who can tell what noble years of self-sacrificing missionary work may be the answer given to the simple but earnest and persistent prayers of some lowly Christian in your own parish Church? The seed we cast into the ground is very small; but harvests which feed the world come from the tiny grains. The boy's offering of leaves and fishes was a very little one; but Christ blessed it and it fed multitudes.

1. When was the holy communion first celebrated on our Pacific coast according to the English office?
2. When and where were the first Church services held in New England?
3. Relate what you know of Bishop Fell.
4. What other good men shared his labors and prayers?
5. Did they succeed in training missionaries for India?
6. Were their prayers unanswered?
7. How and when did the answer come?
8. When was the S.P.C.K. founded, and by whom? The S.P.G.?
9. How can we do the most for missions?
10. Is it our business to sow the seed, or to reap the harvest?—*Junior Auxiliary Publishing Co., 211 State St., Hartford, Conn.*

### RED LETTER DAYS.

ST. JOHN THE BAPTIST—JUNE 24TH.

REV. EDWIN J. STURDRE.

*Continued.*



So he went on as best he could, always speaking kindly to his tormentors, though rarely getting a word in reply, (for one of their cruelties was to send him to "Coventry.") Once and once only he spoke out, it was when Reuben was

going to begin again some filthy talk, "Do it if you dare," said Felix, and Reuben the cowardly quailed, for he dreaded the doctor's cane.

It was Midsummer day and the school had a half-holiday. The weather was so hot that the doctor willingly allowed the boys to bathe in the river which ran through the bottom of the cricket field. In they all plunged, some swimming far away, and others who could not swim, keeping close to the bank and taking a plunge from thence. Suddenly a cry was heard, and Reuben's red head disappeared. He was a long way from the rest, and his feet had caught in some weeds which dragged him beyond his depth. The boys screamed in horror, but none knew what to do. Felix, though not very strong, was a good swimmer, and while resting on the bank saw what had happened. He told some boys who were dressed to run at once for help, and then he plunged to where Reuben was struggling. As he arrived the red head rose again with a final shriek, but before it sank Felix had his hand under Reuben's chin and held him up until Mr. Jones arrived with a boat and was able to pull the boy away from the reeds which had entangled him while diving.

It was some time before Reuben recovered. The doctor declared that if Felix had not held up his head, another minute would have ended his life.

Like wildfire the news went round the school and as Reuben was in bed, the good feelings which God has given to all boys were allowed to prevail, and Felix was as much petted as he had formerly been persecuted.

When the day came that Reuben was pronounced well enough to see one or two of his schoolfellows he only asked for Felix and the headmaster. The latter was surprised, for he knew that Reuben had no love for him.

"Sir," said the sick boy, "I want to speak to Felix, but I must first speak to you," and then he confessed all that had taken place, his vile talk, his cruelty to Felix, and the latter's patient suffering. Then turning to Felix he said, "I have done what I can to make amends. Will you help me after your *example* to lead a holy life; you have been sent to this school I believe to prepare the way of *constantly* speaking the *truth* and *boldly rebuking vice*. I am repeating the words of the Collect for Midsummer day which I have read several times since I have been in bed." And Felix shook him warmly by the hand, whilst his eyes filled with tears.

From that day Acacia House was a very different place. Reuben and Felix were fast friends.

Lying and badness of all sorts no longer prevailed as of yore, and all this change was due, so Reuben declared to "Little John Baptist," which was the new name given to "Feeble Felix" since that eventful midsummer day.—*Boys and Girls Companion.*

S.P.G. HOUSE, 19 DELAHAY ST.,

WESTMINSTER, S.W., LONDON, 1900.

MY DEAR CHILD,—I expect you will be surprised at getting a letter from some one whom you don't know, so I must begin by explaining who I am. I am very old indeed—just two hundred years old in the June of next year—but although I am so old I am still growing every year. Just as you are made up of all kinds of things, such as hands, and feet, and hair, and teeth, and eyes, so I am made up of all kinds of people—Bishops, Priests, Deacons, laymen, women, children—that is what I meant when I said I was growing every year. More and more people come and join me. I don't live anywhere in particular, as I am all over the world at once. If you are in London you can see me there, or in India or Africa, or really anywhere at all. I am too large for you to see me all at once—you can only see a part at a time. I have got a very long name, which I have signed at the end of this letter, but I very often sign myself for short only by my initials, S.P.G.

My mother is very old indeed, nearly 1900 years old, and I do all I can to help her, as a good daughter ought to do. Her name is "The Church," and so now you see that she is your mother, too. Now I will tell you what my work is.

You know that there are millions of people in the world who have never heard of God our Father, or Jesus Christ our Saviour, and our dear mother, the Church, has so much to do at home that she must have somebody to send out to these poor people—just as your mother sometimes sends you out on messages down the street—so my business is to go all over the world and tell people about the Gospel of our Lord Jesus Christ; so you see I have plenty of hard work to do. Then there are a great many other people all over the world who are not heathens, but who have been brought up, just as you have, as good children of the Church, but they have gone so far away that it is very difficult for their mother, the Church, to look after them, so I have got to go and look after them, too, and to give them the Sacraments; and teach them not to forget what they used to learn at home about God and His grace, and how to escape from sin and live good lives. Oh! I have plenty of work to do.

Now, perhaps, you will wonder why I am writing to you: I am writing to you because I

want you to do something. Let me explain what it is. My birthday is in June, and, as I told you, I shall be in my 200th year. All my friends want me to keep my birthday as well as I can, just as the Queen a little time ago kept her jubilee. So I am going to keep my birthday in all kinds of ways: by meetings and services in Church.

Now, when you have a birthday, people very often do two things to make your birthday as happy as they can. They wish you "Many happy returns of the day," and they give you birthday presents if they can afford them, and I want you to do these two things for me if you can. First I want you to wish me many happy returns of the day, and the best way of doing that is *by praying God to bless me*, and make me strong to do His work in looking after His children who are abroad; and the next thing is to *give me a birthday present*, if you can afford one. I don't mind how small it is: even if it is only a penny I shall like it very much, because I shall know that you give it because you wish me well, and because you really want me to be able to go and help everyone abroad who is not so happy as you are in knowing about God and heaven. These are the two chief things you can do for me on my birthday, which is the 16th of June; and there are one or two other things I should like to say as well. Come if you can to one of my meetings; ask your Vicar if there is one any where near you, and then do your best to come. You will be able to hear much more about me there than I can possibly tell you in a letter; and, lastly, tell your friends about me, and show them this letter.

Perhaps, some day you will be abroad yourself, and I only hope that I shall be there to look after you, but even if you never go yourself, remember that there are lots of children who are abroad, and I can't possibly look after them properly unless you will help me by your prayers and by giving me as much as you can. Travelling costs a lot of money, and, as I told you, I have to travel all over the world, besides building churches, and getting Prayer-books and Bibles, and all kinds of other things.

And now I must be stopping this very long letter, as I am writing to so many other people besides you about my birthday. With very many happy returns of *your* birthday, whenever it is,

Ever your affectionate friend and sister,  
SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

P.S.—If there is anything in this letter you don't understand go and ask your Vicar or some grown-up person to explain it.—S.P.G.

A man is worth what he is, not what he has.

## The Canadian Church Magazine

### AND MISSION NEWS

Monthly Magazine published by the Domestic and Foreign Missionary Society of the Church of England in Canada.

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NO. 169

### THE CHURCH AND THE EMPIRE.

 HE imperial spirit is abroad, and we are all engaged in considering the nature of the ties which bind our colonies to us.

Ties of kinship, of language, and of law we all can recognize; but there is another bond which is often forgotten—the Church. Our colonists are not all of British blood. They do not speak the same tongue; they do not all own the same code of laws; neither, we need hardly say, are they all members of the same church; but, nevertheless a common Churchmanship, though all do not share in it, adds one more to the binding ties of empire. This being so, the Rev. Bernard Wilson's article upon "The Church and the Empire," which forms one of the interesting series published under the title of "Church Problems," comes opportunely and in season. Our Church, in its times of true vitality has always possessed the missionary spirit. Indeed, it has often outrun the flag, and carried the Cross to the people owing no allegiance to the sceptre of England. Patrick, Ninian, Columba, and Boniface are all names honored in its history, and the evangelizing energy of these and of others has borne fruit, amid many difficulties, in many lands. To-day their successors are carrying on a like work under like difficulties, though the empire seldom recognized how much its width and solidity owe to their labors.

It is the fashion of the hour to criticise, and

missionaries, however self-denying and invaluable, cannot expect to escape their share—it is not their meed—of criticism. Truth to tell, the Church's record has not always been one of progress. Crusades and civil wars, foreign complications and monetary difficulties, a lack of zeal among the rank and file, and a slothful indifference in high places, have all, in their turn, been the foes of missionary enterprise. The Church, for instance, failed to keep pace with the great expansion of national life which followed so closely upon the voyages of Drake. The few were persistent, but the many failed to realize the duty owed to the English settlers in the new found lands, and the American colonies, to the empire's loss, were for two centuries denied the right of full Church organization. Again, Australia was for long but little better treated. Upon her annexation in 1787 a great field was opened—opened only to be left for many years almost uncultivated. A community of criminals was left without the humanizing influences of religion, and when, in 1836, the first Bishop was consecrated, vast arrears of work had to be overtaken. India, too, suffered from a similar neglect—a neglect nobly atoned for since the mutiny awoke our people to the vital necessity of fulfilling their imperial responsibilities. The Church has a far higher and nobler mission than the consolidation of empire, but its power to help in moulding aright our imperial development cannot be gainsaid. We owe it, in great degree, to our missionaries, that to the losses of the present war have not been added all the unspeakable horrors which would follow if Zulus, Kaffirs, and Basutos were to be let loose upon the field of battle. We trust that the Churchmen of to-day will do their best to aid the Church in fulfilling its Imperial mission.

—Church Bells.

ACCORDING to the July American Church S.S. Magazine the total offering for Missions the whole year from May 1st, 1899 to May 1st, 1900 from the Sunday schools in the Diocese of Pennsylvania amounts to \$26,613.54 and the total Lenten offering alone to \$20,106.89. The assistant Treasurer of the D. & F. of the P.E. Church in the United States referring to the Lenten offering says under date June 6th, "At the end of the seventh week last Saturday night we had received \$62,153.60 from 2702 Sunday Schools; an average of about \$23.00 per school." In 1889 for the same period there was received 52,084.46 from 2524 schools, an average of about \$20.64 per school. The total advance this year over last year for the same length of time after Easter amounts to \$10,000, and the treasurer adds this looks a good deal like getting the \$100,000 this time.

## THE SPIRITUAL EXPANSION OF THE EMPIRE.

THE scope and operations of the Society for the Propagation of the Gospel have been world wide. Largely through its efforts and through those of its sister societies, like the church Missionary Society and the Universities' Mission to South Africa, the spiritual expansion of the British Empire has year after year, kept pace with its territorial expansion. If it be true that the roll of the British drum follows the sun around the world, it is equally true that the voice of the Anglican Communion, in the worship of Almighty God, is never silent. As hour after hour dawn broadens into day, her voice rises in prayer and praise in the familiar words of the Communion Office, the Order for Morning Prayer or the Litany. And hour after hour as the sun goes down the western sky, her thanks for the day's mercies and her prayers for protection through the night arise in many lands and in many tongues, from cathedral and church and humble mission, through the uplifting evensong.—*Spirit of Missions.*

### KIPLING ON MISSIONS.

**D**O you know what life at a mission outpost means? Try to imagine a loneliness exceeding that of the smallest station to which the government has sent you—isolation that weighs upon the waking eyelids, and drives you perforce headlong into the labors of the day. There is no post, there is no one of your own color to speak to, there are no roads, there is indeed food to keep you alive, but it is not pleasant to eat, and whatever of good or beauty or interest there is in your life must come from yourself and the grace that may be planted in you.

In the morning, with the patter of soft feet, the converts, the doubters, and the open scoffers, troop up to the veranda. You must be infinitely kind and patient, and, above all, clear sighted, for you deal with the simplicity of childhood, the experience of man, and the subtlety of the savage. Your congregation have a hundred material wants to be considered, and it is for you, as you believe in your personal responsibility to your Maker, to pick out of the clamoring crowd any grain of spirituality that may lie therein.

If to the cure of souls you add that of bodies, your task will be all the more difficult, for the sick and the maimed will profess any and every creed for the sake of healing, and will laugh at you because you are simple enough to believe them.

As the day wears and the impetus of the morning dies away, there will come upon you

an overwhelming sense of the uselessness of your toil. This must be striven against, and the only spur in your side will be the belief that you are playing against the devil for the living soul. It is a great, a joyous belief; but he who can hold it unwavering for four and twenty consecutive hours, must be blessed with an abundantly strong physique and equal nerve.

Ask the grey heads of the Bannockburn Medical Crusade what manner of life their preachers lead; speak to the Raoiné Gospel Agency, those Americans whose boast is that they go where no Englishman dare follow; get a pastor of the Tubigen mission to talk of his experience—if you can. You will be referred to the printed reports, but these contain no mention of the men who have lost youth and health—all that a man may lose, except faith, in the wilds; of English maidens who have gone forth, and died in the fever stricken jungles of the Panth Hills, knowing from the first that death was almost a certainty. The reports are silent here, because heroism, failure, doubt, despair and self abnegation on the part of a mere cultured white man are things of no weight, as compared to the saving of one half-human soul from a fantastic faith in wood spirits, goblins of the rocks and river fiends.—*From "The Judgment of Dungara," Primitive Catholic.*

SIR GEORGE WHITE, who was unable to attend the Society's Anniversary for Ireland, sent the following letter, which was read at the great evening meeting in Dublin on April 26:—

"It gives me great pleasure to put on record my admiration of the conduct and bearing of Archdeacon Barker, and, I might add, his family, throughout the siege of Ladysmith. I constantly attend services in his shell-torn little church, and it was always crowded, especially by our grand colonial volunteers, who had no military chaplains told off to them."

Our readers will remember that Archdeacon Barker has been a missionary of the S.P.G. Society for over forty years.

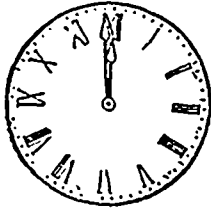
THE cosmopolitan character of the Boer army is illustrated by the fact that one hospital in South Africa required bibles in the Gaelic, Dutch, German, Flemish, French, Swedish, Danish, Italian, Bulgarian, Croat, Magyar, Roumanian and Czech languages, all of which the British and Foreign Bible Society supplied.

MORAL distances are never local. The younger absent may be nearer his father's house than the elder brother at home.

## Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.

Contributions for this Department may be sent to Mrs. Edmund St. G. Baldwin, 86 St. George St., Toronto, (Convener) and diocesan members of the Provincial Literature Committee.



Remember daily the mid-day prayer for missions

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession." : Ps. ii. 8.

## ANNUAL MEETING, OTTAWA DIOCESE.

**T**HE annual meeting of the Woman's Auxiliary of the diocese of Ottawa, held in Cornwall on June 6th, 7th, and 8th, 1900.

The well known hospitality of the old historic town of Cornwall was extended to sixty-seven delegates, and each must have realized at the opening service held in the Bishop Strachan memorial church, with its associations of saintly and large hearted men and women now entered into rest, with its beautiful chimes, its sweet music, and when joining with a congregation of about 140 women in the "breaking of bread," that it was "good for us to be here." The annual sermon was preached by the Rev. C. E. Sills, of Winchester, and on different days during the session Bible reading and addresses were given by the Rev. Rural Dean Houston, Rev. R. W. Samwell, Rev. A. H. Whalley, and the Rev. C. F. Low. Two missionary meetings were held, both well attended—that for the children being made very interesting by a programme of missionary recitations and choruses prepared by the Children's Church Missionary Guild of Cornwall. Delegates were present from Ottawa (seven branches), Archville, Ashton, Billings Bridge, March, Richmond, Antrim, Carleton Place, Clayton, Perth, Fenaghvale, Hawkesbury, Pembroke, Cornwall, Clayton, Iroquois, Lancaster, Morrisburg, Moulinette, Newington, Wales, Winchester, Almonte and Renfrew. Reports showed that nine new branches had been formed during the year, *i.e.*, branches of the W. A. at Ashton, Metcalfe, Renfrew, St. Matthews, Ottawa and Lancaster—of the J. W. A. at Renfrew and Billings Bridge—and of the C. C. M. G. at Morrisburg and Cornwall, but of those previously at work, five are resting upon their oars, making a total of fifty-nine with a membership of 1,505. The sum of \$1,500 had been gathered in by the treasurer; 790 Leaflets are subscribed for; fifty-seven bales have been

distributed, and all pledges have been met. An extra-cent-a-day fund has been established and Deanery conferences held in five out of six Deanerys. Two life members have been added to the list during the year, Miss Humphreys, of Ottawa, and Mrs. Elliott, of Carleton Place; and two more received the gold badge last week, Mrs. Houston, from the Deanery of Stormont, and Mrs. Poole, from the Cornwall branch of the W. A. Papers were read on "Chinese work in Canada," on "The work of Deaconesses," "The Church in South Africa," "Missions in Labrador," "Children's Work," and "Missions to the Jews." The thank offering amounting to \$150 was divided between the "India Famine Fund," and the "Bishop Sullivan Memorial Fund," of Algoma diocese. It was decided that the thank offering next year should also be given to the latter fund. An appeal from the Rev. R. N. Tucker for a definite sum towards the work among the Chinese in Vancouver, was read, and it was arranged that this diocese should add \$100 to its pledges, and promise that sum for three years. Other appeals could not be met unfortunately. Two invitations were received for the annual meeting next year, from Pembroke and Perth. The latter place was chosen, as Pembroke was thought to be too far from the centre of the Diocese. The officers were re-elected with the exception of three who could not act this year. Mrs. Read, of Almonte, was chosen 1st vice-president, Mrs. J. R. Armstrong, 2nd vice-president and Miss Parmalee as secretary for Junior work. A new officer, the treasurer for the extra-cent-a-day fund, is Miss Bogart, of Ottawa.

The last afternoon was devoted to a conference on diocesan work, addresses being given by the Rev. A. H. Whalley on Diocesan Missions, and by the Rev. R. W. Samwell on the Widows' and Orphans' Fund. Much regret was expressed at the enforced absence of both Bishop Hamilton and the Honorary President of the diocese, Mrs. Hamilton.

### PRESIDENT'S ADDRESS.

BISHOPSTHORPE, QUEBEC.

MAY 10TH, 1900.

MY DEAR SISTERS:—You will probably remember in my last address I described to you a certain change of policy, which we had recently been led to embrace, how we had agreed, as far as possible, to give up choosing our own objects and how we had determined to endeavor to labour as a true Auxiliary, and, while arousing as much interest as possible in Domestic and Foreign Missions, to send the money we are able to raise unappropriated to the Domestic and Foreign Board.

It was however thought well, when Rev. Jules

Willemar's daughter no longer needed our aid towards her education, that we should choose another child to be educated, and, with the assistance of the Bishop of Algoma, our choice fell upon Patricia Grace Hay, daughter of the Rev. T. J. Hay in the Diocese of Algoma.

The sad accounts, moreover, which we received of the terrible famine in India obliged us to collect and send help to the poor starving natives in the famine stricken districts. This we did through the agency of the Church of England Zenana Society, which may be trusted to distribute our aid to the best advantage.

In addition to all this, I find we have been able to send unappropriated to the Domestic and Foreign Mission Board, \$201 for Domestic Missions, and \$88 for Foreign Missions; while our total appropriations for the year, including the fulfilling of our old pledges, have amounted to \$1,652.30. Thus our whole account for this year amounts to \$1,895.57 as against \$1,864.67 last year.

But surely we ought to realise more than we do the crying needs of the North West, and also of Japan and of other parts of the world, and, having prayed for God's Blessing upon our efforts we ought to-day to try to arrive at some plan, by which we shall in the coming year do more ourselves and also enlist the sympathy and help of many new friends. For the Woman's Auxiliary as a whole is being asked, and has also agreed, to collect in future from *men* as well as women. Surely therefore it will be our duty to-day to pass some resolution, by which we agree to inform all our Parochial Branches of this extension of our work, and to ask them to make arrangements, whereby they shall reach *every* member of the church. I know that the collectors of the Parish of S. Matthew's, Quebec, have already adopted this plan, and I daresay others have done so too, but I am very anxious that the plan should be extended to the whole diocese.

For just consider what could be done, if all of us were to realize, as some do, the bitter cry there is for help. Why, one clergyman, the Rev. J. M. Davenport, of S. John, New Brunswick, who *does* realize this terrible cry, finding that he had, for one reason or another, been doing his parish work without the help of an assistant for more than a year, and that consequently he had not spent upwards of a \$1,000 which he would have spent under ordinary circumstances, did not keep the money in his own pocket, saying, "I have done all the work, this money, therefore, belongs to me." No, he sent the whole of this large sum of more than a thousand dollars unappropriated to the Domestic and Foreign Mission Board. Here is an example which we might all learn in our different positions to follow, and we should *certainly* learn to follow it, if we did

but know a little more about the real and sad needs of God's Harvest Field.

If English speaking people can spend millions and millions of dollars upon the war, surely they should be able to spend as much upon bringing to the same parts of the world true religion and the arts of peace.

Well, if we are to have knowledge, we must take steps to obtain it: and really there is no better way than to subscribe fifty cents per annum and take the CANADIAN CHURCH MISSIONARY MAGAZINE, which, month by month, gives a great variety of interesting information up to date. It is edited by Dr. Leo Davidson of Montreal, and published by F. N. W. Brown, 232 Carlton Street, Toronto, to whom orders should be sent by new subscribers, or, I shall be glad to order it for any, who will bring me fifty cents.

We should also have our interests in missions increased, if we would all make a point of attending the monthly services of Mission Intercession, which are held regularly in the cathedral on the *first Tuesday in every month*. Surely all Church of England women living in or about this city of Quebec, although they may not be members of the Cathedral Parish Church Congregation, might well muster within the sacred walls of their old cathedral, where all the seats are *now free*, both week-days and Sundays, and join in seeking the divine blessing upon Domestic and Foreign Missionary work, once a month on a week day morning, to the extension of Christ's Kingdom and to the honor and glory of God.

During the year we have had several very pleasant profitable meetings, for first of all we learnt a good deal, just before our last annual meeting, about the good work that is being done in Japan, from our own missionary the Rev. J. G. Waller, who I am sorry to hear is ill, so much so that Bishop Awdry is urgent that we should supply additional means whereby he may find further agents to do Mr. Waller's work, and also the work of others who need rest and change.

Miss Halson, the Dorcas Secretary of the Woman's Auxiliary, was here in October and read a paper giving an account of the auxiliary from its formation, and explaining fully the Dorcas Work.

In January Mrs. Davidson Ross of Beau Rivage read us a most helpful paper, prepared by Mrs. McLeod Moore of St. John's Church, Montreal, on the Chinese in North America. We have some Chinese work in connection with St. Matthew's Church here in Quebec, and in most of our cities there are many Chinese who can be easily influenced, if only there are Christian Workers willing to try to teach them.

Later the good bishop of Algoma came and



made a most earnest appeal on behalf of his diocese, and I am glad to know that he reached both our hearts and our pockets. But all that we can do is, alas! but little, compared with his great needs.

The Rev. W. J. E. Garton, who was on his way back from England, brought before us the condition of things in the fast growing diocese of Rupertsland. Here as elsewhere the Church of England will reap as she sows, and unless we do much more for Archbishop Machray, and indeed for the whole of the North West, it will be a great mistortune in the future history of these young dioceses.

Mrs. Sillitoe, the widow of the late Bishop of New Westminster, hoped to come and tell us something of the work in the far west in British Columbia, but at the last moment she was prevented. The Bishop of British Columbia, Dr. Perrin, is now in England; possibly we shall see him on his way back to his diocese.

We have lost during the year two most valuable officers, for, first of all, we have to lament the decease of Mrs. Hunt of Sherbrooke, the Secretary of our junior branches, who, after only a few days illness was taken to her rest, and secondly, we have now lost our energetic Corresponding Secretary, Mrs Patterson Hall, who has removed to Montreal. It will be our duty at this meeting, while thanking Mrs. Hall for all her good work, to choose two of our members for these very important posts.

There is one other matter, in which all, who profess to care for missionary work, should be specially interested during the coming year, and this is the Bicentenary of that great missionary society, to which this diocese of Quebec and indeed all dioceses of older Canada owe their existence and their growth—the Bicentenary of the Society for the Propagation of the Gospel in foreign parts. I do not know whether or not the Woman's Auxiliary would be acting within its proper sphere to attempt to make a special collection from the Atlantic to the Pacific for the S.P.G. Bicentenary Fund—I fear not—but at any rate I earnestly hope, that our Central Board will, by an address of recognition, or in some other way, take in hand to acknowledge the vast debt which Canada owes to this venerable society, expressing the hope that the women of England may be led to rise up and become to it a Women's Auxiliary, strengthening its position for the vastly extended labours that are now called for throughout the world.

And now, my dear sisters, I trust that this slight notice of the work, in which we have been engaged during another year, may lead us to a profitable consultation upon those matters which ought to engage our attention, and I pray that the Holy Spirit may so direct us, that this our meeting shall prove to be at

any rate a step in the extension of the Kingdom of our Lord, and if possible, a bright ray of Glory in His exalted and inestimable crown.

(Signed) ALICE DUNN,  
President.

THE adherents of the Universities' Mission to Central Africa now number 10,000. Of these nearly 4,500 have been baptized. Among the adherents the women outnumber the men, but more men than women have been baptized. In the ninety-two schools of the mission there are nearly 4,000 scholars.

#### DIOCESE OF ONTARIO.

THE fourteenth annual meeting of the Ontario Woman's Auxiliary was held in St. Peter's Church Hall, Brockville, beginning on Tuesday, June 12th, and ending on Friday.

The Holy Communion was celebrated on Wednesday morning in St. Peter's Church. At this service a large number of communicants were present and had the privilege of hearing a deeply impressive sermon by the Lord Bishop of Ottawa, who took for his text the motto of the Ontario W.A., "She hath done what she could." Throughout the entire session the greatest zeal and earnestness were shown by the members. A special interest was given to the meetings by the presence of Miss Smith and Miss Hamaguchi, who have lately arrived from Japan. As the Church Hall was considered too small for the public missionary meeting, it was held in St. Peter's Church, the Ven. Archdeacon Bedford-Jones presiding. The sacred edifice was filled with a large congregation who listened with rapt attention to the various speakers. The Rev. Thos. Leech, of Lansdowne, gave an admirable address on mission work in the diocese. Miss Smith spoke interestingly of the special work in which she has been engaged as medical missionary in Japan. Miss Hamaguchi made an address in Japanese, interpreted into English by Miss Smith.

A most interesting Junior Session was held on Thursday afternoon, at which the little ones appeared all in white, and went through some pretty exercises. Miss Smith, Miss Hamaguchi and several others addressed the children; an impressive silence was kept while all knelt and Miss Hamaguchi repeated the Lord's Prayer in her native tongue.

A greater interest than usual was shown this year in the missionary literature, and it was found necessary to elect a special secretary for that department. This was very gratifying as it is felt that only by the spread of missionary knowledge can a real missionary zeal be aroused.



The annual thankoffering which is devoted this year to the Widows' and Orphans' Fund of the diocese amounted to \$344.16.

On Thursday evening a most enjoyable reception was held for the officers and delegates in St. Paul's school room. The grateful thanks of the visitors are due the clergy and ladies of Brockville for their kindness and hospitality and for the trouble which they took to make the annual meeting a success.

THE first missionaries of the Cross of Christ went everywhere preaching Jesus and the Resurrection. Apart from the Resurrection, why engage in Christian Missions? "If in this life only we have hope in Christ, we are of all men most miserable." Why seek to make other men miserable? But the Resurrection changes the whole science of human life. Men no longer merely say, they lie in the grave, silent and calm, where the wicked cease from troubling, and the weary are at rest. In Africa the life of the soul continuing after the death of the body is no protection against the most awful and cruel murders. The resurrection of the body establishes the sacredness of human life; it intensifies the affections; it multiplies parental solicitude; it permanizes friendship; it consoles the bereaved mourner; it awakens a sense of moral responsibility; it invests conscience with an irresistible power; it compels the sinner to seek a Saviour; it exhibits the infinite goodness of God, and justifies the creation of man, for it points to heaven as man's ultimate element in all true missionary enthusiasm.

FURTHER testimony of the value of missions comes from the Hon. Charles Denby, for many years as United States Minister to China, who says, having in mind what he has seen of Christian missions in China, "the silent but persistent worker the missionary, has been the pioneer of modern civilization as well as Christianity."



DOMESTIC AND FOREIGN  
MISSIONARY SOCIETY OF  
THE CHURCH OF ENGLAND  
IN CANADA.

All persons who are members of the Church of England in Canada are members of this Society. See Canon XIX, Provincial Synod.

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