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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



NOVEMBER, 1898.

Vol. 12.

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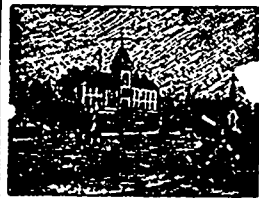
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# THE CANADIAN CHURCH MAGAZINE

• • ANB MISSION NEWS • •

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

VOL. XII.

TORONTO, NOVEMBER, 1898.

No. 149

## GENERAL BOARD OF MISSIONS.

TRIENNIAL MEETING SEPTEMBER 16TH 1898.

(CONDENSED FROM MINUTES)

**T**HE General Board of Missions of the Domestic and Foreign Missionary Society for this Ecclesiastical Province held its Fifth Triennial Session in the Convocation Hall of the Montreal Diocesan Theological College on Friday the 16th September, 1898, being the third day of the Session of the Provincial Synod.

There were present His Grace the Lord Archbishop of Ontario, Metropolitan of Canada, President, and all of the Bishops of the Province together with the Lower House of the Provincial Synod.

The meeting was opened with prayer, and the minutes of the previous Session having been confirmed the Board of Management as nominated by the Synods of the various Dioceses was on motion duly constituted for the ensuing three years. (For members of Board see last page of MAGAZINE).

On the report of the Board of Management (see October MAGAZINE p. 217) coming up for consideration the Rev. L. N. Tucker, Vancouver, B. C., gave some details respecting the death by drowning of the Rev. W. G. Lyon, and His Grace the President, (who had crossed the Atlantic with Mr. Lyon about a year ago) stated that he had been very favorably impressed with him and thought he had never met a man so well fitted for the work in every way. Subsequently upon the report of a Committee appointed for the purpose the following minute regarding Mr. Lyon was made. "Resolved—That the Domestic and Foreign Missionary Society of the Church of England in Canada, whilst bowing in submission to the will of Almighty God, desires to place on record its deep sorrow at the news so lately received of the sudden death by drowning of the Rev. W. G. Lyon, Missionary of the Society for the Propagation of the Gospel and of this Board, whilst proceeding to the Klondyke in the Diocese of Selkirk. The very fact that Mr. Lyon had volunteered for this arduous missionary labour and that he had hoped to enter on it with that zeal, energy, and spiritual devotion, which it is plain characterized his daily life, and that he was called from his prospective work in the full vigor of an enthusiastic man-

hood, renders his sudden death as we view it one of peculiar sadness.

"We sympathize deeply with those of his relations and friends to whom the sad story of his death must have come with the force of a terrible shock, assuring them at the same time that such records of missionary zeal, cut short though they be by the will of God, are not without a lasting influence for good on the missionary spirit of the Christian Church."

It was also resolved that Mr. Lyon's place "shall be filled as speedily as possible and that most strenuous efforts shall be put forth to assist the Bishop and Clergy of the Diocese of Selkirk in the Klondyke district."

The report of the Board of Management was considered clause by clause and finally adopted in the form referred to above.

The General Secretary having reported that the Woman's Auxiliary had courteously referred to the Board of Management the appropriation to be made by it of its thank-offering for 1901, the Board had designated Chinese work in British Columbia as the object to which this thank-offering should be devoted. This item of the report coming up for approval by the General Board, it was suggested in amendment that such thank-offering should be appropriated to the Nagano Hospital and again that it should be applied to the Hospital and to the conversion of the Chinese in British Columbia, but both suggestions after full consideration and discussion failed to receive approval, and the appropriation remained as suggested by the Board of Management.

The following minute was made upon the report of a special Committee in regard to the work of the Woman's Auxiliary, "That the Board continues thankfully to acknowledge God's goodness in having put into the hearts and minds of the faithful women of the Church of this Ecclesiastical Province, the wish to do Him active service and gladly takes the opportunity offered by this Triennial Meeting to express its grateful appreciation of the self-denying efforts of the members of the Woman's Auxiliary, and of the noble work done by it on behalf of missions both Domestic and Foreign.

**ELECTION OF OFFICERS.** Upon motion the Rev. Canon Spencer was unanimously elected General Secretary, and Mr. C. A. Elliott, General Treasurer, and on motion it was resolved "That this General Board of Missions in Triennial Session assembled desires to convey to the

Rev. Canon Spencer, Honorary Secretary, and to Mr. C. A. Elliott, Honorary Treasurer, of the Domestic and Foreign Missionary Society in Canada, their high appreciation of, and hearty thanks for the faithful and efficient manner in which they have fulfilled the onerous and exacting duties of their offices."

Messrs. H. Blakney and W. H. Rowley were unanimously re-appointed Auditors, and it was resolved "That this Board do extend to them its sincere thanks for the very great assistance which they have given by their work during the past year."

The Bishop of Algoma then read the report presented by him to the Metropolitan concerning the state and condition of the Church in his Diocese in conformity with Canon XI, section 4.

DIocese OF NEW WESTMINSTER.

"The Bishop of New Westminster addressed the Board on the state of his Diocese, showing the progress made during the brief term of his Episcopate, and the many openings now presented to the Church for work in the mining regions and among Indians and Chinese.

The Board then adjourned until Monday evening, the 19th inst., at 8 o'clock.

Monday, Sept. 19th, 1898.

Pursuant to adjournment, the Board met at 8 o'clock, the Lord Bishop of Montreal presiding.

The proceedings were opened by a hymn, followed by the recitation of the Apostles' Creed and special prayers, after which addresses were delivered by the Rev. J. G. Waller, M. A., missionary of the Board at Nagano, Japan, and the Rev. L. M. Tucker, M. A., of the Diocese of New Westminster. Subsequently lime-light views of scenes in Japan were exhibited by Mr. Waller.

The meeting was closed with the Benediction pronounced by the Chairman.

Tuesday, Sept. 20th, 1898.

Pursuant to a resolution of the Lower House of the Provincial Synod, and a message from the Upper House concurring therein, the General Board of Missions of this Ecclesiastical Province met in the Convocation Hall of the Montreal Diocesan College, on Tuesday, Sept. 20th, 1898, at 3 o'clock p. m., the Bishop of Montreal presiding.

After prayer by the President, the minutes of the meeting held on Friday, Sept. 16th, were read and confirmed.

MONTHLY CYCLE OF PRAYER.

On motion it was resolved, "That it be an instruction to the Board of Management of the Domestic and Foreign Missionary Society, to arrange a monthly Cycle of Prayer for the use of its members, and to have a sufficient number

of copies printed for distribution among the members of the Society."

On motion it was resolved, "That the Secretary be instructed to issue a copy of the proposed Cycle of Prayer, when arranged, in connection with the Epiphany Appeal of 1899, with a footnote urging the importance of enlisting as many members of their congregation as possible in this great duty of intercession, and informing the Clergy of the Province that as many copies of the prayer as they may require for their parishioners, will be supplied to them on payment of the simple cost of printing and postage.

DIocese OF ALGOMA.

The Bishop of Algoma submitted his estimate for the current year as follows:—

<i>Revenue.</i>	
English Algoma Association . . .	\$3,000.00
Canadian Dioceses. . . . .	4,500 00
Domestic and Foreign Missionary Board . . . . .	2,000.00
S. P. G. . . . .	3,000.00
Colonial and Continental Church Society. . . . .	1,378.00
Algoma . . . . .	8,000.00
	\$21,878.00

<i>Expenses.</i>	
Stipends of 29 missionaries at \$600	\$17,400.00
Stipends of three self supporting parishes . . . . .	2,600.00
Management of Diocese . . . . .	1,500.00
Balance towards debt . . . . .	378.00
	\$21,878.00

The above does not cover the Shingwauk Home accounts, nor the debt on the Diocese.

On motion it was resolved, "That the Board recommends to the Dioceses of this Ecclesiastical Province that the several amounts which they formerly gave towards the Bishop of Algoma's Stipend, and which for the last three years they have given towards the Mission Fund of the Diocese, shall be given by the said Dioceses towards the Mission Fund for the next three years."

DIocesan BRANCHES OF THE W. A.

On motion it was resolved, "That the Bishop and Corresponding Committee of each Diocese be requested to confer from time to time with the Diocesan Branch of the Woman's Auxiliary in such Diocese on the Missionary work of the Church carried on by each."

LETTER FROM THE ARCHBISHOP OF RUPERT'S LAND.

A letter was read from His Grace the Archbishop of Rupert's Land addressed to the Bishop of Ottawa with reference to the formation of the General Board of Missions under the scheme of the General Synod and setting forth the urgent needs of the Northwestern Dioceses, and on motion the letter was referred to the Board of Management.

## FRENCH WORK.

On motion it was resolved, "That the Rev. Mr. Benoit be allowed to address this Mission Board in connection with French work."

## GENERAL BOARD OF MISSIONS.

On motion it was resolved, "That in view of the organization by the General Synod of the General Board of Missions this Society instructs its Board of Management to co-operate with the Executive Committee of the General Board of Missions, and on the adoption by the Provincial Synod of the principle of merging the two Societies, to do all in its power to facilitate and legalize the transfer of the work of this Society to the General Board of Missions."

[NOTE.—Owing to the action of the Provincial Synod itself both Houses—referred to in the last number of the *MAGAZINE*, the above resolution as to "General Board of Missions" remains inoperative, the final acceptance of the scheme depending upon the suggested amendments being made.—*Ed.*]

Then followed an address by the Rev. Mr. Benoit on Mission work among the French, after which the Board adjourned, the chairman pronouncing the Benediction.

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

## ABSTRACT OF PROCEEDINGS OF BOARD OF MANAGEMENT—MEETINGS HELD SEPTEMBER 13th to 21st, 1898.

The Board met in Montreal on Tuesday, September 13th last, at eight o'clock p.m.

There were present the Lord Bishops of Montreal, Toronto, Huron, Ottawa, Nova Scotia, Quebec, Niagara, and Algoma; Very Revs. the Deans of Montreal, of Huron, and of Frederickton; Archdeacons Roe, Bedford-Jones, Houston, Davis, and Kaulbach; Canons Von Iffland and Spencer (General Secretary); Revs. Rural Dean Spencer, J. K. McMorine, G. Osborne Troop, and E. P. Crawford; Dr. Davidson, Q.C., Dr. R. V. Rogers, Q.C., Capt. Carter, Messrs. Chas. Garth, Jas. Woods, G. A. Schofield, and C. A. Eliot (General Treasurer.)

The committee of conference with the Woman's Auxiliary was named as follows: The Bishops of Toronto, Ottawa, Canon Spencer, Dr. Davidson, Dr. Rogers, Capt. Carter, and C. A. Eliot, treasurer.

Welcome was extended to the Rev. J. G. Waller, Missionary of the Board to Japan, who is presently home on furlough.

The Executive Committee to whom was referred the correspondence received by the Secretary for submission to the Board recommended the following action:

1. That the offer of \$100 for Domestic Missions from a lady desiring to know to what part of the work it would be applied to be accepted and the Board be recommended to send the money to the Bishop of New Westminster for a new Mission in the Kootenay district. This recommendation was subsequently approved by the Board.

2. In reference to the letter of the Bishop of Columbia enclosing remittance from his diocese for foreign mission work and asking continued help next year for the work among the Chinese in Victoria, B.C., under the Rev. J. Grundy, and stating that there were openings for similar work under catechists in Wellington and Union, and that the S.P.G. had granted \$400 to be spent in two years upon this work, it was suggested that as there were no funds at present available for appropriations to foreign work the Board be recommended to express its regret at being unable at present to accede to his Lordship's desire, which will be considered in making appropriations next year. Adopted.

3. With reference to the time at which the Rev. Sydney H. Morgan would enter upon his work as missionary, suggested that he be notified that the Board cannot inform him of the time when he is likely to be called upon until the S.P.G. Society has communicated to the Board its acceptance of Mr. Morgan on the terms proposed.—Adopted.

4. With reference to Miss Patterson's letter stating that ill-health prevented her continuing her work at Matsunoto, and offering the home she had founded to the Canadian Woman's Auxiliary if they in return would carry on the work for which the home was built at an annual cost of \$200, and will send out a lady to take charge of it who could manage well on \$500 a year, it was recommended to the Board that in case the Rev. J. G. Waller reports favorably of Miss Patterson's home, her letter be referred to the Woman's Auxiliary with the recommendation that \$700 be appropriated for this work. Subsequently the Board of Management remitted Miss Patterson's letter to the Woman's Auxiliary with the recommendation that in the event of their being able to meet Miss Patterson's request they should send their aid to Bishop Awdry, and subject to his approval.

5. It was recommended that the letter and report of Miss Jennie C. Smith respecting her medical work in Japan be published in the *MAGAZINE*, and be communicated to the Woman's Auxiliary.—Adopted.

Upon recommendation of the Executive Committee after full consideration of the report of the Special Committee, as to the relation of the Board with the S.P.G., and its obligations under its agreement with that Society in regard to foreign missionaries (which report was adopted) it was resolved:

1. That the amount to the credit of foreign Missions, viz. \$3,023.07, is not available for distribution, having to be retained to meet the expenses in connection with the Japan work undertaken by the Board.

2. That it be a recommendation to the Board that the amount of \$3,200, available for distribution for Domestic Missions, be held over till after the appointment of the new Board.

3. That the Executive Committee recommends the Board of Management to represent in respectful form to Dr. Awdry, Bishop in Japan, that as he stands in the same relation to the Canadian missionaries as that occupied by every Bishop in relation to his clergy, they hope that he will be good enough to afford to the Board of Management of the Domestic and Foreign Missionary Society, say in January and July of each year, a full statement of the state and progress of the work being carried on by each such missionary, with such suggestions as he may see fit to indicate for the guidance of the Board in its efforts for the future.

Certain proposals for utilizing to better advantage and in a more systematic form of the Woman's Auxiliary were approved of by the Board and were submitted to the Woman's Auxiliary for its consideration, but no final action was taken thereon.

In regard to Missionary Prayers and Hymns for use at its meetings and services of a missionary character the Committee submitted several forms and draft copies of a missionary Litany as also a form for Children's Service which having been considered, the suggestion of the Committee that the whole of the work so far done and the correspondence be placed in the hands of a small committee consisting of two bishops and two clergymen with instructions to proceed with the word of revision was adopted, and it was further resolved that such committee should report at the next meeting of the Board, and the Bishops of Ottawa and Quebec, Archdeacon Roe, the Archdeacon of Ontario, Canon Pollard, and Rev. F. H. Du Vernet were named as the committee. To this committee was referred the following resolutions, passed at the Triennial meeting of the W.A. and sent to the Board at its meeting Sept. 15th, "Resolved, that the Woman's Auxiliary in Triennial meeting assembled desire to enter a most earnest plea against the introduction of a new missionary litany as proposed by the D. & F. Board. They would respectfully but most strongly urge that the present litany which has so endeared itself and in which the simplicity and directness of the Book of Common Prayer have been so admirably preserved, be not altered in the smallest degree, except by the addition of the General Thanksgiving, and of such special prayers as may be necessary."

To the same committee was referred a

resolution passed by the General Board at its session, Sept. 20th, instructing this Board to arrange a monthly Cycle of Prayer, for the use of the members of this Society.

Friday, Sept. 16th.

The following resolution of the Woman's Auxiliary was communicated to the Board of Management, "That the Woman's Auxiliary respectfully request that the Domestic and Foreign Mission Board allow their work to be carried on as at present conducted, it being entirely under the authority of, and in reply to appeals sanctioned by the Bishops of the Northwest, etc.

"That the Mission Board adopt the work of the W.A. as its own, all our missionaries having been accepted by that Board already, and that a more intelligent intercourse between the Mission Board and the W.A. be established by the Diocesan treasurers sending in a monthly statement of all expenditures to the Provincial treasurer, who would forward them at once to the Mission Board, thus keeping them in a position to regulate their appropriations to each Missionary Bishop accordingly."

The W.A. having requested the Board of Management to designate the object for which the next Triennial (1901) thank-offering should be devoted, it was resolved that work among the Chinese in British Columbia be designated as the object to which the thank-offering should be applied; and that recommendation was subsequently approved by the General Board itself.

Thursday, Sept. 20th.

The following were appointed as the Executive Committee under By-law No. 9: The Bishop of Toronto, the Bishop of Ottawa, the Dean of Montreal, the Rev. Canon Pollard, Dr. L. H. Davidson, and Mr. John Hamilton, with the ex-officio members.

It was resolved that a concise statement in the form of a leaflet giving facts pertinent to the Appeals (Epiphany and Ascension-tide) for distribution should be issued by the Executive Committee.

The following were appointed as the Indian Committee: the Bishop of Ottawa, convener, the Bishop of Algoma, the Archdeacon of Ontario, Rev. Canon Pollard, Rev. Rural Dean Spencer, Capt. W. H. Carter, Mr. C. A. Eliot, and Mr. E. J. B. Pense, and to it was referred the report of the previous committee and the letter of the Bishop of Algoma respecting the Shingwauk Home; said committee to report to the Executive Committee.

It was resolved that \$500 be granted to the Shingwauk Home from the fund for Indian schools and that further appropriations be made by the Executive Committee after receiving the report of the Indian Committee, if in the judgment of the former it be deemed advisable.

## CONFERENCE WITH THE W.A.

The following resolutions were adopted :

(1). That a conference be held between the Diocesan members of the Board of Management and the Diocesan members of the Woman's Auxiliary (or their Executive Committee) in each Diocese prior, if possible, to each half-yearly meeting of the Board of Management, in order that the work of the Woman's Auxiliary in each diocese may be fully understood by the representatives of such diocese on the Board of Management.

(2). That the Woman's Auxiliary be asked to continue the Committee arranged for by them at the Triennial meeting of 1895, who shall meet the Board of Management in conference at its half-yearly session, (such committee being the Provincial President and Corresponding Secretary, and the diocesan members of the Provincial Board of the W.A. of the diocese in which the meeting of the Board of Management is held).

(3). That each Diocesan Board of the W.A. be asked to secure annually at least from fifty to one hundred new subscribers to the MAGAZINE, and that it further be asked to assist the editor by furnishing him with copies of missionary letters, papers, and other items of fresh missionary news outside of what is contributed through their own four pages of the said MAGAZINE.

(4). That a conference between the Board of Domestic and Foreign Missions and the Provincial W.A. be made part of the programme of each Triennial gathering.

The cordial thanks of the Board were extended to the Bishops of Huron, Quebec, Nova Scotia and Ottawa, and the Very Revs. Deans Carmichael and Partridge for their journeys and sermons in the interest of the several half-yearly appeals.

Wednesday, Sept. 21st.

The Treasurer having reported a sum of \$3200 on hand for appropriation to Domestic Missions, it was resolved that a grant of \$1600 be made to the Bishop of Algoma for work in his diocese, and that the Executive Committee be empowered to make appropriations out of the balance of the Domestic Mission Fund to the several missionary dioceses after consideration of the reports from the Bishops, and if possible to make an additional grant to Algoma so as to make up its appropriation to \$2,000. It was decided to refer the Primate's letter to the Executive Committee to be considered in connection with the appropriations.

The revision and adoption of the Epiphany Appeal and of the Children's lenten letter were referred to the Executive Committee as also the preparation of the Ascensiontide Appeal for 1899.

The following are the proposals referred to in above abstract of Proceedings submitted for the consideration of the Woman's Auxiliary :

1. That the Woman's Auxiliary be invited to undertake to collect for the Board of Management the sum of \$15,000 per annum for Domestic Missions, to commence August 1st, 1899.

2. This being agreed to, that the Board of Management divide the amount between the dioceses assisted by the Board, in such a proportion as may be deemed best.

3. The Board having assigned a certain amount to each diocese, that the Bishops of those dioceses be informed of the amount, and that it will be for a period of three years; and that they be requested to state in detail the various objects to which the money will be applied and the amount to each object.

4. As soon as answers have been received, the Woman's Auxiliary to be furnished with a statement, showing amount of grant made by the Board to each diocese, and the distribution made by the respective Bishops.

5. The Woman's Auxiliary will then assign to each diocese its share of the work, and the diocesan branches will assign to the parishes, etc., etc., (as is now done with the work they undertake).

6. That the contributions should be kept in a separate account in each diocesan branch of the W.A. under the head of "Work undertaken for the Board of Management."

7. That the contributions for that "work undertaken for the Board of Management" be sent direct by the diocesan branches of the W.A. to the objects for which they are intended, so as to keep the interest.

8. That the W.A. be requested to collect for the Japan missions and Miss Smith's work the sum of \$5,000 per annum for three years commencing 1st August, 1899, to be paid to the Board of Management, and to be the contribution for Foreign Missions.

Under this scheme the Woman's Auxiliary will be more of a help to the Board, the connection between the W.A. and those assisted will be kept up, and the W.A. will not be invited to become simply a collecting machine for the Board.

The Bishops of the dioceses aided will no doubt appreciate contributions towards the objects they consider most in need, in place of contributions going to other objects, such as Indian Schools, etc., etc., not as badly in want. Under the present system, whoever makes the best appeal, personal if possible, obtains the most funds; but it does not by any means follow that the case is the most deserving.

The last triennial report of the W.A., viz., 1895, shewed \$72,210.27 as collected in the three years :—



Domestic Missions.....	\$29,987.44
Foreign Missions.....	9,491.76
Other objects.....	10,675.12
	<hr/>
	\$50,154.32
Expenditure in material and freight....	22,051.45
	<hr/>
	\$72,205.77
Plus printer's errors.....	1.50
	<hr/>
	\$72,210.27


Supposing that there has been no advance in the amount raised in the last three years, the Board is only asking for \$60,000 out of \$72,000. In other words, the plan proposed amounts to this: "Will the Woman's Auxiliary allow the Bishops of the dioceses which "are being helped to say how they wish part of the money raised for the benefit of their dioceses to be disposed of?"

The last triennial report does not give a statement of the various objects aided. Little, if any, money was sent to the Board unappropriated; but the Japan work of the W.A., amounting to \$3,407, may be fairly considered work of the Board.

The date fixed for the commencement of the scheme, 1st August, 1899, is chosen, because some of the diocesan branches of the W.A. may be pledged for a year or so to some particular work; help could not be withdrawn from any work without some notice, and, moreover, time is required in which to communicate with the Bishops outside this Ecclesiastical Province.

### ORGANIZATION'S ONE REASON.

REV. H. F. HILL, CONCORD, N. H.

UR preceding number ventured to give a definition. It was that "by missions is to be understood the effectual expansion of the Kingdom of Heaven among men." In other words, the business of the Church on earth is to enlarge its constituency. This it must do everywhere and ever. It must not be content merely to hold its own, to spread somewhat or even to enlarge its borders considerably. Its duty is to possess the earth the whole earth. Nothing else will satisfy the orders of the Church's Founder.

Steady, unrelaxing effort, as of unavoidable obligation, is the basic idea of the Church. Every member belongs to its missionary force, as a part of the organism. This is not a matter of compliment, or decreed by any vote. It is inherent in the fact of being a member. Member means limb, a helpful part of the whole body. Each "member of Christ" is a part of Him, working through his church. To be "a member of Christ, the child of God and an inheritor of the Kingdom of Heaven," Christ's limb must be useful.


Each Christian is assumed to be an influential agent for the making of others Christian. That is the ideal and should be real.

If engaged in business, the aim is to extend operations. If possessed of positive political principles, one would spread them. If imbued with patriotism, each would communicate his spirit. And why is each person not bound to diffuse what he says he holds as heavenly truth! At the bottom, that is why a person is in the Church. To be otherwise is to be selfish. The missionary spirit abolishes individualism; does away with a regard for mere personal interests which tend to become exclusive.

A mission or parish is a gathering together of like-minded Christians. What is it that they may be said to hold in common? Is it a preference for the Prayer Book service? Is it for ritual symbolism? Is it for uplifting music? Of course, any of these may well have been thought of. To say that teaching is the purpose of joint action implies that there are things vital and unchanging, as in the creeds, to be taught; an agreement about Christ as a living Person and present power. And how teach Christ thus, without likewise teaching missions?

### THE HOME MINISTRY AND FOREIGN MISSIONS.

An Address by the ARCHBISHOP OF CANTERBURY to the Students of the London College of Divinity, Highbury.

HE Gospel begins, as the Lord's Prayer begins, with God Himself; it recognizes the love of God, the almighty, all-wise government of God. It also provides a means for the expression of our needs and desires. But this is subordinate to the prayer for God's glory, which is to be the prevailing thought in the life of the Christian, and especially in the case of those who devoted their lives to the propagation of the Gospel. If we are to preach the Gospel, whether it be in lands of heathen darkness or at home; whether it be to convert those whose wills have never been turned to God; or whether by its instrumentality we strengthen the faith or guide the conduct of those who have come to the Lord—here in the Lord's Prayer lies the guiding principle for all. This is the first great need, viz., that God's name shall be hallowed and that His will shall be done, and in accordance therewith, the prayer still is, "Thy Kingdom come."

What is the coming of the Lord's Kingdom? In one sense it has come already, "for it cometh not with observation." Already is it working in the world, working in our hearts. Nevertheless, as is often the case, in the Gospel that which has come is yet still to come. This is one of the great characteristics of Gospel teaching. Just as it is with the individual, so

it is with the Christian Church throughout the world. In the individual, he must become a new man. St. Paul strongly impresses upon us the truth that we must put off the old man, and put on the new. And what is remarkable, he urges it upon those who are already Christians, who may be supposed to have already put on the new man. By reason of your conversion you deem yourself a new man. What more do you want? If you are a new man and are developing spiritually, you will yet "become a new man" and "yet a new man." This is perpetual progress. This is climbing up to the very foot of God's throne; and although you are being perpetually renewed, you will still further need renewal, which will not be complete until the other world is reached. And when we have reached the other world, is our progress onward then to cease? It is not plainly revealed that such is not so, and our natural instinct as Christians is to look forward to perpetual progress, even after we have shuffled off this body and gained a spiritual body, which is to be ours for ever.

The Gospel has been preached over a large part of the world; but the work is not complete and must still go on. We have to preach the glad tidings more widely than ever before. It is quite true that where we have preached the Gospel we have need to continue preaching, and to be urging all to rise to higher levels than they have yet attained. It is the duty of a Christian minister to lead his flock onward and upward, and never to let the believer suppose that he has arrived at a time when he should stand still. In the middle ages, when it was more customary than at the present day to classify the details of Christian conduct, among seven deadly sins they reckoned sloth, *i. e.*, inactivity, non-advancement, not growing in obedience, in self-surrender, in the life of Christ, in the longing desire to belong more and more to Him.

This is applicable to all of us and the Christian work that is to be done. Men here at home have their part to take in the improvement of the spiritual life of those who are already identified with Christ; but are we not also concerned in the great work which our Lord left His Apostles as His last charge—"Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19)? Are there to be any nations to be left outside the performance of our Lord's commission? No; we are not so directed anywhere in the New Testament. The Christian is imperatively bound to be ever moving. So also must it be with the Church as a whole; there must be a perpetual forward movement.

We have begun to hallow His name in England; but there is a vast multitude of those

who have not even commenced to do so. Millions have not heard of God's will, and know nothing of revelation. Are we to leave them alone and unaided? It cannot be.

I confess the thought constantly fills me with astonishment that that great sacrifice already made, that the knowledge of that sacrifice, by which it is to be applied to the life of all mankind, has not yet even reached the ears of all the inhabitants of this world—to think that the Lord has died for us on the cross, and entrusted us with His dying command so many centuries ago, and that the Church has not yet so enlarged her borders as to include all those for whom Christ died. There are those who contend that there is a large number at home whom the knowledge of that loving sacrifice has never reached. But surely this does not justify indifference as to the greater harvest-field. If it be said, We have work to do at home, and that is enough, the answer is, My brother, you know not what you are saying. You may, of course, serve God in the home-field, but if you execute your work as it ought to be done, these, it will be found, are the very means by which it will be advanced and the home Churches filled with an intense devotion, namely by the sending forth of light and truth and by the conversion of those who inhabit the dark regions of the earth.

There is nothing that really lifts the Church higher—there is nothing that has in it so much of the promise of the future as to the Church's work here on earth—there is nothing that will accomplish more for those of us who are believers already, than to have in our souls this burning desire to win others to the cross also. John Wesley once said, that when he was young in the faith, an old clergyman exhorted him thus: "Young man, remember you cannot go to heaven alone." So his lifelong motto—the one that ever inspired that saintly man—was, "that he could not go to heaven alone." If we are to go there, each of us must be taking others with us; and what applies to us individually, applies to the whole Church. The Church cannot reach the eternity of God alone: we must carry others with us, the heathen and those who have not yet grasped all the truth revealed concerning Him.

We must carry with us likewise His chosen people, who have not yet accepted the fuller revelation of His love, if at the great day we would verily say that "we are the Lord's."

This is the religion that should pervade and animate Christian souls everywhere. I do not mean to say that there have not been periods in the Church's history when it was evident that the attention of all should be turned more directly upon those who are more in our immediate neighborhood, when as yet our ancestors knew not the whole world nor how to

reach it. I can well understand, when reviewing past history, why they did not try to evangelize and convert the world. They wrought their best in their own narrow circle. Our forefathers labored strenuously to draw men nearer to Christ, and to make them lead devoted lives. Although clouded and even corrupted by all manner of human errors, still they persevered. But when we compare ourselves with them, what do we see? In those bygone days they went on from place to place, into countries which were unknown, and reached only with the greatest difficulty -- into countries where they understood not the tongues, practices, and customs of the dwellers therein. Our progenitors crept on and on, propagating the Gospel they so much loved, but amid all the hindrances peculiar to the days of comparative ignorance. Great men and good men consecrated themselves in this way, and did their part as well as possible, despite counter-acting influences, most of which have entirely disappeared. Look back and behold how the Lord has changed the world for us. Look back to the times of the Apostles, and recall the fact that their work was done at a time when all the knowledge of the very seat of science and art, as far as it went, was ranged against them. All the physical forces that could be arrayed on one side were among the hostile forces at a time when to be a Christian was to incur the condemnation of the whole world, when you could not with safety seek the conversion of others. Here and there, only by chance as it were, could the Gospel be proclaimed, and then only to those who were willing to listen, and by special permission. During those troublous times it was the Church against the whole human race.

Subsequent to the ancient period described there was a tremendous influx of Northern nations with their strong, new characters, having little knowledge, ignorant to the last degree, but, at the same time, in possession of characters which were noble in many ways. These wild hordes were, I was going to say, without the grace of God, but at any rate without the knowledge of God. Then the second battle had to be fought. But those who championed the Gospel possessed all the power that belongs to knowledge, and the result was a triumph for the Cross.

Pass on yet again to the present time, when all the forces and knowledge of the world appear to be arrayed on the side of Christianity. At any rate, all the knowledge, the science, the law, and hopes of future progress in the knowledge of things divine and human, belong to God's Church. We are very far from perfect Christians. Ah, we are very imperfect Christians still. But remarkable advances have been made. The whole world is changed.

God has armed us with all the sciences of the world -- the sciences which sometimes we feel to be a risk, and a serious risk, to the faith which He has implanted in us, "the faith once delivered to the saints." Still we know the Lord reigneth, and that all this will be so guided as to fulfil His own purposes. Meanwhile, we who possess this new knowledge must employ it in connection with the Gospel. Just as we have all knowledge on our side, so also have we all strength on our side. The ruling nations of the world are the Christian nations. The countries that govern the whole earth are Christian. Let us remember, in addition, that the Lord has suddenly laid open to us the whole extent of the surface of the globe, so that we can now penetrate into every corner of it, and establish communications with all peoples.

No longer can we say that we are called to unknown regions, where there are languages which we cannot speak and understand; that we have to deal with laws and customs thousands of years old, of which we know nothing. We cannot say it. We are acquainted with these things through the providence of God; and there lies here 'the very plainest witness that can possibly be given to the fact that the time has come when the whole Church of Christ should awake, should arise to her original duty, to which, perhaps, she has never been quite alive. In the past, wherever there has been an opportunity, the Lord has raised up individual men to preach the Gospel; but now it is not His way to call individual men themselves, but the Church as a body. It is the whole body of Christ that is called to awake and to be what the Lord commanded, so many centuries ago. The time has come when we can no longer ignore this fact.

We cannot plead that we would willingly go forth, but lack the means. On the contrary, our power to reach all the world increases every day, has increased within the last half-century as never before. When we looked back last year upon the sixty years of the Queen's reign, the most striking fact was the extraordinary increase in the facilities for intercourse between man and man -- facilities of intercourse such as were never dreamt of in earlier days. Voyages of six months reduced to two months. Distant communications which formerly occupied as many months, brought down to a few seconds. Ordinary communications perpetually going on, which at one time were few and far between. The intercourse is so close that we seem to know all those who are living on the other side of the globe. We begin to know our brethren at the Antipodes as never before, the men of China, Japan, and those of Central Asia. All these brethren are drawing nearer to us, and are becoming more and more our neighbors.

And the Lord's command still stands there in His Word, "Go and teach all nations."

The map of the world before us leaves out nothing. Think of the change that has taken place even in the last fifty years in our knowledge of the great Continent of Africa, which once in every map was a great blank, and now we possess full knowledge of the tribes that inhabit it. Think of this great change, and the constant intercourse going on. What mostly reaches such parts of the world now? The trade of this island. The trade created by God for the comfort of mankind. All of which points to the fact that we, the people of England, are specially required for this glorious work, which we can best do.

The knowledge we possess which others have not; the knowledge we value which others cannot value, because they know it not; the gifts of God, the grace of God given to mankind through the knowledge that is preached,—all these have come upon us; and it is the duty of the Church, of our own Church, to spread them from shore to shore and from land to land. The other day the Bishops of our Church assembled at Lambeth, as you know. About 200 of them met at Lambeth to consider what was best for the Church at large to do.

What does all this portend, if it is not that God is speaking to us as plainly as possible, that the Lord is calling unto the Church to awake, that He will not have us, in fact, confine ourselves to the work we are doing? It is the duty of many of us to go in person to preach the Gospel in distant parts, which have not yet received it. It is the duty of all to take a deep interest in this work that some have to do in person—not only all our ministers, but laymen as well. It is the duty of ministers to perpetually remind their people of the missionary organizations at work in their parishes.

How may you prepare yourselves for such work? It is clear what the preparation must be. You must study the New Testament with that in your mind. Look and see how the great work began, and how it has since gone on. At first it was guided by the direct inspiration of God, which He no longer gives in the same way, because He does not think such guidance to be now needed. It is true that the work was then attended by signs following. That power has also been withdrawn, because the Lord does not deem it necessary any longer. But the main principles still remain. The Holy Ghost must be the inspirer of all that we do, and with constant prayer must God's guidance be sought. Still, also, have we to make the necessary preparations for sending forth ministers as in apostolic days. Although the Apostles possessed the power of working miracles, we do not find that they wrought them for their own maintenance, or to escape

dangers, or in order to accomplish what could be done by their own resources. They were to do the ordinary work of preaching the Gospel after the fashion in which men did all other work; and so all through the history of the Church the same rule has been laid down. The Lord sent forth His disciples two and two, and bade them take neither purse, nor scrip, nor shoes; but before He left them He said all that was passed—that, in addition, the work was to be done by human methods in the ordinary way of human work. Likewise we see that the Lord's directions were followed. St. Paul, when writing to the Corinthians, said that he would come specially to Corinth; and in accordance with the rule laid down by Christ, the Apostle tells them that he expects *them* to supply the means for going forward. He looked to them to take their share in the preaching of the Gospel. Those who had the gift of preaching and whom he chose, he took with him; and those left behind had to supply all that was needed to equip these new men. So it is in the Church of England. If we study the question, we shall see the spirit of the New Testament in our missionary enterprises. We shall be inspired with the thought, when we remember that we are doing just what the Apostles did in the old days. Our progress may be slow, but it is not slower than that of St. Paul, who dotted the shores of the Mediterranean with small congregations and left the rest of the work for others. Within 300 years Christianity had captured the whole of the Roman Empire of the time. We must study the entire history of the Gospel, the lives of those who preached it subsequent to the period mentioned; the lives of those who converted Spain, Gaul, and Great Britain, likewise our Saxon forefathers. Read, in addition, the records of the work now going on. Read carefully, read thoughtfully, and see with your own eyes the picture put before you by the missionaries, who have gone forth in the name of the Lord to preach everywhere His name, His work, and, above all, His love. This is the kind of preparation that Christians must make for this great task.

But, I pray you, write it upon your hearts, that the preaching of the Gospel to the whole world is the duty of the Church; and if we are only to preach to the Church at home, let us never cease to urge upon our hearers the plain duty of all, and to remind them that every time the Lord is pleased to remove some hindrance, to afford us a new opportunity, every such time is a call, and a call from God Himself. Refer to the New Testament, and see how Paul regards the opening of a door to be a call from God:—"For a great door and effectual is opened unto me." God is calling us by the world's ever-opening doors, and we

must pass through. There is a work lying beyond them. It must be so, so long as the Church endureth. With all this, remember the great promise which never has been broken, never can be broken, that the Lord is with us unto the end of the world. "Lo, I am with you alway," said He to those whom He loved and taught when here upon earth. Until He returns in His glorified human person, the very Son of God Himself, clothed in our humanity, is still with us, though we see Him not, and the Christian's faith is demanded at every moment. The Lord is here. He is still with you, above all, helping you. The Lord loves you as He loves all those whom He hath redeemed. My brothers, I have done.

has recently opened a third at a small town in the very centre of the province. Besides our own, there seems to be little Mission work carried on in this neighborhood, and I find apparently a remarkable decrease in the former activity of other Missionary bodies in the country districts; the truth being, I think, that the active Mission work among the Nonconformist Missions is falling more and more into the hands of their young Japanese ministers, and these prefer to work in the capital or the larger towns.

During a recent visit to the Missions in Idzu I had an interesting meeting at the fishing town of Ito on the East Coast. The work here is carried on by a catechist named Shirai. He

is an old man, now growing feeble, and in weak health since a severe attack of dysentery in the summer of last year. He leads a very isolated life, Ito being shut in on three sides by high mountains which come down in precipices to the verge of the ocean. We are not able to afford a chapel in the town, and our meetings and services are held in one of the two rooms of which the catechist's house consists. When not in use the altar is concealed in a recess, by a curtain drawn across the front. It was in this room that I held the meeting I have mentioned, and of which I will try to give an account, as it will illustrate very well the manner in which Mission work in the country

districts in Japan is carried on. Shirai had invited a number of his heathen neighbors to come to the meeting, some of whom—not many—had responded. We all sat in a circle on the straw mats with which the floor is covered, a fire-pot with charcoal embers stood in our midst, and from time to time tiny cups of tea were handed round by the catechist's wife. After prayers with the Christians present, and a short reading, I gave an address on some of the chief truths of Christianity. I invited any of those present to ask questions, or to state any objections which they felt against Christianity. Two of my hearers replied, and as their questions and statements represent two different aspects of the difficulties which ordinarily hinders the receptions of the truth by the heathen, I will give a short description of both.

First, Mr. Yamamoto spoke and brought forward two objections, one general and one specific. "If," he said, "there is as you teach, a good, loving Almighty God, Our Father, why do the good suffer? I am a good man.



MOUNTAIN OF FUJI.

## IDZU, JAPAN.

BY ARCHDEACON SHAW.

**T**HE Province of Idzu lies on the East Coast of the main island of Japan, and consists of a promontory running nearly due south for about fifty miles with a general breadth of about fourteen miles from sea to sea. It is extremely mountainous, and probably of later volcanic origin, for everywhere in the midst of the hills are little hamlets grouped about hot springs. In one spot, at the village of Shuseuji, a stream of hot water rises from a rock in the midst of the icy-cold river. In some parts the scenery, combining in one view mountain and sea, is very fine, and from the north-west portion of the promontory, where it meets the mainland, the celebrated mountain of Fuji rises from the shore in one grand sweep to a height of over 12,000 feet. For some years past the Society has had work in Idzu in two stations, one on the East and the other on the West coast, and

I do my duty to everyone, why then am I in poverty? why do I have troubles of all kinds?" The difficulty in answering a question of this nature is that, as the question implies, the ordinary heathen, so far as I can judge, has no feeling of sin, no idea of what the nature of sin really is. The heathen have a moral code, fairly high it may be, and so long as a man keeps this, his conscience does not reproach him, and he is satisfied. To tell such an one that he is a sinner, which in his idea stands for *criminal*, is simply to enrage him, and send him away beyond any reach of future Christian influence. The first step, without making any personal application whatever, is to teach such an one the real nature of sin and evil, and then the effect of trouble and trial as a disciplining of the character. The next objection Yamamoto brought was a direct one against Christianity as being unpractical in its teaching, and he showed—which was remarkable—a sufficient acquaintance with the New Testament to be able to refer to the texts, "Take no thought for the morrow." "Labor not for the meat that perisheth." I find the very best way of answering objections of this kind is to take the Prayer Book, saying at the same time, "Now I am going to read to you what is taught to every child in my Church as his guide to life and conduct," and then I read over and explain the "duty to my neighbor," from the Church Catechism. This has always a striking effect with such objectors, for, of course with much else, the teaching appeals very strongly to Japanese feeling in the clauses which deal with the cardinal Japanese virtues of loyalty to the Emperor and obedience to parents. All objections against Christianity as unpractical are effectually disarmed. Though, alas! the mind may be well convinced and the heart remain untouched.

The next speaker was a poor fisherman named Omura. He was convinced, he said, of the excellency and truth of Christianity, and would like to make open profession and be baptized, but the difficulties were so great. Though a man of between thirty and forty years of age, he is bound, according to Japanese custom, to pay great deference to his elder brother, who is utterly opposed to the idea. "What," he says, "give up your temple for this foreign superstition! The temple on the register of which the names of our ancestors have been inscribed from time immemorial! Where we and our family have always worshipped! Forsake the priest who has performed so many ministrations for us!" These are all arguments that appeal with terrible force to one living in a little village community and with almost innate ideas of respect and reverence for the ties and obligations of family life. And I notice that in any of the smaller towns

the Christians are for the most part drawn from settlers there, and not from the original inhabitants of the place. The next objection, brought by some of Omura's friends, is one which will sound singular to Christian ears, "Very well," they say, "go on, become a Christian, and then see what will happen to you when you die!" The force of the appeal lies in this. The heathen dead are buried in the temple ground, and the surviving relations take great care of the grave. Visits are paid on stated days, year after year, and offerings of rice, and flowers, and incense, are made to the spirit of the departed. There are, as yet, no Christian burial-places in these little villages. In place of the trim well-kept temple ground, a solitary dishonored grave on some lonely hill-side is what awaits the Christian dead. In the Ito district there are three such graves in the neighborhood of villages, to which the catechist pays periodical visits, and keeps the graves neat and free from weeds.

Such are the conditions and circumstances of life under which it is necessary for the convert to break away from the ancient faith, and to realise them is to realise the difficulty of embracing Christianity in a country like Japan, which possesses a settled civilization and a comparatively high religion. And yet by God's mercy souls are found and led by His grace, who do for the sake of Christ break through all, and go out from home and kin in faith in the Unseen, exemplifying in themselves the words of their Saviour, brought up, indeed, to me in this very tour, as a difficulty by a heathen, "I came not to send peace on the earth, but a sword."


And let me say, in conclusion, to any of my brethren who may read these words, and who are hesitating to obey a call they feel from God to give themselves to Him in the service of His Missions, that the Church of Christ has no happier or more blessed lot than that of him who is privileged to be God's instrument in leading these poor seeking hearts to the truth of Christ, and to assist in the travail of such a soul as that of which I have written, which is being led by God's Spirit from darkness and corruption into the light of everlasting life.—*S.P.G. Mission Field.*

THE "Old Hundredth" tune was known in England as early as 1561, when it appeared in the edition of Sternhold & Hopkins' Psalms of that year. From this time forth it was included in every edition of that work. It has been shown that most of the strains in the tune are taken from ancient hymn tunes of the early Church and had been sung by Christian voices not only a thousand years before Luther was born, but for centuries before the Papal system was developed.

## A BRIEF REPORT.

From Rev. P. K. Masiza, Native Clergyman in the Diocese of St. John's, Kaffraria.

(From S.P.G. Mission Field.)

 ONE may ask why a brief, and not a full report? The numerous out-stations in the parish I have to visit every month may make time fail me to give a full report. I have to meet all the following classes at each station: (1) the new converts or seekers, (2) those who are admitted as catechumens to be prepared for baptism, (3) those who are to be prepared to be confirmed, (4) those who are to be admitted into Holy Communion after they have been confirmed, (5) penitents, also (6) to meet individually every communicant each quarter, before Holy Communion, beside cases which come before me to settle. This is my work at each station, and to visit also some heathens' kraals, or else when I am in a station sometimes a heathen man comes to me, for information about religion, and asking me to baptize his children, whose mothers are already Christians. This I do with a written agreement. If he misled the child again to heathenism, I told him and wrote on the paper, that I shall appeal with this paper, if he shall break any rule written on the paper. And I made them to sign their names, with witness below.

I am thankful to say all the heathen children I have baptised under this condition, their fathers have hitherto kept faithful their word. Epiphany, I am glad to say, I spent at Ngonyama Mission, attended by a good majority of heathen people. I send a word round in that location, I will be glad to see all the heathens at service. They have turned out well. I alluded in the sermon how God appeared to the Magicians or Philosophers in the East at the birth of Christ. And how he says in the Gospel of St. John: "Other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice." Then I said, "My friends, Christ did mean you who are still far from the way of peace, He wishes you to come to be in one fold, under one Shepherd, as He is the only true Shepherd of His fold; why do you hesitate to come, or to believe in Christ?" I am glad to say three red heathen women, on the day of Epiphany, in the morning service did give themselves up as converts. The following Sunday twenty were converted. Up to the present time we have fifty new converts at Ngonyama, not admitted yet as catechumens. All over my mission stations in Fingoeland we have a good many new converts not admitted yet. I am not in a hurry admitting new converts into catechumen. I wish them to be taught well the elementary Christian knowledge. Neither am I in hurry in baptizing

them, nor in bringing them forward to be confirmed, nor admitting them soon into Holy Communion. Especially young men and young girls who came out from heathenism. Hitherto things seem going on satisfactory. I have to visit every month the following Mission stations in Fingoeland: (1) Ngolose, (2) Xolobe, (3) Ekuze, (4) Caba, (5) Kwamfula, (6) Mbulukweza, (7) Upper Mbulu, (8) Upper Gutsa, (9) Lower Gutsa, (10) Kwebulana, (11) Hange, (12) Nconcolora, (13) Emxobozweni, (14) Emhletyeni, (15) Tsojana, (16) Nguhles, and (17) Ngonyama, and in Tembuland, (18) Ncaca. At all these missions I have to meet the classes mentioned above, and administer the Holy Sacrament to each every month, and be at home for the first Sunday in the month for Native and English services, and start again early on Monday Morning. This I have to do the year round. My home is on my horse's back. To go through calm and boisterous weather. Early in February his lordship the Bishop visited us, and opened two chapels, one at Xolobe, the other at Mbulukweza, and confirmed at two places, at the Upper Mbulu and Hange. In Fingoeland, where I labor, we have six chapels, brick buildings with iron roof, one stone building with iron roof, one sod building with iron roof one brick building with a thatch roof, one iron building in whole at Upper Mbulu, one wattle and daub with a thatch roof, seven round huts. I am trying with all my effort at these missions also, telling the people to put up square buildings. I am glad to say, one place has already commenced a stone building.

Ash Wednesday I spent at the Hange with a fair congregation. The Holy Week also at the Hange. On Palm Sunday I celebrated for 263 communicants without an assistant. The services of the day were splendid, from what the people say. On Monday morning I had to return to St. Mark's for Holy Communion. Tuesday morning after celebration I had to return again to Fingoeland. Since the Archdeacon left in March on his pilgrimage to the Holy Land I had an uphill work, to go forward and backward, to be in Fingoeland and at St. Mark's. On Holy Thursday evening I celebrated for 436 communicants, assisted by a deacon, Mr. Makonxa. And the services of the day were effective. Good Friday is a day which speaks of itself, with its services. Especially the mid-day service reminded me of the service I attended at St. Paul's Cathedral in London, in 1896, which I will never forget in my life, as well as the city and its inhabitants. On Easter Eve I baptized between sixty and seventy adults. Early on Easter Day, at daybreak, we walked down to our graveyard and had a short service, reminding us of the Resurrection of our Redeemer, which affected many people.

There were over six hundred people. The choristers were all dressed in white. At these services we had visitors from the Wesleyans and Independent denominations. Returning from these, immediately Holy Sacrament took place, which I administered to 423 communicants, assisted by the Rev. J. G. Makonxa.

Immediately after it the first bell rang for morning service, no time for any breakfast. Immediately the Kafir service being over, the bell rang for English service, being over the bell rang for the red heathen service, which was well attended, conducted by the Rev. Makonxa and some of the preachers. Myself was quite done for, having preached in both services this morning, in Kafir and English, we could hardly take our lunch, so weak and tired by the work since daybreak. However it was our greatest pleasure to do the work of our Master, although the body was weak, it revived again for the evening service. The next day after Matins, we all departed for our homes. We Clergy and Choristers were much exhausted through the work we had during the Holy Week. The next morning I had a full service with celebration at St. Mark's, giving them their Easter Communion, English and Natives.

Ascension Day I spent at the Upper Gutsa, with celebration in the morning for 200 communicants. The services of the day were bright. I am glad to say the intoning in the Kafir service is just like in the English service, according the order of Morning Prayer, by Tallis, edited by W. H. Longhurst, Mus. D., which music I brought out with me from England; it sounds sweet in Kafir. The native choristers have distinguished themselves at this morning service, with the new way of intoning the service, and much surprised the congregation. Reminded me what beautiful singing I have heard in St. Paul's Cathedral, London, and in Croydon, and St. Augustine at Kilburn, and at Athens. After service one man came to me, asking how do I manage teaching the native children such difficult anthems and intoning the service in such a sweet way. I have answered him, to his satisfaction. Nothing else makes a service more impressive than to have good singing.

Whitsunday I spent at M'ula, with a fair congregation. The cold had prevented many people coming, at celebration I had only ninety-eight communicants. However, at the morning service the chapel at Mfula was crowded; on Monday after matins we all parted for our homes.

Trinity Sunday I spent at home at St. Mark's; not being well, I took only celebration.

On the eleventh of June I opened the Nconcolora chapel. I am glad to say the district magistrate, Mr. Thompson, took the chair, and the people were very glad indeed to see their

magistrate at the opening of their chapel, and so was I; but sorry to say Mr. Bailey was not able to come, being unwell. The people gave cheerfully to clear off the debt, which was £153.

On the 18th inst. I opened another little chapel at Hohita. It was cloudy, raining, and bitter cold in the morning. Hohita is an old Mission station, established by the late Archdeacon Waters among the Amadungwana tribe. The chief Gwe, who is acting for his late brother's son, both were at the opening. I left soon after the opening myself, being very unwell. If all well, next week I am preparing to start for Umtata, as the Bishop hath summoned a conference to be opened on the 14th of July.

#### LAW OF ACTION.

**I**N all natural law there are two forces ever operative, either to impel forward, or to relegate to the rear. There must be advance or retrogression. There can be no stagnation in the laws that govern the workings of nature. Prof. Drummond, in his "Natural Law in the Spiritual World," shows that neglect in any department of life is sure to be followed by retrogression. The blind mole that burrows in the ground has been deprived of his organ of sight on account of non-use. There is a certain kind of fish that has its habitation in dark caves, that never sees the light. This law of non-use is universal in its operations. Deterioration, degeneration, reversion to types, these are the terms used by scientists the world over to describe the action that takes place where inertia, inactivity, and non-use exist. It does not require any large amount of mental force to see that what happens in the natural world touching the operation of physical law, will undoubtedly occur in the spiritual world touching the operation of spiritual law. Wherever, for instance, the Church has been active in the world in planting itself, and in the face of dire opposition has proclaimed its glorious message of salvation by Christ, there has followed not only life for the Church, but life for man as well. An inactive Church is sure to bring upon itself a spiritual inertia that is most fatal to its life.

The same law holds good in all missionary enterprises. Missions are the life of the Church, the impulse that drives its blood in healthy action through its veins, that offers, as nothing else can, the opportunity for expansion, growth, development. Aside, then, from the higher consideration of the constraining love of Christ, aside from His solemn charge to go into the world and preach the Gospel to every creature, aside from these higher motives, this law of natural forces, this law that inflicts its



dire penalty upon inactivity, should be taken into account in all the missionary work of the Church. If we do not advance we must go back; if we do not add on to what we have gained, the law of reaction sets in, apathy takes the place of interest, and soon that deadly stupor of spiritual inertia follows, and then even that which we have, shall be taken away. From all the mission fields we hear the cry, "The harvest truly is ready, but the laborers are few." Never before has the Church experienced such golden opportunities in the heathen world, as at present. In China and Japan especially, the doors are opening wide, and the official classes are taking cognizance of the fact that the political, social and religious security of their country lies in the promulgation of Christian truths.

In view of this serious situation, it behoves the Church to guard against the law of spiritual inertia that stands ever ready to seize hold of the hands that have become feeble, and the feet that have become weary. This is the lesson of the hour, when, not having reached the measure of our duty in the past, nevertheless entirely new possessions come to us, and demand our aid." *Spirit of Missions, N. Y.*

#### WORK IN THE KLONDYKE.



THE S.P.G. *Mission Field* for September contains a long article from the Bishop of Caledonia, the Right Rev. Dr. Ridley, upon the Klondyke and its Approaches. In it he says the only practical route through Canadian territory is up the Stikine River and overland 160 miles to Lake Teslin, 100 miles along the lake (all of which part of the journey lies in his Diocese of Caledonia) and about 350 miles down stream, without any portage, by the rivers, to Dawson City, which is in the Diocese of Selkirk.

At the time of writing (probably June) he says there were 3,500 men between Wrangel, on the Alaskan coast, and Telegraph Creek, the head of navigation, of whom 1,500 were at Glenora and 500 at Telegraph Creek. His staff consisted of two clergy (one stationed at Port Essington) a medical missionary and a lady nurse and himself, but he had another clergyman residing at Port Simpson who was ready to come to his help on short notice.

The following statement by the Bishop is worthy of careful notice and remembrance. He says: "What is also worth knowing is that the Church of England was the first in the field as everybody is aware of and appreciates. I have noticed a blustering assurance in certain quarters intended to exhibit the superior activity of non-Episcopalians, but I do not see the superiority on the spot. Here we are in full possession, with nothing lacking to meet

all the religious needs of the floating population, and the work already has rallied the Church people to us and draws the majority of the rest, who are religiously disposed, to our services. The only other minister on the river is a Presbyterian."

The Bishop speaks of Wrangel, the American town near the mouth of the River Stikine, as "one of the most miserable places of residence," the climate being extremely wet and generally disagreeable. He states that "much suffering and loss have been met with by the railway and shipping conferences misrepresenting facts about Klondyke and its approaches. Newspapers have suppressed the truth and disseminated lies in the interests of local trade." Referring to the difficulties of the way from Wrangel to Glenora, and the absence of sufficient warning to gold seekers, the Bishop adds: "The newspapers persisted in encouraging men to go on, and they came on, poor wretches, suffering awful hardships and loss. Now and then a half-hearted warning was given, but the common strain was full of encouragement to push forward. This was in the interest of the railways and steamers, and was connived at by the Governments at Ottawa and Victoria. It was a great conspiracy to wring money out of the credulous crowds. A finer set of men I never met. The rowdy element had no chance. Ever since February men have been trying to reach Glenora, a distance of about 140 miles, and yet at this moment, from the steamer deck, one is rarely out of sight of some camp. Four months wasted, besides the misery and peril! Those men encamped never will succeed in stemming this fierce river, and their sole hope is the reduction of steamer fares," which, he adds, are "prohibitive and heartless."

The character and wisdom of Bishop Ridley is shown in the following extract: "To avoid the expense of buying land for Church parsonages when town sites have become costly, I have been securing land in likely places so as to be able to start work as soon as towns spring up. Then I shall want help—and get it. The past proves the faithfulness of God; no one knows that much better than I do. I ask Him, and trust Him to provide, to move men's hearts to help, and He never fails me. Often I have taken forward steps in this faith and have not retraced them. Nothing is so delightful as to go on trusting and working."

An incident well worthy of note and which must have encouraged the good Bishop, is given by him in closing his report:—"I must now conclude—but one more word; this is Saturday and some young Churchmen, hearing of the Celebration for to-morrow morning, have walked in thirteen miles to be present at Communion."

## Young People's Department.

### LESLIE'S BIRTHDAY GIFT.

BY MRS. GEORGE A. PAUL.



TRUE story? Yes, that is just what I am going to tell you this time, so I know you will like to read it; for real flesh and blood children are ever so much more interesting than children who only live between the covers of a book.

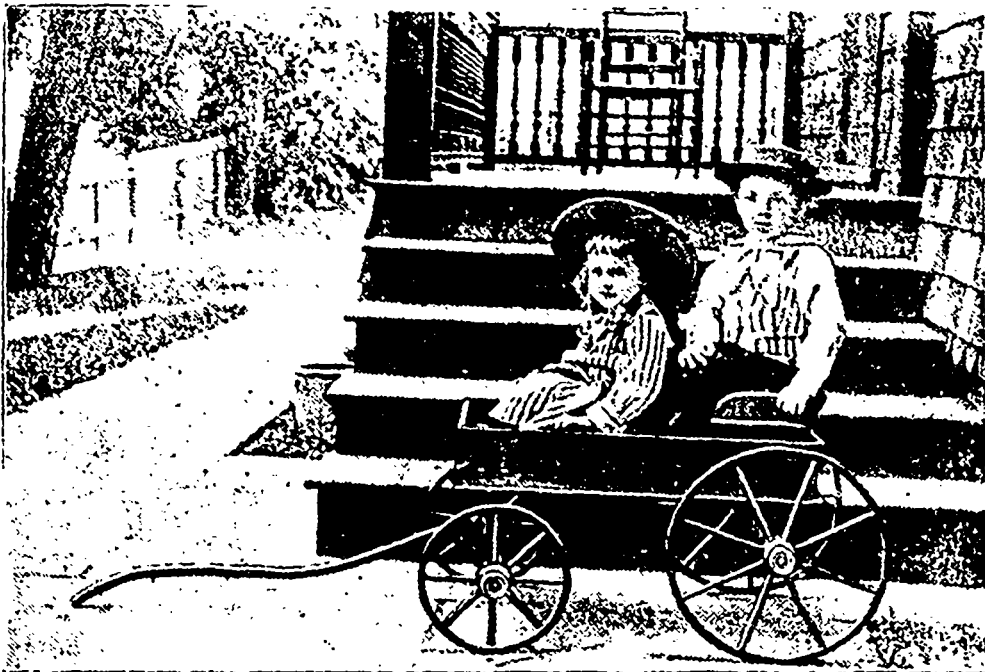
It was Leslie's fifth birthday, and he had just exactly what he wanted most of all for a birthday gift. It would not always have been possible to give Leslie what he wanted. Once

enough to take some of his little friends out in, when they should come to see him.

It was waiting for him when he opened his eyes the morning of his birthday, and you can imagine how pleased he was. It was indeed a fine large express wagon, big enough to hold Leslie and some one else besides.

"I think this is a beautiful wagon," Leslie said, as he ran to give his mother another kiss for it.

His mother took the dear little flushed face between her hands, and pushed the soft, dark curls back from his forehead.



"LESLIE CLIMBED UP ON THE BACK SEAT, WHILE LITTLE ALMON SAT IN FRONT."

when he was a little boy, only three years old, he wanted a real locomotive and choo-choo cars; not toy ones, those would not do at all, but great big ones, and no one could make the little fellow understand that even if he could have them, he could not keep them in the house. He seemed to think that he would have plenty of room to make them go up and down the dining-room. But that was when he was a little boy; now he was five, and of course he knew a great deal better.

An express wagon was what he wanted, one that he could pull about, and one that was big

"Leslie, darling," she said, "I hope you will be able to fill it with a load of happiness every day. Wouldn't that be very nice?"

"How could I, mamma?" asked Leslie, wonderingly.

"I think you will find ever so many ways, if you try," his mother answered. "You can give your little friends a nice ride, or let them have a game with it. You can lend it to those who have not any wagon of their own. You can do errands for mamma with it. Oh, there are ever so many ways. I do not want to tell

you all of them. I would rather you would find out some of the ways for yourself."

"I s'pects to-morrow I can find some way," Leslie said, his face growing bright. The next day the circle of King's Daughters to which his mother belonged were going to bring out a party of little children from the city, and give them a long liappy day in the woods. It was a kindergarten school of little ones, none of them over seven years old, which was coming, and Leslie had heard a great deal about them, and had wanted to help in the beautiful work of making them happy, if he could.

He had been helping his mother fill bean bags for the little children to play with, and had laid aside some of his toys to give them to take home with them. Now that he had his nice express wagon, he wondered whether he could not take it to the woods and give some of the children a nice ride in it.

"Do you s'pose I can take some of the little boys and girls a ride in my wagon?" he asked.

"Yes, indeed you shall, darling," his mother answered. "I will take you to the woods in the wagon, and we will carry our luncheon in it under the seat. Wont that be nice?"

Of course Leslie was delighted with the plan, and when his mother told him that he might ask Almon, his special friend, to ride up with him, his delight knew no bounds.

It was just the morning for a picnic, clear and cool, with a pleasant breeze, and the bluest of blue skies. Leslie's eyes opened very early, for he had been afraid that he might oversleep himself, and not start as early as the others to go to the woods. He was too excited to care very much about breakfast, and could hardly finish his glass of milk, he was in such haste to get started.

First the lunch boxes and the cake were carefully packed away under the seat, and Leslie climbed up on the back seat, while little Almon sat in front. Almon was as happy as Leslie at the idea of going, and his blue eyes sparkled with delight when at last they were all ready to start.

A pretty picture the two children made: Leslie with his thoughtful face and dark eyes, and brown ringlets that curled about his head like the tendrils of a vine, and fair-haired Almon, with dimpled cheeks, blue eyes, and golden curls that looked as if the sunbeams had somehow been tangled in them.

It was a long ride to the woods, but the children enjoyed every step of it. First Leslie's mamma, and then Almon's mamma, drew the wagon with its precious freight, and at last they came near enough to hear the happy shouts of the party in the woods.

Leslie was a shy little boy, and did not like to talk to people. Very often when visitors came, and he was asked questions, he would

droop his head like a little flower with a broken stem, and not answer at all. He did not even like to talk to children, but to-day he had made up his mind that he would forget all about himself, and do whatever he could to make the poor little children from the city have a happy day.

All the little folks thought that they had never seen anything quite as nice as Leslie's express wagon. They gathered around it as soon as Leslie got out of it, and one little boy, Max, with brown eyes and curls, said:

"Please, may I have a ride in that beautiful wagon?"

"Jump in, and I will give you a ride," Leslie answered, so Max climbed into the wagon, and Leslie drew him about until Max was ready to get out, and let some one else have a turn.

All day long that express wagon was loaded with happiness. Almost every one of the forty little children had a ride in it, and though, of course, Leslie was tired sometimes, and could not help draw them about all day, yet Max took his place, and helped Almon give them a ride.

By and by it was lunch time, and the little children sat down in a large circle, and Leslie and Almon helped pass sandwiches to them. That was great fun, and they were such hungry little children and could eat so many, that it was a very good thing that the ladies had such willing little helpers as Leslie and Almon.

When Leslie saw any little boy or girl standing alone, he would go up to them, and, putting aside his shyness, would say, pleasantly:

"Wouldn't you like to have a ride in my new wagon?"

It was a very happy day to the children from the hot city, many of whom had never before seen the trees and grass growing, and who did not know what the country was, but it was a happy day, too, to the dear little boy who tried to make others happy.

He is only a very little boy, as yet, but I think if he keeps on trying to make others happy and share his pleasures with others, he will grow up into a very good and useful man, and each birthday, as it comes and goes, will find him following in the steps of the dear Saviour who spent his life in going about and doing good.

## AMONG THE BASAS.

BY THE REV. E. F. WILSON HILL.

**W**HAT a pleasure it is to write to you, dear children! And you will try and think about what I am writing, won't you? B-a-s-a-s, that is how you spell the name of the tribe of people amongst whom two missionaries are working. The Basas live in West Africa, far

up the river, called the Niger, and a few miles from its banks. Among big hills and mountains are lots of towns and villages, all called Basa.

Of course you want to hear about the children first. I know that you have life-like pictures in your little magazine, and, indeed, in all C.M.S. magazines, but often in papers giving pictures of the black people they are not the least like the Africans, and must, I think be drawn by people who have never seen anything with a black face except a doll. Yes! I think they must get their pictures from black dolls! Someone kindly sent me some black dolls out here to give to the children, but they were so hideous that the children were afraid to touch them; they were those small figures you often see in shop windows at home.

First, then, I want to tell you that the Basa children are good-looking and most of them very lovable. They are not idle. Oh, no! Every day the boys go with their fathers to the farm, even the tinies, while the girls are employed in carrying food to the farms for their fathers and brothers, who are very glad of food and rest when they have worked for some hours.

It is just like one sees it at home. You see the labourers enjoying a rest and food after a morning's work, seated generally under a hedge or hayrick. So with the Basas. I have often seen them eating their afternoon meal, and fathers and sons eat most heartily.

If people do not work they have no food. "No work, no food," is the Basa motto. Now listen to this! Very often children pass a whole day without food, that they may come to learn about Jesus and to be able to read the Book of God. And I have even known them go for two days without food in order that they might learn. Then, too, the children are full of fun and enjoy a hearty laugh. We often have such romps together. They get so much pleasure out of little things. We lend them a bouncing-ball which they delight to play with, and never seem to grow tired of. If someone would send toys to the children at various Missions, how much pleasure would be given!

But there is such a sad side to think about. If you could only see as all missionaries do, hundreds and thousands of children living in darkness. They know nothing of Jesus, the Friend of little children, nothing of the Glory Land, nothing of the Crown of Glory, nothing of the angels' song. I was going up the river Niger one day in a canoe, and I heard a big boy and a very little boy talking together. The big boy, who had only just come to me and was a Heathen, had been repeating to himself over and over again the Shepherd Story, and although he seemed to be racking his brain to remember, he could not think of the words

of the angels' song, "Glory to God in the highest, and on earth peace toward men." So at last he turned to the very little boy and said, "You remember the words our white father (the missionary) was telling us a week ago?" The very little boy said, "Yes." "Well, then," said the big boy, "please tell me those words that the angels sang." So the little boy told him, and he repeated them over and over again till he knew them by heart. I hope to baptize that big boy before I come home, as he truly follows the Saviour now.

How frightened you children would be if you could see "the Cutti." The Cutti is a man in the village chosen by the people, who on certain days comes out and terrifies everyone. He seems to be half mad, and catches people, carrying them off to his house and shutting them up there. All the chiefs of the village have to follow him about, and whenever he makes a horrible noise, the chiefs all chant in response. I could almost have cried yesterday to see my friends among the leading chiefs running about all day in the hot sun after the Cutti. It was a sad sight, indeed!

I hope they are having a good rest to-day, for they must be very tired. I want to tell you about one young man called Sanne. The people agreed that he should be the Cutti yesterday; but he refused, and told the chiefs that he would have nothing to do with it. The "big boy" of whom I have already told you has been teaching him about Jesus, and he said that he refused "ebo Isu" which means for Jesus' sake. He was not the only one who kept away from all the heathen worship, but several others shut themselves in their houses and refused to come out all day. This week is a great idol-worshipping week. And the people are also worshipping their god Bunu. I must not write more now, but perhaps the Editor will find space another month for some more talk about the B-a-s-a-s. *The Children's World.*

## WITHOUT FEET.

### A STORY OF A CHINESE GIRL.

BY MISS OSBORNE.

**I** THINK you will like to hear about a little Chinese girl in Shanghai who has been rescued from a life of slavery and cruelty. You know the Chinese have a very curious custom of betrothing their children when they are quite young. This little girl, whose name is Lan Yung, was engaged to be married when only six years old to a little boy of about the same age.

Lan Yung's father and mother died soon after she was betrothed, and, as is often the case, the little would-be-bride went to live with her future husband's family, and acted as a

sort of slave to the household. She must have been about eight years old then, and her feet had not yet been bound. When the little boy's mother saw that Lan Yung had large feet, she was very much distressed, because she wanted her son's wife to have beautiful lily feet, that is, very tiny ones, so she at once got some bandages and began to bind the child's feet very tightly, to make up for lost time. The tight binding caused the poor feet to break out into bad sores, and when the cold weather set in, they got frost-bitten. You see she was in too much pain to walk about and get her feet warm. The sores got worse and worse, and actually some of the toes fell off.

Soon after, the cruel woman turned the poor girl out of the house, had a straw hut made for her to live in, and only allowed her a small quantity of rice to eat every day. There poor little Lan Yung lay on the ground with only a little straw for her bed, cold and hungry for a few days, with no earthly friends to love and care for her. But God loved her, and you will see how He sent one of His servants to rescue her and take care of her.

In a house a short distance off lived a very kind-hearted Christian woman, a member of our Church. She heard from her neighbors about poor little Lan Yung, and the next day started off to see if the tale was true. Finding the little girl in this terrible state, she went to the woman and gave her a good scolding, and Chinese women do know how to scold; then Mrs. Mau asked her to give Lan Yung to her, as she would probably die there. The cruel mother-in-law was quite willing to give the child away, saying she would find a better wife for her son. So Mrs. Mau made her write a paper promising never to want Lan Yung back, even if she got well. This being done, the kind woman carried the child to her own home, took off the bandages, bathed the poor feet, and put on some ointment.

The first day I saw Lan Yung she came into the room crawling on her knees—she could not walk on her sore feet. When I looked at them I knew the only way to save the poor child's life would be for her to go into a Mission hospital and have the diseased part cut off—amputation is what the doctors call the operation, you know. So in a short time Lan Yung was taken to the hospital, and given what the Chinese call sleeping medicine, and the operation was performed. The poor little stumps healed up very quickly, as Yan Yung was really a very healthy child; but now came a question, how was she to walk? A pair of crutches were made for her, and at first she used them both, but in a few weeks she only walked with one, and to our great surprise, after a short time, she gave up using even one, and was able to walk alone. She walks quite

as well now as any child with tightly-bound feet, which of course is very slowly, and her adopted mother has made her socks and shoes, so that it looks as if she has tiny feet, the only difference from other girls, one notices, is that she is rather short, as the feet were amputated from the ankle.

I wish you could see this dear little girl, she is so bright and happy; very clever with her needle, makes her own clothes very nicely, but what is better still, I believe Lan Yung loves the Lord Jesus and is trying to serve Him. She heard about Him first from Mrs. Mau, and whilst in the hospital learnt some hymns and texts, and how to pray. Now we have got her into a Christian boarding-school. The first year she was paid for by some friends in China, and now a class of young women in England are paying the needful expenses for her.

Just before I left Shanghai, Lan Yung came to stay at our house for a night, and when I asked her questions about the Lord Jesus, she answered well, and told me she wanted to be baptized. When she has learnt a little more, and is a little older, we hope she will be baptized. The lady missionary in charge of the school tells me Lan Yung is very good and obedient, and does not grumble because she cannot run and play about like her large-footed schoolfellows.

Will you pray for this little girl, and ask God to bless her, and so to teach her that by-and-by she may be able to teach others about Jesus and His love?

We hope, if she grows up, she will be able to have charge of a little day-school, and so be able to lead other little girls to know and love the Good Shepherd whom she has learnt to love and serve.—*The Children's World.*

#### A CALL TO THE CHILDREN.

Children, *look* to Jesus ;  
Only He can give  
All you need to make you  
Fit with Him to live.

Children, *work* for Jesus ;  
How He loves to see  
Heart and hands both willing,  
In His service free.

Children, *pray* to Jesus ;  
He is ever near,  
And He calls you to Him ;  
He will : 'ways hear.

Children, *trust* in Jesus,  
Your best Heav'nly Friend ;  
He is with you always,  
Even till the end.

Children, *think* of Jesus,  
And your Home above ;  
For He comes to make you  
Jewels of His Love.

E. M. NOBLE.

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

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### MISSION NOTES.

ONE in every sixty of the adult males of the Moravian Brethren goes out as a missionary to the heathen.

IT is stated that one-tenth of the church membership gives nine-tenths of the funds used in foreign missions.

FIFTEEN heathen (4 men, 5 women, and 6 children) were baptized in St. John's Church, Agra, by the Rev. J. Paterson on Sunday, May 15th.

THE latest government census in India showed 6,016,759 girls between 5 and 9 years of age who were already married, of whom 170,000 had become widows.

ARCHDEACON and Mrs. Canham, who left England on May 11th on their way to their mission of Selkirk, reached Buxton on July 26th last where they met Bishop Bompas.

DURING the month of June, the Rev. Mr. Marriott baptized at Kushbia, near Calcutta, two men, three women and a girl, all of them Mohammedans. These converts have undergone a good deal of persecution.

THE Rev. H. Clinton Collins, M.D., in his last letter to the Board of Missions, U.S., from Ichang, China, writes:—"At our men's meeting last night 'we Chinese' decided to send out our own evangelist among the villages and have our own share in the Master's work. They are very pleased to do so."

THE true spirit of giving was illustrated by the native Christian in Asia Minor, who, when a contribution was solicited for the building of a new church, offered to give five rows of grapes on the sunny side of his vineyard.

BISHOP GELL has announced his intention of resigning the See of Madras which he has held for the past thirty-seven years. He is 78 years of age. The work in his Diocese during his tenure of the See has grown and spread on all sides.

It is interesting to note the "all sorts and conditions of men" who are helping forward the Evangelization of the world. A sale of work was held in the spring on behalf of the C.M.S. in the Institute of the Seamen's Mission in Sunderland, and realized more than £23.

"THE work is progressing all along," writes the Rev. E. D. Price, of Mandala, in the Central Provinces of India. There are now a few over 200 orphans at Pattara. This year we have had about 100 baptisms; some forty odd at Pattara and the rest at Marpha. We are in the unique position of having, at the latter place, more females than males. Mrs. Price pleads for help in the City of Mandala where she is the only European lady missionary.

THE C.M.S. *Intelligencer* for October asks: "Is it not time for more missionary lectureships to be founded? The James Long lectures have been most valuable, but they deal with various non-Christian faiths, and there appears to be a call for lectures which shall treat of the past history of evangelistic effort abroad, and of the lives of famous missionaries. Some such lectures were recently given by one of our Association secretaries, and the interest and attention of the hearers were very marked."

THE Rev. Sidney C. Partridge writes from Wuchang, by a late mail:—"You will have seen in the papers various accounts of the great changes that are passing over this ancient empire and opening the way for the preaching of the Gospel. We are making history very fast. The very latest is the edict of the Emperor doing away with all the unnecessary temples in the empire and converting them into schools. I rub my eyes and wonder whether I am really living in the age of Aladdin's lamp? All this means more to be done—more funds, more men, more women, more faith, more prayer."

*The Church at Home and Abroad* has a remarkable report from Rev. Mr. Baird concerning the progress of the work in Korea. Indeed, the growth is so rapid that much anxiety

is felt because of the impossibility of maintaining proper oversight of the work. Several places are mentioned where a year or so ago there was but a single service held, where now there are from six to twelve regular places of worship. The congregation at Han Chun is reported to have grown so that, though it has now one of the best churches in the country, the congregation cannot be accommodated, and it is necessary for the men to meet at one time of the day and the women at another, in order to have seating room.

THE Board of Managers of the Domestic and Foreign Missionary Society of the Church in the United States reported as gross receipts for the fiscal year ending August 31st, a sum of \$770,966.99. Of this amount, \$402,540.74 were *contributions* for the work of the Board, and the amount received from *legacies*, designated by the testators for particular work or for the use of the Society generally, was \$92,156.24. The figures show an increase in every department of the Board's work, Domestic, Foreign and General, and also an increase of 275 in the number of parishes or missions contributing. The year closed without any debt. The cost of administering the affairs of the Society and of making the work known to the Church was only six and nine-tenths per cent. of the receipts for missions.

THE power of "littles" has frequently been illustrated and it is brought forward in the case of Malpas in Monmouthshire, England, where over £14 is contributed by monthly and weekly penny subscribers; and in a lesser degree in that of a village in the diocese of Gloucester, where 13s. was raised by gifts of ½d. a week from village agricultural laborers. This effort to collect the small sums is but seldom made, and the probability is that in this direction the needed increase in the income of the Society is to be looked for. Boxes are most useful for the collection of these small contributions, but personal canvass is likely to yield even better results. Envelopes have been used with success, as at St. Andrew's, Lambeth, where £35 has been collected through them at the rate of a penny each Sunday."

AT the recent Kyoto Diocesan Synod, there were some thirty intelligent and humble-minded men, gathered from the various churches and stations within the Diocese, all in the best of spirits. Everyone appeared to have received inspiration from the beautiful consecration service of Holy Trinity Cathedral that morning. This may properly be called the first of the many good deeds we expect of Holy Trinity Cathedral, that it put all the members of the Synod in splendid spirits, which kept up

throughout the sessions, and characterized this first meeting of the Synod in this city, by the confession of the Bishop as well as by the common consent of all others, as the most spiritual, high purposed and peaceful ever held in this Diocese. The time, place and circumstances all conspired to give tone and character to this memorable meeting of Japanese and foreign clergy, catechists and lay delegates, assembled to discuss questions of the most vital importance to the Church in this Diocese. There was a very marked unanimity of sentiment on all questions of large import. The one dominant thought before the Synod was the forward movement of the Church. All seemed to be impressed with the fact that the Church had a wonderful work to perform in Japan, and they were anxious that it should not be hindered in its work through any fault or want of sympathy on their part.—*The Church in Japan.*

#### THE PLACE OF MAN IN THE UNIVERSE.



HERE is still much to be deplored in our want of united earnestness in the prosecution of our Master's work in the Church. And this evil, I am persuaded, is largely due to our want of what some theologians call narrowness, but which is in reality only accuracy and loyalty. Our Master has left us a great work to be accomplished. And He has given us a fixed plan to work by. The Holy Catholic Church is His kingdom. The Diocese is His field for us. And accordingly as we—as you and I unitedly, but you and I individually also—work with all our might, and all of us work together in His way, the ends sought will be secured, the world bettered, the Church advanced and our Master glorified. We are not put here only for our own development, but also to advance His Kingdom, and to glorify God. We do not belong to ourselves. We are not our own; not one of us. Not one of us here present has a right to occupy himself as he pleases. If this Diocese is not a success, it is yours, or my, or both my and your fault. And we will have to answer to some degree at least for the failure. And if we have not sustained the work by our contributions as well as by our labors, we will have to answer for that. You, my friends, whether here to-day, or absent,—you who have withheld your incomes from the cause, will have to answer for doing so. You cannot reasonably expect to reach Christ's Kingdom hereafter, if you will not do Christ's work, and support His Kingdom now. And, being that the Church is not our Kingdom, but the Kingdom of God, we have no right to

blot out, or to blur, the boundaries which God has set to it. To do this is not liberality, but treason. Nor, on the other hand, is strict obedience and humble adjustment of ourselves to His plan—in the minutest revealed particulars—narrowness, but only loyalty. The contrary to this is neither breadth nor magnanimity, but disobedience, disloyalty. It is inconsistent with any true Humility or Obedience, and therefore, with any perfect Godliness.

There are those who speak and write as if in this respect we were to some extent masters of the situation—almost as if Man were the master and God the servant. As if God's plans might be modified to suit man's departures. Some indeed speak as if God existed only to take care of man. As if all past eternity, before our creation, were of no importance in the history of the universe—as if the real importance of things came in when, five or six thousand years ago, this petty earth of ours—one of the smallest even in this our small solar system—was made and peopled, going so far sometimes as to pronounce a perfect man the noblest being next to God in the universe.

What indescribable nonsense! What ineffable vanity! Man who, being created perfect, has not had the grace to stay as a merciful God made him! Man, the helpless being in himself that he is, breathing, existing, only by the present and upholding strength of God; man, the thankless sinner that he is; man, who, the world over, neglects, forgets, disobeys his infinitely wise and good Ruler; man, who, made in the image of his Maker, has stupidly lost it—that such a being should put on airs of spiritual nobility, and think and speak as if God and the universe existed, or were made, to do him service! And then, that this sinful, weak and foolish being, having been graciously relieved from the disgrace and punishment he had brought upon himself, and placed in a divinely organized school of instruction for his own betterment, and in order that he might become fit to be allowed to enter Heaven; placed, I say, out of sheer pity, in a school of Divine instruction, brought out of the unbounded evil influences of a wicked world into a fold of safety, and under the direction of a most wise and merciful covenant, that he should be so foolish, as to think that he can tamper with the strict conditions of that covenant of Mercy, and interpret away its declarations, and throw down its barriers, and eviscerate its decrees, and then imagine that the Most High, the dreadful God, will tolerate his folly and impiety.

God, my friends, has in the person of His Son, set up his government in our midst, and commissioned His own officers to administer

its affairs, and has established within it, His ordinances. He has given us His Holy Catholic Church to govern, not advise us, and that it may be able to do this has given to it His Holy Spirit, and has promised to be with it to the end of the world. Among other things he has declared the terms upon which he will admit us to His Kingdom and Covenant, and pardon us, and vouchsafe us the privileges of this Covenant. And he expects us humbly and thankfully and without questioning, to submit. If we submit He will make His yoke easy and happy. But we must unreservedly submit, we must be willing to take the yoke. No ideas of human dignity or of human independence can be allowed to come in and modify the terms of submission. We are not independent nobles by creation or nature, or even independent individuals; we are helpless and dependent, and we have made ourselves miserable sinners, and, in sheer good sense, should feel and admit our sinfulness and insignificance.

God help us, my brethren, we need His help.  
—*From the Council Address of the Bishop of East Carolina.*

#### BISHOP BOMPAS.

The *Awake* says: Bishop Bompas of Selkirk, that is, of the Klondyke country, in the cold North-West of Canada, was very ill for three months during the winter, from over-work and want of food. Green food was sent to him just in time to save his life. He now writes cheerfully. He tells us that the miners are getting disgusted and are leaving the country, so that not more than 20,000 are likely to be left for next winter. Last winter several Indians died of starvation.

#### CHRISTIANS AT HEART.

The Rev. J. M. Paterson, of Agra, North India, writes:

"The work in St. John's College, Agra, amongst the heathen students is also full of interest, and gives us great cause for thankfulness. This year a Hindu student in the B.A. Class came very near winning the Scripture prize from the Christians. Last year a Hindu actually did win it, and our Christian boys were very much ashamed. This Hindu I firmly believe is a Christian at heart. In the College Debating Society he has often spoken up boldly for Christianity, and his life and character are full of gentleness and love. I said to him, after I had looked over his Scripture paper, 'I believe you are a Christian at heart.' He smiled and looked pleased. I then said, 'But Christ said, "He that denieth Me before men, him will I deny before My Father, and the angels in Heaven!" The poor lad hung his head ashamed, and looked much troubled. Dear friends, please pray for this boy: so near to the Kingdom, and yet outside. It is my firm belief that there are many such.'"



## THE NATIVE MINISTRY IN JAPAN.

**W**HILE the general object of all mission work in heathen lands is the evangelization of the people, in this there are different methods and steps. Among the Japanese, Chinese, several East Indian races, and a very few negro ones, we find an intellectual development and a degree of faith which have justified the creation of a native ministry, the first step looking toward the carrying on of the work of evangelization by an independent national church. The importance of this can scarcely be overestimated. Not only is it the best and indeed only means of disarming the national, or anti-foreign prejudice, but also in the matter of economy, the Japanese in his own land can live more cheaply than the stranger from over the seas. The superior knowledge of the language, history, customs and ways of thought of the people, which a native ministry must possess, will not perhaps appear as of so much account, and yet, especially the last three, they are among the greatest needs a foreign missionary should bear in mind when he is preparing his out-fit. Ignorance of these will hinder him at every turn, make him ridiculous where he should be influential and undermine all his labors. So, in Japan, all communions have striven, each according to its own ideal, to create an efficient body of native ministers or assistants. In this, some of our religious systems were put on trial, but it would seem, that at first, at least, few of those most interested were aware of the fact. The Congregationalists, Presbyterians, and Methodists acquired what appeared to be three fine bodies of educated native Japanese ministers. But many of them have been found wanting. Through the founding of the Doshisha College in Kyoto by Mr. Niijima, backed as he was, not only by his patron Mr. Hardy, the Boston ship-owner, but also by a host of wealthy Americans, Congregationalists occupied for a time a very prominent place in the Japanese Christian world. When the writer went to Japan in 1890 the Congregationalists reported forty-nine independent self-supporting congregations, besides a much larger number which were partially self-supporting. The better class of Japanese Christians, that is those who were educated and occupied prominent positions in the social, political, official, or mercantile world, almost invariably were Congregationalists. They also possessed the most educated, eloquent and popular native ministers. But, with the possible exception of Mr. Kozaki, the former president of the Doshisha College, every prominent native minister of the Congregational body has fallen away. And even Mr. Kozaki has no regular charge, but is a kind of free

lance, giving on Sunday, usually in the Tokyo Y.M.C.A. hall lectures or sermons on Christianity, or what he deems to be Christianity. Most of the others have become enamoured of Unitarianism or what they themselves term "a more distinctive Japanese type of Christianity." To use the words of a missionary well-known in the east, "Much of Japanese Christianity seems to have dwindled down into a sort of Unitario-Confucianism." These ideas or doctrines, however, do not seem to have kept their hearts warm in the work. One is now a broker on the rice-exchange, another edits a secular paper, a third keeps a clock-store, and so on. It would have been bad enough had they or their congregations or even their own communion only suffered. But as the most prominent, influential and eloquent men in the native Christian world fell away, the shock to the whole Japanese Christianity was very great. And other bodies have experienced the same trouble with their native pastors, though not so universally as did the Congregationalists. Some resigned because they could make more money as school-teachers or in business, while in others want of faith, or moral stamina was the cause. Now in all this we must not be too ready, as many have been, to lay the blame on the Japanese alone, and say it is merely another exhibition of the fickleness of the Japanese mind. Most of these men had been taught that each congregation was absolutely independent, a church by itself, with no responsibility to any outside authority. Moreover, in matters of faith, a great deal of laxity was allowed. Even in America, where what is sometimes called "Orthodox Christianity" is popular, where all are the children of many generations of Christian ancestors, and where certain bounds in theology, it is thought, must not be crossed, some congregational and other ministers have come out with rather peculiar teachings. But these Japanese had no Christian ancestry or environment; there was no Christian public sentiment to keep them within limits. On the other hand, the commonly received doctrines of Christianity were unpopular, and the corresponding temptation to change them great. And it cannot be doubted that when these native ministers began to exercise the independence which their foreign teachers had told them they possessed, and put forth a new creed, at least once a year, they were much surprised at the indignation and opposition aroused in these same foreign teachers. Their heresy would seem to be partly owing to the form of government of their religious body and partly to the teaching (or want of teaching) which they had received. If it is due to fickleness why have we not had even a symptom of the same thing among the native priests and deacons of the Nippon Sei

Kokwai, that part of Japanese Christianity which under God is due to the efforts of the Missions of S.P.G. and C.M.S. in England, the Protestant Episcopal Church in the United States, and the two missions of the Church of England in Canada? It is true we have hastened slowly, and have been very careful indeed not only as to the instruction but also as to the character of the men whom we have admitted to Holy Orders. There are only thirty-three native clergy of the Nippon Sei Kokwai, but we can make the proud boast that never has a native Japanese clergyman proved false to his ordination vows, none has ever been degraded for immorality, none has ceased his clerical duties to engage in trade or secular teaching, and none has lost his faith or even suggested a modification of the Creed.

The salaries of the native clergy of the Nippon Sei Kokwai (Japanese Holy Church) are not large. Deacons, if unmarried, receive \$10.00 a month, and \$12.50 if married, while priests receive \$5 more than the above amounts. Of this the native Christians, except in special cases, pay a portion and the missionary societies the remainder. There is a society in the Japanese Church called the Clerical Salary Association, whose object is to gradually increase the offerings of the native Christians for the clergy until the congregation becomes self-supporting. A congregation pays its monthly sum to this Society as does also the treasurer of the Missionary Society, and as the contributions of the former increase those of the latter decrease.

J. G. W.

### "I CAN CARRY MUD FOR JESUS CHRIST."

Bishop Tugwell gives an account in *Niger and Yoruba Notes* of a new church built at Opobo on the Niger. This is what he says of the devotion of the Christians there:

"The plot of ground upon which the mission-house and church stand was originally nothing better than a swamp, separated from the town of Opobo by a creek; the first adherents of the Opobo Church, however, with much courage and devotion, filled up the swamp and bridged over the creek. This bridge is probably the strongest and best in the country; it consists of thick Iroko posts, thirty feet long, driven deeply into the mud, and strong sawn joists and planks; the bridge must have cost at least £50. As an instance of the devotion of these adherents the following may be cited: A woman of the house of King Ja Ja, and formerly one of Ja Ja's wives, was carrying mud with the other women in order to fill up the swamp on which the church was to be erected. Her heathen neighbors observing her, found fault. 'What,' they cried, 'the wife of Ja Ja carrying mud; even a slave of Ja Ja cannot do such mean work. You bring disgrace on our country.' 'It is true I was a wife of Ja Ja,' she replied, 'and as such could not carry mud; but I have a new master now, and I can carry mud for Jesus Christ.'"  
*C.M.S. Awake.*

### BEAUTIFUL THINGS.

The Rev. M. L. Gordon, D.D., a missionary of the American Board at Kioto, Japan, writes a very interesting account of what Christianity has done for the little city of Taka-hashii, which is situated at the base of a hill which is wondrously decked with azalea and wistaria blossoms. The vines of the latter are festooned among the branches of the tall trees and form bowers of royal purple, which are remarkably inviting on sunny days.

But what Dr. Gordon saw and heard of this city seems to him far more beautiful even than the grace of vale and hill that had so charmed him by the way. "One of these beautiful things," he says, "was the love of their church and its services. This glowed in every countenance, and was voiced by a good old deacon who had just returned home from amid the confusion and distractions of the capital, "where the churches are so far away that the Christians can go to church but once on Sunday." With evident emotion, he spoke of being at home again, "where the mountains are high, the water pure, the church near, and every Sunday seems like Spring, and every meeting brings the joy of a New Year's Day."

As would be expected, a church so loved has had no mean history. Soon after Christianity began to be preached there, nearly a score of years ago, violent persecution set in. Their meetings were stoned, and the landlord turned them out of their preaching place. Some of the younger members were persecuted in their homes, beaten and tied up by the thumbs. One result of this was the building of their very neat little church, mainly at their own charges. Some of the stones thrown were put in the foundation, and one large one now lies on the pulpit floor, marked "Stone of persecution," with the date on which it was thrown.

Of the persecuted members of the Church, some were scattered abroad, but, as in early times, they "ceased not to preach the word," and to some it gave an opportunity for study preparatory to the Christian ministry. Of the sons of the Church three, at least, are Christian ministers, two of whom were ordained. One of these, the Rev. Kosuke Tomeoka, after years of excellent service as a country pastor, a prison chaplain, and two years' study of the prisons of America, is now pastor of a church in the capital, the editor of a Christian newspaper, and planning and praying for reform among the youth of Japan. Another is the pastor of a church and the head of a flourishing girls' school on the island of Shikoku. Of its daughters, three are pastors wives, and others are widely scattered as teachers in public and private schools.

Among the earliest believers in Taka-hashii

were two lady teachers in the city schools. Their acceptance of Christianity not being pleasing to some of their constituents, they gave up not their faith, but their position as teachers. Soon after they started a private school for girls, which gave a high-school education to its pupils, but made a specialty of sewing and embroidery. So wisely has this been managed that it has borne down all prejudice against it because of its Christian character, and now has 160 students, more than it can well accommodate. It opens every morning with Christian worship, has a weekly Bible class, and teachers and students are not only church attendants, but many of them are members of the Church. Graduates of the school are sought far and wide as teachers in the public schools. A few days later, in another town, I had the privilege of addressing the students of another school for girls, which is successfully carried on by a graduate of this school.

The head of the Taka-hashu school feels that its success, educationally and financially,—it has no foreign teachers, and has never been aided by any mission board,—and its wide reaching influence, is due to more than human aid. This lady is now extremely ill with what will probably prove to be a mortal illness; but God's dealing with her and the school, and the precious promise, "My grace is sufficient for thee," fill her sick-room with a light divine. —  
*Am. Church S.S. Magazine.*

BUNYAN gives a picture of a man with a muck-rake, working-hard, scraping up the rubbish under his feet, not seeing the crown that hangs in the air above his head. It is a picture of the great majority of the people of this world. They are wearing out their lives in gathering rubbish out of the dust, not thinking of the heavenly treasure, the divine gifts, which they might have with half the toil and care.



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