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The CANADIAN Church Magazine

AND MISSION NEWS

Published by the Domestic and Foreign Missionary Society
of the Church of England in CANADA

JULY, 1898.

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NORTH BRITISH AND FOREIGN
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Premium!

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Our Lady of the Sunshine; Morang's Midsummer Annual for 1898: Edited by Bernard McEvoy. *Size, 13 x 8½ in., with an artistic cover designed by Geo. A. Reid, R.C.A., and four handsome colored illustrations, besides numerous photogravures and other engravings. 25 cents.*

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• • ANB MISSION NEWS • •

Published by the Domestic and Foreign Missionary Society of the Church of England in Canada.

VOL. XII.

TORONTO, JULY, 1898.

No. 145

THE PRESIDENTIAL ADDRESS.

Delivered by His Grace THE ARCHBISHOP OF CANTERBURY at the S. P. G. Society's Anniversary in St. James's Hall, on Thursday, May 31st, 1898.



HERE is a wonderful satisfaction in seeing year after year how large a meeting comes to this annual gathering, and how many seem to take so deep and warm an interest, and to hear from the report how steadily the work continues to go on growing, as it were almost without any impulse except that which comes in men's hearts from the Lord Himself: growing daily by a kind of, I was going to say, mechanical law, but I would rather say supernatural law, with which men are deeply concerned, but which men cannot regulate. And now the call which is made to us seems to be raising the whole Church more and more to understand, and to rise up in spirit to the level of the great task which our Heavenly Father and our Saviour, the Lord of the Church, has put upon our shoulders.

The meeting of the Lambeth Conference last year made it impossible for any Christian, who knew anything at all of what was there transacted, and who took sufficient interest to watch what was published in consequence of that meeting, to fail to observe how this great gathering of Bishops from the whole surface of the globe seemed to speak of a Divine expansion of the Church. And every expansion calls to still greater labor and to still greater self-sacrifice, and gives a promise of still greater fruits, because as we grow we cannot help comparing ourselves with the now known limits and boundaries of the habitation of man, and we see now put before us unmistakably how large the human race is, and how little of it is yet brought to the knowledge of the Cross.

How can we, who have learned that the knowledge of the Cross is the one supreme knowledge which ought to rule above all other knowledge that can be conceived, fail to be moved when we see that there is still great darkness spreading over so large a proportion of the human family, and that our progress in carrying the light into their regions is comparatively so slow?

How can we stand idle? The work which we have begun, the work, indeed, which was begun very nearly two hundred years ago, and which has grown in the quiet way which illustrates the parable of the mustard-seed, seems to be filled with a new spirit every year. I think that Christians are beginning to see now what we ought to have seen before this—that the Church, if it is,

indeed, to be a living Church, cannot continue to be so slack as we have hitherto been in spreading the knowledge of Christ through all the nations whom it is possible for us to reach.

The great gathering of the Bishops last year represented to us a work far greater than we had been able to conceive before. The few who have the management of this Society no doubt knew, and could have told you at any time, what it was that was going on; but the great body of the Church of England has not yet learned, and has not yet been awake to learn, what it is that we are called upon to do, and how imperative the call is.

If it were possible by one single appeal to rouse the hearts of all Christians who believe in the Communion of Saints and in the work of the Holy Catholic Church, or if it were possible to rouse every individual who belongs to this Church of ours to a real sense of the duty incumbent upon himself, even then we should not be able to say that we had surpassed that which the Lord has commanded, or that we had fully discharged our duty and might be content with what we had done. We are far from that.

Although here there is a great meeting of those who are supporting this Society, yet what is this meeting to the whole membership of the Church of England?

How is it that we have so few all over the country who really care about the matter?

What are the clergy doing that they have not yet stirred up their people to a stronger sense of what the Lord requires? Why is it that this subject is not brought a great deal more often to the notice of all the congregations that the Church contains?

Why is it that we are so slack to make men see this most glorious mission that the Lord has ever conferred upon man—the mission of making His message known to every soul that is descended from Adam, this great mission which, in His wonderful and mysterious wisdom, He has seen fit to intrust to the agency of men who call themselves His? Why is it that we are so slack to make this felt everywhere as one of the ordinary duties of the Christian life, from which no Christian has any right to withdraw his labor, his self-sacrifice, and his prayers?

Why is it? It is because we are not yet more than half awake. It is because even now there are so few of us who seem to be penetrated with the importance and the imperative nature of the Lord's command. There are so few of us, in comparison with the great body of the Church,

who think of it, daily think of it, daily offer up prayers for it, and daily ponder what more can be done, and how we can arouse all the Christians that belong to us to be sensitive both to the wonderful privilege that the Lord has bestowed upon man in making him the messenger of the Cross, and to share in that privilege that belongs to us, the Church of England, and the duty that there is incumbent upon all the Church's ministers to arouse the whole mass of our people to something like a real appreciation of the end at which the Lord bids us aim. We have it marked out for us now more clearly than ever it was marked out before. We know exactly what the work is. We know the measure of it and the limits of it. There have been put into our hands such means for doing it as were never given to the Christian Church in any previous epoch of her history. Can we stand still?

I pray you lay this to your consciences, and see whither it is not our duty at every opportunity that we can find—or that we can make. It cannot be left to any chance that we should be prepared to do what we can in the service of the great Master, for you may be sure that, if any Church has neglected, in any degree, so important a work as this, in that degree the Church is enfeebled in her spiritual life. We shall not rise to the level required of us here at home until we have fully recognized the duty that we owe to the human race abroad.

I put this before you in the hope that those who hear me will, as far as they possibly can, take up the call and repeat it wherever they have the chance, and repeat it and repeat it till the whole Church of England, penetrated through and through by the great idea of evangelizing the human race, will take it up, not as a mere addition to the work that they have to do at home, but as an essential part of that very work, and as an essential part of our true service, if, indeed, it is to be really true.

BISHOP GOULBURN, of Australia, speaking at the annual meeting, in May last, said: "S.P.G. has not been behindhand in doing the work which God has entrusted to it. Since the foundation of the Church in Australia the Society has voted nearly a quarter of a million of money for the extension of the kingdom of God in that country. No less than £13,000 was voted during the years 1897 and 1898. The Society is sometimes criticised somewhat severely because it adopts the principle of gradually withdrawing its help from a work or a diocese after it has supported it for a certain time, so that the work or the diocese might learn to stand alone. I regard that principle as a thoroughly right one. There is no doubt that a diocese or a work may be over-nursed. But an important point in the action of the Society is that directly any difficulty or any new necessity arises the Society at once restores

its grants. This has been done to a very considerable extent in connection with the work in Australia. No less than five out of fourteen dioceses in Australia are receiving grants from the Society for the maintenance of additional clergy. Four of those dioceses are what are called bush dioceses; that is, dioceses in which the political capital is not situated. The fifth is the large diocese of Perth in Western Australia, which has caused so much interest in England of late years through the large discoveries of gold. The grant to Perth amounts to about £1,000 a year. Not long ago the Bishop of Perth received a most uncomplimentary letter from a gold-miner living in a place where there was no church and no clergyman, and the writer said that if the people in the district in which he lived had been blacks, instead of the pioneers of the empire, no doubt missionaries would have been sent to them in abundance. This stirred up the Bishop. But where was he to look for help but to the S.P.G.? The Bishop appealed to the Society, and the appeal has resulted in the granting of £1,000 a year. Provision has been thus made for about ten additional clergymen."

BISHOP CORFE, of Japan, at the annual meeting of S.P.G., said: All the clergy working with him had given up something for the work. They were all serving without any salary, and were content with just receiving their food and clothing. With regard to the Society, he had looked at it both from the English and the native point of view, and he had come to understand better during his long visit to England its responsibilities, its needs, and the blessings which God had bestowed and was still bestowing by means of it. He believed that it was the only Society which did that which his Grace had impressed upon the meeting so forcibly—namely, spread the Gospel of Jesus Christ both among our own colonies and among the foreign races which did not know Christ and which did not belong to the English crown.

"The Society stands upon the highest of all possible levels. It recognises its duty both to Englishmen and to persons who are not Englishmen, and declares in the most emphatic way that Jesus Christ is a universal Saviour, and hung on the cross not only for Englishmen, wherever they may be found, but also for the whole world."

THE Bishop of Melanesia bore testimony to the value of the S.P.G. Society at the uttermost parts of the earth. He represented a Mission which was largely helped by the S.P.G. in old days, and was then, in a certain sense, abandoned. But when trouble came to that Mission, at the time that the natives killed Bishop Patteson, the Society came to the rescue of the Mission. Between 1853 and 1881 the Society gave £7,000 to the Melanesian Mission. In 1871, the year of the death of Bishop Patteson, the Society came

forward once more and gave another £7,000. Hence the Mission looked upon the Society as in a certain sense its nurse, and would always regard it with the deepest love and reverence. The founders of the Melanesian Mission were men whose names were household words in the Church, and they were in very friendly relations with the Society. Bishop Selwyn laid down the plans of the Mission. He was followed by Bishop Patten, who was, in a sense, a father of the Mission, learning the languages, reducing them to writing, compiling the grammar, and winning the love and affections of the people. Then came "Bishop John," as the second Bishop Selwyn was affectionately known on the other side of the world. Probably no Bishop had been so much respected there as Bishop John Selwyn.

A DYING CHINAMAN'S BAPTISM.

A TOUCHING STORY OF THE WORK AMONG THE CHINESE IN HAWAII.

BY THE BISHOP OF HONOLULU.

BOTH our Chinese congregations, that of St. Peter's, Honolulu, and that of St. Paul, Makapala, Kohala, continue to grow steadily in numbers, and in contributing to their self support. I found five to be confirmed at Makapala, and at Honolulu two heathen to be admitted catechumens.

An event occurred last year which seems to have made quite a stir among the heathen Chinese in Honolulu. A heathen man who had become



conversant with the Faith of Christendom, and had sometimes attended service at St. Peter's, but was unknown to the members of the Church, was on his deathbed. The doctor attending him was a Christian, a member of the Anglican Church. To the doctor's surprise the dying man asked that one of the clergy might be sent for, as he desired to be baptized. His wish was complied with, and

his faith being found sincere, he was duly baptized. That any society should admit to membership one at the point of death was regarded with the greatest astonishment by the heathen. Hitherto they had regarded the Christian body as "a society," so far similar to the numerous societies among themselves, in that its privileges and duties must necessarily cease at death. But here there was an object lesson set before them that the Christian Society was essentially different from any other society, for if it would admit a dying man, there was only one conclusion to be drawn, that this society extended into the unseen world. I am told that this baptism was the subject of discussion in the stores where the Chinese congregate. This is an indication that the heaven is working.

The impression made by this baptism was further deepened by an incident after burial. After his baptism the man expressed a wish to be buried in the Christian cemetery at Makiki, instead of the Pagan burial-ground at Panoa. But his wife implored him to allow her to bury him in the Panoa ground. "If you are buried at Makiki," she said, "your soul will be cold and hungry, for no one can send you food, or clothes, or money." It is the practice of the heathen to have a feast on the grave, and to burn pieces of paper representing whatever they wish to supply to the departed. Replying that he should not want any of these things, he yet yielded to the solicitations of his wife, and consented to be buried in Panoa, adding that, wherever his body might be laid, Jesus would take care of him. So he was buried in Panoa. And after the funeral the wife and others were performing their Pagan rites upon the grave, burning paper to supply the soul of the deceased with clothing, etc. With them was a woman, who had once professed Christianity, though never a member of the Anglican Church, but had lapsed into heathenism. This woman received a severe burn on the face from a piece of lighted paper thrown upon her, whilst the rites were going on. It made a salutary impression all round, being taken as a warning that those who have once been Christians cannot meddle with Pagan rites with impunity.—*Mission Field*.

THE Church Society for the Promotion of Kindness to Animals, London, Eng., has issued an appeal to Church workers in which it is pointed out that in every parish there are many persons who get their living, for the most part, by means of animals. It is contended that such persons should learn the requirements of the animals with which they have to do, and that as the Epistle for the Fourth Sunday after Trinity has some appropriate teaching upon this subject, advantage may be taken thereof both in the pulpit and in school.

WHAT SHALL YOUNG WOMEN DO FOR FOREIGN MISSIONS?



THE easiest thing to do is to talk about missions in a helpful way. Instead of making slighting remarks about "begging sermons," and alluding to missionaries as if they were objects of pity, learn to speak of Christ's heroes with at least as much enthusiasm as you do of the world's!

Get a clear idea of their motives and aims, their discouragements and victories. Then see if you cannot interest some boy—relative, friend, or Sunday school scholar. Girls hear their mothers discuss missionary work, and go with them to meetings of the Auxiliary and the like, but the boys are often overlooked. But you could interest any boy in the "Heroes of the South Seas," for instance, especially if you studied up the curious facts connected with those islands, and told him about them.

Give the boy a glimpse of something higher than worldly success; there is a love for true heroism in every child's heart. If you can thus bring the boys into connection with the Junior Auxiliary and give them definite work to do in connection with its meetings, you will have done a good work. You will also find it necessary to give the subject more study on your own account, to be able to answer questions. And here let me urge the formation of "Mission Study Classes." At the Deaconess House we have had a missionary society for the last five years, meeting weekly to listen to a carefully prepared paper. A new plan has greatly stimulated our interest and increased our knowledge. We pledge ourselves to ten minutes' daily study, or an hour weekly. A leader is chosen, who gives each member a topic under the chosen subject. At the meeting the leader calls for these topics in order, so that we have, finally, a complete account of the country, its geography, people, religion and condition when the missionary began his work there, as well as a close study of the missionary's life and labors. We always have a good map, made up from smaller ones, and drawn on a large scale by one of the class members. We began with the lives mapped out in the *Students' Volunteer Magazine*, but as few Episcopalians belong to this organization, we found we were learning nothing about our own missions. Their secretary, hearing of our difficulty, most kindly made out a scheme of study of Henry Martyn's life, and also referred us to a Church of England society just formed for this same object. This last year we have been using their text book, Maclear's "Medieval Missions," and after finishing that, wrote out our own scheme for missions in the South

Pacific, including the lives of Bishops Selwyn and Patteson. It is an object worthy of the efforts of the young women of our Church to organize these classes in every parish; to create a demand for missionary literature; and to urge that in *The Spirit of Missions* there should be a printed list each year of suitable studies, so that the leader could find suitable subjects and the names of the reference books needed for the course adopted for the current year.

In Pennsylvania we are collecting a good missionary reference library, partly at the Diocesan Library and partly at the Deaconess House, so avoiding the necessity of duplicating the more expensive reference books.

As you study this subject, the question of your own responsibility in regard to missions will be brought home to you. Poor health, defective education, or home duties may cut you off from personal service in Foreign or Domestic Missions. In such case, you must feel, like some of the ancient Hebrews, that your lot is to "stay by the stuff," for those who are fighting the battles. We can relieve them of anxiety about their families and supplies, we can train others for future service, we can offer prayers, sacrifices, and thanksgivings for their success. In the meantime, also, we can guard against the foes lurking right here, in our home cities and parishes.

Yet, as in a national crisis it must be a weighty cause that keeps a patriot from going to the front, so with the Christian in the missionary crisis now upon the Church. You have heard of the wonderful openings in China, Japan, and in every heathen quarter of the globe—only workers are needed, the way is prepared. Have *you* any right to hold back, if you are well educated, healthy, and free to serve? The more gifted you are, the more needed. We Connecticut people have a story of an old minister who protested against putting false coin in the offertory, "Because the heathen know the difference between a penny and a button with the eye driven in." They do know the difference, and demand our best. It is the people who are valued and missed here, who will be valued there. Who have been the successful pioneers in all ages of the Church? When a missionary was needed for the educated West, whom did the early Church send? Not one of the humble Galilean fishermen, though full of the Holy Ghost, but St. Paul, the finished Greek and Hebrew scholar, who could meet the philosophers on their own ground. Ever since then the missionary honor-roll has been a list of men who could have commanded earth's best prizes. The names of Selwyn, Livingston, Patteson, and scores of other will occur to you in proof of this.

Suppose you decide to be ready when the

call comes. In the meantime, you can train yourself in that "outward submission to man, and inward submission to God," which the Church requires, in your present position. Above all things, gain power in prayer. This is so essential in following our Master, and, like every power of our souls, grows by exercise. Have you tried the plan of writing down everything you pray for, "watching thereunto," and at regular times, like New Year's or your birthday, reviewing those prayers? If so, you know the growing delight in God's faithfulness; the dawning understanding and conformity to His will. Some prayers we thank God for not answering; a very few may be unanswered yet; but the larger part will have been fulfilled in such skillful, beautiful ways that—

"Our lips can only tremble with the thanks we cannot speak."

Just to tell our hopeless heathen sisters of this one joy in believing seems worth any sacrifice.

When the call comes for you, send your name to the Board of Missions, and you will be advised to go either to one of the Church Training and Deaconess schools, or some similar institution, to be tested. This plan originated with the English missionary societies, which require two years spent in the Training-school for missionaries. Our Board require only six months. In our American Church, a Missionary Bishop, writing long ago, said, that of twenty-four women sent out to his Foreign field, three had proved useful, while he could not express the worry and loss caused by the others.

In the Philadelphia school, as elsewhere, you can prove your adaptability, obedience, and unselfish devotion. You will be trained in housework, sewing and cooking, as well as in the Bible, Prayer Book, Church doctrine, and history. You will have experience in teaching and ministering to the ignorant, for if you can reach the hearts of these people in your own language, you will have less to learn in teaching foreigners.

The fact that missionary candidates are sent to the Deaconess schools does not mean they are to become Deaconesses; that is a distinct calling, admitting of no competing claims. But, whatever our vocation, we must all work with our might. When we hear of the misery and crime in the world, we know it is our own most grievous fault. Christ said we must preach the Gospel to every creature, and then He would set up His kingdom of love, joy, and peace in the whole world. Are we hindering or hastening the coming of our Lord?—*Spirit of Missions.*

MISSION WORK IN CHHOTA NAGPUR.

BY THE REV. K. H. WHITELY.

(Continued.)

NO review of Mission work in Chhota Nagpur would be complete without a glance at the native Christian community itself.

The largest share of our efforts at present is directed to the consolidating and building up the Church. This is indispensable. All Churches in history which have stood the test of time have had years of labour expended upon their building up. There is no necessity for enlarging upon the obvious importance of this work.

The Church in Chhota Nagpur has made considerable progress towards independent life, but yet it constantly needs stirring up, energising and directing. There cannot be said to be any enthusiasm for the Gospel or for the Church as yet shown by the Nagpuris themselves. First, however, let us deal with the outward aspect of things.

We have clergy, amongst the people, and of the people. They are not foreigners, nor by education Europeanised. Their education has been locally given, and they have not abandoned the dress of their fellow-countrymen. With regard to acquirements they are not Greek scholars; but have been taught all essential subjects in Hindi, and for the most part know enough English to use simple books and commentaries for themselves. Each in his pastorate does the ordinary work of a clergyman with his band of lay-helpers, the readers, posted in various villages around him.

The average of attendance at Holy Communion is high, because people have from the first been clearly taught the importance of this chief act of worship.

Our churches are not provided with seats, but mats only, even in Ranchi. It would be absurd and uncomfortable to revolutionise the usual mode of sitting merely to conform to European traditions. The men sit on the one side, and women on the other. In prayer all kneel, and prostrate themselves with foreheads to the ground, so that the onlooker sees nothing but the backs of the worshippers.

Services are held in Hindi, except where the population is Mundari-speaking, and there, of course, Mundari is used.

Women bring their babies to church, as they have no one to leave with them at home, and to the new-comer the occasional squalling of infants is a trial; but use and time render one less sensitive to this form of distraction.

There are some points connected with our services which might strike a stranger as of interest, and probably meet his approval.

Before the "invitation" in the Communion

Service, the priest always calls upon all unbaptized and excommunicated persons to leave the church. Sometimes a group of cultivators come forward to ask the prayers of the congregation before they sow their fields. They kneel at the chancel step, at the time of offertory, and special prayer is made for them.

At the harvest festival nearly all offerings are in kind. The choir and clergy enter singing a processional hymn, followed by the congregation—the women and children bearing baskets of rice-grain, men sometimes with a banyan-leaf of rice, poorer folks bringing theirs in a fold of their garments; some bring sheaves. Readers are posted in the chancel to direct people where to lay their different offerings, and the long procession continues to flow and recede for some while, as hymns are being sung.

In Ranchi, and several other places in the district, a beautiful custom prevails on Easter morning. Before dawn the people, preceded by school children with torches, go in procession to the cemetery, and sing hymns of the Resurrection amongst the graves, whilst people are enabled to visit the resting places of their several dead, and to draw comfort from thoughts of the great final Resurrection, of which Christ is the first fruits.

Voluntary lay help is not yet a strong feature of Church life. There is a Church Committee, or panchayat, to assist each pastor and reader; but as yet their functions are not very clearly defined, nor are they active. In each village, from early days of the Mission, the leading layman of the place has been styled a Prachin or Elder. These men have sometimes considerable influence, and in many cases are of great use to the clergy.

No great progress can ever be made by an illiterate people, and it must be remembered that, on the whole, the people of Chhota Nagpur are illiterate. The aboriginal tongues were never written, so that missionaries have had to transliterate them into English or Hindi letters.

In spite of schools, *very* few of our Christians cultivate a habit of reading. Even Hindi books for their perusal are very few. Of course they have the Bible. Such efforts at literary work as missionaries have been able to make have necessarily been for religious instructions.

The Bishop has translated many of Hymns Ancient and Modern, St Paul's Lower Grade Manual of Christian Doctrine, the Didache, and is bringing out the Epistle of Ignatius. A short manual on the Apostles' Creed has been brought out, and a picture-book for instructing the unlearned. The Rev. A. Logsdail has written some tracts, and a very useful book of Family Prayers. The Rev. D. Singh has

brought out a larger book on the Apostles' Creed than the one above mentioned, for readers and advanced classes. All these are what we may call Diocesan productions in Hindi. We have also Hindi Responsories containing extracts from the Prayer-book and selected Psalms, a form of Children's Service, and a Hindi version of the Bishop of Corea's Manual "Lumen."

A monthly Hindi paper is also published, the editor being one of the missionaries. This at present does not pay its way, but fulfils a useful work.

Parts of the Book of Common Prayer have been printed in Mundari, and the German Mission has laid us under a debt of gratitude for their production of a Mundari New Testament.

All outward manifestations of Church life are confined to public worship. There are no such things as guilds, bands of hope, concerts, teas, and so forth, amidst a simple and scattered agricultural community like this.

However there is a sort of counterpart to the concert, in the singing of "bhajans." This deserves some fuller notice. The "bhajan" is a native song sung to an entirely native tune and method, accompanied often by tom-toms, and sometimes stringed instruments. Some of the tunes used here are from up-country, but most, I believe, are indigenous.

The heathen song-tunes, used at dances, and for marriages and various agricultural seasons, have been adopted by our local poets, and set to sacred words, often paraphrases of Bible-texts, in Mundari, or the village dialect of Hindi. The people are very fond of gathering together of an evening and singing these songs far into the night. They have been of no small use in familiarising people with common truths of religion, and have also been found to influence the heathen. A collection of these "bhajans" is now being made by a committee consisting of the Pastor of Maranghada and two or three readers and masters, one of whom enjoys considerable local fame as a composer of bhajans, both tunes and words. At one time there was such a furore for this singing that the anxiety of missionaries was aroused as to its probable effects. It is unfortunate that all the bhajans, with very few exceptions, are sacred, for they are used on all sorts of occasions, such as marriage feasts, etc.

One of the great defects in the character of native Christians is a reluctance to give generously. One of themselves, the late Rev. Jakriya Kachhap, wrote as follows of his people: "They do not like to bear any burden themselves, but prefer to remain in dependence on others, and not do anything for themselves. This is the character of the people of this country. They do not like to give anything

to those who teach them, but, on the contrary, are ready to take anything which they can obtain from others."

This is only natural, because of necessity at first every thing was done for the converts and little demanded of them. The lesson must yet be learnt, and there are signs of a beginning. The people do help to support their clergy. In one pastorate the people themselves have lately subscribed a large proportion of the sum necessary for repairing village chapels. In Takra over Rs. 200 were raised in the village towards building their church. Two Native Church Extension Societies have been started, at Ranchi and Maranghado, but they seem to be in a state of suspended animation.

Last year the total of native church offerings amounted to Rs. 1,997.

Since the tea industry was started in Assam, some forty or fifty years ago, there has always been a demand for laborers from Chhota Nagpur. The natives of this district are able to stand the climate of Assam better than people from other parts of India. So it happens that there is a constant flow of population from here to the tea districts. There must be thousands of Mundas and Oraons in the Assam valley, from Gauhati right up to Dibrugarh.

Many Christian families have joined the emigrants and settled in Assam, and thus formed a peculiar bond of union between the Chhota Nagpur Church and scattered Christian communities among the tea gardens. The Church has tried to follow up these emigrants, and to provide them with the means of grace and prevent their lapse into heathenism.

There are at present two centres of this work: *Solabari* in Tezpur, and *Attabari* in Dibrugarh.

At *Solabari* a catechist, Prabhudayal, has been working for the last fifteen years. Laborers who have served the term of years for which they contracted have settled in large numbers about the district. Rich soil, abundant crops, and the government as landlord, all these form strong inducements to people to settle. Such settlements where the people are their own masters form the most satisfactory field for work. Catechists like Prabhudayal hold Sunday services, and visit the various settlements of colonists, and also the laborers on various tea estates.

The S.P.G. missionary in Tezpur, the Rev. S. Endle, supervises Prabhudayal's work. There are about 150 Christians settled in *Solabari* itself.

At *Attabari* similar work is carried on. Here some 500 Christians are settled. The Rev. M. E. Rainsford, of the S.P.G., supervises the work. There is also a pastor, the Rev. P. Sarwan, who is doing good work. He is the first Chhota Nagpuri clergyman settled in

Assam, and studied in the divinity class at Ranchi, where he was also ordained deacon and priest. There are also school-masters from Chhota Nagpur working here. The missionary and pastor visit many settlements, such as Moriani, Jorhat, Sibsagar, Lakhimpur, etc. There are Baptist Missions working at Nowgong, Sibsagar, etc., and a good many Assamese and Chhota Nagpuris belong to their congregations.

The attitude of *planters* is on the whole favorable to mission work, and in some cases they actively assist in the work of the Church, and encourage the establishment of schools and chapels on their estates. It is to the interest of planters to treat their laborers kindly, and on the whole they certainly do so. A free-laborer settled on the garden is of permanent value to the estate, and if he is enticed away to another garden there is a corresponding loss. So that naturally planters are prepared to do a good deal to render the lot of their laborers and colonists as pleasant as possible.

This emigration movement has its drawbacks. Wives desert husbands, or husbands desert wives and families and go off to Assam under feigned names. All this leads to sin and confusion; but things are better now in this respect than they were twenty years ago. The work in Assam is one capable of great extension, and full of opportunities for drawing people to Christ and to His kingdom, especially from amongst the laborers and colonists who have emigrated from Chhota Nagpur.

Of the general character of native Christians, it is difficult to speak. What sweeping assertion will include truthfully nearly fourteen thousand people? They are much as the Church has ever been, full of good and evil, from the days of St. Paul and St. John to the present.

In this connection we ought not to omit the clergy, who are, as we have already pointed out, of the people. It is a matter for great thankfulness that by God's grace we have had the assistance of such excellent men. They have not the energy and method that characterize so many European parish priests; but one may truthfully say that they are on the whole an earnest, God-fearing set of men, and have labored faithfully amidst many difficulties and hardships to keep the charge committed to them: much good result that may be manifest is due to their work. The Rev. W. H. Bray wrote of them in 1875: "Their simplicity and unsophisticated manners were characteristic. What the Society has long been trying to do in Bengal, but has so largely failed in doing—to raise up native pastors who shall retain their original simple manner of living—has been done to perfection in Chhota Nagpur." These words may seem over-appreciative, but they

convey an important truth. Village pastors, to be worthy of the name, are not improved by acquiring expensive habits and alien ways, but need be able to teach and preach to their people, and to live upon salaries *which the people themselves may afford*, and such are the pastors in the Chhota Nagpur Church.

With regard, further, to the general character of native Christians, the Report for 1871 contains some apt remarks on this subject. "There is an idea among many persons at home, derived from missionary pictures and books, that a congregation of newly converted men and women in a heathen land is a kind of New Jerusalem in which everybody is a saint.

"Superficial observers (or rather non-observers) in India entertain an idea equally distant from the truth in an opposite direction. Our experience is that there is a *very distinct and broad line* between the moral conduct of Christians and heathen, and that there is a considerable amount of genuine piety in the Church, though generally not of a high order; but that national vices are in many cases not wholly eradicated."

There are dangers to the Church from the force of old habits and superstitions. For instance, the belief in witchcraft and diabolic agency is very persistent, and sometimes leads to falling away into devil-worship. This is becoming less frequent than of yore.

Drunkenness is a universal custom among the aborigines, not continual but periodic drunkenness. This unfortunately is far from being eradicated in the native Church, and is a constant source of deterioration of moral character which leads to other sins and practical infidelity.

Amongst the heathen polygamy is frequent when the first wife is childless; divorce and desertion are also common, so that it is difficult to imbue Christians with a true reverence for that bond which death alone can dissolve, and ill-assorted marriages arranged by parents often lead to separation and consequent sin. Breaches of Christian morality are punished by exclusion from communion, and, as in the old Church, penitents are readmitted after probation publicly in the face of the congregation.

The prospects of growth and increased vitality in the Church of Chhota Nagpur are far from being devoid of hope. But much prayer, patience, and steady work is needed for its edification.

Pray that He who has begun in them a good work will continue it even unto the end.—*S.P. G. Gospel Missionary.*

THE great binding power, the great civilising power of the world, must be the Gospel of Christ.—*Bishop Creighton.*

THE DAUGHTERS OF THE KING.

MISS RYERSON, the Secretary of "The Daughters of the King" (in America), writes from New York to *The Guardian*, London, to correct a mis-statement that an undenominational Society, described as "The King's Daughters," was an older organization. The Daughters of the King was organized in 1885, or some eighteen months earlier than the one bearing a similar designation, its origin being distinctly Church, and its purpose being to stimulate women to deeper spirituality of life, and, to more earnest zeal for Christ and His Church. It stands like the Brotherhood of St. Andrew for the renewal of our Baptismal and Confirmation vows, and is doing a magnificent work under the clergy in most of the large parishes in America.

This religious Order of Women has now 596 Chapters, with 12,900 members, 14 of these Chapters only being disbanded. As an illustration of the reality of their work and of their lives, we learn that they hope to send shortly one of their number as a missionary to China, funds for her support having been raised by their self-denial week.

A TESTIMONY.—The Bishop of Delaware writes: Being familiarly styled the Bishop of the Daughters of the King, it will not, I trust, be considered amiss if I comply with the request formally made that I should in some way as this commend the Order to the notice and favor of our mother Church of England. It is not an Order that is temporal, or financial, or even social. As to women it is in the Church in America what the Brotherhood of St. Andrew is to men. Its constitution is simple, yet sufficient. Its plan of operation is free from distracting influences, Its rule is that of prayer and service. In its membership are to be found some of the most devout, capable, and influential women in the American Church. It does not in any way conflict with that other admirable organization for women—The Girl's Friendly Society, but is rather its helpful companion. In many dioceses and parishes it has already been found by the clergy to be a valuable aid in the development of the spiritual life of our people. As such I heartily commend it to the good-will and co-operation of all to whom the contents of this letter may be made known.—*Leighton Coleman.*

THE Indian community at Dallie, in British Guiana, have erected a commodious school-room. The flooring had to be purchased, and some food was given part of the time to the men engaged in the work, but the rest of the labor was a contribution from the Indians towards school work in their midst.

ORDINATIONS AND GROWTH IN JAPAN.

BY THE REV. H. J. FONS, OF KOBE.

THINK you will be glad to hear that on March 6th, two of our catechists were ordained as Deacons. One of these, Tsujii Tōru Paul, was baptized in St. Michael's Church, several years ago (in 1887), having been a student in our Mission school. He was trained in St. Andrew's Divinity College, and has been working, as catechist, first in Awaji, then in Kobé, and for the last year as lay pastor of St. Michael's, Kobé. He is literary in taste, and has printed several tracts, including a short life of St. Perpetua, besides having written many articles from time to time in Christian magazines.

Hirose Kensuke the elder was baptized in Tokyo by Bishop Williams in 1886, and came to us in 1887. He is a very straightforward, earnest man, with very simple tastes. He went first to Osaka Divinity School, and then to St. Andrew's in Tokyo. He has worked for us in Kobé, and for the last few years in Banshu. They are not able as yet in that Church to support or pay to a proper proportion for the support of a Deacon in charge, so with the Bishop's approval he has been ordained simply as a Mission worker in Holy Orders, and will still work in connection with that Church, where he is much valued. They both did very fairly in their examination, conducted by Messrs. Chapman and Koba (of the C.M.S. Mission in Osaka) and myself, as the Bishop's examining chaplains. On the Friday and Saturday in Ember week, Bishop Awdry gave addresses, interpreted by Mr. Ito, his native assistant, who has great gifts in such work. The catechists of our Mission also came in for these, and joined also in a Bible reading on the Temptation of our Blessed Lord, which proved very interesting. Rev. M. Koba preached the ordination sermon, and a large congregation attended. Tsujii will

work on at St. Michael's as Deacon in charge, for though of course the main responsibility rests with the Mission priest in residence, yet much of the dealing with the congregation must necessarily lie with the native clergymen. He is now very earnestly desirous of holding a series of mission services, such as have been so helpful in St. Andrew's, Shiba. I enclose the photographs of the two, the standing one is Tsujii and the sitting one is Hirose.

I have just returned from a short but interesting tour through Awaji and Banshu with the Bishop. At Nakagose in Banshu, the congrega-

tion are very earnest in preparing to celebrate the tenth anniversary of the opening of the church, and they have already raised the pillars of a stone fence all round the church, and they will soon fit them with iron rails. The Bishop confirmed two in the little church, and on the following day, after celebrating the Holy Communion, we all went out to the new cemetery which the congregation has lately been able to purchase, and then the Bishop held a consecration service, the first of the kind, I am told, that has been held in Japan. On the two posts in the gateway of the cemetery are engraved, on the left, "Burial Ground of the Church of the Epiphany," and on




TSUJII TORU PAUL AND HIROSE KENSUKE.

the right, "We look for a Saviour," or more literally "Awaiting the Coming of the Saviour," words which would we trust connote to the instructed Christian all that follows in the passage in the Philippians, and would make non-Christians ask for the meaning to be explained to them. † ‡

In Tenju six were confirmed. This village, though eight of nine miles away, is reckoned as a portion of the same Church, but part of the scheme for the tenth year, on which they have now entered, is to strive to raise the number of communicants to twenty in each portion of the district, so that Tenju may become a daughter Church.

One of my visits to Awaji this year was very interesting. We were invited to go to a new village by a Christian who had come back on a visit after twelve years' absence, and in his uncle's house (he was the headman of the village) we had a very large and interested congregation, who seemed to understand and appreciate much of what they heard. I hope we may be able to go there regularly.—*Mission Field.*

THE DEAN OF CHRIST CHURCH ON MEDICAL MISSIONS.

 HE Dean, speaking at the opening of the "Palestine Exhibition" in support of the work of Medical Missions said: He supposed it was, obvious to all of them at once that it was an immense commendation to Christianity to those who were not yet Christians that it should go among them linked with the incalculable beneficence of medical science, medical aid, and the Hospital. It must make the explanation of Christianity much easier, and the appeal all the more ready, and the way for it better prepared, that there had been going on among the people the work of a Hospital undertaken in the name of and for the sake of Christ our Lord. So great was the advantage to the work of evangelization that was thus gained that perhaps they might almost ask themselves with some anxiety whether their cause had the right to it. Was it quite fair—this sort of question would well arise in the minds of the English people, he thought—that they should go to help these people with a view to commending their faith to them? Was it quite fair that they should let these people, as it were, be carried away from calmness of judgment by their gratitude for kindness, as they went among them and preached Christianity to them? Let him just say very briefly why he thought it was not a casual or accidental commendation to Christianity that the work of the Hospital might exercise among those who are not Christians. What they wanted to feel sure of in this work, what they wanted to show, was that the beneficence of the Medical Missions, the beneficence of the Hospital, was not simply linked with Christianity but sprang naturally out of the heart of it—that it was most characteristically and properly a Christian work, a work the motive and impulse and guidance of which sprang out of the very heart of the Christian creed. And surely they might claim something like that with regard to the work of Hospitals. For first he took it that broadly it was true that the development and advance of hospital work had gone with Christianity. Whatever exceptions here and there there might be, broadly he took it as true in history that hospital work had

been substantially in its highest, fullest forms, the outcome of Christian teaching, the outcome of the spirit that Christianity gives. Then, further, they might say this, that of all phases, the work of hospitals was the plainest obedience to the principles that were quite inseparable from Christianity. They were the plainest, directest carrying out of that love of one's brethren, that love of one's neighbor, which Christianity had fastened inseparably into the hearts of men. And so they might claim that there could be, to put it in that way, no clearer, fitter, more characteristic representation of what Christianity taught a man to be to his neighbor than the representation which was to be seen in the work of a hospital. And, then, there was one more point, they could feel quite sure of this, that the work of a hospital was the simplest following out of that which must ever be before all Christian people—the example of our Lord and Saviour Jesus Christ. It had struck him sometimes that, perhaps, of all the scenes of modern life that might approach the scenes in His life, nothing came much nearer than the scene they might see on admission day at a hospital, either in the out-patient department or in the wards of a great hospital. It had been noticed, when our Lord came to a village or town, how strange it must have been to see all the people hurrying round Him with all those that were sick and suffering, so that the first element in the life of the place that came out as He drew near was its sickness, its weakness, its fear, its suffering; but that as soon as His approach became known, before He could get into the place, even as He was just outside the gate, there came streaming to Him all that aspect, that element of its life, not its splendor, not its great achievements, not its brilliancy, if there were any in any form, nothing that towns liked to show off on great occasions—not that, but that which was poor; all the suffering and trouble and pain and sickness, and misery and fear that the town could produce. All *that* was poured out around Him for Him to deal with. And, surely, across the immense differences they could trace, there was something not so very unlike that in the way that they might see the suffering, and anxiety, and trouble, and fear that was in the world, gathering around the doors or into the out-patient department, or into the wards of a great hospital in our day. And so, perhaps, they might feel that hardly anywhere, in its external setting, did modern life come nearer to the scenes of our Lord's life than in the great and splendid efforts that were made for the alleviation of sickness and pain. There was just one word more he should like to say to them, although he could not speak of it adequately, and that was to suggest that it was surely true that not only the charity, the tenderness, and

gentleness that was seen in hospitals was linked in that way with Christianity, but they might even claim that indirectly, in the secret way in which it loved to work, Christianity had done more than could be easily measured for the advance of medical science. He took it that the insight which guided the physician, and a great deal of the knowledge which he employed, a great deal of *that* could not have been won but for the tenderness and sympathy, and patience with which Christianity had taught the people to watch and wait upon the sick. It was the spirit of Christianity very largely, he believed, that had turned sickness into that teaching power which had helped forward all knowledge, and certainly not least, medical science. So that, he thought, not only because of the charity that was exercised there, but because of the knowledge and power that was shown, that they might claim the foremost place for Christianity in relation to hospital work.

THE COMMERCIAL VALUE OF MISSIONS.



BRITISH Parliamentary committee reported, after investigation, that Christian Foreign Missions returned commercially to Great Britain ten pounds sterling for every pound contributed by Christian people to organize and carry them on. If the gain would have been pound for pound only, that would have been 100 per cent. Therefore ten for one is 1,000 per cent. But this does not cover the case. The writer has examined commercial conditions when visiting some of the leading centres of northern Africa and western Asia, and was satisfied that every dollar expended by Americans for Christian missions in those countries returned \$100. This trade is so important a part of the life of capital and labor in our country that if it were suddenly withdrawn it would create the greatest financial panic the world ever saw.

A further case in point, and one for which there are pretty exact figures available for comparison, is Hawaii. No country in the world is more essentially a child of missions than Hawaii. As such it is essentially a child of the great republic. Our trade with that country, through the one port of San Francisco, every year exceeds in amount the entire cost of missions that created the country in over seventy years of that American mission work. This is in addition to our trade there around Cape Horn and over the Indian ocean. Surely here is pretty clear and vigorous proof that if, "the heathen are at our doors," Foreign Missions are, notwithstanding, a splendid investment on the ground floor. Similar figures apply to

investments in Home Missions. The writer, a son of a western Home missionary on our frontier, had some experience there as a dealer in real estate. His experience and observation satisfied him that evangelical Home Missions were the chief factors of great and permanent increase in values of farm lands and of city lots, of current business, and of safety of person and property. The real estate value and the business of which the little Home mission church was at once the creator, and the centre and the security, was fully a hundred-fold greater than the cost of the church which was such centre and security. Here, then, is 10,000 per cent. Another town and its surrounding country might have greater advantages than the mission-centred town, have better soil and outside communication, more timber and water, but it would be outstripped by the Christian settlement. The men with the cash and conscience and culture to make them desirable settlers would be drawn where the missions, with their correlated influences and interests were the magnet. This, too, though many of such settlers were not churchmen of any denomination. The mission may have cost only a few hundred dollars a year, but it added hundreds of thousands to the material interests around it.

Similar ratios apply to investments in city missions. Ground occupied by pestilent pauper and criminal-filled tenements, and renting for fifty cents a week, soon after a mission is planted in their midst has houses that pay from five to ten-fold that rate. Factories are located there that pay prices for building lots that would have been thought fabulous when the police were not sustained by the conscience-creating city mission. The quantity and quality of dry goods and groceries, etc., sold there are so improved that the local merchant disposes of from ten to a hundred times as much as he did before. He is also far more sure of pay and prompt pay. All this time the poor little mission, which is the engine driving on these worldly gains, has cost, perhaps less than \$1,000 per year. If it has had eight or ten years for its righteous roots to take hold, it is adding \$1,000 a week to real estate and business interests. . . . The day has passed when men can truthfully say they "can't afford" to pay for these things. They cannot afford to fail to pay for them. They are, all and singular, such ground-floor investments respecting ratios of net returns as no one can find on the exchanges of London or New York. All the histories of gold mines and diamond fields, of pearl fisheries, or the wildest real estate or stock speculations, are tame beside these ground-floor investments. They are the only efficient anchors of national life or of business prosperity, and the only sound and permanent cure for "hard times."—*At Home and Abroad*

GENERAL MISSIONS THE CHURCH'S FIRST DUTY.

LAST summer it was my privilege to attend the Lambeth Conference. Objective facts have a peculiar power in bringing the truths of life home to the mind and enabling us to realize them—that is, to feel their reality definitely. Such a realization regarding the present growth and future destiny of the Anglican Communion came with this gathering of Bishops from England and America, from Africa and Asia, from Australia and the islands of the sea. And it was an experience never to be forgotten, simply to become familiar with the faces and voices of leaders who are doing God's work in all parts of the world, from the snow fields of Alaska to the jungles of Africa. . . .

The spiritual climax of the conference was not reached until the day before the final adjournment. When we came to that part of the encyclical which related to Foreign Missions, and when, in answer to some objections regarding overstatement, the Archbishop of Canterbury spoke out his deep convictions regarding this subject, his words rang out like an echo of New Testament times. When, in clarion tones, he proclaimed that, in his judgment, the primary commission of Christ to His Church was, "*Go ye into all the world and preach the Gospel to the whole creation*" (Revised Version); that our own Church, notwithstanding all she had done in the past, through her Foreign and Domestic missionary societies, had not, as yet, begun to discharge the responsibility that the Lord had laid upon her, and that she was still far below the level of New Testament energy, it became evident at once that he had expressed the dominant thought in every breast.

The experiences of that hour were bewildering in their fullness. It was as though a sudden flash of light had come revealing the thoughts of all hearts. It was nothing less than a revelation of the supreme aim of the whole Anglican Communion: and in the glow of the moment, Bishops from different parts of the world arose and said that if they had come from their far distant dioceses for nothing else, the inspiration of this one afternoon would repay them for their journey to Lambeth. . . .

As the Archbishop of Canterbury truly said, the Church of to-day has not begun to rise to the responsibility that our Risen Lord laid upon her before He left this earth. If this is true of the English and Colonial Churches, it is no less true of the American.

Here in the United States, we have devoted ourselves to the development of parochial life, and have far outstripped the Christian bodies around us in making those parish churches whose spires rise above our towns and villages

real spiritual homes of the people; but that which was once a right discernment of the times and a true aim, is now in danger of passing into an exaggeration. We have gradually glided into a one-sided way of thinking in which the right proportion of things has been lost. We have gradually grown more and more deaf to the voice which rings through the ages: "*Go ye into all the world and preach the Gospel to the whole creation.*"

Read the statistics put forth by the late revered Dr. Langford regarding the hundreds, yes, thousands, of parishes of our own American Church of these United States which contribute absolutely nothing to the work of the Domestic and Foreign Missionary Society, and you will find there an appalling proof how largely this spirit of parochial selfishness pervades our Church.

Then come back to the warning of the Head of the Church: "*He that findeth his life shall lose it.*" The selfish motive always defeats itself and writes its own death warrant. No parish can expect to grow and prosper which has no thought of the great world beyond its own border. It may unselfishly uplift those of the immediate neighborhood who are beneath its own level; but the spiritual life of its inner circle of communicants is paralyzed and dying at the top. . . .

The spread of Christ's Kingdom on earth does not depend upon money, it depends upon free-will offerings. "The gift without the giver is bare." The one thing needful is to inspire people to give as God has given to them. Go back to our Lord's first missionary charge, and you will find in it the strongest emphasis laid upon self-sacrifice, self-denial for Christ's sake, the necessity of entire self-consecration to His service, but no reference to the need of material support. We are told, indeed, that the laborer is worthy of his hire; but the Apostles are sent forth without purse or scrip or change of raiment to teach them, and all the Christian ages after them, that the whole dependence of the Church is to be upon Christ Himself.

Then, read the history of the New Testament Church as it is given in the Acts and Epistles of the Apostles. In no subsequent period has the growth of the Church been so great, the missionary spirit so intense, the multiplication of congregations so rapid, as in those first thirty years after the Ascension. The reason is obvious—the power of Church workers, in that day, lay in the fact that they were ceaselessly looking up to their reigning King, who had proclaimed "All power is given to Me in Heaven and on earth," and then, gave themselves up, with a complete self-surrender, to His service. . . .

For us in America the cause of missions

represents this Apostolic spirit of self-sacrifice. And just because the work of the Domestic and Foreign Missionary Society stands so far apart from the selfish tendencies of diocesanism and parochialism, it should be our first claim and consideration, taking its place in the forefront of all those objects to which our offerings are given.—From *Bishop Satterlee's Convention Address, 1898.*

THOUGHTS FOR THE SPIRITUAL LIFE.

1. If I be lifted up from the earth, will draw all men unto Me."

Is there no hope for those who lie
Among the dead about to die?
Writhing upon the great world's plain,
Martyrs firm, in mortal pain;
The fiery taint upon them all
Of that Old Serpent of the Fall!

Yea, hearken! Israel, lift thine head,
O lie no longer with the dead!
For every care, for every crime,
There yet is hope, there yet is time.
Lift eye and heart: from yonder Tree
Release and life look down on thee.

O look and listen! see thy Lord,
And hear His calm absolving Word;
O see the balm of all thy woe,
Those precious drops of healing flow;
O hear the word that sets thee free,
"Thou art redeemed—I die for thee."

O see the boundlessness of grace,
Those Arms of love o'erreaching space!
O hear, in final triumph hurled,
His "It is finished" o'er all the world!
In that embrace, in that last breath,
Is seen, is said, the doom of death.

Death doomed, sin purged, the Serpent slain,
O dying soul, thou liv'st again!
Hold fast that life, and evermore
Look and believe, love and adore;
By all this gain and all that loss,
Lose never sight of yonder Cross!

Amen! for whither should I go?
Whom shall I find on earth below,
Whom shall I seek in Heav'n above,
For Hope and Healing, Life and Love,
Save Him Who hangs on yonder Tree?
Uplifted Lord! save only Thee? Amen.

—S. J. Stone.

REACTION IN UGANDA.

THE marvellous success of missionary work in Uganda during the past decade has sent a thrill of enthusiasm and cheer throughout the Christian Church. Thousands of the natives of this darkest region of equatorial Africa have been brought into the light of Christian truth. Here, amidst the scenes of Bishop Hannington's life and martyrdom, of the heroism of Alexander Mackay, and of the short but effective career of Bishop Parker, have sprung up hundreds of

Christian churches, school-houses, and other instrumentalities for the moral and intellectual development of the African heathen; here also can be seen hundreds upon hundreds of natives flocking into the two or more churches to hear the everlasting Gospel preached. At Mengo a congregation of 6000 persons has been known to gather at the church, and nearly 2000 persons have been baptized in nine months' time. Such phenomenal success in mission work could only be compared with those good old days when the Apostles, the pioneer missionaries of the Church, went everywhere preaching the Word, gathering at one place 2000, and at another 3,000.

Writing upon this miraculous success of mission work in Uganda, Henry M. Stanley in the *Atlantic Monthly* for October, says:

On the 30th day of June, 1877, while I was yet six weeks from the Atlantic Ocean, the missionaries entered Uganda. For five years they labored with poor results. In the seventh year twenty-one converts partook of the Lord's Supper, and seventy-five had been baptized. In the eighth year the baptized numbered 108. After eleven years' work the missionaries were expelled from Uganda by the young Nero, the son of King Mtesa, who had received them. In 1890 they reoccupied it, and by January, 1891, the Christians here numbered 2,000. By January, 1897, Uganda contained twenty-three English Protestant clergymen, 699 native teachers, 6,905 baptised Christians, 2,591 communicants, 57,380 readers, 372 churches, and a cathedral which can hold 3,000 worshippers.

Such is the history, in brief, of the great missionary work of the English Church in Uganda. A wave of reaction has, however, now set in, which at one time seemed to threaten the utter destruction of the work, the death of all the Bible-readers, the expulsion of the missionaries, the establishment again of the reign of heathenism. In the providence of God, however, this, it is believed, has been happily averted. King Mwanga and those associated with him have not as yet been brought under the moral influence of the Gospel. In fact, they represent the irreligious class, who still adhere to their old heathen vices, desiring rather to live free from all restraints upon their lusts than under the pure Gospel of Christ. They therefore oppose Christianity, and are hostile toward those who are laboring to introduce it among their people.

In consequence of this bitter feeling a plot was entered into to rebel against the English Government in Uganda. Fortunately, this outbreak was quelled at once. Mwanga turned "state's evidence" and so escaped the punishment of his crime; but 100 of his pages were expelled from the court by the government. This so incensed the king that he at once raised a revolt. Embassaries were sent out in every direction charged with authority to excite the people into rebellion against the English Government. At first the movement

met with some measure of success, the Soudanese soldiers and the police deserting and joining the ranks of the rebels. A battle, however, fought on the 24th of last July at Krango, in Buda, ended in the rout of the king and his allies, and averted the great danger which threatened the destruction of Christian work in Uganda.

In this signal victory the hand of the Lord can be clearly seen. "It is the Lord's doing, and it is marvellous in our eyes." It is to be hoped that the revolt of the Soudanese may soon terminate, that peace may be established again in that land and that the comfortable Gospel may be proclaimed with increased power to the gathering in unto Christ of such as shall be saved.—*Spirit of Missions.*

A SELF-DENYING JAPANESE.

Two years ago a Japanese called on a minister in Kobe, and after the usual salutations said: "I am a Christian. Not long ago I had occasion to visit a town in a distant part of the country on business, and one evening I attended a prayer-meeting that I found in the place. The evangelist at the close of the meeting read a letter from you as president of the Home Missionary Society, and I thus learned that the society is in special need of funds just now. I am on my way to Tokyo, and since I your letter read I have travelled third class on steamer, train, and hotel, and have to this point saved ten yen by doing so. I shall be very glad if you will receive this amount and use it for evangelistic work. When asked to what name the gift should be credited in the monthly report he replied: "My name is So-and-so; but please say 'a servant of Christ.'" Dr. J. L. Atkinson, who relates this incident in the *Independent*, adds that during the same year another gift of ten yen came from him. Last year he sent fifty yen, and this year he has sent 100 yen. To all others but this pastor the giver is known only as *Kirisuto no Shimobe*—a servant of Christ.

SOPHISTICAL EXCUSES SET ASIDE.

THE late eminent missionary and distinguished orientalist, the Rev. Dr. Legge, after the labors of an average lifetime, left China for England to become professor of Chinese at Oxford. He there made further translations of Chinese classics and wrote treatises on Chinese religions. He also did much of the training of many able and competent missionaries.

At a certain missionary meeting there was a discussion on missions and their use and abuse, and Dr. Legge, having learned that some of those present at the meeting were somewhat critical and unsympathetic, wrote an article in which he gave the arguments which he would have used had he been able to be present at the meeting. It contains the following noteworthy paragraph: "From the time that I began to think of what might be my own course in life—long before I was ten years old—it was as clear to me as that $2 \times 2 = 4$ that if I could not find a good reason, which Christ would admit, for not becoming a missionary, I must go as one to some foreign field. For nearly ten years the search for such a reason went on in my mind, until every sophistical excuse which I proposed to myself was gradually disposed of, and, in 1839, I went as a missionary to the Chinese. I thank God to-day that I was finally constrained to adopt that course, and when I look back on the more than thirty years that I spent among that people, I venture to think that it was to me 'a grace given to teach and preach among them the unsearchable riches of Christ.'"—*Selected.*

"Thou shalt cause the trumpet of the Jubilee to sound . . . and ye shall hallow the fiftieth year and proclaim liberty throughout all the land . . . it shall be a Jubilee unto you."—LEV. XXV. 8-10.

"For My sake and the Gospel's, go
And tell Redemption's story;
His heralds answer, "Be it so,
And Thine, Lord, all the glory!"
They preach His birth, His life, His cross,
The love of His atonement
For Whom they count the world but loss,
His Easter, His enthronement.

Hark, hark, the trump of Jubilee
Proclaims to every nation,
From pole to pole, by land and sea,
Glad tidings of salvation:
As nearer draws the day of doom,
While still the battle rages,
The heavenly Dayspring through the gloom
Breaks on the night of ages.

Still on and on the anthems spread
Of Hallelujah voices,
In concert with the holy Dead
The warrior Church rejoices;
Their snow-white robes are washed in blood,
Their golden harps are ringing;
Earth and the Paradise of God
One triumph-song are singing.

He comes, Whose Advent trumpet drowns
The last of Time's evangel's,
Emmanuel crown'd with many crowns,
The Lord of saints and angels:
O Life, Light, Love, the great I AM,
Triune, Who changest never,
The throne of God and of the Lamb
Is Thine, and Thine for ever. Amen.

DEVON, 1898.

Young People's Department.

WHERE HOPE FOUND HEAVEN.

BY A. F. L.

"Oh dear! I wish --"

The wish at the moment found no further utterance, but the speaker, Hope Trenery, a girl of fourteen, stood tapping her fingers impatiently against the window pane, on the outside of which the drops of an April shower were thickly streaming.

"What do you wish?" asked a quiet voice, a little way off. It came from an old lady who sat, industriously knitting, in a large arm-chair in the middle of the small but luxurious room, which the genius of comfort seemed to have selected for her boudoir.

"I wish I were in heaven!" exclaimed Hope, turning from the window, impatiently. "I hate showers! I hate New York! There is nothing to live for—nothing!" And she flung herself fretfully into another arm-chair opposite the old lady, and drummed a peevish tattoo.

Mrs. Osborn gave her grandchild a compassionate glance—but she said nothing, only continued knitting the little woolen garment destined for some little child of the poor. Hope sat looking sulkily at her grandmother. The contemplation of anyone else's tranquility was anything but soothing to her in her present mood.

The young girl was the only child of wealthy parents who resided in an adjacent city. She was paying a visit to her grandmother, who lived almost alone, in a handsome suite of rooms within a stone's throw of Broadway. To say that Hope was the only child is to state much in little; for she was spoiled in almost every sense in which a girl of good parentage is susceptible of that disadvantage. Mrs. Osborn was one of those delightful old ladies who never have a second childhood, but always a second youth. This kept her in sympathy with the young, and she had therefore exerted herself to make Hope's visit brim with pleasure. Every legitimate enjoyment had been provided for the young girl. Every delightful sight and social charm to be found in the metropolis had been brought into play; and to crown all Mrs.

Osborn had issued invitations for a "picnic luncheon," at which no one who was not a "bud" was expected. Yet here was Hope, discontented and out of temper, because a shower had obviously prevented an afternoon drive through the Park.

Her tattoo had not ended when the rain suddenly ceased, and the sun looked for its likeness in the million mirrors into which the wet leaves were converted. Hope jumped up and clapped her hands.

"Now we can take our drive!" she exclaimed.

"Yes," said the old lady, laying aside her work. "We can certainly take a drive. The carriage will be here in a few moments." And she left the room, with her quick, quiet step, in order to get ready.

As they stepped into the carriage Hope did not observe the sign which her grandmother made to the coachman. A few moments served to convince her. However, that they were not moving in the direction of the park, and she mentioned the circumstance to Mrs. Osborn.

"No," answered the old lady, with a look which the young girl afterwards recollected. "You have seen the park. I thought that this afternoon I would show you something new."

"Something new? What can there be new? I have seen everything."

"Scarcely" responded her grandmother, with a quiet smile; "I fancy that even when you are as old as I, you will find there is something new to see."

The carriage rolled on into a neighborhood quite unfamiliar to Hope. She did not like it at all. The streets were made of long rows of tall brick buildings, many stories in height, and disfigured with an eccentric embossment of fire-escapes. At every corner was a liquor saloon. Dirty little children swarmed at every door, and played in every gutter. Every other woman held a baby in her arms as she stood chatting with a neighbor. The recent shower had not freshened the air or purified the mounds of garbage. On each side rickety wooden steps, into which pools of rain-water was soaking their way, led down to dark basements wherein glimpses might be caught of ragged, wasted, stunted, or repellent shapes. Now and then, in the midst of this crowded

population, the observant eye perceived some face or form that suggested better times long past, or bright possibilities still to come.

At one of the tallest tenements the carriage stopped. Thomas, the coachman, had evidently been there before, and was not put out of countenance by the staring crowd of small children, as he sat motionless on his box, his whip held at that severe angle which is the etiquette of his class. The old lady descended without assistance—it was her pride that she needed none—and Hope wonderingly followed, too amazed and chagrined to speak. Threading the hall (it might better be termed alley) on the first floor, they entered a region of almost total darkness, filled with odors quite foreign to Hope's aristocratic nostrils. She stumbled after her grandmother, compelled to cling to the greasy and dirty banister, for they were now mounting the stairs. Flight after flight did the wonderful old lady ascend, with an alertness which seldom survives the age of sixty. At last light dawned on them from an opening in the roof. They had reached the top floor.

Walking to the back room Mrs. Osborn hesitated a moment, and then knocked gently at the open door. A low voice said, "Come in." They entered and found themselves in a small room, which fortunately faced the south, and caught what breeze was stirring and the slanting beams of the late afternoon sun. The room was very poorly and meagerly furnished, and was carpetless, save for a piece of drugget in the middle of the floor. It had but one occupant besides themselves. A young woman, apparently about twenty, lay propped up with pillows on a sofa bed. Near her on a rude stand by the open window stood a flower pot holding a small rose-bush in bloom. There was but one rose, but it seemed to look full in the white face of the young woman, as though to breathe upon her the light and fragrance it had inhaled from shower and sun.

"How do you feel to-day, Miss Dale?" asked Mrs. Osborn.

A bright smile came over the face of the invalid. It was one of those smiles whose very happiness is sad, because it tells, in spite of itself, of suffering endured, complaint repressed. She extended a hand so wasted, that it seemed almost too feeble to wield even the slight implement with which she had been working.

"I am about the same," she replied. "But I am so glad I am no worse."

"This is my grand-daughter, Miss Trenery."

Again the same bright smile, the same extension of the wasted hand. Hope took it very gently.

"I knew that she would like to see your work, and that you would like to have her

see it." continued the old lady, as she and Hope seated themselves.

"Oh, how beautiful!" exclaimed Hope, as Miss Dale held up a cup of dainty texture, upon which she had evidently been adding the last touches to an exquisitely painted flower. Hope took it from her and held it, with murmurs of admiration, at different points of view, observing at the same time, the palette, the brushes, and the various artist's materials by which Miss Dale was surrounded, all arranged in ingenious convenience so that she could still paint, although confined to her bed.

"You see," said Miss Dale, noticing the look of compassionate inquiry in Hope's eyes, "I'm alone all day——"

"All day?" interrupted Hope.

"Yes. Sister and I live here all alone. She gets up at half-past six, and gets breakfast, and fixes and tidies up the room." (Hope glanced around and remarked how very neat it looked.) "By that time it was half past seven—time for her to start. She has to be at Mr. Dumble's by eight."

"Who is Mr. Dumble?"

"That's her employer. He sells magic-lantern slides, and all those sort of things, and Susie paints them. Susie is my younger sister. She leaves at six in the morning and doesn't get home till half-past six. So you see I am alone all day long. I am so glad when half-past six comes!"

"I should think so! And do you paint all day long, and every day?"

"Isn't it a good thing that I can? Susie doesn't earn enough to keep us both. She can't earn more than five dollars a week, doing her very best. I can make almost as much by painting these and other things."

"What other things?" asked Hope, with growing interest.

"All sorts of china ware, as well as fans, cravat-boxes, handkerchief-boxes, and things of that kind. Susie paints hardly anything but magic-lantern slides. Some of them are so funny, especially during a political campaign. But there are days and days when I can't paint." Here an involuntary sigh gave a plaintive punctuation to her words, and her smooth brow contracted with an expression of pain.

"Miss Dale is, as you see, an invalid," remarked Mrs. Osborn, gently, answering Hope's sympathetic glance.

"Ah, if I could only use my legs," said Miss Dale, her smile returning. "I shall, some day."

"I am glad to hear that," exclaimed the young visitor. "I hope it will be very soon." But the next moment she regretted having expressed that wish, for Miss Dale replied:

"Oh not in this world! But at the

same time, if it were not for Susie I would hope that it might be soon. A wistful look grew slowly upon her face, and her gaze wandered from her visitor to the rich rose, whose weight slightly curved its slender stem.

"Tell my grand-daughter what your favorite hymn is," suggested Mrs. Osborn.

"Would Miss Trenery be interested?" with a timid glance at Hope. Hope murmured a polite desire to know.

"It is the hymn which begins:

"We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed—
But what must it be to be there?"

That's what I so often ask myself. What must it be to be there?"

"But what do you do all day when you can't work?" asked Hope, her eyes becoming humid as she thought of the long hours of the many days which this suffering human being was compelled to pass without occupation, alone.

"What do I do? I think. Only sometimes I am in too much pain even to think."

"But when are you in such terrible pain?"—began Hope, her eyes suffusing as she thought of her own brilliant and joyous life, with not a wish ungratified.

"I'm afraid you'll think I'm preaching," returned Miss Dale, "and I don't want to preach." Hope made a negative gesture, and Miss Dale continued: "When I was a little girl, and able to go to church, I used to hear the minister speak of the peace of God which passeth all understanding. I usen't to think anything of it then, for I was a healthy, happy child. But now, for long years, I have been wanting to have that peace. And when I suffer too much to think of anything else, I pray for that."

"Surely, if anybody has it, you have," Mrs. Osborn ventured.

"Just a little sight of it now and then—just enough to know that it does, indeed, 'pass all understanding.' At those times I seem to see how it is that martyrs have gone to the flames with songs of salvation on their lips. I seem to understand what Christ meant, when He said, 'The kingdom of heaven is within you.'"

Hope started. She recollected how, a little while ago, she had fretfully wished to be in heaven, as an escape from the petty vexation which visited her balmy life. But here was one who, with almost nothing to make existence happy, was proving, in her own meek and quiet spirit, that those who are most fit for heaven must carry something of it with them there. She could say nothing. She dare not glance at her grandmother, though she felt certain that those gentle eyes would not convey even an implied reproach. She remained

silent, while Mrs. Osborn, under the pretence of rearranging the invalid's pillows, slipped a crisp five-dollar bill under one of them.

"Thank you ever so much for coming," said Miss Dale, as Hope shook hands with her at parting. "Would you care—do you think—you will ever come again?" Then before Hope could answer, the sick girl continued, glancing at Mrs. Osborn, "She is so beautiful. It does me good to see her."

"O, I shall come often," cried Hope. "For it does me good to be with you!"

"As Mrs. Osborn and her grand-daughter passed from the room, the sunlight faded a little, and Miss Dale glancing at the rose, perceived that it had begun to droop.

The old lady and the young girl rode away in silence. But just before reaching home Hope turned to her grandmother and said:

"I don't wish I was in heaven just yet, grandma; but I wish that heaven was in me. You have shown me something new."—*The Churchman*, N. Y.

SCHOOL-LIFE IN INDIA.

C.M.S. TERMINAL LETTER, No. 8.



MY DEAR YOUNG FRIENDS,—It is a real pleasure to have this opportunity of writing to you. We have a great love for all girls; and I want to tell you of some in the Punjab, so that your hearts may be warmed towards them.

I must ask you to come with me into a big two-storied brick building, right away in the north of India, two minutes' walk outside the Hall Gate of the great city of Amritsar. It is the Alexandra School (so named after H.R.H. the Princess of Wales, by leave of H.R.H. the Prince of Wales), a boarding-school for upper-class Christian girls. As you walk along the passage and look into the big school-room through the glass doors, you will see four classes of girls industriously at work. The room is a large one, with whitewashed walls and raftered roof. We notice at once the number of doors—for there are actually ten—and several of these are standing open. In each class the teacher has a little wooden platform, and around this are arranged the children's desks.

Let us take a good look at the scholars as they work on unconscious of our presence. Bright, happy, intelligent faces they have, and most of them seem really interested in their lessons. They each have a desk of their own; and as they sit writing, or stand to answer some question, we feel as if we might almost be in dear old England. But, no; we notice their skin is darker than ours, of a

brownish hue, and they all have dark eyes and black hair. They are wearing simple cotton dresses, and each one has over her shoulders a white muslin chadar. As we walk along we find there are three small class-rooms as well as the big school-room.

And now let me tell you a little more about the girls. There are generally sixty or more; their ages vary from six to eighteen; some of them have English and some Indian names, such as Florence, Amy, Angie, Rosie, Grace, Rajubala, Aziza, Ryari, and Amrati. They come from different homes, but the parents of all are Christians, who want their daughters to know and love the Lord Jesus Christ. Their fathers are chiefly pastors, doctors, clerks, judges, catechists, railway officials, and others.

You will ask, "What sort of lessons do these girls have?" Of course they begin with reading, writing, and arithmetic. The Hindustani reading is very different to ours—it begins at what we consider the wrong end of the book, and the lines must be read from right to left. This of course is the same with writing, and the children write with reeds and ink on pieces of wood. They find it just as hard as we do not to make blots when first they begin; but it is wonderful how quickly they get on if they really try hard. They also learn history and geography, beginning with Indian history and the geography of India. Then, instead of learning French and German, they have to study English and Persian. They learn to speak English very nicely; you would be able to understand any one of the elder girls perfectly if you could have a conversation with her. Then we do not forget needlework. We teach both plain and (Indian) fancy work, as well as knitting. I was showing some specimens of this work to the girls of a High School near London a few days ago, and they thought the stitches very neat.

But chief of all the lessons is the Bible lesson. In the middle of the day the bell is rung, and in every class, from the eldest to the youngest, the Bible is taught and explained. We want this to be the happiest lesson in all the day, for we long for each one of our dear girls to know and love the Word which our Father has given to us.

Most of our girls are very fond of singing; they sing songs and hymns, chiefly the latter. Many of our English hymns have been translated into Hindustani, and so even the youngest children can join in the singing. On Sunday evenings, when the little ones have gone to bed, the elder girls sing English hymns with us.

Our Prize-Giving at Christmas-time is always a great event. We ask all our friends to come, specially any relations of the girls who are able. One prize generally excites a good deal of interest and amusement—it is given to the tidiest girl by the untidy ones: that is to say, when things are left about in the school, they are confiscated, and the owner has to pay a forfeit of a farthing for each article before it is restored to her. At the end of a year these forfeits, I am sorry to say, amount to a considerable sum, and with them a special prize is bought.

But we have had enough of actual lessons, and you will want to see our girls out of school. Our nice big play-ground is very often the scene of laughter and merriment. We like to have Hide and Seek, Prisoners' Base, Twos and Threes, Touch-last, Tom Tiddler's Ground, and other games. We have our long holidays in the summer. Our grand Breaking-up Day is generally the first Thursday in August, and then all the girls go to their homes. Some live so long a distance from Amritsar (far off on the frontier, or away down at Karachi), that they can only go home once in the year. But we have a week's holiday at Christmas, too, and generally a fortnight in the spring when the hot weather is beginning. Besides these we have a monthly half-holiday, which is dependent on the girls' industry and behaviour, and so called a "merit" holiday. But somehow from the first we have so enjoyed it that it has always been known as the "merry" instead of the "merit" holiday.

Our girls are very affectionate and very responsive. They delight in showing their affection by helping us whenever they can: running messages, sewing up parcels, mending our stockings, and making our beds, are kind actions which they are always offering to do. Sometimes our happy school-life is clouded by instances of disobedience, untruthfulness, carelessness, and laziness: these make us very sad. I do ask very earnestly that you will pray for our girls—pray for them just the same as you pray for yourselves. Most of them long to be true followers of Jesus Christ; they want to be truthful, loving, industrious, and faithful, just as you do. And yet one more thing, and I have done. Oh, do pray that God may give to them, and to yourselves, a real missionary spirit; so that they, among their own people, and you, either at home or abroad, may have grace to tell by word and life of the love of God which is in Christ Jesus our Lord.

Believe me, your affectionate friend,
ANNIE F. WRIGHT.

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No. 144

MISSION NOTES.

It is announced that the Rt. Rev. T. C. Welby, D.D., is about to resign the See of St. Helena, South Africa, to which he was consecrated in the year 1862.

THE Bishopric of Bombay, which was vacated by the retirement of the Right Rev. L. G. Mylne, has been offered to, and accepted by, the Rev. James MacArthur, Vicar of All Saints', South Acton. The Bishop-elect was trained for the Bar, but was ordained in 1878.

By the will of Felix R. Brunot, of Pittsburg, Pa., a number of Church institutions are benefited, the largest bequests being \$30,000 to the Philadelphia Divinity School, \$30,000 to the American Church Missionary Society, and \$20,000 to the Evangelical Education Society.

THE See of Victoria, Hong Kong, vacated by the resignation of Bishop Burdon, has been filled by the appointment of the Rev. J. C. Hoare, who has been Principal of the C. M. S. Divinity School at Ningpo since 1876. Mr. Hoare is the son of the late Canon Hoare, of Tunbridge Wells, and was curate to his father before he went out to China.

AN energetic layman, Robert Treat Paine, of Boston, is chairman of a committee which is endeavoring to stir up the laity to an appreciation of the fact that the support of the clergy is disgracefully inadequate. The matter is being pushed with such energy that it is hopeful that some definite fruits may result from its agitation.—*Church Eclectic.*

THE Bishop of Calcutta has felt obliged to resign his See on account of breakdown in health. He has been for over twenty one years in India and the climate influences have so undermined his physical condition that his medical advisers order a return to his native country. The Bishop, however, states that he has been assured that after a period of rest in England he will be able to return to India and again take up missionary work.

THE Rev. Dr. Little, addressing a conference of the Woman's Auxiliary, in Chicago, recently, told some interesting facts. There are 50 parishes and 50 missions in the Diocese. These 50 missions contain 1,800 families and 7,600 baptized persons, and include one seventh of the communicants of the Diocese. Their contributions to the Church amounted to \$47,000 last year and the Board of Missions spent \$11,000 on the work. It could minister to probably a million people if it had funds.

ANOTHER and even more important Indian See has become vacant by the resignation of the Bishop of Calcutta, Dr. E. R. Johnson, the state of whose health requires him to return to England. It is curious that every previous Bishop of Calcutta had died in office, — a fact which is reputed to have kept Dr. Johnson from resigning the bishopric until absolutely forced to do so by illness. He has held office since 1876, during which period he has done much to develop the organization of the Diocese.—*Church Intelligencer.*

SPEAKING at a recent meeting of the S. P. C. K., Bishop Ingham, who lately resigned the See of Sierra Leone, said that there were three great problems to be solved in that country. First the problem of superstition among the natives with all its horrible customs and frightful abominations. Secondly that of domestic slavery, but thirdly and chiefly that of climate. "A few months ago, said the Bishop, "five men stood by me whose voices are now silent forever. Four have died and one has been murdered." How little does the Church seem to recognize and become enthusiastic over these missionary heroes, these "witnesses of Jesus," these martyrs in the vanguard of the Army of the Crucified."—*Church Eclectic.*

HAUSA-LAND, for which the Bishop of London pleaded at the Annual C. M. S. meeting, is again put before us by Mr. L. H. Nott, who points out that officials and traders have gone out to Hausaland in large numbers, while the Church of Christ has not gone forward in line with them. "No real attempt has been made by a body of Missionaries stationed in an interior Hausa town to evangelize the people." He estimates the number of the Hausas at 8,000,000. He reminds

us that Hausa is perhaps, of all African languages, the easiest for Europeans to learn, and can now be acquired in the healthy climate of Tripoli. A Hausa literature exists, and the people possess considerable civilization. It is six years since the attempt to evangelize this people from Lokoja came to an end. Now there are two recruits studying at Tripoli, but Mr. Nott would like to have six, so as to secure continuity to the work. —*Intelligencer.*

“O SON OF DAVID, HAVE MERCY
UPON ME.”

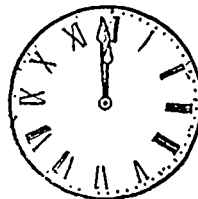
The following touching incident is related by the Rev. W. Owen Jenkins of the Graaff Reinet Mission, in the Diocese of Grahamstown:—

“A poor native woman, Jane Ndibi, being driven out into the world by the man she lived with, in a fit of mad rage and despair strangled her child. She was tried and sentenced to death. On being visited in the prison it was found that she was a heathen, but had often listened to the preaching of different itinerant catechists of the Mission who go from farm to farm in the district. She was therefore predisposed to receive instruction in the Way of Life. Catechist Hubert visited her almost daily for six weeks and prepared her for Holy Baptism. When I went down to the prison to administer this Sacrament, the poor woman, thoroughly penitent, broke in suddenly upon the Church prayers with the most pitiful and agitated torrent of pleading to God for mercy and forgiveness. The burden of her cry was, ‘O Son of David, have mercy upon me.’ For fully five minutes this touching supplication poured from her lips. The effect was weird and unearthly. Then she became calm and quiet, and with reverent devotion received the seal of her adoption into the family of God. The news of her reprieve had reached her a few days before. Since this entrance into the prison Hubert has gone regularly to hold an afternoon service on Sundays as a labour of love. There are usually about a dozen Kaffir-speaking convicts in gaol at a time, the majority being Dutch speaking Hottentots and half-castes, who are ministered to by the Dutch chaplain.”

AMONG the candidates who have been recently prepared for confirmation by the chaplain on the Codrington Estates, Barbadoes, is a woman at least eighty years of age. “Poor old soul” (the chaplain writes) “she hobbles once a week at least half-a-mile to the chapel for instructions. At her age, and with the opportunities she has had, there is not much hope of teaching her much, but she does her best, and there is no question of her being in earnest, and I feel sure that the long walks she takes every week will be accepted in lieu of accurate knowledge.”

Woman's Auxiliary Department.

“The love of Christ constraineth us.”—II. Cor. v. 14.
Communications relating to this Department should be addressed to
Miss L. H. Montizambert, Provincial Corresponding Secretary
W. A., 159 College Street, Toronto



**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 posses-
sion.”—Ps. ii. 8.

THE WOMAN'S AUXILIARY TO THE DO- MESTIC AND FOREIGN MIS- SIONARY SOCIETY.

ANNUAL REPORT, 1896-97.

Number of Branches, 482.

Membership reported, 12,000; but this is very incomplete.

Cash received, \$10,850.12; against \$18,099.27 the previous year.

Number of bales, 614; an increase of 24 on last year.

Eleven Communion sets, one Font, two Bells, Communion Linen, Surplices, Cassocks and articles of Church furniture.

Missionaries supported or assisted:—Miss J. C. Smith, Miss Young, Japan; Miss Brown, Miss Dusterale, Miss Crawford, Miss Phillips, Miss Shaw, Miss Turner, Miss A. Turner, Miss Gibson, North West; Miss Kirby, Kennugah; Rev. J. Hencliffe, North West; K. Borup, Africa; Miss Paterson, at Matsomuto, and Miss Truis at Hay River are labouring at their own charges; Miss Kirkby in China also belongs to the W. A.

Several Missionaries' children are being educated in Canada, and native Bible women supported in the foreign field by branches of the Woman's Auxiliary.

Respectfully Submitted,

L. H. MONTIZAMBERT,

Cor. Sec. Provincial W. A.

W.A. DIOCESE OF ONTARIO.

The Twelfth Annual Meeting of this Diocesan Branch was opened by the members meeting for Holy Communion in St. Thomas' Church, Belleville, on the morning of Wednesday, June 8th. There was a large gathering of women who were addressed by the Rev. Canon Burke from the words of the Diocesan motto, “She hath done what she could.”

His earnest loving remarks will long be remembered by those who had the privilege of hearing him.

On adjourning to St. Thomas' Church Hall,

the address of welcome, written by Mrs. Burke, was read by Miss Lister, of Belleville. The reply prepared by the late Mrs. McMorine, of St. James', Kingston, was read by Miss Gildersleeve of that city, and 1st vice-president of the Ontario W.A. Mrs. McMorine, whose loss to the Auxiliary is so deeply deplored, had been its 2nd vice-president; and the first business of the session was to pass a resolution expressive of deep regret at her sudden death and of sincere sympathy with her bereaved family. All the officers of the Board, with this exception, were present, while the presidents, superintendents and delegates numbered in all about 50.

The President's address dealt principally with the past and present work of the Auxiliary, giving also many suggestions for the coming year, and emphasizing the fact that what was needed in all our workers was a fuller consecration of body, soul and spirit to the service of the Master.

The reports from Miss Brown and Miss Phillips, of the North West, and Miss Smith, of Nagano, Japan, were received with deep interest, and it was unanimously decided that the same amount as that of the preceding year should be sent from the Auxiliary towards the salaries of Miss Brown and Miss Smith, with a slight increase in the case of Miss Phillips.

The attendance throughout was excellent, and on Thursday afternoon the Auxiliary had the pleasure of welcoming the Trenton Junior Branch with its superintendent, as visitors. Quite a number of the clergy of the neighborhood were present at one or more sessions, Rev. Mr. and Mrs. Lewis, of Tweed, Rev. Mr. and Mrs. Jarvis, of Napanee, Rev. Mr. and Mrs. Spencer, of Sterling, Rev. Mr. Harris, of Marmora, and others.

A most excellent paper on the "Difficulties of Country Branches" had been prepared and was read by Mrs. Grant, of New Dublin. It gave rise to discussion and suggestions and a resolution was passed recommending that meetings be held at least twice a year among the country branches of each Deanery, arranged and managed by the organizing secretary of the Deanery.

On the Thursday morning eight five minute papers on the North West dioceses were read and were greatly enjoyed by all present. They had been prepared by members of different branches and were models of much interesting information in a brief space. "Algoma," by Miss Ferres, of St. George's Cathedral, Kingston; "Moosonee," by Miss Gildersleeve, of the same branch; "Rupert's Land," by Mrs. Simpson, of Cataraqui; "Qu'Appelle," by Miss Thacker, of St. James', Kingston; "Saskatchewan and Calgary," by Mrs. Northrup, of St. Thomas', Belleville; "Athabasca," by Miss Nichol of St. George's, Kingston; "Mackenzie

River," by Mrs. Gibson, of Gananoque; and "Selkirk," by Mrs. Miller, of Trenton. While another delightful feature of the morning's programme was the Bible Reading at noon, given by the Prov. Cor. Sec., Miss Montizambert. The members felt they could resume their work with fresh vigor encouraged and inspired by her helpful words.

The financial reports on the whole were very satisfactory, showing a slight advance on the receipts of the previous year, while the amount of the Thankoffering, \$305.00, devoted to the Widows' and Orphans' Fund of the Diocese rejoiced all hearts, and the Doxology was sung with deep feeling.

It was encouraging to hear of the increased circulation of the Leaflet from the editor, of how well the Junior work was progressing from the secretary; and that though the Extra-cent-a-day is yet a feeble fund, it has made a beginning, and has enabled the Board to respond even if in a small degree to some of the sad appeals made to them. The President expressed the hope that there would be more subscribers to the fund.

An ever interesting and hopeful work is that of the Dorcas department, and it continues to grow and flourish in Ontario, while one of the pleasantest events of the Annual was the presentation to the devoted Dorcas secretary of a life-membership from the Ontario W.A. accompanied by many loving words of appreciation of her work.

The Missionary meeting on Wednesday evening, happily presided over by the Rev. Rural Dean Bogert, was largely attended, and most excellent addresses were delivered by Mr. G. F. Ruttan, of Napanee, Rev. C. G. Pritchard, of Fort a la Corue, Diocese of Saskatchewan, and Miss Montizambert, Prov. Cor. Sec.

The Juniors' session, at 4.30 on Thursday afternoon, was most interesting, when twenty-six members of the Juniors' and C.C.M. G.'s of the Belleville Branches, trained by Miss Caswell and Miss Elliott, marched in, all dressed in white and each bearing a red shield with a letter of the alphabet on it. The clear and distinct manner in which each youthful member recited her special verse, describing the needs of some country or district, the name of which began with her initial letter was a pleasure to every one present. A clear and interesting paper on "Junior Work" prepared by Miss Smythe, of the Cathedral Juniors, Kingston, was read by Miss Innes, superintendent of that Guild, which gave many wise suggestions to young workers. Rev. S. Rhodes, of Belleville, was chairman of the session and gave an address.

Most sincere thanks were accorded to Rev. Canon Burke for his unfailing kindness, to the other Belleville clergy, and to the ladies of

Belleville for their unbounded hospitality and attention.

A most delightful Reception was given in the evening to the delegates and visitors, by Mrs. McAnnany, at Ivy Cottage.

W. A. DIOCESE OF OTTAWA.

The Second Annual Meeting of the Woman's Auxiliary of the Diocese of Ottawa was held at Morrisburg, June 1st, 2nd and 3rd, 1898. On the morning of the 1st, Holy Communion was celebrated at 7.30. The Rev. Mr. Anderson, of Morrisburg, officiating. On the same day at 10 a.m., in St. James' Church, service was held, consisting of Missionary Litany, sermon preached by Rural Dean Houston, of Cornwall, from Matt. xxiv. 14: "The Gospel of the Kingdom shall be preached in all the world for a witness unto all nations." "To give the Saviour to others, is to make Him more thoroughly our own," was the thought pervading Mr. Houston's entire sermon; he dwelt upon the work of the members of the Woman's Auxiliary, their service in living for the Gospel in their own parish, the extension of it to regions beyond. Tributes were paid to the untiring efforts of our own North West missionaries, especially Bishop Bompis, of Selkirk diocese, closing by saying, "The glory of Christianity is in its missionary effort." The service was closed by a second celebration of the Holy Communion. At the two services there were 84 communicants.

The delegates then repaired to St. James' Hall when the business of the 1st session began. Roll call showed 43 delegates present. Mrs. Anderson, the wife of the Rector, read the address of welcome; in reply Mrs. Read, of Pembroke, read an address prepared by Mrs. Elliott, wife of the Rector of Carlton Place, who was unable to be present.

At 2.30 p.m. session opened with a Bible reading given by Mrs. Tilton, the subject being "Willingness," which was first mentioned in Exodus at the building of the Tabernacle, then Chronicles where it speaks of a willing heart, a willing mind and a willing service. The President's address followed, then the reports of the Diocesan officers.

The Recording-Secretary reported 30 branches with a membership of 908. 10 branches J.W.A. with membership 214; 5 branches C.C.M.G. with membership 114, making a total membership of 1236; 2 life members; 45 bales sent during the year, total value being \$945.35.

The Dorcas Secretary reported that 26 missions had received help. The bales altogether consisted of 1385 men's garments, 1150 second-hand, 120 quilts, 115 yds. rag carpet, 465 ½ yds. of unmade material.

The Secretary of Literature and Editor of Leaflet, reported 29 branches, 170 new subscri-

ers to the Leaflet, 84 books in the library, 64 of these being donated by the S.P.C.

The Treasurer reported receipts for the year \$2005.19. Thank offering amounted to \$104.25, which was voted to the Clergy Endowment Fund of the Diocese of Algoma.

On the evening of the 1st an "At-Home" was given by Mrs. B. H. Bradfield at her beautiful residence, situated beside the river St. Lawrence.

On the morning of June 2nd encouraging reports from the lady missionaries in the North West were read, viz.: Miss Brown, Pincher Creek, Peigon Reserve, and Miss Phillips, Onion Lake, Saskatchewan. Letters were read from Miss Smith, our medical missionary in Japan, giving an account of her work there. Another from Miss Patterson, Matsumoto, Japan, appealing for assistance towards the maintenance of her Training Home for Native Bible Women, also a most interesting paper on New Westminster written by Bishop Dart.

Afternoon session. Bible-reading, given by the Rev. T. J. Stiles, of Iroquois, from the first part of the third chapter of St. John. He urged us not to allow our timidity prevent us from doing our duty. The election of officers then took place, resulting as follows: President, Mrs. Hamilton; 1st vice-pres., Mrs. Tilton; 2nd vice-pres., Mrs. Parmalee; rec.-sec., Miss Humphreys; cor.-sec., Mrs. Fitzgerald; Dorcas sec., Mrs. Greene; sec. for J.W.A., Miss Parris; sec. for literature, Miss Wicksteed; organizing sec., Miss Greene; treasurer, Miss Baker; editor of Leaflet, Miss Whiteaves. The literature committee consists of the following: Miss Yielding, Miss Nicholson, Miss Millar, Miss Dawson, Miss Witcher, and Mrs. Mackay.

The Deaneries are to appoint their own secretaries. The J.W.A. to work under the constitution of the W.A. In the absence of Miss Parris, Mrs. Greene read the report of the J.W.A. receipts for the year \$468.40, the C.C.M.G. receipts, \$66.98, total receipts \$535.38. One hundred dollars of this has been devoted to foreign work. The Rev. Mr. Samwell, of Wales, delivered a most interesting address to the children and members of the J.W.A. who were present.

On Thursday evening a Missionary Meeting was held in St. James' Church. Addresses were delivered by the Rev. Mr. Sills, of Winchester, and Rev. Mr. Troop, of Montreal. Rev. Mr. Sills gave the first address, drawing a beautiful lesson from the first lines of the hymn just sung, "Lord speak to me that I may speak." Rev. Mr. Troop opened his address by saying he could not refrain from congratulating the people of Morrisburg upon possessing so beautiful a church, so complete in all its appointments and which showed the great care which was evidently bestowed upon it, and upon the further fact that it was perfectly free from debt. His subject was, "The power of the Holy Ghost," and showed how feeble

would be one effort without that power. He riveted the attention of all present by his soul stirring appeal to them to aid in the Missionary work of the church. His address throughout was most inspiring and encouraging.

Friday morning. It was decided to retain a Diocesan Thank-Offering in which the J. W. A. may join. A resolution was read by Mrs. Muckleston thanking Mr. Troop and Mr. Sills for their admirable addresses the previous evening. This ended a most successful and enjoyable Annual Meeting. I trust all are returning home feeling they had received through God's grace fresh zeal and strength for the work of the coming year.

WOMAN'S AUXILIARY, QUEBEC.

The Annual Meeting of the Quebec Diocesan Branch of the Woman's Auxiliary was held on Wednesday, May 25th. There was a celebration of the Holy Communion in All Saints' Chapel at 9.30 a.m., about forty members were present, and a very interesting and helpful address was given by the Reverend L. W. Williams.

After Service the members met in the Church Hall; when prayer had been said, the Branch Reports were read, and the Minutes of the Meetings of the past year. Several letters were read, amongst them being one from Dr. Ralston, acknowledging two bales and five beds sent to Dynevar Hospital. The meeting then adjourned for luncheon, which had been provided in the building.

The afternoon Session was called for 3 p.m., fifty members were present. After the ordinary business the President read her address, in which she urged members to do all they could to help the Missionary cause, "by prayers, by gifts, by personal influence, and in every other possible way."

The Secretaries' and Treasurer's Reports shewed that over \$1,400.00 had been contributed through the Diocesan Branch, and thirty-four bales sent to Algoma and the North West, containing new and second-hand clothing, house linen, blankets, groceries, medicines, etc., etc., besides five beds for Dynevar Hospital. Two sets of Altar Vessels were also sent to Missions. The cost of these, together with the freight, amounted to \$881.37. \$81.29 were returned by the government as the rebate on freight. A very satisfactory report was received from the teacher of Adelaide Willemar, the girl the Quebec Auxiliary are educating at the Victoria High School; she ranks second in a class of thirty-nine pupils, and her marks are 745 out of a possible 900. Only one Missionary Meeting was held in the past year; at this a most earnest address was given by the Bishop of Osaka, who pointed out in a most forcible manner how much can and ought to be

done for the Japanese, who are most anxious to learn, and who are doing all they can to help themselves. The Business Meetings (12) were well attended.

Amongst the letters which were next read were interesting ones from the Bishop of Mackenzie River, giving an account of the work amongst the Indians in his Diocese; and the Reverend Canon Spencer, Secretary of the Domestic and Foreign Missionary Society, saying the Government grant per head is \$100.00 to the Industrial Schools and \$72.00 to the Boarding Schools, for Indians in the North West.

An appeal for help in building four Churches in Moosonee, was read from the Ven. Archdeacon Vincent, who intended to have erected them at his own cost, but unforeseen circumstances prevented his doing so.

A resolution was read from the House of Bishops, urging the formation of new Branches, and asking the members to endeavour to obtain more annual contributors to the funds of the Association.

Offerings were then taken up.

\$100.00 was voted for the education of Adelaide Willemar, \$130.00 towards the salary of the Lady Missionary to Japan, and the \$25.00 of Miss Fuller's Life Membership to the Mission of Algoma, to which she wishes it to be given.

It was resolved to give the rebate on freight undesignated to the Board of Domestic and Foreign Missionary Society, and to send a circular letter to each of the Parochial Branches, asking contributions towards defraying the amount promised to the Indian school for the past year, the amount due being over \$150.00.

The following resolutions were passed: "That the Quebec Branch of the Woman's Auxiliary desires to place on record its conviction that in order to be a true Auxiliary to the Board of Missions it should urge Branches to collect all moneys for Domestic and Foreign Missions generally (*i. e.*, not for any particular object), with a view to the same being sent unappropriated to the Board of Management; that an earnest endeavour be made to obtain annual subscribers, both men and women, and to invite them to contribute under the above heads."

"That the Quebec Branch, being of opinion that the Government grants to Indian schools ought, if properly administered, to suffice for the maintenance of such schools, will therefore in future decline to assist in this work. A copy of this resolution to be sent to the Lady Teacher, Sarcee Reserve, and the Peigan Home."

The officers elected by ballot were as follows:—
Corresponding Secretary Mrs. P. P. Hall. Recording Secretary—Miss Edith Carter. Dorcas Secretary—Miss Bennett. Literature Secretary—Miss McCord. Secretary of Junior Branches—Mrs. Hunt. Treasurer Mrs. C. Sharples. Auditor—A. Hunt, Esq. Officers to serve on the

Provincial Board of Management Mrs. P. P. Hall, Miss Edith Carter, Mrs. Sharples. Substitutes Mrs. Scarth, Mrs. Hunt, Mrs. Robertson. Delegates to the Triennial - Mrs. J. Hamilton, Mrs. C. Sewell, Mrs. Ready, Mrs. Staveley. Substitutes Mrs. Toffield, Mrs. Poston, Miss M. Sewell, Mrs. F. Wurtele.

Votes of thanks were passed to the retiring officers, to the Dean of Quebec for the use of All Saints' Chapel, and the Reverend L. W. Williams for his helpful address.

A GREAT SUNDAY SCHOOL OFFERING.

The Superintendent of the Sunday school of the Church of the Holy Apostles, Philadelphia, U. S., has issued a letter to the teachers and pupils of the school, giving them an account of its extraordinary large Easter offering. The total amount of the offering was \$3,685.97. Of this sum \$3,520.00 was contributed for General Missions, for the glory of God and as a memorial of Dr. Langford.

"BLACK NETS WITH WHITE CORKS."

The adoption of what Bishop Selwyn termed "black nets with white corks," that is the system of native teachers trained and directed by white men, is meeting with great success in New Guinea. Seven South Sea Islanders are now working as teachers in the Anglican Mission. They are regarded as "the parsons of the villages," and since their coming there have been no fights or cannibal feasts.

On Sunday evening, December 26, an event took place which marks an epoch in the history of the Mission, viz., the preaching of the Gospel by one of the New Guinea natives. Samuela, the first baptized convert of the Mission, had already given addresses at outdoor services at Wamira, and now preached to a full church at Dogura. He was not in the least embarrassed, and spoke well, making a good impression. Some of the illustrations he used were very quaint, but appeared to be effective upon his fellow countrymen.



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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C. A. Eliot, Esq., Ottawa, Ont., *General Treasurer.*

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The Secretary-Treasurer in each Diocese, to whom all moneys for missionary purposes are to be sent, is as follows:

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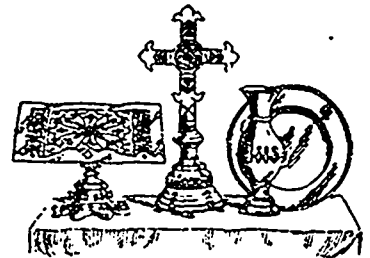
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