



THE  
MISSION FIELD

---

1887

SOCIETY  
FOR THE PROPAGATION OF THE GOSPEL  
IN FOREIGN PARTS

Toronto University Library

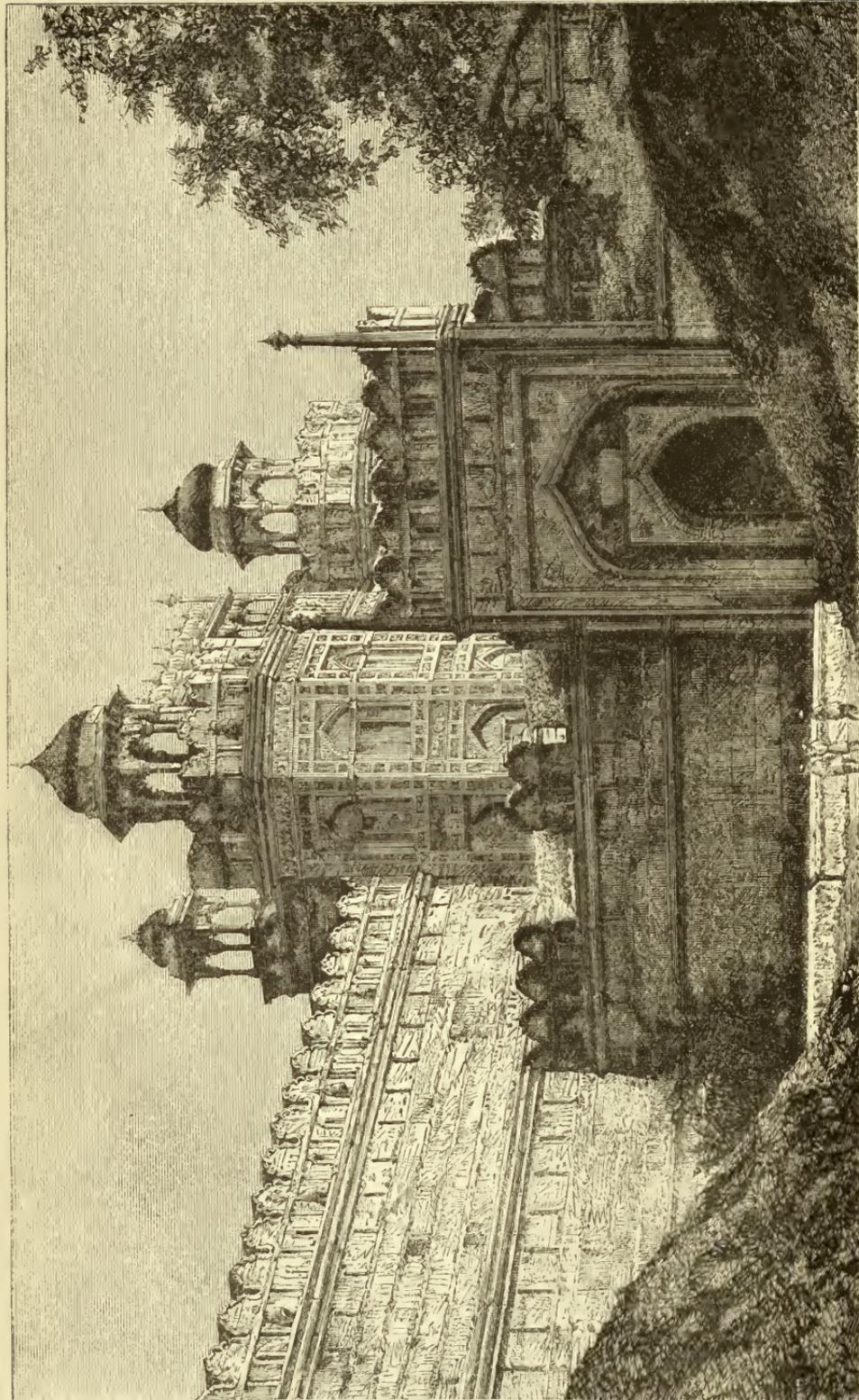
Presented by

The Society for the Propagation of the Gospel  
through the Committee formed in  
The Old Country  
to aid in replacing the loss caused by  
The disastrous Fire of February the 14<sup>th</sup> 1890









THE PRINCIPAL GATE OF THE PALACE OF THE EMPEROR, DELHI.

# THE MISSION FIELD.

A MONTHLY RECORD

OF THE PROCEEDINGS OF THE

Society for the Propagation of the Gospel

AT HOME AND ABROAD.

VOLUME XXXII.

WITH 42 MAPS AND ILLUSTRATIONS.



THE SOCIETY'S SEAL.

1887.

LONDON:

G. BELL & SONS, 4 & 5 YORK STREET, COVENT GARDEN,  
AND ALL BOOKSELLERS.

# MAPS AND ILLUSTRATIONS.

	PAGE
GATE OF THE EMPEROR'S PALACE, DELHI . . . . .	<i>Frontispiece</i>
THE SOCIETY'S SEAL . . . . .	<i>Title page</i>
UMTATA FALLS, KAFFRARIA . . . . .	13
MERCHANT STREET, RANGOON . . . . .	20
GATE OF THE CITY OF MANDALAY . . . . .	22
STREET IN TOKYO . . . . .	37
MAP OF THE MISSIONS OF THE SOCIETY IN THE DIOCESE OF MADRAS . . . . .	41
TEMPLE AT TANJORE . . . . .	43
MAP OF MADAGASCAR . . . . .	73
A NATIVE CANOE, MADAGASCAR . . . . .	76
A NATIVE VILLAGE, MADAGASCAR . . . . .	78
FOTOBA CHURCH, WEST AFRICA . . . . .	103
A FETISH HOUSE . . . . .	107
MAHAR BOYS AND THEIR TEACHERS, AHMEDNAGAR . . . . .	111
CHANNEL CHURCH, NEWFOUNDLAND . . . . .	141
MAP OF NEWFOUNDLAND . . . . .	144
KEALAKEKUA BAY, HONOLULU . . . . .	154
CHRISTCHURCH CATHEDRAL, CANTERBURY, NEW ZEALAND . . . . .	172
THOMAS REEF, BARBERTON, TRANSVAAL . . . . .	177
BARBERTON, CAPITAL OF THE DE KAAP GOLD FIELDS . . . . .	179
MAP OF NEW GUINEA . . . . .	203
NATIVES OF NEW GUINEA . . . . .	204
DOREY HARBOUR, NEW GUINEA . . . . .	205
MAP TO SHOW THE POSITION OF KEISKAMA HOEK . . . . .	210
MAP OF SARAWAK . . . . .	243
DYAK HOUSE . . . . .	245
RIVER SCENE, BORNEO . . . . .	247
DYAKS BUILDING A HOUSE . . . . .	250
MISSION HOUSE, SARAWAK . . . . .	273
LUNDU CHURCH . . . . .	276
SARAWAK DYAK WAR COSTUME . . . . .	279
SEA DYAKS' LONGHOUSE . . . . .	283
MAIN STREET, CALGARY . . . . .	290
PASS OF THE BOW RIVER . . . . .	291
FORT EDMONTON, N. SASKATCHEWAN RIVER . . . . .	292
MAP OF THE DIOCESES OF THE NORTH-WEST . . . . .	293
SKETCH MAP OF A JOURNEY IN JAPAN . . . . .	296
MAP OF BURMA . . . . .	329
A NATIVE CART, BURMA . . . . .	338
MAP OF THE LEEWARD ISLANDS . . . . .	341
MAP OF DELHI . . . . .	364
PORTRAIT OF BISHOP INGLIS . . . . .	371

8119



# THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

JANUARY 1, 1887.

A.D. 1887.

**O**N the threshold of a New Year, which, whatever it may have in store, is entered upon with feelings of unwonted interest by every one of English race and speech, a few words to our own readers and friends may not be inopportune. Throughout our vast Empire the subjects of the Queen are preparing, in different ways but with uniform enthusiasm, to keep the rare and suggestive event—a Royal Jubilee. There will be no lack of records of the progress which has been made in all material things; of our extended possessions, and of the practical nearness of all parts of the Empire to each other; of the peaceful revolution which has been wrought in almost every department of our social and political life; of the changed conditions of our commerce, our modes of travel, and the like. The retrospect will probably tempt some persons to feelings of pride, of national conceit and forgetfulness of God, although there are many features in our national life which may well lead to self-abasement and shame. No retrospect of a past half-century can be honestly and thoroughly made, which does not bring into view past errors and past sins, nor suggest the far greater

advances that might have been made: the results which we can tabulate, and which will be marshalled with only too much of satisfaction, are but the net results after all—the outcome of the long struggle between wisdom and unwisdom, of right and wrong. That the outcome might have been nobler, grander, more abiding, had all our works been wrought in the fear of God, and all movements influenced by His Spirit, is the barest confession which we can make.

But we turn from this side of the subject, and confine our remarks to a portion of the spiritual progress which has been made in the past 50 years. We have seen the whole life of the Church transformed and invigorated in that period; but with the life of the Home Church we have not to deal in these pages. Concerned with Missionary work in foreign parts, it is of the growth of our Colonial and Missionary Churches that we now write. Not unmindful of the fact that people are sometimes impatient of statistics, and even of the figures which tell us of the number of daughters which have sprung from our own dear Mother Church, we yet hope to be forgiven if we state that, on Her Majesty's accession to the Throne, there were only seven Bishops of our Church in foreign parts, each of whom was supported by public moneys, liable—and, as events have shown, more than liable—to reduction and withdrawal, and held a position closely allied to that of a Government officer, while there are now 75 Bishops, of whom the very large majority are maintained exclusively by the Church's own funds. Nor does this bare statement of numbers of Bishops give in any way an exhaustive description of progress, for it is simply a historical fact that the multiplication of Bishops is uniformly followed by a multiplication of other clergy, by increased Church members, for whom organised provision is made, by a spirit of self-government in the Church's Synods, and by self-support and extension. For the information of those—and we believe they are very many—who desire further information on these matters, the Society has prepared two little papers, *The Victorian Jubilee and Church Expansion, 1837-1887*, and *The First Century of the Colonial Episcopate*, which are advertised on the wrapper of this

number of the *Mission Field*. The retrospect of the Church's progress may well tinge our thankfulness with much of self-abasement. We can now see, for our guidance in the future, how many mistakes have been made, how cold has been our zeal, how limited our endeavour, how much of party spirit and of selfishness has entered into the minds of men whose work has been heroic and self-denying. We can only pray that these errors may be pardoned, and that the Church may not suffer from their consequences.

Looking to the future, we wish to realise for ourselves, and to move our readers and friends to realise, that this coming year ought to be a new departure, and to witness the inauguration of a new spirit in our work and in those who support it. We commemorate not only the Royal Jubilee, but the Centenary of the Colonial Episcopate. On August 12, 1787, the first Colonial Bishop was consecrated. The gift of the Episcopate to the Colony of Nova Scotia was the triumphant result of a protracted series of struggles and of petitions on the part of the Society for more than 60 years. It was a great point attained; it was not the speedy forerunner of many more Sees, which the welfare of the Church demanded; for many decades of years, each successive See was established only after importunate struggles, but it was a precedent to which appeal could be made, and it secured for the Church the germ of that liberty which she now possesses in nearly all parts of her realm.

We remember the interest which, two years ago, the Daughter Church of the United States showed in the Centenary of the Consecration of her first Bishop, Seabury. Bishops, priests, and laymen went to Aberdeen as on a sacred pilgrimage to the scene of that august event which gave to America the sacred line of Prelacy. The Canadian Church, in her Provincial Synod held at Montreal in September last, has regarded her own Centenary with not less interest than was shown on the other side of the line which divides the United States from the Dominion. The following Resolution was passed unanimously:

“That a special Commemorative Service of Thanksgiving

be held at Halifax on August 12, 1887, the completion of the First Century of the Episcopate commenced by the Consecration, on August 12, 1787, of the first Bishop of Nova Scotia; and that the Archbishops of Canterbury and York, of Armagh and Dublin, the Primus of Scotland, and the Venerable Society for the Propagation of the Gospel, be requested to make such arrangements as may be practicable for a simultaneous Commemoration in England and throughout the British Empire."

To such an appeal the Society could make but one response. The Standing Committee have cordially welcomed the proposal, and are addressing themselves to the authorities of the Church at home and abroad. It is hoped that there will be no faintness of heart because the Anniversary falls on a day that, in some parts of the country, is the opening of the sportsman's season, and throughout England falls in the mid-harvest season. None of these considerations must weigh. It is a great and auspicious day which will never return, and much is lost if we sacrifice the contagion and enthusiasm which an ecumenical observance of one and the same day throughout the world is known to generate. With regard to the Day of Intercession, it was found impossible to fix on any one day equally convenient in every degree of latitude, but the day itself is here its own fixture, and let us all use it as best we may. At least it is hoped that in our Cathedral and Collegiate Churches at home there will be high festival kept and genuine thanksgiving offered for a century of progress under the ever-widening government of the Episcopate. The Society is also about to arrange, by its Diocesan Representatives and Organising Secretaries, for the formation of Local Committees in our large towns, charged with the arrangement of Special Services on August 12, with such adaptations to local feelings and circumstances as may be found necessary, and there is little doubt of the readiness of the Colonial Churches to take their part in a movement so full of concern to themselves. We are confident that we may rely on the enthusiastic co-operation of our friends, both at home and in the Colonies, for making this 12th day of August

memorable in our Communion, not only for the event which it marks, but for the spirit with which its Hundredth Anniversary is kept.

But the Society determines to do more : a great era is not rightly kept if its observance is limited to the commemoration of the past : it must also be made a fresh point of departure. From looking back we must turn to widening horizons, to more work, more self-denial, more enthusiasm in the future. It is determined that such an use shall be made of the approaching Commemoration, and that the Society's work, its needs, its capacities of usefulness, its inadequate means, shall be brought prominently before the Church with a view to strengthening its position. What though its income in 1787 was £5,464, and in 1837, £22,325 ; while in 1885 it was, from all sources, £117,971 ? Such an increase in no degree keeps pace with the increasing wealth or increasing life of the Church, and is altogether in sharp and dispiriting contrast with the widened fields of the Empire, which is the Society's special field of work, and with the opened lands in which heathenism and error have to be dethroned, and the Church of Christ planted in their stead.

The present, too, seems to be an opportune time for bringing before the public the Society's great and primary work, because it is undoubtedly the case that the Colonies are now receiving an attention which they did not enjoy some years ago. The recent Exhibition at South Kensington has brought before us, as in a panorama, the vastness of our Empire and its manifold resources ; it was a triumph of material wealth and of worldly success. But there is more than one side to the picture that was there presented to us. There is the story of the questionable means by which some of our possessions were obtained ; there is the painful story of the fate of the peoples whom we have found in North America, in New Zealand, in Tasmania, and in Australia, with the inquiry : Where are they now ? What was to them the result of their connection with Great Britain ? There is the further question : Why was all this wealth of Empire entrusted to our stewardship ? Not merely that we might

find outlets for our commerce, new lands in which to settle our surplus population—still less that we might bring together, for the satisfaction of our national pride, the products of many lands, the timber and the coal, which are the sure sources of material wealth, the cunning work of the goldsmith and the weaver with which to adorn our homes; it was, we cannot doubt, the intention of Him who allowed us thus to surround the earth as it were with a network, that we might lay, deep and wide and sure, the foundations of His earthly kingdom. And this the nation, divided as it is in religious matters, cannot do; this must be done by voluntary effort, and it is the glory of the Society that it has done, in all parts of our Colonial Empire, that spiritual work which is the complement of the work of the Colonial Office. Surely no duty can be more incumbent on the English Church than thus to leaven from the first, with the teaching and the graces of our holy religion, the new lands which our country colonises. If this ministry has not always the romance which attaches to Evangelistic work among the heathen, it may truly claim to make such work more possible, for there are no such hindrances to the conversion of the heathen as the evil lives of nominal Christians. The Society can point to twenty-two Colonial Dioceses which it has nursed into independence, which now receive no help from its treasury, but have in some instances become new centres from whence the Gospel is propagated.

But the Society, alone of all the Missionary organisations of the Church, maintains the twofold work—the pastoral care of the colonists and the conversion of the heathen. This has been its rule from the first: the conversion of the Indian races in North America, who rendered good service as Christian subjects of King George III. in the wars of the last century, and the spiritual edification of the Negro slaves in the West Indies, engaged its attention immediately after its foundation. So long ago as 1752 it sent an itinerant Missionary to the Negroes on the Guinea, and in 1765 it sent to the Gold Coast a Native who had been educated and ordained in England. It seems necessary to dwell on these facts because many good persons think that no Missionary work among the

heathen was undertaken in the 18th century. With them there is a tendency to think that the earliest work of the kind was in India; but the Church of England had not a single ordained Missionary in the East Indies until 1814. At the present time the Society's income is divided in almost equal proportions between the colonists and the heathen.

With all confidence, then, we urge our readers to push the Society, its work and its claims, on the conscience and the sympathies of all whom they can influence. We are met sometimes by the objection, often made as an excuse for doing nothing, that the work, presumably the work of Missions, and not, as is the case, the work of supporting Missions, ought to be done, not by Societies, but by the whole Church. Let us briefly examine the fallacy of this. For purposes of government and legislation the Church is as much an abstraction as is the nation, but each works and legislates and governs by machinery, by bodies more or less representative of the whole. If no Missionary work were being done by Englishmen, and the Church were roused to doing it, the first step would be to create a body which should be the Church's instrument for doing this work. The Church of England was exactly in this imaginary position nearly 200 years ago; her children were emigrating to the plantations and Colonies, and she was doing nothing for them. The Bishop of London sent two Commissaries to America to examine and report on the spiritual needs of the States, and finally the Lower House of the Convocation of Canterbury, assembled in Henry VII.'s Chapel at Westminster, appointed a committee to consider the propagation of the Christian religion in the plantations or Colonies. This was in March, 1701. The Archbishop of Canterbury took action hereon, and approached the Sovereign, and, in three months from the first step taken by Convocation, the Society was called into existence by that Royal Charter which it still holds. If any object to voluntary Societies, in these days when every institution is more and more dependent on voluntary support, and our endowments, if not threatened, are wholly inadequate, then in one sense the Society is not a voluntary body, seeing that none can become members of it of

their own mere will, but must be formally admitted, and, once incorporated, are responsible for its doings. But it is not on its peculiar constitution that the Society builds its claims, although such a consideration may have its weight with those who are hypercritical in their ideas of Church order. The spirit in which its work is done, and the recognition which that work has received of God, are more important matters, and on this point we are glad to give the words of the late Bishop Wilberforce: "The Society wishes to act, not as a Society, but as the handmaid of the One Christian Society, gathering together in One the many members that each may do his or her part." The following testimony, voluntarily borne by the late Bishop Gray, is not to be passed over :

"I have been enabled to bear testimony in many places to the fact that the Society is the mainstay of the whole Colonial Church : that, in proportion as its means are enlarged, so will the Church in each distant extremity of the British Empire expand, and enlarge her borders ; while, if it be feebly supported, the Daughter Churches in distant lands must proportionally suffer : that the Society has the strongest claims upon the hearty sympathy and support of the Church at large, inasmuch as it comes recommended by the whole Episcopate, whether of the Mother Country or of the Colonies ; and has been, beyond every other merely human institution, most abundantly blessed in its labours, so as to have been the honoured instrument of planting flourishing Churches in many of the dependencies of the British Crown. Were there indeed one thing which, as a Missionary Bishop just about to depart for the field of his labours, I would implore of the Church at home, it would be to place at the disposal of the Society a much larger income than it has hitherto done, that it may be enabled to meet the ever increasing necessities of the Church in our Colonial Empire."

The advocates of the Society may well ask : What organisation would be called into being, other than the Society itself, with its broad basis, its absolute recognition of the rights of the Episcopate, its abstinence from all semblance of spiritual jurisdiction, and its full use of the services of the laity, if the Church had now to begin her Missionary work ? The Society was constituted in 1701 as the Church's instrument in Missionary matters. The phrase "Board of Missions" was not current 185 years ago, but the Society is in reality all that the phrase denotes to-day.

But, in truth, the present is an age of co-operation, which

means the aggregation of workers in Societies. No doubt the multiplication of Societies having a common object in view is highly to be deprecated, but that is a matter only of incidental detail. Our President has shown the Church that Missions have, in the Church's long history, been carried on in different ways—first by individuals, then by Governments, and now by Societies—and His Grace has urged the duty of supporting such Societies, and our own Society in particular, in the eloquent words here subjoined :

“As for the present moment, in the name of humanity, in the name of crushed, beaten-down, oppressed humanity, in the name of yearning humanity, in the name of powerful, able humanity, which is tending back towards paradise and far beyond paradise, tending towards heaven itself, in the name of all those who have no such yearnings or aspirations, and in the sight of all the great peoples and tribes and Churches forming under our very eyes—Christian crystals forming in some chemical fluid—I ask, Can there be for the present any duty more incumbent upon Christians over the whole world than to support these Societies? Can there be anything more important than that all the Societies should provoke each other to love and good works? I feel very jealous for this old Society of ours, which is so bound up with all the past history of the English Church, which has had such noble men to support it, such devoted lovers and devoted workers both here and abroad. I am very jealous for this Society lest it should seem to be in any way limiting or crippling its operations.”

“So long as Societies are imbued with the spirit of the great charter with which the Great Head of the Church commissioned the Apostle of the Gentiles; so long as the Society is in true harmony with the spirit of the Church, and vitalised by her living power,” is the answer of the present Bishop of Lincoln to the inquiry, “What security have we that these Societies will continue?”

It is not mere organisation which will promote a great work. Organisation is the result, but not the cause, of life: it is to the spirit which permeates an organisation that we must look with hope. In the Church of the United States there is a Board of Missions, which is the Missionary organisation for that Church. That Board is nothing less than the whole General Convention of the Church; but as that body meets only once in three years, and in the intervals its members are scattered far and wide, the executive powers are delegated to

a small body, whose members live within easy reach of New York.

It seems that the system, to which some persons in England have wistfully turned, has not given satisfaction to the Church which created it; its constitution has been materially altered at the Convention recently held at Chicago. Bishops themselves were among the severest critics, and comparisons were made by one Bishop in favour of the more successful working of the Missionary Societies in England.

Once more, then, we say, let us do all in our power to impress on the minds of Churchmen of all ranks the duty of personal co-operation in Missionary work, and the readiness and ability of the Society to be their instrument for carrying it out. "*Spartam nactus es, hanc exorna.*" Let no one hold his hand from the work until an organisation, which is absolutely unattainable and impossible (and which would probably be no improvement if it were possible), has been created. It will be treason to the Great Head of the Church if we allow His work to linger and be arrested, because of some ideal of our own, which is in the regions of cloudland. The Standing Committee are arranging for the holding of Conferences of members and friends of the Society in various centres throughout England in the coming year, and are prepared to send one of their body to give information, to answer questions, and to bring back to London the report of the wishes and views of our friends. It needs but hearty co-operation, in a prayerful spirit of dependence on God's help, to make this new year memorable in the history of the Society and of the Colonial Church. Let us, each one in his own sphere, see to it that nothing be lacking on our part.





## ST. JOHN'S, KAFFRARIA.

MISSION WORK OF THE DIOCESE: ITS METHODS AND PROSPECTS.  
BY BISHOP KEY.



THIRTY years have now passed over our heads since the Mission work of the Church first began in the territories which now form the Diocese of St. John's. For about half that time the British Government had not interfered in any way with the autonomy of the tribes. The Fingoes, who crossed the Kei in 1866, were the first exception to the rule; they came as British subjects, and brought with them a magistrate, who was to govern them after their own laws and customs, with but few exceptions; and it is only during the last ten years that colonial law has gradually come into vogue in the territories which are now annexed to the Cape Colony.

This change in the political state of the country, together with the advance of the work, has a good deal modified our method of working. The boundaries of our Mission Stations have ceased to be the limits of Christianity; and wherever they still exist, their system is becoming changed—a good deal for the better.

The Mission Station, as known to all Kaffir Missionaries, is probably also well known to most of our readers; but still a few words descriptive of it may not be out of place.

In the old time, then, it was usual to go to the chief of the country in which it was desirable to plant a Mission, and ask for a place for a Missionary to build a "school," as it was called—that word being applied, not, as in English, to the place where children are taught, but to the whole location and its inhabitants.

The chief, if willing to accept the Missionary, would point

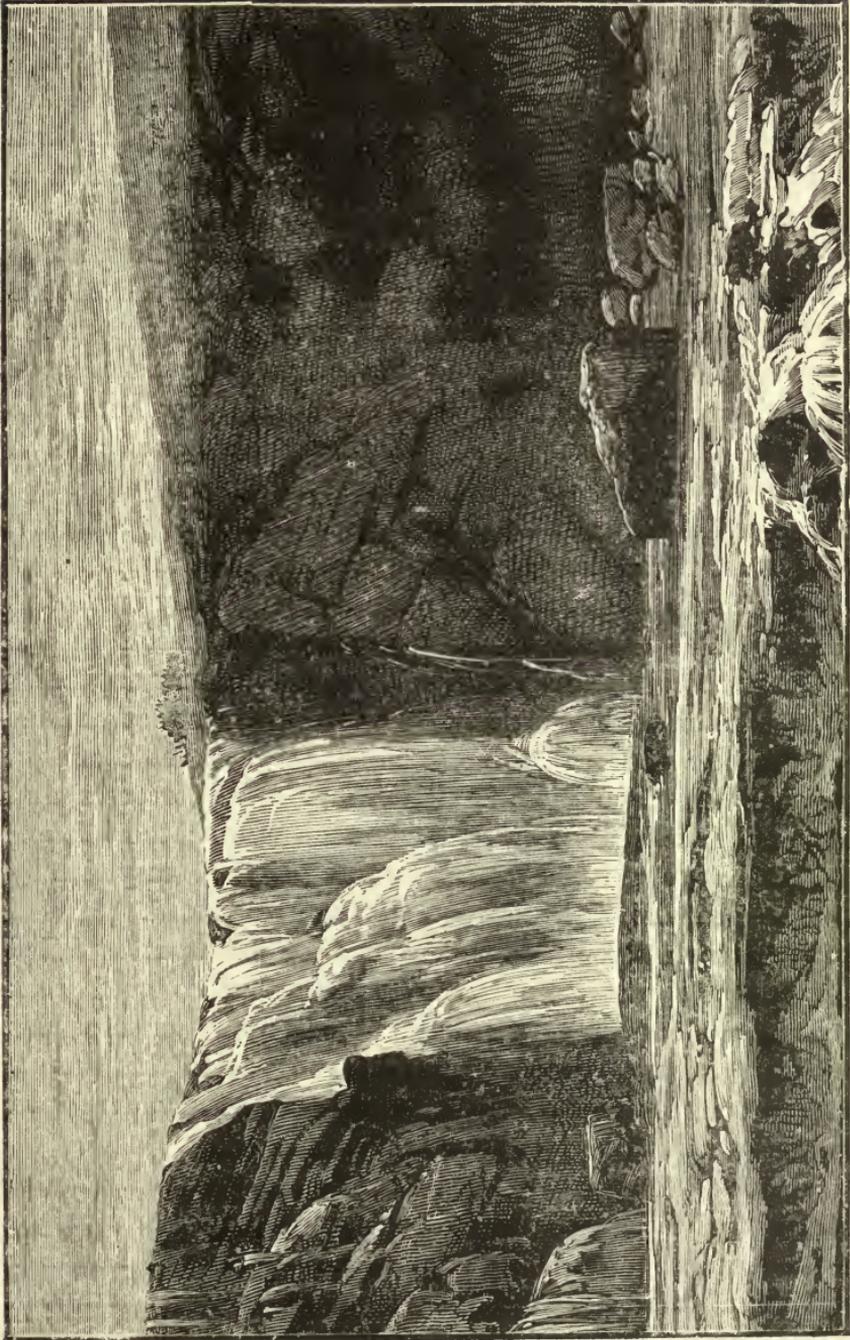
out a piece of land—a river basin, probably, if he had plenty of spare room, embracing several thousand acres—and within the boundaries thus given, all the inhabitants were henceforth under the jurisdiction and control of the Missionary. If they did not like his rule, and preferred to remain still the followers of the chief, they had to remove. They had all to come to church, and send their children to school; to give up their old heathen customs—at any rate nominally—such as their dances, and religious rites of all kinds. They were exempt from military service; and other chiefs, if at war with the tribe, respected the property and lives of the school people so long as they did not take up arms against them.

The school ground was a sanctuary for all people lying under the suspicion of using witchcraft. A man who was smelt out by the witch doctor ran to the school as to a city of refuge; and he and his cattle, if he were so fortunate as to get away with them, were safe.

Again, in treating with an enemy for peace during a war, the school people were frequently used as the messengers, and often managed to bring about the desired object. Their persons were sacred, when other men would have been in danger. In former times, women had been used for the service.

Such a state of things sounds very pleasant, and it had its manifest advantages. The Missionary and his people were exempted from the trouble and danger of war; his people were all around him; he had control of their customs—at least nominally; he could require the attendance of their children at school, and of the parents at church; and especially any members of the tribe who, having Christianity presented to them, were desirous of a nearer acquaintance, could move on to the Mission land, and were forthwith out of the reach of persecution from their heathen neighbours.

The objections, however, were many and fatal. The very fact of the converts being hedged round from persecution and trial was weakening to a vigorous spiritual growth. Their relation to their pastor, who was landlord, magistrate, and priest in one, opened the way to eye-service, and prevented a



UMTATA FALLS, KAFFRARIA.

perfectly open confidence in him in his last capacity. The sanctuary which the Mission afforded drew in a number of refugees, who, whether justly or unjustly, accused of witchcraft, were very often obnoxious characters, and the presence of these prevented others from coming in. The exemption from military service cut the station off from the tribe more than anything; made the chief jealous of any large numbers of his tribe joining; and from these or some of these causes grew up a fixed idea that a Christian could only live on a Mission Station. The leaven never went beyond the station boundary; immediately outside, the people were generally as heathen as the rest of the tribe who had never heard the name of God. And, lastly, Mission Stations have always been the favourite resort of Christian Fingoes. These people are always on the move, and will go anywhere that they can get a place to set their ploughs going. The Missionaries naturally receive them, thinking that the examples of fairly consistent Christians, as many Fingoes are, will be beneficial to the heathen around them. Unfortunately the jealousy shown by the Kaffir for the Fingo is so strong that their presence has been another element preventing the fusion of the Christian and heathen population, so that, what with sorcerers and Fingoes, Christianity has fallen into disrepute; the Mission location has come to be regarded as an object of suspicion by all true members of the national party of Kaffirland.

With such a long list of charges against what is called the Station System, it may be thought that no good work could come out of them; but not so—many of the best converts, and most steady Christians, we owe to this source. It is now that these faults have been so clearly developed when the system is passing away.

In Basutoland a different experiment was tried. There the early Missionaries—the French Protestants—could obtain no land, and so circumstances forced them to try the healthier plan, and to succeed. Among that tribe the Christians, though gravitating round the Mission buildings, owe allegiance only to the chief.

The beginning of this new order of things began where the

Fingoes crossed into the Transkei, and then among the people of what is called Fingoland, in the congregations of the late Archdeacon Waters. We saw Christian natives living side by side with the heathen, without compromising their religion or exciting the hostility of their neighbours—a state of things which among the Kaffir proper we are hardly familiar with even yet. However, for the future, experience has shown that this is the true method of working. The time, indeed, for acquiring grants of land from chiefs is now past, as the country—even in Pondoland, the only part of the diocese still independent—is fully populated.

Our work, as it presents itself at the present time in all our parochial districts—which are very large, being, roughly speaking, sixty or eighty miles square—is a number of scattered congregations, in number averaging from ten to one hundred communicants. In some districts there may be six such congregations; in some, ten; in one or two, twenty to thirty, nearly all of which are Fingoes. The labour of visiting these monthly, or even quarterly, will be seen to be very great when, besides the ordinary ministrations of the Sacraments, we consider the preparation of candidates for baptism and confirmation, who present themselves to the catechists, and are reported by them to the Missionary. These, among the Fingo population, are quite as numerous as could be expected, and appears to be merely the natural growth of the Church among the heathen Fingo population, where there is no positive opposition or adverse feeling tending to retard such growth.

To instruct this large number of converts, and to raise the tone of the old members to even a moderate degree of Churchmanship, and appreciation of Church doctrine, and to maintain a healthy discipline, a well-trained native ministry is at present our great want. We have already in every little congregation, as described above, a catechist, who is doing in most cases thoroughly good work as far as his knowledge goes, and, as a rule, the work of the European priest consists a good deal in organising his band of catechists, guiding them by his advice and actual instruction, especially by their

presence at his baptism and confirmation classes, where, as listeners or interpreters, they may imbibe both his methods and the rudimentary doctrines which he tries to instil into those babes in Christ, the candidates.

Our native ministry consists at present of one priest and three deacons, one of whom is a candidate for priest's orders; and three catechists are coming forward for deacon's orders at Advent. To increase this regular ministry, in order that the work now being done by the catechists may be placed in their hands, is one great object now in view. We have a college at Umtata for the training of such young men as present themselves, which is supplied by two sources: (1) from the various Missions throughout the diocese which send up such of the catechists and other workers as, by their character and efficiency, and by their own choice and desire, seem suitable to be brought forward for Holy Orders. These are often married men; they are frequently not very far advanced in their studies, and a less general examination is required of them; the Bible and Prayer-book, with the Provincial and Diocesan Canons, forming their text-books. We try rather to give them practical knowledge of craft rather than theological. Besides these are (2) the more promising boys, chosen from the boarding-school—promising not especially in intellectual power, though that, of course, is one desideratum, but in moral character, and a general aptitude for spiritual work. These are younger men generally, and can afford to spend a longer time in college, and so their theological training can be made more thorough. The examination of these is much the same as that which the European candidates have to pass.

The training institution is still in its infancy, but its importance cannot be over-estimated, as in the future the extension of the native Mission work must be by means of native clergy, working in subordination to European priests. In all the large districts or parishes into which the diocese is divided, this is a clearly established position, and from it follows the corollary, the necessity of a European clergy of a somewhat high standard, who shall be able to organise and

direct a considerable number of native clergy, consisting of catechists, deacons, and, in due time, priests.

To recapitulate, then, our Mission work presents two different phases: first, the scattered congregations as described, which require constant itinerating. Amongst these the work is more like that in a scattered European population, with the addition of a variable number of candidates for baptism to be prepared and baptized. Secondly, the more direct and aggressive Mission work amongst the heathen Kaffir tribes: this, alas! is almost a thing of the future. Nearly all our native Christians are drawn from Fingoes, and other kindred people, whose home was originally in Natal. The four tribes who have inhabited the territories which form the diocese from time immemorial, the Xosa, Tembu, Pondo, and Pondomise, are hardly represented. O that devoted men may be moved to offer themselves for this work! men who would be content to work on in faith, seeing but small results; who would give their life-work to this object; and to this a prayer may be added that funds be forthcoming to allow us to ask such to join us.





## RANGOON.

THE BISHOP'S ILLNESS.—ST. JOHN'S COLLEGE: SUCCESS OF THE STUDENTS.—BURSTING OF THE BUND AT MANDALAY: THE REV. J. A. COLBECK'S ACCOUNT OF THE WORK AT THE MISSION.



SERIOUS illness, attended with much pain, has, we regret to hear, completely prostrated the Bishop of Rangoon. His lordship was taken ill towards the end of September.

“Possibly his recent visitation in the Ningyan district of Upper Burma had something to do with it. Irregular meals, indifferent food, and all the privations attendant upon travel in an uncivilised country, must now tell upon a constitution which has hitherto stood proof against the vicissitudes of a long and laborious missionary life.”

In the *Rangoon Church News* for October we find a most interesting account of St. John's College, Rangoon. There are now over 400 pupils in the College, and the result of the exertions of Dr. Marks and his staff are very remarkable.

“As the result of the last inspection, our Upper and Lower Primary Departments gained *Twenty Scholarships* (the largest number ever yet gained by any one school in Burma), being about one half of the entire number of scholarships for the whole of Rangoon. When we remember that these scholarships are awarded competitively by the Education Department, and that the school next in success to us gained only seven, we feel that we have great cause for assurance that our lower classes are well and carefully instructed, and that our young teachers (nearly all our own manufacture) have done well. Specially worthy of praise is Mr. Stephen McKertich, Master of the 1st class Upper Primary, one of the largest and most successful classes in the school. But it is invidious to particularise where all have done their best. Of our fifteen masters, young and old, all but one are now Christians and resident in the College.

“We sent up four candidates for the Teachers' Certificate Examinations of the Educational Syndicate: William Bell, Charles F. Gailah, and Charles Po Nyoon, who were successful for the Lower Standard, and

Stephen McKertich, who was the only candidate in the Province, successful for the Higher Standard.

"In *Athletics* we have to record the gift and erection of a very fine gymnasium, for which we are indebted (as usual) to our good friends J. W. Darwood, Esq., and F. C. Kennedy, Esq., C.I.E., of the Irrawaddy Flotilla.

"We have had two matches at Football, our second team with the Rangoon Government College. In the first no results worth mentioning were gained, but in the second we scored the grand victory of one goal and two corner-kicks to nothing.

"Concerning *Old Boys* we are glad to be able to report most favourably of our ex-pupils who are employed as Interpreters, &c., in Upper Burma. The Rev. James Colbeck was kind enough to make inquiries concerning some of them from their commanding officers, and to send us highly favourable accounts of their conduct and work.

"We are glad to record the success of an old boy, Andrew Mounng Kyoo, who came out *first* in an open competition for the post of Assistant Government Translator, with the rank of Myoók, at the Secretariat. He was one of our first pupils in Moulmein. He accompanied Dr. Marks to Rangoon in 1864 to begin St. John's College, and he went with him to Mandalay (as a teacher) in 1869, where he was baptized and married. As Deputy Inspector of Schools in Rangoon he has done good work and will be much missed, but we congratulate him on his success, and also upon the coincidence of his son Kin Mounng gaining a Primary Scholarship with us this year.

"Excellent reports have been received of the brilliant success of our late pupil *Moung Ngway Khine*, son of Ko Oon, C.I.E. He is a Christian, baptized by Bishop Titcomb, and is a student in his last year of the Royal Agricultural College, Cirencester.

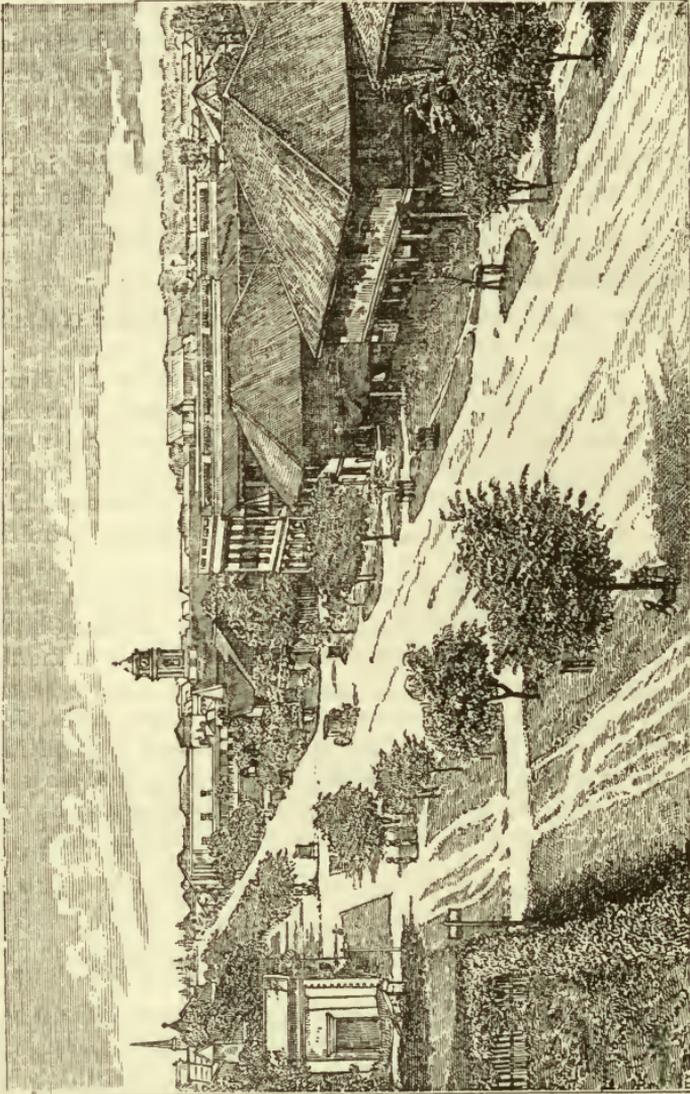
"*Robert Williams*, so dear to us all, has safely arrived at St. John's College, Hurstpierpoint, Sussex, where he has become a pupil in the Head Master's house, and whence he sends his love to all his school-fellows. He was with us eleven years, and we have reason to be thankful and proud that his record in school, choir, cadet corps, and athletics is excellent.

"Our own drill season commenced on the 1st of July. We have every reason to believe that we shall put a well-trained army on the battle field, and that St. John's College Cadet Corps will sustain this year the reputation it has hitherto maintained.

"Thanks to the kindness of William Sherriff, Esq., our choir boys have been remarkably well and carefully trained. He spares no pains with the lads, and they heartily reciprocate his attentive kindness. One of the happiest sights in the College is that of Mr. Sherriff and his choir lads in the chapel or vestry. He intends shortly to submit them to public examination for certificates in music.

"A very promising set of new band boys are making good progress under Band-Sergt. Richard St. John. We hope that under his careful teaching they will join the old band shortly.

“We regret to record that, owing to the exigencies of the public service, Government has had to discontinue the course of instruction which it was providing for our teachers and elder pupils in Telegraphy, and even to refuse to allow us the loan of a couple of instruments that the pupils might practise by themselves. They had made very fair progress, but by



MERCHANT STREET THE PRINCIPAL STREET IN RANGOON

this action of Government their time has been wasted, and all that they have learned will be useless. Had we known that we should be thus served we would certainly not have commenced the course.

“The *health* of the school has been very good, with one or two exceptions. Mounng Mounng Shin, an elder brother of the Myintsein Prince,

has been at death's door with pleurisy. The kindness and skill of Dr. Hunter, who, in the absence of Dr. Pedley, was so very good as to be our medical officer, have brought him out of immediate danger, but he still requires unceasing care and attention. We desire to record our gratitude to Dr. Hunter for all his kindness and care. Masters and pupils join in heartfelt thanks to him.

“We rejoice to welcome back with accumulated health our old friend Dr. Pedley, our Hon. Physician of six years past. May he himself always enjoy the health and strength which he is so careful to secure for St. John's College.”

On November 3rd there was a large gathering in the grounds of the College to witness the presentation of colours to the College Corps of Rifle Volunteers by Captain Beckett, who tendered them in the following words :

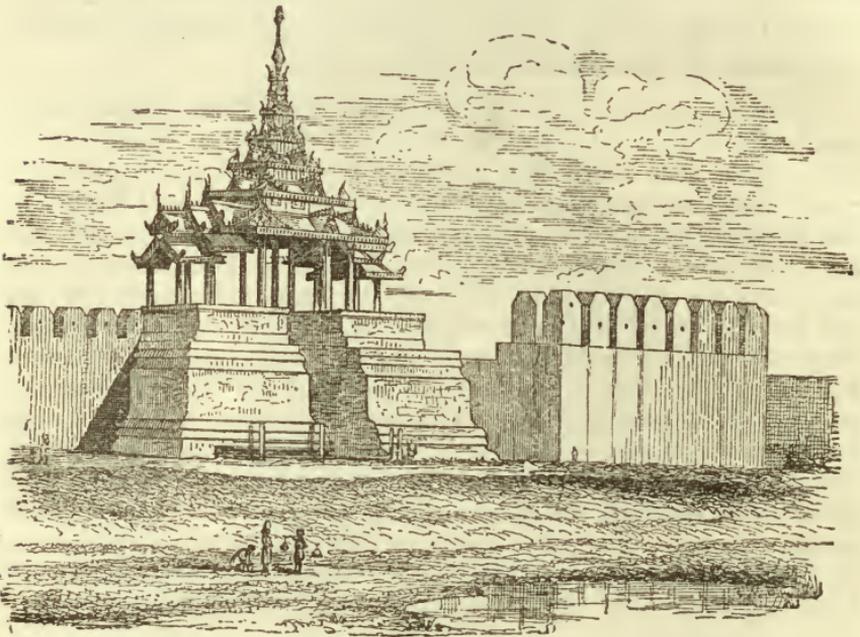
“Reverend Principal, Masters, and Pupils of St. John's College, Rangoon,—My wife and I beg your acceptance of these flags, which we have procured for your school from England. The College flag will remind you all that your institution has made a name for itself in this country, and that it will be the duty of yourselves and successors to preserve the good name, and make St. John's College, by God's help, a blessing to this land. The Union Jack with S.P.G. in the centre will remind you that you are British subjects, loyal servants of the great and good Queen-Empress, upon whose dominions the sun never sets, and we trust never will set. It will remind you that the power of this Empire surrounds such beneficent agencies as the S.P.G., protects them in their good works, and is itself nourished and supported by such efforts in all countries that own the British name. These flags will teach you constancy, firmness, courage, and progress; and when by these lessons they shall have added to the prosperity of St. John's College, and the true welfare and happiness of all connected with it, they will fulfil the design which Mrs. Beckett and I propose to ourselves when we ask your acceptance of these our gifts.”

The Rev. James A. Colbeck writes from Mandalay describing the bursting of the River Bund there, and many interesting details in connection with the progress of the Mission.

“On Monday, August 16th, we had our highest attendance to date, 97 in school out of 130 or so on the rolls. The boys were bright and happy, and before closing school I said, ‘All of you come tomorrow and bring the absent ones, then we shall get our second fifty holiday.’ As we were sitting at table after dinner, one of our workmen came in saying the River Bund had burst and that people were fleeing for their lives towards the city. We listened, heard a noise as of water in motion, then went to give the alarm to our neighbours, the 23rd Regiment W.L.I. This was at about 8 P.M. In half an hour the water was on us,

and we had a busy time till after midnight securing the safety of the people about us, ponies, property, &c. By that time the water covered all our roads, and had entered the church. The next day, the 23rd, had to leave their barracks, but as we were still high and dry in the clergy house and schools, we stuck to the ship, and offered quarters to a number of washed-out people. Two fine cobras came aboard of us and met with a warm reception, sharing the fate of two huge black scorpions who incautiously made their appearance at the clergy-house steps.

“We got a stock of rice in, and then prepared to help the distressed people about us, going about to find them in all the flooded quarters in boats or on rafts. The church benches were beginning to float about, so we drew them all into the chancel, and barred the chancel gate to keep



GATE OF THE CITY OF MANDALAY.

them safely there. It was a singular sight to see a boat gliding in among the benches, into the vestry and back past the font; but very little damage was done in church, and, so far as I know, nothing lost in the confusion.

“Many school-boys came to help us, and brought us presents of food and fruit—very acceptable, as our cook-house was swamped and commissariat generally disarranged.

“We—*i.e.* a friend, Mr. Bear and I—accompanied by teachers and boys, went to all parts of the flooded district from the place where the Bund burst, right along the Bund to the steamer station (the shore); all down C, B, and A roads, and as far as the Arakan Pagoda; and were very thankful to find so few dead bodies. Terrible accounts reached us on the 17th, Tuesday; but though, from the 18th to the 21st, we visited the scenes

of reported disasters, and saw the people on the places or close to them, we could not gather that there was any real foundation for the reports, and do not believe twenty-five people were drowned in the whole district under water.

"This may seem an incredibly small number; but as we went out for the purpose of finding dead and distressed people, and learning the real truth, we hold to the substantial accuracy of our account. Our cemetery *chowkidar* was the leader of one of five parties of grave-diggers sent out to recover the dead; they were paid for each body they found—no find no pay. All they found were thirteen bodies. The dead bodies could not have floated down the river for several days, as there was no outlet sufficient to allow them to escape. The bodies recovered by the cemetery men were committed to the river, not buried, and this may account for the report of numerous corpses being seen at Ava and elsewhere.

"School was closed for thirteen days, and the boys had a grand water-frolic. Nine hundred logs of timber invaded our compound and were secured till reclaimed by the owners. We re-opened school on the 30th August with twenty boys, and have since got up to ninety-two. None of our boys have lost relations or friends, though some of their parents have lost heavily in property.

"During the flood we held our services in the clergy-house chapel, but outsiders were very scanty. The church could not be used till Sunday, September 5th, when, in spite of the very heavy rain, we had a service of thanksgiving and intercession—thanksgiving for our and our neighbours' safety, intercession for those in suffering and distress. Forty-two Burmans were present. The Burmese *Thathanabaing* paid me a visit in the afternoon and spoke of the love we should have for our fellows in distress, so I told him what we had been doing that morning. He had visited places where great loss of life was reported to have taken place, and said he believed the deaths from the flood were between ten and twenty.

"To go a little further back, we baptized two adults, Abban Moungh Hpay and Anna Ma Zah Yu, on July 28th. Our school-boy catechumens are not baptized, as I wish some of their parents to come forward too, and then baptize them all together.

"The Burmese Prayer Books and Hymn Books received from Rangoon Church Book Depôt have got into use and are appreciated, but it jars on one's feelings to think of heathens using the words of prayer when they get hold of a Prayer Book, and responding as though they were devout Christians. To say words they do not really mean must have a deadening effect upon their souls, I fear.

"We have begun to make some use of the influence got in the flood. We gave shelter to villagers from In-bé village, and now the people have returned to their shattered houses just outside our compound to the west; we want them to make things a little, or rather a great deal, more orderly. Lines of houses, not a higgledy-piggledy confusion; roads, not mud-tracks; and to give more attention to conservancy and cleanliness. There are fifty-six houses and some 250 people. Can we make it a model village? Is it worth trying? I think it is.

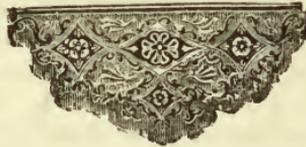
“Our school ought to be useful for good; we have this month received two princelings, sons of the Kin Woon Mingyee, Pin Atwin Woon, Egabat Myo Woon and Weh-ma-so Woon-douk: all these old ministers are now in British Government service. The *Thathanabaing* has sent his three nephews, and all seems to go on well with the boys. I have been asked about a Girls' School, but it cannot come yet.

“On Thursday, September 23rd, we had 100 boys in attendance. We are to have a Shan *Saubwa* of ten years, as a boarder, sent by Government. He is the rightful head of his clan, but there is just now a great deal of faction-fighting.

“Our magic lantern has now arrived, so we are arranging for a series of exhibitions.

“We expected much sickness about us after the water settled down, and Dr. Farrell, C.B., the principal Medical Officer, kindly gave me two ounces of quinine and one pound of quinetum. We dosed all our house-boys and ourselves, and have had only one case of fever yet, in spite of the wet, heat, and exposure. It is partly the fear of sickness breaking out in In-bé village which makes us anxious to have a hand in remodelling it. Our good friend Dr. McKee has gone with his regiment, the 23rd W.L.I., to Mandalay Hill, and we have no troops near us now, so we cannot call in a doctor when we like, as we could before.

“Next time I hope my Mandalay budget will contain notice of the arrival of my brother, George Henry Colbeck, from St. Augustine's College, Canterbury, and of his setting to work at Burmese.”





## NOTES OF THE MONTH.

**H**OW little Englishmen can realise what a hard life must have been that which closed on the 7th of November, at Prince Albert! We have from time to time been privileged to record some of the Bishop of Saskatchewan's journeys; but his descriptions of them told little of their trying character to himself. His widow has written a touching letter to the Society, and from it we may venture to make some extracts, which describe the Bishop's illness and death:—

“ He left home on August 16th to visit the S.P.G. Missions at Calgary and Edmonton. The day he left Edmonton to return home, *via* Calgary, an accident occurred. The horses upset the carriage, and he was thrown out with much violence. Anxious to reach home, he proceeded on his way; but after a few miles he was obliged by severe pain to return to Edmonton. Here he remained very ill for three weeks. The gravity of the case was not understood, the surroundings were most miserable, and great part of the time he was delirious. At last, feeling he could not live much longer, he had a boat built; and, accompanied by two men and our son, aged fifteen, who was with him, he started for home. They were twenty-two days in that boat, with very cold weather, and his weakness increasing hourly. Our poor boy thought he would never reach home alive. But God was very merciful and spared him to us. For eighteen days all that love, affection, good medical advice, and nursing could do for him was done. For a time he seemed to rally, but a severe fever set in, and on Sunday (the day he loved so well), at twelve o'clock, he fell asleep in Jesus. We laid him to rest last Sunday (Nov. 14) in a quiet spot outside the little chancel of St. Mary's, the first Church he had built and held service in in his diocese. . . . Our medical man says that it was the terrible hardships he underwent at Edmonton, and in the boat, that hastened his end; that, had it not been for that fatal trip, he would have lived probably for twenty years. To-morrow (Nov. 17) will be his birthday—the fifty-eighth. Five of his dear children were privileged to stand with me round his death-bed. The other four who had been telegraphed

for from college in Winnipeg, and our eldest daughter from Fort McLeod, arrived on Friday, and had the sad satisfaction of seeing him, and following him to his resting place. . . . The October number of the *Mission Field* reached my beloved husband the mail before his death. He was much pleased at the publication of his letter, and wished to thank you for it. He always wished to 'die in harness,' and not rust out. But we have been left very desolate."

Those two-and-twenty days of the homeward journey, and all that the Bishop underwent, were of a piece with his hardy, self-denying life. His work has been indeed well done.

In addition to the great loss to the Church, the Bishop's death leaves his family not only bereaved of its honoured head, but with such slenderness of temporal provision as calls for sympathetic help. The Bishop worked hard to complete the endowment of his See, and at last succeeded. During his efforts for this purpose, he was of course receiving less than even the modest income which he has provided for his successors. At first he only received £400 a year, the amount guaranteed to him by the Society. He left nine children, one of whom was born during his last absence from home. Two of the daughters are married, and two of the sons are at college in Winnipeg. He insured his life for \$10,000, and the interest of this sum (about £120 per annum) and a small pension from the Rupertsland Widows and Orphans Fund, is all that is available for Mrs. McLean and her children. The Society—it may be as well to note—has no responsibility in such cases, and has no fund from which it could grant a pension to the widow of a Colonial Bishop. But the Society and all its friends must sympathise strongly with Mrs. McLean; and the Treasurers have, by the direction of the Standing Committee, opened a special fund for the purpose of receiving gifts to enable the Society to render some assistance to the widow and family of the late Bishop.

In every respect the appeal is a strong one. The grand work of the Bishop in his diocese, his pecuniary provision for his diocese, and, as far as possible, for his family, and the fact of his vigorous life being sacrificed in the performance of his severe labours, will no doubt lead to a general recognition of the claim which this fund has upon Churchmen.

THE death of the Ven. Assheton Pownall removes one of the longest and best known friends of the Society in the Diocese of Peterborough. In 1862 he was selected by the Society to be its Organising Secretary for the Archdeaconry of Leicester, an office which he held till increased diocesan duties as Proctor in Convocation compelled his resignation in 1872. In 1884 he was appointed Archdeacon of Leicester, where he had already won the confidence of the clergy and laity as the Society's Organising Secretary; and they marked the esteem in which he was universally held by electing him as a Diocesan Representative on the Standing Committee of the Society. He will long be missed, both in Delahay Street and in Leicestershire, as a steady friend and wise administrator.

---

LARGE quantities of publications, far in excess of the previous years, were ordered for parochial use on the Day of Intercession. We trust that we may take this as an index of a more widespread and hearty observance of the day. The results abroad in answer to the Intercessions we may have to wait for; but if we have at home fervent desire for the success of the Missionary cause, we may not only rest assured that answers will be given to the prayers, but see no small part of what is desired actually granted—for a great need is that of a stronger Missionary spirit at home.

---

IN the September *Mission Field* there appeared an interesting letter from Bishop Scott, who now writes to ask us to make a very important correction of a statement made in it. The Bishop had said: "The seventy years of work on the part of the Anglican and Protestant Churches have produced only twenty-five thousand Christians." Our readers will be glad to learn that the number is one hundred thousand, the Communicants numbering about twenty-five thousand.

---

ON reaching England, the Rev. J. Coles, of Tamatave, whose health, we regret to say, has suffered greatly in Madagascar, brought to the Society's house part of a shell

which burst into the Society's Mission premises during the attack of that port by the French in 1883. It will be preserved; and may serve as a memento of the bombardment, which did not stop the daily service offered by the Society's Missionary at Tamatave.

**A**T Leamington, on Nov. 29, the Speaker of the House of Commons presided over a meeting held there in favour of the Society. He said that when he was invited to do so he felt he might take the chair, and express, so far as he could interpret them, the views of laymen respecting the work and action of this great Society :

“The attitude assumed by the laity with regard to Missionary Societies was one of half-heartedness, not that they underrated their importance, but because they thought the subject might be left to the clergy. Ordinarily they took only a feeble and languid interest in them, and their attitude was one of coldness and apathy; but every now and then they were roused to enthusiasm by the narrative of some heroic act performed by a Missionary, by the massacre of Bishop Paterson, or by the melancholy and tragic death of as great a hero as ever fell on a battle-field, the Bishop of East Equatorial Africa, Bishop Hannington. There were two objections to foreign Missions which he should summarily dismiss, because he did not think they were now seriously entertained. One prevalent in the early part of the century was that Missions were useless to any nation until it had attained a certain amount of civilisation; and the other was that Missions came under the category of associations, and, like all associations, had a political tendency, and therefore were dangerous to the State. Some people doubtless held that before going abroad to savage people there was work to be done at home. That every one would admit, and that there were as great Missionary heroes in the east of London, in the slums of great towns, and even in small country villages throughout the country, as ever died in Africa or were speared by savages.

“The Society for the Propagation of the Gospel had a double mission: it was not only a Missionary Society in the technical ordinary sense, but it also sent spiritual consolation wherever Englishmen collected in foreign parts. It followed the flag of England wherever it went, and sometimes preceded it, and was the first pioneer of civilisation and of humanising ideas. It penetrated wherever the English spirit of adventure went, and left its permanent mark of good in wild, desolate, and savage regions. There were vast countries certainly where little impression had been made as yet, of which India was an example. Many would say it was right and proper to subscribe for Missions to India, because there the people were not savage, but highly educated and cultured, and had

religions as ancient as the Christian faith. Their religions were hemmed round by a hedge of exclusiveness; they had their priesthood and castes, and they resented, naturally perhaps, the invasion of what they considered their exclusive domain. These exclusive religions of the world would have to be taken in hand by Missionary Societies before the Gospel could be spread over such vast countries as India. What, it might be asked, had Missionary Societies done for India? He took it that they had done a great deal, and that those who in India had ruled over thousands of our fellow-subjects there would not adopt a low tone in speaking of the religious societies in India. They would speak very distinctly of their humanising and evangelising tendency; they would say that though the results might not yet be palpable to the human eye, yet there was at work among the immense populations of that vast Continent a great leaven, which would in time leaven the whole lump. Sir Richard Temple said that, excluding the two great religions of the East, there remained 27,000,000 people, who were, therefore, directly and immediately accessible to the preaching and the teaching of the Gospel. He had purposely abstained from enforcing the claims of the Society as he might have done, because, as a layman, he assumed its enormous importance, and recognised the Divine injunction to spread the Gospel. Since this Society was established, what vast portions of the globe had England not conquered, or annexed, or penetrated by her pioneers of adventure and commerce."

---

LAST February there were held in all parts of the country except London simultaneous meetings to develop the Missionary spirit in the Church. They were organised under the auspices of the Church Missionary Society. Similar meetings are to be held in the coming February in the metropolis; and in some of the rural deaneries—notably Paddington and Kensington—invitations have been given to the S.P.G. that the parishes which support it should take similar action at the same time. These invitations, it need not be said, were warmly received. It was indeed felt by the S.P.G., that for it to take advantage of a movement, credit for which is due to the C.M.S., and to hold meetings in parishes adjoining those where the C.M.S. meetings were going on, might at least wear the aspect of undesirable rivalry. What are called 'aggregate' meetings are, however, to be held in each of these Rural Deaneries, and at these meetings some representatives of the S.P.G. will be associated on the platforms with those of the C.M.S.

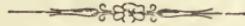
MERELY to glance at a list of the countries which are included in the Bishop of Gibraltar's jurisdiction is enough to suggest the great extent of the work under his Episcopal supervision.

His lordship's annual *Pastoral Letter* (Parker & Co., Oxford) shows that work to be of the greatest importance. A summary is given of the Reports from the Chaplains at three-and-twenty ports as to the work among English-speaking seamen. How numerous these are may be judged from the statement that Gibraltar alone is visited by 100,000 British seamen in the year. The Letter and its appendices contain many other branches of information which are not only interesting, but which, in the interests of religion, should be more widely known than they are. Few people are aware of the numbers of places in the South of Europe, North Africa, and the Levant, where there are English people residing, and how these are not limited to the seekers of health, but include working men, and members of all classes of society.

IN the Bahamas the Church is deprived of the pecuniary aid formerly derived from the State, and notice was given some years ago that payments would cease with the tenure of the present holders of State stipends. The See of Nassau is now partially endowed by voluntary offerings, the Society being a large contributor to this most important object. We are glad to find that some of the parishes are beginning to provide for their future needs, and the Rev. J. Hartman Fisher has already remitted to the Society the first instalment of an endowment fund for his parish, the Society having consented to receive it and hold it in trust for this purpose.

ON November 7th, Mr. C. H. Linley, B.A., King's College, Cambridge, and Mr. C. W. Smith were ordained in St. Agnes' Church, Nassau, by the Bishop. These gentlemen formed, with a Mr. J. R. Vincent and a brother of Mr. Linley's, a party of four who sailed for work in the Diocese of Nassau in the ss. *Belair* last October. They were in some danger at the Bermudas. When turning a sharp bend in the

narrows leading from the open sea into St. George's Harbour, the ship ran ashore on hidden rocks, but the screw going at full speed, in about half an hour she began to move off. Had she remained longer she must have become a total wreck, as the tide was running out, and she would have been left on the hard rocks.



REPORTS RECEIVED.

Reports have been received from the Rev. Tara Chand, of the Diocese of *Lahore*; J. E. Marks, Martwai, Shway Nyo, Tarrie and Tarynah, of *Rangoon*; J. A. Sharrock, of *Madras*; J. Diago, A. Gadney, C. King, H. Lateward, H. F. Lord, J. D. Lord, J. J. Priestley, and J. Taylor, of *Bombay*; R. Balavendrum, of *Singapore*; F. J. J. Smith, of *North China*; E. C. Hopper and A. Lloyd, of *Japan*; J. Jackson and C. Johnson, of *Zululand*; W. H. R. Bevan and G. Mitchell, of *Bloemfontein*; E. O. McMahon, of *Madagascar*; A. Alphonse, of *Mauritius*; A. W. H. Cooper, of *Qu'Appelle*; and T. P. Quintin and W. S. Rafter, of *Newfoundland*.



MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street on Friday, December 17th, at 2 P.M., the Rev. Canon Gregory in the Chair. There were also present the Bishop of Perth, J. G. Talbot, Esq., M.P., *Vice Presidents*; H. W. Prescott, Esq., Canon Betham, Rev. J. M. Burn-Murdoch, C. Churchill, Esq., J. M. Clabon, Esq., Canon Elwyn, General Gillilan, General Maclagan, General Nicolls, H. C. Saunders, Esq., Q.C., General Tremenheere, C.B., and S. Wreford, Esq., *Members of the Standing Committee*; and the Rev. J. S. Blunt, R. N. Cust, Esq., Rev. J. J. Elkington, Rev. Dr. Finch, Rev. T. O. Marshall, Rev. J. H. C. McGill, Rev. C. A. Solbé, and J. F. Ward, Esq. Members of the Society.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Receipts and Payments from January to November 30th :

	GENERAL FUND		SPECIAL FUNDS
Subscriptions, Collections, &c. ... ..	£29,830	...	£11,248
Legacies ... ..	7,702	...	200
Dividends, &c. ... ..	3,154	...	5,501
TOTAL RECEIPTS ... ..	£40,686	...	£16,949
PAYMENTS ... ..	£84,827	...	£17,130

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January to November 30th, in five consecutive years, compare as follows : 1882, £35,017 ; 1883, £32,847 ; 1884, £30,385 ; 1885, £30,885 ; 1886, £29,830.

3. It was announced that the following members of the Standing Committee would retire in February under Bye-Law 7, viz. : *By seniority*, General Maclagan, General Davies, and the Rev. B. Belcher; and *by paucity of attendance*, the Hon. and Rev. E. Carr-Glyn, the Hon. and Rev. J. W. Leigh, and the Ven. E. H. Gifford.

4. It was announced that the Standing Committee would propose at the meeting in January for re-election in February the Hon. and Rev. E. Carr-Glyn, General Maclagan, and General Davies; and for election, the Rev. G. B. Lewis, J. R. Kindersley, Esq., and the Rev. J. St. J. Blunt.

5. Authority was given to affix the Corporate Seal to a declaration of trust relating to St. Agnes, Bahamas.

6. The Secretary made a statement with regard to the arrangements

for the observance of the Centenary of the Colonial Episcopate on August 12th, 1887.

7. The circumstances of the death of the Bishop of Saskatchewan were narrated, and the opening of a special fund for the benefit of his family was announced.

8. The Venerable Archdeacon Gibson, from the Diocese of St. John's, Kaffraria, addressed the members. He described in detail the amount of self-help developed in the Church, both among the Colonists and the natives, in spite of the wide-spread poverty of the country; there being scarcely any people who are well to do. The present is a time of great opportunities. Hitherto the Fingoes had shown a willingness to receive Christianity, but the Kaffirs had not. Now a change had come over the latter. He showed the reality of the Christianity of the converts by contrasting the idleness of a heathen Kaffir with the industry and whole moral, physical, and intellectual state of the Christians. He said that the natives had unexpectedly protested against facilities being afforded for the supply of alcoholic liquors to them, and that the Governor had in consequence withdrawn the proclamation that the facilities were to be given. He described the rooting of the Church in the land by the training of native clergy, of whom there are already five, and by the work of the numerous and valuable catechists. He particularly mentioned that the ministrations of a native priest—the Rev. P. Masiza—are valued and sought for by the English as well as the natives in the district. The Europeans in the Diocese number 3,000, and the Church of England is the only religious body that makes provision for their spiritual needs. In reply to questions the Archdeacon gave some information on the question of polygamy in relation to the Missions.

9. All the candidates proposed at the Meeting in October were elected into the Corporation. The following were proposed for election in February:

The Rev. A. T. Mitton, Stowmarket; Rev. R. S. Dewing, Onehouse, Stowmarket; Hon. and Rev. A. De Grey, Copdock, Ipswich; Colonel H. Yule, C.B., R.E., 3 Pen-y-wern Road, Earl's Court, S.W.; Rev. H. E. T. Cruso, Bramford, Ipswich; Rev. R. W. Sealy Vidal, Abbotsham, Bideford; A. Bernard, Esq., Copdock, Ipswich; Rev. C. E. Fisher, Hagworthingham, Spilsby; Rev. Canon Warburton, The Close, Winchester; Rev. W. Blood Smith, Balingarry Rectory, Co. Limerick; Rev. Professor George Stokes, The Priory, Blackrock, Dublin; Rev. F. Hurst, St. Margaret's Parsonage, Five Mile Town, Co. Tyrone; Rev. W. E. Foley, B.D., Askeaton, Rectory, Co. Limerick; Rev. Canon George Tottenham, Berimore, Enniskillen; Rev. A. O. Hardy, Ansley, Atherstone; Rev. Richard Milner, Stock Gaylard, Sherborne; Rev. W. Leeming, Owston, Oakham; Rev. M. A. Thomas, Thistleton, Oakham; Rev. H. Somerville Gedge, All Saints, Leicester; Rev. F. Taverner, Skegby, Mansfield; Rev. F. C. Cursham, Cropwell Butler, Bingham; Rev. O. Orton, Normanton, Loughborough; Rev. G. H. Davenport, Stanford-on-Soar, Loughborough; Rev. G. S. Kershaw, Fledborough, Newark; Rev. W. H. Kirby, Stuffynwood, Mansfield; Rev. J. B. Ferris, St. Matthew's, Nottingham; Rev. E. Bennett, Laneham, Lincoln; Rev. J. Francis, Dunham, Newark; Rev. E. S. Morse, Shelford, Nottingham; Rev. A. S. Hawthorne, Bestwood Park, Arnold; Rev. S. C. Freer, St. Catherine's, Nottingham; Rev. A. Barker, East Bridgford, Nottingham; J. Neale, Esq., East Bridgford, Nottingham; Rev. C. R. Gamson, R.N., Normanton, Newark; J. E. Norman, Esq., New Basford, Nottingham; Rev. R. W. Thompson, Burton Joyce, Nottingham; R. W. Wordsworth, Esq., Whitmoor, Ollerton; Rev. T. C. Ewbank, Newark.



# THE MISSION FIELD.

---

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

---

FEBRUARY 1, 1887.

---

## JAPAN.

**N**EVER, surely, had Missionary work such a promising opening as there is now in Japan. When before has a nation presented such ready ears to teachers from distant lands on all subjects, intellectual and metaphysical, as well as practical? What nation has ever made such rapid changes in thought, habits, and character, as Japan is making now? When did a Christian teacher ever before have offered to him pupils of the cream of the nation, in practically unlimited numbers, and with no restriction as to the use of his influence?

It is in itself an extraordinary fact that a Christian Missionary is able to send as a report of what he is doing such a statement as we have received from the Rev. A. Lloyd. Writing on October 16th, he describes his Report as that of the *Tokyo Teaching Mission*. He says :

“As I cannot tabulate our teaching work on the forms sent by S.P.G., I am sending in a separate paper.

<i>School</i>	<i>Teacher</i>	<i>Amount earned monthly</i>	<i>Support given monthly</i>
KEIOGJIKU...	Rev. E. C. Hopper ...	\$ 252	\$ —
	Rev. J. Williams * (C.M.S.) ...		
	J. Chappell, Esq. ...		
	E. P. Cox, Esq. ...		
	H. Sharp, Esq.* ...		
	Miss Stedman * ...		
	Rev. A. Lloyd ...		
KYÔBASHI ...	G. Tanaka, <i>Principal</i>	25	—
	M. Inatsu ...		
	J. Chappell ...		
	Miss Stedman ...		
SHIROKANE ...	R. Kimura ...	8	—
MEGURO ...	N. Saito ...	—	5
SHINAGAWA...	S. Naito ...	—	—
YAYAMAMURA	Y. Imamura ...	—	—
<i>Religious Teachers who go from School to School.</i>			
	A. Shimada ...	—	15
	R. Kinmura ...	—	10
<i>Total Schools</i>	<i>Teachers</i>	<i>Earnings</i>	<i>Disbursements</i>
6	12	\$285	30

\* Temporary.

"The Schools at Ushiquome and Shiba are not included in this list.

"In the list given above I do not include Schools in which Chappell and I teach merely to earn our support—i.e. the Naval Schools and the Tokyo Municipal School. Nor do I add the amount thus earned (about \$240) to the total earnings of the Tokyo Mission.

"Suffice it to say that we are earning about \$500 per month—very nearly £1,200 per annum—for the work.

"I have to say a few words about some of the teachers at Keiogijiku. Mr. H. Sharp is a traveller visiting in Japan, whose acquaintance I made at Nikko during the holidays. He has most kindly *given* us six weeks of most valuable assistance, and having had great experience as the principal of a large school in England, has been able to teach us much by his friendly criticisms. I feel that I cannot speak too highly of him, or thank him sufficiently for his help. The Rev. J. Williams, of the Church Missionary Society, has taken up his classes, and I am deeply grateful to him. Mr. E. P. Cox is the son of Professor Cox of the Tokyo University. I think he will take after his father and become a good teacher. Miss Stedman has kindly stopped a gap for a month, but has now gone to Yokohama. I have not yet seen my way to supply her place.

"As I have to supply twenty-one hours' English teaching every day, of the most varied description, you will understand that I am put to very great straits sometimes. I hope some one will come. He need not be any burden to the Society—a good worker would be able to support him-

self as Chappell does. To do all this keeps me working from 8 A.M. till 9 P.M., with breathing time for meals. My eyes are giving me a great deal of trouble, and I do want some relief. A priest would be very acceptable.

“Mr. Hopper’s Mission work—the services at Kyôbashi and Mita—entirely takes his time on Sundays. That leaves Mr. Shaw and myself responsible for celebrations at Shiba (English and Japanese), Ushigome, Yokohama.

“To these stations we now add two more—a kind of school-chapel at Keiogijiku, where I am tentatively beginning Saturday celebrations, and Meguro, where our new school has been finished, and where I commenced celebrations last Sunday.

“Then, all the Sunday School work at Keiogijiku falls on Chappell and myself—so does the Sunday School at Kyôbashi.

“So, if there were a new teacher it would be well. If the new teacher were in Holy Orders it would be better.

“One word about our position at Keiogijiku. The school pays me about \$252 per month for providing teachers. This I disburse to the teachers I procure. I am responsible for providing English teachers, supervising their work, and arranging the course of English studies.

“There is a tacit agreement that I may teach Christianity when and as I like out of school hours. The authorities are anxious that the school should not in any sense appear to be a Mission school. I don’t remember if I told you that at the end of last term I had the pleasure of baptizing seven of the scholars. One of these has since become a master in the school. His name is Alexander Masuda. Four of the other masters have asked for instruction.

“I enclose a letter from John Fujita, another of the scholars whom I baptized. I hope it will prove interesting.

“I have nothing more to add, so I will conclude my report with a reiterated prayer that some help may be sent us from somewhere, in order to enable us to make the utmost of the opportunities which God has put into our hands. As I said in my telegram, I am sure I can provide stipends. In fact, the Keiogijiku money is enough for two.”

It is some satisfaction to be able to add that the great need of the Japanese Mission is in some degree met.

The Rev. C. G. Gardner was ordained in Exeter Cathedral, in Advent, by the father of his future Bishop, and sailed in January for Yokohama. With him were two laymen, Mr. Fenton and Mr. Fardel, who are to engage in important educational work, one of them being a teacher in Mr. Lloyd’s old English parish of Norton, and the other highly commended for this work. A fourth gentleman is going out on the invitation of the Bishop, and a fifth, a Cambridge

graduate, has also gone out at his own charges on the invitation of his cousin, the Rev. E. C. Hopper. Mr. Hopper's report contains many points of great interest :

"I spent a Sunday at our country station at Nakatsu. There are a few good people there, more only so-so ; but if we condemn, we must also remember that really very little can be expected of a remote out-of-the-way village church, where the catechist, a nice old fellow of over 70, has never had much theological training, and the visits of Missionaries are irregular and problematical.

"There is, however, I think, evidence of seed springing up where little expected, and if we can make arrangements I hope that more frequent visits from ourselves may be followed by corresponding results.

"My own work in Tokyo falls into two divisions—Missionary and Educational.

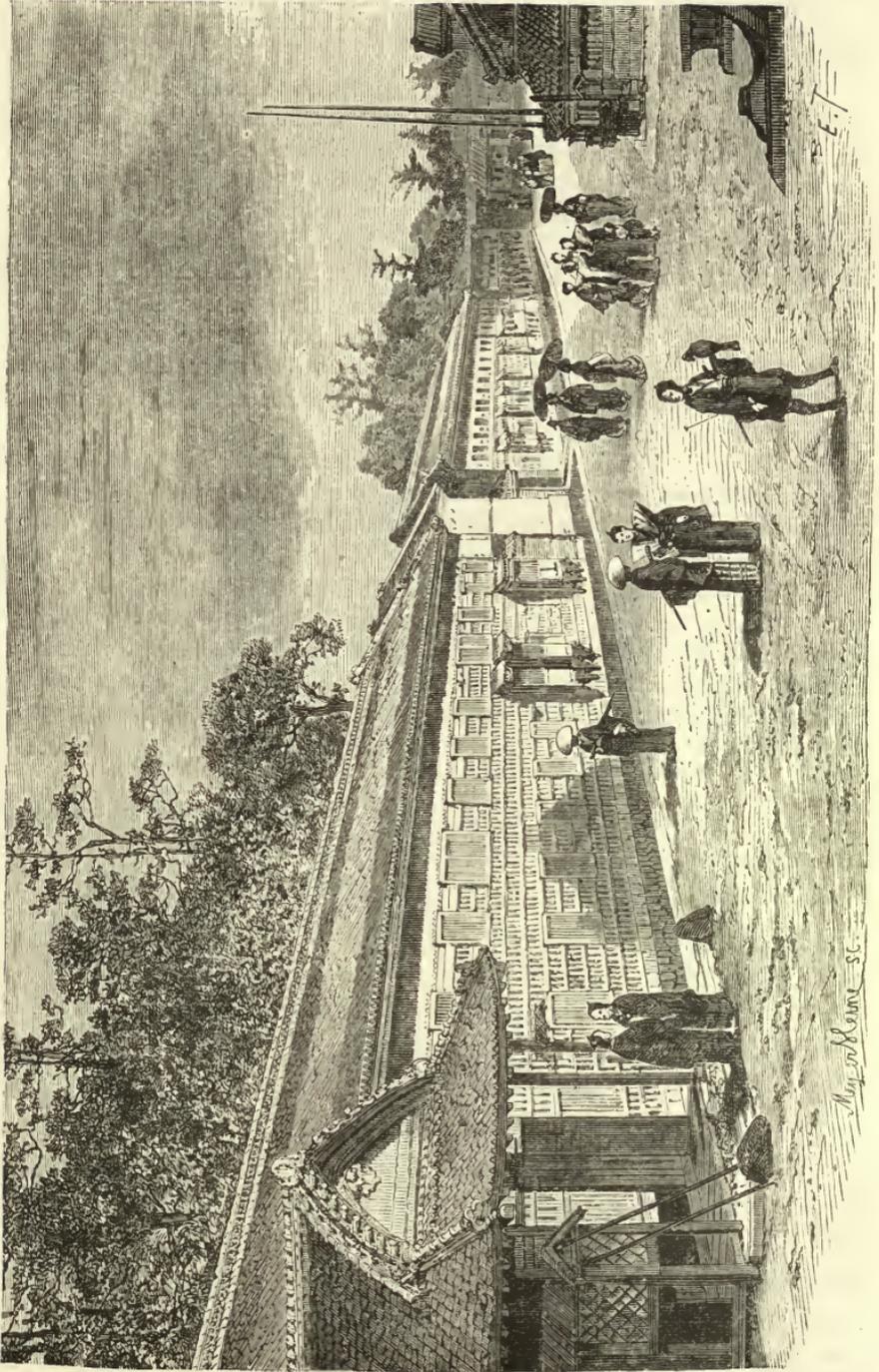
"1.—I have my old church near Koyōbashi, where morning service has been regularly maintained, but night preaching and Mr. Lloyd's afternoon Bible Class have been given up on account of the cholera ; they both begin again next month. I baptized three pupils of the Commercial School established there by Mr. Lloyd, on Whit Sunday, and four more on July 25th. Of these, four were confirmed yesterday, and two more were unable to come on account of illness.

"Tida is doing very well there, and proposes to read for ordination. I have asked permission for him to attend the lectures of the American Episcopal Missionaries, as he lives near, and such an arrangement will be very convenient. He is younger brother to Yamagata, but changed his name on being adopted out into another family as a boy. This custom is very common among the Japanese, but I dislike it, it spoils their family life so much.

"I have also made a fair start with my preaching-house in Tamachi. I hire the house for 3½ yen a month, and have fitted up part as a church, and Kawachi lives in the other part. Here, too, cholera has interfered with the night preaching, and of course there is no morning congregation in a new place. Kawachi, however, generally reads prayers for himself and my servants, one of whom is preparing for baptism. I hope for more things soon. This whole work costs the Society nothing. I pay for it with my teaching money.

"I only go occasionally to my old church at Ushigome now, and then chiefly for my own benefit ; it is very hard on one's own spiritual life to have nothing but incipient congregations to minister to, so I go to Ushigome when I can, where there is always a nice hearty service, and Yamagata is doing very well.

"I may mention here that a few friends in England asked me to take something for my own Mission. I generally refused, because I do not think that such funds as are supported by incidental subscriptions do much good ; but I said that the congregation at Ushigome would be very glad of a new harmonium, and I collected about £11—some in America. For this I got a \$125 instrument at Mason & Hamlin's in New York, at



STREET IN TOKYO.

*Magn. and Co. S.C.*

trade price, \$65, as being a Missionary. O Kune San has been organist for some years now, and plays very well.

"Yamagata will probably be ordained priest before long; he is reading with Mr. Shaw for it."

"With regard to educational work, I may as well leave the report to Lloyd, as the arrangement is his. My own work, however, is teaching, for, at present, 1½ hours at Fukuzawa's School, which is now entirely in our hands, and Lloyd seems to have been successful in getting enough teachers to take the work they ask us to do. Lloyd, Chappell, Miss Stedman, and self all take classes, and Rev. J. Williams, of the C.M.S., begins soon; there are some 500 or 600 pupils, and it is certainly one of the foremost schools in the country. There are three or four others which may hold a nearly equally important position, but you will see at once that to get the 'Marlborough College' of Japan (I am a Marlborough man!) entirely into our hands as regards English teaching, choice of books, &c., is a decided point gained.

"As I say, the educational work will more naturally come in Lloyd's report, but I may say myself that the way he is getting hold of schools and educational work here is simply wonderful; if we had the men we could doubtless control more."

"I hear that Yamagata has lately baptized his father. He is about 67 years old, and was in very good health; but during some building operations a heavy beam fell on him and nearly killed him; during trouble, as is so often the case, his Buddhism did not help him much—although he was a very devout Buddhist—and he was led to receive the true consolation of Christianity from his three children."

Yamagata, it will be remembered, is the native clergyman. He has often been mentioned in the reports.

There are two other very important matters relating to Japan, on which we at present refrain from enlarging. One is the remarkably hard question of the Episcopal jurisdiction, where there are two Bishops, one with mission from the United States and the other with mission from the Church of England, in full communion with each other, but with no distinction between their dioceses. Happily, on both sides there is nothing to cause friction, and therefore we may look to see this question which bristles with difficulties adjusted. An able statement has been drawn up and signed by the two Bishops, and addressed to the whole Episcopate of the Anglican Communion. Until, however, the matter is settled, no good purpose will be served by discussing it in these pages.

The other important matter to which we referred is the great opening for woman's work, and the noble offer of herself made by an English lady, who is giving also largely of her means, and others. The English newspapers have given some account of this. It relates, however, to the work of the "Ladies' Association" in connection with the Society, and therefore falls less directly to the *Mission Field* to record. At the same time, it may not be amiss to quote a passage from a letter (dated October 1st) from the Rev. A. C. Shaw on the subject :

"I have been with the President of the Tokyo University this morning arranging the details of a scheme for the higher education of women, by which a large college or institute for this purpose is to be placed entirely in our hands, and that by the leading *literati* of the country, who a very few years since were extremely hostile to Christianity, but who now definitely desire that it may be taught. What we want is men able and earnest."

Mr. Shaw goes on :

"We are preparing for our Conference and first Synod in February. It will be a critical event in the history of the Church here, and we need the prayers of the home Church that God will guide all things well.

"Last week the Bishop held a confirmation in my church here, at which thirty-three candidates were presented—the largest number yet confirmed in Japan at one time.

"Mr. Lloyd is working hard at educational work, and is exercising a good influence."





## MADRAS DIOCESE.

ABSTRACT OF WORK IN THE SOCIETY'S MISSIONS DURING  
THE YEAR 1886.

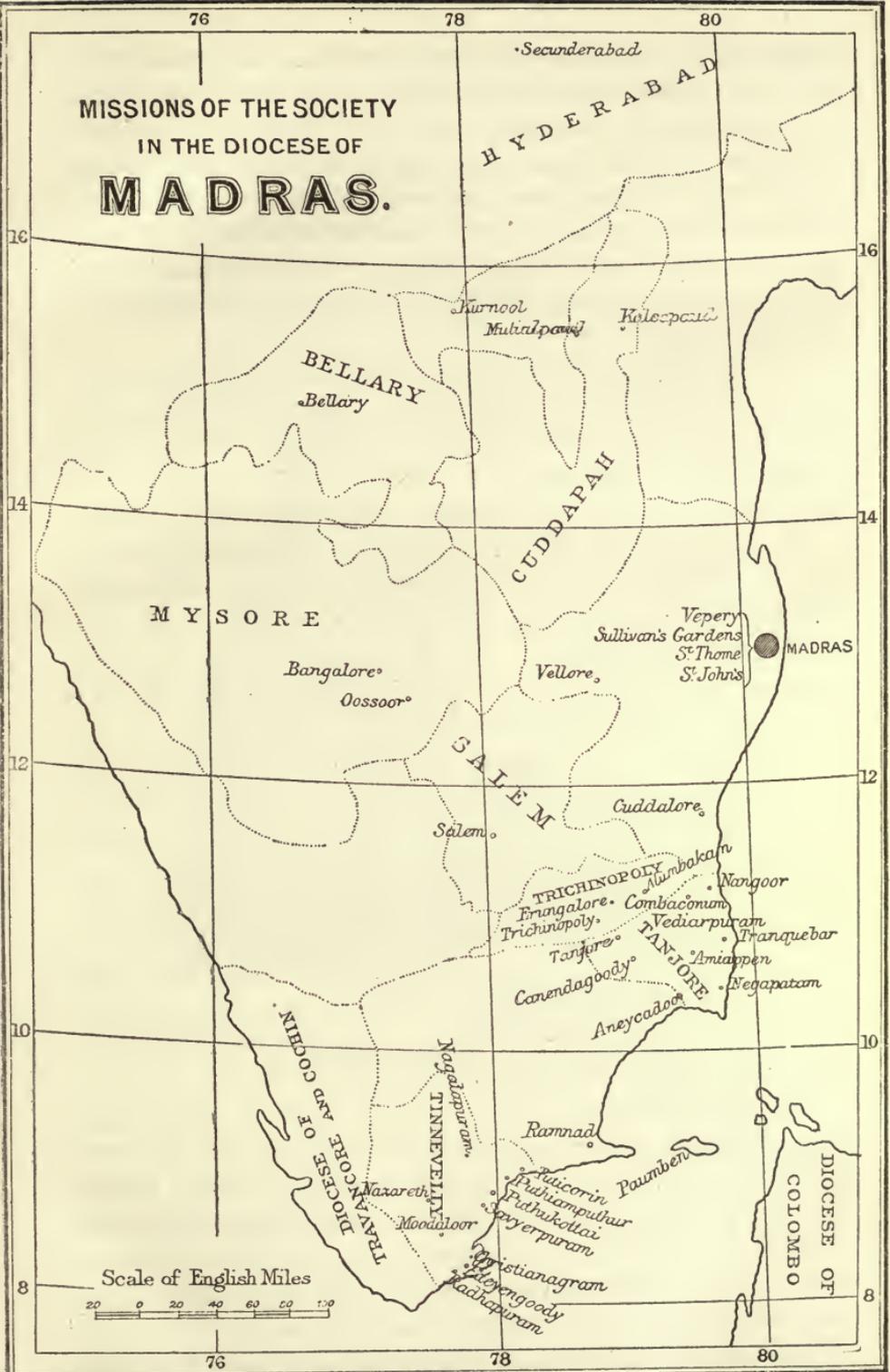


THE TELUGU MISSIONS.—The Society has now three Missions in the Telugu country; the Mutyalapad, Kalsapad, and Kurnool-Nandyal Missions.

Early in the year the Rev. A. Inman and the Rev. A. Britten were greatly cheered in their hard work by the return of the Rev. R. D. Shepherd from furlough, but almost immediately on his arrival Mr. Britten himself had to go home for a short time. As there is not a single native clergyman working in these Missions, the whole burden of the work is thrown on the Missionaries, and it is no wonder that their strength fails. By the generous liberality of a lady in England, four Catechists are employed in looking after Christian villages, in which considerable accessions of converts have taken place during the past few years; and the same lady has promised further help if it can be suitably used. The only hindrance to the money being claimed has been the want of men to employ as teachers, but it is hoped that the Training Institution for Lay Teachers at Nandyal will soon supply this want. Till more European Missionaries will come from England, and till native priests can be found, the work must be slow indeed, and, as has been pointed out over and over again, should no response be given by the English Church to the desire for Christian instruction on the part of so many souls, the offer will undoubtedly be made to other religious bodies.

HYDERABAD.—The Bishop of Madras has again and again urged on the Society the needs of the Hyderabad Mission, of

MISSIONS OF THE SOCIETY  
IN THE DIOCESE OF  
**MADRAS.**



which Secunderabad is the head-quarters. At present this Mission is superintended by a zealous and able native clergyman (the Rev. A. Sebastian), under the direction of a Local Committee, but his work is confined to the Tamil and Telugu people in the British cantonments, and does not touch the Mohammedan population in the independent State of Hyderabad, numbering about nine millions. In the opinion of the Bishop, two European Missionaries should be stationed at Secunderabad.

The Wesleyans have within the last four years opened and worked vigorously a Mission of their own; and unless the Society revives its Mission by sending a European Missionary, a native Priest, and one or two earnest Catechists, the Mission will not remain even as at present, but will cease to exist.

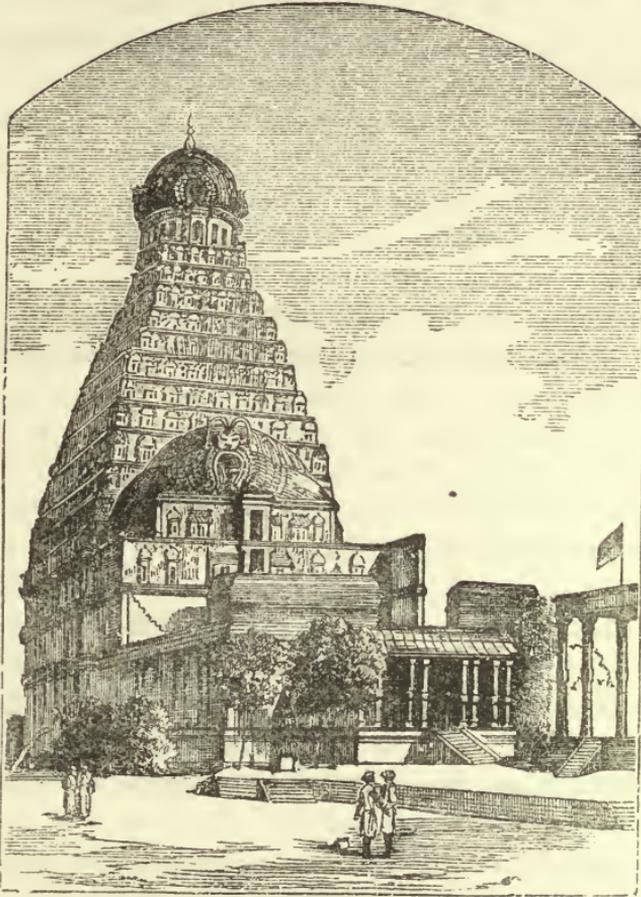
BANGALORE.—The Rev. T. Adamson is stationed at Bangalore, and, with a Catechist at Oosoor, is working among the Tamil people. A Reading Room and a Girls' School have been started at Oosoor. No effort, however, has yet been made by our Church to instruct the many thousands of Canarese in the truths of Christianity.

CUDDALORE.—The Mission at Cuddalore suffered great losses at the time of the floods of 1885; but the Rev. S. Pakkianadhan has proved himself most active and energetic in trying to repair what was possible to be repaired. His own losses in books and furniture were very great. His reports show that both he and his agents are fully occupied in carrying on the pastoral and evangelistic work of the Mission, and that more agents are needed if the work is to be effectively carried on. Educational work has suffered by the reduction of the grants from the Municipality.

MADRAS.—Mission work in a large town always suffers from many obstacles from which Missions in out-stations are comparatively free. The Rev. S. G. Yesudian, at St. Paul's, Vepery, the Rev. V. David, at St. John's, Egmore, and the Rev. S. Theophilus, at St. Thomé, are each working hard to overcome these obstacles, and their reports show a fair amount of success. Dr. Bower's death has been deeply mourned in Madras, and it is hoped to perpetuate his memory in some substantial way.

TANJORE.—Since the appointment of the Rev. T. E. Davall to the Negapatam Mission, the Rev. W. H. Blake has been working without a European Assistant Missionary.

Mr. G. A. V. Rollin has just been stationed there, to study the language, and learn the many sides of the work being carried on, which Mr. Blake, by his long experience in India,



TEMPLE AT TANJORE.

is so well able to teach him. The native clergy are all actively employed, and in spite of their being only six in number, including one at Negapatam, are meeting with fair success.

TRICHINOPOLY.—The Rev. J. W. Papworth took over the charge of this vast Mission when Mr. Wyatt went home on furlough. A large number of Hindu Girls' Schools are at

work in Tanjore and Trichinopoly; in the latter town many Biblewomen are actively engaged.

The Rev. A. Swamidasen, under the general superintendence of Mr. Papworth, is carrying on the work in the Erungalore district.

The Girls' Boarding School, founded and directed for so many years by Mrs. Kohlhoff, enjoys the benefit of Mrs. Papworth's superintendence, and serves as a preparatory school to the Normal Institution in Trichinopoly.

In the town of Trichinopoly the Rev. V. Gnanamuttu has been doing good work, not only as a pastor, but as an enterprising and able evangelist. Special addresses, adapted to non-Christian audiences, have been delivered in different parts of the town.

TINNEVELLY.—In 1885 and part of 1886, Bishop Caldwell made a tour of inspection through all the districts of Tinnevely and Ramnad. His visit did much to encourage the workers and strengthen the work wherever he went. For three months he has been holding an Ordination Class at Idaiyangudy; the Rev. S. Gnanamuttu, M.A., has been helping him by lecturing to the candidates.

The Rev. A. Margöschis' report of the work at Nazareth is most interesting and encouraging. He mentions that upwards of 500 heathens residing in 4 villages in his district have recently placed themselves under Christian instruction. As is natural, these people have met with great opposition. Mr. Margöschis has also taken over charge of the districts of Mudalur and Christianagaram.

The Rev. J. Gnanaolivoo has been appointed to work at Puthiamputhur. He will be greatly missed at Ramnad, which could ill afford to lose his valuable help, but he is sure to be of great value where he is now. The same appeal is being made by all working in Tinnevely: viz., that the staff of agents is utterly insufficient for the people under instruction, and that the reduction of the grant to these Missions has been prematurely imposed. The Native Church is not able yet to stand alone, though strenuous efforts are being made in the direction of self-support.

The Rev. D. Samuel, B.D., besides his ordinary work in Tuticorin, has been attending Bishop Caldwell as his chaplain.

The work at Sawyerpuram and Pudukotai is still superintended by the Rev. J. A. Sharrock. A meeting of the Tinnevely Provincial Church Council was held at Sawyerpuram at the beginning of the year, a report of which appears in Bishop Caldwell's Journal for 1885-86. The Bishop of Madras visited Tuticorin in February.

RAMNAD.—In the Ramnad Mission there have been many difficulties to contend with. By the transfer of Mr. Relton to Madras, the Rev. A. B. Vickers was left with only a few native clergy to carry on the work over an area of 1,600 square miles. The result has been that his health has suffered to a considerable extent. Zenana work is now being carried on fairly successfully in the town of Ramnad; the Girls' School has the great benefit of Mrs. Vickers' interest and care; two out of the three permanent churches have been finished, and the third would have been finished also, if the Rev. V. Samuel had not had to spend all his spare time in superintending his own house being built. The Rev. D. S. Bakkianadhan, who was succeeded at Salem by the Rev. S. Vadanayagam, is working at Keelakarei; and the Rev. P. Gnanayutham has taken up Mr. Gnanaolivoo's work in Ramnad.

The Theological College in Madras, which was deprived of its Principal by the death of Dr. Kennet in 1884, and again by the death of Mr. Smithwhite, was temporarily under the charge of the Rev. S. Gnanamuthu, till the Rev. F. H. Reichardt was appointed Principal. Several students will appear in November for the Cambridge Preliminary Theological Examination.

The other great Educational Institutions of the Society in this Diocese are Caldwell College, Tuticorin, with Mr. Sharrock as Principal and Mr. Malim Vice-Principal and Mathematical Lecturer; St. Peter's College, Tanjore, with Mr. Blake as Principal; the S.P.G. College at Trichinopoly, with the Rev. H. A. Williams, Vice-Principal, acting for Mr. Pearce on furlough, and assisted by his brother; the Vepery High School,

Ramnad High School, Nandyal Training Institution, besides a large number of smaller Schools, and Normal Training Institutions.

According to the last returns, there are 11,401 boys (Christians 4,547, and non-Christians 6,854) and 4,125 girls (Christians 2,811, and non-Christians 1,314) receiving instruction through the agency of the Society.

The Society has lent the services of two Deacons for work in independent missions—the Rev. S. Devasagayam at Madura, and the Rev. G. Yesuadian at Vellore.

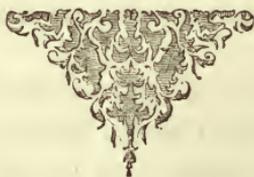
*November, 1886.*

---

As is shown to some extent in the above Report, more European missionaries are urgently needed for the Madras Diocese, especially for the Telugu Missions, and for Hyderabad. Six or seven are wanted sorely in the Missions. For three of them the Society can at once provide adequate salaries and allowances and house accommodation.

The Missionaries receive outfit in addition to their passage. Graduates of the Universities, if possible such as are already in Holy Orders, are desired for these important vacancies.

It will be deplorable, for other reasons than the needs of the Madras Missions, if there are not three of the younger clergy of England ready to answer such an appeal.





## RIWARRI.

CONVERSE WITH INDIVIDUAL HEATHEN AND MOHAMMEDANS—FROM  
THE REPORT OF THE REV. T. WILLIAMS.



THE mornings' and evenings' outside preachings have gone on pretty much as usual. I myself, owing to having to prepare my lectures, have not gone out so frequently in the mornings. The work during the quarter that I regard with most satisfaction has been conversations with those who have visited me in my bungalow. Regularly in my bazaar preaching I invite those who put any question evincing thought and requiring a careful answer to come for a quiet talk over the matter to my bungalow. This indeed has been a test of the sincerity or otherwise of the questioner. Where the object is objection for contention sake, the questioner will not agree to come. He will, if his object be really to learn. It is in this way that youths that were wont to put awkward questions have now become wonderfully subdued in their eagerness for discussion in the bazaar. Sometimes I have a very motley series of visitors. One day especially, I was visited almost as if I was holding a levée, and I put down afterwards the castes and names of those who came to my levée. It is this :

(1) The *Hajee*—*i.e.* a Mussulman who has visited Mecca and Medina. The Hajees are held in great respect. This one is our great Mohammedan opponent, and preaches in our place on other days, and primes others to come forward with objections when we are preaching. He very often visits me, but his object is a sinister one, I fear. He has lately admitted to

Mohammedanism, without delay or hesitation, a youth, whom for a year I had maintained and taught, but had refused to baptize, because of his having not got the better of two very bad habits—inveterate lying and abusive language. I have reason for thinking that both the Hajee and the boy regret the steps they took. When a visitor comes and finds the Hajee with me, I am now obliged to show him into another room until I have got rid of my Mohammedan friend, for the latter has so often spoilt the effect of my conversation that I determined to keep him to himself and his friend—for he generally brings one or two others with him—for the future.

However, on this occasion he was for some reason or other in a subdued mood, and did no mischief.

(2) Then came W——. He is a Dhusar, a caste of no antiquity, claiming to be Brahmans, but repudiated by the Brahmans proper, yet perhaps the wealthiest community in Riwarri, which is regarded as their home. Like all claimants to a rank to which their claims are but shady, they out-Brahman the Brahmans themselves in their strict adherence to religious custom, at the same time that in the dress of their young girls, and in presenting a sort of jacket worn by Mohammedan women to the bride at their weddings, they perpetuate the marriage of their ancestor with a Mohammedan woman, which constitutes the blot in their escutcheon when they claim to be Brahmans. W—— is a true Dhusar. He was a boy in our High School here, and is now in the St. Stephen's College, Delhi. *Then*, he came for improvement in English, and now for the same in Sanskrit. His knowledge evidently has shaken his belief in Hinduism, and yet he doggedly professes that his belief is as strong as ever. He on this occasion astonished me by his outrageous (evidently assumed) reverence for Brahmans, to whom, he ignorantly maintained, the title Maharaj should be given in addressing them. His father, an influential Dhusar, has shaken the faith of some Europeans in the good done by educating the natives, by his scornful assertion that that education has only served to confirm Hindus in their contempt for Christianity. However, now I have been, I think, able to show the said Euro-

peans that the old man's scorn and assertion were by no means ingenuous, but very much the contrary.

(3) There came Pundit R—— L——, head master of the Lahore Normal Training School. He is a Riwarri Brahman, and one of the ablest scholars the High School here has turned out. He is also a member of the Arya Samaj, but does not believe in his founder, Dayanand Saraswati's translation of the Rig Veda. Whatever be his "reformed views," he is as much the Brahman as any the most professedly conservative; I therefore doubt his sincerity as an Arya Samajee. He, however, joined very effectively in the conversation going on, and decidedly supported what I was saying. He, in November, will be transferred to Delhi, so that I shall probably know more of him.

(4) Next a boy, very anxious to learn English, came. He is the son of an influential Mohammedan of the neighbourhood who has frequently been to see me, but has wearied me by his persistent begging for recommendatory letters to influential Government servants. Now, however, I am relieved from his visits, and that in a novel but really effectual way. On his last visit he coveted a black hen, which my wife did not at all care to part with. At last he promised a white one and the eggs she had laid in return, to be brought the next morning. I have not seen my Mohammedan friend from that day to this, nor the white hen.

The boy was not pleased to see my visitors, and was glad at their soon leaving; but ere long came

(5) Mr. M—— L——, one of the richest men in the place, and who has promised Rs. 100 towards our church. His family is one of those to whose females my wife and Mrs. Shantwan go for Zenana work. He was educated in the Mission High School, Meerut (of Mutiny celebrity). Having not long since come to his ancestral home, in Riwarri, his conversation as yet does not allow of much religious matter, and it was soon broken in upon by

(6) Two masters of the High School. One of them, a Kayath, stands rather in awe of the Dhusar community to which Mr. M—— L—— belongs, to whom the former is

not a *persona grata*, owing to a Dhusar head master having been superseded by him, so that his arrival made conversation rather constrained.

His colleague tried to relieve it by his account of an accident in which both his hands were badly burnt by the explosion of a gas on which he was lecturing and experimenting. The latter is a Kshatriya or Rajput, and in my opinion the ablest and best teacher in the school.

I was not sorry when these, with the Mussulman boy, left. I had, however, been only a few moments alone when in came

(7) Five blacksmiths, the friends and relatives of Medha, whom I had from time to time employed in blacksmiths' work about the bungalow. Of course, for them, my Bett's Globe was soon produced, and after delighting them with its story we turned into the next room, which we use as our chapel, and where I have a picture of the Crucifixion and one of the Birth in Bethlehem. It was now late, so I dismissed them, but had only just gone outside with the object of taking a short walk, when I met in my compound

(8) A Sonar, a carpenter, and tailor. I pleaded weariness, so did not return with them, but suggested they should come next day.

The day when I held this levée was Wednesday, the 25th of August. I do not give this as a specimen of what is my usual experience. It is not so. I do not think I ever had such a variety and series of visitors in the same day, *i.e.* from about 3 to 7 P.M. And amongst them all, my talk with the five blacksmiths was the most satisfactory, for it was most directly religious.





## THE CHINESE GOVERNMENT AND CHRISTIANITY.

FROM THE "TIMES" OF MONDAY, JANUARY 19TH.

**D**URING the past few months the Chinese authorities in various parts of the Empire have issued proclamations to the people calling on them to live at peace with Christian Missionaries and converts, and explaining that the Christian religion teaches men to do right, and should therefore be respected. These documents have been published in so many parts of China, that it is probable that every Viceroy in the eighteen provinces has received instructions on the subject, and that there is a concerted movement throughout the Empire to bring all classes of the population to a knowledge of the dangers of persecuting Missionaries and native Christians, and to remove popular delusions respecting the objects and teachings of Christian Missionaries. This latter is really the most important part of the proclamations, for the dangers of punishment will scarcely affect an infuriated mob, while the information, given on the high authority of their own officials in a public document, that Christianity does not inculcate anything that is not right, may prevent a mob assembling at all. For, as has been insisted more than once in your columns during the recent discussions respecting the direct representation of the Vatican at the Court of Peking, the Chinese are not a people who persecute for opinion. Persons professing four different forms of faith or sets of doctrines have lived side by side, and the teachers of each have worked in peace for centuries. No man's promotion in the public service is increased or retarded because he is of this or that form of religion. Taoists and Buddhists fill high places as well as Confucianists. A few years ago the Viceroyalty of Nankin, one of the highest and most responsible posts in China, was filled by a Mahomedan; and although this officer, the Viceroy Ma, was assassinated, this was due to private enmity, and had no reference to his religion. The late Dr. Wells Williams, himself a veteran missionary and diplomatist, wrote many years ago that the Chinese are not cruel, or disposed to take life for opinions when these are held by numbers of respectable and intelligent people; and that officials who adopted the Christian faith were not likely to suffer for their conversion, because the officers of the Government all spring from the people, and are neither influenced nor

governed by a State hierarchy. Such a dreadful persecution as that which ravaged Southern Annam last year is due wholly to political, and not at all to religious causes; outbreaks like that at Chung-King, in Szechuan, recently have nothing to do with doctrines, but are to be attributed to the indiscretion or arrogance of individual Missionaries. If the population have grounds for looking on the Missionaries as the precursors of war and foreign domination, as in Cochin China, outrage and persecution are to be expected; if the Missionaries insolently insist, as in Chung-King, in spite of the warnings of the local authorities, on using a colour in the decoration of their buildings which from time immemorial has been restricted to the Sovereign alone, they have themselves only to blame for the consequences. These painful incidents cannot properly be laid at the door of the Imperial Government; and they can only be prevented in future by the exercise of the utmost care and caution on the part of the Missionaries themselves. The latter go voluntarily to China, their work leads them into the midst of a population saturated with superstition, phlegmatic under ordinary circumstances, but ready to believe anything, and excitable to frenzy on very many subjects. The messenger of the Gospel walks here in a species of powder magazine ready to explode in an instant, and he has need of all the wisdom of the serpent as well as the harmlessness of the dove. Much, very much, therefore, depends on the character of the Missionaries themselves; indeed, it may be said that very little practically depends on the Government. What the latter can do is to warn the people that outrages against inoffensive Missionaries and native converts will meet with condign punishment, and that the new faith does not make men worse citizens or neighbours than they have been, but strives to make them better. The Imperial Government can employ its authority and name to remove misapprehensions from the popular mind, and it can severely punish wrongdoers. But it cannot completely guard against sudden outbreaks of mob violence; even the skilfully organised police of Western capitals cannot always do this; missionaries must trust largely to themselves to avoid all manner of offence and to walk warily.

Now, it is precisely what has been noticed as within the power of the Chinese Government that it is doing by the proclamations to which we have referred. I shall pass by for the present the reasons which have induced the central authorities to make a strong effort just now to bring the people to look favourably, or at least without active hostility, on the work of Missionaries. I propose here to take two out of a large number of proclamations in order to show the methods employed for this purpose. The first of these is posted throughout the popular province of Chekiang, in which the treaty port of Ningpo is situated. It is signed by the Governor of that province, and is not only expressed to be issued by order of the Imperial Government, but contains the exact words of the order of the latter, as if to make it more impressive. The Governor recites the order, which sets out an Imperial decree of 1884, requiring that wherever there was a church or chapel proclamations should be issued with a view to securing harmony between the people and the converts. He then proceeds

to say that he instantly obeyed the commands that he received, and sent out instructions to all his subordinates, but he fears that there have been delays and errors in their execution, and a lack of uniformity in the promulgation of the proclamation. "In respectful furtherance, therefore, of the benevolent intentions of the State, I feel it incumbent on me to put the matter plainly. Know, therefore, all men of whatsoever sort or condition, that the sole object of establishing chapels is to exhort men to do right; those who embrace Christianity do not cease to be Chinese, and both sides should therefore continue to live in peace, and not let mutual jealousies be the cause of strife between them." The information contained here that converts do not cease to be Chinese, shows at once one of the principal reasons for their unpopularity. The French Missionaries claimed exemption for their flocks from all local jurisdiction and taxation. They sought to place them under French protection, and at one period their efforts were attended with some success, owing to the ignorance and fear of the local authorities and the pre-occupation of the Imperial Government, and its unwillingness to raise awkward questions, or, indeed, any questions whatever, with Western Powers. That one phrase is in itself sufficient to explain all the efforts of the Chinese to obtain a representative from the Pope, and to justify their policy of severing at all costs the bonds which have been industriously woven in order to unite the native converts and the French Minister in China. The Governor of Chekiang then specifically orders the local Courts to investigate impartially cases coming before them, having regard only to their merits, and not at all to the religion of the litigants. Decisions also must be given promptly, "thus neither party shall inflict injury on the other, each shall pursue in peace and quietude its various callings, and the desire of the State to include in its kindly benevolence the men from afar equally with its own people shall not, I trust, be frustrated." Having thus reasoned gently with his people, and appealed to their own sense of what is right, he concludes in the manner usual in Chinese proclamations, with threats of the direful consequences to those who disregard its injunctions. "From the date of this proclamation any lawless vagabonds who make trouble or stir up strife without a cause shall be punished with the utmost rigour of the law; no mercy will be shown, so beware!" The date of this document is October 13, 1886.

The second proclamation to which I have referred is issued by Kung, the Governor of the district in which Shanghai is situated. He begins by explaining that under the treaties Missionaries have the right to lease ground and houses, and to travel about to preach, "their sole aim being the inculcation of the practice of virtue, and having no design of interfering with the business of the people. Such of the subjects of China as wish to become converts may lawfully do so, and as long as they abstain from evil-doing there is no law prescribing inquisition into or prohibition of their action." As all Chinese subjects, whether of the gentry, merchant, literate, or artisan classes, can carry on their vocations in peace, secure under the benevolent care of the Throne, it is their duty, Governor Kung urges, not to invent imaginary causes of dislike, or to

spread ill-feeling between converts and people. He refers to some disorders in his own district arising out of trivial jealousies and bickerings, the prejudice conceived by the ignorant common folk being fomented by two or three rascals who delighted in mischief (I am employing the Governor's phraseology), and, the disturbance being increased by local vagabonds and bad characters, chapels and houses were destroyed. Summary vengeance will be taken on the ringleaders of this particular outbreak, "for the consequences of such misdoings are manifold and far-reaching." The proclamation then sets out the Imperial decree ordering that "Missionary chapels were to be sedulously protected, and anything in the shape of disturbances prevented." The remainder of the document will be best understood from its precise words; the language bears the stamp of sincerity; and the earnest warnings given to the people cannot fail to exercise a profound effect on their minds:—

"I have accordingly ordered all officials in every jurisdiction to act in strict compliance with the Imperial will, and it is now my duty to issue this urgent proclamation for the information of all persons in the circuit of which I am Intendant. Bear in mind that when Missionaries live in the midst of your villages you and they are mutually in the relationship of host and guest. Under ordinary circumstances it is your foremost duty to act towards them with courtesy and forbearance. Should there arise any misunderstanding requiring to be set right, let each submit his side of the question to the local authorities for equitable arbitration and decision; your officials have the necessary power and influence. You must be careful on no account to give rein to ill-considered resentment, and fall, owing to the impulse of a moment, into the net of the law. I have over twenty years' experience of the coast as an official, and am thoroughly conversant with international business, with which I have long been specially occupied. I am not one afraid to do my duty though it may be troublesome, and what I say to you in this proclamation is uttered in all earnestness. More is involved than the mere protecting of Missionary chapels; the weal and woe of yourselves, your homes, and your livelihood are assuredly concerned. Let such of you as are fathers and brothers do your utmost to teach the necessity of turning away wrath and putting an end to strife. Cast your eyes ever on the warning example which has preceded, and avoid a day of repentance in the future. This is my earnest wish. Do not disobey this urgent and special proclamation."

This document is dated October 27, so that it is even at this moment posted on the official notice boards of the district.

It is not difficult to understand why the Chinese Government should have selected the present moment to instruct its officials and people in their duty to Christian Missionaries and converts. There have been no outrages lately, except the disturbance at Chung-King a few months ago; indeed, since the persecution in the Canton province at the outbreak of the Franco-Chinese war, Missionaries have enjoyed unusual freedom from popular attack. Hence this has nothing to do with the present activity of the Government, which is due wholly to its inflexible determination to get rid of the political connection between the French authorities and the Roman Catholic Missionaries and converts. With their natural tenacity the Chinese are pursuing this policy steadily and

surely. The Peh-tang cathedral question has already been settled as they wished. The edifice, as a recent Peking telegram to the *Times* informs us, is to be handed over to the Chinese Government, which will build another cathedral in a less objectionable part of the city. The proposition that converts are still Chinese subjects, owing duty to their own authorities and to no one else, which was declared and acted upon by the Viceroy of Canton early last year in his correspondence with the French Consul, is now proclaimed by the Imperial Government itself throughout the length and breadth of the Empire. Ignorant or timid local officials now learn that they will meet with the support of the Emperor's Ministers in repudiating the claims of Roman Catholic Missionaries to withdraw converts from the jurisdiction of the native tribunals; they learn that these converts are under their authority as well as their protection, and they are required by Imperial decree to exercise their authority as well as grant their protection. More than this, however, the Chinese no doubt feel that mob outrages on the Christians are a national disgrace which must be prevented at all costs, and which to a certain extent give colour to the argument that some other Power must do for the Missionaries what China herself is unable or unwilling to do. This argument is not a very strong one, for the protection given by France is not that of her own gunboats and forces; it is to the Chinese the task of protection falls in any event, whether France is called the protectress or not. But the Chinese appear to have made up their minds to prove to the world, which has so great and close an interest in the Missions in China—for the Missionaries are of all nations—that they are able to protect them, and to perform their duty as well as other countries to the stranger within their gates. If the orders of the central Government are carried out, and if the language of the local officials is translated into deeds, as there is every reason to believe it will be, Missionaries of all creeds and their flocks will have every reason to bless the day that the Chinese adopted the policy of severing the Roman Catholics from their political connection and of protecting the Christians themselves.

The Chinese Government, however, as well as the treaty Powers and the large army of private individuals who voluntarily support these Missions, have a right to expect that this large and systematic effort to protect the latter from the violence of ignorant and superstitious mobs shall be met by corresponding endeavours on the part of the Missionaries themselves to avoid all cause of offence. It is a pleasure to acknowledge that the Protestant Missionaries, as a rule, whether members of the various English, Scotch, and American societies, or of the Canadian, Rhenish, and Basle Missions, do not arrogate to themselves rights to which they are entitled, and that their conduct has, on the whole, been characterised by moderation and sound judgment. At the same time, in view of these efforts of the Chinese authorities, and of the very liberal spirit evinced by the proclamations both of the Imperial Government and of the local officials, it would be well if the heads of the societies at home warned their Missionaries in China that Christian Missions are now passing through a critical time, during which they cannot exercise too

much care in avoiding a collision either with the officials or the people. A Missionary must be expected to protect and defend his rights like other men; but there are times when it is wise for a man to suffer a temporary injustice in silence, and to pay this price for a larger benefit in the future. This appears to be such a time in the history of Missions in China. The Government has put forth its hand for the first time in half a century, without external pressure, to protect the Missionaries; it remains for the latter, by conciliation and moderation, by the avoidance of all subjects likely to cause irritation, to give what assistance they can to the Chinese in their efforts. Disputes with regard to sites for buildings, compensation, and the other numerous questions which arise between Missionaries and the officials of the places in which they reside, might well be allowed to rest until a more convenient season. Work in violently anti-foreign districts might also be restricted in such a way that the Missionaries will not be conspicuous. The Missionary Societies at home, which are in constant touch with their agents abroad, can readily specify the directions in which at this moment active work might be harmful, and the best policy to pursue in the different conditions existing in different provinces.

As for the Roman Catholic Missionaries, it is idle to expect that those of the French nationality, at least, will sympathise with the Chinese, knowing, as they do, that the ultimate goal of the latter is to deprive them of a power and authority which they have long improperly arrogated. Sixteen years ago, in a State paper of great importance, the Tsung-li-Yamèn made a series of proposals to the Diplomatic Body in Peking with regard to the conduct of Missionaries, among which are the following:—That Missionaries should confine themselves to their proper calling, and that they ought not to be permitted to set up an independent style and authority; that they should not interfere in trials of their native converts when brought into criminal Courts; that bad characters and notoriously evil livers should not be retained in the Church; and that Missionaries should not use official seals, nor write official despatches to the local authorities, nor otherwise act as if they were officials. These reasonable propositions were not accepted, and now the Chinese are gradually enforcing them for themselves. That it was ever necessary to make them, and that such abuses should have arisen under the cloak of preaching the Gospel, go far to explain, if not to justify, the violent hostility of officials and people towards the Roman Catholic Missionaries—a hostility which, in the minds of ignorant persons, extended to all Missionaries.





## NOTES OF THE MONTH.

**I**N several English dioceses the Bishops are making arrangements already, by holding conferences and otherwise, with a view to the celebration of the Centenary of the Colonial Episcopate on August 12. In the Colonies, the United States, Ireland, and Scotland the day will also be observed.

---

**C**HICHESTER Diocese, among others, is taking the matter up very keenly. The following resolutions were agreed to at a meeting of the Rural Deans of that Diocese at the Palace under the Presidency of the Bishop:—

1. That it is the opinion of the Rural Deans that the Centenary of the Colonial Episcopate should be solemnly observed in the Diocese.

2. That the Archdeacons, the Vice-presidents, and the other incorporated members of S.P.G. within the Diocese be constituted a Committee for the purpose of carrying the foregoing resolution into effect.

3. That certain places be selected as centres where the Members of the Committee in those particular neighbourhoods may most conveniently meet with a view to the carrying out of the above object.

4. The Rural Deans recommend for the above purpose the Cathedral City, the county town of Lewes, the Boroughs of Brighton, Hastings, and Eastbourne, and the towns of Horsham, Worthing, East Grinstead, and Midhurst.

---

**O**F the seventy-five Colonial and Missionary Sees, seven only were founded in the first half-century. The sixty-eight erected from 1837 to the present day have therefore averaged considerably more than one new Bishopric per annum. Four years (1842, 1847, 1861, and 1886) are memorable for the foundation of four Sees during each of them, while in each of six other years three were founded. In only three cases during the half-centuries have two consecutive years passed without the creation of a See. One hundred and seventy-five Bishops have been appointed to the seventy-five Sees since their foundation.

BY the death of the Earl of Iddesleigh the Society loses one of its Diocesan Representatives for the Diocese of Exeter. In early life, when private secretary to Mr. Gladstone, who has been a Treasurer of the Colonial Bishops' Council since its establishment in 1841, Sir Stafford—then Mr.—Northcote, was frequently brought into official relations with the Society through its Secretary, the late Canon Hawkins. The interest which he was thus led to take in the Colonial Church he never lost; and on more than one occasion, notably in 1881, he pleaded the cause of the Society in St. James's Hall, and he was always ready to support it at Exeter and elsewhere in Devonshire, by speeches in its behalf. He had been recently elected a Diocesan Representative—an office which he held at the time of his lamented death.

LODDINGTON is a small Leicestershire parish, which always sends to the Society's Treasury a very creditable remittance. That for the year 1886 included one item which deserves honourable record. It was no less than £2. 1s. 4d., the proceeds of the box of a poor woman, who earns her own living by going out as a charwoman in the village!

ON November 7th, in St. Agnes' Church, Nassau, Mr. J. R. Vincent and Mr. C. W. Smith were ordained deacons. These ordinations were referred to in a note last month, but the name of another gentleman was, we regret to say, substituted for Mr. Vincent's.

IT will be remembered that Mr. Geo. H. Colbeck went out in October last with Mr. and Mrs. Sutton and Mr. Stockings to the Diocese of Rangoon. Mr. Colbeck has gone to join his brother at Mandalay, having first visited two of his brothers, who are Missionaries at Moulmein, in the same diocese. Mr. Colbeck wrote on the 11th of December from Mandalay:

“On our arrival at Rangoon we were warmly welcomed by the Bishop and Mrs. Strachan. After a short stay at Bishop's Court, the Bishop kindly suggested that I should pay a visit to my Moulmain brothers, so I took the next steamer and went across; it is just a day's journey from

Rangoon. I found my brothers Arthur and Fred awaiting me at the wharf. This Moulmain Mission is indeed a very hopeful one. The buildings are almost completed, and when out of debt the Mission may indeed be proud of them. After staying about a week here I left for Rangoon again *en route* for Mandalay; was able to catch the mail train for Prome, and so join the mail steamer for Mandalay on November 23rd. The journey up the river was most interesting; we had pointed out to us the scenes of many a dacoity and many a conflict. At one of the villages, where we anchored for the night, a young officer came on board and pointed out to us the lights of a party of dacoits encamped in a jungle hard by.

"We arrived safely at Mandalay on Saturday, November 27th. My veteran missionary brother met me at the shore. Can you imagine what was the character of our meeting? Brothers who have been separated for so many years now united to join in the same work in this part of Our Lord's Vineyard. We drove up to the Church compound in a *bullock* gharry, a new experience for me; I thought several times we were going clear over.

"I am delighted with the prospect of working here. The Mission buildings are splendid, or I should say *will be*, when the damage done by recent floods and long neglect has been seen to. The spiritual fabric of the Church has not been neglected, though in such an unsettled state. Last Sunday, eight adult Burmans made their public profession of the Christian Faith in church and renounced Buddhism. My brother hopes to baptize them before the Christmas Festival. We have now about 130 boys on our school roll, though of course not nearly all Christians.

"I have set to work at Burmese, and must push on as fast as I can, as I shall be of very little use till this is acquired. We are looking forward to a visit from the Bishop; this will surely give an impetus to the work at Mandalay. There are a number of inquirers, and some of these of Royal blood, also Phoongees often come. We trust they may seek entrance into the fold."

CAEN, the ancient capital of Normandy, the earthly resting-place of William the Conqueror, and a place full of English associations, has no place of worship belonging to the English Church. The French people, in the midst of their magnificent ecclesiastical buildings, cannot conceal their surprise at the conduct of the English, who spend so lavishly on other things abroad, and so sparingly, generally, on religion. A site has been bought, and vested in the Society, upon which it is proposed to erect a temporary iron church, and, as funds flow in, eventually a sacred edifice more worthy of God, and of His Church, and of the English people.

Caen is a seaport town, and there is no one to minister to the spiritual needs of the British sailors frequenting the place

but the Chaplain nominated and partly paid by the Society for Propagating the Gospel in Foreign Parts. During the past year 560 seamen have availed themselves of the ministrations of the Chaplain. And it is needless to say that the spiritual interests of this class of visitors could be better attended to if we had a Church of our own, accessible to us at all times, and where Divine Service could be held at such times and hours as would best suit the convenience of the worshippers.

It is intended, when funds will allow, to build a Sailors' Room adjoining the Church.

Contributions are now most earnestly solicited in aid of this undertaking, and will be received by the Society, which has opened a special fund for this purpose.

The congregation is a small and poor one, but they are pledging themselves to do their utmost, and a large proportion of the cost is already given or promised.

---

THE *Clerical Theological Reading Society* has given the fines collected from its Members during the year to the S.P.G. The fines arise in accordance with the following Rules :

1. That each Member pay an entrance fee of 1s., and an annual subscription of the same amount.
2. That each Member be pledged to study Theology or Divinity for at least one continuous half-hour each week-day, subject to No. 6 of the Constitutions.
3. That for each default the defaulting Member shall pay a fine of twopence, depositing the same in a box kept for that purpose.

The Constitutional Rules are as follows :

1. That this Association be called "The Clerical Theological Reading Society," and shall consist of no other than Bishops, Priests, and Deacons of the Church of England, or of Churches in communion with her.

2. That the Members shall decide by vote each year what Church, Society, or Charity shall be the recipient of the fines for the year ensuing.

3. That several subjects for reading shall be suggested annually by the Committee, together with standard works on each, liberty being reserved to any Member to choose any other than those suggested, provided always that the reading *in connection with this Society* be directed to one definite subject.

4. That in case of doubt as to any subject or book being suitable reading for the purposes of this Society, such doubt shall be referred for final decision to the Committee.

5. That each Member shall report quarterly, viz., on the 1st of January, April, July, and October, to the Secretary (1) as to the subject studied during the past quarter, and (2) naming that proposed for the next.

6. That Members shall be exempt from Rules 2 and 3 during sickness : while in attendance on Convocation or on the Bishop of the Diocese for Visitation, Confirmation, or examination of Candidates for Holy Orders : while holding or attending Missions, Retreats, or " Quiet days : " during the annual holiday (unless preferring to read during the holiday, in which case thirty days' exemption may be taken at any other period of the year) : also on Good Friday, Ascension Day, Christmas Day, and St. Peter's Day (the date of the Society's Foundation and Anniversary).

7. That the Committee shall consist of not less than five Members, always including the Hon. Sec., who shall be elected for three years.

8. That the fines shall be forwarded each year, on St. Peter's Day, to the Hon. Sec., who shall remit the sum thus collected to the Society or Charity selected.

The Secretary is the Rev. J. Harry Buchanan, Holy Trinity, Ilkeston.

---

FROM Fiji we have heard of the arrival there of the Rev. J. Francis Jones, whom the Society sent out last year. Mr. Jones is stationed at Suva, the capital, the Rev. W. Floyd being at the old capital, Levuka. The Church people at Suva had been making strenuous efforts to collect money to build a church before Mr. Jones's arrival :

" They had so far succeeded that the amount promised justified them in calling for tenders, and they had accepted the tender of a man who offered to build it, without the seats, for £605, and they were on the point of commencing operations when I came. In order to get the church consecrated when finished, I wrote to the Bishop of Dunedin, N.Z., to inquire whether there was a chance of his paying these islands a visit. I had a reply from him saying the Bishop of Nelson, N.Z., was on his way here, *via* Tonga and Samoa, and that we might expect him any day. They pushed on the work, and had it sufficiently finished by the 18th of September to enable the Bishop, who arrived here on the 11th of October, to consecrate it. He also confirmed 26 young people.

" The church is not quite finished yet. The seats, which are being made, will cost us £104. We still want a reading-desk, lectern and pulpit. I shall have a deficiency of close upon £200, but I believe that the S.P.C.K. have promised to grant us some money. All local resources have been drained, and indeed things are in a dreadful state here

at present. All the people are more or less very badly off. To assist me in the management of Church matters, I have a committee of seven gentlemen, most of whom are heads of departments in the Government service. The attendance at our services, which are at 11 A.M. and 7 P.M. on Sunday, is very good."

**S**T. AUGUSTINE'S College, Canterbury, will now reckon three Bishops among its past students. To the Bishops of Rangoon and of St. John's is to be added the name of the Bishop-designate of Saskatchewan, the Venerable William Cyprian Pinkham, B.D., Archdeacon of Manitoba. Archdeacon Pinkham completed his course at St. Augustine's in 1865, and has held various important offices in the diocese of Rupertsland, where he became canon of Winnipeg, and Archdeacon in 1882. He received the degree of B.D. from the Archbishop of Canterbury in 1880, and from the State holds the position of provincial superintendent of Protestant Schools. He is thoroughly familiar with Church work, under the conditions of such a diocese as Saskatchewan, where the foundations have been laid by the untiring energy and sound practical wisdom of Bishop McLean, but where every department of work is still in its earliest stages.

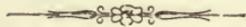
**T**HE forthcoming Annual Report (the twenty-first) of the Ladies' Association for 1886 will show that the efforts which have been made to maintain the Missions of the Association in unimpaired efficiency have not been altogether unsuccessful. But the diminution observable in the annual receipts, although partly to be accounted for by the generally depressed state of the country, cannot fail to give serious cause for anxiety and renewed exertion.

**T**HE subscriptions and donations received up to the close of the financial year amounted to £5,429. The expenditure during the same time was £5,685. The total receipts include a sum of £751, which is a Special Fund entrusted to the Association for the support of 190 female scholars in various Mission Schools, and is therefore not available for the general purposes of the Association, or for its chief object, which is the maintenance of female teachers.

The above total includes also the sum of £89, all that has been received this year for the Deficiency Fund of £16. 10s. for the Kolapore Building Fund, and of £20. 11s. for the newly opened Special Fund for Japan. Special donations of £25 and £20 were also received for the salaries of teachers in Madagascar and South Africa.

THE Zenana Missions at Bombay, Ahmednagar, Dapoli, Kolapore, Calcutta, Cawnpore, Roorkee, Delhi, Madras, Tanjore, and Trichinopoly, have prospered during the year, over 3,000 pupils being under instruction. In addition to the pupils in the Zenanas and in the Schools connected with the Zenana Missions, about 1,250 girls are taught in the 18 schools connected with the Ladies' Association in Burmah, Japan, Madras, Madagascar, and South Africa, and 180 are maintained and educated in S.P.G. Schools at the expense of members of the Association. Two fresh workers have gone out this year, and two have returned home on furlough—145 teachers are now on the list of the Association. Between 200 and 300 English working parties contributed a large quantity of work and native clothing, which has enabled the Association to send out in the course of the year, 35 valuable boxes to various Missions in India and South Africa.

THE first six volumes of *The Grain of Mustard Seed* may now be had, bound in cloth, each for eighteenpence. Every member of the Ladies' Association is requested to promote the circulation of this Magazine, which contains full information and letters from the Missions and schools abroad, lists of subscriptions and parcels, and original articles on Mission work and other subjects of interest.



### MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street on Friday, January 21st, at 2 P.M., the Rev. B. Compton in the Chair. There were also present Bishop Bromby and J. G. Talbot, Esq., M.P., *Vice Presidents*; B. T. Balfour, Esq., D.L., C. Churchill, Esq., General Davies, General Gillilan, W. L. Lowndes, Esq., General Lowry, C.B., General Maclagan, Rev. J. F. Moor, H. C. Saunders, Esq., Q.C., General Sawyer, and S. Wreford, Esq., *Members of the Standing Committee*; and Rev. J. S. Blunt, J. Boodle, Esq., Rev. J. A. Boodle, Rev. J. M. Cadman, Rev. W. S. Cadman, and Rev. J. C. Cowd,

R. Cust, Esq., Rev. R. Dell, T. Dunn, Esq., Rev. S. Coode-Hore, Rev. W. W. Howard, J. R. Kindersley, Esq., H. Laurence, Esq., W. Lovell, Esq., Rev. J. Maconechy, Rev. G. C. Reynell, Admiral Robertson-Macdonald, Rev. G. E. Tatham, and the Rev. W. Allen Whitworth, *Members of the Society*.

1. Read Minutes of the last Meeting.

2. On behalf of the Standing Committee, the Hon. and Rev. E. Carr-Glyn, General Maclagan, and General Davies were proposed for re-election, and the Rev. G. B. Lewis, J. R. Kindersley, Esq., and the Rev. J. St. J. Blunt for election as members of the Standing Committee.

3. Authority was given to affix the Corporate Seal to deeds required in connection with St. Andrew's Church, Pau.

4. It was announced that a Service would take place at 10.30 A.M. on Thursday, January 27th, in connection with the departure of Messrs. Gardner, Fardel, and Fenton to Japan.

5. The appointment of the Board of Examiners by the Archbishops of Canterbury and York, and the Bishop of London, was announced as follows: Canon Cadman, Dr. Robinson Thornton, Canon Curteis, Professor Fuller, and Canon Mason.

6. The Rev. Joseph Campbell, from the Diocese of Grafton, of Armidale, addressed the members. He described the work of the Church in the Diocese in general, and in his own parish, especially dwelling upon the enormous areas committed to each Clergyman's charge. He had to ride from forty to forty-five miles each Sunday, and on Easter Day rode sixty miles, taking four Services. He showed how the Church in all the Dioceses of Australia was in a position which it could not have obtained but for the Society's help; the withdrawal of the grants following rightly upon the development and prosperity of the Colonies. He said that many more Clergy were wanted in the Diocese, and especially that they should be fitted to deal with well-educated people. In connection with the Clergy supply he spoke of Moore College, and of the S. Paul's (Church of England) College in the new University.

7. All the candidates proposed at the Meeting in November were elected into the Corporation. The following were proposed for election in March:

Rev. W. Bramston, Minster Vicarage, Isle of Sheppey; Rev. T. O. Hall, Stretton, Oakham; Rev. B. N. Cherry, Clipsham, Oakham; Rev. Routh Tomlinson, Husband's Bosworth, Rugby; Rev. John Simpson, St. Michael's, Cottingley, Bingley; Rev. C. H. Crooke, Sheepstor, Horrabridge, Devon; Rev. Reginald E. Johnston, Esq., 17 Manson Place, Queen's Gate, S.W.; J. W. Leahy, Esq., South Hill, Killarney; Rev. F. P. Napier, Roseleigh, Conyer's Road, Streatham, S.W.; Rev. H. J. Wilkinson, Kirkstall, Leeds; Rev. H. R. Rolfe, St. Michael's, Derby; Rev. R. D'Olier Martin, Killegar, Killeshandra Co. Cavan; Rev. W. P. Swaby, St. Mark's, Millfield, Bishopwearmouth; Rev. H. W. Barber, Ryhope, Sunderland; Rev. E. C. Biggs, Trindon Grange, Ferryhill; Rev. R. D. L. Clarke, Desborough, Market Harborough; Rev. Astley Cooper, Hickey's Parsonage, Richmond, S.W.; Rev. Wilfrid B. Hornby, St. Columba's, Southwick, Sunderland; Rev. C. G. Davis, St. James', Darlington; Rev. E. Herbert Jones, Rolvenden, Ashford; Rev. W. H. Earle Welby, Harston, Grantham; and Rev. W. H. Cooper, 19 Delahay Street, S.W.



# THE MISSION FIELD.

---

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

---

MARCH 1, 1887.

---

## ORDINATION OF SIXTEEN NATIVE CLERGY- MEN BY BISHOP CALDWELL.

**N**O such large increase of the native ministry in India has ever before been made at one time, as was made by Bishop Caldwell's ordination on December the 19th last. All but one of the candidates were ordained deacons, and the number of native Clergymen is thus increased by fifteen, one being raised from the diaconate to the priesthood. In the Society's Missions in the diocese of Madras there were already 40 native Clergymen, and with those now ordained there are therefore over 100 native Clergymen in the Society's Missions in India and Ceylon, all of whom depend in some degree for their support upon native contributions, while not a few do so altogether. This is not a small thing; for though we would wish to see the hundred many times multiplied, yet we recognise that the Church has in many places passed the earlier stages of life, and is taking root in the land and in the hearts of the people. There are probably over 260 native Clergy of the Anglican Church in India and Ceylon altogether.

Bishop Caldwell has sent us interesting accounts both of the ordination and of the preparation for it. The candidates had all been engaged in work connected in some way with the Missions, whether as catechists, schoolmasters, or otherwise. Most of them had been so employed for many years, and had “purchased to themselves a good degree.”

As far back as the 1st of June, 1886, the Bishop sent the following letter to each of the candidates:—

“I am about to commence a class at Idaiyangudi for persons who desire to be practically prepared for ordination. They will be instructed and trained especially in preaching, in evangelistic work, in pastoral work, and in the defence of Christianity against unbelievers. This course of instruction will, I hope, give me an opportunity for selecting those who seem to be really qualified, whether for the work of the ministry in general or for the perpetual Diaconate. The course will be for three months, commencing D.V. on the 1st of July. I have now the pleasure of inviting you to attend this class, and I trust that your attendance will be blessed to your own good and to the good of many souls. Please request those under whom you are labouring to make such arrangements as seem to be possible for carrying on your work in your absence. You will bring with you the books noted below.

“I send you also herewith a copy of the subjects appointed by the Lord Bishop of Madras this year for examinations for Deacon’s orders. After the work of the class is over, approved candidates will be examined in these subjects.

“I am  
“Your faithful servant in Christ,  
(Signed) “R. CALDWELL, Bishop.”

This valuable course of preparation began on the 15th of July, and the Bishop gives the following account of it:—

“July 15th, Afternoon.—Tested candidates in the reading of Tamil. All were assembled at first in a separate building and they were sent for, one by one, as afterwards for sermonizing. The portion they were to read was not known till they were sent for. The reading was on the whole satisfactory. Six persons out of twenty-two received full marks. One person received several minuses. The portion read was Acts xxii. to xxiv.

“I came to the conclusion that it was desirable that they should all be practised in public reading in church every morning and evening. This has been done ever since and with the best results. Two persons are selected to read the lessons, and two the rest of the service including the Psalms, every morning and evening.

“In reading the lessons I arranged that each person should try to keep up the attention of the congregation, including the school children present, by asking a series of questions—say six—on each chapter read,

besides prefacing the chapter by a few introductory explanations. This was generally quite a failure at first, but a great improvement is now apparent, and the questioning is now carried on on the whole very satisfactorily. I take notice afterwards of any error into which the reader appears to have fallen, and also where necessary of faults in the pronunciation.

“The work of every day in the class-room was commenced and concluded by an extemporary prayer offered up by each candidate in succession, and in this also I have noticed as time went on a great improvement, not only in language and order but in devoutness and fervour.

“Every Wednesday afternoon was devoted to house to house visiting within a distance of a mile or two, and the following morning I asked them to give me publicly an account of anything special that may have taken place. The chief object I had in view was that they might learn to enquire into the welfare of every individual in every family in the places to which they might be appointed.

“On Thursday evening there was a full service with a regular sermon, and I selected to preach the sermon some one of those that had acquitted themselves best in the weekly sermonizing.

“The Sundays together with Saturday evenings were devoted to evangelistic work in the villages. The candidates went out two by two, or in some special cases as many as four went out together. A plan was arranged on Saturday afternoon, and special prayer was offered by two persons in succession for a blessing on their work to be undertaken. On Monday morning they gave in *viva voce* with more or less fulness an account of their evangelistic work and its results. All were present, and the presence of all was a check on exaggeration and minimization.

“The most important work, in which I took part myself, was that of teaching the candidates to preach. The plan I adopted was substantially the same as that I adopted many years ago when I resided here as Missionary, and made it my duty to help forward the catechists and schoolmasters of the district in preaching as well as in the acquisition of knowledge. My plan was to give out the text on Saturday afternoon and the sermons were delivered on Monday. I did not allow any manuscript to be used, nor was it necessary, for the sermons were very brief, ranging from 5 to 8 minutes in length; and as there were 25 sermons to be delivered and adjudicated on, a longer time could not be allowed. All the candidates were assembled in a bungalow a little way off, and were sent for one by one, not in the same order, but according as I thought fit. At first Mr. Samuel and I alone formed the congregation, but as each person finished his sermon he took his place in the class-room, and thus an interesting congregation was soon formed, and one which took a lively, intelligent interest in the progress of the sermons. I noted down my estimate of the value of each sermon by means of marks. I also, if necessary, revised the sermons myself, taking notice of any case in which the point had been missed or any erroneous or very defective statement made. This, however, though very necessary at first, became very rarely necessary as time went on, as the candidates after a time acquired much

facility in seizing on the principal points, stating them clearly, keeping to them and enforcing them. As no introductions were allowed there was generally plenty of time found for the sermon or sermonette itself, but the last head would generally run on to an inconvenient length, were not each preacher pulled up by the necessity of making way for a successor. There was no part of the work of the class in which I noticed such marked improvement as in preaching. I attribute the improvement in a great degree to the preaching of the sermon in the presence of others. Criticism was not allowed, as there would not be time for it, but the fact that so many of their compeers capable of criticising were present produced an evident effect. I did not notice any trace of rivalry, but each person could not help being stirred up by the presence of others to do his best. A list of the texts will be subjoined.

“There was a celebration of Holy Communion every Sunday and Saint's day in the morning, and once a month, on the first Sunday in the month, there was a Communion at 11 o'clock for the benefit of people belonging to the out villages who could not otherwise attend. Every Sunday I preached a sermon myself, and I always endeavoured to make the sermon appropriate to the work that was going on, though only a portion of the candidates could be present except on the first Sunday in the month.

“I devoted two days to practising the candidates in the examination of schools, which is one of the most important works that will devolve upon them when they enter on pastoral work in the villages.

“Mr. Samuel's help in the instruction of this class has literally been invaluable. He has gone over with the candidates, in the way of *viva voce* questions and answers, every portion of the Old Testament as well as the New, and every portion of the Prayer Book including the Articles. Every Saturday forenoon he has set them a series of written questions approved by me, and the answers to be read and adjudicated as opportunity offered. Before Mr. Samuel's arrival I took the candidates myself with the Rev. S. Gnanamuttu's help, in my lectures on Hinduism and Christianity, and devoted a day to setting them written questions thereon. Mr. Samuel has devoted to the work of instruction seven and a half hours a day besides preparatory work at night, and his strength and capacity for endurance have appeared to me simply wonderful.

“One of the chief advantages I anticipated from the gathering together of so large a number of candidates in one place was that they might be set free for a time from the worldly disputes and distractions to which they are liable to be exposed in their own villages and districts. But here for three months all strifes and disputes have ceased, perfect peace and devout thoughtful calm have reigned around. All the surroundings were favourable to the growth of Christian graces, and it may be expected that the good results arising from this long period of study and retirement will continue to be apparent many years hence. I found great advantage from a private conversation I had with each person.

“The last portion of the work of the class was on the morning of Saturday, the 2nd October, when I assembled the candidates for a final

interview. I read with them the appointed service for the Ordination of Deacons (or rather, on account of my failing eyesight, got them one by one to read it aloud, portion by portion), calling their attention, as we went on, to everything which seemed to demand special notice. One general remark I made was on the assurance they would be asked to give that they believed that they were specially called to the work by the inward influences of the Holy Spirit. Another remark I could not but make was regarding the importance of the various testimonies of approval and of the absence of any serious ground of objection that the congregations in which they were to serve would be asked to give. On going over the authoritative description given of the work Deacons would be called upon to fulfil, I pointed out to them some special considerations which they were always to bear in mind. One was that theirs must be a life of earnest work with so many duties prescribed to them. They must not think that the time for work was over, and that the time had now arrived in which they could get all work done by catechists and schoolmasters, whilst they themselves spent much of their time in dignified idleness. Another point was the necessity for humility on their part as shown by the subordinate character of the duties in the Church assigned to them. A third point, the most important of all, was the necessity of keeping up the study of God's word, remembering the questions and answers on this point in the Ordination Service, and especially the fact that in the very act of their Ordination a New Testament would be placed in their hands, and special direct authority given them to read the Gospel in the Church of God, and conditional authority to preach the same.

"I stated that I had been very much gratified by the diligence in study and in every kind of work they had all shown. There might be, and there were, differences among them as to knowledge and acquirements, but I noticed no difference in point of conduct, conscientiousness, and Christian zeal. I trusted, therefore, that wherever they went, God would go with them and give them a successful career. The meeting was closed by a very appropriate prayer offered up by Mr. Samuel.

"On the forenoon of the Sunday following, when there was a great gathering of people from every part of the district (874 in all), including the candidates, I did not feel strong enough myself to preach on that occasion, but Mr. Samuel preached a most striking sermon, which, I trust, will long be remembered by all, on the words, 'The zeal of Thine house hath eaten me up.' In the evening, at the English service, I preached in English from the second Lesson on the call of the Apostles, and the various lessons all Christian ministers of whatever order and all Christian workers might learn from the account given of that call.

"After the afternoon service, I administered conditional rebaptism to four of the candidates who had found it impossible to obtain certificates of their baptism.

"There are five vernacular men, but all these have received the distinction of Monckton Catechistships in virtue of examinations, and four have received prizes on the Bishop of Madras Bible Prize Scheme. One person of this class is from Ramnad. All the men belonging to this class

of vernacular agents have been employed in the Mission for many years first as schoolmasters, then as catechists—one of them for the long period of 42 years, the youngest for 10 years. For some time past each district in the Mission has been divided into circles, and these vernacular men have been employed as Inspecting Catechists in these circles equally with those who know English, and have been to Sullivan's Gardens and with equally good results. It appears to me that it is not in accordance with correct Church principles of any kind to continue to employ such men virtually as Deacons without giving them the ecclesiastical position and authority which their ordination as Deacons would confer upon them. Of course we must be satisfied as to their fitness, both as regards knowledge and character, and I believe that the plan I have adopted of bringing them together and having them instructed and trained under my own eye for nearly three months is one which should give satisfaction to all friends of the Mission, and dispel any doubts that may have been entertained."

Speaking of the Ordination itself, the Bishop says:—

"The 19th of December, being the fourth Sunday in Advent, 1886, will long be remembered in Tinnevelly for the ordination by Bishop Caldwell of 16 persons—15 Deacons and one Priest. One of the Deacons belonged to the Ramnad Mission; another, though employed in Ramnad, belonged to Tinnevelly. All the rest were Tinnevelly men, born in Tinnevelly, educated partly in Tinnevelly and partly in Madras, and employed in Tinnevelly in various departments of Mission work. Two of them were educational men, one, Head Assistant in Caldwell College, Tuticorin, a B.A.; the other, Head Master of the Sawyerpuram Institution. The person ordained to the priesthood was also originally an educational man, an M.A. and Fellow of the Madras University. He had been Assistant in the Theological College, Sullivan's Gardens, Madras, but latterly, on account of failing health, employed in pastoral work under my care at Idaiyangudi, of which place he was a native.

"Of the 16 men who have now been ordained, 14 had been educated at Sullivan's Gardens, Madras, where theology was always a part of the course. Three had passed the Cambridge Theological Examination—in correspondence; two were graduates of the Madras University; one an F.A., and 10 Matriculates; so that the average of the attainments stood high. The one vernacular man stood above six of the Sullivan's Gardens men in his examination. The standard of spiritual fitness also appeared to me to stand high. Their sermons, their evangelistic addresses, their pastoral work, their prayers, all seemed to me to prove that they had really been inwardly moved by the Holy Spirit to give themselves to God in the work of the ministry, that they were spiritual men in the fullest sense of the term, not merely secular agents, and that therefore there was good ground for hope of their not merely bringing forward the congregations and schools in the various districts in which they would be placed, in knowledge and order, but also and especially of their bringing many souls to Christ, and teaching them

the love, joy, peace of the spiritual life. I cannot forbear quoting the last communication I received from the Bishop of Madras respecting the Ordination a few days before it took place: 'Only praying for you as Ordainer, and for all the candidates who are about to be ordained, that the spirit of power, wisdom, and love may be bestowed on all as each needs, and that the peace of God may possess your heart and theirs.' These prayers, I have no doubt, were heard, for I have never been present at an ordination in which there were more manifest tokens of the Divine presence. The final examination required by the rules of the Diocese took place during the week before the Ordination. The candidates had all gone to their homes after the first examination was over. On the Saturday before the Ordination I gave my final address to those who were to be ordained; in the evening a sermon was preached to them by the Rev. D. Vedamuttu, a native clergyman in charge of the most northern district in Tinnevely, and on Sunday at the Ordination, the special sermon for the occasion was delivered by the Rev. J. A. Sharrock, Principal of Caldwell College, Tuticorin. On the evening after the Ordination a sermon was preached to them in English by the Rev. A. B. Vickers, of Ramnad. The candidates were presented by the Rev. D. Samuel, now a Bachelor of Divinity, acting for the Archdeacon of Madras. Much interest was taken in the Ordination, not only by the friends of those who were to be ordained, but by the native Christians generally, as was shown by the numbers who came from all parts of Tinnevely. The number present at Matins was 1,176; at the Ordination itself, 1,899; and 306 persons joined in receiving the Holy Communion with the Clergy and those who had been ordained. The noble Church of Holy Trinity, Idaiyangudi, looked its best."

The Rev. D. Samuel, of whom the Bishop speaks thus highly, is himself a native clergyman.





## MADAGASCAR.

THE VALUE OF THE COLLEGE.—A VISITATION OF OUT-STATIONS.—  
TRANSLATION WORK.—NATIVE CHURCH BUILDING.—INVETERATE  
HEATHEN CUSTOMS.—LARGE NUMBERS OF HEATHEN ATTENDING  
DIVINE SERVICE.—EVANGELISTIC WORK.—CONFERENCES OF  
MISSION AGENTS.—SELF-HELP.—THE ANDOVORANTO MISSION.

**O**F the thirteen Missionaries of the Society in Madagascar, three are Native Clergymen and there are besides some 90 catechists. The work divides into two main sections—that in Imerina, the province containing the capital, and the Missions on the East Coast. The former includes the great work of the Theological College and the High School. The College, over which its founder, the Rev. F. A. Gregory, presides, is clearly becoming an immense source of strength to the Missions. Reports from the Missionaries speak especially of the marked improvement shown in their out-stations, after they have been able to place catechists from the College in charge of them. Nothing could tend more to build up the Native Church in soundness of doctrine and holiness of life than this central institution. For a task harder than that of inducing the people to accept Christianity is that which the Missionaries find among those ready to learn from them, and even to some extent among their baptized converts, of dissipating their ignorance, eradicating misconceptions, getting rid of heathen customs, and displacing moral corruption. If, however, a godly body of natives receive training in the College of a thorough character, alike in theological learning and in personal religion, and if these men are then sent out to all parts of the country as catechists and



teachers, while from time to time some of them are added to the small nucleus of Native Clergy already formed, we may hope that means are taken which, with the blessing of God, will bring to converts and inquirers alike powerful influences for true religion.

Some idea of the work in the out-stations in Imerina may be gained from the following brief extract from a Report of the Rev. A. M. Hewlett. He says that he started from Antananarivo towards the West-North-West, and, after less than an hour's journey, took boat on the River Ikopa, and floated down it for about five hours :

“Two good-sized canoes are lashed together, and it is a very comfortable way of travelling. Then we walked up a hill called Ambohimasina (or, the Holy Mountain). It is visible from town, and has one large fine tree on the top, which makes it a landmark. We have had a sort of Church struggling on there for four or five years, but it is only lately that we have placed a College man in charge of it, and if he is diligent it ought to do well. Several full-grown men and men of position have been baptized and confirmed with us, which is remarkable here in Imerina. The people are setting about building a new church near the aforesaid tree : they cleared the ground, and I marked out a rough plan during my visit. We had Evensong in the dirty little shed called a church, and I had a large and decent house allotted to me for my quarters. The evening and others during my visit were spent in reading some chapters of the New Testament with the catechist, with a view to my share in the final revision of the Malagasy Bible.

“*June 23.*—We had Matins, and I baptized five infants. The people repeat Confession, Lord's Prayer, and Creed tolerably well, but the Psalms are joined in by the catechist and his wife only, and the attempt to sing is excruciating. We had a meeting to decide on the site aforesaid for the new church, and at three o'clock I left them, crossed the Ikopa from south to north, and reached Ampahimanga a little before five. Here I was alone in the catechist's house, he having gone to bury his mother, and the evening was spent in writing for the mail.

“*June 24.*—I was carried half an hour's distance to a daughter Church, Andrianjoky, where notice had been given of Holy Communion, as it was a Festival day. I hardly expected a congregation on a week-day and at such an early hour. I was, however, much cheered by finding a good number awaiting me, of whom 19 were communicants (13 men, 6 women). I gave a short instruction on the Festival.”

Great things have been done in the way of translation work. Mr. Gregory has been engaged in some large under-

takings of this kind, which have been mentioned from time to time in the *Mission Field*. The printing press has proved a valuable part of the missionary apparatus. Mr. Hewlett, in his October Report, gives a note of some of the recent products in this branch of the work :

“In the Bible revision I have sent in my suggestions to the end of the Acts. The Gospel according to St. John, however, was done by the Rev. F. A. Gregory, and not by me. In the printing house we have been working on the monthly paper, *Horæ Paulinæ*, translated by the Rev. E. O. McMahon, of which 48 pages are printed, the beginning of an Arithmetic by the Rev. C. P. Cory, and some other smaller educational works, and the Translation of Pearson on the Creed by the Rev. F. A. Gregory, in which we are now printing the article on the words, ‘sitteth at the right hand of God the Father Almighty.’”

From the Rev. E. O. McMahon's Reports we must make a few quotations. He is stationed at Ramainandro in Imerina. He reports the baptism of thirteen adults during the previous six months, and speaks of the building of churches during the year in his district. This matter has a double importance. It points alike to the advantages provided by the buildings themselves for the more fitting worship of God and the better accommodation of worshippers and hearers, and to the spirit of reverence, self-denial, and self-help evinced by those who erect them :

“During the past year we have been repairing and erecting churches in most of the stations in these districts, but especially during the last three months, before the rainy season set in. Four very nice buildings have been more or less finished, three repaired, and made more church-like, and something has been done in three other stations. In each case the people have done almost everything. The cost of erecting these churches would be from thirty to fifty dollars, and the greatest amount of assistance that has been given to any station is less than five dollars, and that in kind (viz., heavy wood), not in money. When the buildings are finished I shall do what I can towards furnishing them, as that is beyond the natives.”

With regard to the difficulty of getting rid of heathen customs, of which we spoke above, Mr. McMahon's Report shows how real the danger is, and that he is making efforts to meet it :

“We have been holding meetings and otherwise doing all that has been possible to bring about some social reforms amongst our people, as

there is a danger of Christianity and heathen custom being mixed up, so that the former will be undermined and exist only in form.

“This does not relate to those attending church still unbaptized, but to those who are baptized and communicants, and it is amongst these that we have been trying to alter some of the harmful customs. Christianity has not yet penetrated into the home life and ways of the people, and here on the borders of Imerina and Sakalava country it is more apparent than nearer Antananarivo. We have succeeded in stopping the native customs relating to marriage amongst some of the more advanced of our people, and, as this is one of the most pregnant sources of evil, I trust we may get further.”



A NATIVE CANOE, MADAGASCAR.

Mr. McMahon says that there are 58 catechumens and 109 persons being prepared for Confirmation in his Mission. He makes the following statement, which is a remarkable one, and may be taken, perhaps, as hopeful :

“We have numbered the people professing to belong to our Church in the twelve stations of this Mission, and find that there are between four and five thousand who attend Service. Of these, 575 are baptized, and 119 confirmed. From this it will be seen that the greater number of those attending the churches are still heathen.”

Such a state of things must involve work, however interesting, of singular perils to the converts, and difficulties

for the workers. Passing from this, however, he proceeds to speak of new work in wholly heathen places :

“In accordance with a resolution made in the quarterly meeting of the representatives and teachers of both districts at Christmas, we have been endeavouring to do something for the districts where nothing yet has been done ; and Rafaralehy, one of the College students, and Radaniela, a catechist in this district, have been visiting the district between this and Vakinankaratra, and holding meetings, and I trust that ere long we shall have three, if not four, stations in that district, which will be easily worked, as they will be between this district (Isaha) and Vakinankaratra, and will serve to unite the two centres of work. (The district is about twenty-five miles broad, and reaches a much greater distance north and south.)”

Such passages as these bring out the enormous importance of having properly trained native agents, and Mr. McMahon thus describes his classes for teachers and examinations :

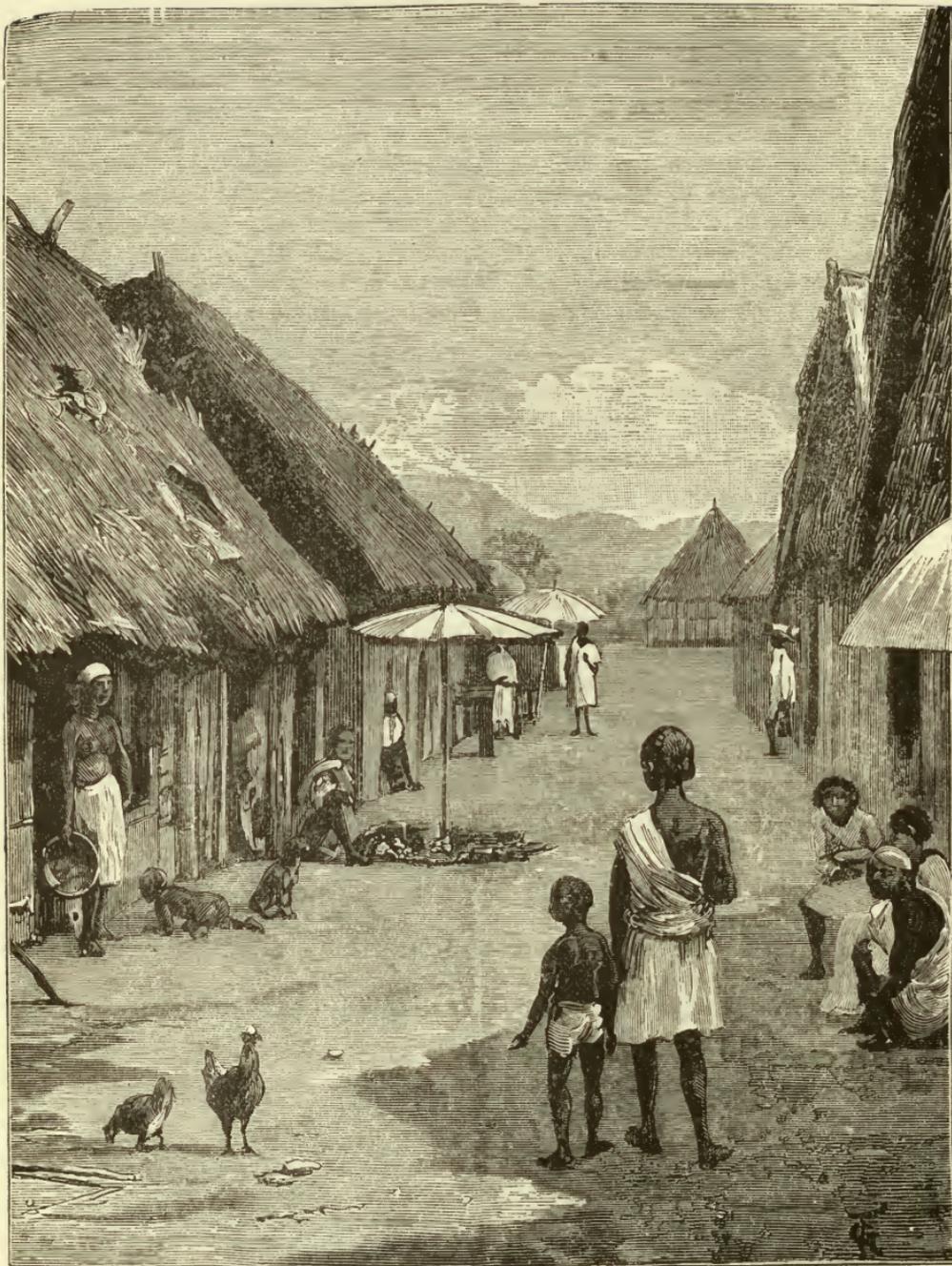
“In accordance with the resolution passed in the Synod last year, that no teacher should be appointed who had not passed the fifth standard, I held an examination of all the teachers and catechists in both districts (except for those who had passed through the College and High School), and classified them. Two only passed the required standard. They all agreed to meet for instruction one day each month, and a full week each half-year, when they work to the standards and prepare sermons, &c.

“The College and High School students work at English and medicine, so as to be able to apply simple remedies when no better help can be had, which is very necessary in this distant district, there being no medical aid nearer than Antananarivo, three days' journey from the Western stations.

“I have almost finished a school room, which I intend to open as an upper school for the most promising young men ; several have requested me to do so. If it succeeds, of which I cannot be sure at present, as the scholars must support themselves, the best scholars will go on to the High School and College, I trust.”

From this subject he passes to one closely related to it. The meetings described in the following passage must be very valuable :

“The quarterly meetings for catechists, teachers, and representatives of each station, started about two years ago, are improving in every way. At first it was difficult to get the natives, other than teachers, to take any interest in the work in their stations, and in the Mission as a whole. At the last meeting (held on St. Michael and All Angels'), however, the reverse is almost true ; the Church representatives hardly allowed the teachers a chance of speaking.



A NATIVE VILLAGE, MADAGASCAR.

“The matters for consideration at the meeting for both districts at Ambohidreny (Vakinankaratra) in June were—

“I. ‘The examination of the schools in both districts, and what could be done to improve attendance.’

“II. ‘The Vadimpiangonana’ (Native Endowment Fund), which was raised from \$48.60 to \$79.40 at the meeting, and the efforts made in different stations discussed.

“III. ‘Impurity : and what could be done to improve the morals of the people.’ A paper was read by Rajoely (catechist in charge of the Vakinankaratra stations), exposing the native customs and ideas, and how far they had been acted upon by Christianity, and what remained to be done. Resolutions were passed for forming a kind of guild in each station to assist the teacher to put down unseemly conduct in the markets, &c., and to help him to watch over the baptized and communicants.

“At the September meeting the agenda were the same, except that ‘church building and new stations’ was substituted for the ‘school examinations.’

“The Endowment Fund reached \$88.50 at this meeting.

“There are signs of improvement in morals, which I think these meetings have done more to forward than anything else.”

We must conclude with two extracts from a Report of the Rev. Alfred Smith, who is at present in charge of the Andovoranto Mission on the East Coast :

“My head-quarters have been Andovoranto, but it has been my plan to visit all the churches connected with it in turn. Thus the first Sunday in the month I am here ; the second Sunday I go to Taminandry ; the third to Ivohiboahago ; the fourth to Maromandia, and so back again to Andovoranto. Of course, at each place I take Service, visit people in their houses, preach, and, if possible, celebrate the Holy Communion. Faitromby, which is a long way off, I have only been able to visit once ; Ambohimanarivo, which is only half the distance, I have been able to visit several times, though not on a Sunday. Beforona is half-way to Antananarivo, and Itasina is about the same distance from here as Beforona. I have been unable to visit these places, but have seen the teachers and catechists regularly every three months. Ivohibagaba is still further off than Beforona, but, as in the other cases, I have seen the teacher every three months.”

“As far as the general work of the Mission is concerned, I trust there has been a progress made in many ways. Our numbers have increased, and our teaching has by one and all been steadier than usual. We have been able to get teachers from the Theological College as well as from the High School (which was founded by myself before I joined the Coast Mission for this purpose), and, in consequence, greater regularity and better teaching have prevailed. We have now a College man here, one at Taminandry, one at Vohiboahago, and one at Maromandia. Thus the College is beginning to tell.”



## CHRISTMAS AT MANDALAY.

REPORT OF THE REV. JAMES A. COLBECK.—BAPTISM OF THIRTEEN  
CONVERTS.

**W**E are having a very happy Christmas-time this year in our own church. Very different indeed from last year, when the church, clergy-house, and schools were still desolate and gloomy, and when our Christmas was spent in the Palace amid tokens of departed grandeur.

The year has gone with wonderful rapidity, and there have been exciting times, deliverances from fire and flood, and the gradual restoration and re-establishment of Church Services, school, and all the usual work of a Mission.

We are thankful for the success given to us, and work and pray on for more, if it please the good God to give it.

From time to time, attenders at the Services in church have shown a desire to be reckoned among us, and have made their public profession of faith, renunciation of Buddhism and all other false religions, and desire for Christian instruction and holy baptism. Some of them have attended church every Sunday since the Burmese Services were begun in January last. There has been no anxiety to baptize them in a hurry, as it was thought better to form a class of catechumens, and give them more regular instruction in a body.

The Sunday before Christmas began their more immediate preparation, and on that day the whole Service to be used was carefully read through with them and explained, the hymns commented on, and the meaning of all the ceremonies told. Each day during the week an hour's instruction was given. Monday, Tuesday, and Wednesday were occupied with the

teaching of the Apostles' Creed—Thursday, the Lord's Prayer—Friday morning, the Ten Commandments and rule of Christian life—the line of thought being that laid down in Dr. Maclear's Catechism of the Church of England, which is now being translated as being likely to prove most helpful to our young catechist students, more educated Christians, and intelligent inquirers.

All the members of the Mission were exceedingly busy on Friday decorating the church, filling the baptistery with water, and making everything ready for the happy events to follow.

At four o'clock the Service began, during which the baptisms took place. The baptistery or tank is sunk in the floor of the church, just inside the west door, and is some four feet in depth. It was constructed years ago by the Rev. J. E. Marks, as baptism by immersion was always had in view.

The candidates, old and young, were then arranged in order by Mr. G. H. Colbeck, who has just arrived from St. Augustine's College, Canterbury, for Mission work here, and the Service proceeded in the usual manner.

Thirteen in all were baptized—ten adults (8 men, 2 women) and three boys. As the candidates retired to change their wet clothes, the hymn "In token that thou shalt not fear" was sung. Four of the newly-baptized were to be at once admitted into the church choir, so they had their surplices put on at the font, and several of the bystanders remarked the significance of the act. A procession was then formed, and clergy, choir, and the new Christians went to the chancel, where the Priest finished the service and gave the Benediction to the kneeling thirteen; then passed the four surpliced boys to their seats in the choir, and dismissed the rest to the body of the church, and hymn "All people that on earth do dwell" was sung.

The Rev. F. C. Hill, Military Chaplain, Mandalay, then said the General Thanksgiving, and with "The grace of our Lord" the Service ended.

On Christmas Day there was a reading on the Nativity, with proper hymns in Burmese, at 7 o'clock. Bilingual Cele-

bration and Sermon at 9. Offertory, Rs. 41 : 10 : 3, given to the Orphanage at St. John's College, Rangoon. \*Evensong again, mixed congregation and language at 3.30 P.M., and a gathering in the clergy-house afterwards for a little Christmas cheer.

The next day, Sunday, St. Stephen's Day, the brightest Service was a celebration of the blessed Sacrament, entirely in Burmese—there were only four communicants, as not many have been yet admitted to “these holy mysteries”—but it was bright with promise of love and reverence hereafter. At this Service the baptized and unbaptized were separated by a white cord across the aisle, and the non-Christians dismissed after the Prayer for the Church Militant.

We are still in Christmas-time, are to have an exhibition of our magic lantern before all the school to-night (St. John's Day), and are projecting one for the old Queens and Princesses and their attendants some other day this week, as they have expressed a wish to see it.

A number of infants were to have been baptized at the same time as the adults, but it was as well that they did not come, as they might have made the Service confused. They will be baptized probably on the Epiphany.

We have started a Tanuil Service, as there are a few Madras Christian soldiers and servants about us.





## TRISTAN D'ACUNHA.

**ON** the 5th of August the Rev. E. H. Dodgson reached Tristan d'Acunha, to begin again his work among the people in that most remote of islands. He sailed in H.M.S. *Thalia*, which carried also stores sent out by the British Government for the benefit of the inhabitants, whose resources, though sufficient in some respects, do not afford them all the necessaries of life. Their wants were intensified by a plague of rats, which, having originally escaped from a wrecked schooner, have multiplied and are destroying the potatoes. The Government have sent out mongooses to kill the rats. The great cloud, however, hanging over the little community is the loss of a boat last year with no less than fifteen of the few men of the island on board.

Mr. Dodgson has written a charming letter to his sisters, which those ladies have kindly put into our hands. It is dated August 9th, 1886:—

“It seems both strange and natural to date my letters again from this place. I hadn't any time to write before the *Thalia* left for the Cape, so only added a few lines in pencil to the letter I had been writing before we got here, to let you know I was stopping; so now for full particulars.

“On Tuesday (Aug. 3) it was such rough weather that the captain didn't dare 'make' the island, so we lay-to most of the day; but on Wednesday the weather so moderated that we steamed straight for the island, which we sighted early in the afternoon, and at about 4 o'clock we were within three miles of the shore, and could see the houses, cattle, &c., quite plainly. Captain Bozanquet decided to stand off for the night, so at about 9 o'clock on Thursday morning one of the big boats was lowered to go and see whether it was possible for the smaller boats to land, for we could see a considerable surf on the beach. We saw the cutter anchored apparently within 50 yards of the beach, and a lot of people flocking down to the shore, so Captain Bozanquet ordered one of the small whale-boats to be lowered to go and try to land. He gave me leave to go in her, but when

we were within 100 yards of the beach we were recalled by signal to the ship. As we rowed back I saw the islanders launch one of their boats and pull off towards the ship. When we got alongside, we found a boat being loaded at each gangway, so were ordered to lie off and wait. In the meantime the island boat went alongside and Peter Green got on board; and the boat, containing Captain Hagan and four or five of the young men, came alongside of us, so that I could shake hands with them all, and enter upon a storm of questions and answers. They all seemed intensely delighted at seeing me once more and hearing that I was willing to stop with them again. I am delighted to find that my elder schoolboys, who have now been forced into manhood by the loss of their fathers, have turned out far more manly than I ever expected; they are really now such nice young fellows, and quite conversational.

“When I landed on the beach I had my hands nearly shaken off by the women and girls, who all came running down on the first tidings of my coming. They said no conventional words of welcome, but the warm grasp of their hands and their beaming faces showed their real feelings. The only special words of welcome that I remember were spoken by old Mrs. Green, when she shook hands with me, and she evidently meant them—‘God bless you, sir, for coming to us!’ After all the stores were landed I bade farewell to the officers and men who brought them, and then was conducted up to the houses in a sort of triumphal procession. I have got my old quarters again, with the same furniture, &c., and I am writing this letter with the ink I left in one of my bottles when I came away more than a year and a half ago! They have never received any letter from me, so had made up their minds I must be dead. They tell me that they have often said, since the boat was lost, that if only I would come back it wouldn't be so lonely. They had boarded an English ship about a week before I came, which told them that the boat's crew had never been picked up, so I was spared the pain of having to take away their last hope. Poor people! they feel their loss terribly, and it *does* seem so strange to me to miss so many familiar faces. There have been no deaths here since I went, except those fifteen men, but five more babies have arrived, whom I am going to baptize next Sunday. Rachel Green, the young widow to whom you sent the wedding dress, &c., has a little girl to be baptized, and I have agreed to be her godfather, as poor Rachel evidently wished it very much, and her husband and I were such special friends—he *was* such a nice young fellow—a regular Communicant, and so earnest and simple-minded in religion.

“Aug. 10.—I have had a very busy day to-day; all the morning, and up to about 3.30 this afternoon, I was engaged in serving out the print, flannel, &c.; and then at 4 P.M. we had a meeting of all the heads of the different families to settle plans for the future in regard to church, school, and my own board, &c. I also took the opportunity of ascertaining the amount of stock, &c., every one possessed, and find that altogether there are on the island 536 cattle of all sorts, 656 sheep, and 42 donkeys. These are all most unequally divided, *e.g.*, one family has 94 cattle and another only three; and again, one family has two sheep and another 101. The

people tell me that the rats now eat about half the potato crop altogether, and of course are getting more numerous. I have been very busy every day since I came in serving out the provisions, &c., but everything is finished now, and by degrees I shall get my own things unpacked and arranged in my room. To-day the family who live in the Church House, as they call it, are turning into a smaller house which has been unoccupied since the boat was lost. I used to have the house for a school when I was here before, but now I have got the loan of a large room in another house for the day-school, which will be much smaller and made up of much smaller children than formerly, as all my old boys have to go to work instead of their fathers, and I shall have them four nights a week *here* for night-school. To-morrow the church will be properly arranged again, and we shall begin the regular routine of Sunday and week-day Services next week. Last Sunday we had Matins and Evensong in the large room where Tom Glass used to have the Services before he was lost. I thought it better not to have any Celebration. I shall have a special Service of preparation on Saturday evening, and the first Celebration at 8 o'clock on Sunday. There are 39 of the old Communicants left, and four or five who, I think, are quite fit to be prepared for it. The Services last Sunday were very hearty and devout, with the same old chants as before, and hymns with more or less reference to the recent accident. I preached at Matins on the words out of the Gospel for the week, 'I have compassion on the multitude.' It was very hard to preach on that subject without breaking down, as so many of the people were in tears. I do feel so for the people. Of course they go on now much as usual, but some of the women look terribly broken down, and from time to time I can see that even the children have by no means forgotten their loss. I have lived and eaten almost entirely in public since I came, for the people, old and young, seem to think they can't look at me too much. I am sure it is their natural way of showing real affection for me, so I am quite content to let them do as they like. At this moment there are eight or nine children in the room. I got a draught-board and men at Madeira, and it has been in constant use ever since I unpacked it; but what all the young people are chiefly delighted with at present is that engine that runs of itself if you whirl round a heavy little wheel. The small children are delighted with the sweets and biscuits.

"I believe now *all* the people wish to leave the island if it can only be arranged for them to have a fair start somewhere else. I have told them that it is my present intention not to leave them again until the looked-for opportunity arrives, for I feel that my work lies here to prepare the people for life in the world, and to teach the children. I see plainly that I shall be able to do much more personal work with the present young men than with the former generation of them, for they have all been schoolboys under me and so are much more get-at-able, particularly now they have been so strangely forced into manhood by the loss of their fathers. I feel pretty confident that they will make excellent colonists when they get the chance, so I shall spare no pains with them at this most important era of their lives. Naturally, just at present, the roughness

of the life here is not very palatable, but I shall soon get used to it again. One great help to me against discontent is a real warm affection for my people, and sympathy with them in their trouble, and also the feeling that my coming to be with them again really does cheer them up and please them in a way that no amount of letters could have done.

“There is no fear of actual starving for some time to come, as the people say they have now in the huts enough potatoes to last till next January, when the new potatoes will be ready. All the women and elder girls have to work in the fields now as well as the boys. The two mongooses are being kept in their cages till the potato crop is pretty high, when they will be turned loose among them to carry on as much rat slaughter as they choose.

“I find that there is another plague on the island besides the rats, and that is some kind of small insect which has destroyed all the tussock which is used to thatch the houses with. If the roofs begin to leak or are damaged by a gale of wind, there is absolutely nothing to mend them with. They tell me that they believe these insects came out of the same schooner as the rats did, but they never knew what they were ‘up to’ till last year. Some of the roofs are in a very rotten condition, and the people are at their wits’ end what to do with them. The church roof is said to be one of the worst, so I suppose we shall have the rain dropping in upon us before long.”





## CENTENARY OF THE COLONIAL EPISCOPATE.



THE Standing Committee on November 4, 1886, appointed a Sub-Committee to "consider the desirableness of combining the Celebration of the Centenary of the Colonial Episcopate in August, 1887, with some organised effort at home and in the Colonies on behalf of the Society," and on December 2, 1886, they adopted the following Report, which had been presented to them by that Sub-Committee.

"I. The Sub-Committee addressed themselves in the first instance to the larger question of the Society's financial position; and although they are glad to be able to think that, in spite of the general depression, the Society's income has been maintained, and even has increased considerably within the last five years, they feel that its income is altogether inadequate to the legitimate claims made upon it by Colonial and Missionary Dioceses, and that its position and history, its work past and present, and its desire to be the instrument of the whole Church in the two departments of work, among the Colonists and among the heathen, which it, alone of the agencies of the Church, undertakes, give to it an unique position, and constitute a paramount claim on the support of Churchmen.

"They have reason to believe that the Society's income has been maintained and increased of late years, not by additional donations and subscriptions of large amount, but by a greatly increased distribution of Missionary boxes, which are generally in the hands of persons of limited means, and they think that it would be very desirable to take steps for

impressing on the wealthier classes, and especially on persons holding, or who have held, office under the Crown, the services which the Society has rendered to the Empire by securing for our various dependencies the elevating and blessed influences of the Christian Church.

“As a preliminary step the Sub-Committee invited a number of the Society’s clerical friends and supporters in London to meet them in conference on Monday, November 22, and about eighty persons attended, while many others, who were unable to be present, expressed by letter their sympathy with the object of the Conference.

“On the motion of the Rev. Canon Mason, Vicar of All Hallows Barking, the following Resolution was passed :

That this Meeting pledges itself to renewed efforts on behalf of the Society for the Propagation of the Gospel.

“It was insisted on by more than one speaker that the Resolution was not intended to be less than a solemn pledge, on the part of all who voted for it, to increased and continuous effort, and it was carried with this understanding.

“The Sub-Committee recommend—

- (A) That the Conference which they ventured to summon should be the forerunner of others which should be held as early as possible in the ensuing year ;
- (B) That the Organising Secretaries and Diocesan Representatives should be requested to arrange for Special Services and Conferences of the Society’s friends in their several districts ;
- (C) That ladies should be invited to take part in them, and
- (D) That the presence of some member of the Standing Committee should be guaranteed.

“The suggestion that one or more General Meetings should be held in London in connection with the Society’s Anniversary at an hour when working men and women could attend was cordially adopted by the Conference, and the Sub-Committee recommend that effect should be given to a proposal which seems to them wise and opportune.

“II. The question of the observance of the Hundredth Anniversary of the Consecration of the first Colonial Bishop on August 12, 1787, has been formally brought before the Society by the Provincial Synod of Canada, holden at Montreal

in September last. The Synod passed the following Resolution :

That a Special Commemorative Service of Thanksgiving be held in Halifax on August 12, 1887, the completion of the First Century of the Episcopate commenced by the Consecration on August 12, 1787, of the first Bishop of Nova Scotia, and that the Archbishops of the two Provinces of England, the Archbishops of Armagh and Dublin, the Primus of Scotland, and the Venerable Society for the Propagation of the Gospel in Foreign Parts, be requested to make such arrangements as may be practicable for a simultaneous Commemoration in England and throughout the British Empire.

“The Sub-Committee hail with deep thankfulness this proposal of the Canadian Church, and earnestly recommend :—

- (a) That the Society should approach the Archbishops and Bishops, both at home and abroad, with a humble petition that they will personally take part in such Commemoration on August 12 of next year ;
- (b) That the Deans and Chapters of the Cathedral and Collegiate Churches should be asked to co-operate with the Bishops, and hold Services in their respective Churches on that day ;
- (c) That the Organising Secretaries be requested to take steps for the formation of Local Committees in the larger towns, with the express object of rendering the proposed Commemoration on August 12, 1887, as universal as possible, and of adapting its observance to the special circumstances of each chief centre of population ; and
- (d) That the Society should endeavour to arrange for a like observance, throughout the Colonies, of a day so full of interest to the whole Anglican Communion.”

The Standing Committee further appointed on December 2, 1886, a Sub-Committee for the purpose of carrying out the recommendations of the foregoing Report, that is to say, for increasing the resources of the Society generally in the modes suggested in paragraphs A, B, C, D, and for promoting the adequate observance of Friday, August 12, 1887, as set forth in the recommendations *a, b, c, d.*





## NOTES OF THE MONTH.

AS was anticipated from the monthly reports of the Treasurers, the receipts under the head of Subscriptions, Donations, and Collections for the Society's General Fund during the year 1886 show a diminution as compared with the previous year. It amounts to £2,242.

THAT this should be the result of the appeal of the Society, made by a larger body of deputations than had been engaged in any previous year, and based on claims of ever-increasing urgency, is deplorable. The only thing, perhaps, that can be said by way of consolation is that, after all that we have heard from all parts of the country, we must be thankful that matters are not worse. The chief contributions to the Society are the guineas of the clergy and the shillings and pence of the poor. There is no need to say how both classes of donors have suffered during the year 1886. What is needed, however, is a change—which is practically a complete change—in several parishes, as to the way in which the cause is regarded. Collections after Annual Sermons, if not the whole, are nearly the whole of the parochial remittance in some cases. A handful of subscriptions may be added, and perhaps a few children have missionary boxes. But this is not the way to lead all Christians to be true members of the Church Universal, to keep the last command of their Lord before His Ascension, to show their thankfulness for the inclusion of their own race in Christendom, and to be zealous for that object for which the Eternal Word became incarnate and suffered, and which He sent the Comforter to enable His Church to carry out.

The whole body of Church people should be led to see that the missionary cause should be subordinated to no other ; but

that it, as being the cause of Christ, should supply Christian men with work which must stand in the forefront of all endeavour, while desire for its success should be strong in their hearts. Intercessions for Missions, private and united, should be multiplied; missionary boxes should be absent from the houses of no Church people; and subscription lists should not only be lengthened, but strengthened by the change of conventional guineas into the hearty offerings of those who will miss them, and miss them gladly.

IN the following table will be found the amount by which there is an increase or a decrease under the head of Subscriptions, Donations, and Collections for the General Fund in each diocese. Until the Diocesan lists are all prepared, the return must be regarded as only approximately accurate.

Province of CANTERBURY			Province of YORK		
	Increase	Decrease		Increase	Decrease
	£	£		£	£
<i>England.</i>			York ... ..	—	34
Canterbury ...	—	129	Durham ... ..	—	31
London ... ..	193	—	Carlisle... ..	15	—
Winchester ...	261	—	Chester... ..	—	395
Bath ... ..	—	441	Liverpool ...	—	202
Chichester ...	46	—	Manchester ...	13	—
Ely ... ..	215	—	Newcastle ...	—	85
Exeter ... ..	—	171	Ripon ... ..	—	106
Gloucester ...	—	122	Sodor and Man	10	—
Hereford ...	—	16	Scotland ... ..	21	—
Lichfield ...	—	155	Ireland ... ..	378	—
Lincoln ... ..	—	110	Foreign Parts ...	—	143
Norwich ... ..	54	—	British Army ...	59	—
Oxford... ..	—	147	Office List ... ..	—	80
Peterborough	—	107	Trust Gifts ... ..	—	110
Rochester ...	—	214			
St. Albans ...	—	40			
Salisbury ...	—	374			
Southwell ...	—	7			
Truro ... ..	58	—			
Worcester ...	—	68			
<i>Wales.</i>					
Bangor... ..	—	36		£1,323	£3,565
St. Asaph ...	—	90			1,323
St. David's ...	—	85			£2,242
Llandaff ...	—	67			

NOT only have we the very encouraging news of the ordinations of men of various ages by Bishop Caldwell, which we print this month, but there is the promise of exceptionally valuable men for the ministry of the Church in

the generation which is just reaching the age for ordination. At Sullivan's Gardens is the Society's Theological College for the Diocese of Madras. The students, who are all natives, are examined in the English Universities' Preliminary Examination of Candidates for Holy Orders. The results of previous examinations have been highly gratifying, but still greater success has been attained in the last. A larger number of Candidates were sent in than before. Of these, seven obtained first classes, four were placed in the second class, while one failed.

Professor Westcott, as chief examiner, says :

"It is a great pleasure to me to have to report that the work of the Candidates was highly satisfactory. The examiner in History wished particularly to mark the excellent results which had been obtained, and desired that some expression of his appreciation of the work should be conveyed to the Principal of the College. The other examiners spoke scarcely less warmly. This thoughtful diligence of the students is a happy omen for the future of the Indian Church. Only one Candidate failed, and his failure was by no means discreditable."

Writing a few days later, Canon Westcott adds :

"The success of the Candidates was beyond that of any corresponding body of men, from any institution, as far as my experience reaches."

ONLY two Anglican Bishops in India have held their sees for a quarter of a century—Bishop Wilson, of Calcutta, and the present Bishop of Madras.

On the 27th of November Bishop Gell was presented with an address from the clergy of the diocese, expressive of their affection and reverence for him, the day being the twenty-fifth anniversary of his enthronement in the Cathedral. A passage in the address summarizing the growth of the Church during the five-and-twenty years we must quote entire :

"When in 1863 your Lordship delivered your primary charge, there were in the diocese thirty-eight native clergymen, 48,252 native Christians; but now we can speak of 109,874 native Christians, with 124 native clergymen, and two Bishops specially set apart for Mission work at their head. In addition to this large increase in the native work in what is now the Madras Diocese, we ought, for the purposes of a fair comparison of the present with the past, to add the Bishop of Travancore and Cochin with the sixteen native clergy and 18,206 native Christians of that diocese, making a total of three Bishops, 140 native clergy and 128,080 native

Christians in a territory once entirely under your Lordship's spiritual care. This large increase is full of promise, and leads us to look forward with hope to the time when the Church of India, self-supporting and self-governing, shall be a light to the Eastern world. The administration of a diocese so extensive as that of Madras, greater in size than the whole of the United Kingdom, with a body of clergy now numbering 222 of different races and languages, is a charge so responsible and so solemn, that he into whose hands the Great Head of the Church has placed it, needs the gifts of a sympathising spirit, wise judgment, and careful discrimination. Your Lordship possesses these great qualities, and exercises them in a loving and gentle spirit. It is to this cause that the great harmony which exists in this diocese, noticeable even by those beyond its borders, is mainly due, and which has won the affections and esteem of all your Lordship's clergy."

In addition to an illuminated address, the presentation includes a silver inkstand, and the foundation of a scholarship to bear the Bishop's name.

**B**ISHOP CALLAWAY, as we announced a few months ago, has definitely retired from the See of St. John's, Kaffraria, and Bishop Bransby Key, who had been his coadjutor, becomes his successor. The Standing Committee, in view of Bishop Callaway's retirement, have adopted the following minute, of which a copy has been sent to his lordship :

"Agreed: That the retirement of Bishop Callaway from the See of St. John's, Kaffraria, severs a connection which has existed between him and the Society's Missions in South Africa for upwards of thirty years. In the Mission of Springvale, as Missionary Priest, and since 1873 as Bishop, he has been closely identified with the literature and education and the spiritual and temporal charge of the part of South Africa which he has made his home, and to which he devoted a considerable portion of his private means.

"After long and laborious years of work as Priest and Bishop, combining also the duties of physician, farmer, schoolmaster, and printer, the infirmities of advancing years have now at last compelled him finally to retire. The Standing Committee desire to place on record the Society's high appreciation of his life long work, and heartily pray that he may long enjoy the repose which he has so nobly won."

**O**N January 27th there was a celebration of Holy Communion in the chapel in the Society's House in connection with the departure of the Rev. C. G. Gardner, Mr. G. F. Fenton, and Mr. H. L. Fardel, on the following day, for Japan. A short address was given by the Rev. B.

Compton, who urged the necessity of carrying to the heathen the truth of Christ in its fulness unimpaired, encouraged them to regard their failures as preludes to God's successes, and bade them feel assured of and rest upon the prayers of those at home.

—o—o—o—

## ANNUAL MEETING.

The Annual Meeting of the Society was held at 19 Delahay Street on Friday, February 18th, at 2 P.M., the Lord Bishop of Rochester in the Chair. There were also present the Bishop of Bath and Wells, the Bishop of Colchester, the Bishop of New Westminster, the Dean of Windsor, Canon Cadman, Rev. B. Compton, F. Calvert, Esq., Q.C., H. W. Prescott, Esq., *Vice-Presidents*; Rev. J. W. Ayre, Rev. J. M. Burn-Murdoch, C. Churchill, Esq., J. M. Clabon, Esq., C. M. Clode, Esq., C.B., Canon Elwyn, Rev. J. W. Festing, General Lowry, C.B., General Nicholls, Archdeacon Randall, General Sawyer, General Trementeheere, C.B., Precentor Venables, and S. Wreford, Esq., *Members of the Standing Committee*; and Rev. W. Benham, Rev. J. M. Beynon, Rev. S. Blackburne, C. J. Bunyon, Esq., Rev. J. M. Cadman, Rev. W. S. Cadman, Rev. H. C. Carlyon, Rev. J. C. Cowd, Rev. E. I. Crosse, R. Cust, Esq., Rev. T. Darling, Rev. F. B. DeChair, Rev. R. J. Dundas, Rev. J. J. Elkington, Rev. J. B. Frith, Rev. T. M. Garrett, Rev. F. C. Green, Rev. T. B. Gribbell, G. P. Haydon, Esq., Rev. T. W. Herbert, Rev. T. Hill, Rev. J. Kidd, J. R. Kindersley, Esq., H. Laurence, Esq., Rev. C. Levison, Rev. J. H. C. McGill, Rev. T. O. Marshall, F. P. Morris, Esq., Joseph Oldfield, Esq., Rev. G. A. Ormsby, Rev. J. B. Parker, Rev. W. C. Plenderleath, Rev. C. F. Porter, Rev. G. P. Pownall, C. Richardson, Esq., Admiral Robertson-Macdonald, Rev. H. Rowley, Rev. T. W. Sale, Rev. C. L. Sanctuary, Rev. W. G. Sawyer, Rev. L. L. Sharpe, G. G. Tremlett, Esq., Rev. Canon Trench, Rev. R. R. Watts, Rev. W. H. Williams, Rev. A. Wilson, Rev. B. R. Wilson, and Rev. T. H. Wilson, *Members of the Society*.

1. Read Minutes of the last Meeting.
2. The Auditors' Report for the year 1886 was presented by C. J. Bunyon, Esq.
3. The Treasurers' Report for the year 1886 was presented by H. W. Prescott, Esq., showing the Society's Receipts, as follows:—

### I. GENERAL FUND—

	£	s.	d.
Collections, Subscriptions, and Donations ... ..	75,764	6	5
Legacies... ..	7,652	2	2
Rents, Dividends, &c. ... ..	3,552	8	3
TOTAL RECEIPTS FOR THE GENERAL FUND ... ..	86,968	16	10
II. SPECIAL FUNDS ... ..	18,742	18	1
TOTAL INCOME ... ..	£105,711	14	11

In addition to the above, the Society's Treasurers had received for Invested Funds, held by the Society as a Corporation for Specific Trusts by request, the sum of £1,678. 6s. 2d.

4. The surviving Vice-Presidents were re-elected, and the following were elected Vice-Presidents for the year:

The Archbishop of Armagh, the Bishops of Limerick, of Down and Connor, of Clogher, of Edinburgh, of St. John's, Kaffraria, of Eastern Equatorial Africa, the Bishops designate of Melbourne and Saskatchewan, Bishop Callaway, the Duke of Newcastle, the Hon. Mr. Justice Kekewich, the Rev. Prebendary Hutchinson, the Rev. B. Belcher.

5. The Bishops of the Episcopal Church in the United States of America were elected Honorary Associates of the Society for the year.

6. The Rev. Prebendary Kempe, H. Barnett, Esq., A. A. D. L. Strickland, Esq., and H. W. Prescott, Esq., were re-elected Treasurers; C. J. Bunyon, Esq., R. M. Harvey, Esq., Egerton Hubbard, Esq., W. Wood, Esq., were re-elected Auditors; the Rev. H. W. Tucker was re-elected Secretary; W. F. Kemp, Esq., and the Rev. E. P. Sketchley were re-elected Assistant Secretaries; and J. W. Ogle, Esq., M.D., was requested to continue his valuable services.

7. The Secretary announced that the following Vice-Presidents were nominated by the Standing Committee to preside at the monthly meetings in the absence of any Bishop holding an English See:—Lord Robartes, the Bishop of Colchester, and the Rev. B. Compton.

8. The following were declared to be re-elected members of the Standing Committee: the Hon. and Rev. E. Carr-Glyn, General Mac-lagan, and General Davies; and the following were declared elected: the Rev. G. B. Lewis, J. R. Kindersley, Esq., and the Rev. J. St. J. Blunt.

9. The elections of Representatives for the following Dioceses were reported:—*Bangor*, Rev. P. Constable Ellis and Rev. H. D. Owen; *Carlisle*, Archdeacon Prescott and Canon Ware; *Exeter*, J. Shelly, Esq. (*vice* the Earl of Iddesleigh, *deceased*); *Liverpool*, Rev. J. Bridger and Fletcher Rogers, Esq.; *Peterborough*, Rev. H. Mather (*vice* Archdeacon Pownall, *deceased*); *Ripon*, Archdeacon Boyd and Rev. C. H. Sale; *Salisbury*, H. B. Middleton, Esq., and Canon Bennett; *St. Asaph*, Rev. Watkin H. Williams (*vice* Archdeacon Ffoulkes, *deceased*); *York*, the Dean of York and Canon Randolph.

10. Resolved that the cordial thanks of the Society be offered to the Treasurers, Auditors, and Honorary Physician for their services during the year.

11. Resolved that the cordial thanks of the Society be given to the following Deputations for the valuable assistance which they have rendered to the Society during the past year, by preaching sermons or addressing meetings:—

Rev. T. Abraham; Rev. T. M. Ashley; Archdeacon Badnall; Rev. P. T. Bainbrige; Rev. C. W. K. Baker; Rev. C. R. Baskett; Rev. E. Baston; Rev. W. Beck; Rev. J. Allen Bell; Rev. W. C. Bell; Rev. W. Benham; Rev. Canon C. J. Betham; Rev. E. B. Bhoose; Bishop Bickersteth (Japan); Archdeacon Biyth; Rev. F. Boag; Rev. L. P. Booth; Rev. W. H. Bray; Rev. W. Brereton; Rev. H. B. Bromby; Commander Cameron, R.N.; Rev. Jos. Campbell; Rev. J. Cave-Browne; Rev. W. F. Clay; Bishop of Colchester; Rev. Astley Cooper; Rev. W. H. Cooper; Bishop Cramer-Roberts; Rev. W. Crompton; Rev. J. Denton; Bishop of Derry; Rev. E. H. Dodgson; Rev. J. Dombain; Rev. P. H. Douglin; Rev. J. Downie; Rev. G. H. Drewe; Rev. C. E. Drought; Rev. R. H. Duthy; Rev. A. Edwards; Rev. J. H. J. Ellison; Rev. W. W. Elwes; Rev. J. Fairclough; Rev. F. J. C. Fenton; Rev. E. J. Fessenden; Rev. H. J. Foss; Rev. F. Frost; Rev. J. W. Gedge; Rev. W. E. Glascott; Rev. W. Greenstock; Rev. C. Handley; Rev. F. H. Hastings; Rev. F. H. A. Hawkins; Rev. W. C. Hawksley; Bishop of Hereford; Rev. T. Holland; Rev. F. Hopkins; Rev. T. B. Jenkinson; Rev. W. E. Jones; Rev. H. P. Kane; Bishop Kestell-Cornish; G. A. King, Esq.; H. Laurence, Esq.; Rev. G. Ledgard; Rev. G. E. Lee; Rev. W. Leeming; Rev. W. C. Leeper; Gen. Lowry, C.B.; Lieut. Lowry, R.N.; Rev. Welbore MacCarthy; Rev. R. Mackrell; Rev. G. F. Maclear, D.D.; Rev. A. C. Maitland; Rev. F. D'O. Martin; Archdeacon Mason; Rev. H. S. Mather; Archdeacon Matthew; Bishop of Mauritius; Bishop Mitchinson; Bishop of New Westminster; Bishop of Ontario; Rev. J. Padfield; Rev. W.

P. Pearce; Rev. Alfred Penney; Rev. R. G. Penny; Rev. J. Penrose; Bishop of Perth; Rev. W. A. Phillips; Rev. Dr. G. U. Pope; Bishop of Pretoria; Rev. B. Reynolds; Rev. A. W. L. Rivett; Rev. H. B. Roberts; Bishop of Rupertsland; Rev. J. B. Seaman; Rev. C. B. Seifferth; Rev. J. E. Sheppard; Rev. G. H. Smith; Rev. A. Smyth; Rev. E. C. Spicer; Rev. T. L. Stanley; Rev. J. Stephenson; Rev. E. Symonds; Rev. J. F. Teakle; Sir Richard Temple, G.C.B.; Rev. E. Templeman; Rev. G. E. Thomas; Rev. J. H. Thomas; Bishop Titcomb; Rev. Horace F. Tucker; Sir Charles Turner; Rev. I. Tuttielt; Rev. H. J. Wale; Rev. H. C. M. Watson; Rev. A. G. E. Westmacott; Rev. H. W. White; Rev. J. C. Whitley; Rev. T. W. Windley; Rev. R. R. Winter; Rev. E. E. Wood; Rev. A. Wright; Rev. J. L. Wyatt; Rev. J. G. Young; Bishop of Zululand.

12. Power was given to affix the Corporate Seal to certain documents relating to investments.

13. A copy of the Regulations was placed upon the table in accordance with Bye-law 32.

14. The Bishop of New Westminster addressed the members. He said that when he went out seven years ago as the first Bishop of the See, the Diocesan staff consisted of three priests, one deacon, and one native catechist. There are now twenty-five workers, of whom eleven, besides the Bishop, are clergymen. The area of the Diocese is as large as that of France, and the population is scattered over the whole of it. More workers are therefore needed. The Bishop spoke at length of the Indian Missions, which had from the first depended upon the Society's aid; the work of the Sisters, which cost the Diocese nothing; the lack of encouragement among the Chinese immigrants; and the great need for a medical Missionary for the Indians, who would take away the temptation to resort to superstitious practices in sickness, besides being of the greatest benefit to the health of the people.

15. All the candidates proposed at the meeting in December were elected into the Corporation. The following were proposed for election in April:

The Rev. H. H. Mogg, Chittoe, Chippenham; Rev. John Jenkyns, Thornhaugh, Wansford; Rev. F. R. C. Hutton, Roade, Northampton; Rev. B. M. Lloyd, Witchford, Ely; Very Rev. Armitage James, Dean of St. Asaph; Rev. Daniel Edwards, Cefn Rectory, St. Asaph; Rev. D. W. Evans, St. George's, Abergele; Rev. John Sturkey, Marchwiel, Wrexham; Rev. J. D. Evans, Towyn, Abergele; Rev. John Davies, Llandulas, Abergele; Rev. David Jones, Llanrhaidr, Oswestry; Mr. John Bury, Wrexham; Mr. Evan Morris, Roseneath, Wrexham; Rev. E. B. Smith, Gresford, Wrexham; Rev. John Morgan, Denbigh; Rev. Thomas Jones, Mold; Sir Watkin W. Wynn, Wynnstay, Wrexham; Rev. G. J. Bird, Illington, Thetford; Rev. W. M. Pigot, Eaton, Norwich; Rev. W. F. Creeny, St. Michael-at-Thorn, Norwich; Rev. P. P. Gwyn, Brandon Parva, Wymondham; Dr. Turnour, Denbigh; Rev. G. J. Thomas, Heckfield Winchfield, Hants; Rev. F. E. Toyne, St. Michael's, Bournemouth; Rev. D. W. Chute, Sherborne St. John, Basingstoke; Rev. H. Edmund Sharpe, Whitchurch, Hants; Rev. C. P. Berryman, Laverstoke, Micheldever, Hants; Rev. S. Luffman, St. Swithun's, Lewisham, S.E.; Ven. Archdeacon D. R. Thomas, Meifod, Welshpool; Rev. John Morgan, Llandudno; Rev. J. Lloyd Jones, Criccieth, Carnarvonshire; Rev. J. Wynne Jones, Carnarvon; Rev. W. C. Edwards, Llanfair Pwllgwyngyll, Anglesea; Rev. W. Williams, Dolgelly; Rev. A. G. Edwards, Carmarthen; Rev. John Evans, Llandover, Carmarthenshire; Rev. B. T. G. H. Somerset, Crickhowell; Rev. H. Williams, Brecon; Rev. Godfrey Hughes, Woolston, Southampton; Rev. A. Kirke Smith, Somersham, St. Ives, Hunts; Rev. Henry Von der Heyde Cowell, St. Paul's, Harrow Road, W.; Rev. W. S. Mare, Bramham, Tadcaster; Rev. W. Haworth, St. Sampson's, York, and W. Matterson, Esq., M.D., Minster Yard, York.



# THE MISSION FIELD.

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

APRIL 1, 1887.

## THE WINDWARD ISLANDS.

REPORT DATED GEORGETOWN, DEMERARA, FEB. 3, 1887, BY THE BISHOP OF BARBADOS FOR THE YEAR 1886 FROM THE DIOCESE OF THE WINDWARD ISLANDS—THE DESTRUCTIVE CYCLONE—RUIN OF CHURCHES—POVERTY OF THE ISLANDS—A VISIT TO GUIANA.

**T**HE report which I make to the Society for the past year must be depressing and sad, more so probably than any which will be received by them; for it tells of the careful work of years apparently undone, and, humanly speaking, there is no promise of light breaking through the clouds which have gathered round the Church in these Islands.

Since the great storm of 1831, which destroyed life and property to an enormous extent in Barbados, there have been no hurricanes in the Windward Islands group, although those to leeward have suffered from them. And men said that we were "out of the circle," and had nothing more to fear from them. The past year has shown how little prophecies of this kind may be trusted.

At the break of day on August 16, a cyclone, lasting but a short time, but of unusual severity, swept over the windward coast of St. Vincent, and in, some say, less than half an hour the mischief was done. Happily but few lives were lost, but 1,163 houses of the labouring class were totally or partially destroyed, affecting an aggregate of 5,700 persons. In the

published address of the Governor of the Windward Islands, "no account is taken of damage to dwellings or business premises of persons above the labouring or wage-earning class ; many who are not included in the returns have been reduced to great straits, and the estimate of the amount required for the relief of both classes cannot be placed at less than £10,000." The destruction of churches, chapels, and schools has been wholesale, the Church of England being the great sufferer. In the parish of St. Paul, Calliaqua, one of those assisted by the Society's grant, all the churches, four in number, have been destroyed. And in North Charlotte parish, at which the hurricane first struck the Island, one of two churches, that at Mount Grennau, has been blown down. To these must be added several Mission houses and schools. Considerable sums were granted in aid by the Legislatures of five of the neighbouring Colonies, and through the kindness of the Lord Mayor, a Fund was opened at the Mansion House for the sufferers. These contributions were applied entirely to the relief at once of the poorest class, and I am given to understand that their homes have been fairly re-built.

For the broken-down churches there is no fund available beyond that which I have been able to raise. From offertories in churches in the Diocese of Barbados, and gifts from kind friends who knew me in England, I have collected some £500, and with this I must begin the sorrowful work of rebuilding all these houses of God. The Governor speaks of the financial position and prospects of the Colony as deserving the most anxious consideration. The receipts for the past year will not meet the expenditure by about £3,500, and the reduction of expenditure is inevitable, affecting, no doubt, the small grant which the Church still receives in the way of concurrent endowment. Unhappily, the two parishes which have suffered are among those from which aid of this kind has already been withdrawn. The parish of St. Paul has to provide an assessment of £300 a year for the support of the two clergy ; and the incumbent, the Rev. H. Melville, writes me how that he fears none of this will be forthcoming at present, and that it will be necessary to withdraw the curate, who, with the aid of the

Society's grant, I am able to send him. It may be remembered that a catechist who had just left Codrington College, Mr. Hutchinson, was sent there, and I ordained him a deacon last year. It is a great calamity, and at present there seems to be no chance of rebuilding even one of the churches. This only may be said, and the thought is full of hope and comfort, if we have faith and grace to keep it in remembrance. We have suffered loss, grievous loss and breakage in the machinery by means of which the Church has done her work, but it would seem to be in the providence of God, and not through fault of our own. This being so, we can but leave the future with Him in patience, and trust that all will be made to work together for good to us. The other portions of the Society's first grant to this Island remain distributed as they were at first. In Grenada, the Rev. A. B. Williams has left St. David's, and has become a recipient of the grant made to Canon Branch for Chateau Belair in St. Vincent. His place has been filled by the Rev. F. F. C. Mallalieu, who was also educated at Codrington College, and is a B.A. of Durham. I ordained him a deacon in the autumn of 1886.

I cannot sufficiently thank the Society for their timely aid of £200 more for three years to meet the sudden withdrawal of all State grants in the Island of Tobago, and still further for their permission to antedate the first payment six months. Unfortunately, this came too late to prevent the absolute withdrawal of one of the two clergy there. Canon Smart elected to go, and he has now temporary work in Trinidad, but I much fear that I shall lose his invaluable services at any rate in Tobago. During the nine years or more that he has been there he has done excellent work, and I shall sorely miss him.

I am on my way now to Tobago, and hope to be there next week, and from thence I go to St. Vincent. I think it best to send this off by the mail, but I hope to forward a supplementary report to the Society with the vouchers, all of which I have not yet received, by the mail after this.

I gather from Canon Turpin's last letter that some provision in the way of assessment will be forthcoming towards the payment of a second priest in Tobago. At present the

£200 which the Society gives me is all that I have, and Canon Turpin has the charge of the whole Island, with twelve churches under his care. The services in these are supplied by the deacon, schoolmaster, and licensed lay readers, whom I am able to pay from a grant made to me by the Christian Faith Society. It may be of interest to the Society to add that I am now staying with the Primate, and I am delighted to add that he retains all his vigour and energy, though he has reached his 80th year. We have made all arrangements for the meeting of the Provincial Synod in the Diocese of Barbados during the months of June and July in the present year. If it can be arranged with the authorities, the Synod will hold its meetings *de die in diem* at Codrington College, which is peculiarly adapted for the purpose. I have been unable to visit the Missionary stations here, as they are too far up the rivers, and I am pressed for time, but in a sixty miles' voyage up the Essequibo last week I saw one of the nearest in the distance. The accounts of the work among the aborigines are most interesting, and it seems to be successful in every way. I have had the pleasure of meeting the Rev. F. L. Quick, who has the Potaro Mission, by far the furthest (seven days from here), and who is paid in part by the Society—the very man for the work, full of zeal and energy, a great favourite among the Indians, and ready to endure hardship, privation, and danger, and he has to meet them daily. Last night we had an interesting Missionary service in the pro-cathedral, with addresses on Mission work among the aborigines, the Chinese, and the creoles. The good Bishop may well thank God at the end of his long and honoured life that he has lived to see such good fruit resulting from Missionary work in British Guiana.

H. BARBADOS.

P.S.—I should add that I visited a Chinese church here and school built by themselves, and so well cared for. A number of the communicants were there to meet me, and I am able to tell them through their interpreter how pleasant it was to hear of their consistent life and generous gifts to the glory of God. They said the Apostles' Creed in Chinese, and so I bade my quiet, gentle friends farewell.



## THE PONGAS MISSION.



ARCHDEACON HOLME, of St. Kitt's, in the diocese of Antigua, has recently visited the interesting Mission sent by the West Indian Church to the West Coast of Africa. He has reported to the Committee for that Mission on what he saw. The Society, by small grants, has for many years helped the West Indian Church in this excellent undertaking. Bad times in the West Indies have recently weakened the support given there, and it was partly in view of straitened resources that the visit of inspection was wished for. Another important point is the need of a Bishop less distant than Sierra Leone, who will be able to take upon himself the actual headship of the Mission, which lies near the tenth degree of north latitude, about 150 miles from Freetown. We subjoin the greater part of the Archdeacon's report :—

“ I have visited all the principal stations of the Pongas Mission, together with the important towns of Bramaia and Debreeka. I held meetings of the Head men in nearly all these places, with a view to inducing them to undertake the care of the Mission buildings, and I inspected all the schools.

“ My route was as follows :—I landed from the steamer at Bullabina, the nearest point of what may be called the mainland to the Isles de Los. Here I spent two days visiting the surrounding villages, speaking to the Christians and Mahometans, and trying to influence for good the European clerks. A young German lay dying of consumption in one of the factories, far away from home and friends. This district, which includes Conakry, a telegraph station, and the office of the French Commandant, besides two large factories, promises to be one of great importance. It is a free port under the French protectorate, and the factory which used to be on the Isles de Los has been removed here in order to escape the obnoxious duties imposed by the English Government, by which they have succeeded in extinguishing all trade on their colony.

“ From Bullabina I crossed over to Fotoba (the furthest of the Isles de Los) in the *St. Christopher* Mission boat. Here I stayed five days, visiting all the stations and most of the villages on the three islands—

Fotoba, Crawford Island, and Factory Island. I also climbed the heights on the two larger islands, and found most desirable sites for a residence on both, with good water, and good landing-places on the beach. The distance from Bullabina (practically the mainland) to Factory Island is only two miles, to Fotoba four miles; this distance is easy and safe to cross except in July and August, and even then at chosen opportunities.

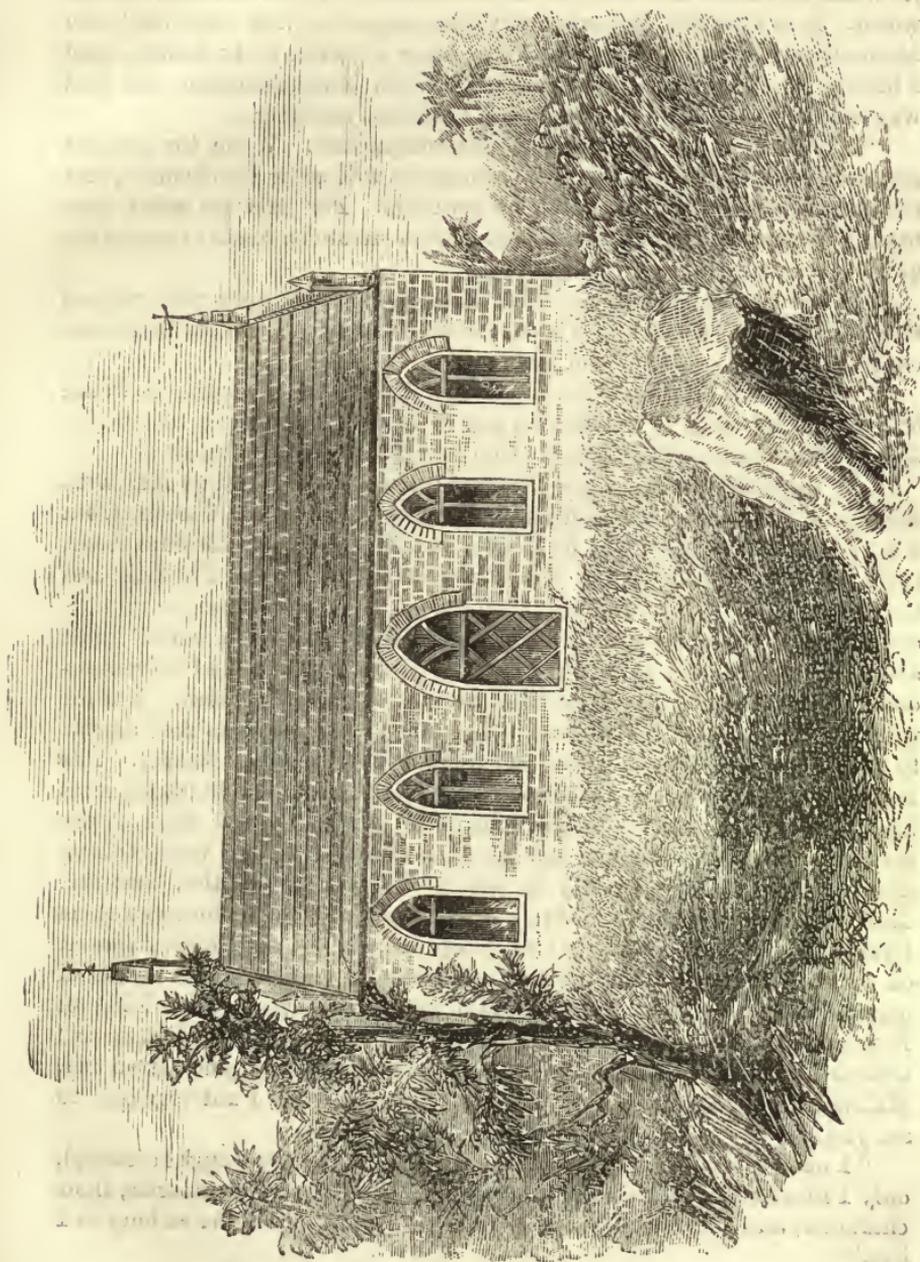
“On Monday, December 27, I started for Rio Pongo very early, in a crazy old boat, in which we were soon out of sight of land upon the open sea. By night we were anchored off the bar of the river, and the next morning we sailed up the ill-famed and ill-flavoured muddy stream between thick groves of mangrove bushes to Domingia, which we reached at 4 P.M. Exchanging our heavy seaboat for a lighter one, we went further up the river to Farringia, the most inland station of the Mission. Returning to Domingia, and finishing my work there, I embarked again and sailed down the stream to the entrance to the Fallangia branch, which we ascended, and soon reached the scene of the first labours of the noble pioneers of the Mission. It was here that Chief Wilkinson greeted Mr. Leacock with the “Te Deum;” it was here that he and Mr. Duport worked together so faithfully and fought side by side as well against Heathenism and Mahometanism as against the fatal fever which so soon smote down the brave old missionary. The graves of Neville, Higgs, and Deane bear witness to further devoted and perfect self-sacrifice. It is to be regretted that none of these graves are distinguished by any erection bearing an inscription: they are simply nameless mounds, unhonoured except in the memories and hearts of the people.\*

“From Fallangia I walked across the country (21 miles) to Bramaia, where I obtained from the king a grant of land for the Mission, together with a promise of hearty co-operation in the Church’s work. From Bramaia we went down the river to the Debreeka channel, up which we passed to the thriving colony of Debreeka. This place has all the trade of the country at this time. About ten factories are in full swing. Large caravans from the interior were present, composed of Mahometan masters and gangs of slaves bearing merchandise. Mr. McEwen has collected sufficient money within £10 to build a church here. All the factory agents seemed kindly disposed to the Mission. They received me with great cordiality, and I was most hospitably entertained by one of them.

“From Debreeka I went down the river to the open sea at Conakry and Bullabina, where I found a steamer going to Sierra Leone; this gave me the opportunity I desired, so I took passage in her to Freetown, where I spent three days, receiving a kind welcome at Fourah Bay College. I visited the C.M.S. Boarding School for Girls, and the Cathedral, where I saw the memorial tablet to Mr. Leacock. His grave was unknown to the sexton; like those at Fallangia it has no memorial stone.\*

“No words of mine could convey to your minds what an actual inspection of the Mission has brought to mine.

\* The Committee are now sending out Monumental Crosses to mark these graves.



FOTOBA CHURCH.

“Its value and importance exceed all that could have been hoped for. I cannot believe that a purer and healthier Mission,—one more fitted for its work, and more necessary to its surroundings, exists anywhere in the world. It is true that converts from Mahometanism are rare, but even Mahometans (in some instances) allow their children to be taught, and I believe that the time is not far distant when Mahometanism will give way and expire before the influence of Christian teaching.

“Polygamy is the backbone of Mahometanism. When the present generation of polygamists die out, monogamy will come into fashion, and the great obstacle to Christianity be removed. For this we must look mainly to our schools, and some special effort should be made to secure the girls.

“In the meantime the Christian Mission is looked upon with respect and even favour by those who do not belong to it; it stands out conspicuously as a model of purity and love.

“That such a Mission should be impeded, dwarfed, or abolished, would be a fearful calamity to the district and to the far-off countries with which it is in constant communication. God forbid that this should be!

“At present there are three ordained priests, the Reverends McEwen, Morgan, and Hughes. Mr. Cole, at Domingia, is now only a Catechist, but it is to be hoped that he will be in holy orders this year. Besides these, there are Messrs. Cowen and Miller, the one Catechist at Fotobah, and the other at the new station at Bramaia. All these men are, so far as I could see and learn, men of the utmost probity, devotion, and work. They are such missionaries as we may be well proud of. It would be well indeed if every Bishop of our Church could boast of such a staff. I never wish to be associated with a finer set of men. On all sides they appear to be loved and respected. They are welcomed into the best society. The European traders, whom I interviewed as closely as I could, spoke most highly of them; most of these contribute largely to the work of the Mission. Without intending any invidious distinction, for I verily believe that what is said of one may be said of all, I may mention that Mr. McEwen, being the most known, was the most brought under my notice. Everywhere, amongst Natives and Europeans, he was most highly spoken of. Even the captains of the English steamers (rather severe critics of parsons as a rule) paid a high tribute to his character. The King of Bramaia was demonstrative in his expression of affection. When he had shaken hands with all our party, he rose from his chair and seized Mr. McEwen's hands, saying very warmly, ‘Mr. McEwen, I am very glad to see you!’

“I need say no more (perhaps I have said more than I ought already), only I must add this, that the memory of the Pongas Missionaries, their character, and their work, will be a vivid memory with me as long as I live.”

With the exception of the schools on the Isles de Los, and perhaps of Domingia, the Archdeacon pronounces the schools

of the district to be a failure. He proceeds to speak on the subject of self-support of the Mission :—

“ At all the stations I held meetings of the head-men (with the exception of Farringia), putting to them the depressed state of the West Indies, and urging upon them the necessity (if they wished to retain their missionary) of making a reliable promise that they would undertake the care of the Mission buildings.”

From Fotoba the answer was sent to him in writing :—

“ Honorable Sir,

“ We, the undersigned for ourselves and on behalf of the Christian inhabitants of Fotoba, beg to express our warmest thanks to you for the visit which you have kindly paid to us, a visit which we were told you have undertaken simply from your own good-will and feeling of Christian love to us. We assure you that we had noted it and with the deepest gratitude too, when at his introduction of you to us our minister, the Rev. J. B. McEwen, told us that you were one of the warm supporters of the Rio Pongas Mission, and a great helper of the good work which has been so long carried on in this place, and in Rio Pongas. The news has made us take a more than ordinary interest in you, and as it went round, your visit has given evident pleasure to everybody. We thank you heartily for your addresses to us from our pulpit, and you are to believe your words and addresses to us on Christmas Day and the following Sabbath have gone home to the hearts of many of us, chiefly from the fact that they came from the lips of one who really loves us and cares for our souls. As regards the subject of state of things in the West Indies and the present depression in the sugar trade, it was desired by the committee that you should bring it before us with the view of explaining to us that the said depression will more or less affect the stability of this Mission, and that of the Rio Pongo established among us for so many years; we trust that, having consulted with us, you will kindly communicate to the committee the result of your interviews with us on the subject, viz., ‘ That we, the head men of Fotoba, for ourselves and on behalf of the inhabitants, have promised to do all the work of repairs of our church and other buildings connected with the Mission established among us, proposing the same readily and freely and in the way our minister, the Rev. Mr. McEwen, has suggested and may suggest.’ Since you left this place for the Rio Pongo, in your absence there have been two meetings held by the head-men for the purpose of consulting how best to give effect to their promise. We trust you will kindly convey our thanks to the committee for us.”

At Bramaia his interview with the king was most satisfactory :

“ In accordance with the advice of Mr. McEwen, I presented him with a gold watch—the present of Sister Caroline to the prime minister

of Teal, who had died before it could be presented. I also gave him a Bible, and the compliments and good wishes of the two committees and the Bishops. He expressed himself as very pleased to see me, and said that he was ready to do anything for the Mission. 'Me love Mr. McEwen well! He good man!' I then asked him for Modea Hill. He shrugged his shoulders and said: 'Well, it is one of my best farms, but you shall have it.'

"Three deeds of gift were then drawn up and signed by the king and several princes. One of these I have brought home, the other two are registered in the office of the Fr. Comdt.

"Mr. Hughes, of Fallangia, has already collected subscriptions of rice, &c., from the natives towards the Church Building Fund. He says he will undertake to build Church and Mission House, and that he has stipulated with the natives that this station is to be self-supporting from the first.

"I arranged that Mr. Miller, ex-catechist for Farringia, who had just come to Fallangia as schoolmaster, and who was in no way needed there—Mrs. Dupont being quite able to carry on the school—should proceed to Bramaia at once as catechist for the present.

"There is already a mud church at Bramaia, where I held a short service.

"The king is a fine fellow, and a baptized Christian. He said he would be a Christian indeed when the Mission was established in Bramaia. He promised to send me his son to live with me when the lad was a little older.

"My visit here was most satisfactory, in spite of the want of every possible comfort—even of a decent roof to sleep under, to say nothing of a bed. We were located in a deserted factory, with broken thatch and mud floor. I had the wreck of a wooden bedstead, with some sticks and a rough mattress on it; Mr. Hughes lay on a table, and Mr. McEwen in a hammock. The next night we preferred to spend in the boat."

The Archdeacon proceeds to speak of sanitary considerations, and the need of a European head:

"I consider Domingia exceedingly unhealthy. Every house built on that bank of the river seems specially adapted for securing the largest possible amount of miasma wherewith to poison its inmates.

"As an example, take Buffa, the neighbouring seat of the French Comdt.—that official, with fever written all over his yellow face, said: '*Y'ai toujours malade*'! There are fourteen European soldiers—they are *all* ill. The French priest was just convalescent from a bad attack of fever; the two lay brothers were both ill.

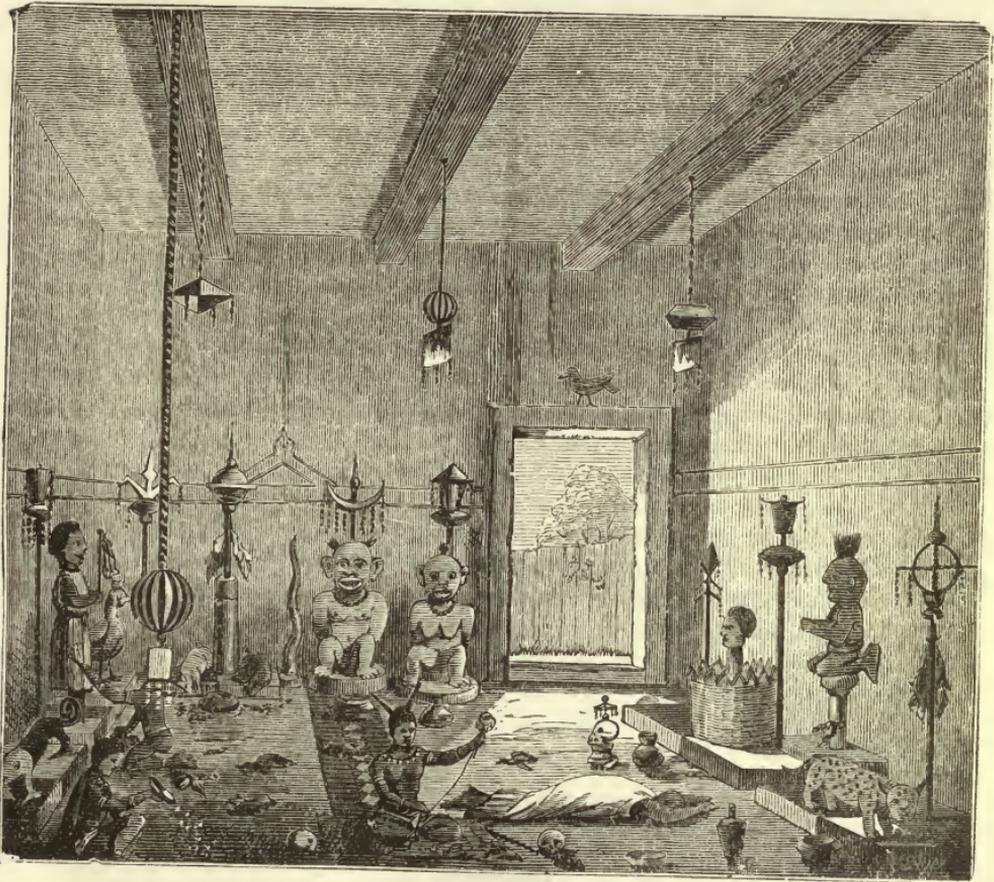
"Farringia stands just above a nasty swamp, exuding vile odours at low water. The hills to the landward of it are too rocky and sterile, and too far removed from civilisation and help for a European residence.

"Fallangia is fairly removed (but only half a mile) from a swampy river-head, but the whole land lies low, and therefore must be unhealthy,

even if the graves of the martyrs, Neville, Higgs, and Deane, did not witness against it.

“Bramaia, and especially the Modea Hill just given us by the king, I would venture to say, ought to be as healthy a place as there is in the Pongas.

“The King laughed heartily when I asked him if he thought a European could live there. He said, ‘I cannot answer for *him*, but *we* consider it very healthy, and no European has ever died here, except one who blew himself up with gunpowder!’ All the testimony I could get



A FETISH HOUSE.

was to the same effect. On the river-head here there is no mud, but the pure water comes tumbling over the stones clear as crystal, just as it does in the hills of Westmoreland. Crossing a stream at the foot of Modea Hill, I stooped and drank of the deliciously cool water.

“If, then, it is essential that either a residence for a European head to the Mission, or a Boarding School be built on the mainland, this is certainly the place I would recommend for either or both.

“If, however, the question of the mainland could be given up, I would recommend more strongly the Isles de Los as the best site for both.

“At best it is but supposition that a European could keep his health at Bramaia; the African miasma is almost all-pervading.

“On either of the islands I think it almost a certainty that health could be retained by anyone. There is no miasma because there is no flat land, and the land and sea-breeze alternate delightfully all through the year.

“Here, too, the Chief Missionary would be within easy reach of the steamers, and consequently of assistance, and constant communication with home.

“There is a special reason, too, why the Boarding School should be here. The children require perfect isolation; here alone is this possible. At present they are necessarily under detrimental influences both near and far.

“Of the two islands I should have preferred Factory Island as being nearer the mainland (two miles), and within sight and easy reach of the steamer’s anchorage; but the fact of there being already a church at Fotobah might lead to a waiving of this advantage.

“There is an old factory house on Factory Island, the property of Mr. McEwen, which might be available for the immediate temporary use of a European.

“For building, I recommend a native stone basement, with a wooden house made entirely in England.

“The great want of the Mission is a European head. I cannot enter into all the reasons for this; I would simply state emphatically that the Mission urgently needs it, and that it would put new life and effectualness into what is already a great work, but one that lacks energy and a directing arm, as well as a wise and encouraging brain.”





## AHMEDNAGAR.

REPORTS FROM THE REV. J. TAYLOR—EVANGELISTIC TOURS—  
BRAHMAN OPPOSITION.

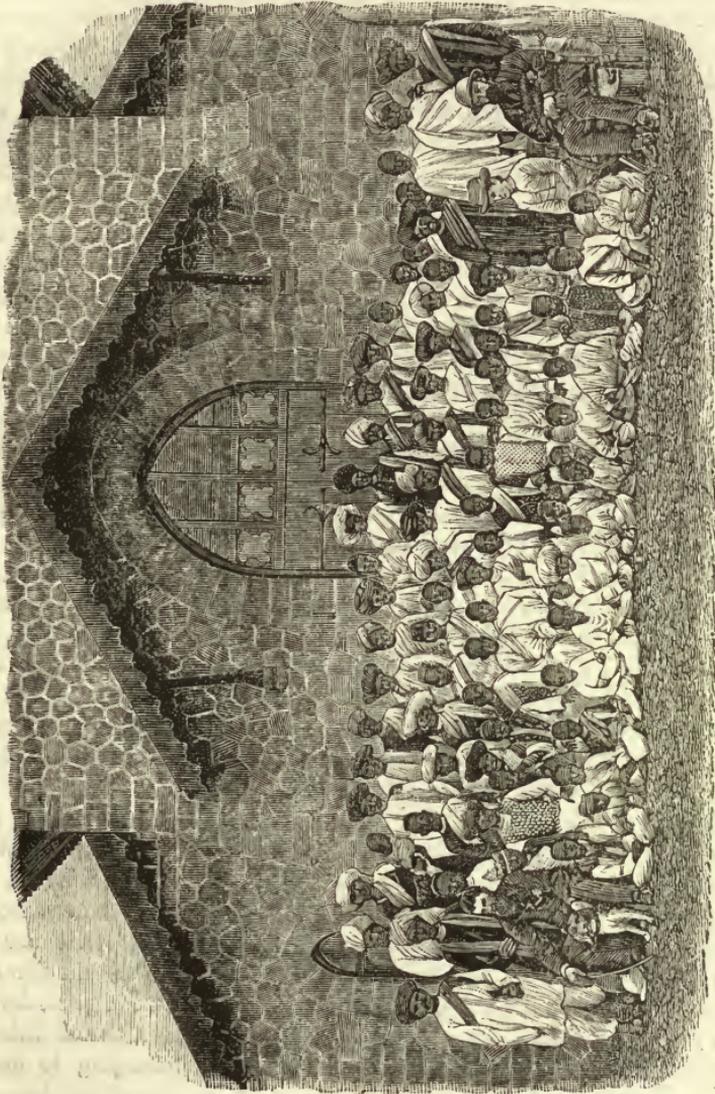
“**D**URING the quarter ending in June my time was chiefly spent in pastoral and Evangelistic work in the districts to the north and east of Ahmednagar. In April I visited twenty-one villages, where I had services for our converts, and made numerous attempts to appeal to the classes above them. The magic-lantern mentioned in my last report proved a valuable auxiliary, and, the harvest being over, the people generally were more at liberty than they mostly are at other times to attend, and the crowds that came about me in several places were large and encouraging. I did, too, what I could to reach individuals with varying success. The most marked feature to notice was an apparent desire on the part of the Mangs to offer themselves for baptism in Shirāl, Keshavás, Singvé, Nevaré, and Hingoni-Kangoni, where they are chiefly located. Over 150 gave me their names for admission to the catechumenate. I have appointed a master at Shirāl, which has the first claim upon us, as we have already a small congregation there; and I hope we shall be able to do the same for the other places ere long, when suitable men and women are forthcoming. At present our funds are strained to the utmost, and it is difficult to find men who have so far got over caste prejudices as to be willing to work heartily among the Mangs. I am doing my utmost to combat this, and am thankful for the beginning that has been made at Shirāl, and what I think has formerly been reported, a similar effort at Sonai.

“At Toké and Nevaré I had important meetings with the chief people there; and though at the latter place the subjudge and one or two native pleaders did what they could to defend Hinduism, still there was no disturbance, and I was glad of the opportunity of bearing my testimony to Christ before so many and such bigoted people as the Brahmans at Toké especially are. My visit to Toké was well timed, as there was a large pilgrimage going on, and a celebrated gosavi was attracting thousands by a lavish expenditure in alms and food to all comers. I preached to the pilgrims several times, and ventured to seek an interview with the gosavi. Two men carried me across the river Godadin to where he was, and I found myself in one of the most trying scenes that can be imagined—a Christian padre alone in the midst of a heathen

mob worked up to fanaticism, and exposed to their contempt. The gosavi would not admit me to a quiet interview, where I could speak to him of the true way of salvation, but kept me standing outside in the crowd. Still, I got him to come out and sit down beside me in a circle which the people made round us, and I told him as much as his Brahman satellites and others would let me; but the noise and excitement of the people made it impossible to say all I hungered to say, and I had to get up, my legs cramped with the position, and try to make my way out of the crowd as quietly as possible. But this was not to be done without shouts in honour of heathen gods and the gosavi, and jeers at myself, which I tried to bear without betraying the hot feeling within! I was thankful when I found myself back on this side of the river, and that I had escaped so easily; nor could I but pray that such poor misguided people might soon be brought to a knowledge of the truth. The contrast between this scene and our quiet Good Friday and Easter services at Sonai was very striking; but we missed Miss Wickham, who has done so much for the women and girls there, and who took her leave of them about a fortnight earlier to seek change and rest in England.

“In May I visited seventeen villages, and was accompanied to some of them by Mr. Laughlin, who has lately changed places with Mr. Brown, the latter having gone to Kolhapur. The heat was very great, and we had frequent thunder-storms, which made travelling over ploughed fields very difficult. At Shrogao and Tisgao I had meetings for the better classes, and found them on the whole ready to hear me. At the former I was astonished to see the devotion still paid to an ugly idol, the monkey-god, even by respectable and well-to-do Brahmans. They certainly have the courage of their opinions, for, nothing daunted by our preaching in front of the idol, they would go forward and ‘*do piya*’ to it, and then come and listen to what I was saying. I was especially struck by an old man, who went round the shrine many times, and every time he arrived in front of the idol, clasped his hands and did it reverence. I asked him to come and sit beside me when he had done, and questioned him as to the intention of his worship. He said all he wanted was food and clothes. There was no thought of sin or of the next world, and this gave me a ready text to preach from. This has been a great year for marriages among the natives, and my meeting at Shrogao was much interrupted by no less than four marriage processions, which passed with discordant music, not to speak of the hubbub of the weekly market. For a long time there has been no school at Shrogao for our Christian children, and the condition of the converts generally is unsatisfactory, left so much as they have been to themselves. They begged me to try to send them a master, and I am in negotiation with the collector for a piece of ground to build a school on there, and am glad to say the Bishop has kindly promised me the money required for it, and also for another at Paghori Pimpalgao, which is in a similar case. At Shirapur and Māndwé I found the converts making hopeful progress, and at Ghat Shiras, where we have over forty catechumens, I was much cheered by the apparent earnestness and sincerity which I could not help observing.

“During the months of July, August, and September I was in a great measure cut off from district work owing to an unusual heavy rainfall this year. By keeping, however, to the made roads which run in various directions through our field, and using travellers’ and other bungalows kindly lent me from time to time by the officers of the public works, I



MAHAR BOYS AND THEIR TEACHERS, AHMEDNAGAR.

am glad to say I was able to spend from ten days to a fortnight of each of those months in the districts, and when not there, to occupy my time very fully with translation work.

“In July I got as far as Maké, one of our villages on the Shrogao side; in August to Toké, and in September to Tandulwandi, including the intermediate places where we have congregations. I did what I could to

turn those visits to good account by holding services with the Christians, examining our schools, preaching to the heathen, and seeing as much as possible of individuals. At Miri I was cheered by large attendances of Christians and heathen at prayers. At Toké the small Christian congregation, one of the oldest in the Mission, appeared to be maintaining its high character for devotion and earnestness, and two of its members, who are farmers, brought a substantial offering of wheat saved up from last harvest, in return for spiritual and temporal mercies. While I was there, about a dozen Mangs on this side of the Pravara river, offered themselves for baptism, and several inquirers came about me a good deal from the town. I was sorry to find that the wife of Krishnaji, who had so much to do with the founding of the Ahmednagar Mission in its early days, had died since my visit to Toké in the hot weather, owing to a hurt she had then received when coming to Holy Communion on a country cart, and which I had no idea would prove fatal. She had been blind for some years, but was an interesting and superior woman, and a link in the past which I shall greatly miss. At Singvé, on the west side of our district, assisted by one or two of the sub-catechists, I had several days of encouraging work among the Christians and villagers generally, and at Torndulwadi a hearty service with the good congregation there, and visits from several people, among others, a friendly Maratha, who some years ago gave a good deal of help when the school was being built, and a Brahman inquirer from Deshnudi, to whom I spoke at great length, and who appeared more in earnest than when I last saw him. At Wambosi I was glad to observe a great improvement in the congregation and school, owing to the efforts made by the sub-catechist and master since their appointment there in the early part of this year. A lecture which I gave to the townspeople was also better attended than one I attempted in the hot weather.

“In November I began the first of my cold weather tours, going round by Singvé on the west to Shrogao on the east, and back by Tisgao and the Konasigi Ghat to Ahmednagar. The distance travelled was over a hundred miles, the number of places visited 21, schools 8, congregations 14, services 40, addresses 52, besides frequent conversations with people. At six places I was urgently asked to open schools, and I wish we could do so, for when we have a school and a resident worker the contrast between such a place and other villages that are yet without them is very striking, and indicative of what we should aim at.

“At Samangao I found one Christian family only there in great distress through persecution on the part of their heathen relations, and at Shirapur our master’s house burnt down, two stacks of grain belonging to one of the native Christians also destroyed in the same way, and the house of another attempted. This is supposed to have been the work of the villagers, who have long been very hostile to our people in Shirapur, and wish to starve them out of the place. The matter is under investigation, and I hope something may be done by the authorities to put a stop to such a state of things.

“At Ghodigao I baptized 15 children and admitted 8 catechumens,

all with one exception women. While there I had a providential escape. My tonga upset, and all the weight of it came down on my right leg, which marvellously escaped being broken. I was rather badly stunned at the time, but managed to get out of the wreck with a few bruises, and help to put the thing on its legs again. A few months previously I had the misfortune to lose my driver, an old servant, and the man who succeeded him has just died too from the effects of the rain we had a fortnight ago. At Sonai five children were baptized on Christmas Eve, and we had very bright services, beginning with evensong and ending with a procession through the main streets of the little town, which attracted much attention, and gave us a great opportunity of appealing to the heathen and telling them what Christmas is to us and may be to them.

“Our baptisms during the year have been 54 children and 6 adults for the Wambori and Shrogao districts. It would have been much larger had we been able to get about and reach the catechumens who have been prepared in different places. Seven were confirmed during the Bishop's recent visit to Sonai, but I hope to present many more next year, beginning classes now where it is possible to get about the districts. In the field round Ahmednagar we have three day schools, and in the above-mentioned districts 20, with an attendance of 305 children. There are the same number of Sunday schools, with an attendance of 170.

“Looking back over the year, I think we have much reason to be thankful for the signs of steady progress visible among our people, and for the friendly hearing that the heathen have given us everywhere. The Mangs have been stretching forth their hands to us to take them in, and our agents at last have shown a greater disposition to accord them a welcome and work among them than before. Up to the close of the year, the results of the school examinations in the district have not yet reached me, but I am hopeful that they will not be below that of previous years. Our native workers have remained stedfastly at their posts, and have, amid many difficulties and drawbacks, been trying to do their duty heartily and faithfully.”





## THE AMERICAN EPISCOPATE.

FROM THE "GUARDIAN" OF FEBRUARY 9TH, 1887.

**O**N Friday, February 4th, an interesting anniversary was observed at the Chapel of Lambeth Palace. Although the American Church received the long-desired boon of a Bishop by the consecration of Dr. Seabury for Connecticut at Aberdeen, on the 14th of November, 1784, it was necessary to provide the right rev. prelate with at least two colleagues in order that the canonical number of three might be satisfied. Accordingly, on Septuagesima Sunday (February 4), 1787, Dr. William White and Dr. Samuel Provoost were consecrated at Lambeth Chapel, for Pennsylvania and New York. The Americans do not appear to have been even then quite satisfied, for they sent over Dr. James Madison, who, on the 19th of September, 1790, was consecrated for Virginia, thus making three Bishops of the English line. Dr. Seabury did, however, assist at the consecration of one Bishop, through whom the Scottish succession was for ever mingled with the English. The Service on Friday was intended as a thankful commemoration of the consecration of Bishops White and Provoost, and was arranged at the request of the American Churchmen themselves.

At a quarter before ten the Archbishop entered, accompanied by the Bishops of London, New York, Rochester, and North Carolina, the Dean of Windsor, and the Rev. Montague Fowler. The Bishops of Durham, St. Albans, and Ely were also present amongst the congregation. The Service began with *Veni Creator*; after which the most rev. prelate proceeded to celebrate the Holy Communion, assisted by Bishop Lyman as epistoler and Bishop Temple as gospeller. In the prayer for the Church Militant his Grace introduced the words "And the President of the United States" after the mention of the Queen. The Creed having been recited, the *Bishop of New York* (Dr. Henry Potter) stood forward and delivered the following address:

"We are here to-day to commemorate the one-hundredth anniversary of the gift of the Episcopate by the Church of England to the United States of America. My countrymen who have come here this morning, and you, who are his spiritual children, would have been glad if the words to be said in connection with this occasion could have been spoken by him who is the head of the Anglican Communion, and to whom Churchmen in both hemispheres are wont to look with equal loyalty and veneration."

tion. Since this, however, may not be, let me lighten the strain upon your patience by saying that it shall be as brief as I can make it.

"It belongs to me, first of all, to acknowledge, as I do with sincere gratitude, the courtesy of his Grace the Archbishop, in arranging for this commemorative Service, at a cost how great one can at least partly know who has been pressed upon by similar, though far lesser, burdens, of personal sacrifice and inconvenience. The children grow to man's estate, and pass out from under the father's roof, but only to turn back again to the parental knee, too often bringing with them their own little interests and memories as though they were of substantial weight and consequence. Happy would be the world if all fathers thus intruded upon were as patient as he to whom some of us first came, now nearly ten years ago, or he, that successor who to-day sits in the throne of Canterbury, and who by his invariable courtesy and kindness to his large family beyond the sea has already made his name a perfume in many an American home!

"It may be urged, however, that such kindness does not excuse a fussy and exacting obtrusiveness, but ought the rather to hinder and discourage it, and one can imagine the wild surprise with which kinsmen who count their ecclesiastical history by nearly a score of centuries look on at a new people who make so much of the completion of their first hundred years. The wonder is not unnatural, certainly, in this presence, nor in this ancient city. When one stands in the nobly-restored choir of St. Bartholomew's, Smithfield, and is reminded that its beginnings go back to the eleventh century, or is told of those Greek coins dug up from among its foundations, and then of the tradition of the visit of those Byzantine Princes, from whom it has been suggested that its unique and strongly-marked Oriental features of architecture might have been derived, he is not surprised that a Church or a nation only a hundred years old seems to many too new to have a history, or, if they have, to have any that is worth remembering.

"But we who are the children of the Church of England may at least plead that for us that hundred years stands for a new creation. At the close of our revolutionary war the Church in America was not merely enfeebled, it was almost extinct. In a hostile atmosphere of divided counsels, its ministers largely withdrawn from it to the mother country, there seemed nothing for it but to die. That it did not die, that it lived and throve, and grew, and that it has made a place in the respect and affections of multitudes who are not of its fold, is not less true than that if any one a hundred years ago had so predicted of it, he would have been generally laughed to scorn. And that its growth has been so rapid, and its history has been so peaceful, have been largely due under God to one of the two men who a hundred years ago were consecrated at yonder altar.

"On the 20th of November, 1786, there landed in Falmouth two clergymen of the Church of England, both natives of her American colonies, who had sailed from New York eighteen days before. One of these was Dr. William White, Rector of Christ Church, Philadelphia, and Bishop-elect of Pennsylvania. Dr. White had been educated for the

ministry in England and ordained to the diaconate and priesthood respectively, some seventeen years earlier, by the Bishop of Norwich, Dr. Yonge, and the Bishop of London, Dr. Terrick.

“The other clergyman was Dr. Samuel Provoost, Rector of Trinity Church, New York, and Bishop-elect of the Diocese of New York. He was a native of New York, having been born there in the year 1742, and educated in England at St. Peter’s College, Cambridge. Having been ordained deacon in 1766 by Dr. Terrick, Bishop of London, and priest in the same year, at the Chapel Royal, Whitehall, by Dr. Edmund Keene, Bishop of Chester, he returned to America, and was elected its Bishop by the Convention of the Diocese of New York in 1786. Dr. Provoost, during the revolutionary war, was a conspicuous patriot, or a conspicuous rebel, according as judged from American or English point of view, and during the struggle of the colonists had mainly lived in retirement from ministerial duty. He was a man of varied learning, and prompt and decided action.

“The urgent importance of the consecration of these two presbyters was by this time abundantly evident to the authorities of the Church of England. Indeed, the question of an Episcopate for America had engaged their attention at different times for the greater part of a century, and it contributes still more to endear to American Churchmen many eminent names in the Anglican Episcopates, that they are so conspicuously associated with labours and gifts to this end. As early as 1638 plans had been matured for sending a Bishop to the ‘American plantations,’ which, however, were frustrated by the outbreak of the troubles in Scotland. In 1673 the Rev. Dr. Alexander Murray was nominated for that purpose by Lord Chancellor Clarendon and approved by King Charles II.; but again the plan was defeated by circumstances beyond control. Yet again, in 1713, Queen Anne responded favourably to the request of that venerable Society, to which the American Church owes, and gratefully owns, so large a debt for the appointment of Bishops for the colonies, and the Society actually purchased a residence for the Bishop at Burlington, New Jersey; but the death of the good Queen put an end to the whole matter. Later still Dr. Gibson, Bishop of London, Archbishops Secker and Tillotson, Bishops Lowth, Butler, Benson, Sherlock, and Terrick, all of them at various times, and some of them by personal munificence, testified to their sense of the great need to be supplied.

“The rebellion of the colonies put a stop to these efforts, and, when the war had ended, the relations of the American people to the Church of England were wholly altered. Many of the loyal clergy returned to their mother country, and, on the other hand, those who remained behind found themselves in an atmosphere bitterly antagonistic. The Church was associated, in the popular mind, with a yoke that had been broken, and with traditions which, to the Republican tastes, were most offensive.

“The proposal to introduce Bishops into America was confused, whether purposely or no I will not undertake to say, with a design to erect among an independent people a foreign hierarchy. The same spirit, which, in the breasts of Englishmen long before, and on English soil,

resented an alien ecclesiastical domination, found a new if mistaken expression among their children, and the Puritan dread of prelatical invasion took on forms of protest as violent, sometimes, as they were grotesque. This had, indeed, been the case with the Puritans of New England and elsewhere before the separation, and that event, instead of allaying such a spirit, in many instances intensified it.

“Again, there were those who believed that the issue of the struggle in America was not yet finally settled. They believed that the colonies might yet be won, or coerced, to return to their allegiance, and they pointed out the embarrassments which, out of the creation by the Church of England of an independent Episcopate in America, would inevitably arise. Finally, there was the still graver problem of the due guardianship of the faith. When the revolutionary war had ended, the Churchmen of America, with the exception of some of those in New England, set about the formation of an independent organisation. In this, so far as its independence of civil control and its admission of the laity to a share in its legislative counsels were concerned, they departed widely from the traditions of the Church of England. But they did more. They were not wholly superior to the spirit of the age, and that tended towards relaxation, nay, laxity, in matters of the faith. And so the revision of the Prayer-book, which was early undertaken in the American Church, proceeded so far, at one time, as to threaten not only the excision of certain of the Articles, but also of the Athanasian and Nicene Creeds, and even of an article in the Apostles’ Creed. At this point, that gentle but firm refusal to proceed in the matter of the gift of the Episcopate, which marked the action of the Archbishop of Canterbury and his associates upon the bench of Bishops, was of inestimable value. The issue of their action is well known. The Church in America yielded, after a brief hesitation, and though the Bishops did not secure quite all that they desired, Anglican Christendom may well rejoice that they were unwilling to be contented with less. Looking back upon their action to-day, it deserves to be said, and, though I could wish that it might have been said by a voice which would have carried far greater weight than mine, I am thankful for the privilege of saying in this place, that what they did, and the deliberation with which they did it, were equally worthy of the wisdom and the generosity of ecclesiastical rulers of statesmanlike prudence and of unflinching loyalty to the Faith. Their hesitancy, it is true, turned the footsteps of the ardent Seabury to the Scottish Church, and in 1784, three years earlier than the event which we commemorate to-day, he had been consecrated by Bishops of that Church in an upper room in Aberdeen. But the delay of the Church of England in following that precedent gave time for action in America, which, while securing a great gift for its people, guarded its exercise from the gravest abuses. It was a fitting question for English prelates to ask, and it was no less fitting to insist upon its explicit answer—‘Not merely what Church, so far as its nominal designation is concerned, do you design to perpetuate in America, but in submission to what Catholic symbols of the faith is it to be founded and maintained?’ Never was there a land in which clearness and defi-

nitiness on this point was more urgently demanded. God be praised for the paternal decision and patience that secured it!

"A few more words will complete the story of this day. On landing in England, Drs. White and Provoost waited upon the American Minister, and were by him presented to the Primate. Their consecration was appointed for the 4th of February, and on that day, their testimonials having been submitted and approved, they were consecrated in this chapel by the Archbishop of Canterbury, Dr. John Moore; the Archbishop of York, Dr. William Markham, acting as presenter; and the Bishops of Bath and Wells and Peterborough, Drs. Moss and Hinchcliffe, uniting in the imposition of hands. The chronicler of the time rather pathetically records that 'there was a very small congregation present, composed mainly of the Archbishop's household,' and adds that the newly-consecrated Bishops dined at the conclusion of the service with the Archbishop, and left the next day for their distant homes.

"It may be well to add here, as completing the historical sequence in the matter of the American Episcopate, that in September (19), 1790, Dr. James Madison was consecrated in this chapel Bishop of Virginia, and that in 1792 Bishop Provoost, as consecrator, united with himself Bishops White, of Pennsylvania, and Seabury, of Connecticut, in consecrating Dr. Thomas John Claggett as the first Bishop of Maryland. Thus and thenceforward the English and Scotch lines of succession in America were united. It is a grateful recollection to one at least of those who have come here from beyond the sea to take part in this Service that the scene of this consecration was the City of New York, and that through it were united not merely the hitherto disassociated and somewhat antagonistic American Episcopates, but through them the 'somewhat divergent lines of Sancroft and Tillotson.' \*

"It was a discouraging prospect which awaited them on their return. In the Convention that elected White there had sat clergymen and lay representatives from parishes. The Convention of the Diocese of New York, which chose Provoost for its Bishop, included five clergymen and the representatives of seven parishes. In all the thirteen American colonies there were only about 200 clergymen, and but few more congregations. To-day the original Diocese of Pennsylvania has become three, with five Bishops, with 400 clergy, 300 parishes, 50,000 persons who regularly commune at its altars, and with voluntary offerings for the past year of a million and a half of dollars, or £300,000. The Diocese of New York has become five Dioceses, with 800 clergy, 700 congregations, over 100,000 communicants, and with voluntary offerings during the past year, nearly \$5,000,000 or £1,000,000 sterling.

"During the same period of time the American daughter, including all the Dioceses, has multiplied her 200 clergy until they have become 4,000, her parishes until they have become 3,000, her flocks until they include a cure of some two millions of souls, and her gifts until they amounted for the past year to \$10,000,000. She has five colleges and fifteen theological seminaries in various parts of the country, and Church schools for both

\* Dr. W. J. Seabury's "Moral Discourses." 1885.

sexes, both parochial and diocesan, in large number and in almost every Diocese. In the single Diocese of New York she has four Sisterhoods, four hospitals, and churches and chapels ministering in six different languages, and to as many different nationalities. A single parish in New York expends £100,000 upon what is distinctly Mission-work, and in a single chapel has some 2,000 children under instruction. The Church sustains fifteen Missionary Bishops in as many jurisdictions at home and abroad, and is to-day represented by Bishops and Missionaries in Africa, China, Japan, and Haiti. Her spirit was never more united or aggressive, and the outlook for her future in the judgment of impartial observers not of her communion never so full of promise.

“Is it strange that she should wish, then, to come back to this sacred and venerable shrine in which, by the consecrations which we commemorate, the completion of her organic life was effected? Here she drew her first breath as a daughter of the Anglican Communion. From that Communion she has derived her English Bible, her Book of Common Prayer, and her most sacred traditions. In the language of the Preface to her own Prayer-book, she declared: ‘This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship;’ and in the same Preface she records her indebtedness under God for her first foundation and for a long continuance of nursing care and protection, to her whom John Winthrop, Governor of Colonial Massachusetts, was wont to call ‘our dear mother, the Church of England.’ And it was in this spirit that that great prelate, William White, first presiding Bishop of the American Church, planned and wrought. I would that his venerated successor, my father and brother, the Right Rev. Dr. Stevens, Bishop of Pennsylvania, were here to tell you as I may not hope to do, of the influence of that rare man who, a hundred years ago to-day, knelt before this altar.

“In the early history of the Church in America there is another name associated later in time with the Diocese of New York—I mean that of John Henry Hobart, which no annalist of American Church history can afford to under-estimate. But great as Hobart was, and powerfully as he stamped his impress upon the Diocese of New York, and through it upon the whole Church in the United States, I may not forget to render that tribute to William White which my brother of Pennsylvania, had the infirm condition of his health not prevented his presence here to-day, would have most surely paid to the saint and sage who was his first predecessor. His hand it was which determined most largely the lines on which the ship of the Church should be builded and launched, and departures, though some of them were from your own national traditions, I may, perhaps, venture in this presence to say that time and experience have abundantly vindicated them. That feature of our organisation which at the first view excited most apprehension in Anglican minds—I mean the admission of the laity to our synodical bodies—has, it would seem, come to wear, to many of the best minds in the Church of England, a very different aspect. Surely, if the experience of a hundred years counts for anything, it may well be so. And if it be so, that may be sung

of England and of White which Wordsworth sang of White and the Western world :—

“ ‘To thee, O saintly WHITE,  
Patriarch of a wide-spreading family,  
Remotest lands and unborn times shall turn,  
Whether they would restore or build : to thee  
As one who rightly taught how zeal should burn,  
As one who drew from out faith’s holiest urn  
The purest stream of sacred energy.’ \*

“ And so, as the children come to-day to kneel at their mother’s knee, they thank her first for that godly and far-seeing man whom she gave back to them as their first Primate. But most of all they thank her for those spiritual gifts and graces with which she endowed those to whom she handed on and down the succession of the Anglican Episcopate. Wayward children though many of them may a hundred years ago have seemed, they revered her then and the children revere her still. Never was her influence and her example more potent in America than now. Never was the memory of her saints and martyrs and doctors more reverently cherished than at this hour.

“ Across the sea to-day those children send the greeting of their homage and their love. And surely they, too, may be permitted to remind themselves that this Jubilee year of yours is this morning doubly theirs, that half their first century has been covered by the reign of a single Sovereign, who, whether as wife, mother, or ruler, has endeared herself to the people of two hemispheres, and who, in each of these relations, has pre-eminently illustrated those distinctive traits of fidelity to duty, of reverence for the right, and of exhaustless sympathy with misfortune and sorrow, which have been among the chiefest graces of the Church of England. And so, as some of them come back to this historic spot to keep this their first centennial birthday, this is the prayer they breathe :

“ ‘Honoured mother, hitherto you have been pre-eminent in Christendom for a Scriptural faith, for sound learning, and for pure manners. Already you have borne witness in many lands to the Catholic doctrine in all its primitive simplicity and power by lives of unselfish and heroic devotion. May it be so more and more in all the centuries to come. And when another hundred years are gone and children’s children gather here, may you still be found in all the plenitude of ever-advancing triumphs, rich in the treasures of your Heavenly Lord and Head, “Clear as the sun, fair as the moon, terrible as an army with banners !” ’

The Archbishop was assisted by the Bishops of London, New York, and North Carolina, in distributing the Holy Sacrament. After the Benediction, the hymn ‘Jesu, gentlest Saviour,’ was sung, and the Archbishop added a collect from the Ordinal. The offertory, at the request of the American Bishops, was presented to the Church House Fund. The alms-dish, which was presented by the American Bishops who attended the first Lambeth Conference, was used. The following telegraphic message was received by the Archbishop of Canterbury :

“ The Diocese of Pennsylvania sends cordial thanks for the Canterbury Memorial Service at Lambeth.”

\* Wordsworth’s “Ecclesiastical Sonnets,” Pt. III., Sonnet 15.



## HONOLULU.

**A**S illustrating a scene of the Society's work, Miss C. F. Gordon-Cumming has kindly sent us some descriptions of the Sandwich Islands from her book "Fire Fountains." Her graphic pen will present to our readers striking pictures of the Islands forming the diocese of Honolulu.

"I always love getting ashore in the tropics. One always feels certain of seeing some new, pleasant combination of form and colour, something delightful in the way of foliage, flowers, fish, birds, or people.

"If I do not write very enthusiastically from here, it is because I have already seen so much tropical life in the South Pacific, and this is a somewhat pale edition of it all, lacking the richness of the South Sea Isles.

"It seems to me that all that makes this place delightful is artificial. It is purely American, idealized by imported vegetation. Certainly it is a most marvellous triumph of man over nature, for the very existence of the lovely trees and flowers which now grow so richly in this valley is due to incessant irrigation, and to miles of india-rubber tubing which are constantly kept playing in every garden.

"It is hard to believe that only a few years ago this town of Honolulu consisted of a few scattered wooden houses, in a bare and hideous wilderness. Now a multitude of pleasant two-storeyed bungalows are embowered in gardens brilliant with flowering shrubs, and shaded by the richest trees of the tropics. Beautiful passion flowers and starry clematis, orange venusta, and bougainvilleas with their rich masses of magenta foliage climb in profusion over the verandahs and droop from the roofs, which indeed they almost conceal. Heliotropes, roses, and geraniums well repay the care bestowed on them. Golden allamandas and rosy oleanders, pure white trumpet flowers, scarlet and yellow hibiscus, and fragrant gardenia are among the commonest shrubs, while starry white lilies\* grow in rank profusion, as does also a beautiful and fragrant white cactus, the night-blowing cereus, which creeps unheeded over rough stone walls and banks.

"Over head the feathery tamarind trees form a soft veil of the lightest lace-like foliage, or large glossy-leaved india-rubber trees throw their cool dark shadow on smooth green lawns, and mango and bread-fruit

\* *Crinum asiaticum*.

rank as handsome foliage trees, though their fruit is not to compare with that of the Southern Isles. Norfolk Island pines and date palms both grow luxuriantly, also the magnolia and eucalyptus.

“Almost the only indigenous tree of any importance is the large silvery-leaved candle nut,\* which seems to flourish throughout the Pacific. There is also a considerable growth of a native acacia, but the prickly pear (which now forms so conspicuous a feature in the landscape, and seems so thoroughly in keeping with the weird, barren ugliness of the waste grounds where it most abounds) was actually imported from America. The aggressive guava scrub is also a foreign settler, and now forms dense impenetrable thickets, covering large tracts of country. The Hawaiians say that they are also indebted to foreign intercourse for the presence of musquitos, a plague with which they would gladly have dispensed.

“Honolulu has all the appearance of being the work of an enchanter’s wand, so lovely is this oasis in the parched and thirsty land which stretches to east and west. But, as I have already said, the only wand required has been an abundant water supply, and this has been obtained by the construction of large reservoirs far in the valley, which are fed by every rain shower, and from which pipes are led all over the town. Then many artesian wells have been sunk, and every householder invests largely in india-rubber tubing, whereby movable fountains are kept ceaselessly playing in some corner of lawn or garden, just as in San Francisco.

“Even in the Oasis itself, you can never forget the volcanic origin of the place, for just above the town is a steep conical hill, of most fiery red, with a large crater known as the ‘Punch-bowl,’ and a little further lies Diamond Head, a promontory of the reddest, most igneous-looking rock. This, too, is an ancient volcano; its sides are seamed by lava streams, and within it lies concealed a crater about seven hundred feet in depth. The headland is about 760 feet in height, but, like all the other volcanic landmarks hereabouts, it is yielding to the disintegrating influences of wind and rain, and is literally crumbling away.

“Between Diamond Head and Honolulu lies the pleasant village of Waikiki, which is the sea-bathing quarter, where the citizens drive out for the luxury of a surf bath, and where the royal family and other high chiefs have cool native houses, hidden in groves of cocoa-palms.

“This island of Oahu is literally one great cluster of craters, with lava streams and volcanic crags; and though many centuries have probably elapsed since any have given token of life, these bare red hills look fiery enough to suggest a possible outbreak at any moment. At best they yield a dry parched vegetation so uninviting, that only dire need can induce the hungry cattle to go in quest of it. Apparently the Euphorbia predominates. It is all grim and forbidding, though of course intensely interesting to the geologist.

“I am told that about thirty miles to the west of Honolulu lies a remarkable group of craters. One of these, which is about a mile in cir-

\* *Aleurites triloba*.

cumference, is the bed of a very salt lake, which forms so thick a deposit as sometimes to support the weight of a man. The general basin is very shallow, not exceeding two feet in depth, but the central chimney is unfathomable, and some suppose that this strange water-crater is connected with the sea, from which it is distant about a mile. Others maintain that the salts are of a different composition from those of the ocean, and that the lake is simply a quiescent geyser.

“Certainly this is the most untropical-looking island I have yet visited. In looking at its bare barren cliffs and peaks, all of a dull brick red or hot yellow, parched and cracked by the burning rays of the sun, which beat so fiercely on their utterly undraped nakedness, it is hard to realise that these are the tropics of the North Pacific, so wholly unlike the misty, verdant paradise of the Southern Isles. From Tahiti, 20° south latitude, I have passed to Oahu, 20° north of the Equator, and oh! how great is the change! There the whole landscape is a smile—a winning, attractive smile, but this is repulsive. He would need a stout heart who starts to explore these wild rugged hills.

“Yet on a closer inspection one sees that some are partially wooded, chiefly with guava mimosa and other scrub, and the mountain ranges are divided by deep narrow ravines and gulches, whose fresh green suggests that there, at least, the grasses and ferns have found the moisture they crave, and in this volcanic soil water is the only magician needed to convert the desert into a paradise.

“We drove to the wharf, where the two inter-insular steamers were lying, just starting on their weekly trip, one to the north the other to the south of the group. A great many people seemed to be going by one or the other, and a multitude of friends had come to see them off. They are a fine stalwart race, both men and women, full of mirth and laughter, and seem to be very friendly among themselves. But they impress me as a far less graceful race than their southern cousins at Tahiti. Even the dress, which is really the same (namely, a long calico robe, hanging in folds from a plain yoke on the shoulders), is worn fuller and shorter, so that the wearer looks stouter and more bunched. Here it is called the *holuku*.

“Even the colours worn look dull after the delicate pinks and sea greens, so dear to Tahitian girls, and the gorgeous pareos of the men. Here all the men wear some sort of foreign dress, and though happily some frivolous young people indulge in bright colours, the majority of the women seem to affect dark-plum colour, browns, and drabs, only relieved by *leis*, which are necklaces of flowers or feathers so strung as to resemble a thick rope. Some are very pretty, being made of small roses, stephanotis, marigolds, ginger-flowers, oleanders, gardenias, or jessamine; others wore trails of the fragrant *mailé*,\* a small-leaved creeping vine, or of a lovely climbing fern.† These gracefully twined round the hat and shoulders are pretty. Some of the men wear leis of scarlet hibiscus, a splendid piece of colour, but many have a more durable string of the conical

\* *Alyxia olivæformis*. † *Microlepia tenuifolia*.

sections of the orange-coloured screw-pine. These are greatly in favour, because they do not need renewal so often as the flower leis, which, though they retain their fragrance for several days, are of course withered in a few hours.

“Horrible to relate, I saw several ‘advanced’ girls wearing leis of artificial flowers! Such is progress!

“I fear that the picturesque element is fast fading away from Hawaii. A few years ago all the girls went galloping joyously about the town, wearing over their holukus a gay riding-dress called the *kehae* or *pa-ū*, which was simply a strip of crimson, orange, purple, or yellow calico twisted round the body so as to form a kind of very loose trouser, with ends flying in the breeze.

“The ladies who wore these gay dresses rode men’s Mexican saddles, with a high peak at the back and a horn in front, with bosses of polished brass, gay-coloured saddle-cloths, and large wooden stirrups and leather flaps to protect the foot when riding through brushwood. We saw a few of these saddles on weary-looking, half-starved horses, who were patiently waiting for their masters at the dusty wharf.

“But the ladies of Honolulu apparently no longer think it ‘genteel’ to ride in the old happy harum-scarum style, so they hire ‘buggies,’ or ‘expresses,’ or some other variety of wheeled vehicle, and take the air soberly!

“The business part of the town near the wharves is not a pleasant spot in which to linger in a grilling sun. It is a dirty, dusty expanse of mingled sand and black lava crushed to fine powder, and flying in hateful clouds as horses or carriages pass by; heaps of timber here lie ready for house-building, and piles of sugar and coffee-bags for shipment.

“Besides the two island steamers there were a number of small trading ships, and a large one had just come in from England.

“Judging by the number of packet agencies which are here established, the shipping list must be a very lengthy one. I see advertisements of Boston Packets, Bremen Packets, Hawaiian Packets, Planter’s Line, Spreckels’ Line, Merchant Line, New York Line, Liverpool and Glasgow, and last, but greatest, the Pacific Mail S.S. Co. These are represented by five distinct agencies, and suggest a condition of commerce by no means insignificant.

“The inter-insular trade is carried on by upwards of sixty vessels, ranging from 41 to 219 registered tonnage. These are barques, brigantines, schooners, sloops, and steamers. The latter number half a dozen, and ply regularly between Honolulu and the other isles. They are commanded by white men and manned by Hawaiians. They vary from 190 to 218 tons, so you can understand that by the time they have shipped an indiscriminate mass of human beings, white men, Chinamen, and Hawaiians, horses, cattle, baggage, timber, sugar, coffee, and sundries, there is not much elbow-room to spare, and certainly no possibility of luxury.

“All these little steamers are said to be alike dirty and dingy, so the voyages from isle to isle must be anything but pleasure-trips. I do much enjoy the prospect that lies before me!”

(To be continued.)



## NOTES OF THE MONTH.

**T**HE Society's Annual Public Meeting is to be held in St. James's Hall, on Tuesday, April 26, at 2.30. The Archbishop of Canterbury, the Society's President, is to take the chair.

---

**A**T the Annual Service in St. Paul's Cathedral, which is to be a Celebration of the Holy Communion at 11 A.M., on Wednesday, June 22, the Bishop of Iowa, the Right Rev. W. S. Perry, D.D., is to preach the sermon.

---

**O**N St. Matthias's Day, February 24, the Bishop of Melbourne (Dr. F. F. Goe) was consecrated by the Archbishop of Canterbury, assisted by the Bishops of London, Rochester, Manchester, and Perth, Bishops Perry, Alford, and Marsden; the sermon was preached by Canon Cadman.

---

**I**N connection with the Centenary of the Colonial Episcopate on the 12th of August next, the Bishop of Winchester has issued the following important letter to his Diocese:—

“The present is a year of great interest in connection with the Mission Work of the Church of England, the Colonial Episcopate, and the Society for the Propagation of the Gospel in Foreign Parts.

“The Centenary of the Consecration of the First Colonial Bishop may remind Churchmen how much they owe to that great Society, the first and oldest of English Missionary Societies, and that which has almost alone kept alive and supported the Church in our vast Colonial Empire.

“A century ago there was no Colonial Diocese with a Bishop at its head. Fifty years ago, when our Queen came to the throne, there were but 8 Colonial Dioceses. Now there are 75. It is hardly too much to say that all this is, under God, mainly due to the Society for the Propagation of the Gospel—a Society, alas! most inadequately supported by the Church at home, and especially by the laity.

“I earnestly hope that this second Jubilee of the Colonial Episcopate will be well commemorated in this Diocese, and that the failing funds of the Society will be replenished by the willing hearts and open hands of all who desire the extension of the Redeemer's Kingdom.

“E. H. WINTON.”

SATISFACTORY progress is being made in the arrangements for the Conferences which are to be held in all parts of the country with a view both to the Centenary Commemoration, and to making the time of thanksgiving for the blessings bestowed on the Church abroad during the century, a point of new departure with regard to the way in which the cause is taken up at home, for an endeavour to lift the minds of English Churchmen into a truer conception of their Missionary obligations, and for making the support given to the Society far heartier and more widely extended.

DURING the month of March Conferences have been held at Worcester, Exeter, Lewes, Hastings, and Northampton.

Arrangements for Conferences during April and May include those to be held at Barnstaple, Torquay, Plymouth, Truro, Penzance, Lancaster, St. Austell, Gloucester, Dover, Canterbury, Faversham, Petersfield, Whitechurch (Hants), Saxmundham, Ipswich, Beccles, Stowmarket, Wells, Weston-super-Mare, Bridgewater, Taunton, Yeovil, Carlisle, Kendal, Barrow-in-Furness, Leicester, Southampton, Portsmouth, Farnham, Guildford, Shrewsbury, Lichfield, Birkenhead, Manchester, Lynn, Norwich, Great Yarmouth, Birmingham, and Swaffham. Others are to be held in the following months.

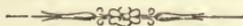
LAST year we noted that the remittances from Annesley, a colliery parish in Nottinghamshire, had increased year by year from £25. 5s. 3d. in 1881, to £52. 13s. in 1885. Our readers will be glad to hear that the increase is maintained, and that £55. 17s. 10d. was remitted for the year 1886.

S TUTTGART Chaplaincy, which has become vacant by the death of the Rev. W. G. Parminster, has been filled by the appointment of the Rev. L. R. Tuttiett, of Leipzig. Mr. Tuttiett has done excellent work at Leipzig since his appointment to that chaplaincy in 1883. He has succeeded in building the handsome church at Leipzig, the project for which had failed of accomplishment for some twenty years, and had

in every way given a new life to the British community. His health rendered it imperative that he should leave Leipzig, and it is hoped that the climate of Stuttgart will be favourable to it. His successor at Leipzig is the Rev. I. B. Hardinge, of Karlsruhe.

AT Freiburg, the Rev. George John Banner, formerly Vicar of Roby, is appointed chaplain in succession to the Rev. N. G. N. Lawrence, who, after seven years' good work there, has been presented to a benefice in the diocese of Exeter. The Rev. Joseph Bernard Smith, late Vicar of Stubbings, has been appointed chaplain at Berne. Gotha, a small chaplaincy held by the Rev. O. Flex, formerly the Society's Missionary in Chota Nagpore, has been placed on the Society's list, and some assistance is given to the little British community in maintaining their chaplain.

IT is unnecessary for us to add to the commendations which have been given to the *Official Year-Book of the Church of England* for the current year. It may be sufficient to remark that over one hundred pages are occupied with matters relating to the Colonial Church and Foreign Missions, fifty of them being occupied with the Reports of the several Bishops. The compilation of the book must have entailed enormous labour, which is, no doubt, rewarded by the appreciation by churchmen of the result.



## REPORTS RECEIVED.

Reports have been received from the Rev. G. Billing, F. Bohn, and F. Kruger, of the Diocese of Calcutta; T. Williams of the Diocese of Lahore; C. David, J. de Silva, F. D. Edresinghe, E. W. Matthew, E. F. Miller, G. H. Pinchin and A. Vethacan of Colombo; J. A. Sbarrock and R. D. Shepherd of Madras; J. S. Diago, A. Gadney, A. C. Laughlin, H. Lateward, H. F. Lord, J. D. Lord and J. Taylor of Bombay; R. Balavendrum, J. Perham and J. L. Zehuder of Singapore; R. M. Clark, A. A. Dorrell, F. B. Moore, R. G. Nichol, C. J. Pattison, W. P. G. Schierhout and W. C. Shaw of Capetown; S. W. Cox, J. Gordon and A. J. Newton of Grahamstown; S. M. Samuelson of Zululand; E. W. Bibby, E. T. Burges, T. Goodwin, B. Markham, E. Shears and H. T. A. Thompson of Maritzburg; W. H. R. Bevan and G. Mitchell of Bloemfontein; H. Adams, A. W. Beck, C. Chulce, F. Dowling, C. Maber, J. P. Richardson and H. Sadler of Pretoria; F. H. Baker and J. C. Hands of St. Helena; E. O. McMahon of Madagascar; R. B. Morgan of Sierra Leone; S. H. Davis of Honolulu; W. B. Armstrong, S. J. Hanford, H. Holloway and H. M. Spike of Fredericton; M. M. Fothergill, J. Kemp, W. G. Lyster, J. P. Richmond and S. Riopel of Quebec; J. W. Pyke of Montreal; H. Beer, A. W. Osborne and A. J. Young of Algoma; R. Inkster and W. Newton of Saskatchewan; R. F. Brine, R. C. Jones and J. S. Smith of Nova Scotia; G. H. Bishop, E. Colley, J. Godden, J. C. Harvey, W. A. Haynes, H. C. A. Johnson, T. G. Netten, T. P. Quintin, R. H. Taylor, R. Temple and C. Wood of Newfoundland; D. H. Horlock of New Westminster; F. P. L. Josa, G. W. Matthews and F. W. Ritchie of Guiana; A. B. Williams of the Windward Islands; A. A. Humphreys of Antigua; and C. G. Curtis, Missionary at Constantinople.

## MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street on Friday, March 18th, at 2 P.M., the Rev. B. Compton in the Chair. There were also present Lord Robartes, Bishop Perry, and F. Calvert, Esq., Q.C., *Vice-Presidents*; the Rev. J. St. John Blunt, Rev. J. M. Burn-Murdoch, Rev. J. Bridger, C. Churchill, Esq., Canon Crosse, General Davies, Canon Elwyn, Rev. J. W. Festing, General Nicolls, Archdeacon Randall, General Sawyer, W. Layton Lowndes, Esq., General Tremenheere, C.B., and S. Wreford, Esq., *Members of the Standing Committee*; and Rev. S. Arnott, Rev. J. A. Boodle, Rev. H. N. Collier, Thomas Cree, Esq., R. N. Cust, Esq., Rev. T. Darling, T. Dunn, Esq., Rev. J. J. Elkington, Rev. S. Coode Hore, Rev. Dr. Jones, H. Laurence, Esq., Rev. J. H. C. McGill, Rev. E. C. Osborne, Rev. G. P. Pownall, Rev. H. Rowley, Rev. J. B. Rust, Rev. E. Sturges, Rev. F. Thorne, Rev. J. L. Wyatt, and Rev. C. Wyatt-Smith, *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Receipts and Payments from January 1st to February 28th :

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Collections, &c... ..	£5,603	£1,322
Legacies ... ..	584	
Dividends, &c. ... ..	488	770
	<hr/>	<hr/>
TOTAL RECEIPTS ... ..	£6,675	£2,092
PAYMENTS ... ..	£9,562	£3,419
	<hr/>	<hr/>

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1st to February 28th, in five consecutive years, compare as follows: 1883, £5,480; 1884, £5,651; 1885, £5,179; 1886, £6,150; 1887, £5,603.

3. The arrangements for the proposed Conferences were announced. A statement was also made by the Chairman with regard to the Conferences, and the observance of August 12th, the Hundredth Anniversary of the Consecration of the first Colonial Bishop, especially referring to the Conference which he had attended at Worcester.

4. The Rev. Bernard R. Wilson, from the Diocese of Brisbane, addressed the Members. He described the work in the towns and in the Bush, and especially spoke of the need for more clergymen. He thought that the Bishop could, at the present moment, find work for eight or nine young clergymen.

5. All the Candidates proposed at the Meeting in January were elected into the Corporation. The following were proposed for election in May :

Rev. H. Parry, Tugley, Leicester; Rev. C. F. Nolloth, All Saints', Lewes; Rev. F. G. Hume-Smith, St. Bart.'s, Armley, Leeds; Peter Bent, Esq., Headingley, Leeds; Leonard Cooper, Esq., The Abbey, Kirkstall, Leeds; J. C. Newstead, Esq., Red Hall, Leeds; C. A. Appleton, Esq., Albion Place, Leeds; Rev. Gilbert Rideout, Rusper, Horsham; Rev. B. C. Fawcett, Christ Church, Kilbrogan, Bandon, Co. Cork; Rev. W. J. Wilson, Corkbeg, Whitegate, Co. Cork; Rev. Henry Alcorn, 6 Clifton Terrace, Cork; Rev. C. J. Boden, St. Barnabas, Sutton, Surrey; Rev. C. D. Ramsay, Chelsham, Surrey; and Major-General Sir F. J. Goldsmid, C.B., K.C.S.I., 3 Observatory Avenue, Campden Hill, W.

It should have been noted in the account of the February meeting (*page 95*) that the election of the Ven. W. E. Meade, D.D. (*vice* Dr. Reeves, now Bishop of Down and Connor) as Representative for the Province of Armagh was reported.



# THE MISSION FIELD.

---

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

---

MAY 2, 1887.

---

## MARITZBURG.

LETTER, DATED 1ST FEBRUARY, FROM THE BISHOP—NEW WORK—  
NEEDS: DEPRESSION—THE NATIVE MINISTRY.



HEREWITH enclose the annual schedule, which I have filled to the best of my ability, and beg to apply for a renewal of the Society's grant to this Diocese. I would fain say *an increase* of the grant, to the need of which those who are at present in England from hence would strongly testify; but the report of the condition of the Society's funds forbids my urging that which I know must at present be vain.

I have just read through my last year's report, and in many particulars I might almost repeat it, save that the exodus from Natal for the Gold Fields has, in most parts of the Diocese, increased the difficulties we had a year ago in raising the stipends of the clergy. Trade is, however, reviving, and prospects are somewhat more hopeful.

I am thankful to be able to report, with regard to new work, that at Stanger, the centre of the parish of Nonoti, where Mr. Banks began to work eighteen months ago, I have been able to realise the hope expressed last year, and assess

the parish at £100 towards their clergyman's stipend, and that at the same time the erection of a church has been pushed forward so successfully that I hope to consecrate it in a few weeks. There is also a little church at Mid-Illovo, in the parish of Richmond, which is fast approaching completion. We have also enlarged St. Mark's Native Chapel in Maritzburg, and are projecting a similar and much needed enlargement of St. Faith's, in Durban.

On the other hand, I regret to say that I have been unable to fill the vacancy in the parish of Umhlatuzana, which has had to depend upon such services as the Archdeacon of Durban could provide with the help of lay readers, and that the falling off in the amounts raised by the offertories in several parishes are such as, while compelling a reduction of six per cent. in the stipends of the clergy, to oblige me to reduce the staff also. Mr. FitzPatrick has resigned both the archdeaconry and the incumbency of Estcourt, and his curate, Mr. J. M. Strickland, has left the Diocese on account of ill-health. I have removed Archdeacon Barker from Umzinto, where he had spent twenty-six years, and which he leaves with the regret and warm affection of the people, to Ladysmith, which, as the terminus (at present) of the railway, has sprung into importance, leaving the Rev. R. S. Kendall as curate in charge of the former. I fear I may lose Mr. Clark, who has been doing a good work at Newcastle and Dundee, on account of the insufficiency of stipend.

I wish I could say that this depressing influence was confined in its effects to the work amongst the colonists. It is also felt very severely amongst the natives. At Springvale, where the protracted drought has added seriously to the difficulties of living, we are at a loss to know how we shall pay our way this year, for the rents of the natives are sadly in arrear. Mr. Thompson, who has succeeded Mr. Greenstock, is throwing much energy into the work, he and his valued native deacon, Daniel Mzamo, having established a more extensive system of preaching at the kraals of the heathen than has been practised before. I hope that two sons of the latter, who have been educated at Zonnebloem, may become

candidates for Holy Orders. The eldest is already a catechist, and is reading under Mr. Greene, at St. Alban's; and the second, who is organist at Highflats, is looking forward to being schoolmaster at Springvale, where he may read under Mr. Thompson. With all this real ground for hopefulness in the zeal and efficiency of those who are at work, it is very sad that the want of means should cripple us so that there is a danger lest some of the buildings at Springvale and Highflats should go to ruin for want of necessary repairs, and that the workers should be crying out for the arrears of their stipends.

The Mission of St. Luke's, Umzunkulwana, in the parish of Alfred, under Mr. E. H. Booker, affords a good deal of encouragement, a large number of half-castes as well as natives forming part of his congregation. He has already established a workshop, towards which, as well as towards the regular school for the children, the Government have given a grant. But he is pleading for the means to complete the school-chapel, and to make the dormitories and other parts of the building fit for habitation. As an illustration of the progress that is being made in civilisation as well as the interest taken in the church and its services, I may mention that, at my visit last October, when, to my surprise, the coloured choir met me in decent cassocks and surplices, and I inquired whence these becoming vestments had been obtained, to my still greater surprise I was informed that they were the work of the half-caste girls. The straw hats, too, in which many of the children appeared, were of local manufacture. In the offertory at the Confirmation was a promise of a sheep and a sack of mealies, and one of the heads of families sent Mr. Booker the present of a turkey to entertain the Bishop. Yet these poor people are struggling to pay by instalments for the few acres which they have bought from Government.

Similar instances of encouragement from individuals could be quoted, especially the sums of money contributed by the native young men, chiefly servants in Maritzburg and Durban, towards the enlargement of the churches.

I ought not to pass from the native work without mentioning the death of Paul, who was the catechist of Newcastle,

His loss is one which may well be termed, humanly speaking, irreparable, for it is indeed rare to find, especially amongst those who have come out of heathenism, such a combination of zeal and devotion with wise and gentle modes of dealing with his ignorant brethren, and a remarkable capacity for acquiring and instilling sound Church doctrine. But the memory of his life and work both here and in Newcastle, it is hoped, may be fruitful. His successor at the latter place is reported to be carrying on quietly what Paul so well began.

Of the Indian work I shall not deem it necessary to say more than that during Mr. Booth's absence the teachers and catechists are endeavouring to continue the work. In Durban, the chief centre of that population, Mr. Whittington is doing all that the weak state of his health will permit to give Sunday services. While I trust Mr. Booth's presence in England will have had the effect of bringing before many Churchmen throughout the land the importance of his particular sphere of labour in this Diocese, I venture to hope that the Society also may be so impressed with the value of his services as to continue on an increased scale the special grant for his support.





## GRAHAMSTOWN.

LETTER FROM THE REV. R. J. MULLINS, DATED 28TH FEBRUARY.

**L**AST year I wrote you a very full and detailed account of the financial condition of the diocese, and the Bishop, who has been laid up for some weeks from a severe fall, has requested me again to address you, but I fear it will be in a still more doleful strain.

Before, however, I begin my tale, I must apologise for the delay in sending this return. I had quite hoped that the Bishop would have been able to have written in full himself, as of course no one so well knows the wants of his flock as the chief shepherd.

You will remember that the Society was enabled to continue the same grant for 1887 that was sent for 1886, with the additional grant of £60 to the Rev. C. Taberer, of St. Matthew's Mission, Keiskama Hoek. I had hoped to have seen the grant to the Colonial clergy restored to the £400 per annum that was allowed us for so many years, but I suppose it was not to be for 1887. We do trust, however, that some slight increase may be afforded by the Society towards ekeing out the miserable stipends of the majority of the Colonial clergy for the year 1888.

You will, perhaps, remember that last year I reported upon the great depression amongst our agricultural farmers owing to the scant population and bountiful crops. The prices I then quoted have fallen again since then by one half. Wheat was sold last week upon the Grahamstown market that had been brought a distance of about sixty miles by ox-waggons from the district of Peddie, which is famous for its wheat.

crops, for 1s. 8d. per 100 lbs., and some brought in by the industrious Peddie Fingoes sold even at a lower figure. You will readily understand that such prices are simple loss to the agriculturist. Farmers are failing day by day, and of course the merchants follow one after the other. And what is the case in Grahamstown is the same, more or less, all over the country. Only last evening a gentleman told me that his income from his garden, which is a very valuable one, and situated only *three miles from Port Elizabeth*, one of the best markets in the colony, amounted to slightly over £8! whereas in 1881 he had made over £250.

During the Christmas holidays I took a fortnight's run round some of the most valuable of our coast districts. I, of course, visited my brethren of the clergy, and was struck by the evidence of poverty, and only too visible signs of the very general depression. I am bound to say, however, that I did not once hear one single word of murmur or complaint, and it was only by industrious pumping that I wormed out of them the true state of affairs. It is indeed hard when the clergy, in order to clothe and feed the little ones at home, have to take their elder children from school, or start them too early in life as clerks in stores or helpers on farms.

You have doubtless read or heard a great deal of the wonderful discovery of gold in South Africa, especially in the Free State and Transvaal; and people who casually read these wonderful newspaper accounts of gold in *South Africa*, and then turn to the map to see where Barberton, or Pilgrim's Rest, or Malmain are situated, imagine that they all lie pretty close together, like London, Reading, and Guildford; whereas, the distances are measured by hundreds of miles—*too far*, owing to the enormous expense of transport, for us to send any of our surplus produce to market there. In fact, far from being at present a blessing to the country, *whatever they may prove in the future*, I look at them quite in another light. A sad spirit of speculation and downright gambling is rife, and gold-mining shares are eagerly bought up at a premium because a piece of quartz the size of one's fist has given evidence, upon being tested, that the reef from which

it was broken off *may contain*  $1\frac{1}{2}$  oz. gold to the ton. Far-seeing men dread a like crash to that which took place some few years ago in the diamond mining speculation. Young men, tempted by the hope of something turning up, are throwing up their situations as clerks, &c., and are off to the gold-fields, where, from all accounts, the majority of them have nothing to do, and less to eat. This, of course, will re-act upon those left at home, I mean the wives and families, mothers and sisters, dependent upon them for support.

Amidst all this depression it is most encouraging to hear and see tokens of the growth of Church life in our midst. During the year 1886 several new centres of work have been opened out, and several new churches built, and these are scattered all over the diocese: Cathcart and Peddie in the east, Hopetown in the north, Alicedale and Richmond in the south and west, as also a new native chapel at Aliwal, north, and the home chapel of St. Peter's, Grahamstown. As far as I hear, the services of the Church, especially in the country districts, are better attended than in former years, and the number of communicants are upon the increase. Only yesterday morning I started in pouring rain for my little Church of St. Peter's, Hilton, and found that, notwithstanding the weather, twenty-four assembled from the surrounding farms. Such punctuality and devotion fully repays one for any little discomfort of a wet ride.

I was at St. Matthew's, Keiskama Hoek, St. Luke's, Nurendo and the Igwaba Missions in January. The two former places were in full work. Mr. Taberer has a full burden to carry, and it is hard to say which of his burdens weighs most heavily upon his bodily and mental strength—his cure of souls, or the large industrial work he has in hand. Mr. Stumbles labours under the greatest of all disadvantages in Missionary work—that of not understanding the native language.

I find my old pupil and friend Mr. Philip hard at work amongst his brethren—the chapel crowded on week days—over-crowded upon Sundays, and work opening out around him in all directions.

He had just made arrangements to start work amongst a very lawless set of men—vagabonds and wanderers, whom the magistrate of the district had rescued from starvation after the Gaika rebellion, and had settled upon some Government land between the Igwaba and Koungha. The magistrate, Mr. E. Chalmers, and the Superintendent of Natives, were both heartily supporting Mr. Philip in his new work, which will, I fear, be no light task.

The native work in the larger towns grows apace, and we are not able to meet the demands for native catechists and schoolmasters of age and experience.

The Kaffir Institution has suffered very severely both in funds and members; few students have been able to pay their school fees during 1886, and it is only by the strictest economy that we are able to keep the work afloat.

I must not close without one item of good news. God put it into the heart of our late dear friend Mr. J. J. Irvine, of King Williamstown, to remember not only this diocese, but, I am most thankful to say, that of Capetown also in his will. It will of course be probably some months, or may be years, before we shall directly benefit thereby, but he has bequeathed

£3,000 to our Ministers' Endowment Fund.

£3,000 to Diocesan Grammar School, King Williamstown.

£200 to St. Matthew's, Keiskama Hoek.

£2,000 to Ministers' Endowment Fund, Capetown.

£100 to St. George's Orphanage, Capetown.

Thus has God provided for the extension of His kingdom by guiding one who has proved a good and faithful steward of the wealth with which God blessed him. In January we drove through the districts where he was best known, and where the lamentation for his death was universal. He was one of the greatest and truest friends the natives on the frontier had, ne ever helped those who were ready to help themselves.

Trusting that I may have a more hopeful and prosperous account to send you next year.



## NEWFOUNDLAND.

**D**ESCRPTIONS of long journeys, accounts of the struggle of the Church in the face of many difficulties, precarious living on the verge of absolute want, have always been frequent in the letters of the Newfoundland clergy, yet perhaps it would be difficult for writers in any part of the world to show a heartier spirit. The difficulties are much accentuated now by the particularly hard times; but there is plenty of courage to face them.

Brigus Mission has since 1863 been under the charge of the Rev. R. H. Taylor, whom the Bishop has now chosen for the important position of Vice-Principal of the Theological College in St. John's. Mr. Taylor accordingly, on leaving Brigus, where he has been since his ordination, sends a brief summary of what he calls his "life-work." It is very good reading.

"Ever since 1863 I have given you an annual letter, in which I have humbly tried to give a brief summary of Church work in this Mission.

"Brigus was made a separate Mission, cut off from the parent stem of Porte-de-Grave, A.D. 1842.

"In A.D. 1879, Brigus Mission was divided, and became two bands, Salmon Cove being made the head-quarters of a fresh Mission. It is necessary to bear this in mind when looking over the returns.

"Brigus is thus what may be called a Mission of late formation; it was wholly given up to Dissent and Romanism for many, many long years, and we suffer, and I suppose shall suffer for generations to come, from the apathy and indifference of the Church in past years.

"Your Missionary has never occupied any other parish, district, or settlement; Brigus, I may say, is my life's work; almost a quarter of a century has been spent in it, with two brief holidays of barely four months' duration.

"You may understand, therefore, with what varied feelings of emotion I contemplate my severance from the place and people. This, in all human probability, is the last report I shall write as the Society's Missionary at Brigus.

“I have long thought that a change would be beneficial for the Church in this Mission; may it prove an infusion of new life and fresh vigour.

“The Bishop has appointed me to the very important and most responsible office of Vice-Principal of the Theological College, St. John’s. I have accordingly sent in my resignation to his lordship, and here beg to repeat it to the Society, with the hope that my name may still be kept on your list; for I have ever esteemed it a distinguished honour to be inscribed on the Bede roll of the Society for the Propagation of the Gospel, for some of the noblest and worthiest of English Churchmen are associated with its history.

“When Bishop Feild sent me to Brigus, he told me he was sending me to the most difficult Mission in the Diocese. His words were truly prophetic of the troubles I have had to contend with, but I thank God I leave all at peace and unity in the Church’s congregation, and in spite of the deep and widespread poverty we are paying our way, providing for all our expenses save the heaviest and most important of all, the support of the clergyman; even that will, I hope, in a year or two more, be removed from the Society, and Brigus become a Mission independent of aid from England. The only thing which causes me deep anxiety is the fact that, owing to the want of clergymen, the Bishop is sorely put to it to fill the vacancy, and there may be an interval before a successor can be found, and we are beset by foes on every side. The Salvation Army, so called, made a raid upon Brigus last April, established its barracks within twenty yards of the churchyard gates, and has employed all its artifices to draw away disciples after it. I thank God that very few of our fold have been drawn away. No doubt the fact that the Church was open for frequent services before the Boothites came has had much to do with keeping our people together, but I should tremble if the Mission were left for any length of time without a clergyman.

“The Wesleyan congregation has suffered very extensively, and about three-fourths of its members have seceded and joined the *Salvationists*.

“May I be permitted, without any feelings of ostentation, to set out a few of the steps of improvement in this Mission since I came here in 1863?

“1864, Nov. 1. All Saints’ Church, Salmon Cove, consecrated; teacher’s dwelling-house built at Burnt Head, and a resident teacher and lay reader provided for that settlement.

“1868. School and teacher’s residence built at Salmon Cove, at a cost of £240.

“1869. St. Augustine’s Church, Burnt Head, built, at a cost of £430; consecrated 1st June.

“1870. School Chapel erected at Clarke’s Beach.

“1871. Land bought at Brigus as site for new Church.

“1872. New School erected at Burnt Head.

“1874. St. George’s new Church erected at Brigus, at a cost of £1,600.

- “ 1875. Parsonage built at Salmon Cove.
- “ 1876. School Chapel at Juniper Stump commenced.
- “ 1877. School Chapel at Gulleys commenced.
- “ 1878. School Chapel at English Cove commenced.
- “ 1879. New School built at Brigus.
- “ 1880. Parsonage and glebe purchased at Brigus for £300.
- “ 1884. St. Augustine's Church, Burnt Head, enlarged, at a cost of £180.
- “ 1884. Sundry pieces of land purchased near St. George's Church, Brigus.
- “ In addition to this, your Missionary has secured thirty acres of land for the Church at Juniper Stump.
- “ Twelve acres at English Cove.
- “ Six acres at Burnt Head.
- “ One acre at Salmon Cove.
- “ One acre at the Gulleys.

“ If a modest endowment of £1,500 could be secured for Brigus, and the same for Salmon Cove—and I hope these sums will be forthcoming in the near future—the Missions would thus become parishes, to all intents and purposes, as settled in every particular as those in motherland.

“ In my new sphere of duty my old work at Brigus and Salmon Cove will ever hold a conspicuous place in my affection, and I trust that, ere God gives me my *Nunc Dimittis*, I may be enabled to help on the work until it assumes a permanent form, independent of all outside help.”

Working at the outposts round St. John's is the Rev. T. G. Netten, who tells of the poverty which has come to the fisher people.

“ From a temporal point of view, the past year has been an anxious one for my people. Two bad voyages had left them heavily in debt to their merchant, and reduced their families to extreme poverty. Both merchant and dealers were looking on hopefully to the past year's fishery, trusting that there might be a change for the better. But the results were even worse than in the two preceding years. As an instance of the small take of fish during the recent voyage, I may mention the case of a respectable planter at Pouch Cove, who, in settling with his sharemen, paid over to each man £3. 10s., the amount of his earnings for the season. When we deduct from this the expense of the outfit, and the summer's supplies for the family, the prospects for the winter were indeed gloomy. It became a serious matter of consideration with the Government what was to be done for the people to avert the dreaded consequences of so disastrous a voyage. To prevent starvation, either the demoralising system of issuing pauper-relief was to be resorted to, or work should be found for the distressed fishermen in some form or other. The emergency of the case was met by opening up new lines of road all over the country, with the double object of giving temporary employment, and also

of inducing the people, if possible, to try farming as a substitute for, or an auxiliary to, the fishery. Thus, early in the autumn, the fishing skiffs were deserted, and thousands laid aside hook and line to take to the pick and shovel. Through means of this road work, family men were enabled to earn from £6 to £8, according to numbers; the Government wisely providing that half that amount should be paid as soon as the work was completed, and the remaining half in January. The bare necessities of life were in this manner obtainable, and it is hoped that if the winter does not prove excessively severe, the greater part of our people may be tided over the trying time.

“In consequence of the scarcity of money among our fishermen, Church affairs drag on heavily. It is found difficult to raise means to go on with incompleting buildings, or to meet the running expenses of those already finished. Offertory collections consist mostly of cents or half-pence, silver pieces being few and far between. It is frequently distressing for a clergyman to take contributions from some of his poor parishioners, knowing that the dollar, although cheerfully given, is taken from the scanty little stock of money which is the only stand-by against a long winter, and perhaps the last earnings for the season.

“Very little more has been done to our new Church at Pouch Cove since its consecration last year. We managed to give the outside one coat of paint to protect the clapboard against the sun, which in summer would quickly damage the building. At the same time we re-tarred the roof, some twenty men voluntarily doing both the tarring and painting in a day. We have also managed to pay the interest upon the loan from the Union Bank, Newfoundland, Limited, and a little towards the principal, which now stands at about £80. Many a time we look at the rough framework of the tower over the west end of the Church, and sigh for the good voyages once more. The Church, as it should be, is the largest and finest place of worship in the Cove (there being also a Roman Catholic Chapel and Methodist Meeting-house), and if the tower were completed, would present an imposing appearance.

“In no place in the Mission is there a better attendance at Divine Service than at Pouch Cove. Even at a week-day evening service, when not in the fishing season, a congregation of at least fifty or sixty can be got together at the shortest notice. The number of Communicants has steadily increased, and has nearly doubled within the last five years.”

Describing the various stations, Mr. Netten says of Petty Harbour :

“It has a very nice church, well kept, with a good bell. The Church is now too large for the settlement, as several families, attracted by the hope of obtaining more regular work in the bad times, have moved away to St. John’s. This is purely a fishing village, and, from the rocky nature of the country surrounding it, has nothing but the fishery to rely upon. The inhabitants, formerly living in independence and comfort, are now much reduced in their circumstances. An invasion was attempted upon

the settlement by the Salvation Army, but our people showed their good sense and good churchmanship by having nothing at all to do with them, which put an end to the invasion. Petty Harbour has always a large number of communicants, who attend regularly the Holy Eucharist."

Channel is the name of the Rev. T. P. Quintin's Mission. He mentions the visit of the Bishop, when large numbers were confirmed. Such bands of candidates from the fishing villages must be evidences of real life in these scattered outposts of the Church.

"In the early part of July I visited the various settlements in the eastern portion of the Mission, having been at some of them twice before



CHANNEL CHURCH.

the 21st of that month. On that day I started off on a tour through the western portion, reaching Codroy on the evening of the 22nd, thereby allowing myself ample time for a few last words to the candidates for confirmation. His lordship the Bishop arrived there on the 29th, when some twenty-nine of these were presented. On the following day we started in the Church ship for Channel. Owing to boisterous weather and head wind we were unable to carry out our intention of landing at Cape Ray, where the people were waiting to receive us. We reached Channel in safety about 2 P.M. on Friday, the 30th. There his lordship remained till the following Tuesday morning. In addition to the ordinary services, a Confirmation service was held on the Sunday afternoon, when eighty-four candidates from Channel and the neighbouring settlements were presented and confirmed. On the Tuesday morning we started for

Seal Cove, at the eastern extremity of the Mission, where nineteen more received the laying on of hands. After this a cemetery was consecrated, thus finishing his lordship's episcopal duties in my Mission. On the same afternoon I returned to Channel, leaving the Bishop to pursue his way through the Rose Blanche Mission."

Frost is appreciated in Newfoundland for several reasons. One of them is given by the Rev. W. A. Haynes in an interesting account of the herring industry as it affects his flock.

"Last winter was one of the mildest ever known in Newfoundland—so mild, indeed, that the people of Fortune Bay hardly had frost enough to freeze their herring. For the last twenty years American and Nova Scotian vessels come in this bay and buy from our people herring which has been frozen hard. They usually take from 600 to 1,000 barrels per vessel, or, I might say that each vessel carries away from 360,000 to 600,000 herring, and there are generally from twenty to thirty vessels. In fact, these foreigners leave in the Bay among our poor people from 20,000 to 25,000 dollars annually, either in money or goods. This will give you some idea of the great number of herring carried annually out of Fortune Bay, and that within a period of two months. It is a great boon to our poor fishermen who catch these fish, as the American and Nova Scotian vessels bring goods and provisions, which they sell at a much cheaper rate than our traders, and they also bring much better articles. From this you will be able to gather what a boon the frost is to the fisherman of Fortune Bay. In fact, if he can make a good beginning at this time of the year, I may say he is provided for for the rest of the year. Last spring, also, was unusually mild and fine. The people last spring did rather better than usual, owing to so many French vessels coming in the Bay to buy herring for bait. But the failure in the catch of cod-fish, and the very low price given, counteracted the good effects of the preceding winter and spring's herring fishery, and, consequently, the people are now in very indigent circumstances. I have many poor in my Mission, but there is not that destitution so prevalent in other parts of Newfoundland. Owing to this state of things the collections have not at all increased."

The labours of the Rev. R. Temple at Twillingate are now shared by a curate, the Rev. A. Pittman, it being found impossible for the Mission to be worked by one clergyman.

At Carbonear the Rev. John Goddard, among other notes of his work, mentions that his Christmas Communicants were one hundred and three, as against sixty-five in the previous year.

Another clergyman who has now the benefit of a curate's assistance is the Rev. Jas. C. Harvey, of Port de Grave, who, in his seventy-third year, needed such help in the care of his

large flock. Mr. Harvey had an unfortunate accident to his left hand, which has been followed by blood-poisoning. He has been able to continue to discharge his duties as Rural Dean, and there seems ground for hoping that the dangers which were feared need be no longer apprehended.

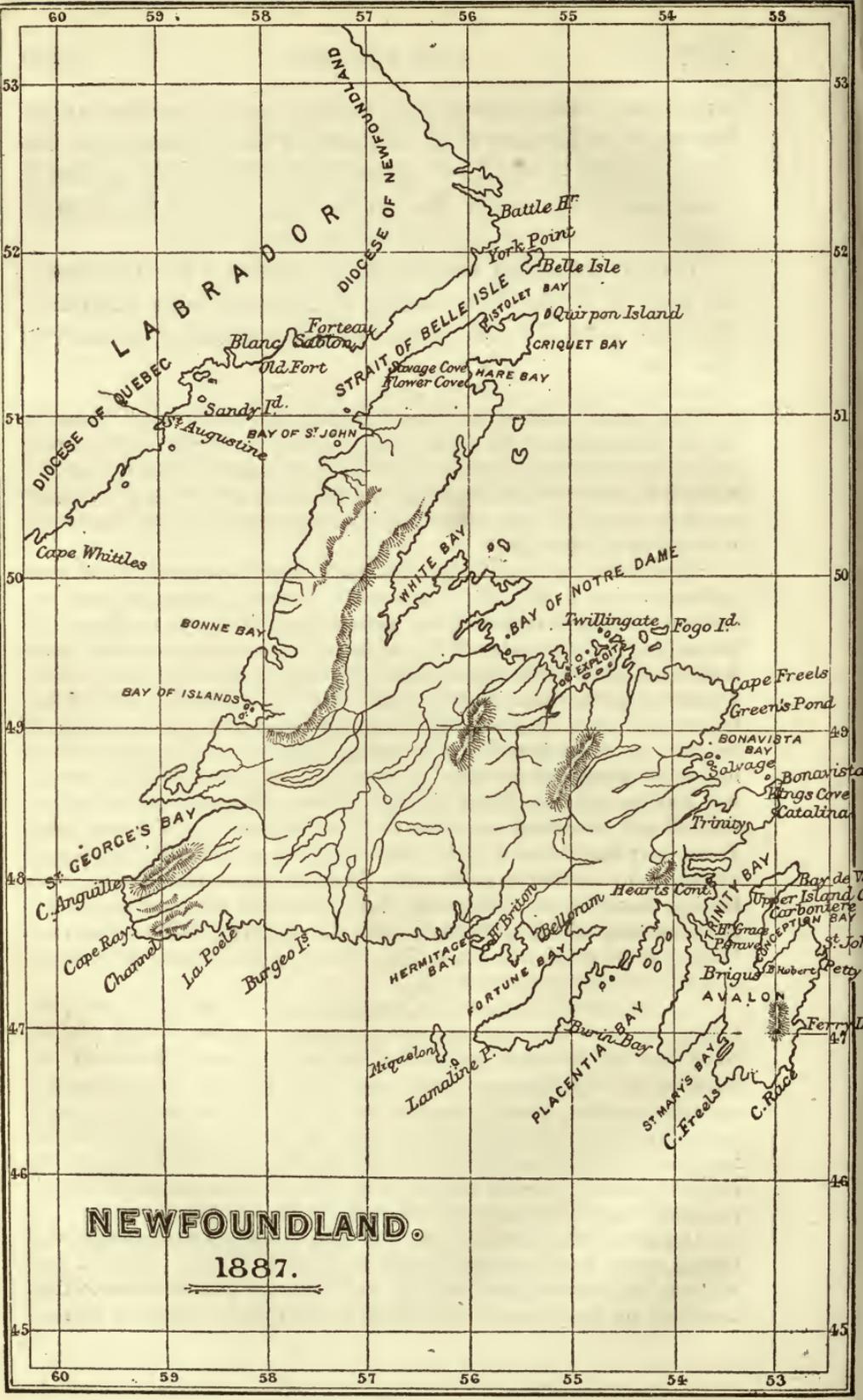
Outside the island, but within the Diocese of Newfoundland, the Rev. W. S. Rafter is working at Battle Harbour, Labrador. We must print the greater part of his interesting account of his work.

“One cannot send a report every quarter from this part of the world, for all communication by sea is shut off from November until June or July. I did not know this when I sent my last report but have since discovered it, and as that contained something about my journeys during the summer and fall, I purpose in this to give an account of my first winter and spring on Labrador.

“Soon after the last schooner left Battle Harbour we experienced some cold weather, and daily the thermometer showed it was getting colder, and one morning it registered one degree below zero. I noticed then that the sea had the appearance of boiling water; it was quite calm, but at the same time clouds of what looked like steam rose from its dark blue surface. I went a short distance in a boat and found it exceedingly cold; if any water splashed on the boat it was frozen directly, and before long I noticed the moisture of our breath was frozen to the side of our fur caps, which we had pulled down over our ears. The next day we heard that the ‘slawb’ was making, and soon found that the water in the harbour was getting covered with numerous round pieces of ice about the size of dinner plates. It was very hard to get a boat through this, but we succeeded in crossing the harbour on a visit to a sick man. The next day we could walk over on the ice, though it was dangerous; there were many soft places, and I had the misfortune of falling through. My skin boots got full of water, and before I could reach my house the water was frozen, and I had some difficulty in getting my boots off.

“At this time of the year the men were busy about their seal nets, but it was a poor time for seals, and they caught but few, though the nets were often torn by sharks, some of which they captured; they were very large and not of much use. Their liver is melted down into shark’s oil; the rest is either thrown into the sea or left for the teams of hungry dogs. They take the skin off the seal, an operation they denominate ‘sculping;’ the carcass is given to the dogs and pigs, though some people eat the flippers. The skin is then hung up to dry on a frame, and then is made into harness for the dogs and boots for the people.

“On New Year’s Day the ice was firm enough to go anywhere, so I started on my first journey, or cruise as they call it here. It was a very cold but fine morning; the sun was not up when I walked over to Trap Cove and got a lad there to put his dogs to the cart or comatic, to take me



**NEWFOUNDLAND.**

1887.

twenty miles to the Lodge. It was daylight by the time he had caught the dogs and got them all ready. The comatic was made of wood, with iron shoes; we had fourteen dogs all in good spirits, and we went over the snow and ice as fast as the dogs could run. And down hill we went faster, and then the dogs had to look out or we would run over them. When we had gone four miles we broke the shoes of our comatic against a rock, so we had to borrow another; this had whalebone shoes, which are here regarded as better. In a short time we were at our journey's end, and I found myself in a thickly-wooded bay. In these woods the log huts stand, and here the people live.

"I was soon in one of these houses. It was very warm, being heated by a large square stove. The good people instantly prepared tea for me, and after this meal I went round visiting with the schoolmaster, a Mr. Lee Whiting. In my conversation with the men I learnt that they come into the bay in the winter because it is warmer, being sheltered from the wind by trees, and plenty of wood is at hand. The bay has many other advantages, viz., here they obtain wood for building their fish flakes and stages, stores, and houses. And here they obtain plenty of 'fresh,' for the bays teem with rabbits, spruce partridges, porcupines, beavers, owls, and the boys obtain fine trout by making a hole in the ice over the brook. Occasionally they shoot a few deer, and then there is great feasting. I spent Twelfth night in the Bay—the day was kept as they keep Christmas Day: the people took a holiday, wore their 'Sunday clothes,' and joy-guns were fired.

"In the evening I held Divine service, and after service the young folks sang hymns and played the accordeon, and the old men told 'yarns.'

"Soon after I returned to Battle Harbour, and then went on my cruise north. I went beyond my Mission, 134 miles from Battle Harbour, in the hopes of meeting the Rev. F. Colley. But I was disappointed—he was then near Rigolet, so I returned home. It was a long journey and sometimes very cold, twenty-eight degrees below zero. Most of the journey was done with comatic and dogs. The comatic is often fifteen and twenty feet long. Each dog has a harness and a trace; the trace sometimes is thirty feet long. One is greatly exposed to the cold on these comatics, and several accidents have occurred.

"Being a tyro in the art of comatic driving, last winter I had many narrow escapes. But I am thankful to say I was able to perform all the duties of a deacon, holding services wherever I could obtain a congregation, even if it was only two men in a little log hut. I baptised many infants and had a few marriages. I held classes for the children whenever I had time, and gave away the few tracts and books which were sent to me—the people were so glad to get them."

Such, in spite of the Missionaries' fears that there will be a monotony and sameness in their reports, is the variety and life of the work of the Newfoundland clergy. We cannot quote from all, but we may mention that we have also received reports from the Rev. C. Wood, of Fogo, the Rev. G. H. Bishop, of Hermitage Bay, and the Rev. E. L. Colley, of Topsail.



SPEECH BY THE BISHOP OF WINCHESTER  
AT THE BOURNEMOUTH MEETING OF  
THE SOCIETY ON MARCH 31st.

**A**BOUT three hundred and fifty years ago the Church of England threw off the power of the Bishop of Rome, and established what was thought to be a freedom of faith and religion. The reformers of that day said they had returned as near as they possibly could to the state of religion which prevailed in the earliest ages of the Christian Church. In most respects I think they said what was true; but there was one point in which the reformation, or at least the restoration to the primitive faith and practices, was defective, and that was this: the primitive Church was essentially a missionary Church. Almost all its life and actions were missionary in spirit. For the first part of the three hundred and fifty years since the Reformation, for nearly the first half, there was no missionary life in the Church of England. England was active enough in her conquests, in making slaves where she conquered, but she made no conquests for Christ, and was not found freeing the nations from the slavery of error. That was a very heavy indictment to bring against the history of our National Church and religion. It was not until 1701 that their National Church sent out missionaries to the heathen, and then it was that the S. P. G. was established. If nothing more could be said for the Society than that fact, I think it is sufficient to commend it to the support of all Christians. The original idea was to send out missionaries to those of our countrymen who were emigrating to distant colonies, and for some years the income of the Society did not exceed £1,500, and it was only in late years

that it reached anything like a deserving sum. The intention of the founders of the Society was that not only should it provide for the spiritual wants of our own countrymen abroad, but that its operations should be extended to the heathen world. It has done a marvellous work on the Continent. The great American Church with its large number of bishops and dioceses, and the work it is doing in civilisation and Christianity, owes its very existence to the work of the S. P. G. To whatever place our countrymen went this Society extended its work, built Churches and Schools, and sent missionaries so that our brethren should not be without the means of grace. And then again as regards the heathen world. It is sometimes said in reproach to this Society that it is not so much a missionary society to the heathen as some of the other societies. God forbid that I should say anything in derogation of any other society; I am speaking this afternoon about the one society, and I maintain that it is a great missionary society to the heathen. Our own Queen, as Empress of India, has the largest Mohammedan empire in the world, and can be said to rule over the greatest heathen population on the face of the earth. All these facts show the vastness of the field which is open to the S. P. G. Some people say that the success of missionary effort in the present century is small, and that we have made very little progress in the Indian empire, for instance. It must be remembered that we are dealing with very acute intellects, and with a people who have a very great philosophic knowledge and spirit; but I think that if we consider the amount of means used we must admit that the amount of success is very great. Think of the handful of men sent out to the vast empire of India, and do not expect a rich harvest before they are enabled to turn over the sods of the field, and before they have hardly sown the seeds. There is a great deal of ground in preparation, and if Christianity has not yet made much progress, heathenism is at all events rapidly giving way. The heathenism of the Hindoos is giving way: cultivated and intelligent Hindoos are losing their own faith, and are ready for the sowing of the faith of Jesus Christ. The question is: shall we at

home help in this work, or shall we withhold our hands? When the Society was first formed the income was, as I said, about £1,500 per annum; but what was it at the present time? I find that last year the income of the Society was £75,764, but I regret to say that it has fallen off to the extent of £2,300 from the previous year's income. There is one point I would like to mention—I knew it pretty well as a fact before I came to the present meeting, but it has been mentioned since I have been in the hall: almost all the funds of the Society are derived from the clergy and the poor. Is not that a very grave sin? There is no doubt that the clergy give largely, and that the poor give according to their means. This nation is the wealthiest in the world. A vast amount of that wealth is owned by the gentry and middle classes, and yet they leave the poor and the poor clergy to contribute most to the great missionary societies. Is it not a scandal? Might I say—Does it not call for a judgment? I said something about the primitive Church being a missionary Church. I believe a Church which is not a missionary Church can hardly be called a Church at all. We are bound by our Saviour's command to become missionaries in our Church, quite as much as we were bound to be a praying Church and praying individuals. In Bournemouth we have grand Churches. There were few towns in England I think with nobler Churches than those built in Bournemouth during the last twenty years. That shows that we wish to be a praying Church, but do we in any adequate degree obey also the Lord's command to preach the Gospel? If not, we are disobeying God's will as much as by neglecting prayer. I ask you, therefore, to aid in every possible way, by prayers, alms, and influence, the missionary work of the Church. The individual soul as much as the Church can never be healthy where there is not this missionary spirit. Particularly I ask you to support the S. P. G. because it was the first society to wipe out the foul stain on England, and the English Church and religion, that there was no missionary spirit in it, and because against all difficulties and opposition it has steadily gone on doing a work for good, and striving to spread the Gospel of Christ.



## JAPAN.

REPORT, DATED FEBRUARY 23, FROM THE REV. A. LLOYD—THE  
TEACHING MISSION—IMPORTANT CONVERSIONS.



It is fully three months since I last wrote to the Society with reference to my work, and I purpose therefore to commence to-day writing a fresh report, which may, however, take some time in composing, as I can do it only in the intervals between my classes.

I must begin by thanking the Society for its kindness in sending out two more teachers. Messrs. Fenton and Fardel have not yet arrived, but we are eagerly expecting their arrival.

I am glad to be able to say that Fenton is already provided for. Chappell has been teaching for some time at the Tokyo Municipal School, and, I am glad to say, has given such satisfaction that not only have they raised his salary, but at his recommendation they have already engaged Fenton as an additional teacher. Besides (again through Chappell's recommendation) he has the promise of work at an evening School. So we can start Fenton on \$80 per month—£160 per annum.

For Mr. Fardel I have yet secured nothing definite. But I am not troubled about him. My fear just now is that I shall not be able to take up all the opportunities I shall have for work.

In the meantime I have had several applications to find teachers for Schools in the country. In one case especially I have been asked to find a married missionary to whom the local Government would pay about £400 per annum. About this place I have written to a friend of mine in England who might perhaps come out at his own charges.

For another School in the country I have telegraphed to *another friend*,\* who might perhaps come out to take it.

Both these men are University men, well suited for the

\* He has telegraphed to say he is coming. His name is *Hinton*—an Oxford man.

work, and though not in Holy Orders would work into our system.

You will, doubtless, have heard from Bishop Bickersteth and from Shaw of the wonderful openings for women's work and female education which they have had.

I am morally convinced that at the present moment, if we can rise to the occasion, we have the moulding of the nation's education in our hands. The demand for English teachers is spreading to the provinces, and the next two or three years will see teachers appointed to all the principal cities in the Empire.

We are extremely thankful for what we have got by way of support, but you will not need to be told that work begets work, and you will not be surprised to hear that it is our deliberate intention to get overworked again, and then to cry for more help!

Through the kindness of Mr. Fukuzawa, we are going to open, in connection with the *Jiji Shimpo* newspaper, a registry-office for teachers. The editor of the *Jiji Shimpo* is to find the situations, and I am to provide the teachers.

Now I am going to ask the S.P.G. to keep a list of men and women who would be ready to come to Japan at a moment's notice to take up the positions as they come in. I think that there probably are a great many people who, without being actually suited for direct missionary work, and having no vocation for the sacred ministry, would still be willing to come as Church teachers, and join a "brotherhood of the Christian Schools" in Japan. Probably many of these would be willing to pay for their own passage.

Now for the kind of men wanted. For the country, married, without encumbrances, is the best condition. There are too many temptations for the single man, and there is great demand for woman's work.

A good knowledge of English, and power of imparting knowledge, is indispensable.

Also, we want clear and distinct Churchmen, who can direct and advise the Christians around them.

Since I last wrote, one or two notable things have

occurred in connection with my work. At the Keiogijiku, five masters have been baptized. We have now seven Christians in the teaching staff. In the new house which is being built for me I shall have a chapel, and, being on the spot, hope to be able, by God's help, to consolidate and build up the work. Chappell's Sunday School continues; my Sunday lectures are fairly well attended, and I am glad to say that an English lady in the Shiba congregation is now going to open a Bible class among the students.

At Meguro I have twelve catechumens (all children) whom I hope to baptize soon after Easter.

One of my old pupils, named Fujizama, whom I baptized last July, has become a master in a School at Nirayama, in the province of Idzu. Since he has been there, he has been the means of bringing two persons, one a scholar, the other a colleague, to a knowledge of Christ. I have sent him some books, and am going to Nirayama to administer baptism in April, if I am spared. This case has very much rejoiced my heart.

At Kyobashi, very little has been done. I am afraid it is a little crowded out. However, I am arranging for the celebrations during the time that must elapse before another priest joins us. Mrs. Gardner, of the American Mission, is giving English instruction, and Chappell is organist and Sunday school teacher.

Mr. Hopper has left us, but all his teaching work has been provided for by Mr. Holmes, his cousin, who joined us this month. I think you saw him when he was in London. It is extremely pleasant to be able to talk over old Cambridge scenes again. It half makes us forget the land of our exile!

You will have heard from other sources of the very successful Conference at Osaka. I was not present, being obliged to attend my Schools at Tokyo.

I think I have given you much to rejoice at. Truly, when I think of the wonderful opportunities and openings before us here, I am afraid lest, like the Franciscans and Jesuits of old, we lose our opportunities in this land, and by being over elated with our seeming success, have the door shut in our faces, and the opportunity taken away.



## HONOLULU.

BY MISS C. F. GORDON-CUMMING.

(Continued from page 124.)

“**A**T the same time is it not wonderful to think of the existence of all this commerce and civilisation when you consider that Honolulu was not even discovered till the end of 1794, *i.e.* fifteen years after the murder of Captain Cook, when Captain Brown entered the harbour in the schooner

*Jackal*. He was well known in the group, and had always found the natives friendly. But ‘*l’occasion fait le larron*’\* in all lands, and when, on New Year’s Day, 1795, nearly all the crew, both of the *Jackal* and her companion ship, had gone ashore, the natives flocked off to the vessels, crowded on board, murdered both commanders, seized the ships, and took them into Waikiki Bay.

“When the men ashore found out what was going on, they followed in their boats, and by a vigorous attack regained possession of both ships and straightway sailed for China.

“Waikiki is to Honolulu as Brighton is to London. Though only distant three or four miles, some people, especially Royalties, have a town and seaside house.

“This being Saturday and market day, some friends drove me to the market, where the people mustered pretty strong. Of course a weekly market is a general rendezvous, and there was a fair sprinkling of all the nationalities, and much chaffing and laughing and buying and selling. Both men and women were adorned with fresh leis round hat and neck, and both wear narrow-brimmed low-crowned hats—unbecomingly small, I think, for such large people with such masses of black hair. They also wear bright-coloured handkerchiefs loosely knotted round the throat, but I saw none of the gay riding-dresses which were in favour some years ago, and I greatly fear that they must be given up.

“But they all look good-natured and carelessly happy, as if life’s troubles were not worth a thought, and the Babel of voices ripples musically. Never a touch of ‘Billingsgate’ though we were in the fish-market, the chief feature of which is the large proportion of Devil-fish, which seem in great favour here. I got well accustomed to the sight of these horrid creatures in Japan, where they are also a favourite article of diet. Here they are in all forms, and ages, and varieties. Large octopuses, freshly cut up in sections all ready for a dish—small ones still alive, twining their snake-like arms as if vainly feeling for the free waters

\* ‘Opportunity makes the thief.’

where they floated so merrily—and neat little cuttle-fish by the dozen. Some are dried whole for inland carriage, and others are salted and sold as squid.

“Of other fish there was a fair variety, gay as compared with those of the Atlantic, but very pale as compared with those of the South Pacific. I missed the gorgeous scarlet, and cobalt, and emerald green of the Tahiti fishes. But these are beautiful nevertheless—silvery, and striped, and spotted; and the Hawaiians enjoy crunching up a raw fish just as much as do the Tahitians, and are equally unable to see that it is worse than swallowing raw oysters.

“In the market we saw piles of sea-urchins of various sorts—limpets, oysters, turtles, crabs, cray fish, and various kinds of sea-weed cooked and raw.

“The fruit market appeared to be fairly supplied chiefly with large juicy water-melons, bananas, cocoa-nuts, Abercarder pears, large green oranges with very oily skins, which blister the lips of the unwary, figs, and very indifferent pine-apples. The most tempting vegetables were those brought by the Chinamen. You, as a good housekeeper, always take an interest in the market prices, so I may tell you that I find milk is 10 cents. per quart (about *5d.*), eggs 75 cents. per dozen, butter 60 cents. per lb., while fish and meat average 10 cents. per lb. Fish, as a rule, is rather dearer than meat. Vegetables and fruit are by no means abundant, and, consequently, are rather high-priced. . . . .

“This morning the steamer stopped for some time at Kawaihai, a dreary-looking settlement on a most barren, desolate coast of harsh, uncompromising lava—no foliage save a few long-suffering and very thirsty-looking cocoa-palms—no streams—only a scorching shore, and bare, red, volcanic hills, looking like well-baked bricks—all the redder because of the burning sun which blazed so piteously on land and sea.

“From this point we obtained what I suppose I must call a fine view of the three great volcanoes, so grouped as to form a triplet of domes, though, in truth, the use of the word domes will surely mislead you, if you allow yourself to think of an architectural dome, or such domes as those granite domes in California. These are literally much more like the jelly-fish you see lying on the shore.

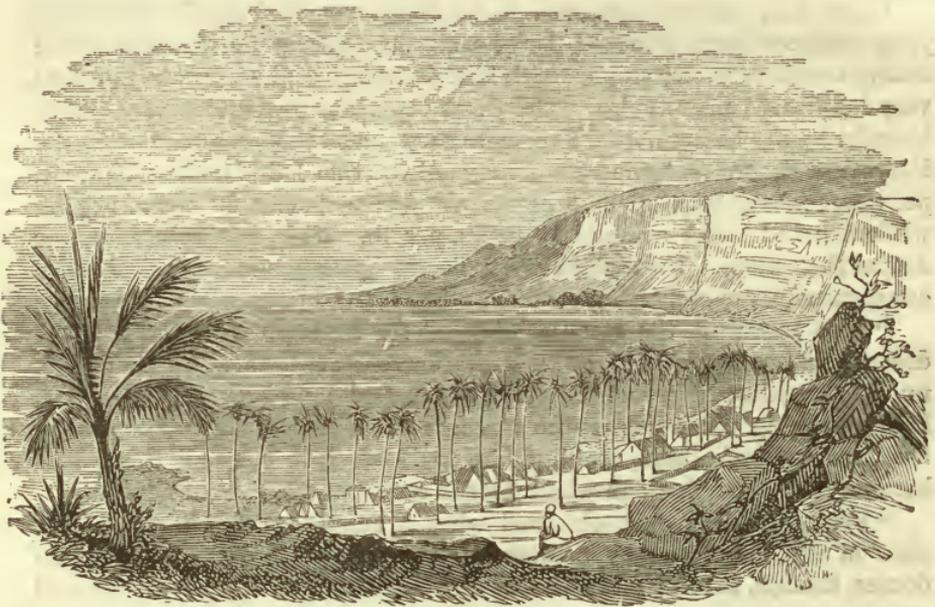
“Although their respective heights are: Mauna Kea, 13,950 feet; Mauna Loa, 13,760 feet; Mauna Hualalei, 8,500 feet, yet they spring from so vast a base, and ascend at slopes so gradual, as effectually to deceive the eye. Certainly, Mauna Loa, which appears in the centre of the group, is distant forty miles, and Hualalei about thirty miles, but the atmosphere is so bright and clear that you cannot believe in their distance any more than in their height. I have to school myself to admit that the subject is grand, for a more unlovable scene than that presented by these three dull curves I never beheld.

“It has, however, one point of exceeding interest, archeologically—namely, an ancient Heiau, or old heathen temple, still standing on a little hill close to the native village. How it came to escape the destruction which befell almost all the temples of Hawaii on the downfall of idolatry does

not appear, but its survival is fortunate, as it is a visible reminder of a very recent past, of which scarcely a trace now remains.

“Throughout Hawaii Nei there were vast platforms built of very large stones, laid in terraces, and combining the purposes of temple and of tomb. They exactly answered to the maraes\* common to those groups lying to the southward. The majority of these have disappeared, but Ellis and other travellers described many which they saw fifty years ago.

“Mr. Ellis gives a minute description of the heiau at Kawaihai, which was built by Kamehameha, the great Conqueror, as a special offering to Tairi, his war-god, ere he started to invade and conquer the island of Oahu. He gives the measurement of the stone platform as



KEALAKEKUA BAY, HONOLULU.

224 feet long and 100 feet wide. It was enclosed by walls 20 feet high and 12 feet wide at the base, but gradually narrowing towards the top.

“In this inner court stood the hideous wooden idols, with their feather coverings, and the altars, on which were offered hogs, dogs, and human victims. Near them stood a frame of wicker-work, in the form of an obelisk, within which the priest stood whenever the king or chiefs came to consult the oracle on affairs of importance. Of course he took care to return ambiguous answers to all their questions.

“When war was in prospect, then diviners were called upon to sacrifice victims, and to reveal the future from signs in the moment of death, and the appearance of the entrails. For ordinary occasions the blood of pigs or of fowls sufficed, and sometimes the diviners were content

\* For names of the Friendly and Society Isles see “A Lady’s Cruise in a French Man of War.” C. F. Gordon-Cumming. Vol. I., p. 25; Vol. II., p. 238.

to draw their auguries from simple natural phenomena, such as the appearance of rainbows, clouds passing over the sun, thunder-storms, or the flight of birds.

“But if danger was imminent, human sacrifices were demanded. These were either selected from among prisoners of war, or persons who had broken the laws of tabu. A messenger was sent to dispatch them with a club or a stone, and their bodies were not injured more than could possibly be avoided. They were then carried to the temple, stripped, and laid on their faces before the altar in the outer court.

“As many as twenty victims were occasionally offered at one time, the priest presenting them to the war-god in a set form of words. If hogs were offered at the same time, they were piled upon the human bodies at right angles, and the horrible holocaust was then left to putrefy.

“Whenever Mr. Ellis travelled through the isles, he was struck by the numerous heiaus, many of which were still in perfect preservation, only the idols having been removed; while the ground was still strewn with bones of the victims which had been offered up to within four years of his arrival.

“He visited one at Ruapua, which measured 150 by 70 feet, and was built of immense blocks of lava. Nearer the sea he found smaller temples dedicated to Kuura and Hina, the god and goddess specially worshipped by the fisherfolk of Hawaii. A little further he came to the heiau of Pakiha, measuring 270 feet by 210, which had been built eleven generations previously, in the time of Queen Keakeauni. Others were pointed out to him, half hidden by pleasant clumps of trees; and then he came to one, 200 feet square, enclosing a clear pool of brackish water, which was the favourite bathing-place of the great king, who reserved it for his own use.

“Here and there he came on traces of the poor deposed gods. One day, walking on the sea-beach, he passed a large idol lying prostrate on the rocks, and washed by the waves. It was a hideous carving, and he asked its former votary how he could have worshipped such an object. Kamakaù replied that it was from dread of the evil that it might do to his trees, but that as he found it could do neither good nor harm, he had thrown it away. . . . .

“That the doom of extinction does overshadow the Hawaiian race, does, alas! appear only too probable, for, as you pass from isle to isle, you everywhere hear the same sad story of a population dwindling away. Valleys which, a few years ago, counted 4,000 inhabitants, have now 400; those which had 2,000, can barely muster 200.

“Ever since the Isles have been known, this distressing fact has been only too apparent, and each census proves that the race is swiftly and surely fading from the earth. By Captain Cook’s estimate, made just a century ago, the population of the Isles was reckoned at 400,000. It was long supposed that this was utterly erroneous, being based on the crowds assembled to see the strangers. It was also supposed that early travellers, who spoke of the traces of old villages and lands once cultivated but then abandoned, made no allowances for the nomadic habits of the people.

“But later experience has gone to support the probability that the original computation may, after all, not have been greatly in excess. Everything goes to show that depopulation was never so rapid as in the reign of the great Kamehameha and his successor—that is to say, the forty years after Captain Cook’s visit.

“The first Missionaries, arriving in 1820, estimated the population of the group at 140,000. But even then the Hawaiians themselves assured them that the population had diminished three-fourths within the previous forty years, owing to their sanguinary inter-insular wars, the increase of infanticide, and of numerous diseases.

“In 1832 it was reckoned at 130,000; in 1836 it was 108,000. The census taken in 1850 gives 84,000, and in that year the number of deaths was proved to be 2,900 in excess of the births.

“In 1867–68–69 the decrease was regular—a thousand per annum. In 1872 the total number of natives was 49,044, and of half-castes 2,487. In 1878 the general census gave a return of 57,985, of which only 44,088 are of pure Hawaiian blood.

“Thus it is evident that unless some almost miraculous change occurs speedily, the pure race of Hawaiis must become extinct within half a century. Happily the mixed race, included under the general head of half-castes, possesses considerable vitality, and is steadily increasing. The statistics of the Board of Education show that 13 per cent. of the children attending the Government schools are half-caste. Nevertheless, this increase is a mere trifle compared with the steady decrease of the old stock, and it is clear that if the desolate lands of Hawaii are to be reclaimed, and her isles saved from depopulation, it must be by the infusion of new life from other lands.

“One of the chief objects King Kalakana had in view during his recent travels was that of encouraging desirable settlers to come to Hawaii, and there establish sugar plantations and other industries, hoping thus, by the importation of steady and respectable men of diverse races, in some measure to counteract the grievous but unmistakable fact that the original inhabitants of the soil are fading from the earth, like snow in sunshine. It seems the more sad that this fine people should die out just when strangers are proving the capability of the soil to support so much larger a population than it has heretofore done.”

---

### NOTES OF THE MONTH.

THE following account has been received from the Rev. G. A. Lefroy of a Ladies’ Durbar held in Delhi in connection with the Queen’s Jubilee in India :

“We have been full of the Jubilee lately. We had a week of it, and being on the Municipal Committee meant for that time having a good deal to do. My great triumph was the *Ladies’ Durbar*—the *first* in the Punjab. It arose from a remark of Mr. K—— to me, who said laughingly, when the *pupils* of Delhi were entrusted to me to be feted, ‘Will you

include the girls?' It seemed to me at once most appropriate, so I proposed in a Sub-Committee to get them into the Durbar Hall under purdah. It was all that I could do to get leave to make my proposal in full Committee, predicting certain failure. The Committee took much the same view, and assured me that no one would come, but said that I might try if I liked.

"Accordingly I got Miss Boyd (S.P.G.) and Miss Thorn (Baptist), with a Committee of Station ladies, to work, drawing up a programme, issuing invitations, &c. The worst of it was that till the last we could not tell whether the native ladies would really come or not.

"However, I prepared the hall, whitewashed all the lower panes of glass, draped the doorways, and then, at the appointed time, turned every man out of the whole building, and made it over to the ladies, who appointed eight Christian women as doorkeepers. I then closed the garden gates, surrounded the building with police, and commenced patrolling myself on my pony. It was very amusing to find out afterwards that from many of the houses servants had been sent to ascertain how far we were doing the thing thoroughly and making adequate arrangements for purdah, and it was only when reassured on this point that they ventured forth. Anyhow, so it was that they began to drop in slowly at first, and then in a fast swelling stream, till there were over 600 present, including most of the best families in Delhi.

"For their entertainment we had a varied programme—magic lantern, musical boxes, singing, &c., but it was rather ludicrous to hear afterwards what after all had proved the greatest attraction.

"We provided also a little silver pendant, with V.I. and the date in Urdu, of which we gave away 350; and the smaller girls got a little brass plate with a suitable inscription.

"They signed an address to the Queen from 'The First Ladies' Durbar in the Punjab,' and Lady Dufferin has promised to forward it direct.

"Altogether it was a great success, and the Mission ladies seem to think that it will be a real help to them in their work, and give a stimulus to the whole cause of female education."

---

**D**EATH has removed many honoured Churchmen lately, and few have passed to their rest with a record of better work done than Bishop Titcomb. The Right Rev. Jonathan Holt Titcomb, D.D., of St. Peter's College, Cambridge, was ordained in 1862, and after holding some important positions in England was consecrated the first Bishop of Rangoon in 1877. His serious accident in February, 1881, interrupted the work he had so well begun in Burmah, and necessitated his resignation in the following year. He regained strength in England, and in 1884 was appointed the first Co-

adjutor Bishop for Northern and Central Europe. Into this work he threw himself with vigour, and did things that would have taxed the strength of far younger men. The lengthy successive journeys to different parts of Europe soon reproduced his old illness. His work in Europe was, therefore, not of long duration, for he had to resign it. Its effects, however, were very marked in the new life and heart he put into the eighty chaplains and their chaplaincies. The Bishop died on April 2.

**A**RCHDEACON HARRISON'S death removes one of the oldest members of the Society. He was incorporated in the year 1829. In the year 1837 the Standing Committee was enlarged and put on a more permanent footing, and in the next year Mr. Harrison was elected a member of it. In 1846 he became a Vice-President, and (with the exception of Mr. Gladstone, who was elected at the same time) he was by far the senior Vice-President of the Society. When we reflect what the last fifty-eight years have been in the history of the Society, it reminds us that it is no small thing to part with one who for that length of time has been associated with its government, and a friend to its cause.

**B**Y the death of the Right Rev. Alfred Lee, D.D., the Diocese of Delaware loses its first Bishop, and the Church of the United States its Presiding Bishop. Bishop Lee was consecrated in 1841.

**A**NOTHER of the oldest members of the Standing Committee has been taken from us. William Trotter, Esq., of Epsom, was most regular in attending the meetings of the Committee and of the Board. He was devoted to its interests, and desired not to be absent from its councils, though increasing years kept him from taking part in many things to which he had given time and thought in early life.

**A**LL Saints' Church, Rome, was opened on Easter Day. The Bishop of Gibraltar preached in the morning, and the Bishop of Carlisle in the afternoon. There were three celebrations, at which about six hundred people communicated.

The Church looked well, and its acoustic properties proved excellent. To many English Churchmen this event is the satisfaction of a strong though long-deferred hope. It only remains now to clear off the debt of nearly £3,000, which the Chaplain, Canon Wasse, has generously borne, to terminate the delay, so that the Church may be solemnly dedicated.

---

**S**T. JOHN'S CHURCH, Mentone, has suffered in the recent earthquake. Canon Sidebotham reports as follows about it and the parsonage :

“The Church is, I hope, not seriously injured as regards the main fabric, but the tower is split and has to come down ; the porch is broken in, two pillars cracked, and a good many minor damages, which will, I fear, mount up to a good sum. The parsonage is uninhabitable. We had a narrow escape of our lives, as large pieces of cornice and stones from the top of the wall fell close to where our heads had been a few minutes before we escaped from our bedroom. We had to camp out three nights, and then found shelter in the House of Rest until we got into this house (Pavillon Adeline). Thank God no lives were lost in this place, though it is a miracle that all were preserved—and as one walks through the place and sees the condition of some of the houses, it is marvellous to think that the inhabitants escaped. We are having the daily services at the House of Rest, as the Church is not safe, and on Sunday we have open-air services under some beautiful pine trees in this garden.”

---

**T**HE Church Emigration Society has established an official magazine called *The Emigrant*, which, judging by the first number, those interested in emigration will find extremely useful. The Society does good work in advising and giving information to intending emigrants, as well as in sending them out.

---

**I**N addition to the Conferences announced in our last number as to be held in May, there may now be added arrangements for similar gatherings during May and June at the following centres : Yatton, Mells, Brighton, Eastbourne, Aldershot, Winchester, Margate, Bridport, Porchester, Henley-on-Thames, Chipping Norton, Wokingham, Wallingford, Maidenhead, Stratford-on-Avon, Devizes, Sherborne, Beauminster, Wimborne, Boston, Lincoln, Rochester, Tunbridge Wells, Oswestry, Denbigh, and Bangor.

## REPORTS RECEIVED.

Reports have been received from the Rev. F. Bohn, F. H. T. Hoppner, F. Kruger, A. Logsdail, and Tara Chand, of the Diocese of *Calcutta*; W. H. Gomes of *Singapore*; A. Lloyd of *Japan*; J. Widdicombe of *Bloemfontein*; H. H. Brown of *Auckland*; T. A. Young of *Montreal* and J. Boydell, A. W. H. Chowne, F. W. Greene, and S. E. Knight of *Algoa*.

## MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street on Friday, April 15th, at 2 P.M., the Bishop of Colchester in the Chair. There were also present the Bishop of Antigua, Sir C. Hobhouse, Bart., F. H. Dickinson, Esq., *Vice-Presidents*; the Rev. J. St. J. Blunt, J. M. Clabon, Esq., Canon Elwyn, General Gillilan, Rev. G. B. Lewis, General Maclagan, General Nicolls, Archdeacon Randall, General Sawyer, S. G. Stopford-Sackville, Esq., General Tremenheere, C.B., and S. Wreford, Esq., *Members of the Standing Committee*; J. Boodle, Esq., Rev. A. Cooper, R. N. Cust, Esq., T. Dunn, Esq., Rev. G. R. Fisher, Colonel Hardy, H. Laurence, Esq., Rev. T. O. Marshall, Rev. J. H. C. McGill, Rev. H. Rowley, and J. Wigan, Esq., *Members of the Society*.

1. Read Minutes of the last Meeting.
2. The Treasurers presented the following Statement of Receipts and Payments from January 1st to March 31st :

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Collections, &c....	£8,938	£1,682
Legacies ... ..	754	...
Dividends, &c. ... ..	554	770
TOTAL RECEIPTS ... ..	£10,246	£2,452
PAYMENTS ... ..	£19,732	£4,727

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1st to March 31st, in five consecutive years, compare as follows: 1883, £7,451; 1884, £8,276; 1885, £7,478; 1886, £8,316; 1887, £8,938.

3. The Corporate Seal was ordered to be affixed to an Address to Her Majesty the Queen on the completion of the fiftieth year of her happy reign, and it was resolved to request His Grace the President to present it to Her Majesty.

4. The Corporate Seal was ordered to be affixed to Deeds relating to trust property in Adelaide.

5. The Rev. F. W. Pelly, from the Diocese of Qu'Appelle, addressed the Members.

6. All the Candidates proposed at the Meeting in February were elected into the Corporation. The following were proposed for election in June :

Rev. J. Wodhams, Magd. Coll. School, Brackley; Rev. H. B. Ottley, Horsham; Rev. E. Willis, 9 Sussex Terrace, Horsham; Rev. E. J. Houghton, Blockley, Moreton-in-Marsh; Rev. W. C. Baker, Batcombe, Somerset.



# THE MISSION FIELD.

---

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

---

JUNE 1, 1887.

---

## THE ANNUAL PUBLIC MEETING.



AT St. James's Hall on Tuesday, April 26, the assembly of the friends of the Society heard a succession of addresses from speakers, who, one after the other, maintained the high level of the interest of the proceedings.

The brief Report, the Presidential Address, and the Rev. G. E. Mason's Paper we print in full. We wish that we had space for the speeches of Sir John Gorst, whose main subject was the work of the Society in the Pacific; Sir Richard Temple, who testified to the reality of the work in India; the Bishop of Rupertsland, who told of the vast province which has grown to five dioceses under his sway; Archdeacon Matthew, who spoke of Delhi; and the Bishop of Sydney, who described the missionary objects of the Australian Church. The last-named prelate's presence was warmly welcomed. It had not been announced beforehand; in fact, his lordship had reached England only a few days before the meeting.

It may not be amiss to refer thankfully to the excellent manner in which the secular press reported the meeting. It is gratifying, not only as showing that the editors of newspapers have to some extent felt the reality and importance of missionary work, but as indicating that such feelings are widespread among their readers, to whom they know such full reports would be welcome. These lengthy reports, and in some cases leading articles, show what we may hope we are not too sanguine in regarding as a marked increase in the diffusion of interest in the work of the Church abroad.

The following is the Report presented to the meeting:—

The Society's income for the year 1886 amounted to £103,711. 14s. 11d., under the following heads:

## I. GENERAL FUND :

	£	s.	d.
Collections, Subscriptions, and Donations ... ..	75,764	6	5
Legacies ... ..	7,652	2	2
Rents, Dividends, &c. ... ..	3,552	8	3
	<u>86,968</u>	<u>16</u>	<u>10</u>

II. SPECIAL FUNDS, *opened with the sanction of the Standing Committee, and administered at their discretion for the benefit, in each case, of the Diocese or Mission specified by the Donors :*

Collections, Subscriptions, and Donations ... ..	13,408	2	1
Legacies ... ..	200	0	0
Rents, Dividends, &c. ... ..	5,134	16	0
Gross Income of the Society ... ..	<u>£105,711</u>	<u>14</u>	<u>11</u>

The fact that the income in 1885 was largely in excess of those of previous years had induced the friends of the Society to hope that "bad times," which are a searching test of Christian consistency and self-denial, were not likely seriously to injure the Society's treasury; but the long-continued depression, affecting as it has the very classes which furnish the Society with its warmest friends, has at length told its tale, and the General Fund, under the most important item of *Collections, Subscriptions, and Donations*, falls below the amount received in 1885 by no less a sum than £2,242. The item of legacies, always an uncertain and capricious source of income, has also fallen far below the sum received in 1885, which was above the average and altogether exceptional.

In the presence of this calamitous diminution of means it is gratifying to know that there has been no falling away of the Society's friends nor diminution of the respect and enthusiasm which its work elicits from its supporters. The actual number of remittances sent to the treasurers exceeds by some hundreds the aggregate of those received in the previous year, but from all quarters there comes the plaintive regret that inability and not lack of will restricts the measure of the gifts offered. It must be so while the Society's friends are so largely found among the clergy, on whom the burden of the times has pressed with exceptional severity, and on the poor, ever foremost among the supporters of Missions. There are, however, large classes of society whose ear it is difficult to obtain, on whom the work of the Society has obvious claims, who at present are very sparsely represented in the list of its supporters.

It is in the Colonies of the Empire that the Society has ever recognised the strongest claim on its resources; but at the same time it is careful so to give assistance as to draw out, in annually increasing measure, the spirit of independence and self-support, without which the Church must ever be an exotic, and as an exotic fail to hold the hearts and sympathies of the people. Progress of this kind cannot be chronicled year by year, but taking the last fifty years, the duration of Her Majesty's long and prosperous reign, the results are such as to call for much thankfulness. In 1837 there were only seven Bishops of our Church in foreign parts,

and these supported by public funds whose continuance has been shown to be capricious and uncertain; there are now 75 Colonial or Missionary Dioceses, the large majority having their own endowments. Of the 68 which have been founded since Her Majesty's accession, the Society helped to endow 32, and in 57 has assisted to maintain the clergy; but now of the 12 Australian Dioceses which have been created in the last fifty years, 10 are self-supporting; the six New Zealand Dioceses, of which the oldest dates from 1841, are in the same condition; and the like report may be given of five of the Dioceses in North America.

Next to the Christian Colonists our heathen and Mohammedan fellow-subjects have engaged the Society's prayers and labours, especially in our great Indian Empire, to which country the Society devotes nearly half of its resources. In some parts of India, as in Tinnevely, where, on the Fourth Sunday in last Advent, Bishop Caldwell ordained fifteen Deacons, children of the land in which it will be their privilege to work for God, and was hindered only by the thought of lack of money from ordaining other ten of whose spiritual fitness he was assured, the work is indeed more than hopeful; the high position which the Tamil students of the Society's Theological College in Madras have recently won, seven out of the twelve who offered themselves having been placed in the first class and four in the second of the Oxford and Cambridge Preliminary Theological Examination, is a testimony to the great intellectual capacity of the Tamil-speaking people; so in Chota Nagpore, where the 13,000 converts, with their clergy, of whom fifteen are their brethren according to the flesh, have petitioned for a resident Bishop, the growth of the Church is paralleled only by the chronicles of the most successful Missions of older times; in other places, as in Delhi and at Admednagar, the patient workers find ample encouragement, and beg that the work may not suffer for lack of workers and means for their support; in Burmah, where every phase of Missionary work is to be seen, the Rev. J. A. Colbeck, who has held the position at Mandalay itself since December 1885 has given to the British troops the presence of a brave and high-minded Christian teacher, and has resumed with much vigour and courage the Missionary work which was, by causes over which the Church had no control, suspended in 1879.

Everywhere barriers are being removed from the advancing path of the Evangelist. Superstitions are losing their hold, and nations are in the attitude of expectancy. In the vast Empire of China, where not long ago the adoption of Christianity was a capital offence, recent proclamations have secured liberty as perfect as can be desired by any Missionary who confines himself to his proper work, refrains from interference with local customs, and aims at no political influence.

Still brighter are the prospects in Japan, where Missionary work has from the first been of a more hopeful character than in China.

The Church is well and strongly placed in Tokio, the capital and the university city of the Empire. Bishop Bickersteth is struck forcibly by the contrast between the long years of waiting in the Mohammedan city of Delhi and the forward eagerness of the Japanese to assimilate all that

Christian teachers can give them. Nor is this desire limited to one sex ; the education of the women of Japan is engaging the thoughts of the people, and the Bishop says that his "hope, strong as it is, of the future of the Society's Missions, would be exchanged for fear if there were not reason to think that the work among the educated ladies of the capital will be brought up to the level of, and continued *pari passu* with, the work among the men." Happily this fear promises to be removed so far as human agency can operate. *The Ladies' Association*, to whose work the Society's Missions owe so much, promptly made known the Bishop's hopes and fears ; their normal income was fully pledged, but they made a special appeal for Japan, and a lady of high culture, possessing also ample means, has been moved, not only to offer herself for the work, but also to bear the cost of the maintenance of some fellow-workers of great experience as teachers. A joint appeal for "men and women, fitted alike by the spirit of wisdom and the power of love," to share at the crisis of its religious history in bringing a great and noble people to the knowledge of God, has been put forth by the two Bishops who represent the Missionary work of the English and American Churches, and it is hoped that from either side of the Atlantic the answer will be given without grudging.

The work which the Society is privileged to support calls into exercise all the varied gifts of a Missionary Church. Here it is the work of the Evangelist telling the story of the Church's message in simple phrase to the ignorant and degraded ; here the man of erudition disputing with the Pundit, learned in all the lore of ancient Heathenism ; here the Medical Missionary relieving bodily suffering for the love of Christ and of souls ; here the teacher spending long days in the school, imparting to heathen lads teaching which would be called secular were it not the fact that nothing is secular if taught for the love of God by a man who is himself possessed by the Spirit of Christ ; here the Christian Pastor building up his colonial parish on the model of those in the country which he still speaks of as "home," though he may never see it again ; here the native Priest ministering to his own people the Word and Sacraments to which he has himself been brought by the labours of strangers ; here the patient Christian lady doing her daily work in the zenanas, not stopping to consider what will be the result of her labours. There is full scope for the exercise of every good gift and endowment which man possesses in the wide field of the Church's labours, and would that many were moved to offer themselves and all that they have ! The supreme promise, "*I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession,*" has been in course of slow fulfilment for more than 1,800 years. There is every sign that the wheels of God's counsels are moving now more rapidly than in any previous age ; the Gospel is being preached to-day in twenty more languages than were spoken on the earth on the Day of Pentecost ; and the promise will be accomplished by the steady and unobserved toil of hundreds of humble and almost unknown men and women, whose patient work is insignificant in detail, but magnificence itself in view of the end to be accomplished.



## THE PRESIDENTIAL ADDRESS.

DELIVERED BY THE ARCHBISHOP OF CANTERBURY AT THE SOCIETY'S  
ANNIVERSARY IN ST. JAMES'S HALL ON APRIL 26TH, 1887.



HERE are indeed few documents which hurry our minds through such great and majestic subjects as a missionary report in the present day. Almost all of us can remember the time when about the last thing that we thought of in connection with missionary work, however highly we valued it as a duty, was to see it occupying such a place as it has in the world's affairs to-day. The more sad that our means should be sinking at the very moment when we have the most need of them, and when, by wise counsels, we believe that we are beginning to be better able than ever to make good use of them! We cannot enter into all the causes of it; but we can only commend to you, and to your friends through you, the immense importance of not allowing this sinkage to go on, and of at once filling the great gap which is appearing in the revenue of the Society. There are two great subjects upon which all people who are interested in missions must now be fixing their attention. Both of them underlie a great deal of what our secretary has read to you. He has spoken of the great variety of the form and of the matter of instruction which our Missionaries have now to give in different parts of the world—from the simplest tale of the Gospel message down to the deepest and most difficult reasoning with people who want to understand not only the faith whereby we must be saved, but also the philosophy of it, because they believe that, in God's great purposes, the Christian faith has a very deep philosophy. We know that it is so; and we know that if we are to win the subtle intellect of the Hindoo it will be necessary for our Missionaries to receive higher and higher education. It is becoming absolutely necessary that we should have wise and learned

men, versed in evidences, versed in criticism, versed in the philosophy itself of our religion, to send out into the mission field; and yet, while we say this, we are, on the other hand, confronted with the fact of the strange, simple skill which is wanted to communicate Christianity in its simplicity. We want men full of love, of faith, of thought, and with a simple power of expression. We have been saddened—saddened is not the word for it—by being told by true-hearted and well-meaning friends that there are parts of the world where Mohammedanism is more civilising than Christianity. It is indeed a frightful thing to contemplate that the magnificent promise—I mean, not merely natural resources—but the tribes and peoples, some of high courage, others of the greatest docility—that have been opened to us in the glorious Valley of the Congo, are being, immediately upon their discovery, maddened and poisoned with the drink which we use its great water-ways to convey to them. As fast as our missionaries go with the simple Gospel of Christ in their hands to peoples who are there waiting to receive it, closely foot by foot they are followed by that which, instead of being their eternal salvation, is almost immediate destruction to those races. And we are told that we teach unthinkable dogmas to these races, while the Mohammedan goes there with the simple faith that there is One God. We cannot hesitate one moment as to whether we ought to teach that which is true as to the nature of God; but there is no reason why we should teach the doctrine of our God and of His nature as an unthinkable dogma at all. Let us convey it to them as it was conveyed to the European races on their conversion. Let them learn to know that Jesus Christ is God, that the Holy Spirit is a Friend who dwelleth in them, and with them, and the time will soon come when they will rise to that majestic doctrine and truth to which we cling as that whereby we who know it must be saved. But when we and they have grasped the truth in reality, the same consequences of pure life and new manners will flow from it which reformed the Roman empire and its invaders together. When we put together and compare any two regions we see, indeed, that we are in want of a copious and complete grammar of missionary

teaching. We see that men want different teaching over almost every part of the mission field; and then we must remember this, that the work is not diminishing on our hands, but increasing rapidly, even though we are making progress every day. It is true that our dioceses and missionaries are growing in importance day by day; but side by side with that we must put the fact that through the mere increase of population the millions of the world's tribes multiply before us. The very work increases on our hands day after day, and it requires all our efforts to make headway against it. The other branch of this great subject to which I want to draw your attention, besides that of the immense importance of increasing our knowledge and varying the methods by which missionary work is to be carried out, lies in two words of the report. The secretary told us that it was the object of this Society to enable our Colonial and missionary Churches to be, as far as possible, "independent" and "self-supporting." We shall be doing very little for them if we do not from the very beginning make them look forward to a time when they will be independent of us in many ways. We may see that it is so if we think of the contact which is forced upon us with Churches far older than our own. We are coming to a time when the different nations will each have their own Church as we have ours; and it behoves England to insist that in the whole united body of the Catholic Church there should be, according to God's Providence, National Churches, and that each Church should have and hold the Gospel with those particular forms, and usages and modes of expression which bring it most home to itself and to its people. Now we are to-day in contact with the Assyrian Church, a Church which itself once laid claim to be as great a missionary Church as our own, if not greater. Some five centuries ago it had its missionaries, and founded its churches in China and India; and now to-day it is a Church shrunk into a few valleys, with great difficulty maintaining its secular position, and yet with its orders, service-books, and churches still in existence, although the political circumstances in which they live have depressed them

age after age, until they now make almost their last clutch upon their ancient Christianity. We are dealing affectionately with this Church, feeling that it is of the utmost importance not to let a National Church be blotted out. If that is what we feel with regard to an ancient Church, then we also look forward to the uprising of the National Churches of the future. There are many excellent people who are very anxious that we should translate our Prayer Book and send it to the Assyrian Church. Now I hold that to be the greatest possible mistake that could be committed. That Church has its own ancient liturgies; they may have their defects, though we do not know this at present; but is it not infinitely more important that we should endeavour to perfect these liturgies than that we should put into their hands from the other side of the world the best possible liturgy, but one which had grown out of utterly different circumstances? It was only a few weeks ago that I received from one of our missionaries to the Assyrian Christians an account of a little movement that had taken place in one of their schools. He had called a meeting together, and said it was reported that the Church of England was going to take their Church over and make it a part of itself. Now, he said, you distinctly understand this, if your bishops do not want us to stay here, we are quite ready to depart; but under no circumstances and at no time will we ever receive you as proselytes into our Church. Of course this declaration immediately caused one or two worldly ones, who were there in the hopes of getting something by the change, to depart; but it was the greatest joy and strength to those Assyrian deacons and priests who were in earnest. This very morning I have received a letter from Bishop Bickersteth, our Missionary Bishop in Japan, and the message from this youngest of all Churches is identically the same which we learn from the oldest Church. Some time ago I wrote to the Bishop recommending the greatest caution and consideration in avoiding over-rapid or premature organisation for the Japanese. Though that letter had been received exactly as one would expect it to be, and acted up to, yet caution and carefulness seemed to be almost out of place as coming as suggestions from the outside to a race

like the Japanese. The Japanese had always been an independent nation, and thus possessed the gift of self-government which independence gives; and the missionaries found that it was impossible to continue the mission further unless they allowed the framing of constitutions and canons for the native Christians. A synod met, consisting of native Christians on the one side, and on the other of the missionaries of the S.P.G., the C.M.S., and of the American Church, who here all work together with the greatest harmony. After two days of separate conference they met together and sate continually until they had removed from their plans everything that was likely to be a bone of contention in the future, and safely provided that they would always be in communion with the English and American Churches; but they saw quite clearly that there were things in our formularies which had nothing to do with them, and that there were others which would have to be supplied to meet their own needs. So now there existed, on the other side of the world, what they called, not "The Church of Japan," for it was pointed out to them that the title might give offence to other Christian Churches working there, and also to the civil government; and so, with their wonted ingenuity, they did not call themselves "The Church of Japan" nor "The Japanese Church," but, according to the perfectly understood grammar of their own tongue, "Japan Church." This youngest of Churches was owing to the agency of this Society, just as the work in Assyria, touching the very beginnings of Christianity, was also originally its work; so that, at the present moment, through its agency, new Churches are being born, and old Churches are being prevented from sinking into the grave. In conclusion, I must express the great pleasure, and at the same time the great pain, which the meeting feels in welcoming home the Bishop of Sydney. All indeed deplore sympathetically and affectionately the sad trouble which has brought the Bishop home, but, for all that, we cannot help telling him how thankful all are to see his familiar face in the Hall so soon after his arrival in England.



## THE REV. G. E. MASON'S PAPER.

**F**OR the Anniversary of the Society in St. James's Hall, the Rev. G. E. Mason wrote the following valuable paper. In delivering it he slightly shortened it, on account of the limited time. It seems, however, best to print the paper as it stands.

It may be a matter of doubt whether, in the Bible, "the angels of the Churches" are spirits, or men of flesh and blood. But there is no doubt that the Colonial Church has an angel. The Gospel Society—as its friends love to call it—is the good angel of the Colonial Church.

I regret that my friend and travelling companion—Mr. Bodington—is not here to-day, to tell you, as he could, how this fact was impressed upon us in our voyage round the world, and in our New Zealand Mission, which, in answer to an invitation from the Colony, was undertaken by us at the command of our own Diocesan, and with the encouragement and benediction of the Archbishop of Canterbury.

When we landed in New York, and visited Trinity Church, which, with its 5,000 communicants, with its six daughter churches, and supporting 20 other churches in the city besides, with its sisterhood, and long and even puzzling array of workers, with the countless guilds designed for every age from childhood to mature manhood, and its large schools of every sort, must be one of the most remarkable parishes in Christendom, we were compelled to remember how much the American Church owes to the Society for the Propagation of the Gospel.

When we saw the Sandwich Islands in all the richness and glory of a tropical summer, and were met by the Bishop of Honolulu, who showed us the rising Cathedral, the Sisterhood, and the industrial schools, and the palace of a native royal family, members of his congregation—again we saw the work of this great Society.

And when—after three weeks more—we landed on the evergreen shores of Auckland, where every bit of waste ground is hidden beneath the broad glossy leaves and spotless flowers of the white arum—then, whatever we saw, whether it were the spires of the churches, or the valuable library at Bishopscourt, or the picturesque buildings of St. John's College, Tamaki, or the native school and church of Parnell, crowded with Maori boys, or the low line of Mission buildings on the beach at Kohimarama, or the white sides of the "Southern Cross" riding at anchor on the waters of the Waitemata harbour—whatever we saw reminded us of two historical names, inseparably connected with this Society—the names of George Augustus Selwyn and John Coleridge Patteson.

And when we crossed the Straits southward to Christ Church, and found the well-ordered Cathedral with its Dean and Canons, and the venerable Primate—at the age of 82 as vigorous and active as a young man of 30—the daily choral services, conducted on the model of the best English Cathedrals, with a choir of irreproachable reverence, we felt we had found perhaps the highest point yet attained in the Colonies of civilisation, of refinement, and of religion.

And when, after our 40 or 50 Missions, we turned home through Dunedin, and Tasmania, and Melbourne, and Sydney, and Brisbane, and North Queensland, and Ceylon—everywhere we saw fresh traces of the world-wide and beneficent action of the same Society.

Other Societies look after the Jews, the Turks, the heathen, and the heretics; but “the care of all the Churches” of the Colonies lies in a special manner at the door of the S.P.G. It is an immense charge. It is a thought as wide as the world. It is a work which not only appeals to what the *Times* once ventured to call, with supercilious good-humour, “the clergy, male and female;” it is a work of high national importance. It appeals to every true Englishman, and never more forcibly than at this hour.

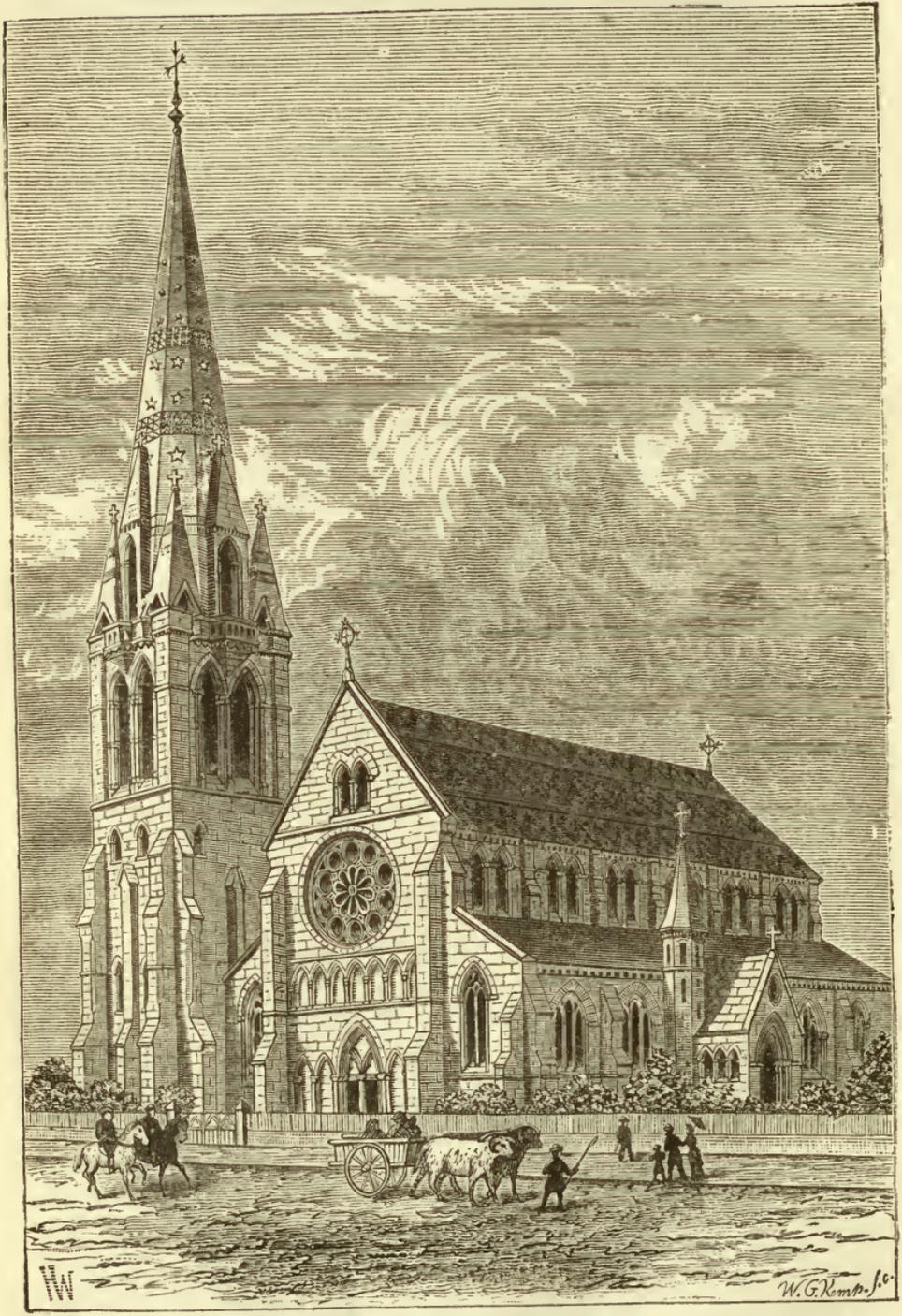
The same twelve months has given us a Colonial Exhibition, a Colonial Institute, and a Colonial Conference. In London probably there is more thought about the Colonies than about anything else, except the Irish Question; and, while some Irishmen desire a wider separation from England, the Colonies are longing to be more closely united. The loyalty and affection of the Colonists for the mother country is quite surprising.

Boys and girls who live all the width of the world away, and have never set eyes upon the white cliffs of Dover, speak always of England under the touching name of “home.”

And, if you want thoroughly to realise the importance of the Prince of Wales’s birthday, there are—so far as I know—only two places in the world where that can really be done; the one is Sandringham, the other is Australasia. And what, more than anything else, has fostered this attachment to the old country? I answer, without hesitation, attachment to the old Church.

The hospitable palace of the Bishop of Sydney stands on a ridge of high ground. On the one side it looks upon the blue Pacific, on the other upon the spires and white houses of the city of Sydney. Near the palace are a few groups of houses and a little church. That little church has a history. A Gloucestershire gardener came out to the colony a few years ago, and made his fortune—as men were able to do at that time in Sydney; and, when he retired from business, the first thing he did was to send over to an English architect for plans, and by his assistance to reproduce there—on the other side of the globe—an exact facsimile of the little village church of Randwick, where he was used to worship as a boy.

We all remember well the touching story of the miners in some part of Australia, meeting every Sunday to hear a skylark singing in his cage. It did them good. It reminded them of home. But the song of the lark, who sings “at heaven’s gate,” cannot lift you higher than the clouds. There is a sweeter song than his—a song that can carry you within the gates of Heaven itself.



CHRISTCHURCH CATHEDRAL, CANTERBURY, NEW ZEALAND.

And I know a little wooden cottage on the gold-coast of New Zealand, surrounded on every side by tree-ferns and kahikatea pines, where, long before any clergyman came, the men used to gather every Sunday and fill it, and crowd the hillside around the door, to listen to some of the sweet old hymns that reminded them of Church and of home. And big tears rolled down the weather-beaten faces of the rough diggers, as they listened to the wife of an English labourer singing, "As pants the hart for cooling streams," or "When I survey the wondrous Cross."

Federation may not be such a bad dream, or such an idle dream, as Mr. Bright would have us believe.

No doubt many persons in this assembly received a few weeks ago from the Society of Friends an invitation to pray for the peace of Europe. It was a very natural request; and from Churchmen there was a very natural reply—that we do pray for it publicly and continually, when we pray in one of the shortest and most significant petitions in the Litany, that it would please our good Lord to "give to all nations," not only peace, but "unity, peace, and concord."

And, if it is desirable to pray for unity and concord between nations so widely different in many ways, as, for instance, England and Russia, it must be desirable to pray that unity and concord may be maintained and consolidated between ourselves and those who are not neighbours, but kinsmen of our own flesh and blood, and who have not yet forgotten to call our country by the familiar name of "home."

Australia and New Zealand are countries of great extent, and will some day be countries of great importance.

There are few sights grander or more impressive than the view from the Port Hills which divide Lyttelton Harbour from the cathedral city of Christchurch. The eye rests upon the prodigious plains of Canterbury, bounded on one side by the sea, on the other by a glittering chain of Alps that stretch—north and south—far out of sight for 300 miles. Those eternal snows furnish a never-failing supply of water. It is a land of streams and rivers. The plains are covered by mobs of sheep and cattle that can be counted by tens of thousands. And the fortunate reaper reaps, from every acre his 25 or 30—in some favoured spots even his 80 or 100—bushels of wheat. The slopes of the mountains are clothed with timber forests of pine and black beech. The hills are veined with gold. Rich coal mines are in active work already. There are good roads and good harbours, and trains and steamers; and there are vast fishing grounds almost untouched, except for sport, where you may catch anything from a shark to a whitebait. New Zealand is as big as Great Britain; Australia is as big as the Continent of Europe; the development of their vast resources is only just begun; and when federation comes, whatever form it may assume, it must eventually be, not a federation of colonies, but a federation of nations. And what will be the most powerful factor in federation? The late Mr. Carlyle once wrote: "He who would understand England must understand her Church; for that is half of the whole matter." Certainly history teaches that the best national inspirations come from the National Church. The Church has always been the vanguard of

civilisation and progress, and the most powerful motive in human life is religious faith.

The walls of old Jerusalem never would have been rebuilt by Nehemiah if Zerubbabel had not first "set the altar upon his bases;" and England never would have been England, if it had not been for the faith of Christ and the Catholic Church. And if ever the Colonies are brought into closer union with the mother country, it will be largely due to that strong religious bond which has knit them together under the continual inspiration of "the spirit of truth, unity, and concord." The future federation of the nations will be the result of the present and accomplished fact of the federation of the Churches.

It is natural that it should be so. Material progress alone is not an inducement strong enough by itself to tempt us forward. If we lose faith we lose heart. If there be no God and no Resurrection, we must relapse into natural history and take our place in the ranks of the classified fauna of the various zoological regions; and then the destiny of man becomes only a few shades more interesting than the destiny of parrots and squirrels. But more pressing and more important than federation is the question of colonisation. In spite of the large towns of Sydney, Melbourne, Auckland, Christchurch, and Wellington, the population of London alone is considerably greater than the whole population of Australia and New Zealand put together. As we sailed along the eastern coast of Australia in the track of Captain Cook, and saw hundreds and hundreds of miles of land, rich in minerals, covered with luxuriant vegetation, but without a single vestige of human habitation, we could not help wondering and grieving over the thousands at home who never see a green field or a running stream, and who, on these lovely shores of Queensland, even supposing they could not live, might at least enjoy dying. But why should they not live, settled in communities under proper supervision? The ordinary traveller journeying westward through America finds no city more cleanly, more prosperous, more healthy, than the city founded by Brigham Young. It once was a burning desert, and now it is a paradise. On each side of every street is a swift runnel of pure water, and an avenue of trees. And what sort of colonists were these? What classes of the community were most likely to be tempted by the Mormon programme? Not, I suppose, the most refined; not the most intelligent. But they were civilised by being removed from civilisation.

What has been done in America can be done elsewhere, and can be done by the Christian faith better than by the Mormon superstition.

And, if ever there should be in Downing Street or Whitehall an Emigration Department, here is the Society for the Propagation of the Gospel ready, as it always has been for the last 200 years, to supply the most essential of all civilising forces.

The poet Milton has said that

"Great acts require great means of enterprise;"

and this Society, which more than any other in the world has laboured to maintain the vitality of the Christian faith and the efficiency of the Christian Church in the Colonies, deserves to be largely and liberally supported, not only on religious, but also on patriotic and national grounds.



## EN ROUTE TO THE GOLD FIELDS.

A DAY AT THE VAAL BY THE BISHOP OF PRETORIA.

**T**HE most vexatious mishap of all my journeys—vexatious because so trifling in its origin while important in its results—having detained me on the banks of this river for twenty-nine hours, I have thought, as they passed along, that others would be amused if they could have witnessed the various scenes of the delay, and maybe to read of them, if my pen could convey to any one not versed in South African travel what those scenes have been.

So I make the attempt, leaving to friends at home the task of publishing as they please, or burning, if they please, my MS.

I suppose I must, by way of preface, explain to my readers of what river I speak, and where it may be found. The Vaal is the river from which the Transvaal (that is, the country the other side, or beyond, the Vaal) takes its name. At present it runs for many miles within the Transvaal, though in the lower portions of its course it is still the boundary of the State, separating it, the South African Republic, from the Orange River Free State, before passing through that and Griqualand West, on its way to the Orange River.

Further, I think I need only state that my duty called me from Wakkerstroom, in the south-east of the Transvaal, to Steynsburg and Barberton, in the now famous De Kaap Gold Fields, and the road I had to take brought me to the banks of the Vaal river on the 9th of March about one o'clock. The river was full, too full to cross in the absence of a bridge, except by a punt, and had overflowed its banks for some miles, spreading its waters over the low lands on its banks to three or four times its usual width, making the country look one

vast lake, with the river's bed marked by the swift-flowing current in that one channel.

On reaching the water's edge we found the punt was under alteration, which delayed us a good hour. The alterations finished, with the assistance of three or four natives, first, my waggonette was hauled up a stiff incline to the top of the punt, which we reached dry-shod by a plank, and secondly, my horses, with two others, were driven into the water to swim the river. These operations extended till about four o'clock, when horror! the horses having climbed out of the water and up the steep bank, before we could catch them, set off on their own account full gallop. Away went my servant on foot, and the owner of the other two, to catch them, and I awaited the result by the waggonette. At one time, thinking I saw them returning, I spread out the harness in each horse's place on the grass, so as to facilitate "inspan" and start. But it was

6.15 P.M.,

and darkness coming on, when McD — returned to report no success. Soon after, his fellow hunter appeared with his own horse and one of mine, and some faint idea of the whereabouts of the others. Off starts McD — on the recovered steed, but returns, after some hours' search, with no result.

Meanwhile I had surveyed the whole scene, and I wish I could convey it. First the bright sunshine and more lovely sun-setting of this glorious clime. Then the wide-spreading waters, and the rushing river, with here and there a small piece of land raising its head above the surrounding water. Some half-mile higher up the stream, several waggons waiting to cross, and another collection of equal size waiting to cross from the opposite side, the cattle of each wandering over the veldt on either side, or gradually collecting to be yoked to their waggons for the night.

Two young men from a store on the further side kindly came down to the punt with horses, pressing me to go up with them for the night for supper and rest, but I preferred to stay with my waggonette, in hope of making a start as soon as the horses were found.

The sunlight passes unperceived into moonlight, though the setting and rising orbs have caused much delight in their turn. What pen shall describe a Transvaal sunset, or a Transvaal moonlight night?

8 P.M.

McD——'s return leaving no hope till morning, we make our



THOMAS REEF, BARBERTON.

supper from bread, and brawn out of a small tin, and coffee, which in McD——'s absence, a transport rider having kindly brought a native to make a fire for me—an art in which I am still far from proficient—I had made ready.

Supper taken, we made our beds on the sloping bank, too sloping to allow of sleeping in the carriage, which was standing in an awkward position. I cannot say much of my sleep. In

its broken intervals I had much time to admire the scene, and the moonlight, but not the midges and gnats, which supped after, and upon, me; while sundry anxious thoughts of missing horses and their wanderings, and the resulting delay, made the dozes far from refreshing. But having always found that these delays fall out in some way for the furtherance of my work, I bear them with much equanimity.

1 to 1.30 A.M.

Various bugle sounds are heard from time to time, and at length the sound of wheels, which brings the coach from Barberton to the river's bank, there to wait for hours. The bugler bugles, and one passenger and another tries his lips, but all in vain. Charon is fast asleep a mile away, and no bugle breaks his slumbers. One grumbles and another growls, not much, and not, I think, without some cause. I do my best to minister refreshment for the body and patience to the mind, till one asks leave to occupy my rugs, where he comfortably falls asleep, and, presently waking, he and others betake themselves to the coach, or rather heavy, canvas-covered, small waggon, where one more wise or sleepy than his fellows has been making the best of space and time to have a good sound sleep.

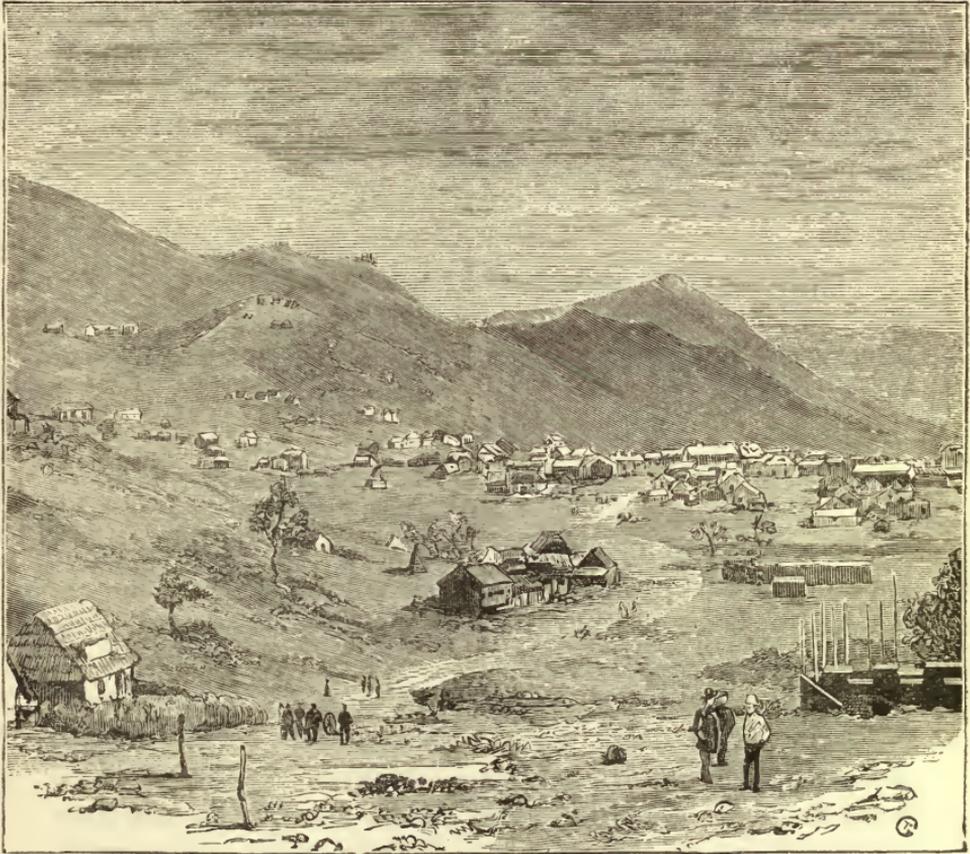
These passengers brought news of three horses seen close by, so McD — saddled up and started off again to search, but returned in about an hour unsuccessful.

6 A.M., March 10.

I am not sure about this hour, but close to it came down the superintendents of the punt, with a supply of Kaffirs, a post-cart to go in from the other side, and a Scotch cart and mules to take the mail bags and passengers through the wet ground and water still remaining. These last declined assistance, and walked through what appeared much wet ground, carrying their baggage, and some declining to go up to the store of the offending punt managers for breakfast, choosing to wait for two or three good hours before another chance of eating could arise, and so rejecting all my counsels

not to "fall out with their bread and butter" but to make the best of their misfortune.

Once more I wished I could depict the scene in the bright morning sunlight: the river had fallen rapidly, transport-waggons were making the best of the fall by crossing as soon as they could; the stream of passengers, the carts, and



BARBERTON, THE CAPITAL OF THE DE KAAP GOLD FIELDS, TRANSVAAL.

all alive and astir, brightened the banks of the still swollen though falling river.

7 A.M.

I sat me down to breakfast on what I had, some bread and coffee, and, as the heat was great, took my seat on the shady side of my carriage.

8 A.M.

Arrangements for the return of the post-cart with its new load being complete, six horses were driven into the river to swim across for its use, and having been secured on this side, were brought up to be harnessed, an operation to which one of the finest strongly objected, and having successfully resisted and broken from the Kaffir holding him, galloped off over the veldt, and swam the river some half-mile lower down and returned to his stable. This involved fresh delay to the post-cart, and I too was delayed for another horse, my one being knocked up with hunting for his fellows, to renew the search.

10 A.M.

Coach starts at last, and two men on foot cross the punt walking to Barberton. To them I told my loss, asking them to send the horses back by some one should they see them on the road.

11-3.30.

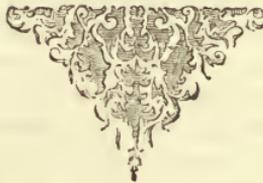
At last a horse is found: McD—— goes off in search of my runaways, and I am exercised in his absence by my fears for the one recovered, who is out of sight feeding, while some doubtful neighbours, black and white, make me hesitate to leave my waggon. I read and read, and look out for McD——, who was to go first to a Dutchman to seek his aid and knowledge of the land to find the wanderers. No sign of either, but many of a storm: I pack up everything for safety. At last McD—— returns to say the horses were found by a farmer seven miles away, who has sent them to the skit, *i.e.* pound, at Ermelo, fifteen miles upon my road. Pleasant! but no help for it. It were folly to bring them back, wisdom to go to them; so I cross the river, swimming the borrowed horse, and go to try and borrow some others for the purpose.

5 P.M.

Through the kindness of a Mr. King, building an hotel near the punt, this is soon accomplished, and his boy is

sent to fetch a pair for the purpose. Riding back with the good news, I thought I saw four horses approach the carriage. Nearing the punt, it is true; my foot messengers stopped the horses on the way to the pound, sent the boy back with them, and now there is hope again.

At once we inspan and away, after a start with difficulty on a bank so steep, and away we go, a bright moonlight drive to Ermelo, having lost just twenty-seven hours through the horses' misbehaviour, corrupted by the evil example of others: one illustration of an ancient proverb, and an example of the accidents of South African travel, the details of which I started by supposing some might like to see. Though I fear that, written during a storm, in a dark inn room at one time, and on a gin case at another, it may prove duller reading than I hoped when first I set my pen to write.





## CHOTA NAGPORE.

EXTRACTS FROM THE ANNUAL REPORT OF THE MISSION.

**ONE** of the principal events of the past year is the retirement in November last of our aged and revered fellow-workers, the Rev. F. and Mrs. Batsch. After well weighing their action and many prayers to God for guidance, they decided not again to return to Chota Nagpore. Their period of furlough had passed away, and though they themselves were ready to return to us, if needed, yet they thought that at their advanced age it might even be best for the mission if they withdrew from the working staff, and made way for younger men. Our Heavenly Father doeth all things well with regard to those who love and serve Him, and so we ourselves thankfully accept for their sakes the severance thus ordained, and the burden placed upon our shoulders by it. Like unto Moses of old, we know that they will continually lift up their hands in supplication for the Children of Israel in Chota Nagpore. God grant that their intercessions, as well as those of many others who so remember us, may be answered, and that our Lord by His power will lead us on to possess and beautify the land.

Forty-two years ago Mr. Batsch came out to India, and together with three companions settled in Ranchi. His fellow-labourers, after the lapse of some years, all retired or passed away, and he alone has remained, and been allowed to witness the result of his own and their travail. Through good report and ill, in sickness and in health, from an almost despairing commencement to see the wonderful result of more than 40,000 souls baptized into Christ's Church, Mr. Batsch has continued on, and connected together by his personal presence and influence the work of many labourers who came after him and have gone again before him.

Mrs. Batsch was in all ways a worthy helpmate to her husband, and the care which she bestowed in former years in providing for the domestic needs of the whole mission staff, and also for thirty years in the sole direction of the girls' boarding school, is a record of usefulness which can be made of very few European women in India. In recording our farewell to Mr. and Mrs. Batsch, as members of our working staff, we pray that God may so bless them that they, following their Master to the end, may in their measure also see of the travail of their soul, and be satisfied therewith.

To mark this long and faithful service we have resolved to appeal for subscriptions towards the erection of a church at Soparom, as a perpetual

memorial of Mr. and Mrs. Batsch. The Native congregation will present them, after the coming harvest, with some token of their affection and esteem, and we trust that all who labour and pray for the extension of the Kingdom of God will send us something to help us to raise up a worthy witness of such worthy labourers, and of work so blessed as theirs has been. We have received, or been promised, nearly Rs. 500 already; but we shall need much more than this to build a good church. For the benefit of our English readers it may be said that one rupee is equivalent to about 1s. 5d. in English money at the present time.

Another of our faithful and zealous workers, the wife of the Rev. J. C. Whitley, has been taken away from us. Mrs. Whitley, after twenty-two years of missionary labour, often carried on in the face of severe suffering, and after repeated warnings that she should return to England to recruit her strength, at length, about two years ago, was obliged to do so; but India had done its work, and she entered into rest on June 17, and was followed not many days after by her eldest daughter Mary. Mr. Whitley, in writing to us about his sorrow, says: "On Tuesday I telegraphed for the children to come, and they arrived next day. This was all that she desired. We had Holy Communion together, and on Thursday night at 11.45 she fell asleep. Upton Helions is her brother's parish, and on Sunday evening we laid her body in the little churchyard amidst the beautiful scenery which speaks so clearly of God's goodness and love."

Blessed are the dead who die in the Lord, and therefore blessed indeed must that faith be which can produce death scenes like the above, and the spirit which can so speak of them. Instead of despairing wails, or a quickened forgetfulness, we can really thank God for taking this our sister, and her dear child, and believe that where they now are, they can and do help us by their intercessions.

We have been still further weakened by the repeated attacks of ill health of our senior member, the Rev. F. Bohn, from his old rheumatic and neuralgic complaints. He is just about to take his much-needed furlough, and we pray that he may get great benefit from it.

It will be readily seen that Mr. and Mrs. Batsch's retirement, Mr. Whitley's furlough, Mr. Bohn's ill-health, and Mr. Boyd's transfer, have together combined to place our European staff at the lowest possible strength. Mr. Krüger, too, in Chaibassa has also suffered much in health during the past year. These things make us look eagerly forward to the return of Mr. Whitley in the end of November; for the work is great, and the workers few, and many things are already to hand, and more are looming ahead of us.

Short, however, as our European staff has been, yet things have been kept going; and there are some matters to be recorded which show distinct progress in the development of the work, and about which we must say a few words.

The most important events of the past year are connected with the visit of our Bishop in November last. Though he came principally for the purpose of ordaining four out of our eight deacons to the priesthood, yet his visit was in other ways very welcome and very fruitful.

His Lordship, accompanied by his Chaplain, the Rev. H. O. Moore, arrived at Hazaribagh from Gya on Saturday, November 7, and on Sunday celebrated the Holy Communion, preached twice, and confirmed twelve Europeans, six of whom were grown-up people.

On Monday afternoon, he, together with his chaplain, and one of the Ranchi Mission staff, left Hazaribagh, and after a palki journey of eighteen hours, all arrived at Ranchi at 10 A.M. on Tuesday morning.

Wednesday was mainly devoted to the candidates for the priesthood.

The event of Thursday was the confirmation of 350 Kolhs and two Europeans. As it was not the Bishop's intention to visit our district congregations on this occasion, the Native Pastors had prepared as many candidates as they could get during that busy season, and brought in to Ranchi as many as could spare a few days from their fields. It is not surprising that from our largest and most distant parishes hardly any were able to come in, but it is no small thing to be able to say that, from an entirely agricultural working class, in the busiest time of the year, 22 candidates walked in from Soparom, a distance of 7 miles; 78 from Kachabari, and 25 from Itki, each of which places is 15 miles distant from Ranchi; 8 from Maranghada, 6 from Murhu, and 44 from Dorma, which are respectively about 24, 28, and 30 miles; 30 came in 40 miles from Tapkara, 4 from Jaipur, and 2 from Ramtoliya, which are about 45 miles from Ranchi. When to the candidates themselves is added the number of those who came as friends or relatives to see after the younger members of the family or flock, and bearing in mind the fact that it was the time of harvest, it is not too much to say that the mere number of 352 candidates having been confirmed on Thursday, November 13, was but one out of many things connected with the laying-on of Apostolic hands, which should be accounted blessed and hopeful.

At the celebration on the following morning, the greater number of those who had come in from the district for confirmation partook of the Blessed Sacrament, and returned to their harvest fields, not being able to wait for the still greater event of the following Sunday.

On Friday, after the celebration, the event of the day was the Conference held by the Bishop with the missionaries and pastors. The Rev. G. Billing, S.P.G. Representative and Secretary to the Mission Board, having arrived the previous day on this his first visit to our mission, was also present, and gave us the benefit of his own experiences in Tinnevely. It was a conference we shall all remember with pleasure, for everyone was encouraged to speak fully and freely, and there were many important matters connected with the work and arrangement of the mission discussed, and some workable conclusion come to on almost everything that was mooted. The things which have not been carried out, such as the starting of a new theological class, &c., have been made impossible by the fact of our shortened and disabled staff.

On Saturday a second Conference was held in the Mission Schoolroom with all the readers and teachers, together with the clergy, and here again nothing projected ended merely in talk.

Sunday, November 15, is a day to be remembered by all who were

present with us. In the early morning, soon after service, we had our Hindi Matins; about an hour afterwards the Bishop preached both the Sermon and celebrated the Holy Communion in English for the European residents of the station, and at 10 o'clock our Ordination Service commenced. The whole of the Native and European staff was present, with the exception of the Rev. F. Krüger, Chaibassa. The candidates were presented by the Rev. D. Singh, the Rev. G. Billing preached the Sermon, and the Bishop, as celebrant, was assisted for the most part in the Hindi prayers, &c., by the Rev. F. Bohn. There were 487 communicants, and although the Bishop and nine priests, European and Native, distributed the sacred elements, yet the service lasted four hours. The following are the names of those who were ordained:—The Revs. Paulus Arton, Khristchitt Roba, Manmasih Dhan, and Abraham Bodra. The Bishop recorded of them that “they seemed intelligently earnest, and prepared to make themselves a willing sacrifice to the Master’s service.”

The English service in the evening, at which almost every European resident in the station was present, and at which the Bishop again preached, brought his Lordship’s visit almost to an end.

Besides the events thus lightly touched upon, there were daily celebrations of the Holy Communion, at two of which the Bishop gave addresses, once to the candidates for Ordination, and once more generally to the whole congregation. These and the other addresses of the Bishop were delivered in English, and translated into Hindi by the Rev. F. Bohn.

At the daily Hindi Evensong an address was also given by one or other of the mission staff.

On Monday evening his Lordship left us, having recorded that he was “thankful to find things in so satisfactory a state,” and having during his week amongst us bestowed many blessings upon us and our work, we trust that he also carried some away with him.

Another matter which we gladly record, is the departure of our first three students to Bishop’s College, Calcutta. Timothy, who was a master in our Ranchi School, Mongoldas, a son of one of our deacons, the Rev. Nathan Tirki, and Paulus Khalkha, son of one of our most respected lay brethren of the village of Soparom, have all been granted scholarships by the Council of Bishop’s College. They have all, moreover, promised that, on the completion of their College course, they will go wherever they may be sent. We cannot be too thankful for this opportunity which has been given to some of our men; and also for the great care which the Principal of Bishop’s College has taken in providing accommodation for them and their families suitable to their own home surroundings. We look forward to their future with some anxiety, as it is our first venture in this direction, but with great hope that God will bless it to the good of His Church.

We trust that the sending forth of these five men, two to take up Mission work at once among the Gonds, and three to be prepared for any work in any part of the Diocese, is but the commencement of a real missionary work. There is no reason why it should not be so.

What, however, we need most in order to educate, extend, and elevate

our Mission agencies, is the establishment under the care of a European devoted specially to this work, of a Training and Theological Institution in Ranchi itself. The Mission not only needs such an Institution, but many other places in the Diocese would also be benefited by it. We have commenced to supply men to other Missions; and many who could be used in this way are obliged to take other work. We have many more youths forced upon us than we can find room for in our Mission, by the growing desire of the Kohls to get a good education for their sons. Why not, therefore, combine our own and others' needs, and utilise our people more in other fields of labour, by taking up this work in earnest? There must be thousands of Christians in different parts of Cachar and Assam, who are practically uncared for. Besides our own needs and those of Cachar, Assam, and Mandla, we have had applications during the past year from four or five other clergymen for catechists from our Mission. One came far away from Rajputana, for the Bheels; another from the Rev. Dr. Baumann, of Calcutta, who has written to us most highly about the work of some of our men, who for years have worked under him as catechists; a third from the Rev. W. M. Bone, of Banda, in the North-West Provinces; a fourth came from the Rev. A. Shields, of Santalia, &c.

The Kohls are physically strong, teachable, and eager to learn, truthful, modest, of a happy disposition, and not unwilling to emigrate. They are just the people to take up both home and Missionary work, and to prove themselves worthy of it. There is, moreover, no place in the Diocese that can compare with Ranchi for taking up this useful and necessary work, both because of the characteristics of the Kohls, and also because of the larger number of Christians we have from whom to pick out suitable men.

Surely when a Mission has arrived at the position ours has, and can take up such a work as this, we ought to be helped to push on and carry it out. The future no one of us can know anything about, unless God reveal it; but if God gave His choicest blessing to us, He would surely fulfil our Lord's prayer for unity amongst His followers, and join together in one fold all who call upon His name in Chota Nagpore.

He will do this, doubtless, as soon as one or other of the churches now at work may be in a position to accept the privilege and responsibility, and if ours should be that church, as we fondly hope it will be, then will come the need of many more properly prepared men.

The Native States of the Chota Nagpore Division are also untouched. Udaipur, Sarguja, Jashpur, Korea, Sanjpur Bonai, and Chang Bhakar, are left without either a European or Native Missionary. Here alone is a wide field left completely open, and capable of being worked.

Shall we try and fit ourselves for the above-mentioned and much-to-be-desired work by showing forth the fulness of God's love, with ever-widening energy for the perishing souls around us or connected with us; or shall we labour only at being content with a name that we live when we may be really dying or dead?

If one of our many rich and noble English houses would only give a sum to the S.P.G. for the purpose of starting and carrying on

a S. Augustine's College in Ranchi, to supply the aboriginal tribes of India with pastors and missionaries, it would be the commencement of a new and notable era in the Mission work of India. We say merely the aboriginal tribes, because to propose anything like the conversion of the Hindus and Mussalmans by means of the Urauns and Mundas of Chota Nagpore might be thought visionary. We ourselves are not wholly of such an opinion; still, looking at a certain fitness of things, we propose the above field as one quite large enough for us, as well as the best suited one for our own people; and moreover for the Hindus, Mussalmans, &c. Bishop's College, with its large endowments and staff of professors, is the natural and proper home. If we look towards God, and give the very best spirits from our Kohls for His work, we are sure that He will bless their efforts ever more and more.

The future of our College, however, and its students, will shape themselves; only let us be helped richly to start it under proper conditions.

#### READERS' AND TEACHERS' CLASS.

We have done what we could to help on our present staff of labourers by calling them into Ranchi for instruction. The village readers and teachers have received four hours' daily instruction during two months of the rainy season, when there is little opportunity or need for getting about the district. From two or three pastorates we were unable to call in any one, because their pastors feared that the Jesuit Padres now spread over our district, together with their too zealous readers, would take advantage of their absence, and do all they could to corrupt and pervert our flock.

#### CLERGY RETREAT.

At the conference with our Bishop in November, it was decided that all the Padres should be allowed to meet together in Ranchi for retreat twice in the year. For the first of these two occasions, we of the Ranchi district all met together on the Rogation Days, with the single exception of the Rev. Paulus Arton, who was laid up with bad fever. In addition to the daily Celebration, and our usual morning and evening prayer, we met together for special prayers, lessons and addresses, at 9 A.M., 3 P.M., and after evensong. The three addresses on Monday were given by the Rev. A. Logsdail, and bore on the personal life of the priest. Those on Tuesday were taken by the Rev. D. J. Flynn, on the pastoral part of a priest's duty, and those on Wednesday by the Rev. Daud Singh on the Missionary aspect of the work; the Rev. F. Bohn gave the concluding address, and gathering up the substances of the previous ones, lent the weight of his fatherly and reverend character to them. This was on the Vigil of the Ascension. We all met the next morning and offered the Holy Sacrifice, received the One Bread, and One Cup of blessing, and, refreshed by the grace of our Lord, all soon departed to their homes.

Only a week or two ago the Native clergy of both Ranchi and Chaibassa, without any exception, had the privilege of again meeting, and received the Holy Communion together, when the Rev. F. Bohn gave some parting

words previous to his departure to Europe. By the kindness of one of our English residents, W. H. Cornish, Esq., we were all photographed together. The group is a very good one, and contains the whole of our Native and European clerical staff, with the exception of the Rev. J. C. Whitley, then in England, and the Rev. F. Krüger, who was at Chaibassa. We shall be very glad to send copies to any of our friends who wish to have any. The price is Re. 1, or, in English money, 1s. 6d. Copies may be had, in India, from the Rev. A. Logsdail, Ranchi; or, in England, from Mr. G. Logsdail, The Close, Lincoln.

#### MEDICAL WORK.

This has been carried on much as usual. The smallness of our staff with so manifold a work as it has to perform, has hindered it being pursued as vigorously as could have been wished, but not a day has passed without seeing some sick person relieved. We are thankful to see that an interest has been taken in this work by some who read our last year's report, and who have shown their interest in the practical way of sending us donations towards its extension. Those which we have received will enable us to carry out one or two ideas, which have for a long while been floating about, and which have only been waiting for the kind interest of such friends for their fulfilment.

#### THE HINDI NEWSPAPER AND PRINTING PRESS.

These departments of our work have also been carried on as usual, and we have nothing much to say about them which has not been frequently said before, so we just mention their existence and pass on.

#### HAZARIBAGH AND SITAGARHA.

Here the work has been visited, as usual, every two months, but there sadly needs a resident pastor to look after what seems like a very much neglected corner of our work. A chaplain or missionary for the station itself would be a great boon, but our Ranchi staff itself needs much strengthening before we can hope to spread out ourselves in that direction.

#### OUR NATIVE FLOCK.

The number, as given in our statistics at the end of the report, is somewhat less than last year, but there has been a noticeable mistake made in the returns sent in to us from Murhu, either this year or last, which may account for this result. This congregation had many villages handed over to it from the Maranghada one, when a deacon was stationed in Kander at the commencement of the year. In all, the number of villages in excess of last year is 30, and in this one district 15, and yet the returns of this district show a diminution in number from that of last year. Another thing which accounts for this in some measure is due to the fact that some Padres have not counted in the sum total the number of those who are under church censure, and also of some few families, who have been

once or twice to the Roman Church, but who have not as yet really left us. There is a proportion of our flock who will go wherever they can get most, and from among these some have gone to the Jesuits. The Jesuits, in order to entice our people, are now offering free board and education in the schools they are beginning to open, whereas we have arrived this year at the stage of doubling our fees. Five families have left us from the Dorma congregation on the promise of receiving work as readers; two or three from the Tapkara one, who are expecting that their adulterous connections will be palliated; and five more are waiting six months to see if the Roman Padre is able to take away all their land taxes which they have been led to hope he will do. Of those who have turned to the Jesuits in the hope of getting from them what they know they cannot hope for from us, one has instigated the villagers to commence dancing and drinking upon the open space in front of one of our village chapels, and he frightened a rather timid reader of the Mission out of his village by his abusive and threatening language.

The most important part about our statistics is the number of our Catechumens under instruction for baptism. There are in all 703, a larger number than there has been for many years. If this is an indication of an increased outpouring of God's Spirit, we ought to be in a position to meet the call made upon us, or the opportunity may come and go by, when to return who can tell?

One hundred and thirty-nine converts and 561 children of Christian parents have been baptised; whereas 271 have emigrated. Thus year by year a real flock leaves us.

The foregoing remarks will show that our congregation has its unstable side; and this cannot well be remedied, unless we get a more spiritually-minded and zealous staff of workers all through the Mission, to take the place of the rapidly-diminished number of Europeans. Our readers, who are many of them anything but what we could wish them to be for the work they have to do, have too much of the future of the Mission in their own hands while they possess the greatest share in the preparation for baptism of our converts. Hence the absolute necessity, either for elevating the character of these agents, or substituting gradually in their place a higher one. This is doubly necessary when it is borne in mind that a great proportion of our people have become Christians, from motives which, while not in themselves bad, are yet not qualified to make them zealous and self-denying, when once the step has been taken, unless they are brought under a higher influence than that exerted by our village readers and teachers at the present time.





## NOTES OF THE MONTH.

**N**OVA SCOTIA is bereaved of its Bishop in the very year when that diocese and the whole Anglican Communion is preparing to celebrate the centenary of the foundation of that see, the first of all in the Colonies. Bishop Binney's death is therefore doubly felt as a loss. His lordship, who was the fourth Bishop of this now venerable see, had been a Fellow of Worcester College, Oxford, after taking a distinguished degree in the year 1842 in that University. He was consecrated Bishop of Nova Scotia in 1851, in the Chapel of Lambeth Palace, and the diocese has thus had the benefit of his vigorous administration for 36 years. In the Report of the monthly meeting will be found an expression of the Society's regret at hearing of his loss.

---

**B**ISHOP BICKERSTETH of Japan wishes it to be stated in connection with a remark on page 38 in the *Mission Field* for February, that the statement, signed by himself and Bishop Williams, and addressed to the whole Episcopate of the Anglican Communion, related to the increase of the Church's Mission in Japan, without entering into the question of Episcopal jurisdiction in that country.

---

**I**T may be as well to repeat what we announced two months ago with regard to the annual service in St. Paul's Cathedral. It is to take place on June 22, and will be a celebration of the Holy Communion, with a Sermon by the Bishop of Iowa, U.S.A.

---

**S**ULLIVAN'S GARDENS, Madras, is the important Theological College, the native Students of which have achieved such remarkable success in the English Universities' Preliminary Examination of Candidates for Holy Orders. The newly appointed Principal for this Institution is the Rev.

Arthur Westcott, M.A., Pembroke College, Cambridge, Fellow of St. Augustine's College, Canterbury. Mr. Westcott is to sail for Madras in the Autumn.

**K**ARLSRUHE Chaplaincy, which had become vacant by the promotion of the Rev. J. B. Hardinge to Leipzig, is filled up by the appointment of the Rev. B. Hall, Wortham. Weimar being vacant by the resignation of the Rev. J. E. Cooper, is filled by the appointment of the Rev. R. Rochfort Forlong.

**T**HE Summer Chaplaincy arrangements are now made. Among other new stations are some in Norway, where the Society will have four open this year, viz. at the Hardanger Hotel, Odde, on the Hardanger Fiord, which was opened last year; Tenden's Hotel, Faleide, on the Nord Fiord; the Hôtel Bellevue, Naes, near Romsdal; and at Lindstrom's Hotel, Laerdalsoren, on the Sogne Fiord.

**C**UT flowers from Antibes have been advertised for some months on the back of the *Mission Field*. They have been sold for the benefit of the Society, and it will interest the purchasers as well as others that the Rev. D. Simpson has been able to remit no less than £10 as the result.

**T**HE Rev. W. H. Cooper, who has been well known as the Society's Deputation in all parts of the country, has accepted the invitation of the Bishop of New Westminster to take charge of the Society's Mission of Kamloops in that Diocese.

---

### MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street on Friday, May 20th, at 2 P.M., Lord Robartes in the Chair. There were also present the Earl Powis, F. Calvert, Esq., Q.C., F. H. Dickinson, Esq., *Vice-Presidents*; C. Churchill, Esq., Canon Elwyn, General Gillilan, J. R. Kindersley, Esq., Rev. G. B. Lewis, General Lowry, General Nicolls, Archdeacon Randall, General Sawyer, J. G. Talbot, Esq., M.P., General Tremenheere, C.B., and J. Walker, Esq., *Members of the Standing Committee*; J. Boodle, Esq., Rev. J. A. Boodle, Rev. A. Cooper, Rev. T. Darling, T. Dunn, Esq., Rev. J. J. Elkington, J. F. France, Esq., Rev. W. F. Fraser, Rev. F. B. Gribbell, Rev. T. Hill, Rev. P. P. Izard, H. Laurence, Esq., Rev. J. Maconechy, Alfred North, Esq., J. F. Ward, Esq., *Members of the Society*.

1. Read Minutes of the last Meeting.
2. The Treasurers presented the following Statement of Receipts and Payments from January 1st to April 30th :

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Collections, &c....	£10,831	£3,472
Legacies ... ..	794	...
Dividends, &c. ... ..	1,178	1,082
<b>TOTAL RECEIPTS</b> ... ..	<b>£12,803</b>	<b>£4,554</b>
<b>PAYMENTS</b> ... ..	<b>£25,112</b>	<b>£5,445</b>

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1st to April 30th, in five consecutive years, compare as follows: 1883, £9,358; 1884, £10,152; 1885, £9,159; 1886, £9,798; 1887, £10,831.

3. The Corporate Seal was ordered to be affixed to Powers of Attorney relating to Bishop's College, Calcutta, and to Dapoli School, Bombay; and also to a transfer of Stock on account of the Steere Memorial Fund.

4. The following Minute on the decease of the Bishop of Nova Scotia was adopted :

The Society desires to record its sense of the loss which the Church in the Colonies has sustained by the decease of the Right Rev. Hibbert Binney, Bishop of Nova Scotia. It is a sorrowful coincidence in this year, when the Centenary of the Colonial Episcopate is about to be celebrated throughout England and her Colonies, and in the United States, that Nova Scotia, round which the interest of that celebration chiefly gathers, should be deprived of her Bishop, who had occupied that see since his consecration in 1851.

During his long Episcopate Bishop Binney had been an active and energetic member of the Canadian House of Bishops, and had always asserted the claims of his diocese and clergy upon the consideration of England and of the Society. He was ever ready, too, to advocate its interests on his periodical visits to the mother country, and his high standard of devotion to his work in Nova Scotia always commended him to the Society's friends at home.

5. The Rev. W. Greenstock, Canon of Maritzburg, addressed the Members.

6. All the Candidates proposed at the Meeting in March were elected into the Corporation. The following were proposed for election in July.

Rev. J. R. Keble, Perry Bar, Birmingham; Rev. Canon G. K. Smith, St. Michael's, Blackrock, Co. Cork; Rev. J. W. Lindsay, Beechmount, Carrigrohane, Co. Cork; Rev. Canon F. Connor, Ballyhody, Co. Cork; Rev. T. R. Matthews, Moviddy, Crookstown, Co. Cork; Rev. G. F. Tamplin, Longton, Stoke-on-Trent; Rev. E. H. Nash, Longton, Stoke-on-Trent; Rev. V. H. Stanton, Trin. Coll., Cambridge; Rev. E. G. Wood, St. Clement's, Cambridge; Rev. C. M. S. Patterson, Rugeley; Rev. Canon W. W. O'Grady, Kilmocmogogue, Bantry, Co. Cork; Francis J. Beamish, Esq., J.P., Lettacollum, Timoleague, Co. Cork; Rev. S. G. Ponsonby, Trin. Coll., Cambridge; Rev. P. H. Owen, Owslebury, Winchester; Rev. G. M. Clibborn, St. Luke's, Old Street, E.C.; Rev. John Wild, Tetney Vicarage, Great Grimsby; J. G. C. Parsons, Esq., Gortroe, Irlams, Manchester; Colonel Hugh Mackenzie, Royal Military Asylum, Chelsea, S.W.; Rev. A. Short, Bodicote, Banbury; Rev. K. A. Deakin, Cofton Hackett, Redditch, and John Eyre Nelson, Esq., Shaw Rectory, Newbury.

## REPORTS RECEIVED.

Reports have been received from the Rev. T. Williams from the Diocese of *Lahore*; A. Lloyd and I. A. C. Shaw of *Japan*; S. M. Samuelson of *Zululand*; J. Widdicombe of *Bloemfontein*; T. A. Young of *Montreal*; W. H. Lowry of *Rupert's Land*; H. Inkster and W. Newton of *Saskatchewan*; G. S. Chamberlain and T. P. Quintin of *Newfoundland* and H. B. Hughes of *Antigua*.



# THE MISSION FIELD.

---

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

---

JULY 1, 1887.

---

## THE SOCIETY'S JUBILEE ADDRESS

TO THE QUEEN'S MOST EXCELLENT MAJESTY.



THE Incorporated Society for the Propagation of the Gospel in Foreign Parts desires humbly to approach your Majesty with loyal congratulations on the celebration of the fiftieth year of your Majesty's prosperous reign.

The Society records with pride and satisfaction that in 1838 your Majesty was graciously pleased to become its Patron, and that it has from time to time received tokens of sympathy from your Majesty and from His Royal Highness the lamented Prince Consort. On the completion of its third Jubilee in 1851 the late Prince Consort recognised its claims by being enrolled in the list of its Incorporated Members, by presiding over its Annual Public Meeting, and by making a donation to its funds. Your Majesty and His Royal Highness also proved your royal sympathy with the Society's designs by contributing towards the fund for erecting, on a site given by the Sultan at the close of the Crimean War, the Memorial Church at Constantinople, which was built under the Society's auspices, and still

bears witness to the Christian faith in the capital of the Turkish Empire.

In obedience to the obligations laid upon it by the charter granted to it by His Majesty King William III. in 1701, the Society has continued its endeavours "to provide a sufficient maintenance for an Orthodox clergy to live in the Plantations, Colonies, and Factories of Great Britain; to make other provision for the Propagation of the Gospel in those parts; and to receive, manage, and dispose of the charity of His Majesty's subjects for those purposes."

Up to the year of your Majesty's accession, the Society had been in possession of insignificant funds for the discharge of these obligations. Its income in that year was £22,325, but the growth of the liberality of your Majesty's subjects has in the past fifty years enabled it to advance greatly in the accomplishment of the purposes entrusted to it by its charter. In 1886 its income was £105,712. As a consequence, the extent of its operations, and the number of the Missionaries whom it supports, have been largely increased. In 1837 the ordained Missionaries on its list were 172; and so insignificant had been the development of Missionary work among the heathen, that in this number there was not a single clergyman who was not of European birth. In 1886, the number of ordained Missionaries was 595, of whom 128 were natives of the country for whose conversion they were labouring. The lay agents have grown in fifty years from 81 to 1,700, the vast majority being natives. The Mission stations, which were 177 in 1837, were 461 in 1886, not to mention a large number of out-stations of which no account is here taken. Moreover, the seven Colonial Dioceses which existed at the date of your Majesty's accession have increased to 75, of which 26 have happily attained to a position of independence and self-support.

The Society feels that it is unnecessary to remind your Majesty that the two-fold work of securing to your Majesty's Christian subjects in the Colonies the ministrations of the Church, and of carrying to your Majesty's heathen and Mohammedan subjects the message of the Gospel, has not

been effected without much difficulty and frequent repulses. In particular, the Society shared the sufferings of your Majesty's loyal subjects during the Indian Mutiny, when its Missionaries at Delhi and Cawnpore died martyr deaths at their posts of duty during the awful massacres at those places. Neither will it be necessary to assure your Majesty that the determination of the Society to carry on with faith and vigour its high and holy work has been in nowise shaken by these and other losses and checks.

The Society records with grateful acknowledgment the continued interest shown by your Majesty in its operations, by the gracious grant of a Royal Charter in 1882, supplemental to that granted by your Majesty's predecessor, King William III., on the foundation of the Society in 1701. The Society has also not overlooked the recent annexation of Upper Burmah to your Majesty's Indian Empire as constituting an urgent claim upon it. It has seized the occasion to resume operations at Mandalay, where your Majesty's gift of a font to the Church in that city will for all time connect your Majesty's name with the Society's Mission. After several years of desecration, Divine Service is again celebrated in that edifice, and your Majesty's gift is again used for the purpose to which it was dedicated.

The Society humbly begs your Majesty's favourable regard and interest for its undertakings, and prays that many years may be added to your Majesty's reign for the glory of God and for the good of your Majesty's subjects.

Sealed with the Corporate Seal of the Society this fifteenth day of April, in the year of our Lord 1887.





## THE SOCIETY'S GRANTS FOR 1888.



ANY points of interest and importance have to be noted in connection with the Society's Grants for 1888, which, in accordance with annual custom, we propose to review briefly.

The main question of course each year is that of the total amount available, whether it will be larger or smaller, whether it will allow for expansion or demand reductions. This year the answer to the question is somewhat curious. Reductions to the extent of £4,026 were necessary, but certain circumstances, which we will explain, have enabled the Committee to save this sum without severe retrenchment, and in some cases with virtual augmentations.

When there has been occasion in any previous year to reduce the Annual Grants the loss has to a large extent fallen upon the Colonial work. The equity of this has been obvious. For absence of money in a mission to the heathen must mean the discharge of agents, and cessation of work. A Colonial Mission, however, is hoped and expected to be rapidly acquiring financial stability. In some cases the strain on the local resources has been almost beyond what could be borne. This painful necessity has, at the same time, been rendered less deplorable by the reflection that it has developed the liberality of Colonial Churchmen.

In this connection it may be as well to show how much has been done during the last ten years by the Colonial Dioceses. Some of course have needed, and have received, considerably larger Grants than they did ten years ago, while the older Colonies have been left with gradually diminishing assistance from the Society. Thus, since 1877, the annual Grants for the Diocese of Montreal have been reduced from £1,400 to

£620, for Quebec from £2,450 to £1,500, for Fredericton from £2,495 to £1,250, for Nova Scotia from £2,650 to £1,215, for Newfoundland from £4,310 to £2,900, for Cape Town from £2,600 to £1,600, for the Australian Dioceses from £2,200 to £700, for the New Zealand Dioceses from £1,100 to £50.

These reductions have of course not fallen absolutely on individual Clergymen. The redistribution of a diminished block-grant has been effected by the several Diocesan Committees and Synods, and in most cases the liberality of the Churchmen of a Diocese has prevented its clergy from suffering loss. Even where the Colonial Synods have found it necessary to make a reduction of 10 or 15 per cent. from the amount which a clergyman had previously received from the Society, the loss would be less severe than might be thought. For the Colonial Clergy in no case draw the whole of their income from the Society's Grants, and the percentage would be upon, perhaps, £20, £30, or £50 only, certainly never upon more than £100, of any individual Clergyman's income.

This year it was felt that the Colonial Church should not be the bearer of further reductions, if any other way could be found. And some very simple ways were found. First of all advantage has been taken of the depreciation of the rupee. For several recent years, the rupee has been falling in value, and the result has been that the Society has practically been increasing its Indian Grants. That is to say, the Grants are made in pounds sterling, and as the pounds have year by year produced more and more rupees, the Missions in India have reaped the advantage of increased income and spending power. By taking into account the downward tendency of the value of the rupee, the Society is able to vote a smaller number of pounds to the Indian Dioceses without making their spending power less than it is in the current year; indeed, a sufficient margin has been left in the calculations to render it extremely probable that the Indian Missions will draw even more rupees than hitherto.

A further saving is made in India by an arrangement which had previously been resolved upon.

The Rev. G. Billing, the Society's able Secretary in Calcutta, is anxious to return—at no little pecuniary sacrifice—to his old direct Missionary work at Ramnad. This design on Mr. Billing's part is interwoven with a plan for the more immediate and complete working of the connection between the Calcutta Diocesan Council and the Society's Missions. The Society will no longer require the services of a salaried Diocesan Secretary, and accordingly a considerable sum will be saved in Calcutta in salaries and office expenses.

By these means nearly three quarters of the necessary saving has been effected. The remainder has been made up without as great hardship as might have been expected. In some cases there is even ground for congratulation. For instance, the reduction of £160 in the Grant to the Diocese of New Westminster simply means that progress had been made in the endowment of the See sufficient to release the Society's guarantee of the episcopal income to that extent. In St. John's, Kaffraria, £50, which had been voted in previous years to the Coadjutor-Bishop, is saved by his lordship's now being in possession of the See and its revenue. A life payment of £120 to the late Archdeacon Read of Prince Edward's Island ceases at his death. £50 is saved of this sum, but the remainder is allowed to survive. From the Grant for Colonial work in the diocese of Grahamstown £160 is withdrawn, and £50 from North Queensland. The death of a pensioner—a Missionary's widow—saves £40 on the Singapore Grant; and advantage has been taken of the accidental diminution of the number of European Missionaries in Madagascar and North China by one each for the withdrawal of £300 from the former, and £250 from the latter diocese.

Some of these savings have of course not been made without great regret. However, it is only right that we should see the bright side of the shield, and recognise that some of the reductions are virtually increases; for instance, it is (as we have said) expected that the Indian Dioceses will be even better off than ever, while Madras will gain Mr. Billing's valuable services at Ramnad, and £400 toward his salary and the cost of his removal, while out of the sale of the house,

which the Society owns in Calcutta for its Secretary, and which it now no longer needs, a further sum of Rs. 2,000 will be reserved for like purposes, including the completion of certain Church buildings at Ramnad. From the same source £1,000 is to be set apart with a view to its expenditure in two years in the Mission work proposed to be undertaken by the Australian Church in New Guinea. Singapore diocese will be enabled to enter upon new and most important work in North Borneo, as (without increasing the Grant) £100 of it is assigned for the part-maintenance of a Clergyman there, many private donations having been promised to meet such a Grant. A Grant of £50 is also made for the Mission proposed to be undertaken for the benefit of the Chinese in the Diocese of Brisbane.

With these few changes the Annual Grants are renewed for the year 1888. Their general distribution is familiar to our readers. They amount to £73,762, distributed among nearly fifty Dioceses; and, small as this sum is compared to what it ought to be, it may not be amiss to point out that, taking the sums declared by the Standing Committee to be available for foreign expenditure during the last five years, 1883-7, there has been a net increase of £17,483, or an average of nearly £3,500 increase in each of the five years; and this, with special funds raised by the Society, has enabled it to take care of the growing colonies in North-West Canada as well as to extend the evangelistic work among the heathen.

What ought to be done is a far larger question. The urgency of the claim upon the offerings of Christians for the spread of the Christian Church is not to be measured by the demands of the several dioceses abroad. It is rather to be seen in the appalling figures that tell of the heathen night in which the world still is. It is to be measured in the fact that, without reckoning 173 millions of Mohammedans and some 8 millions of Jews, there are 874 millions of actual heathens, or more than double the number of Christians, of every sort, kind, character, creed, and description.

But without this vast prospect before us of work to be done, there is a large enough list of unsatisfied demands

from the fields already occupied in part. From twenty-eight dioceses come specific requests for new and increased grants, which, if made, would amount to some £7,800 a year, besides about £3,550 asked for as single sums. Four of the Western Dominion Dioceses ask for help to extend their work among the North American Indians. West Indian Dioceses in their poverty need more money for their struggling Church.

Maritzburg, St. John's, and Zululand, in South Africa, all plead for increased grants that the great work of the evangelisation of South Africa may go forward. It is a work the history of which is full of noble examples of faith, patience, perseverance, and courage. It is a work wonderfully successful in proportion to the means used. It is a work pitifully small compared with the field opened.

Then there are other claims whose strength is in their present urgency. Thus the Bishop of Pretoria wants to be able to keep pace in some degree with the rush of English-speaking people to the Transvaal Goldfields; while for work among the heathen there is again that marvellous call, such as the Church has hardly ever heard—the cry of Japan for Western thought, art, and experience. Now is the time in the new life of that Land of the Rising Sun to give it the blessing of a place among the nations of Christendom—now, or (humanly speaking) never! At any rate, such an opportunity as the present can never again be looked for.

Is it too much to say that the success or failure of such applications, and the power or inability of the Society to make increased grants, are fraught with the weightiest consequences to the Colonies of England, and the future life of many nations?

The following table shows in detail the annual Grants for 1888 :—

Montreal ... ..	620	Qu'Appelle ... ..	1,092
Quebec ... ..	1,500	Saskatchewan ... ..	1,300
Toronto Pension ... ..	32	Caledonia ... ..	200
Algoma ... ..	750	New Westminster ... ..	640
Fredericton ... ..	1,250	Nassau ... ..	500
Nova Scotia ... ..	965	Antigna ... ..	850
Ditto, P. Edward's Island	200	Trinidad ... ..	50
Newfoundland ... ..	2,900	Guiana ... ..	770
Rupertsland ... ..	1,560	Jamaica (Panama) ... ..	200

Windward Islands ... ..	200	Colombo ... ..	1,500
Sierra Leone... ..	280	Singapore, &c. ... ..	3,250
Capetown ... ..	1,600	North China ... ..	900
Grahamstown ... ..	2,930	Japan ... ..	2,460
St. John's ... ..	2,480	Adelaide—N. Territory ... ..	300
Maritzburg ... ..	2,125	North Queensland ... ..	50
Zululand ... ..	600	Perth ... ..	300
St. Helena ... ..	275	Brisbane ... ..	50
Bloemfontein ... ..	1,048	Norfolk Island ... ..	50
Pretoria ... ..	900	Fiji ... ..	200
Mauritius ... ..	590	Honolulu ... ..	700
Madagascar ... ..	3,200	Constantinople ... ..	300
Calcutta ... ..	7,000	Continental Chaplaincies ... ..	200
Rangoon ... ..	3,780	Education of Students ... ..	185
Lahore ... ..	2,300		
Ditto, Cambridge Mission	680		
Madras, with Pensions, &c.	13,225		<u>£73,762</u>
Bombay ... ..	4,725		

As in previous years, the Society's Special Funds have been administered (without being taken to relieve the General Fund) for the benefit of the Dioceses and Missions indicated by the donors.





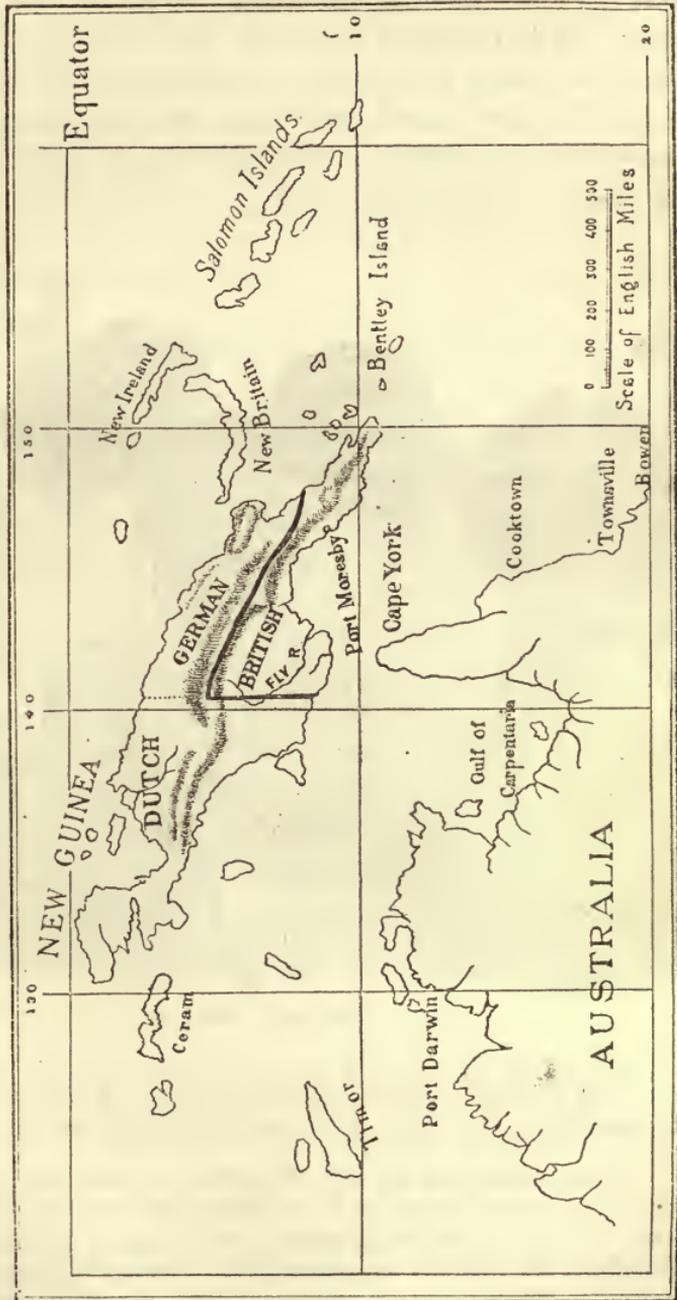
## NEW GUINEA.

**ON** the eve of his return to his diocese after his hurried visit to England, the Bishop of Sydney made a statement to the Standing Committee with regard to the Mission to New Guinea, which the Australian Church has determined to undertake, needing, however, in this endeavour, help from England in at least the earlier stages of the work. The result was that the Standing Committee determined to open a special fund for New Guinea, and the Bishop issued an appeal for it. The Society, a few weeks later, was able to set aside a sum of one thousand pounds for expenditure during the first two years in this Mission, and it wishes to put forward the claims of New Guinea upon the alms of English as well as Australian Churchmen. The Missionary responsibilities of the latter were described by Bishop Barry at the Society's Annual Meeting in St. James's Hall. His lordship enumerated the colonial work which still to a great extent has a Missionary character, the Mission to the Aborigines, to the Chinese immigrants, and the imported island labourers, as well as the Melanesian Mission.

New Guinea has especial claims upon the Australian Church, for it was in deference to Australian wishes that so large a section of the island was annexed; and we might add that it was to the chagrin of Australia that the annexed territory was not much larger.

The accompanying map shows its extent and geographical position. It is only distant ninety miles from Cape York, the most northerly point of Australia, and therefore the interests of the people of Queensland in its acquisition can be understood.

The total area of New Guinea is reckoned to be 224,347 square miles, of which the Dutch own 147,550, the Germans 88,340, and the English 88,457. The British possession is, therefore, almost equal in size to the whole of Great Britain. The native population of the whole island is estimated at 2,500,000. The race is considered to be a mixture of Malay and Papuan, but in the British territory the Papuan predominates. The people are tattooed, and unclothed, except with profuse barbaric ornament. Between their tribes there is constant fighting. As to religion, they appear to believe in the existence of one Supreme Being, who is, however, known under various names.



. The climate affects Europeans like that of similar tropical countries. The wet summer season is unhealthy for them, but the dry season is tolerable. The coast is specially unsanitary. It is therefore proposed that the headquarters of the Mission should be placed on a healthy and accessible island, called Bentley Island, and that the coast stations should be reached by the Mission steamer. Port Moresby appears to be the only commercial port.



NATIVES OF NEW GUINEA.

The Bishop's appeal is a document which it is important to record in full, and we accordingly append it :

"The assumption by her Majesty's Government of a protectorate over the southern coast of New Guinea seems to bring that great island, with its dense population, within the range of English influence, and therefore of English responsibility. The protectorate was assumed largely in deference to the wishes of the Australian colonies, in view not only of a probable extension of commerce, but in still greater degree of political considerations of security and consolidation of power. It has therefore been felt that on Australian Christianity chiefly rests the duty

of spreading the light of the Gospel in those dark regions, and so Christianising the influence which the English-speaking race must soon acquire over this vast territory. It is well known that noble and successful work has already been done in New Guinea under the auspices of the London Missionary Society, and substantial progress (of which, however, we have less knowledge) has also been made by a Roman Catholic Mission. But, without the slightest interference with these good works, which touch only a few points on a coast-line of more than a thousand miles, there is ample room for a new Mission; and the Church of England is undoubtedly called to take her right place in the extension of the kingdom of our Lord to those heathen tribes, whom, though they know Him not, He claims as bought by His blood. The



DOREY HARBOUR, NEW GUINEA.

Australian Church has recognised this sacred duty, and has resolved to start a Mission, under the general direction of the Bishop of North Queensland, but with the support of all the dioceses represented in the General Synod.

“The opportunity is most favourable. The Hon. John Douglas, her Majesty's Commissioner, has indicated a suitable locality for the first establishment of a Mission, and has promised it all possible sympathy and encouragement. But the work must be thoroughly done. It will be necessary to create a small missionary community, including workmen and mechanics, to erect some wooden houses, to provide boats (and hereafter a missionary schooner, like the *Southern Cross* of the Melanesian Mission); and it is certain that this cannot be properly done without

an annual outlay of about £2,500. Of this the Australian Church proposes to provide at least £1,500; but it appeals for assistance to the Church at home for a Mission in which England also is interested. Even in Australia itself the work of the Church is still largely a missionary work, following up (often with inadequate resources) the continual extension of settlement, and a steady increase of population, due still in a considerable degree to immigration from the old country. Other missionary duties also devolve upon her—to the aboriginal inhabitants, to the heathen immigrants, and to the great and blessed work of the Melanesian Mission. While, therefore, she fully recognises the imperative call to her to take a chief part in the Mission to New Guinea, she cannot do this unaided; and it is trusted that a moderate claim for help in England will be frankly recognised and cordially supported by Churchmen at home.

“The field is undoubtedly great: the difficulties of climate and of the character of the inhabitants are not greater than those which have been so splendidly overcome in the Melanesian and Fijian Missions; and the success of the Missionaries already at work in New Guinea shows how much may be done there under God’s blessing by Christian faithfulness and earnestness. Great as are the calls on the Church at home, the experience of missionary enterprise has always shown the truth of the text, ‘There is that scattereth and yet increaseth,’ by reacting for good upon the internal vitality and unity of the Church herself.

“The Society for the Propagation of the Gospel, while unable at the present time to contribute from its general funds, has consented to open a special fund for this Mission; and an application for aid has also been made to the Church Missionary Society, of which as yet the result is unknown.

“The Bishop of Sydney, therefore, earnestly appeals for contributions, either in the form of donations or subscriptions spread over a period of years, to the special fund which has been opened by the Society for the Propagation of the Gospel (19 Delahay Street, S.W.).”





## KEISKAMA HOEK.

REPORT FOR THE YEAR OF MISSION AND INDUSTRIAL WORK AT  
ST. MATTHEW'S MISSION, KEISKAMA HOEK, IN THE DIOCESE  
OF GRAHAMSTOWN.

BY THE REV. C. TABERER.



**D**URING the past year I have been absent for six months from St. Matthew's on a visit to England. The Rev. A. W. Brereton was left in charge during my absence, and I was glad to find on my return that the work of the station had been satisfactorily carried on by him in all its branches.

The resident native Christians of my district do not increase in numbers, as the gradual opening-up of the country beyond the Kei has year by year tempted numbers of my people to leave their old homes in the Amatolas for these new settlements.

The steady record of baptisms and confirmations will, however, show that numbers are yearly being converted, and gathered into the Church from the surrounding heathen population.

I am always sorry to lose so many from my own roll of Church members; but as they go to swell the ranks of the various Missions beyond the Kei, the loss to St. Matthew's is, I trust, no loss to the Church at large.

The spiritual progress of the Mission generally during the year, although in many ways satisfactory, has to some extent been retarded by the severe financial depression that still continues, especially among the natives.

It has been almost impossible for them either to contribute to the Native Ministry Fund, or give anything to the weekly offertories.

During the years of overwhelming scarcity previous to June, 1885, debts had been incurred, and rents left unpaid, which (notwithstanding the bounteous harvest of last season) they are still unable to clear off owing to the impossibility of finding a remunerative market for their produce. Offertories and Church funds of all kinds have, in consequence, suffered proportionately, and the attendant anxieties have tended to cripple the work and severely try the faith of many.

I could relate, however, many cheering incidents to show that, notwithstanding all these drawbacks, I have reason to thank God and take courage for the future.

One incident is, I think, especially worthy of notice, and I will briefly give an account of it.

Very recently I visited a distant out-station, in the Amatole Basin, and I was very pleased to find that although I had not been able to go there personally for some time past, owing to my absence in England and subsequent ill health, the work of preaching and teaching had been faithfully carried on by the visiting Catechists.

On my arrival there were five men, ten women, and fifteen children ready to be baptized. The ceremony was most impressive, and before I left again in the afternoon the assembled people agreed to build a new church, and to at once reopen their school. At the service the chapel hut was crowded, and there were eighteen communicants present at the celebration of Holy Communion.

Altogether I have, in addition to the home station, fifteen native villages where services are regularly held, namely:—Amatole, Gxulu, Lower Rabula, Upper Rabula, Cata, Gobozana, Qayi, Mgukwane, Ndhloveni, Gwiligwili, e Ngolongolo, Njxalame, Emtwaku, Kabousi, and Waterford, and the services have been very well attended at all these places.

I find it impossible to visit all these out-stations as often as I could wish, as the distances are so great. I have calculated that to do this work only once every month (and my visits ought not to be less frequent than this) I should have to ride at least 220 miles.

The presence of the Rev. M. A. Maggs at St. Matthew's

during the past few months, and his hearty co-operation with me in all the duties of the Mission, has enabled me latterly to get through much of this very necessary work; and I trust I shall be permitted to retain his services as my Assistant Priest. Previous to his coming, and during the year under report, it was impossible for me to grasp one-half of the work that ought to be done, not only among my native Christians but among the thousands of heathen in my Mission district. From Waterford on the one side to the Amatole on the other is a distance of between forty and fifty miles. It will, therefore, be readily understood how impossible it must be for one Priest to overtake the work there is to be done.

I ought also to mention here that Mr. C. M. Parnell, since his arrival from England, has been most zealous in carrying out the duties assigned to him. He has also visited the out-stations with me, thus gaining an insight into Mission work that will doubtless be of service to him in the future.

To provide for the ordinary services at the out-stations I have mentioned I have a further staff of 13 native Catechists and Readers (four paid and nine unpaid):—Josiah Mjodi, John William Gawler (who is reading for Deacon's Orders), John Dhlengezela, Jonathan Mdhledhle, David Gulishe, Henry Tsengune, William Dumdum, John Maueutsa, Daniel Lwart-boy, James Ntsika, Judge Nthlungu, David Jinge, and Moses Lixesha. On the first Saturday of every month we all meet together at St. Matthew's to organise the work for the following month, to discuss any points that may be brought forward with reference to the Church and School work of the Mission, and for mutual counsel. It was also decided at our last meeting that a special day in every month should be fixed for the Lay Helpers to receive instruction from myself in theological knowledge.

On the first Sunday of every month the out-stations are closed for morning service, and there is a general gathering at the home station. This arrangement is of long standing and appears to work very well.

As a rule we have on these occasions a most impressive service, and a very large attendance at the celebration of Holy Communion.

The members of the Church in my district number about 1,100 souls, and of these about 320 are communicants. The largest number present at any one celebration during the year was 142.

On July 24 the Lord Bishop of the Diocese confirmed 52 candidates, and I now have about 75 preparing to receive the rite.

The number of baptisms for the year is 75 (25 adults and 50 children).

The School work has not been quite so prosperous as in



the previous year. This is principally owing to the adverse circumstances I have referred to.

The attendance has slightly fallen off, and I have been obliged to suspend temporarily the rule about the payment of school fees.

This falling-off in the attendance in some of the old schools is, however, counterbalanced by the new schools I have lately established, and as they are all in good centres of the population, I hope, with better times, they will show fully satisfactory results.

At the present time I have 4 Sunday schools and 10 day schools open; 8 of the latter receive Government aid, the other two are at present supported from local funds. There are about 400 children on the books of these schools.

At St. Matthew's itself the average attendance in the boys' school has been from 55 to 60, and in the girls' from 45 to 50.

In the boys' boarding establishment we have had an average of 50 in residence, 35 apprentices to the trades and 15 scholars.

Mrs. Taberer has had the supervision of this establishment, as Lady Matron, since 1883. She is also the organist and librarian of the Mission. Having, moreover, a good practical knowledge of medicine, which has always been placed at the disposal of the station, it would be difficult to estimate the value of her services generally.

In the boys' Industrial Departments, carpentry, tin-smithing, wagon-making, blacksmithing, and gardening have been taught as in former years, each workshop having its own trade teacher to instruct the apprentices. Head wagon-maker (and senior trade teacher), Mr. R. J. Kidson; blacksmith, Mr. Julius Smith; carpenter, Mr. Carl Radloff; tinsmith, Mr. George Smith.

Work to the value of £2,109. 13s. 10d. has been completed in these departments during the year, and the profits on this work, amounting to £103. 13s. 9d., have been devoted to the reduction of the debt on the buildings. This is not as much as in some former years, but this is accounted for by the bad times we are passing through.

Mr. E. Dollar is now the manager of the Industrial departments, and it is a great relief to me to have secured the services of one so competent to take over the duties of the Institution office and the management of the works, as it enables me to give more time to other branches of my Missionary work.

I have also a small printing press in work, and Mr. Dollar, who has charge of this, is teaching one of the boys this useful occupation. Half the value of the press was given to St.

Matthew's by the S.P.C.K. when I was in England last year. I find it very useful for printing Church circulars, choir music, and other documents necessary on the Mission.

The boarders who are scholars work two hours every day in the garden under the supervision of the Rev. Mr. Maggs, and, in addition to the usual routine of work, have planted out during the past season 500 trees of various kinds.

In the Girls' Department the *average* number in residence during the year has been 22 (18 scholars and 4 apprentices).

This department has for many years been under the efficient superintendence of Miss Lucas, and, as in previous years, the usual round of domestic duties has been taught, such as washing ironing, sewing, &c., during fixed hours every day.

Work to the value of £95. 10s. has been completed by this department.

During school hours the boarders, as well as day-scholars, are under Miss Banks, assisted by a native monitor, and I have every reason to be satisfied with her work.

At the present moment Miss Lucas is enjoying a well-earned holiday in England, and during her absence Miss Banks, with occasional help and guidance from Mrs. Taberer, has charge of the girls both in school and out.

The Mission Circulating Library now consists of about 600 volumes, including many S.P.C.K. books, and the works of some of our best English authors.

The library is open to the whole district, including the village of Keiskama Hoek, and is in the charge of Mrs. Taberer.

We have also an Institution Cricket Club, open to residents on the Mission only. About thirty of the native boarders are members; Mr. E. Dollar is the captain, and up to date five matches have been played since the season began, one against Dale College, of King William's Town. A new cricket-ground is being rapidly improved, and it is a great pleasure to me to encourage the growing interest of the boys in this manly English game.

The boys have also established among themselves a Debating Society, for mutual improvement in the knowledge of the English language. As this is subject to the super-

vision of their masters, I shall give it every possible encouragement. The Society meets every Friday evening.

The entire staff of the Mission, including the out-stations, consists of 2 ordained Missionaries, 15 catechists and readers, 2 lady matrons, 12 teachers, 1 manager, and 4 trade teachers—36 in all. The buildings on the Mission are all in good order; £196. 11s. 4d. has been spent in repairs during the year. The cost of these buildings to date is £8,036. 8s. 10d. The debt on the 30th of June last (1886) was £1,779. 13s. 11d. Of the £6,256. 14s. 11d. paid off, only £1,961 has been received in donations and subscriptions from all sources. The remainder, £4,295. 14s. 11d., has been raised by myself at St. Matthew's.

In June of the previous year (1885) the debt was £2,170. 5s.; £390. 11s. 1d. has, therefore, been paid off during the year.

The offertories and donations I received during my visit to England enabled me to do this.

I cannot conclude this report without expressing my gratitude to the Lord Bishop of the Diocese for his kind sympathy with me in the work of the Mission in all its branches, and for the help so freely given to enable me to make my Mission to England last year a success.

I have also been encouraged and supported through many anxieties by the knowledge that my own view of Mission work among the natives of this country has the Bishop's entire concurrence; and year by year I am more and more convinced of the truth of what his Lordship said in his charge to the Synod in January last year, that "the truth expressed by the aphorism, '*Laborare est orare*,' has its message very necessary in these days for our native people," and that consecrated and dignified labour may do more than much preaching to prove that "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."



## THE CONFERENCES AND THE CENTENARY.

**R**EPORTS are coming in from the several Organising Secretaries of the Conferences which have been held in all parts of the country with the double object of preparing for the celebration of the centenary of the Colonial Episcopate on the 12th of August next, and of making that commemoration a starting-point for a more thorough devotion on the part of Churchmen to the interests of the Society to which the Colonial Church owes so much.

For instance, the Rev. Abel Phillips has sent an account of the Conferences held in the Archdeaconries of Wells and Taunton :

“ Special Conferences of the Society’s supporters and others were held in May at Wells, Taunton, Yeovil, and Minehead. At Wells, Bishop Abraham presided; at Taunton, Archdeacon Denison; at Yeovil, the Bishop of the Diocese; and at Minehead, the Rev. W. W. Herringham.

“ The attendances were on the whole good. The Rev. J. W. Festing was the representative of the Society at the Conferences. The impression is that good will result from the discussions that took place. There was much criticism, strongly expressed in some cases.”

After commenting on the discussions, he concludes :

“ I think the upshot of the Conferences will be—

“ 1. To call attention to August the 12th, and to promote its observance.

“ 2. To lead some to give more thought to Missionary work, and to S.P.G. work in particular.

“ 3. To call out the sympathy and aid of some of the Clergy who could help us as speakers and preachers.

“ 4. To shake the faith of some in the absolute need of the costly and unsatisfactory system of deputations, and to make them depend more on local effort.”

The Rev. S. Blackburne gives accounts of the Conferences in the Dioceses of Exeter and Truro. At those in Devonshire the representative of the Standing Committee was Canon Bailey.

Torquay seems to have been the scene of much healthy criticism and discussion. This is just what was wanted. The claims of this great cause are obscured by misapprehensions and misunderstandings in many quarters. One good result which is expected from the Conferences is that they may be removed, and the facts fully and truly presented. If this be done the strength of the Society's unique appeal must be felt in all its force. Mr. Blackburne thinks that our friends in Torquay have been aroused by the Conference from their apathy with regard to Missions, and will be more active and systematic in their future efforts, and adds :

“ I think those who were present were ashamed of the little that had been done in the town and neighbourhood.”

Archdeacon Earle spoke about the “ luxuries of religion ” indulged in by those who were indifferent to Mission work.

At Barnstaple Lord Clinton presided. There was not a large attendance, but there were twenty clergy.

At Plymouth a telling speech was made by Mr. Bond, the new Incumbent of St. James's, Devonport, who said that :

“ In a town parish it was difficult to get in an offertory for Missions, as there were so many other things to be taken in hand ; but the support of Missions is a pressing duty, and must be established, and at least one tenth of parochial income should be devoted to Missions. If the offertories amounted to £300 or £400 a year, £30 or £40 should go to the Society. He had worked up an association in his late parish, St. Peter's, Plymouth, on that principle. He thought that if funds were lacking, they ought to deny themselves the luxuries of religion.”

General Lowry went to Cornwall to represent the Standing Committee, but after attending the Launceston Conference he was compelled by ill health to return home. At Penzance it was brought out how the Society's publications ought to be better known than they are.

At Truro the Bishop presided. There was much discussion on the subject of volunteer deputations. The Bishop spoke on this point, and then proceeded to urge the value of prayer :

“ The setting apart of a Day of Intercession had brought about great results. He advised that special deputations should be sent out by the Society immediately after the Day of Intercession, and he recommended the Committee to make preparations for such a crusade a long time

beforehand. Say, look out in 1887 men of special gifts who would undertake this work in 1889.

“There was not enough said about Missions in the pulpit. Complaint, too, had been made that volunteer deputations had not been made use of.

“He suggested that we should go on to examine principles. A burning love of Jesus was the true moving power. Then, too, there was the principle of obedience to the command of our Blessed Lord. Then pity for those who are in darkness—pity for the oppressed, such as had been called forth in the case of child-marriage in India. Federal union furnished another principle, and belief in the corporate nature of the Church.”

An Officer, who had served in the East and West Indies, said he was acquainted with Missions in various parts, and that men who engaged in them ought to have a knowledge of human nature. But the greatest difficulty in the way of a Missionary was the evil lives of so-called Christians. Too many Englishmen left their religion behind when they left English shores. He spoke deprecatingly of Hindoo Christians, and said officers' wives would take as servants Mohammedans and heathens in preference to Christian natives.

In reply Mr. Blackburne informed the Conference that at a meeting at which he had given an account of the Chota Nagpore Mission, a gentleman had got up to say that he could endorse all he had said. That he was an Assam planter, and employed 300 or 400 coolies, many of whom were Chota Nagpore Christians, that they were the best servants that he had, and the most trustworthy, that they valued their religion so much that when an opportunity presented itself for attending services they would ask leave of absence, and promise to make up by extra work, and he always found them faithful to their word.

Conferences have also been attended by General Lowry at Guildford, Southsea, Portsmouth, Dover, and Brighton; by the Rev. Canon Bailey at Lynn, Yarmouth, Hingham, Swaffham, and Downham; by Archdeacon Burney at Petersfield; by the Rev. Canon Cadman at Nottingham and Newark; by the Rev. B. Belcher at Whitchurch, Saxmundham, Beccles, Lincoln, and Boston; by the Bishop of Colchester at Norwich; by General Maclagan at Carlisle,

Kendal, and Barrow ; by the Rev. B. Compton at Worcester, Lewes, Stoke-on-Trent, Yatton and Mells, Lichfield, Eccleshall, and Stratford-on-Avon ; by the Master of the Charterhouse at Chester and Manchester ; by the Rev. J. M. Burn-Murdoch at Aldershot and Southampton ; by the Rev. J. W. Festing at Wells, Weston-super-Mare, Bridgwater, Taunton, and Yeovil ; by the Rev. Prebendary Tucker at Exeter, Northampton, Chichester, Berkhamstead, Horsham, Farnham, Birkenhead, Leicester, Woodstock, Stowmarket, and Chislehurst ; by the Hon. and Rev. Canon H. Douglas at Chipping Norton, Wrexham, Denbigh, and Bangor ; by Archdeacon Randall at Henley-on-Thames ; by the Rev. H. Rowley at Guildford, Southport, and Lichfield ; by the Rev. E. P. Sketchley at Dorchester (Oxon.), Eastbourne, Newport, Usk, Llanelly, and Banbury ; by General Davies at Wokingham, Wallingford, Maidenhead, Shrivenham, and Wantage ; by the Hon. and Rev. E. C. Glyn at Bridport and Dorchester.

Conferences have also been held in the Diocese of London, at St. John's Wood, Hackney, Sion College, and Fulham. In the Diocese of Rochester, at Clapham and Lee. The Bishop of Rochester presided at the Lee Conference, and in his address spoke from personal knowledge of the past and present work of the Society in the United States and Canada, and warmly commended the Society to the support of his Diocese.

Other Conferences still remain to be held. Reports of all are to be sent to the Society's office, where they will be considered by the Standing Committee. We hope to be able to give further extracts from them in the *Mission Field*.





## EXPERIENCES OF MISSIONARY WORK IN BORNEO.

BY THE REV. J. PERHAM.

### I.—WITH THE DYAKS.



THE Missions of the Church of England in Sarawak are mostly concerned with the Dyaks, who, as far as we know, are the aboriginal inhabitants of the country. They are divided into many tribes and clans, having distinctive languages and dialects, of which it is said about fifty are spoken in the island of Borneo. The following jottings comprise some sketches and reminiscences of life and work among the Sea Dyaks of the West Coast, who in language and physiognomy resemble the typical Malay of the Eastern Archipelago.

When, in 1867, I was preparing to join the Sarawak Missions, a good-natured British matron tried to dissuade me from what she considered a perilous enterprise. She evidently thought that all natives of distant countries were pure savages, and she gave me to understand that I should possibly be killed and eaten. The Dyak was a character then but little known. What had been told of him to the English world was mostly connected with piracy and inter-tribal warfare. It was not that his better features were altogether ignored, but they were hidden by his rougher doings in blood and smoke, which kept a stronger hold of the imagination than the everyday actions of his home-life. Everybody except a few thought he must be a bloodthirsty savage. On the other hand, I was told by one man that I was going to a race of most simple-minded and docile people, who possessed all the virtues of Christianity, and only waited the arrival of the Missionary to flock to his instructions.

Both these conceptions are far removed from the truth. The Dyak is by no means a wild, shaggy, fierce man of the woods, ever thirsting for human blood; nor is he a pure-minded innocent. In the inland parts he is scantily clothed, a waist-cloth, with a few bits of finery, being the extent of his vesture; but in the littoral districts, both in clothing and feature, he is often hardly distinguishable from the Malay, with his coat and trousers. His faults are grave, his shortcomings and inherited superstitions many, and a long period of misrule and no rule in the past has given free scope for all the worst elements of his nature to assert themselves; but he is quiet, hardworking, honest, and hospitable, full of talk, joke, and good-nature, and plods away at his poor system of paddy-growing, and is ever ready to earn a cent and save a cent where he can.

The Dyaks live either in the deep and gloomy forests inland, or on the cleared spaces on the banks of the rapidly-flowing rivers, so numerous as to make Borneo perhaps the most plentifully-watered and plentifully-wooded country in the whole Eastern world. These rivers are Nature's highways, and the Dyaks in their canoes glide over the swift tides, or shoot the leaping rapids in pursuit of life's occupations, farming, fishing, hunting, or may be attacking their tribal enemies, which in these latter days, under a better government, takes, when it does happen, the more civilised form of inflicting punishment by command of authority upon the disturbers of peace.

And now I must ask the reader to leap in thought over some 900 miles of sea and land, and to come with me and have a look at our life and work among these children of the far East. We go spinning along in our boat up the Lingga river of Sarawak, following closely after the tidal bore, which in some parts of the river breaks out into a foaming wave from bank to bank. As we turn a bend of the stream, after an hour's paddling, we get our first peep of Banting Mission, a white-fronted house, nestling among the trees about a mile off in a straight line, but nearly four miles of winding water have to be got over before we reach it. Stepping out of the

boat at the landing-place, we find ourselves at the foot of a sandstone hill about 200 feet high. Climbing up a path in places almost perpendicular, we are rewarded with a beautiful view of tropical country. A great expanse of lowland primeval forest stretches to seaward; on all other sides are magnificent mountains; some are near at hand, covered with luxuriant vegetation even to the summit, like Lingga, which we regard as an interesting neighbour, ever developing new combinations of mantling cloud and mist, of light and shade; whilst others loom purple in the far distance, like the Kalingkang range, which divides Sarawak from the Dutch possessions. Looking down, we gaze upon several miles of river "meandering with a noisy motion," doubling and redoubling in its sinuosities, as though to make us doubt at which point we emerged into view. The hill is covered with fruit trees, mostly durian, that renowned fruit, to taste which, Miss Wallace says, is worth a journey from England to Borneo. Its flavour, to my mind, is like that of a mixture of Devonshire cream, custard, and sugar, with a strong dash of garlic, altogether inexpressibly delicious to those who eat it—amongst whom a Missionary is bound to be numbered, at whose door they fall ripe and odoriferous from the majestic trees around. Most Europeans, however, require a little education of the palate before they can appreciate it so highly; some never do, but think it most abominable both in smell and taste.

The house is a plain building of wood with two storeys; the upper one being the private apartments of the Missionary, and the lower a habitation for Dyak school-boys and a general assembly room for all comers.

Along the foot of the hill are the native houses, containing a population of about 860 Dyaks, who live by planting rice on the swampy lowlands, which are covered with a tall, reedy grass. In former times, when intertribal wars ravaged the country, the Dyaks lived on the hill, which they fortified and held against all foes; but the reign of peace, brought about by the advent of Sir J. Brooke, made it possible for them to build below on the banks of the stream, which is their road for nearly all purposes of life.

A Dyak dwelling is both a village and a house. It is a house inasmuch as all the inmates live under one roof, and the private rooms of each family open out on to a common verandah; and it is a street inasmuch as the verandah is a public place, open to all comers, and used as a road by travellers. Here the men carry on various occupations, make nets, baskets, and even boats, and the women pound the paddy, and the stranger comes and goes, or squats to eat the betel nut and pepper-leaf mixtures. The length of the building varies according to the number of families who club together under the headship of one man, and these range from two or three to forty or fifty. The whole structure is raised on posts about 12 or 15 feet from the ground. The floor is made of laths of split palm trees or bamboo, so that all the dirt and rubbish can easily fall through to the ground. In this verandah-street live also the dogs and fowls, happy enough with their very sociable owners; and the pigs feed, grunt, and sleep below on the ground. Altogether it is a malodorous mixture, not agreeable to those unaccustomed to such a medley of incongruous surroundings.

*(To be continued.)*

---

## NOTES OF THE MONTH.

ON Wednesday, June 22nd, the Society's Anniversary Service took place in St. Paul's Cathedral. The Archbishop of Canterbury celebrated the Holy Communion, the Bishop of Tennessee reading the Epistle, and the Bishop of London the Gospel. The sermon was preached by the Right Rev. W. S. Perry, D.D., Bishop of Iowa, from Psalm ii. 8: "Desire of me, and I shall give thee the heathen for thine inheritance," &c. The sermon will be printed. There were also present the Bishops of Durham, Hereford, Rochester, Antigua, New Westminster, and Madagascar. The service on the same day in Westminster Abbey,

and the gathering in Hyde Park in connection with the Queen's Jubilee, no doubt made the congregation a smaller one than usual.

---

**A**T St. Peter's, Eaton Square, on Sunday, June 12th, the sermon was preached on behalf of the Society by the Archbishop of Canterbury.

---

**F**ROM reports received from all parts of the country, we gather that the solemn observance of the Centenary of the Colonial Episcopate, on August 12th, will be very general, both in parochial services and in larger gatherings at convenient centres.

In particular, there will be special services at nearly all the Cathedrals.

---

**A**T St. Paul's Cathedral the sermon will be preached by the Lord Bishop of the Diocese, and there is reason to hope that in most of the Cathedrals the Bishops will be the preachers on this great occasion.

---

**S**T. Andrew's Church, Pau, has hitherto been an iron structure; a more desirable site than the present one has now been acquired, and a stone church is to be built. Church-people at Pau—especially one generous lady—have given liberally. Some hundreds of pounds are still needed, and subscriptions for the Church Building Fund will be received by the Society's Treasurers.

---

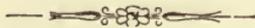
**I**N the United States the Queen's Jubilee has not been without hearty celebration. The Bishop of Iowa issued the following document to his Diocese:—

“I hereby license and appoint, on occasion of the Jubilee Observance of Her Majesty, Queen Victoria, for use at St. George's Church, Le Mars, and in other congregations and churches of the Diocese of Iowa where it may be desired to hold such service, any portion of the ‘Form of Prayer with Thanksgiving’ for the day of the Queen's Accession, appended to the English Prayer-Book, or ‘The Form of Thanksgiving and Prayer to Almighty God, upon the Completion of Fifty Years of Her Majesty's

Reign,' set forth by the Archbishop of Canterbury; such verbal changes being made by the officiating clergyman, in the Collects and Prayers thus licensed, as are necessary to adapt them to the use of those not subjects of Her Majesty.

**A**FTER many months of illness the Rev. W. Panckridge passed to his rest on Friday, June 10. Among the many departments of Church life in which he was prominent the cause of the Society had always a place very near his heart. He was one of the two representatives of the Diocese of London on the Standing Committee. The scene at the funeral service in the Church of Saint Bartholomew's, Smithfield, which owes its restored beauty to his exertions, was a remarkable one. The crowded congregation embraced representatives of many interests and many schools of thought as well as those whose pastor he had been, all mourning that a life so valuable should have been so short.

**I**T is announced that the Rev. Charles Edward Camidge, M.A., Wadham College, Oxford, Canon and Prebendary of York Minster, Proctor in Convocation, Vicar of Thirsk, and Rural Dean, has been offered, and has accepted, the Bishopric of Bathurst, void by the resignation of the Right Rev. S. E. Marsden.



## MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street on Friday, June 17th, at 2 P.M., Lord Robartes in the chair. There were also present—the Bishop of Antigua and the Rev. B. Compton, *Vice-Presidents*; Canon Betham, Rev. J. M. Burn-Murdoch, C. Churchill, Esq., General Davies, Canon Elwyn, General Gillilan, General Lowry, C.B., General Nicolls, General Sawyer, General Tremenheere, C.B., and S. Wreford, Esq., *Members of the Standing Committee*; and Rev. J. Boodle, Rev. T. Darling, T. Dunn, Esq., Rev. Dr. Finch, Rev. F. C. Green, Rev. J. W. Horsley, Rev. G. C. Reynell, Rev. C. H. Rice, Rev. G. Salmon, Rev. C. Wyatt-Smith, Rev. C. A. Solbé, and Rev. R. Tayler, *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Receipts and Payments from January 1st to May 31st:—

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Collections, &c....	£12,909	£4,313
Legacies ... ..	926	...
Dividends, &c. ... ..	1,497	2,009
<b>TOTAL RECEIPTS</b> ... ..	<b>£15,332</b>	<b>£6,322</b>
<b>PAYMENTS</b> ... ..	<b>£34,507</b>	<b>£6,451</b>

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1st to May 31st, in five consecutive years, compare as follows: 1883, £13,153; 1884, £12,076; 1885, £12,297; 1886, £11,425; 1887, £12,909.

3. The Rev. F. P. L. Josa, from the Diocese of Guiana, South America, addressed the members. He described the operations of the Church as including, besides large Colonial work, Missions for the aboriginal Indians, for East Indian coolies (both Hindi and Urdu), Chinese coolies, Portuguese, and some 200,000 West Indians. In his own parish there were 7,000 Christian creoles, whose character he described as better than was sometimes thought. He spoke in words of warm admiration of the work among the heathen aborigines, of whom 4,500 have been baptized since Mr. Brett began his work in 1840. Mr. Brett started two Missions. There are now three more. The converts show their devotion by their offerings of their produce and handiwork. They erected satisfactory Mission buildings, having had to be taught the use of carpentering tools by the Missionaries. Mr. Josa spoke of the highly promising work at the Potaro Mission. He then proceeded to speak of the work among the coolies in which he is more particularly engaged. He said he has three districts in the parish, each under the charge of a native catechist, half of whose salary was raised in the parish, and half paid from the Coolie Mission Fund, which the Society aids. He spoke of the care required in admitting to Holy Baptism, as some coolies would offer themselves with too much readiness. He mentioned that 75 per cent. of the Chinese in the parish were Christians, who showed their earnestness by their liberal subscriptions. They were not rich, but they believed, and therefore they gave.

He spoke of the wonderful career of the venerable Bishop, who is now so full of vigour, though aged 81, that he can tire out young men among his clergy in his tours, and described a severe day's work performed by his lordship on the occasion of his last visit to the parish.

Mr. Josa said that £2,250 had been recently raised in his parish for the parish church, which he had left out of debt.

The Rev. George Salmon, also from Guiana, happened to be present at the Meeting, and gave much information as to the manner in which the Society's grants were administered. He described as "magnificent" the work which is being done at the important college for training native agents at Bel-Air. He also mentioned that there was provision for one or two more missionary clergymen, and hoped that suitable men would offer themselves.

4. All the candidates proposed at the Meeting in April were elected into the Corporation. The following were proposed for election in October:—

Rev. A. T. Davidson, Scorton, Garstang; Rev. E. H. Perowne, D.D., Corpus Christi College, Cambridge; Frederick Wood, Esq., Bostol Hill School, Abbey Wood, Kent; E. Saunders, Esq., 1 Burgoyne Villas, Stoke, Devonport; Rev. E. Atkinson, D.D., Master of Clare College, Cambridge; Rev. J. H. Orpen, Newnham, Cambridge; Professor G. D. Liveing, Newnham, Cambridge; Sir G. E. Paget, St. Peter's Terrace, Cambridge; Rev. Norman Macleod Ferrers, D.D., Master of Gonville and Caius College, Cambridge; Rev. H. W. Fulford, Clare College, Cambridge; Rev. W. Raynes, Clare College, Cambridge; Rev. Robert Phelps, D.D., Master of Sidney Sussex College, Cambridge; Rev. Headley Willson, Cherry Hinton, Cambridge; Rev. A. Delmé Radcliffe, St. Andrew-the-Less, Cambridge; G. M. Edwards, Esq., Sidney Sussex College, Cambridge; Rev. H. L. Paget, St. Ives, Hunts; and Rev. E. Heriz Smith, Pembroke College, Cambridge.



# THE MISSION FIELD.

---

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

---

AUGUST 1, 1887.

---

DELHI.

THE BISHOP OF LAHORE'S RECORD OF HIS LORDSHIP'S FIFTH VISITATION OF THE DELHI MISSION IN FEBRUARY.

**A**S my visitation last year was much broken by the camp of exercise, so this year also by the Jubilee of the Queen Empress being fixed unexpectedly for the 16th of this month, I had to visit Lahore for the Cathedral services and other ceremonials connected with the Jubilee in the middle of one of the weeks I had hoped to devote to a closer inspection of the schools, and numerous educational and medical institutions. These give a practical thoroughness and solidarity to the Mission work here, with which even Amritsar itself can scarcely vie, though the latter place has a larger number of educated converts, the Mission being of older standing and there being a survival of some of the fittest in a few veterans in experience as well as age.

My work at St. Stephen's was confined to preaching on two Sundays, a confirmation and an address to the workers of the Mission in Hindustani; this last was given on Ash Wednesday, at 12 o'clock, after the Litany had been read. On Sundays, 13th and 20th, I preached, on the former at the 8 o'clock service (also being celebrant at the Holy Communion), and on

the second at the evening service at 5 P.M., the sermon answering the purpose of a confirmation address, on Ephesians iv. 28. Eighteen young people were admitted to the Holy ordinance.

During my visit several interesting gatherings of native gentlemen, Christian and non-Christian both, were planned and carried into effect through the kind forethought of the senior Missionaries, Messrs. Winter, Lefroy, and Allnutt. One of these was a gathering of catechists and readers, chiefly from the city itself and its suburbs, and a very few from the country districts. About 40 of these must have been assembled and their opinions consulted on some questions of very vital moment affecting the disciplinary action of the Church as sketched with much anxious thought by the whole Missionary body of clergy at Delhi, and which has received my sanction and confirmation as Bishop.

This visitation, far more than any former one, owing to painful circumstances (of which I need scarcely request that records should be kept, pretty fairly and clearly detailing the state of things in the archives of the Mission), had to deal with questions of Church order and discipline, especially the exercise of the power of the keys committed to the Church by Christ for opening and closing the door of entrance into the Church of Christ, or to its highest and holiest privileges. I hope I shall never forget the solemnity attaching to this visit.

Another gathering to which great interest attached was one of the chief native gentry of the city at Mr. Winter's house, whom he had invited at my request, to give me the pleasure of making their acquaintance and entertaining them with light refreshments. Through some mistake about the time, the interview was limited to a shorter space of time than I had hoped, but there was a large and distinguished gathering, which would scarcely have been possible but for the gracious acceptance and measure of success granted of God to Mr. Lefroy's loving and patient efforts to bring together at least to *outward* and temporary (I trust and pray it may prove inward and *abiding*) reconciliation the Hindu and Mahomedan gentry, and merchants of the city, whom a feud, now of many months' standing, has terribly estranged and embittered, to the extent

of the employment of a boycotting system, which has been most embarrassing to the Government. I pray that the blessing promised by our Lord to the peacemakers may be largely reaped by my brother and his comrades. Events of this sort need, as they feel deeply, to be most *humbly* acknowledged, and the glory given to Him who *is* our Peace and the Prince of Peacemakers.

This contributed to the very fair success of another gathering in the upper room of the Public Library, on the evening of the 25th, where some 80 or 90 native gentlemen must have been assembled, under the presidency of one of the leading native magistrates of the city, to hear an address I delivered to them on the character, life, and reign of our Queen Empress, and to which I did but very scant justice, owing to the brain pressure and consequent loss of memory which a series of exhausting engagements had produced.

A different kind of gathering, but of a less formal and more hearty kind, embraced the whole Mission staff, men and women, lay and clerical, native and European—one of the brightest things going in all my Indian experience. This meeting, after the Sunday evening services, is for tea, fruit, and sandwiches; and still more for mutual encouragement and friendly inquiries touching the newest and most salient features of the work in each case, as well as a short service of song to close with.

I regretted much that the number of holidays in connection with the Jubilee season prevented my visiting the Mission High School, which has so grown in numbers and the standard of merit attained by the students, that the energies of almost every member of the Mission clerical staff, from the youngest to the eldest, are more or less contributed to make it as perfect an institution as such a happily-planned educational centre demands. Mr. Allnutt is Principal, but it is refreshing to see the hearty warmth and devotion with which his brethren rally around him, and second his exceptionally wise, methodical, and often original methods of study. The unmistakably and avowedly Christian character of the school has maintained itself growingly instead of losing ground, and in spite of this its hold

on the community and the high respect and I might say pride with which it is regarded are established in the same proportion. In this our friends and supporters at home will find matter of praise and rejoicing.

I looked over Miss Engleman's New Women's Hospital from base to roof. It is a striking feature of the Mission, and worthy of a department of labour which has made conspicuous progress in this diocese by God's goodness, and is one of the most helpful agencies for turning the hearts of the disobedient to the wisdom of the just. I could have wished that on such a great occasion as the Jubilee of the Queen Empress a grand memorial in some central spot of the diocese, utilising Christian ladies' gifts in the way of healing and nursing, as well as teaching and soothing, could have found favour with the committees formed in the large stations to fix on the best monument of so good and noble a reign prolonged through such a length of years.

The Christian Girls' Boarding School, under Mrs. Seymour, with about 40 pupils, was visited and examined. Mr. Winter is much to be congratulated on the good success attending his efforts in the way of excellent buildings, perfect arrangements, and the devotion of the lady in charge to her great task, so that the visit I paid with Mr. Kelley to the school was quite enjoyable.

Still more has he experienced God's marked goodness and blessing in providing for the head of his lady workers a person so well endowed and fitted for the office as he has found in Mrs. Scott, the offer of whose gratuitous services for so laborious a work in such a climate is one of those blessed fruits which this century is ever producing afresh of the power of the Cross and the Resurrection, a lasting witness to which (we all trust and believe), in the shape of the Cathedral Church of the Resurrection at Lahore, was completed for divine worship and consecrated to our risen Lord about a week before I set out on this visitation. I had the pleasure of holding a kind of dedication service on the evening of the 11th at St. Stephen's Ladies' Home, Messrs. Winter and Maitland kindly accompanying me, and addressing some

words of hearty encouragement and fatherly welcome to the lady principal and her fellow workers, and the young ladies in training for varied Mission services. I have been able entirely to approve the system of well-adjusted and edifying rules laid down with the consent of the whole Mission staff for the direction of the house, subscribed to also and loyally practised in the main by the members of the Home.

I paid a short visit to the Mission Boarding School for boys and the readers' training school. They appear to be indispensable and steadily-sustained links of the long chain of effort which composes the Mission.

Much of the last two days (24th and 25th February) was spent with Mr. Lefroy in a little expedition to the village of Fatehpur, beyond Mahroli (close to the Kootul), where there is a small flock of Christian chamars, consisting of about fifteen families, baptized into the church at the last Whitsun season. Two services were held and addresses given, one by Mr. Lefroy and another by myself, on such points as we thought likely to build up and establish them. There was a heartiness and quiet simplicity about this little flock, and a warmth and sturdiness about their singing (which was of a purely indigenous stamp) that seemed full of promise and gave the impression that the Christian faith was domesticated, had found a settled home amongst them, and was no exotic plant, as appears in some cases. The reader appears to be a genuine character, and his wise counsels and patient endeavours in church, school, and choir have doubtless contributed to the good results.

I dare not attempt to express here my deep (perhaps too selfish) regrets at the loss to this diocese and the Delhi Mission of the first head of the Cambridge band, now transferred to the chief pastorate of the Diocese of Japan, and the removal by death (after a struggle bravely sustained for two or three years at home against the debilitating effects of toil and climate) of an energetic and zealous young labourer, Mr. Blackett, one of the first six who joined the Cambridge Mission at Delhi.



## NORTH CHINA.

LETTER FROM THE BISHOP.

Yung-Ching, Peking : 12th February, 1887.



HAVE been enabled to get away for a time from the city, and am paying a rather longer visit than usual to this little station. I am glad to be able to report well of the work here on the whole. The Subdeacon-Chun is at present in Peking assisting in the Refuge for destitute poor, which we have opened again this winter. I have therefore brought with me the other Subdeacon-Chang, and we live together in the little inn where I have always been entertained in this place.

We arrived on Thursday, 3rd February, in the evening, and met some of the Christians on the following morning at the Church-room. On the Sunday we had a celebration of Holy Communion at 9.30, followed by morning prayer with sermon at 11, or as soon after as the want of clocks and the cold morning allowed the Christians to assemble. The little room was almost full, from 50 to 55 persons being present—more than I have yet seen here. Of these 43 are on our register as baptized or as catechumens. The last time I was down here I brought some of the disused furniture from our Church in Peking, and the room which we use here looked very bright and church-like: the service was most enjoyable, though there is much to be desired in the way of singing and responses. A considerable number of the people cannot read at all, and have had to learn their catechism, or parts of it, orally from other Christians. In the afternoon the congregation was somewhat smaller, and it was fortunate that it was so, for otherwise we should hardly have had room for the decent performance of the functions which were included in the service, viz. the baptism of an infant and the admission of seven persons as catechumens. This latter

feature was very encouraging, though so far as I can judge the individuals are some of them not so hopeful as some former candidates. I have spent the whole week here, and every day after morning prayers have given an address on Holy Communion to the Christians, that is, to such of them as could manage to come on week-days. Happily this time of the year—the first moon—is devoted chiefly to pleasure, and the more earnest Christians were ready to make the church their meeting ground, rather than some neighbour's house. I was induced to give these addresses by the consideration that there are five or six persons hoping to receive the Holy Communion for the first time to-morrow. Most of these were able to come, and there were a few others (some communicants and some hoping to become so) who also attended. One of those intending to receive to-morrow is the man of whom I wrote last year, who suffered so much persecution from his family for becoming a Christian. His quiet Christian behaviour has had its effect on his wife, who sometimes sends him off to church now with a grim sort of kindness: formerly she would do all she could to hinder him. Another occurrence pleasant to relate also had a considerable influence upon the woman. She had an illness, and her own sons who were living in the house took little notice of her, and did not put themselves out at all on her account. A somewhat distant relative of her husband, a good earnest Christian, went frequently to inquire after her, got her some medicine, and generally took care of her, and this conduct, contrasted with that of her unfilial sons, both excited her surprise and softened her prejudices.

There is another of the little band whom it will be a great pleasure to admit to Holy Communion, one of the best Christians I have met with anywhere. She was baptized and confirmed when I was here last spring, in May or June. Her husband was one of the earlier Christians connected with the Mission; they live in a village three or four miles from this city, and the man had grown careless and neglectful in the matter of attendance at Sunday services. It pleased God (I do not know what was the human agency) to move the wife's

heart, and she stirred up her husband to resume his neglected duties, and set to work herself with admirable perseverance to learn from him enough characters to enable her to commit to memory the Church Catechism, and now she has carefully plodded through a little manual on the Holy Communion, translated by Mr. Brereton before his visit to England. It fills me with fresh faith and hope to see but one instance of what our blessed religion can do when it takes root in good ground. Again, I am much pleased to see a man who was amongst the earliest of the Christians here become a regular attendant at worship once more, after an absence of some years. Another man who attended the services for some time ten years ago has come forward again and been admitted as a catechumen. All this is cheering, and, amidst much that is trying and difficult, makes me very thankful. On Friday two more were received as catechumens, an old woman of 81 years of age and her daughter-in-law, the mother and wife of a Christian of old standing, and to-morrow I hope to baptize one adult and to confirm two. The one who is to be baptized interests me much. I hope we shall not be disappointed in him; he was admitted as catechumen by Mr. Sprent more than a year ago, and has attended service well since then; he is one of those who are apparently "seeking goodly pearls," and from the Buddhist sect in which he tried to find them has gathered a rather strange abstracted manner. He knows no characters and has failed to commit any to memory, but he seems a very thoughtful man otherwise. In the afternoon we have been either visiting the Christians in their homes or having a consultation with some of them about the affairs of the Church here. I have given you the bright side of things so far; there is always plenty of the reverse. The difficulties about procuring the land which we require for Church purposes do not diminish; the Christians are nearly all poor people, and the magnates of the place are arrayed against us, and are anxious to prevent our obtaining the property. Perhaps the opposition may lead to our having some better place; for this has the disadvantage of being adjacent to the police-court and magistrate's present

dwelling-house, so that we can actually hear the poor delinquents being beaten as we worship in our room.

We hope to return to Peking on Monday, and after a short stay to start again to Ho-chien, and possibly go on to Tai-an-foo, but this is very uncertain. After my return I have hopes of being able to join Bishop Bickersteth, of Japan, in a short visit to Corea.

Mr. Greenwood has been at Chefoo during the winter, Mr. Smith having returned to England to seek surgical treatment for an old ailment, which has reappeared. It was with much thankfulness that we saw Mr. Brereton and his family return, and with them Miss Eyre and Miss Skelton, who hope to work amongst the women and girls in Peking.

Since I wrote in August our Church in Peking has been enlarged and much improved by the addition of a baptistry and font, organ-chamber, vestry and bell-cot. It is not a very sightly building externally, being a plain Chinese room adapted to its present purpose, but the interior looks very well indeed. There too we have four catechumens under instruction for Holy Baptism; a larger number, small as it is, than we have been accustomed to in Peking.

Mr. Brereton has been largely occupied during the winter in superintending the Refuge, of which I made mention before. He has arranged to procure the services of a native doctor, who has acquired a knowledge of Western medical science, and with the help of Chan, the Sub-deacon, has made the experiment to answer very well. We ought to have an English doctor at once, that we may be able to carry on the work all the year round in some form or other. This Refuge has been entirely supported, as it was last winter, by the contributions of foreign residents in Peking.

During the last year we have begun to teach some of the school boys in Peking manual trades. Now we have a small carpenters' class of three, and a type-cutting class of four; these latter simply carve characters on wooden blocks in the Chinese fashion, but they will soon be useful to us, enabling us to print small books for our own use at a small cost.



## THE CONFERENCES AND THE CENTENARY.

**S**EVERAL Conferences have been held in various parts of the country since those which we recorded last month. General Lowry, C.B., was present as the representative of the Standing Committee at one held at Devizes on June 24th, when the chair was taken by the Lord Bishop of Salisbury. In the course of the discussion the Archdeacon of Wilts said :—

“ He had come to the conclusion that the reason Mission work did not prosper as they wished it to in that immediate neighbourhood was because it was crowded out : because there was such an immense number of other associations and organisations for good demanding their efforts, and they lost the sense of proportion. This great and grand work, this essential part of the Gospel, was crowded out by a variety of other most admirable schemes, which demanded, and which took from them, whether they would or not, those energies many of which ought to be more concentrated than they were on the fundamental.”

In the evening the Bishop presided over a public meeting, and said in his opening remarks :—

“ The reason why he wished especially to ask their presence and attention was because he thought it was a most desirable thing that this ‘ venerable society ’—more than 186 years old, having been founded in the year 1701—should have an opportunity of laying before them, not only its claims as a society, but that aspect of the work of the Church which it was best fitted to present to them. It was not, of course, that it was a society restricted to one particular field, but its great field, its original field, was the colonies and dependencies of the British nation. As a matter of fact, it had been instrumental in founding 32 out of the 67 bishoprics which had been founded in the last fifty years. That was a very great piece of work to have done. It had not only done that, but educated the dioceses to help themselves, by giving them grants which were expected to be grants only for a limited period ; so that gradually diocese after diocese had shaken off its dependence on the mother country and had become independent. Almost all the dioceses

in North America, Australia, and New Zealand were now independent. They had passed out of the stage of pupilage, and become, as they ought to become, independent dioceses. Therefore, he thought they had to thank the Society for teaching a most valuable lesson to the Church of England—for teaching the way to plant the Church so that it would be self-supporting—a lesson which would be quite as valuable to us in this country as it had been to our English fellow-Christians in those distant lands. They knew that the time was coming when they would have to make much greater demands upon the people of England for the support of the Church of England. The clergy were growing poorer every year. The number of the population was increasing every year, and every year they were more and more forced to throw themselves upon the generosity of the people. And this Society, in teaching the poor especially to preach the Gospel to the poor, had taught the Church of England an absolutely necessary lesson. And so he thought, for the sake of their own English Christianity at home, as well as for those many hundreds of cousins and brothers and sisters of theirs who had gone abroad to the colonies, they ought to support this Society. Every one of them, he was sure, had a relative in some of the colonies. Just let them think what they themselves would be if they had not got a church near at hand to go to: if they lived outside the sound of church bells. What an interest it ought to be to them to provide those privileges which God had given them in their own land for their own friends and their own flesh and blood outside it! But over and above that work, which was the foundation work of the Society, they ought to know that about one-half of the income of the Society was spent in one great and remarkable heathen country—India. He did not suppose that they were aware of that fact. That was a feeling which would, of course, stimulate the imagination of the poet, and the philosopher, and the theologian, and the historian. If he were to tell them the little he knew about India, it would take him much longer than he could give to the whole meeting to-night; but if they were to read a few books on India they would at once see that the subject was inexhaustive. It was the great jewel of the British Crown, which God had given into our hands—that country of India. And the more they knew about it, the more they felt and must feel that God had put it into our hands for the purpose of making it Christian, and making it Christian in the best possible way. There were times in the history of the world when conquest and conversion went hand in hand; when the conqueror came and imposed his religion upon the people, as the great Charlemagne did; or, to go back to earlier times, when the Empire became Christian under Constantine, when it was a matter of course that all courtiers and everybody in the employ of the Government should become Christian too, in order to keep the favour of the Government. Those days have entirely passed away. Though many, he was thankful to say, serving in the army and in the civil service had been interested in the conversion of India, yet it was in all essentials a purely voluntary and a very difficult act for the Hindoo or the Mussulman to perform, when he throws off his religion to take that

which had all the prestige of conquest about it in the person of his English Governor. Though India had been ours so long, Indian Missions had not really been of any force or power much more than eighty years. For a long time Indian Missions were discouraged by the Government. Missionaries were driven, almost banished, from the shores; and even now there was a great deal of tacit discouragement on the part of some officials in India. And so he said that we had to look to voluntary agencies like those of this Society if ever our nation was to do her duty towards that great country. She was doing it. He held in his hand a report of what had happened lately in Tinnevely, where 16 native clergymen were ordained at one time by Bishop Caldwell, after three months' probation. Upon reading it, he said to his chaplains that this was the kind of thing they ought to do in the Diocese of Salisbury. They could not conceive how painful it was to a Bishop to have just a few interviews with a young man, just two or three days of examination and preparation for orders, to have to depend for all the rest upon the testimony of other people, and then to have the responsibility of sending out that man or those men to be the representatives of the Church throughout the Diocese. And so he said to his chaplains, 'Now, if God gives us strength, we must do something of this kind. And to make a beginning, what I shall try to do this year is to call all the men together on the 1st of December and to let them stay with me for those three weeks. That will be something for a beginning.' This was an instance of the sort of work which was being done to stimulate, and set us an example by that Diocese of Madras, which a short time ago was so dull and dark. He came there that night and asked them to take into their heart that great Society; to give it some of their spare interest. He did not in the least degree wish to take away anything that was given to the Church Missionary Society. He had a very great respect for that Society. He thought that in many respects it set an example which he wished the Society for the Propagation of the Gospel would follow; there were many other points in which it set a brilliant and most fruitful example; and the work which it had done had been blessed over and over again. But he did want to have persons who were friendly to Missions in this Diocese thinking also of the Society for the Propagation of the Gospel. He did want them to enter into those two great Mission-fields especially, the work in India and the work in our Colonies, both of which ought to be near their hearts."

On June 15th, at Nottingham, Lord Newark presided over a Conference, which was attended by Canon Cadman, a Vice-President of the Society, who represented the Standing Committee. Canon Hole, one of the Diocesan Representatives on the Committee, in the course of an eloquent speech, said:—

"Seventy years ago, I quote from a statement published in India in the *Indian Watchman*, the fires of Suttee were publicly blazing in the Presidency

towns of Madras, Bombay, and Calcutta, and all over India, the fires of Suttee, upon which the screaming and struggling widow, in many a case herself a mere child, was bound to the dead body of her husband, and with him burnt to ashes. Seventy years ago infants were publicly thrown into the Ganges, as sacrifices to the goddess of the river. Seventy years ago young men and maidens, decked with flowers, were slain in Hindoo temples before the hideous idol of the goddess Kali, or hacked to pieces as the Meras, that their quivering flesh might be given to propitiate the god of the soil. Seventy years ago the cars of Juggernaut were rolling over India, crushing hundreds of human victims annually beneath their wheels. Seventy years ago lepers were buried alive, devotees publicly starved themselves to death, children brought their parents to the banks of the Ganges and hastened their deaths by filling their mouths with the sand and the water of the so-called sacred river. Seventy years ago the swinging festivals attracted thousands to see the poor writhing wretches, with iron hooks thrust through the muscles of their backs, swing in mid air in honour of their gods. For these scenes, which disgraced India seventy years ago, we may now look in vain. And need I remind you that every one of these changes for the better is due directly or indirectly to the missionary enterprise, and the spirit of Christianity. It was Christian missionaries, and those who supported them, who proclaimed and denounced these tremendous evils. Branded as fanatics and satirised as fools, they ceased not until one by one these hideous hallucinations were suppressed by the strong arm of the legislature. So that Lord Lawrence wrote twelve years ago to the *Times*, that it never would have been expected, considering the inadequate efforts which were made, that such grand results could have been obtained so quickly, and such unmistakable indications that Hinduism was fast losing its hold on the people. It was hardly to be hoped, he adds, that the citadel should surrender at its first summons, but there is every prospect, by God's blessing, of its being stormed at last, and at this crisis of India's history it is most important that this people should secure instruction in the saving truths of the Gospel. Sir Bartle Frere, whom it was my privilege to know and love, says: 'I believe there is no part of India in which the power of Christian preaching to attract the attention of fetish worshippers, to win them from the worship of evil and impure deities to the pure religion of Christ, and to raise them in the scale of humanity, has not been abundantly manifested.' And then he, being dead, yet speaketh these momentous words: 'I speak simply as to matters of experience and observation and not of opinion, just as a Roman prefect might have reported to Trajan or the Antonines, and I assure you that whatever you may be told to the contrary, the teaching of Christianity among one hundred and sixty millions of civilised and industrious Hindoos and Mohammedans in India is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than anything that you or your fathers have witnessed in modern Europe.' Lord Napier and Ettrick states that the progress of Christianity is slow but it is undeniable. Sir Richard

Temple asks, and answers, the question 'What is the result of Missions?' That there are 390,000 native Christians in India, of whom 100,000 are communicants. In 1850 there were 92,000. Thirty years after 392,000. Sir Richard replies at length and convincingly to all the objections and doubts which have been raised concerning missionaries and converts. In view of all this, it is as wicked as it is untrue to pronounce the missionary work a failure, and we who believe that it is the Lord's doing, are bound to prove our gratitude and to fulfil our hopes by new efforts to earn these abundant blessings. The promise can never fail, 'He that now goeth on his way'—there must be energetic progress—'goeth on his way weeping'—there must be self-sacrifice, there must be a loss—'shall doubtless come again with joy, and bring his sheaves with him.' What then must be the consequence of neglecting the Divine Commandments, and of ignoring the Divine encouragements? A great American Bishop, preaching in this country at a time when the Church was exhibiting the manifestation of a new spiritual life, spoke these impressive words: 'It is written in the elder record of our faith that when the Ark of God was on its progress towards the Hill of Sion it rested once, for three months, in the house of Obededom, and it was told King David saying, 'The Lord hath blessed the house of Obededom, and all that pertaineth unto him, because of the Ark of God.' As I have gone from scene to scene of highest interest and rarest beauty in this most favoured land of all the world; contemplated its arts, its industry, its wealth, enjoyed its comforts and refinements, and shared with a full heart the peace and happiness of its dear Christian homes; as I have thought of its attainments in science and in letters; as I have recounted its feats of arms and fields of victory; as I have followed through every ocean and through every sea its cross-emblazoned flag; and seen that on the circuit of its empire the sun never sets; I have asked myself, instinctively, whence to so small a speck on the world's map, a sea-beleaguered isle, sterile in soil, and stern in climate, Britain, cut off in ancient judgment from the world, such wealth, such glory, and such power? And the instinctive answer has returned, spontaneous to my heart, "The Lord hath blessed the house of Obededom, and all that pertaineth unto him, because of the Ark of God." Yes, from my heart I say the strength of England is the Church of England. The strength of England is in Christian hearts. The anchors that have moored your island and preserved it immovable are the deep roots of your old cathedrals, and (note this) the armament that keeps its virgin shore unsullied is the squadron that conveys to distant lands your missionary enterprise.' Since these words were spoken (1842) our inter-communion with the other nations of the earth has been immensely extended; our colonies have received, and are receiving large accessions of men and of dominion, our wealth (though just now we are in a crisis of great depression), our wealth and our opportunities are vastly increased. It has been calculated that in a hundred years from this time the English-speaking people in the world will number 100,000,000. The cross of St. George still waves over our ships, on all the seas, and in all the havens that are known to men, but are we doing all that we can by

our prayers, our energies, and our alms, to set up the Cross of Jesus of Nazareth, wherever our soldiers and sailors and emigrants go, so that His name may be known upon earth, His saving health among all nations, and that we may have the glorious privilege of fulfilling His prophecy, 'If I be lifted up I will draw all men unto Me'? How shall we escape if we neglect so great a salvation?

' Shall we, whose souls are lighted  
With wisdom from on High;  
Shall we to man benighted,  
The lamp of truth deny?'

To what source do we owe here in England all our pre-eminence, prosperity, and power. The American bishop tells us truly the Lord hath blessed the house of Obededom, and all that pertaineth unto him, because of the Ark of God. Our Christianity, which so far has made us wise in council, just in legislation, honest in business, brave in battle, and temperate in peace; our Christianity, which gave us our literature and our arts, our universities and schools, our hospitals and charitable institutions, our churches and clergy, it is our God-given faith in the Incarnate Son, the precepts of His teaching and examples of His most holy life, the indwelling of the Spirit, and the power of the Sacraments, which has caused all men to say, 'Surely this great nation is a wise and understanding people.' And whence this Christianity? By God's mercy from the missionary!

' If blessed Paul had stayed  
In cot or learned shade  
With the priests' white attire,  
And the saints' tuneful choir,  
Men had not gnashed their teeth nor risen to slay,  
But thou hadst been a heathen in thy day.'

Foreign missions being inseparable from Christian love and duty, being waited on by signal benedictions, neglected only by the ungrateful to their disastrous peril and loss, we are led by these convictions to inquire which of the associations organised for mission work has the prior claim upon our support. 1. The Society for the Propagation of the Gospel was the first formed for this holy enterprise. Its Royal Charter was issued in the year 1701, and its first missionaries landed in Boston, North America, on St. Barnabas' Day (they were indeed 'Sons of Consolation'), in the following year. They have sent missionaries since that time into almost all parts of the world. Three years ago it was my privilege to witness a most impressive ceremony. Many of the American bishops came over, as you know, to Aberdeen to commemorate the hundredth anniversary of the Consecration of Samuel Seabury, by Scottish bishops in that city, to the see of Connecticut. It was deeply interesting to see the warm brotherly affection with which they greeted each other, and the complete concord and unity, as to doctrine and ritual, with which they worshipped together. Samuel Seabury was, one hundred years ago, the only Bishop in America, and now that Church in the United States number

2,000,000 souls under the pastoral care of sixty-five bishops and 3,500 clergy! 2. In its organisations, appointments, teaching, and ritual the Society follows scrupulously on the lines of the Church of England in loyal obedience to her rulers and to her laws. The missionaries are sent to preach the truth, the whole truth, and nothing but the truth, bravely as Micaiah to Ahab, the Baptist to Herod, and Paul to Agrippa, yet tenderly with St. Stephen, 'Lord, lay not this unto their charge,' gently and sweetly as St. John, 'Beloved, let us love one another, for love is of God.' Its present work and wants, its maintenance, partial or entire, of ten bishops and five hundred and forty priests, its grants distributed among fifty dioceses for catechists, lay readers, students, and schools; its circulation of the Holy Scriptures and Prayer-book, and their translation into various languages; its industrial training; healing and nursing of the sick; all these, not an unlimited prospect and demand for future extension, make, indeed, an irresistible appeal to our sympathies, and not only bid us to pray more oft and heartily to the Lord of the harvest, that He will send forth more labourers, but to give generously to Him who giveth all for His glory in the salvation of souls. It is mockery to pray 'Thy kingdom come,' unless we seek to maintain and enlarge it by subsidies and service to the King—subsidies which, if given freely, will be repaid ten thousand fold before men and angels—a service which is the only perfect freedom upon earth, and will be our complete and eternal happiness, when we shall see our King in His beauty."

Lord Newark said:—

"He thought it was a very suitable occasion to meet and discuss the work of the Society, as it had already been pointed out, at the time of the celebration of the Jubilee of her Most Gracious Majesty. When they looked back upon the great works of her reign, they found amongst them none which shone out more prominently than the work which had been accomplished by the Missionary Societies, and especially by the Society for the Propagation of the Gospel in Foreign Parts. This year they celebrated the centenary of the establishment of a colonial episcopate. They heard of great and noble examples amongst those who worked at home amongst home missions, and all honour to those who were thus engaged. At the same time he thought that they never could find greater and more noble examples to follow than those missionaries who had gone out at different times to help forward the work of extending the Gospel in foreign parts."

"They heard a good deal now about the empire of Queen Victoria, and that in that empire the sun never set. That was perfectly true, and they also heard a great deal about the drawing closer of the colonies to the mother country. It was a great thing to draw those closer, to draw them closer for purposes of defence, and for purposes of commerce, but it was a still nobler work if possible to draw them closer in the ties of common faith and common trust in God, and that was the work which the Society had set itself to do."

Canon Cadman also attended a conference at Newark, which was held on the following day; the Rev. Brymer Belcher attended one at Ely; the Rev. H. W. Tucker has attended those at Colchester, Rochester, and Sherborne; and the Rev. E. P. Sketchley that at Wimborne.

We should notice a mistake in the report last month of the Wells Conference. Bishop Hobhouse—not Bishop Abraham—presided.

On the Centenary day, August the 12th, there will be solemn services in nearly all the Cathedrals as well as in parish Churches. The following proper Psalms and Lessons and Thanksgiving Collect have been sanctioned by the Archbishop of Canterbury for use in His Grace's Diocese on that day.

At Morning Prayer—Ps. lxxxix.

First Lesson —Isaiah, c. xli. v. 10-21.

Second Lesson—S. Luke, c. x. v. 17-25.

At Evening Prayer—Pss. xix. and xvii.

First Lesson —Ezekiel, c. xxxiv. v. 11-end.

Second Lesson—1 Timothy, c. iii. v. 1-14.

#### THANKSGIVING COLLECT.

O God, who art filling the waste places of the world with flocks of men over whom Thou hast promised of old to set shepherds to feed them; we thank Thee for Thy threescore and fifteen churches of a hundred years accomplished, and for the building up of the whole Body of Christ: And we praise Thee for all Rulers of the same, steadfast in work, faithful in doctrine, especially for them that have witnessed a good confession and sealed it with their blood.

Pour out, we beseech Thee, of Thy Spirit upon all whom Thou hast called, that Thy Name may be no more profaned among the nations by our means, nor the children of the Church go astray in the wildernesses, but that this Thy people may be chief heralds of Thy truth, and knit the bonds of peace among all the churches.

In all Thy folds let there be one holy flock, and One over them, the Prince of Shepherds, Thy only and beloved Son Jesus Christ, our Lord.  
*Amen.*



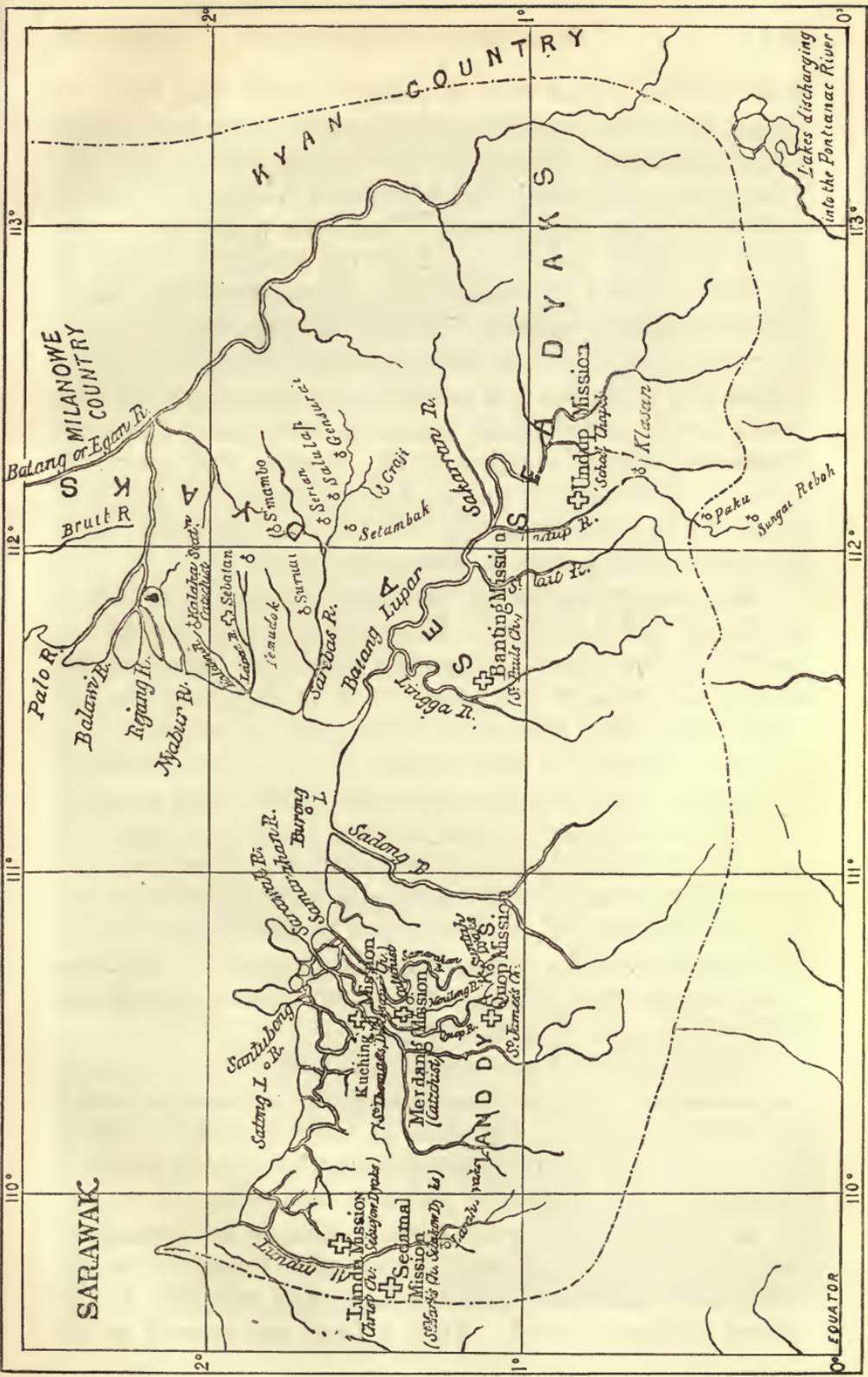


## EXPERIENCES OF MISSIONARY WORK IN BORNEO.

BY THE REV. J. PERHAM.

(Continued from page 221.)

**I**N the mental and moral nature of the Dyak there has grown up an abundant crop of weeds and rank superstitions, which he only by degrees overcomes. He calls his god or gods *Petara*, which, as this region was once subject to extensive Hindoo influences, may possibly be the *Petar* of Sanskrit, and so the *Piter* in Jupiter, and the *Pater* of Latin, the Father; but even if this be so he has quite forgotten his fatherly character. Innumerable, and mostly hostile, spirits are much nearer to his imagination, and these have to be reckoned with, propitiated, or outwitted. With many religious ceremonies, Dyaks have but little religious spirit. They regard such rites as they practise—sacrifices and omens—as magic charms to procure material benefits; and find a difficulty in conceiving of a spiritual religion. It is necessary to put truth before them in a concrete form, clothed with a body, to secure its reception. For them the Christian religion is gathered up in the one word "*Sembayang*"—worship, the outward service, rather than the living a new life. The Missionary would persuade them to be Christians, but, possibly, they want to know the worth of Christianity in wages, paddy, or other tangible and immediate gain. One family told me they wished to be baptized because they were always ill, and they thought that by becoming Christians they might have better health. Or they may ask whether *Sembayang* will keep off the rats from the growing paddy. They seek a sign from heaven in something which they can see with their eyes or handle with their hands. Must they give up their customs? "Yes," replies the Missionary, "such of them as are founded upon falsehood. Bird omens will not help you to build a

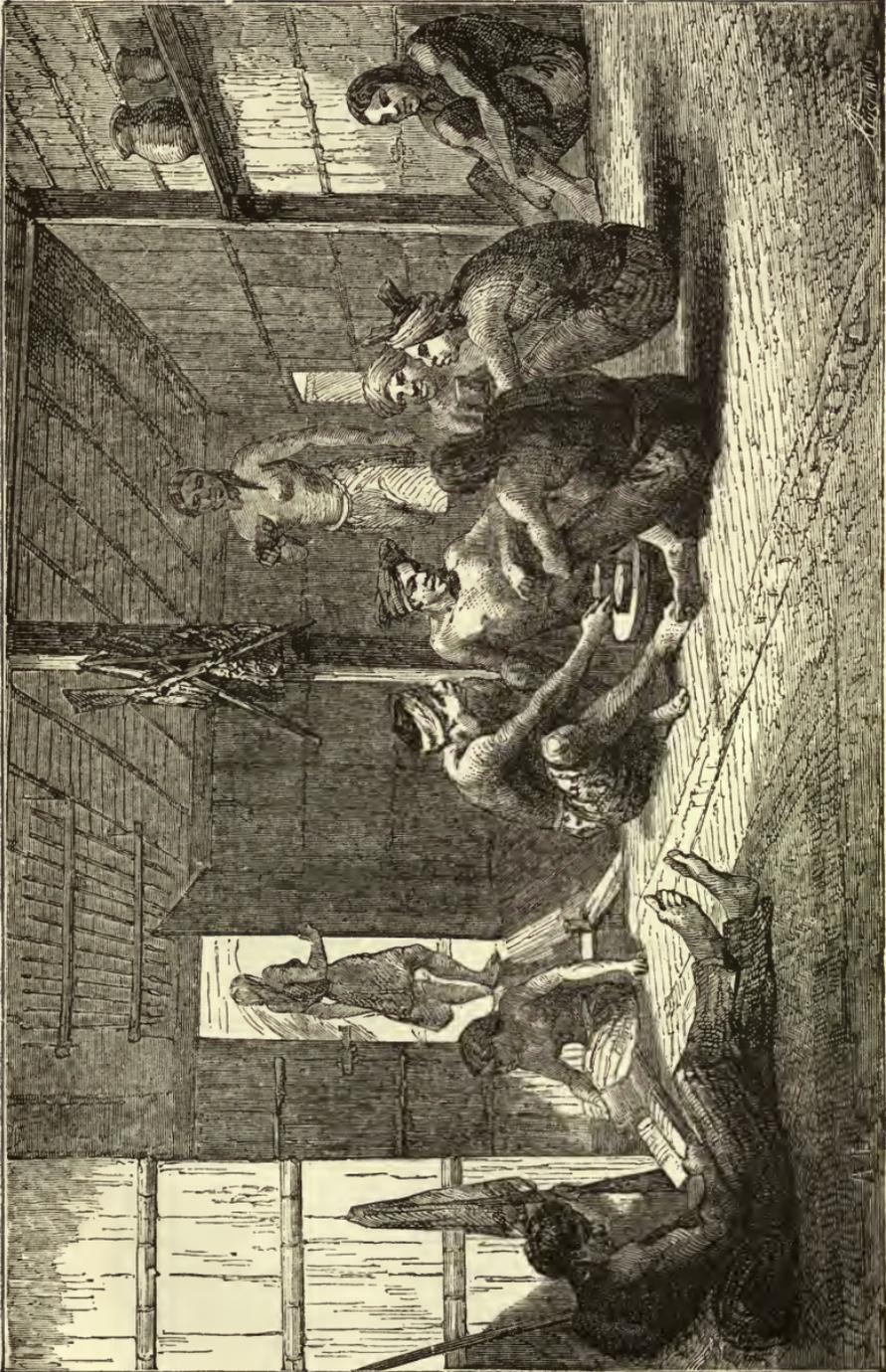


boat or obtain a good crop of paddy." "But they do," say they, "as we have proved by experience." So in their minds they condemn *Sembayang* and all its accompaniments as mischievous or useless, and charge upon the practice of it all the failures of crops, the ravages of rats, the agues and fevers which at times afflict them. Does the Missionary speak of the future life and its possibilities? Time enough they think to take these into consideration when they get there. Moreover, they send their dead out of the world with all they need, clothes and food, plate and pot, spear and spinning-wheel, &c., which are deposited in the cemetery with them; and they themselves will be equipped in like manner when the time comes. All this shows the kind of soil upon which the good Word of Life has to be sown; and I am not imagining fictitious characters, but speak that which I know.

But, unpromising as the soil apparently is, the seed does germinate and bring forth fruit; and the fruit is often the best where the growth of ignorant opposition has been the strongest. Some of the truest Dyak Christians I know are those who at first mocked at *Sembayang*, and used all their influence against it. I once said to an old man at Banting: "There has been a succession of men in this place teaching God's truth, and you see many of your friends go to Church, and all your children have become Christians. Have you never thought that *Sembayang* may have some meaning for you?" "Yes," he replied, "I have considered it often, and have come to the conclusion that it is a thing to be rejected." But afterwards the old man came to see there was something in it, and followed the example of his children.

Happily for the lower races of mankind the Gospel message is as simple in form as it is profound in truth: and I have known a simple narration of the life of Jesus Christ produce a deep impression upon Dyaks who would be unmoved by preaching upon religious truths in the abstract.

Another attractive force, when it exists, is the example of any man who has bravely emancipated himself from the burdensome traditions of his fathers, and witnesses to the power of trust in God. That a Dyak can succeed in his



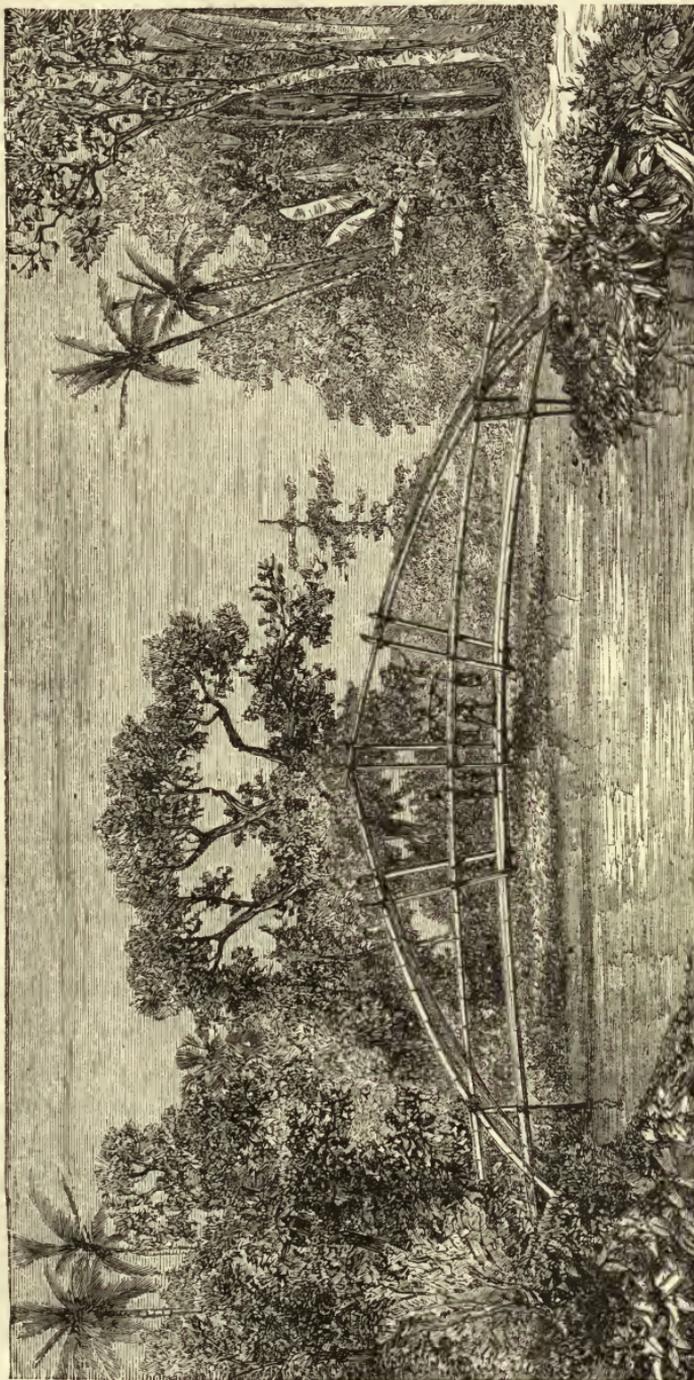
DYAK HOUSE

labours, or even exist, for any length of time without the observance of bird omens, is to them such a striking fact that the abandonment of this superstition is a thing which rouses their mind more than any other, and either leads them on to inquire into the meaning of *Sembayang*, or drives them at once into opposition. In the former case he is well-nigh sure to become a Christian; in the latter he will condemn Christianity as a mischievous innovation infallibly tending to poverty. It has been often said to me: "I should like to become a Christian, for I hear that Christians can get on without birds." To give up directing one's life and actions by the notes of birds and other creature omens is but a small part of the Christian religion; but it is a thing which rouses the attention, and sets the Dyak thinking. It is freedom from the slavery of a tyrannous superstition, and the starting-point of subsequent Christian knowledge and life. But whether by a direct onslaught on errors, or by setting forth the persuasive truths of the faith, or by the exhibition of brotherly sympathy, many of those sons of the jungle, inveterate materialists notwithstanding their ideas of spirits, are being gradually drawn into God's Church for instruction and discipline in high and better things. In Banting itself over 500 have been baptized, and about double that number in the various out-station Missions worked from Banting. Other Sea Dyak Missions also have like success. So we thank God and take courage.

## II.—IN A DYAK CHURCH AND CHURCHYARD.

On Saturday evenings there is heard the booming sound of a big gong from Banting hill, over the village below and surrounding lowland, to warn the Dyaks, who are not yet possessed of almanacks, that the morrow is the day of rest and of worship. Early on that day the bells are rung as well. Bells need never have been introduced into Borneo. Gongs would have answered their purpose, and are heard at a greater distance.

Whilst we suppose the church-going Dyaks to be slowly climbing up the hill, we will have a look at the church and



RIVER SCENE, BORNEO.

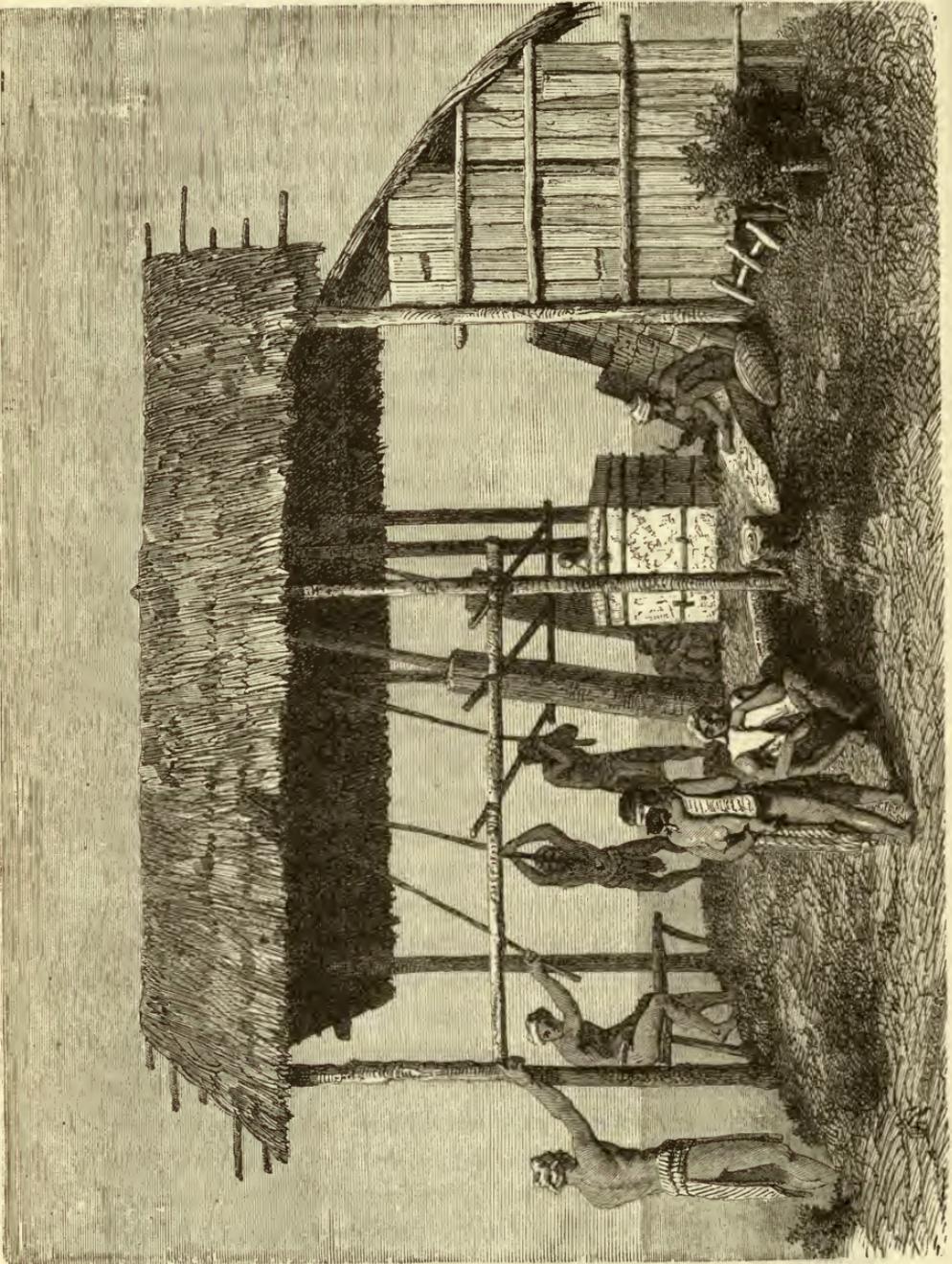
churchyard. There stands the church on the middle of the hill, shut in on all sides by the tall thick durian trees, which completely hide it from any outside view, almost answering to one's idea of a hermit's chapel in a greensward glade of mediæval forest, and we look around half-expecting the hermit priest himself to appear in some nook or corner. But what we do see are a few graves marked by simple crosses; and one conspicuous amongst the rest, by having a roof over it supported by four posts. This is the grave of a Dyak chief. The unenlightened Dyak thinks he must provide everything necessary for his departed friend's life in the other world, and so buries with him several articles of domestic use, gives him a house to live in and food to eat—that is, he puts it on the grave. They have to learn that as we brought nothing into the world so we can carry nothing out. I was remarking to a man one day that I thought the best way to arrange a grave was not to lumber it with ugly posts and roof, but simply to mark it round with a coping of bilian wood, and fill in the surface with shells or gravel, and let the dead rest under the light of heaven and the sign of the Cross: but, said he, "Would not the spirit, if left houseless, suffer cold from the dew and rain?"

It was a long time before Dyaks would bring their dead to the churchyard, on account of its near vicinity to the village. They found it difficult to free themselves from the idea that the spirits of the dead hover about the cemetery, and in no very amiable mood, ever apt to howl and frighten the living passer-by—and perhaps do worse than frighten. For years there were only three graves in Banting Churchyard, and those of Dyaks connected with the Mission House, and not natives of the village. This dread of the place, and unwillingness to bury there, has now passed away. They have learnt to appreciate a cleared and well-kept cemetery, compared with which their dismal *pendams* in the jungle are repulsive and weirdly suggestive of ghosts and goblins. The brighter and more friendly churchyard is seen to be consistent with Christian hope; and, moreover, the burial of the great man there, with the ugly roof over him, has made the place, in their eyes, a respectable cemetery.

Burials always take place early in the morning. At the first dawn of day the corpse is brought from the house, and if the coffin has not been previously made, the body has to wait in the churchyard whilst the unskilful carpenters do their work. They will not keep a corpse in the house after daylight. We always have to be on the look-out to prevent the introduction of the sacrificial fowl into the burying-ground, and to intercept the burning stick carried in front of the funeral procession—why, I know not, nor can they tell me; but probably the latent idea is that fire scares away the evil spirits which Dyaks think are always busy on these mournful occasions. We try to make the funeral service suggestive of Christian hope. The surpliced choir is mustered, and the service sung as far as can be. There have been occasions when something peculiar in the circumstances of the time or event has made those glowing words of hope given by S. Paul come home to us with an unusual force, and I have been led to add some words of exhortation, miserably poor indeed as compared with them, but spoken with the object of impressing upon Dyaks, who regard the future as a mere continuation of the maimed life of the present, the high and inspiring goal of Christian faith and hope. In procession from church to grave, with the symbol of our redemption going on before, we generally sing the hymn, “When our heads are bowed with woe,” and the listeners have seemed impressed by the solemnity of it, being naturally fond of plaintive music.

But there have been burials where a curious mingling of the solemn, the pathetic, and the ludicrous have been shown. The following one, which took place, not at Banting, but at an out-station Mission, is an instance of it.

Buda had died, and great lamentation was made for him. All day and night a sad piteous cry of wailing rose up from relays of women, friends and neighbours who came to show their sympathy. As each one went into the presence of the dead she veiled her face with a native cloth, she burst out into a shrill and doleful voice of passionate grief, feigned perhaps in some cases, but generally real, at least for the moment. At times it abated somewhat, but in the morning,



DYAKS BUILDING A HOUSE

when the corpse was about to be removed, it rose to a more intense pitch, as if they were grappling with death itself to prevent their friend from being carried off and seen no more. A crowd had assembled, and the little church was full. When S. Paul's grand discourse on the resurrection was being read, the wife rushed into the church, and clasped the coffin with her arms, and remained kneeling beside it, sobbing and weeping. She followed to the grave, and when the corpse was lowered into the earth, she jumped down into the grave, and lay at full length upon the coffin, crying out, "I will be buried with my husband. I can't live without him." A man had to go down and lift her out. And I was just reading, "Blessed are the dead which die in the Lord," &c., when the man shouted out, "He never would have died if he had not eaten salt fish." With a voice of sternness I rebuked him, and was then allowed to finish the service without further interruption.

Amongst Balau Dyaks it has been an old custom to put young children in jars, and suspend them on trees in the cemetery. It looks like a concession to carelessness and indolence.

Pass we now from the churchyard into the church. It is built entirely of ironwood, and consists of nave, aisles, and chancel, and is roomy and airy. The pillars are simply the trunks of ironwood trees, planed and polished. On each side is an open verandah. The lattice windows are of graceful lancet-shape, and a three-light one at the east end has stained glass, and above that is a circular one by showing a figure of the ascending Saviour. The altar is well raised, and behind is a blue hanging against which stands out conspicuously a cross of polished brass.

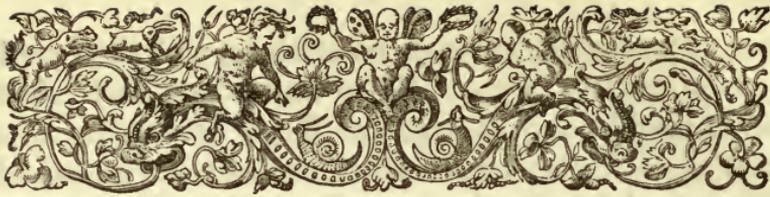
Daily services are said, and when I am in the place the Holy Eucharist is celebrated every Sunday. At 8.15 A.M. on Sundays we begin with the Eucharist, and Matins at 9.15 A.M. follows. Both are choral, for we have been able to form a surpliced and cassocked choir of Dyak boys and a few men, who sing the service in a hearty and cheerful, if not skilful, manner. The human material being rough, the performance is also simple and somewhat crude; but luckily among the

regular congregation there are none whose critical ears and sensitive nerves can be offended with our jungle music, for it is seldom that any but Dyaks are present, or any but the Dyak language heard. Their own traditional songs contain more shouting than melody, yet they love singing, and it is quite contrary to their sense of fitness to recite any public or religious service in the manner of plain reading or speaking. Even in our out-station chapels they expect singing as a matter of course, and however much they mutilate and murder English tunes, as they often do most wofully, yet music of some kind or other they must have, or they are not satisfied. Hence choral services come quite natural to them.

Our daily evensong is often well attended, as many as twenty or thirty coming when the day's work has been lighter than usual. On Sundays the communicants average about twenty. In this pioneering work of the Church among an untutored people, odd things occur which are impossible in the advanced respectability of civilised countries. Here, for instance, at Matins on Sundays, the church may sometimes be said to be a nursery as well as a house of prayer; for the common folk must either bring their babies and youngsters with them, or not come. Now, babies will cry even in a church; and those a little older, and just in the mischievous stage of youthfulness, will talk, rush and tumble about, fall off a seat, and be guilty of a variety of incongruous disturbances. These things can to some extent be borne with in singing or chanting, when their infantile discords are nearly drowned in the larger volume of sound; but in reading or preaching they are unbearably annoying. Often I have had to stop in lesson or sermon whilst a screaming baby was being carried out of church. At times the little boys have been so distracting that the delivery of an address has been severely crippled, and the rough methods of the elders to produce quiet generally only increased the noise. We have no pulpit, nor at the period to which I refer had we a lectern; everything was said at the choir desk; so with the object of securing a more commanding position at preaching-time, I began the custom of standing at the top of the middle aisle, where I could better keep my eye on everybody, and be

nearer my young tormentors, some of whom, with their mothers, I made to sit close by me. When any young urchin became unruly I would point at him the finger of warning, or drop upon him a lowering eye, which often had the desired effect, and he would be still; but sometimes I found it necessary to stop speaking, march down the aisle and pounce upon him, and then return to my discourse. After a period of these disciplinary measures a distinct improvement was visible.

After a time I asked one of the congregation, a respectable Dyak and an old acquaintance, to act as verger on Sundays, and keep order in the church. I gave him a special chair at the bottom of the church, and to impress upon others the idea of his dignity and authority, I vested him in a cassock; but on the second or third Sunday after he appeared without his robe of office, and after service begged to be excused from wearing it. On the Monday morning his wife brought me a present of rice, which I suppose was meant as a propitiatory offering. He was not made of stuff stern enough to keep order, and proved a failure. I mildly remonstrated, and told him exactly what to do, but no improvement followed. One day he came to me, and said that if I would make him a robe after the pattern of the Sarawak flag—a bright combination of yellow, black, and red—as his official vestment, the people would stand in great awe of him; but here my courage failed. I was not brave enough to carry out such a piece of high ritualism; so I had to be my own verger. Another specially disagreeable habit I had to contend with was this. At some point of the service—after the sermon perhaps, or the creed—a lot of the girls, volatile and thoughtless, would march out of the church, distracting everybody's attention thereby. To cure this, I ordered one of the choir-boys to shut the doors during the singing of the *Te Deum*. We have now arrived at a better state of conduct; but with Dyaks, who, though steeped in superstition, are destitute of the spirit of reverence, there is always need of definite teaching on the subject of our behaviour in the house of God.



## NOTES OF THE MONTH.

**A**T an ordination held by Bishop Scott of North China in St. Andrew's (temporary) Church, Chefoo, on the 5th Sunday after Easter, the Rev. Francis Henry Sprent, of St. Boniface College, Warminster, was admitted to the Order of Priests, and Mr. Henry John Brown of St. Paul's Mission House, Burgh, to that of Deacons.

It is expected the two Missionaries will proceed at once to take up work at Tai-an, the city at the foot of the celebrated sacred mountain Tai-Shan, in the province of Shantung.

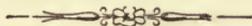
**U**NDER the three heads of Colonial Clergymen, European Ordained Missionaries to the Heathen, and Native Clergymen, the following table shows the distribution of the Society's Missionaries in the main divisions of the world. The table is worthy of study, for some persons hardly realise the amount of Missionary work in which the Society is engaged, while others may have an impression that Colonial work has not the prominence which its priority of claim demands. The importance and significance of the number of native clergymen, especially in Asia, will appear to everyone :

	Colonial Clergymen	European Ordained Missionaries to the Heathen	Native Clergymen	Total Clergy on the Society's List
Asia.....	...	80	101	181
Africa, &c. ....	65	50	17	132
Australasia.....	13	4	...	17
North America .....	167	9	...	176
Guiana and the West Indies ...	24	8	5	37
Permanent Chaplains in Europe	29	...	...	29
Total .....	<u>298</u>	<u>151</u>	<u>123</u>	<u>572</u>

In addition to these there are some 2,000 Catechists and Lay Teachers, and also the Agents of the "Ladies' Association."

MANY names had been mentioned in connection with the vacant see of Nova Scotia. The Synod which met on July 6th elected the Rev. J. C. Edghill, D.D., the Chaplain-General of the British Army. Dr. Edghill's duties have, as a Military Chaplain, led to his spending some years of his life in Canada, where his work was highly valued.

MADAGASCAR and Tinnevely form the subjects of two of the valuable "Historical Sketches," which have just been re-written, and corrected to the present time. Each has its interesting story illustrated by a map.



### MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street on Friday, July 15th, at 2 P.M., J. G. Talbot, Esq., M.P., in the chair. There were also present the Rev. J. W. Ayre, Rev. J. St. John Blunt, Rev. J. M. Burn-Murdoch, Canon Elwyn, General Gillilan, J. R. Kindersley, Esq., Rev. G. B. Lewis, General Lowry, C.B., H. B. Middleton, Esq., General Nicolls, General Maclagan, H. C. Saunders, Esq., Q.C., General Sawyer, S. G. Stopford Sackville, Esq., General Tremenheere, C.B., Rev. Watkin H. Williams, and S. Wreford, Esq., *Members of the Standing Committee*; and Rev. W. D. Astley, Rev. J. M. Beynon, Rev. A. Cooper, Rev. H. von H. Cowell, Rev. T. Darling, T. Dunn, Esq., Rev. Dr. Finch, Sir F. Goldsmidt, Rev. S. Coode Hore, H. Laurence, Esq., Rev. G. P. Pownall, Rev. G. C. Reynell, *Members of the Society*.

1. Read Minutes of the last Meeting.
2. The Treasurers presented the following Statement of Receipts and Payments from January 1st to June 30th:—

		GENERAL FUND	SPECIAL FUNDS
Subscriptions, Collections, &c....	... ..	£15,467	£5,032
Legacies ... ..	... ..	1,834	
Dividends, &c. ... ..	... ..	1,538	2,309
		<hr/>	<hr/>
TOTAL RECEIPTS ... ..	... ..	£18,839	£7,341
PAYMENTS ... ..	... ..	£43,816	£8,177
		<hr/>	<hr/>

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1st to June 30th, in five consecutive years, compare as follows: 1883, £15,248; 1884, £15,153; 1885, £14,897; 1886, £14,410; 1887, £15,467.

3. Read letter from the Rev. W. H. Binney, thanking the Society for its resolution upon the decease of his father, the late Bishop of Nova Scotia.

4. Power was given to affix the Corporate Seal to certain documents.

5. The Secretary made a statement with regard to the proposed restoration of the tomb of Robert Nelson, towards which contributions were invited.

6. The Rev. J. Fairclough, from the Diocese of Rangoon, addressed the members on the Burmah Missions. He said that the first Missionary of the Society was sent out in 1859, and that he himself went out in 1865, when the Mission stations were at Rangoon and Moulmein only. In 1867 he was sent to the latter place, where the work was mainly educational, there being no street or bazaar preaching in Burmah. He said that while the day schools did not lead to conversions, the boarding schools were fruitful in this respect. He said that the Society was the only English Missionary Society represented, whether in connection with the Church or not. He described the difficulty of winning converts of Burman race; but spoke hopefully of the large Missions among the Karens. In 1882 Mr. Fairclough began the work of the Kemmendine Institution for training native agents.

7. The Rev. Watkin H. Williams, who had recently returned from a tour in Canada, described the work of the Church in the Dominion. He especially urged that the lack of men in Canada should be supplied by English clergymen, who might go out for three or four years, and that such foreign service should be regarded as most honourable on their return to England, and as entitling them to preferment at home.

8. All the candidates proposed at the Meeting in May were elected into the Corporation. The following were proposed for election in November:—

Rev. R. J. Bond, St. James', Keyham, Devonport; Rev. Arthur Cartwright, Butcombe, Bristol; William Hardisty, Esq., 21 Talbot Terrace, Cloughton, Birkenhead; Rev. Wm. Birkbeck Pierson, St. Peter's, Leeds; Rev. A. W. Streane, Dean of Corpus Christi College, Cambridge; Ven. W. C. Bruce, St. Woolos', Newport, Monmouthshire; Justinian Pelly, Esq., Elmsley, Yoxford; Rev. J. Fowler, Grimston, Lynn; Rev. T. G. Davy, Houghton, Norwich; Rev. H. W. Harden, Hemsby, Great Yarmouth; Rev. W. F. Thursby, Bergh Apton, Norwich; Rev. A. C. W. Upcher, Hingham, Norfolk; Rev. W. B. Drawbridge, Lynn, Norfolk; Rev. J. R. Crauford, East Walton, Lynn; Rev. E. Heseltine, West Newton, Lynn, and Rev. A. E. Campbell, Castle Rising, Norfolk.

---

## REPORTS RECEIVED.

Reports have been received from the Rev. J. C. Whitley of the Diocese of *Calcutta*; James A. Colbeck of *Rangoon*; R. Balavendrum of *Singapore*; H. T. A. Thompson of *Maritzburg*; G. Mitchell of *Bloemfontein*; H. Adams, A. W. Beck, C. Clulee, F. Dowling, C. Maber, J. S. Richardson, and H. Sadler of *Pretoria*; E. O. MacMahon of *Madagascar*; H. Holloway of *Fredericton*; W. H. Lowry and J. J. Morton of *Rupert's Land*; R. Hilton and J. F. Pritchard of *Saskatchewan*; G. S. Chamberlain and W. How of *Newfoundland*; H. F. Crofton of *Nassau*, and C. G. Curtis, Missionary at *Constantinople*.



# THE MISSION FIELD.

---

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

---

SEPTEMBER 1, 1887.

---

## MADRAS JUBILEE RETROSPECTS.

THE S.P.G. IN TINNEVELLY.

**T**HE S.P.G. Mission in Tinnevelly may be said to date from 1780, when the Mission, already commenced by Swartz, the most memorable name in the history of the Protestant Missions in Southern India, took an organised shape by the formation of a small congregation, at Palamcotta, under Swartz's superintendence. He was followed by Jaenicke, Rosen, and Irion, German Missionaries, then by Cammerer, who had been educated at Bishop's College, Calcutta. He was a man of much energy, and has left his mark in Tinnevelly. There is a brief statement on record of the strength of the Tinnevelly Mission in 1837: baptised members of congregations 4,352, children in schools 269. The number of girls in the schools was only 6. That was a day of very small things indeed. There are at present, in connection with the same Mission, 566 congregations; members of congregations 39,577, of whom 29,656 are baptised, the rest being catechumens; communicants 7,699; children in school number 8,517, of whom 2,425 are girls. This includes Ramnad. In Mission colleges and Anglo-vernacular schools there are 1,392 boys; there are 416 girls in boarding schools.

Thus everything connected with the Mission has increased tenfold during the fifty years of Queen Victoria's reign. In the beginning of the year 1841, the Missions in Tinnevely received a visit from Bishop Spencer, the first visit they had ever received from a Bishop. Towards the close of the same year the Rev. R. Caldwell, afterwards Bishop Caldwell, arrived in Tinnevely. He commenced his labours at Idaiyangudi, which is still under his special care, but for some years past he has made Tuticorin his head-quarters. In 1843 an Institution was commenced at Sawyerpuram by Dr. G. U. Pope, a name which will always be remembered for the training up of Mission agents. This supplied a want which had long been felt. Most of the pupils, as soon as they left, were employed in the Mission as catechists and schoolmasters, whilst students of superior attainments were drafted to Madras to Sullivan's Gardens, where they enjoyed the advantage of being trained by the Rev. A. R. Symonds, one of the best educationists Southern India has seen. After Dr. Pope left, the Institution came under the care of various principals, the chief of whom were Mr. Huxtable, afterwards Bishop of Mauritius, and Mr. Brotherton, whose attainments and character were commemorated at Cambridge by the foundation of an Oriental scholarship bearing his name. During the Principalship of Mr. Sharrock, the present head of the College, the College Department was transferred to Tuticorin, a much more important place than Sawyerpuram, in accordance with a recommendation of the present Bishop of Calcutta, who visited Tinnevely as Metropolitan in 1881. It has since been raised to the rank of a college of the first grade, teaching up to the B. A. standard, and year by year it is growing in efficiency. It has now the advantage of having a wrangler as Vice-Principal. It was through the efforts of Bishop Caldwell, after whom the College is named, that the large and commodious College buildings were purchased and presented to the S.P.G. A speciality of the College is the prominence given in it to Christian teaching. It may fairly be described as the most distinctively Christian College in the Presidency, and it will be found that almost every college and high school in the

Presidency has received its Christian masters from Sawyer-puram or Tuticorin.

A Girls' Boarding School was commenced at Idaiyangudi by Mrs. Caldwell in 1844, followed by similar schools in other places; she then also introduced lace-making amongst the women; a branch of industry which proved a great success, and is carried on to the present day. This has provided suitable employment for hundreds of native women, especially widows. The Metropolitan of India, Bishop Wilson, visited Tinnevelly in 1841-42.

In 1877 Bishop Caldwell, who had been consecrated at Calcutta as assistant to the Bishop of Madras, was commissioned to supervise the S.P.G. Missions in Tinnevelly and Ramnad. The number of native clergy under him is 41, of whom 15 deacons and one priest were ordained by him in one day, the 19th December, 1886. The number of European Missionaries is three. The first native ordained was in 1854. In 1877 Southern India was visited by the most terrible famine it has yet known, and in that and the following year there were many accessions to the Christian fold, through gratitude for the help the starving poor received from benevolent Christians. Much of the increase which has taken place, as already mentioned, during Queen Victoria's reign was from this cause. Many of the more ignorant people of course relapsed, but many more remained. Church Councils have now been established in every district, and are doing a good work in the organisation and consolidation of the Mission. In 1880 the large and beautiful church at Idaiyangudi was opened for Divine service, and in 1885 another similar church was opened at Mudalur. Normal schools, both for boys and girls, have been established, and the whole Mission will soon be well supplied with duly trained teachers. Mission Dispensaries have also been established, and every station has now its Post-office.

The S.P.G. Missions in Tinnevelly, including Ramnad, are divided into eleven districts, each of which is under the superintendence of a European Missionary or native clergyman of superior attainments. To begin with the northern

districts in Tinnevely. There are two of these, Puthiamputtur and Nagalapuram, both under the superintendence of Bishop Caldwell. Puthiamputtur comprises five pastorates, and Nagalapuram six, each of which is under a native clergyman. Tuticorin town is under the Rev. D. Samuel, B.D., native Chaplain both to the Bishop of Madras and Bishop Caldwell. Pudukottai and Sawyerpuram are under the care of the Rev. J. A. Sharrock, with three native clergymen to assist him. As Principal of the College, he has spiritual charge of the College also, which, with its affiliated schools, numbers 651 pupils. Idaiyangudi, with its six pastorates, and Radapuram, with three, are under the care of Bishop Caldwell, whose residence is divided between Idaiyangudi and Tuticorin. The class of 27 candidates for ordination lately held by Bishop Caldwell for three months was held at Idaiyangudi. Sixteen of those candidates were accepted by the Madras Committee and ordained. The ordination of eleven was postponed. The district of Nazareth is under the care of the Rev. A. Margoschis, with three pastorates attached to Nazareth itself, and the districts of Mudalur and Christianagram were lately placed under Mr. Margoschis' care, with four native clergy. There are Orphanages at Nazareth both for boys and girls, in connection with which there are industrial schools. Ramnad follows Tinnevely, with its one European Missionary in charge, assisted by eight natives. It has its orphanages for boys and girls, and its industrial schools, and also a printing press. The last event deserving mention is the enthusiasm with which the Jubilee of the Queen-Empress was observed in every town and village in Tinnevely. The S.P.G. Christians in Tinnevely sent a telegram of greeting to the Queen.





## MARITZBURG.

HISTORY OF A PICTURE: A STRANGE RELIGIOUS EXPERIENCE AT  
PINETOWN, IN THE DIOCESE OF MARITZBURG.—INTERESTING  
CONVERSIONS AMONG THE INDIANS.

**F**ROM Pinetown, where he is stationed as the Society's Missionary, the Ven. Ernest H. Shears, whom the Bishop of Maritzburg has recently appointed to the Archdeaconry of Durban, sends a wonderfully interesting account of some incidents in connection with the Mission to the Coolies from India.

The Archdeacon's Report begins by describing the work among the Colonists and the natives. Both divisions of work have felt commercial depression and other adverse influences. He goes on, however, to speak of the new work for the Coolies:

“During this year we have begun quite a new branch of work in our efforts for the benefit of the Indians. Early in the year we started a day school for Indian children. This I manage to keep going on a grant of £20 per annum from the Colonial Government. I was advised at the beginning that at first I must be content to keep out all religious instruction whatever. I however hoped that in time we might be able to introduce it, and that, in the meanwhile, we might indirectly gain influence by means of the school among the Indian population. It was very difficult to get children together, and it was necessary to send out an Indian catechist—Godfrey, from Durban—on more than one occasion to assist. There was an old Indian in the village, named Treemalay, a man of great influence among his own people, doing a good trade as an Indian storekeeper. On one occasion he was mentioned, and my Indian schoolmaster remarked to me that he was a

Wesleyan. I told him that he must be mistaken; that every one knew that he was a Mohammedan, and that he had erected a small mosque by the side of his store. The school-master, however, persisted that he was a Wesleyan. Shortly after, Godfrey and the Rev. L. P. Booth visited us. I told Mr. Booth of this, and he sent Godfrey over to the man. A few moments showed that the man was not a Wesleyan, or a Christian of any sort. Godfrey began then to tackle him on the weak points of what he supposed to be his religion, but Treemalay assented to all Godfrey's arguments at once. Godfrey changed his ground, and attacked another Indian religion. Treemalay quite agreed with him again. Godfrey tried a third; still the same answer: 'Quite right; that not my God.' At last Godfrey was fain to ask: 'What is your God?' 'Come and see,' said Treemalay. He took him into the supposed mosque, and showed him the central object there, a large 'Ecce Homo' picture, to which he salaamed. He told Godfrey that his God was the God the picture represented. Godfrey was unprepared for this, so he went off and fetched Mr. Booth. Treemalay's account of himself was a strange one. He said that for eight years he had been convinced that Christ was the true God, so he bought a picture of Him and put it up in his oratory, and prayed before it, and burned incense before it. Mr. Booth questioned him, and found that he was not at all making an idol of the picture; it was to him simply a representation of an unseen reality. He had, he said, worshipped Christ all these years, knowing hardly anything about Him, but supposing that some day He would send him more light. Here his Indian fatalism had kept him back. He knew me in a friendly way, and is an old servant of my neighbour, Canon Crompton, with whom he has certain business relations and is on the best of terms; but he never said a word; he only waited. His account of his marriage was a strange one. He and his wife went together into the oratory by themselves, and knelt before the picture, and called upon the God it represented to take notice that they took one another as man and wife. Then they came out and made a feast to the people. Of course we took them in hand,

and put them under systematic training, and after some time they were baptised by the names of John and Martha. I felt that I could not but recognise their marriage, so I pronounced a formal blessing upon it. Using John's place as a centre from which to work, we started fortnightly Evangelistic services to the Indians. Joshua, a licensed reader, comes out from Durban for the first and third Sundays in each month, and he has already brought me two more adult Indians for baptism. I examined them, and found that he had given them a very fair idea of Christian truth. I supplemented his instruction a little, and baptised them by the names of Isaac and Peter. We have now another family in course of preparation. Our Indian school is languishing for want of numbers. The Indians here are mostly free Indians (not indentured). Since the European population has left, they have found so little to do here that many of them have also left. It is all my Indian schoolmaster (Joshua's son, and a good steady worker) can do to keep up anything like a decent average."





## A NATIVE CLERGYMAN'S REPORT.

REPORT BY THE REV. PETER MASIZA, A FINGO CLERGYMAN AT ST. MARK'S, IN  
THE DIOCESE OF ST. JOHN'S, SOUTH AFRICA.

**N**ATIVES of Africa do not receive as perfect an education in the English language as do many in India, who can write it as accurately as any of her Majesty's subjects. Our printing the following report without amending its phraseology will not, we hope, be misunderstood. It is a remarkable document, and is in no small degree a testimony in itself to the progress of Mission work in Kaffraria. The foundation of the native ministry among such races as the tribes of South Africa implies the cultivation of faculties which have been dormant for countless generations, in addition to the growth in spiritual graces. Mr. Masiza is a clergyman held in honour by both colonists and natives, and his ministry would be creditable to any branch of the Church.

I will endeavour briefly I can, to give my record of daily work.

January 4.—Early on the 4th instant I made my usual start for the scattered outlying Missions in Fingoeland and Tembuland. And reach St. Paul's, Cofimvaba, at half-past eight o'clock A.M. Immediately at my arrival Holy Sacrament took place, being over the usual service, after it I had meet the candidates for Confirmation, and afterwards I had a short meeting with the whole congregation talking about the failure of money matters in our Diocese. From thence I rode on to St. Luke's, Lower Gutsa, at my arrival at half-past eleven o'clock A.M. I had the same work mentioned above. Late in the afternoon I proceed in a steady rain for St. Ann's Engonyama, and reached there at sunset.

5.—Early I left at daybreak for Tembuland, and reached St. Philip's, Elufuta, at ten o'clock A.M. In the afternoon I been busy practicing with the choir, before sundown evening song.

6.—Being the day of Epiphany early Holy Communion, at ten o'clock A.M. the choral service took place, well attended, in the midst of our congregation, I have observe also good many Wesleyan people as well heathen people. I am glad to say, the choir did their work

well, to surprise to our visitors. I preach from Isaiah 60 verse 3, "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Having endeavour to keep close to the subject of the day, after service our visitors were the more surprise, asking why this day is not kept by their ministers. In the afternoon service there were more people, the chapel were filled from one end to another. I am very glad to say the services of the day been heartily throughout, and hope will be remembered for a long while. Always when I am here the heathens, and Wesleyan people, come to our service in a great numbers. Towards sundown I left for Manzimdaka.

7.—The usual service with celebration took place here. I meet also the candidates for confirmation, being over I cross the Tsono for St. Cyprian's, Emxe, and been attack here for one day with fever.

9.—Being Sunday I felt a little better, in the morning I administered the Holy Sacrament. At ten o'clock A.M. I conducted the morning service, at four o'clock P.M. I left for Enyalase were I conduct the evening service.

10.—After Mattins I left for Fingoeland, and reach St. Ann's at noon day, on my arrival Holy Communion took place, afterwards the service, here also I examined the candidates for Confirmation, being over, I had a short meeting with the people consulting over money matters, showing them how the Diocese suffer for want of money, who reply they are very sorry themselves that they can't do anything towards supporting the Mission work, as the traders don't give them money for their produce, but urging them to take good for. From thence I rode on for Nguhle's location, and had the same work at my arrival as mentioned above. From thence I proceed on for Kwebulana's location and reached after dusk.

11.—At nine o'clock A.M. Holy Sacrament, being over Mattins and Baptismal service took place, having complete my duties here, I rode on for St. Luke's, and found the chapel hut surrounded by good many people waiting for me, together with their heathen head man, and his followers. First my arrival Holy Eucharist took place, then the usual service were I baptized twelve adults and three infants. From thence I proceed on to St. Stephen's, Exolobe, and reached at sundown.

12.—The usual service took place with celebration. Afterwards I had a strong meeting about the school, and several other matters connected with the well-being of the church. From thence I rode to St. Barnabas, Upper Gutsa. Immediately at my arrival service and celebration took place, being over I rode on to St. Timothy, Enconcolora, and get there at sundown.

13.—Here the people were short of Elements. No celebration, only morning service at eleven o'clock. I had a meeting with the men of the location concerning things connected with the Mission. From thence I rode on to St. Titus, Ilanga, and got in time for evening service.

14.—Early Holy Communion, afterwards mattins, being over I rode on for St. Michael's, Tsojana. Here I have evening song.

15.—After mattins a meeting took place on Church matters, being over

the rest of the day I been busy practising with the choir things for the English service to-morrow.

16.—At sunrise Holy Communion in the native language. At nine o'clock A.M. native service. At eleven o'clock I opened here for the first time a new work for the English people in the neighbourhood. At the latter time mentioned the European service took place, and at both services the choir did remarkably well. In the afternoon again native service, at sunset evensong.

17.—At daybreak I left for home. On my way to St. Titus my horse fall sick, and were oblige to drive it before me, until I get to St. Titus, where I leave it. It was a horse I lately bought which died the next day. From here I was oblige to hired another horse to get home with. I am sorry to say, I am very unfortunate with Horses. Last year I. lost four horses—three stolen by the Kafirs and one died. Now at the very beginning of these year I lost one again. Hiring horses is very great expense upon me, especially now while our salaries are reduce. From St. Titus I reach home in the afternoon.

20.—I started out again for the out stations, and had a good service at St. Paul's with Celebration, from thence I rode on to St. Polycarp, Etafeni.

21.—Here I administered the Holy Sacrament at the usual time, and conducted the service as well. Being over, I rode on to St. Stephen to introduce a teacher to the people, from thence I rode on to St. Barnabas.

22.—After Mattins, the whole fornoon I been busy with the choirs of the following Missions:—St. Michael's, St. Titus, St. Ann's, St. Paul's, St. Polycarp, St. Timothy, St. Luke's, and those of St. Barnabas. All had come to meet me here, as the central place, whom I teaching Anthems and Hymns for Holy week. In the afternoon, all have return to their homes, while I rode on to St. James Cala.

23.—At sunrise Holy Sacrament, at nine o'clock A.M. the choral service, being over I met the candidates for Confirmation. Thence I proceed on for St. Margaret's, Bulukweza, two o'clock P.M. Here I had the afternoon service, from thence I rode on to St. Leonard, Kwamfula.

24.—After sunrise Mattins, before sunset evening song.

25.—At nine o'clock A.M. a wedding took place, were I joined one of our Catechist, Mr. John Mpumlwana, in holy wedlock to Miss Martha Dema. At the ceremony I had especial communion, having perform all my duties here. I left in the heat of the day for Tembuland, and reached St. Ann's after dusk.

26.—Early I left at day-break, and reached Enyalase after breakfast, here the mistress gave me a good report of her school, at ten o'clock I cross the Tsomo for St. Philip's. At my arrival several matters I been informed, after a short rest, I proceed for St. Cyprian's in a heat like yesterday.

27.—After breakfast I rode on for Ejojweni, here I had only a meeting about the school, as the Wesleyans in the neighbourhood, who were also present at our meeting, requested me to send their children at our school, and will do as much they can to support the school, whom I

allowed with all pleasure to bring their children to our school. I found the mistress also doing very well up here. I returned from this to St. Cyprian's.

28.—The usual service took place, with celebration, here I met also the candidates for Confirmation, afterwards I had a meeting with the men, in starting building the chapel, being over I rode over to Manzimdaka.

29.—Here I administered the Holy Sacrament and conducted the service, being over I had a practice with the choir until noon, and left this for Hota, where I opened a new school, from this I rode into St. Philip's.

30.—Here I spend the fourth Sunday after Epiphany. At the celebration I had a good number of communicants, at the service time our chapel were crowded of people, most of the Wesleyan people had come over to our church. Here I have spend all the services of the day until evening.

31.—At daybreak I left for Fingoeland, at St. Ann's I meet the candidates for Confirmation and Catechumens for Baptism, and proceed on from this for St. Titus.

February 1.—After Mattins I left for home very unwell, and was glad to get under my roof.

6.—I been able only this morning to administer the Holy Sacrament, the rest of the day I been very unwell.

9.—The Bishop arrive at St. Mark's to our great delight.

10.—Early I started for Hohita, at my arrival Mattins took place. No celebration. Short of Elements. From thence I rode on to Golobe, and found the people already waiting for me. Here service and celebration took place, being over I rode on for St. Stephen's, and reached it before a heavy storm.

11.—The usual service with celebration, being over I rode on for St. Polycarp. I am sorry to say I found the people scattered again after been waiting for me thinking that I am not coming any more. Immediately I rode down for Neonecolza, having put here things in order I return for St. Barnabas.

12.—Morning service with celebration being over the rest of the day I been busy with the choir.

13.—English service at the Mbulu, as well native service, were I had Baptismal Service and Celebration, having discharge my duties here I rode down for St. Leonard.

14.—After sunrise I join a pair in holy wedlock, from thence I proceed on for home, and reached after dusk.

16.—I made a start again mentioning the dates through all the Fingoeland Missions, the Bishop's intention visiting the Missions. When I got to St. Paul's I examined the candidates for Confirmation, from thence I proceed on for Etafeni, were I joined a couple in holy matrimony, from thence I rode on to St. Luke's, here I mention to the Headman of the Bishop visit, and proceed on for St. Titus evening.

17.—Early I walk over to Kwebulana's location, here I had the

usual service, and examined the candidates for Confirmation, as well the Catechūmen for baptism, and return from this to St. Titus were I held a meeting with the men of the location about building a new school hut, having done with men, I meet the candidates for Confirmation, from thence I proceed on to Tsojana, having give notice of the Bishop's visit, I rode on to St. Ann's, evensong.

18.—Early I left for Tembuland and reach Enyalase after breakfast. I cross the Tsomo again for Elufuta and St. Philip's; at both places I give notice of the Bishop's visit. From thence I rode on to St. Cyprian's at sunset evensong, and give notice of the Bishop's visit.

19.—I meet the candidates for Confirmation.

20.—The Confirmation took place, at the Native Town Hall, at 2 o'clock P.M. at the new township of Cala, were 37 candidates been confirm.

21.—Raining the whole day.

22.—I visited the Esipafeni and Cala Missions, and had service at both places.

23.—Ash Wednesday. The Bishop came over to St. Cyprian's were he spend the day, leaving Mr. Coakes in the town to conduct there the English service, while the Bishop and myselve had service and celebration on the Mission, being over, the Bishop held a meeting with all the men, urging them to finish the work they have undertake, viz., to build up their Church.

24.—Early I cross the Tsomo for Manzimdaka to await here for the Bishop and Mr. Coakes, who arrive about 10 o'clock from the town. Soon after their arrival service took place, being over we had a good dinner well cook by Mrs. Kasana, from thence we rode down for St. Philip's, Elufuta. The men of St. Philip's had meet the Bishop half way, all on horseback, while the cart from Manzimdaka is send down with the oxen to Enyalase to await us there. Our entering at Elufuta were something pleasant, the two head men, viz., Mr. Set Makiwane and David Mtembu, the former is the head man of St. Philip's, the latter of Enyalase, both have turn out well with their men to meet the Bishop. The head man Mr. Set Makiwane and myselve rode before the Bishop and Mr. David Mtembu with the men follow behind the Bishop in a long train, the whole congregation had await us at Mr. Boom place the trader were a large store were nicely prepare to hold in the Divine service, as our chapel just broken down in repair. Good many Wesleyan people had come to see the Bishop. After we had a short rest, the service commence, the Bishop gave a warm address on Education, especial he alluded on the parents how to brought up their children. As the Bishop speak Kafir as a Kafir himselve, his address will be remembered for a long while, the Wesleyan people were quite admire at these. After service Mr. Coakes and the head men, myselve and the other men, we accompanied the Bishop to the Mission to inspect it, from here he visit the head man's kraal. The head man Mr. Makiwane were rather astonish through joy, to see such a great person as the Bishop visited his kraal, and go in under the roof of his hut who entertain the

Bishop with a cup of milk, from these the Bishop and Mr. Coakes return to Mr. Boom's quarter, and I to the School Committee quarters of these place.

25.—We cross the Tsomo early for Enyalase and find everything prepare hospitality. On our arrival Mattins took place the hut been full of people. The Bishop address was on self-supporting. After service we had breakfast, well prepare on English style. From these the cart was already sent on early in the morning with oxen to Fingoeland. The head man David Mtembu show great kindness indeed, and the school in his location is very much improve there is daily 48 children in the school. After we had done our duties here we left for Fingoeland, half way accompanied by the head man Mr. Set Makiwane and several men, while two of our Lay readers accompanied us down to Fingoeland, viz., S. Madevu and S. Mateza, we reach St. Ann's, Engonyama, in time for evensong. The Bishop and Mr. Coakes were put up at Mr. Lloyd's place.

26.—After Mattins we rode down for Nguhle's location, and after service the head man E. Nguhle accompanied the Bishop to Mr. Philip's place. Here I left the Bishop, I myselve rode on to the Mission, at my arrival I meet the candidate for Confirmation.

27.—Being Sunday, here the Bishop confirm 25, then the English service took place, after dinner the Bishop had a strong meeting with the whole congregation, afterwards evensong.

28.—Early I start for St. Timothy, and the Bishop arrive at eleven o'clock and confirm here 27. From these we left for St. Titus, Ilanga, evensong.

March 1.—After the Bishop had inspection the Mission and had a talk with the head man, we rode over to Kwebuland's location. Here Mattins took place, from thence we rode on to St. Luke's, Lower Gutsa, at our arrival service took place, from thence we proceed to St. Paul's, Cofimvaba. The Bishop been put up at Mr. Lloyd's place.

2.—Here we had early service with the Bishop address, from thence we proceed on for St. Polycarp, Etafeni, were the Bishop confirm 44 candidates, and rest for the evening at Mr. Taylor's.

3.—Early we had service at St. Barnabas, Upper Gutsa. We left for St. Stephen's, Xolobe, at the Bishop arrival service took place. I am sorry to say the people here had made no preparation for the Bishop coming. Service being over, we left for Qolose. Service being over, we left for Kuze and slept here on common mats on the hard floor, and had to use our overcoats as blankets, for our supper we had to eat the common mealies. I was so glad to see the Bishop made himself comfortable. He is quite please even with the Native common food, therefore he is the right man in the right place for the Native Diocese.

4.—We had Mattins early with the Bishop address to a very few people, being over we start for Cala, St. James. The head man, Mr B. Malgas, and his son, who is the teacher J. Malgas, they have turn up with some of the men to meet the Bishop. When we got to the meeting we find things prepare nicely, after having wash, we had a good breakfast, then service took place, here his Lordship gave the con-

gregation another good address, being over we proceed on for St. Leonard, Kwamfula, at our arrival service took place, again his Lordship preach a short sermon, from thence we rode on for Mbulukweza. The Bishop went down to Mr. Norri's place and I went and slept at the Mission.

5.—Early I had Mattins and Baptismal service. At eleven o'clock the confirmation service took place, were the Bishop confirm 20 candidates. Being over, a meeting took place, were the Bishop spoke to the head man to build a church. From this I left for St. Barnabas to prepare my choir, and the Bishop rode up to the Mbulu.

6.—The day being very unpleasant, wet weather which had prevent many people to come to the Mbulu, natives as well Europeans, however, I start with the choir in that wet. At ten o'clock A.M. the English service took place. I conducted the service, Mr. Coakes took the lessons, the Bishop took the communion service and preach and celebrate. Being over, the Native Service took place immediately, conducted by Mr. Coakes and the Bishop preach again in Kafir. I am sorry to say after the native service I parted with the Bishop, after having a very pleasant trip with his Lordship, for the evening I went as far as St. Stephen.

7.—Early I left for home.

\* \* \* \* \*

23.—I started for St. Leonard at sunset evensong.

24.—The day being set apart of bringing in the first fruits into the house of God, the service commence with celebration, being over I rode on to St. Margaret's and had the same service mention above, from thence I rode on to St. Barnabas, reached at sundown.

25.—Here also having the same service from thence I rode on to St. Michael's.

26.—As the people here been short of Elements at nine o'clock I had a large Baptismal service, were I baptized 22 persons of all ages, being over at ten o'clock, the usual service took place of bringing in the produce. The rest of the day I been busy practising with the choir Hymns and Anthems for Passion week.

27.—At ten o'clock Kafir service took place. Being over at half-past eleven o'clock English service conducted by me, Mr. Perry read the lessons, my native choir sang very well indeed, having done all my duties here I rode on home, reached at sunset.

28.—I been busy preparing things for Holy week.

29.—I started for St. Timothy, Neoncolora were I am going to spend the Holy week so to prepare things there beforehand as good many Europeans will be with us during the Passion week.

These is from the pen of

P. MASIZA, Native Priest,  
Umbo or Fingoe by birth.





## EXPERIENCES OF MISSIONARY WORK IN BORNEO.

BY THE REV. J. PERHAM.

*(Continued from page 253.)*

**Q**UETHER incongruous things have happened of a more excusable kind. Once an old man, who had never been to a service before, stalked in smoking a long pipe, and meaning thereby no disrespect; but the pipe soon disappeared under the threatening looks and gestures of those who knew better. Another time a scantily-clad youth from the interior entered, and sat on the back of the bench with his feet on the seat, and so remained conspicuously during the service. Sometimes when a statement or an exhortation of the preacher strikes them more pointedly than usual, somebody will venture a pertinent remark. This, however, helps to keep up attention, and gives life to an instruction. I was one Sunday exhorting them to follow God's teaching with entire single-heartedness, when an old man spoke up: "So we do; see how many of us are here; that's a proof of it." At other times the interruption is not of so useful a kind; as once, when I was walking up and down the aisle giving a catechetical instruction, a woman, who considers herself the lady of the place, remarked: "Yes, what you say is quite right—I am true and faithful; but those other people are very dubious Christians." Speaking on the parable of the great supper, I was enumerating the excuses Dyaks commonly made for not attending worship, and an old man thought to complete the number by adding, in an audible voice: "Yes, and pig-hunting." I afterwards found that his son-in-law had that morning gone to hunt pigs instead of

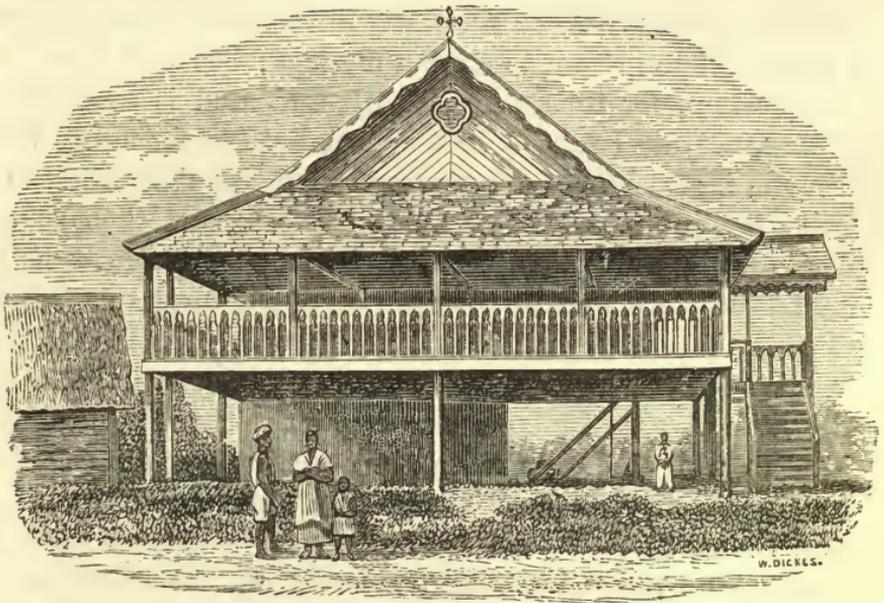
coming to the chapel. On one occasion I remember a compliment was expressed. A colleague of mine, who had just attained sufficient knowledge of the language to enable him to preach in it, had induced an old Dyak to attend service on a Sunday when he gave an address. After listening some time, the old man exclaimed: "Yes, the young one speaks fairly well." It will be observed that these odd expressions of sentiment always come from the old. The younger ones look down upon them as the reprehensible, yet pardonable, eccentricities of the ignorant.

I must conclude these experiences in a Dyak church with some account of a wedding. It was well known that this marriage was to be celebrated with much grandeur and festivity, and nobody went to work that day. At the appointed hour a long procession of Dyaks was seen approaching the church, through the trees, escorting the bridegroom. Some carried flags and banners, some fired off discharges of half-rotten muskets, some played in the band, that is to say beat gongs and drums big and small; and a long file of women followed bearing with great gravity large brass salvers filled up full of Dyak cakes. At the church door the barbaric music and uproar ceased, and the cakes were deposited on the floor inside the building. A similar procession came from the opposite direction, conducting the bride, decked out in bridal finery, Dyak woven cloths, gold-threaded shawl, and silver ornaments. In her right hand she held a bunch of small silver boxes. The church was packed to overflowing, and many had to be content with looking in through the lattice windows. The service was choral, and instead of the appointed exhortation I gave an address setting forth the Christian idea of marriage, and the duties of husbands and wives. After the service the procession re-formed with all its splendour, and marched to the Mission House where the register had to be signed. The bride had to have her hand guided to write her name. I asked several among the congregation, who could write, to sign as witnesses, and they were pleased with the idea of assisting in such an important matter, and with the opportunity of showing the advantage of

their education in the new learning, little enough though it was. This over, everybody proceeded to the Dyak house for the feasting, and a merry day was passed.

### III.—MISSIONARY TRAVELLING.

In the coast districts of Sarawak nearly all travelling is done by boating on the magnificent rivers which thickly intersect the country. In many other countries the Missionary must keep his horse, and perhaps a gig; here he must not be



MISSION HOUSE, SARAWAK.

without his boat. To go on foot is for the most part impossible in the pathless interminable swamps which lie between these waterways of nature. But on the higher altitudes further inland foot travelling is common; and the paths, through jungle of hill and dale, are generally easier than the course of the streams, with their frequent rapids and occasional waterfalls. My district, which is as big as a Diocese in England, is mostly on the lowland of the littoral parts; and my boat, which is of native construction, is my carriage, and also my house for the time, where living, cooking, eating, and sleeping have to be gone through for many days. My crew of Dyaks

have also to find accommodation with me in the craft. And now I will suppose my pots and pans and all other baggage to be stowed away, and we start for the Saribas river, where there are seven Mission stations to be visited.

The ebb tide, rushing like a mill-stream, takes us quickly down the Lingga, and then down the main stream of the Batang-Lupar, the mouth of which with good luck we reach in one ebb from Banting. Here we meet the incoming flood tide, against which it is impossible to pull; and as the shades of night begin to fall we run into the mouth of a small stream to cook on shore. After squatting in the boat so many hours I would like to get out to stretch my legs; but this is out of the question, for it is a mud bank, and mud is everywhere around. Dyaks can cook in the mud, but I prefer not to walk about in it; so I go on reading as long as the light lasts, and then I bethink myself of enjoying the calm and the coolness of the evening, which is pleasant after the intense heat of the day; but before long I become aware of a disagreeable itching about the face and hands, and the plague of mosquitoes is revealed. I take a towel and flap about me right and left, but with little effect. I take to smoking native cigarettes, tobacco rolled in a bit of dry palm leaf, but the smoke is too feeble to stupefy these insects, which come pouring in from the nipah palms. A lamp is lit, and makes the pests worse, for they are attracted by the light. Dinner comes on, but it has to be gobbled up, for these stinging tormentors give one no peace. After this hasty meal a speedy retreat to the curtains is the only refuge, yet not a complete one, for even within these I find a few who will gorge themselves with blood before they cease biting. I hail the coming of high water, when with a gentle breeze we drop down the Batang-Lupar bay, and the mosquitoes are left behind, except a few which have secreted themselves in the recesses of the boat.

Most Dyaks can sleep when they like, and can be wakeful by night as well as by day; and with plenty of the betel nut mixture to chew they can go a long time on a little food. Hence with a crew of them we have no difficulty in following a tide at any time of the twenty-four hours. At midnight we

anchored off the point between Batang-Lupar and Saribas rivers. At dawn of day we were again on the move, without partaking of any regular breakfast. The Dyaks snatched a few handfuls of rice, fragments of the last meal, whilst I, thanks to modern inventions, can cook for myself, with a paraffin stove, an egg and a cup of cocoa.

Our next stopping place was the Samarang river, a small stream, at low water little more than a rivulet between two mud banks. But a mud bank need not be dull. This one was teeming with a population of beautiful blue crabs, and alive with jumping johnnys, which the Dyaks call "lelayar," sailing fish, so named from the fin on the back, which, when erected as it hops about, reminds them of a sail, "layar." We had to wait here for the next tide. The crabs were too small for food, but the Dyaks looked at the fat johnnys with longing eyes, and were soon out of the boat plunging over knees in mud, now running, now stuck fast, then crawling on all fours, and sliding on their backs, and thrusting their arms in the holes of the "lelayar" up to the shoulders. What a sight they were in a few minutes! literally coated with mud from head to foot; but some spoil rewarded their exertions, and a bath in the sea made them clean again.

With the flood tide we proceeded up river, and had a most monotonous journey, with nothing in sight but muddy water, muddy banks covered with the heavy and sombre nipah palm and other low forest, all seen many times before. The only thing I could do was to follow the story of the "Vicar of Bullhampton," and fancy myself in Wiltshire instead of in Borneo.

At high water we anchored, intending to start again in the small hours of the morning. Dyaks sleep heavily, and I, who always undertake to watch for the turning tide, did not perceive when it made, and lost thereby nearly two hours. Some time before dawn I heard one of the crew cry out, "Antu, Antu!" "Spirit, Spirit!" The cry woke me up, and I quickly rose inwardly congratulating myself on my good luck in coming across one of those spirits of which the Dyaks talk so much and fear so superstitiously: but by the time I

was outside of my mosquito protection I heard a school-boy, who was with me, shout out, "A tailed star." I looked out,



LUNDU CHURCH.

and there was the comet (1882), which we had not seen before, beautifully distinct in its whole outline just above the horizon.

To the old philosophy of the untaught Dyak it was the appearance of a portent, a spirit come to give warning of some great catastrophe, or the death of some chief: but to the new generation, growing up with a truer knowledge, it was only a "tailed star," a natural phenomenon, one of God's material creations like other heavenly bodies.

I may add here that on one occasion, and one only in 19 years, have I seen or heard of the fall of hailstones in Sarawak. A Dyak, who was in the Mission House at the time, eagerly caught them in his hand, hoping to preserve them as invaluable charms, and was disappointed to find they soon melted. In the Dyak house near, the consternation at their appearance as they rattled upon the palm-leaf thatch was immense. It was thought that the house and everything and everybody would suddenly become petrified, and to prevent this dreadful fate they positively collected the stones and put them into pots of boiling water over the fire to melt them, and they cut off bits of hair from the children's heads and burned them. A school-boy from the Mission was in the house at the time, and ventured to remark that he had heard from the padre that they were only frozen rain, and would melt fast enough of themselves; but he was answered in a tone of severe authority by his grandfather: "I am an old man, you a child; how can you know better than I?" which extinguished him.

But to return to the journey. We approached the more shallow and dangerous parts of the river; but I trusted to my knowledge of the course, gained in previous journeys, to enable me to steer our course aright. It was dark, but we passed the sand-banks without any mishap, and I was congratulating myself on our good progress, when we suddenly became aware that a half-fallen tree was stretching straight out from the bank over the water just in front of us. It was too late to avoid it, or stop, and the boat was swiftly carried under it and caught. The rushing tide made it impossible to go astern, and the tree and the rising water clenched us tight between them. There was no danger to us, but to the boat there was; and we only got free by breaking down some of

the supports of the awning. In the scuffle my hat fell into the water, and floated away up stream; but being white, it was descried in the darkness and recovered. At midnight we arrived at Salulap, where there is a Mission House, a palm-leaf shanty, which is only used when I visit the river, and so has all the dingy look of an uninhabited place—a lodge in the jungle. With a lamp we picked our way up to it, and then to bed; but sleep was not easily obtained. The place swarmed with mosquitoes, and my curtains were not properly arranged, and soon were filled with the pests. The only resource was to wrap myself up in my plaid, and lie still like a mummy; but this made the heat almost unbearable, and a restless night followed.

Next morning the native teacher came, and some of the Christians. The house had nothing but the bare walls, and we proceeded to furnish it. We made a bed-place, a sideboard, a toilet-stand, and a rack, with pieces of split palm-trees, which the Dyaks fastened together with rotan; so, without hammer or nail, plane or chisel, the room was furnished with what was necessary, except table, which was beyond our skill; but I could not say much for the ornamental character of the furniture. For chair I had to use a paraffin box. Towards sunset I went to the village of Stambak to talk to the Christians there about the building of a new chapel. They had somewhat slackened in their zeal, and, like many other people, wished to have everything done for them. Some of the women were loud in declaiming against the dilatoriness of their husbands. The chapel was afterwards built.

The following day was Sunday. I administered the Holy Eucharist at Serian, where is a small but enlightened and sincere Christian community, whose simple unaffected manner and warm hospitality make it always a pleasure to visit them. When in the evening service on the same day I was giving them instruction, a tall Dyak who had learnt some drill in Government service appeared at the door, stood erect, and with formal gravity gave me a military salute before entering. I suppose he thought it was the correct thing to do whenever he met a white man, even though it be during sermon at

church. A suppressed titter went round the little congregation, and I was inwardly amused by the thought of how absurd the incident would appear had the place been a church in England instead of a Dyak chapel in Borneo.

Monday was a rainy day. One of my crew was ill; and partly for his sake, and partly because there was more to be done to the house, I did not move on. In the evening I went to a house near, where the Dyaks were a rough set, and at that



SARAWAK DYAK WAR COSTUME.

time not interested in Christian teaching. A long talk and discussion followed. The head man said he should not have anything to do with *Sembayang*, but his followers might, if they liked. And even now whilst all the rest of his family have become Christians the old man holds out against us. After returning to my house, an old pupil came and asked me for a copy of St. John, St. Matthew, and the General Epistles, and when they were given him he requested an explanation

of the same, a rather formidable request to make at 10 P.M. But we read two chapters of St. James, and had a talk about them.

Next day I went off to a Dyak house on the Paku river, which I had not visited before. Here books from the Mission Press and reading due to the Mission Agency had preceded the padre, and I found more books were required than I could supply. Sitting down on the floor with the Dyaks around me all the evening, I spoke of God's message to us. Some were interested, others were not. Do English people know what living in a Dyak house means? There is little or no privacy in Dyak life, none at all for a visitor, until he retires into his mosquito curtains to sleep. Bathing and dressing, as well as drinking and sleeping, have to be gone through under the eyes of all who choose to gaze, and they do gaze at a white man's ways and doings. Whilst on the ruai, or public verandah of the house, dogs and fowls, as well as Dyaks, are one's near companions, and dirty cats come sneaking round when one sits down to a meal in the so-called room.

From this place I had to walk across country to Smambu. On the way we passed a Dyak house where there was a madman confined in a huge cage made of great logs of wood firmly lashed together with rotan. There are no lunatic asylums in this country, and I suppose they know of no other way to prevent a madman from committing injuries on others or himself, except to imprison him in this way. But it is very suggestive of taming a wild beast, and somewhat horrible. Since then I have met the man working quietly and in his right mind at his farm, with a little girl by his side.

The Smambu Christians had recently removed their village-house to a new site, and their chapel was left deserted in the jungle: so we had to gather for worship on the verandah of the house, which was a severe trial to one's spirit of attention and devotion. As we were kneeling in a group, a fowl, finding his way obstructed, would fly right across our centre, and no sooner did we begin to recite than the dogs, attracted and excited by the assembling together of their masters, would set

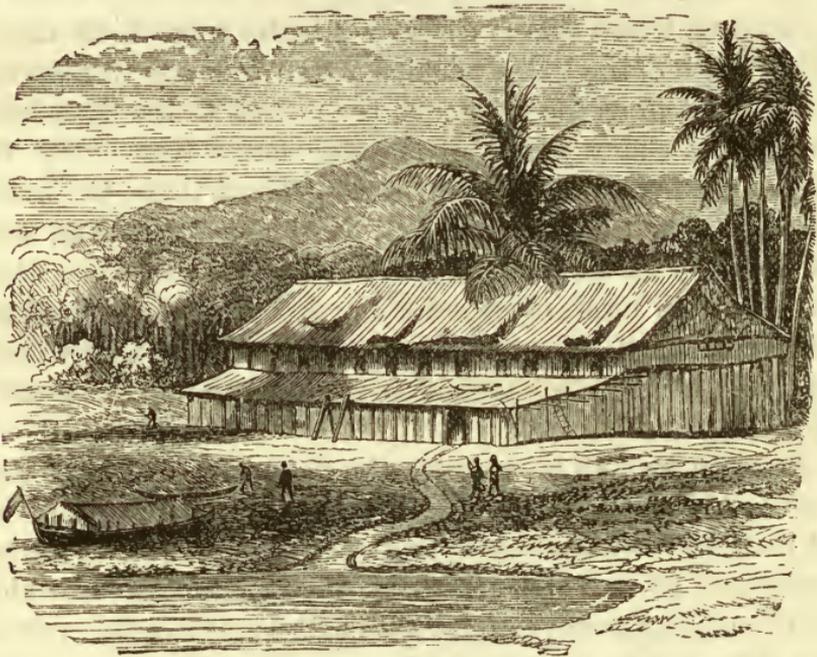
up a howl or a fight. Every now and then a creaking door would be heard opening or shutting, and the pigs would grunt and squeak underneath. On a like occasion in another place we partitioned off a portion of the verandah with mats, but even then the dogs and fowls boldly and successfully asserted their right of road, and broke through our slender wall. At Smambu I have never had a repetition of this disagreeable experience. Next morning we made arrangements for a new chapel, which was completed on my next visit.

My work over here, they took me in a tiny boat down a tiny stream, which hardly deserves a better name than ditch, to the mouth of the Paku, where my own boat was waiting for me. But small as the river was, the motion in the open boat through the shady jungle of majestic forest trees, with an abundance of parasitical plants growing about them, the beautiful ferns and tangling creepers, constantly presenting new combinations as we followed the windings of the river, altogether made a pleasant experience. And, occasionally, as on this trip, one gets a new flower, which in these generally flowerless forests is a welcome sight as a new revelation of Nature's infinite beauty.

At Paku we had to wait for the flood tide, which at this time would develop into a tidal wave or bore. Meanwhile we had nothing to do but lunch, and watch such scenes of Malay semiaquatic life as came before us; the most notable of which was the coming down of Malay girls with bamboo water vessels from 5 ft. to 8 ft. long to fetch water from the river. But how could they drink such muddy liquid? Being low water, it was just the colour of the mudbank itself. Probably that water was only used for washing purposes, yet it must have been dirty washing, as the garments of the Malay women bore witness. After some time we heard the bore in the distance; and soon after a foaming wave came rushing up river. We were at anchor in a deep pool behind a sand-bank, and on either side the wave approached within ten yards and then sank in the deep water of the pool; but the water rose several feet in less than a minute, and we with it, and the whole current, which before was swiftly running down river,

suddenly turned with the bore and rushed far more rapidly up river. After waiting a little we followed it up, making a zigzag course to avoid the shallow sand-banks on which we might easily have stranded or upset.

I had to stay another night at the Salulap house on my way up, but I spent most of the evening at the village of a Dyak, who bears the title of "Pengarah," an official of the Government. I received a hearty welcome. After talking some time the Pengarah's wife appeared at the door of the private



SEA DYAKS' LONG HOUSE.

room, and called out, "Come and eat," whereupon the Pengarah took my two Dyak followers to the room. Then Mrs. P. appeared again, and said, "Come along, Tuan, won't you eat with us?" Yes, the Tuan, although he had dined, would eat again. So I entered and sat on the floor. In a plate there was some boiled rice, and in another an egg boiled, shelled and cut into pieces, done to a nicety. This with some of the rice I despatched with my fingers, Dyak civilisation having not yet attained the dignity of knives and forks and spoons. After eating I had a little talk with the ladies in the

room, and then a longer discussion with the men on the verandah. Apparently but little impression was made at the time. A tree is not felled by one stroke of the axe, nor is a Dyak won to the Christian faith by one discussion or preaching. In subsequent visits we have made more progress in this village. Back to Salulap to sleep.

Whilst waiting for the up-tide on the following morning, we heard sounds of gongs up river, and presently saw a boat coming down with the ebb, gaily decked out with flags and streamers fluttering in the breeze. As it floated past we made it out to be a Malay boat; and on a temporary deck spread with mats was a Malay medicine man dancing, and making fantastic movements with a couple of round shields which he held. In front of him was placed a rough model of a boat, which was evidently the object of the ceremony. The meaning was said to be this. A Malay at the village above had been ill and was now convalescent; and this function was performed with the object of completely spiriting away the disease once and for ever. The model boat was supposed to contain the disease, or rather the evil demon which caused it, which they thus carry down river beyond their habitations, and set it adrift out to the big sea that it may return no more. In many things, the Malays, although Mahometans, are as superstitious as the Dyaks; their belief in Allah does not prevent them from propitiating the spirits of evil, which are the cause of all sicknesses according to the native ideas.

We went up to Gensurei, about as far inland as the tides go. At this place I often find a question awaiting me about some point of religious doctrine, or passage of Scriptures. I have at different times been asked to explain the following: "Wisdom is justified of her children. A prophet hath no honour in his own country. Wheresoever the carcass is, there will the eagles be gathered together. Will the world, after the day of judgment, be like the present one? How many days of judgment will there be?" But on this occasion there was nothing of a special character waiting for solution. The following morning we had service, and I administered the Holy Communion in their little chapel. The offertory is

worthy of a remark. At all our churches and stations we receive in kind as well as in money. Dyaks have not often got ready money, but they have rice, which is the "kind" in which the offertory is generally made. At this service about twenty saucers were brought in full of rice, which was emptied into a basket. One person brought a bunch of plantains. I take all the "kind," and give an equivalent in money to the man who has charge of the offertory, the churchwarden, at each station which has a chapel.

And what is a Dyak chapel like? The same in material and style as their own houses—that is to say, a small oblong structure raised above the ground on posts of wood, having walls and roof of dried palm leaves, and a floor of split wood, which is covered with mats, altogether as primitive a house of worship as can possibly be, but enough for necessary purposes. It does not last long, but is easily and cheaply rebuilt where there is a will to do so. To build permanent churches would in most cases be useless waste, for the Dyaks are constantly moving their village-houses to new sites, and the church would be left sole occupant of the jungle. A rigid religious æsthetic might find it hard to worship in these chapels, for outside they look like rough sheds without an atom of architectural beauty about them, and inside they are destitute of ornament and innocent of furniture, having as a rule nothing but the Holy Table. The Dyaks sit on the floor as they do in their own houses.

After hearing a class of Dyaks read a portion of the Gospels, I started for my last station on the Padih, the village of the Orang Kaya Pemancha, with another native official of the Government; but it was late in the night when I arrived, and I remained in my boat till morning.

Thus ended a pleasant visit, and one more than usually full of incident. But travelling among Sea Dyaks is hardly ever anything but agreeable as regards intercourse with them, for they are civil, natural in manner, hospitable, kindly disposed, and generally a cheerful folk.



## NOTES OF THE MONTH.

HER Majesty the Queen has directed the Secretary of State for the Home Department to inform the Society that she has been pleased to accept very graciously the addresses presented to her in connection with the Jubilee commemoration.

The following is the letter addressed by the Secretary of State to the President:—

“Whitehall,

“12th July, 1887.

“My Lord Archbishop,

“I have had the honour to lay before The Queen the loyal and dutiful Address of the Society for the Propagation of the Gospel in Foreign Parts, on the occasion of Her Majesty attaining the Fiftieth Year of Her Reign; and I have to inform Your Grace that Her Majesty was pleased to receive the same very graciously.

“I have the honour to be,

“My Lord Archbishop,

“Your Grace’s obedient Servant,

“HENRY MATTHEWS.

“His Grace

“The Archbishop of Canterbury,

“Lambeth Palace, S.E.”

EACH year the Society makes its earnest appeal for Harvest Thanksgiving offerings, and with reason. What more fitting shape can thanks for earthly things take than the spreading the knowledge of the Giver among those who have but the witness of natural religion to the Lord of the spirits of all flesh? The earthly harvest is to the spiritually minded always a type of that harvest for which it is the highest privilege to prepare, and of which angels shall be the reapers.

How great is the urgency of the present need is well known to the readers of the *Mission Field*. Straitened means and increasing claims make the cry for help strong and loud. What fields can we think of where opportunities and needs are not? Whether South Africa, India, Burmah, Japan, or many another part of the field comes before our minds, we recall at

once how we are told again and again of openings, of readiness, of ripeness, and of the fears of the workers that to delay is to lose and to fail.

**L**AST month we recorded the election of the Rev. Dr. Edghill to the vacant See of Nova Scotia. It is now announced that in view of the claims of his work in England he has decided not to accept the bishopric. The Synod have subsequently offered it to the Right Rev. Bishop Perry of Iowa, who preached the Society's Anniversary Sermon in St. Paul's.

**A**LL over the country—especially in the Cathedrals and chief centres—the Centenary of the Colonial Episcopate was observed on August the 12th. At St. Pauls, as in some other Cathedrals, the sermon was preached by the Lord Bishop of the diocese. England's share in the commemoration was but a part. Ireland, Scotland, India, and above all the several Colonies, had prepared to mark the day fittingly. It was an occasion for high thanksgiving, the utterance of which has, we trust, deepened in the minds of Church people their sense of the solidarity of their world-wide communion, and their sympathy with its efforts—still far too feebly supported at home—to extend and strengthen it in foreign lands.

**I**N his address to his Synod in July the Bishop of Newfoundland thus referred to the Centenary:—

“The present is a year of great interest in connection with the mission work of the Church of England, the colonial episcopate, and the S. P. G. The centenary of the first colonial Bishop may remind churchmen how much they owe to that great society, the first and oldest of English missionary societies, and that which has almost alone kept alive and supported the Church in our colonial Empire. It is earnestly to be hoped that the funds of the society will be replenished by the willing hearts and open hands of all who desire the extension of the Redeemer's kingdom.”

**N**EWs has not yet arrived of the consecration of Archdeacon Pinkham at Winnipeg for the Diocese of Saskatchewan. It no doubt took place on August the 7th. He visited his diocese before his consecration, and records the arrival of the first congregation in it at the stage of entire self-support. This honourable position is attained by the church-people at Calgary.

He speaks of the urgent need of clergymen for Banff and the Pincher Creek Settlement, and thus describes the former:—

“The distance from Calgary to Laggan, the most westerly point of the Diocese, is 117 miles. There are a number of stations between, including Banff. Banff is in the Bow River Pass, forty miles from the summit of the Rocky Mountains, with its hot springs and its delightful scenery. Banff is likely to become one of the chief pleasure and health resorts on the continent. The Dominion Government has laid off a National Park here, on the improvement of which large sums of money are being spent. The Canadian Pacific Railway Company are erecting a very large hotel there, and are making this place the divisional point hitherto represented by Canmore and Donald. Three miles from Banff two hundred men are employed at the Anthracite Coal Mines.”

He also describes the arrangements made with a view to establishing a grammar or high school at Calgary. The late Bishop, just before his lamented death, had taken some preliminary steps towards this object. Such an institution was needed, and promises to hold an important place in the future.

ON Trinity Sunday the Bishop of Rangoon ordained Mr. F. W. Sutton (the Medical Missionary), Mr. Nodder, and Mr. G. H. Colbeck (the brother of two Missionaries in this diocese). Mr. and Mrs. Sutton were to leave almost immediately for Upper Burma. After the ordination, the Bishop was to start for a week's visitation of the Toung-hoo Mission, and says that he thinks he may be in England for a few weeks in September or October.

WRITING from Port Arthur on July 12th, the Bishop of Qu'Appelle thanks the Society in warm terms for the renewal of the grant undiminished. He adds:—

“But really unless we can get MORE MEN I do not know whether we shall be able to spend it. The lack is terrible.

“I am now writing in a place of about 7,000 inhabitants, which certainly ought to have the exclusive work of one man, and yet he has five other places, ranging over more than 200 miles of country. He is the only clergyman between Sault St. Maria and Rat Portage, or North Bay on the C. P. R., the stations on which, for 250 miles, are given to a Student of Wycliffe College, for the four summer months, otherwise they have nothing. This place is self-supporting, and two other Clergy could be supported in the District if only the men could be found.”

BOTH in gratitude for the grant and with regard to the lack of effective men the Bishop of Rupertsland writes in a similar strain. The Bishop says that the clergy who go out should be neither married nor elderly.

CAPETOWN Diocese is also grateful that it receives an undiminished grant. The Bishop writes:—

“I cannot tell you what a relief it was to me to receive your letter by the last mail with the tidings that the grant to the Diocese for 1888 is not to be reduced, as I feared would have been the case when I saw how much the Society’s revenue had diminished last year. It is with the utmost difficulty that we can carry on the work of the Diocese even now, and I can hardly bear to think of the straits to which we should have been reduced if we had been deprived of any of the Society’s grant. I really cannot write too thankfully.”

What tremendous importance such letters give to the state of the Society’s income!

S. T. LUKE’S Day has been fixed as the date for the consecration of the Rev. Canon Camidge as Bishop of Bathurst.

NEAR Berlin there are several places where there are English workpeople, and the Society has determined to establish a chaplaincy for their benefit, making a grant of £50 to meet certain subscriptions which have been made for the purpose in Berlin and in the several places. The chief places are Rummelsburg, Schönweide, and Hoppegarten. At Schönweide there are several English horse-trainers. There seems to be abundant evidence that the chaplain’s presence will be highly valued by those for whose benefit he is to be sent; but from the nature of the case it is clear that the work will be of a rather peculiar character, aptitude for which in the chaplain will be necessary for success. It is to be hoped that there may soon be found a clergyman to minister to these Englishmen who, with their wives and families, are settled in a foreign land.

## REPORTS RECEIVED.

Reports have been received from the Rev. F. Bohn, Tara Chand, and F. H. T. Hoppner of the Diocese of *Calcutta*; S. W. Cox, of *Grahamstown*; S. M. Samuelson, of *Zululand*; H. T. A. Thompson, of *Maritzburg*; J. Widdicombe, of *Bloemfontein*; and C. G. Curtis, Missionary at *Constantinople*.

## SOCIETY’S INCOME FOR 1887.

Abstract of RECEIPTS and PAYMENTS from January 1st to July 31st:—

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Collections, &c....	£17,823	£5,621
Legacies ... ..	5,991	...
Dividends, &c. ... ..	1,778	2,784
<b>TOTAL RECEIPTS</b> ... ..	<b>£25,592</b>	<b>£8,405</b>
<b>PAYMENTS</b> ... ..	<b>£48,844</b>	<b>£10,233</b>

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1st to July 31st, in five consecutive years, compare as follows: 1883, £18,770; 1884, £19,281; 1885, £18,203; 1886, £17,126; 1887, £17,823.



# THE MISSION FIELD.

---

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

---

OCTOBER 1, 1887.

---

## CONSECRATION OF THE BISHOP OF SASKATCHEWAN.

THE PROVINCIAL SYNOD.—THE DIVISION OF THE DIOCESE.—A  
BRIEF SKETCH OF THE NEW BISHOP'S CAREER.

**B**ISHOP PINKHAM'S consecration took place in Holy Trinity Church, Winnipeg, on Sunday, August 7. The consecrating prelates were the Most Rev. the Bishop of Rupertsland, the Metropolitan, the Bishops of Moosonee, Athabasca, and Qu'Appelle in the same province, the Bishop of Rochester, the Bishops of Minnesota and Northern Dakota in the United States, and the Bishop of Huron.

The sermon was preached by the Rev. Canon Matheson, of Winnipeg Cathedral. A large number of clergy were present, and the service appears to have been peculiarly impressive and hearty.

On the following Wednesday the Provincial Synod assembled at Winnipeg, and on the second day of their session agreed to some important resolutions with a view to dividing the enormous episcopal charge of the Bishop of Saskatchewan. That diocese hitherto has included the two civil provinces of Alberta and Saskatchewan, the former lying to the north of

Assiniboia, which forms the Diocese of Qu'Appelle, and the latter lying to the west of both Saskatchewan province and Assiniboia.

The Provincial Synod have divided the diocese into two, in accordance with the civil arrangements, and decided that the civil province of Alberta shall be called the Diocese of Calgary. Although it is not yet possible to appoint a bishop for each of these two dioceses, the Provincial Synod determined that, subject to the consent of the Archbishop of Canterbury, the division should be definitely made. For the present, Bishop Pinkham is the Bishop of both parts of the enormous diocese in which his honoured predecessor laboured.

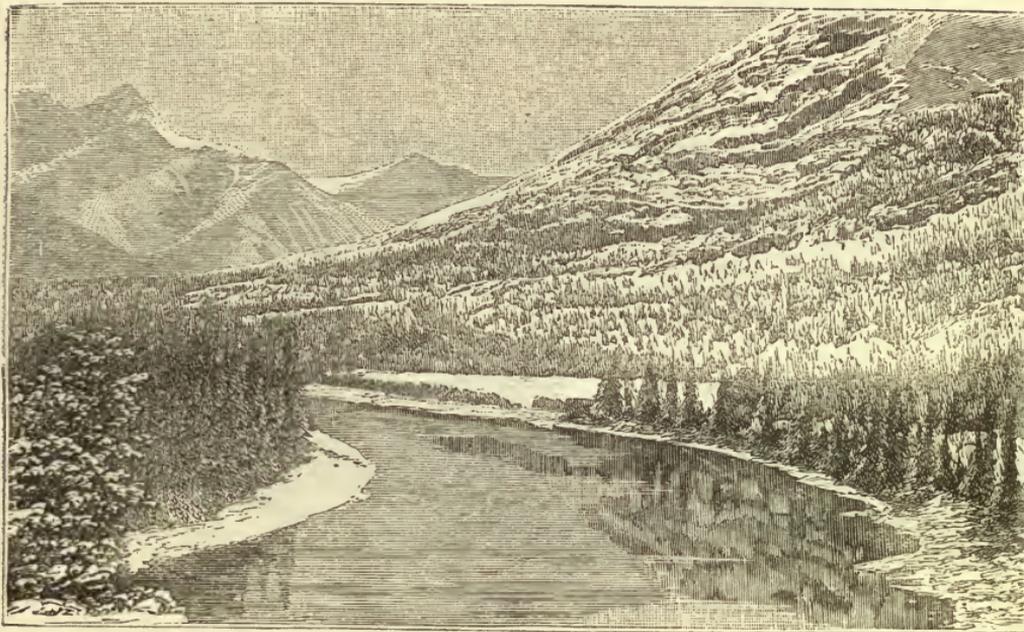


MAIN STREET, CALGARY.

A Winnipeg paper, *The Morning Call*, thus summarises the career of the new Bishop:—

“The Right Reverend W. Cyprian Pinkham, Bishop of Saskatchewan, who, in accordance with the nomination of His Grace of Canterbury, was consecrated on Sunday, August 7, to the See of Saskatchewan, was born in St. John, Newfoundland, in 1844. He was educated there at the Church of England academy, and, after having had charge for a time of a public school in one of the suburbs, proceeded to St. Augustine’s College, Canterbury, in 1865. During one vacation he acted as private tutor in the family of

Sir Frederick Fowkes, the period of his college life closing in 1868. At this critical point in his life, his youthful ambition was to serve amongst the brethren in India or Madagascar, but in this his wish was overruled by what would seem in the truest sense a 'call.' After his final examination before the S. P. G. Board of Examiners, the Secretary of the Society, Mr. Bullock, offered him the Curacy of St. James', in Rupertsland, and, though not at first disposed to accept it, after earnest consultation with Canon Bailey, Warden of the College, he determined to sacrifice his own wishes, and a

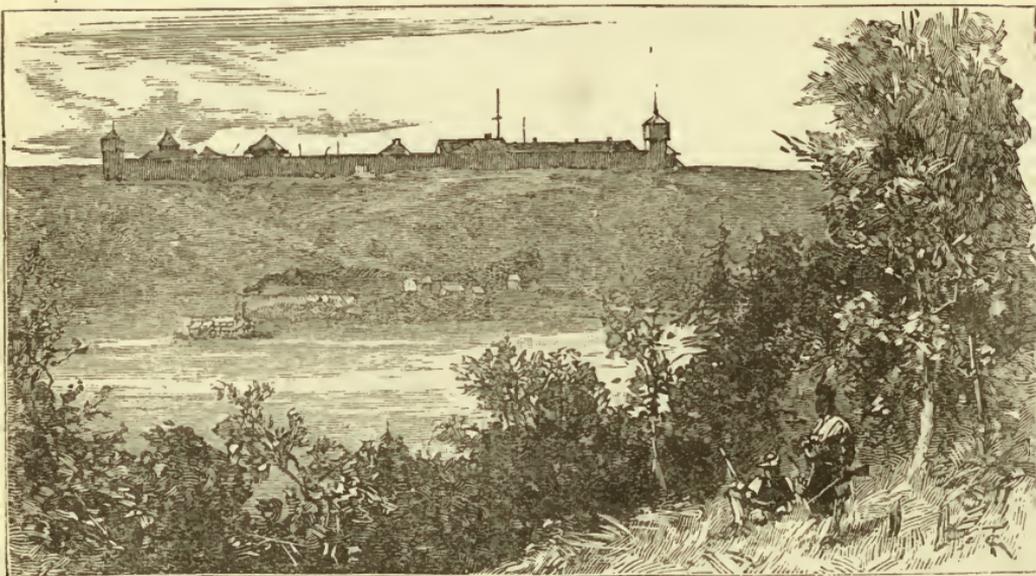


PASS OF THE BOW RIVER.

month later sailed for Canada. On arriving at Montreal, he heard from Bishop Fulford that the Bishop of Rupertsland was expected shortly in London (Ontario) to preach the ordination sermon for the Bishop of Huron. He proceeded to London, was allowed to sit for the ordination examination then just about to begin, and was finally ordained deacon by the Bishop of Rupertsland. From this time—end of 1868—till October 1881, he remained in charge of St. James', first as curate in charge under Archdeacon McLean\*, afterwards as rector.

\* Afterwards Bishop Pinkham's predecessor in the See of Saskatchewan.

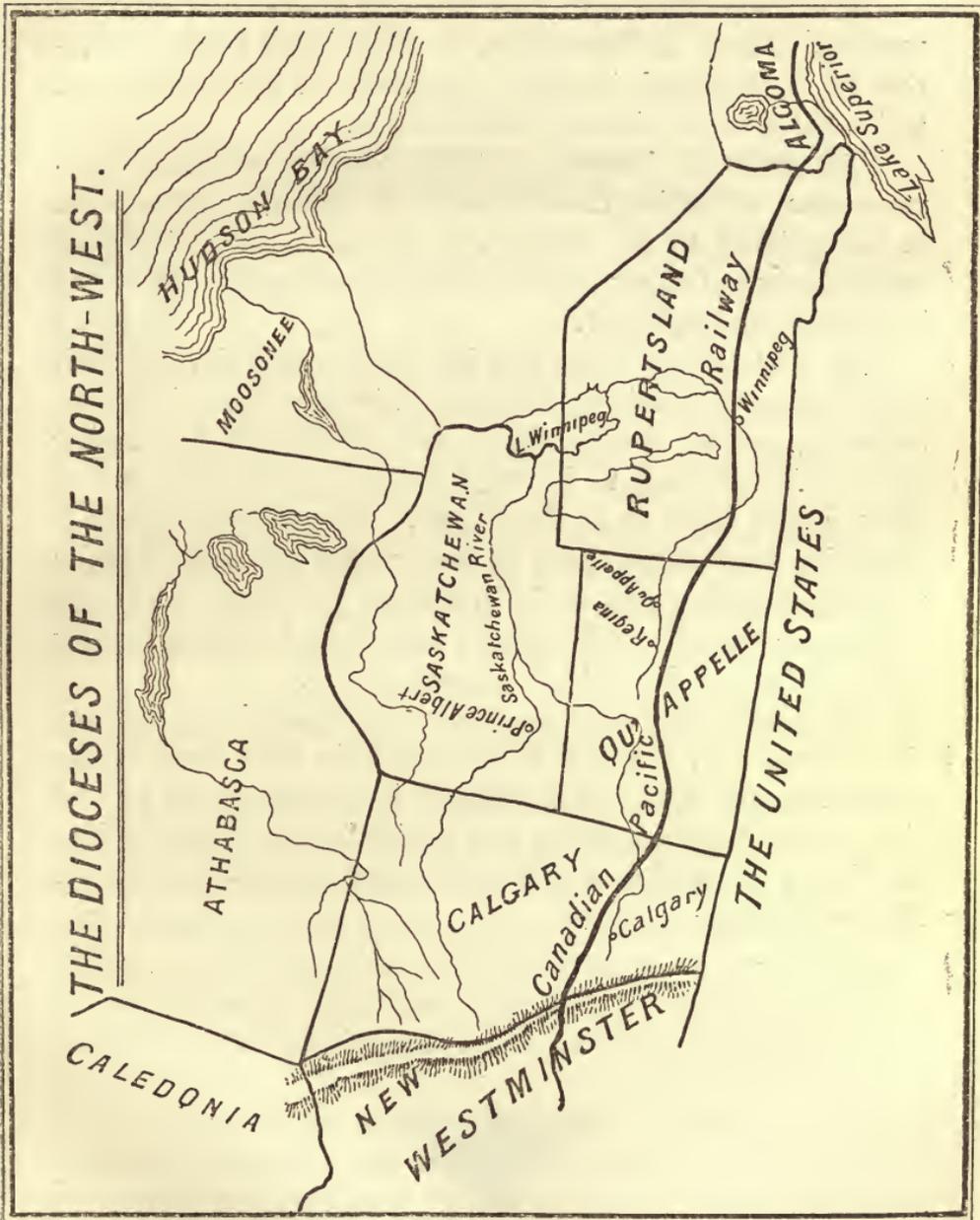
He was ordained a priest, February 1869. When the first Education Act was passed, 1871, he was appointed a member of the Council of Education. He succeeded the first superintendent of education, whose work he had previously undertaken in his enforced absence in 1872, and retained that office until 1883. In 1881 he was sent to Eastern Canada to study the normal and high school system, and to his practical suggestions is largely due the efficiency of the present educational machinery in the province; in particular may be mentioned the collegiate department in our public schools, which, not



FORT EDMONTON, N. SASKATCHEWAN RIVER.

only for economy and efficiency, are superior to the high school system, but form, as is practically demonstrated by our University examinations, a connecting link between the public school and the University. The Bishop is still a member of the Board of Education, and represents it on the University Council. In 1881 he was elected secretary of the Synod, and appointed archdeacon in 1882. He has been a member of the Provincial Synod since its formation in 1874. He is a member of the Council of St. John's College, and has always taken the deepest interest in its welfare. Indeed, while his energy and zeal as archdeacon, whether in organising the

diocese or pleading the cause of our Church in Canada or in England, will not soon be forgotten, his services in furthering



the cause of education in this country will have exerted perhaps a still greater influence. When the degree of Bachelor of Divinity was conferred upon him in 1879 by the late

Archbishop of Canterbury, it was given amongst other personal merits 'on account of his services to the Church and especially in the cause of education.'"

In the accompanying map the new diocese of Calgary is marked. From its foundation, in 1869, until 1872, the diocese of Rupertsland included the whole of the province of which the seventh diocese is now formed.

Saskatchewan, founded in 1874, comprehended an enormous area, stretching from Manitoba to the Rocky Mountains. It was relieved by the creation of the diocese of Qu'Appelle, and will now be further reduced when the separation of Calgary is actually accomplished.

The late Bishop's life, and his death, showed what such vast distances mean to the Church's chief governor. Dangers, exposure, fatigue, loss of time, and difficulty in forecasting plans, all such had to be faced by Bishop McLean, and in some degree have to be faced still. Though the railway is rendering intercourse easier in some parts, and subdivision is reducing the distances to be traversed, yet large tracts are still remote from the railway, and settlement is adding rapidly to the calls on a Bishop's time and energies.

The illustrations show the town of Calgary in its infancy, three years ago, the Bow River, which is the branch of the Saskatchewan upon which Calgary is situated, and by the side of which the Canadian and Pacific Railway runs up into the Rocky Mountains, and Fort Edmonton, which is also in the newly formed diocese.





## JAPAN.

A HURRIED JOURNEY TO BAPTIZE CONVERTS AT NIRAYAMA.

BY THE REV. A. LLOYD, OF TOKYO.



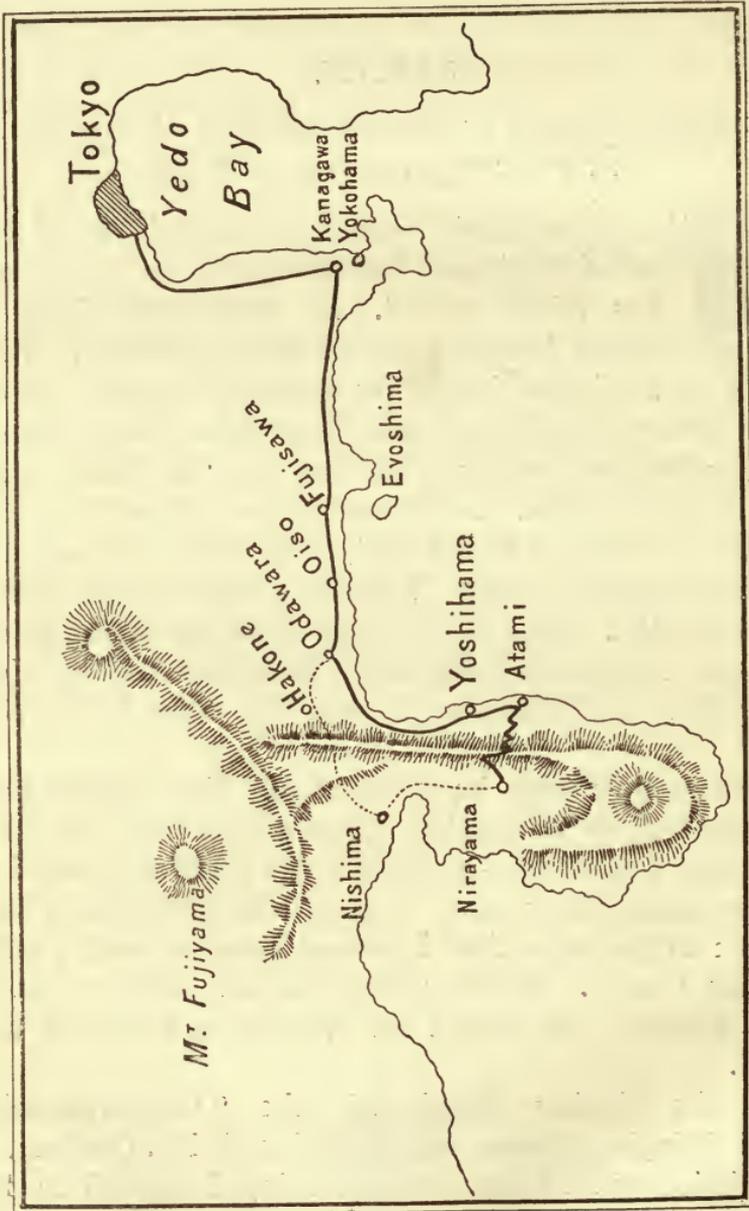
AT a place called Nirayama a Keiogijiku old pupil called Fugiyama has been living as a teacher of the middle school. He was baptized by me last July, and has become a most zealous Christian. Whilst staying at his home during the summer vacation, he succeeded in converting to the Faith his parents. These have not yet been baptized, owing to the fact that his home is in a very remote province. In September he removed to Idzu, a province due south of Mount Fuji, to become a teacher in the Nirayama middle school. I heard nothing from him for several months. Then I got a letter from him telling me that one of his colleagues, Kato, also a Keiogijiku old boy, wished for baptism; and asking me to send him some books, which I did.

A short time after he wrote to say that several pupils were also anxious for baptism. In the meantime the Greeks had opened a Church in Nirayama, and Fugiyama asked me for information about them. I gave him the requisite information: at the same time I advised them to work together with the Greeks. However, they did not wish to join the Greek Church, and begged me to come and baptize them myself.

On the Monday (March 28) the "Glamorganshire" arrived bringing Fenton and Fardel, and Mr. Gardner, our new missionary for Kobe. The next day I devoted to their interests.

The next morning, at eight o'clock, my son Douglas and I started from our house in a jinriksha with two runners, and commenced our journey. A map will simplify matters.

The first part of the journey contained nothing of importance. As will be seen, we were in sight of the sea all the time nearly. It was very hot and dusty; Douglas's eyes hurt



him so that he had to wear a pair of coloured spectacles which at the last moment I had borrowed from Holmes. We had a slow, steady trot all day, with nothing to break the

monotony of the journey except an occasional rest at a tea-house, when the jinriksha men swallowed bowls of vermicelli, and we ate hunks of bread and tore in pieces a fowl we had brought with us. Douglas had a new pocket-knife, which he used with great glee as a dinner knife. A new railway is being built from Yokohama to Odawara; and everywhere we could see men hard at work. It is hoped that before August it will be completed. Everywhere in the country, railways are being constructed, though of course not so rapidly as in America or the Colonies.

About five o'clock we reached Oiso. Here the jinriksha men were very tired, so, as there was a good inn, we rested. All along the Tokaido (or great high road running from Tokyo to Kyoto) there are good inns. Our inn was called Yamamotoya, and lies at the west end of the town.

We got in, took our room, changed our clothes, had a hot bath (hot baths are our delight—you should just see the male portion of the establishment every Saturday about nine o'clock!), finished our cold fowl, called for beds, and went to sleep.

The next morning, at six o'clock, we were on our journey. From Oiso to Odawara is about ten miles. We reached it shortly after eight o'clock.

From Odawara we had a choice of two routes. One was to continue in our jinrikis as far as Hakone, then walk or ride in kagos (Japanese litters) across the mountains to Nishima where we could obtain jinrikis again to go to Nirayama. The other route was along the sea to Atami, then across a mountain pass to Nirayama. The advantage of this route is that jinrikis can go the whole of the way. This was our principal reason for choosing it. So at Odawara we hired an additional runner, and started at nine o'clock for Atami. The distance is 8 *ri*, about nineteen miles, and the road is very up and down hill. It is a beautiful road, winding along the sides of the steep mountains, with a mean height of about eight hundred feet above the sea. Above us towered the mountains of Idzu for three thousand feet, with every now and then a quarry, from which the stones were brought

in funny little trollies with two extremely small wooden wheels, which creaked under their weight; below us a sheer rock down to the sea, which rippled and sparkled at our feet. At intervals there was a fishing-hamlet, which brought the road down to the sea; then it would go up again by a series of sharp zigzags to its ordinary level.

We reached Atami at three o'clock. Atami possesses a very famous hot spring, and as it lies embedded amongst the mountains, which shelter it from every wind that blows (except one), it is very warm in winter and terribly hot in summer. Even in March it is hot enough. The hot-water spring is not a perpetual stream: six times in every twelve hours it comes out boiling hot, during the intervals there is no current. A vapour-cloud can, however, always be seen rising from the spring. By means of bamboo pipes the water is conveyed to all parts of the village; and every hotel, and I suppose every house, has its private hot mineral bath. The water is slightly sulphurous to the taste.

At Atami we found a new hotel in foreign style, where we had a capital lunch, and were well treated. As our two Tokyo men were very tired, we left them here, engaging one small jinriksha for Douglas and the luggage. The Odawara man accompanied us also.

After Atami, for two *ri* the road is very steep. It has a great many zigzags, so that the pedestrian, by means of short cuts, can get up much sooner than a carriage can. Near the top of the pass (called in Japanese the Hikané Tōgē) Douglas walked, but as soon as we got over the top, we put him into the jinriksha and started a sharp run. It was a race down hill, and though I had the advantage of short cuts, I was rather distressed and blown when I reached Karuizawa, a small hamlet about one *ri* from the top of the pass.

At Karuizawa I tried to hire a fresh jinriksha for myself—the local carriage being much smaller than the Tokyo one, we could not ride together. Nirayama was still three *ri* distant, the sun had set, and darkness had come over the mountain—the jinriksha men thought they were masters of the situation. Accordingly they asked me one yen to take me to

my destination. I laughed at them contemptuously and suggested twenty cents, an offer which I subsequently raised to thirty. Still they refused. At last I said, "Look here! I have a friend at Nirayama, who knows the country: whatever he thinks right I will pay." Still they refused. So determined not to be beaten, I started to run, announcing my intention to run the whole way. I had not gone far, however, before I heard wheels behind me. They had come to my terms at last, and I jumped in, and we hastened on through the gloom to our destination, which we reached at 7.30 P.M.—thirteen hours and a half after starting from Oiso.

At Nirayama our treatment was superb. A foreign cook had been hired from Nishima, bread had been brought from Atami, no trouble had been spared by our kind friends in welcoming us.

Poor Douglas was very tired, so we at once made him up a bed in an adjoining room and let him rest. As for me, I had lots to do. The candidates for baptism had to be examined, and a crowd of people came in, to whom I preached till about half-past ten, after which we had prayer. At eleven o'clock my thoughtful host, seeing how tired I was, sent away the people; the room was cleared, bedding brought in, Douglas carried into the room, and we took our well merited rest.

Next morning at 5.30 we got up, and washed ourselves (Fugiyama even blacked our boots for us himself); at six we had breakfast; at seven I administered Holy Baptism to seven candidates, and admitted one who was not yet fully prepared as a catechumen.

Several of the "Greek" Christians attended the service. They were very nice and kind, and I hoped that we should be able to avoid a schism with them.

After the service I asked to see the Greek Church. Accordingly we adjourned there, attracting a great crowd as we went. It was a very simple little house, containing no furniture except a very poor little wooden altar, a table of prothesis, and a pulpit. Over the altar was a picture of the Saviour's face represented as on S. Veronica's handkerchief. I knelt down to pray, and when I rose up I found the Church

quite full, and a crowd outside the door wanting to get in. The man in charge of the Church asked me to preach, and I could not refuse; so I spoke for about twenty minutes on the Ten Virgins and the Prodigal Son.

It was now ten o'clock on Friday morning, and I was due for a celebration of the Holy Communion at Kyobashi at eight A.M. on Sunday. So I could lose no time, but started home at once, much to the regret of my friends.

Our return journey was in some sense a repetition of the first. As far as Karuizawa I had my last night's jinriksha. From there to the top of the pass we walked. At the top of the pass Douglas got into the jinriki, and we had another race down hill. It was much worse than the first race. The ground was very rough, the short cuts very steep, the course twice as long, the sun at its full strength, and when I reached Atami I was a dreadful mixture of dust and perspiration—so much so that the landlord immediately suggested a bath, a hint which required no repetition.

After lunch we went over the hotel, saw the preparations which were being made for the reception of Prince Leopold of Germany, who is travelling about the country; and at four o'clock we started again.

The road to Odawara from Atami being dangerous at night, we stopped at a hamlet called Yoshihama—there being no comfortable tea-houses farther along the road—at about six o'clock.

Our stay at Yoshihama was uneventful. The hostelry was poor—so much so that even the jinriksha men were treated to a bedroom upstairs; but, on the other hand, we got very good fish, and some nice egg-soup, which made up for much. There were four rooms only upstairs. Next to us were two women, a widow and her daughter, who amused themselves by being shampooed; the jinriksha men slumbered in a second; we slumbered in a third; who occupied the fourth I know not, but he got very drunk, and sang very lively songs, accompanied by much clapping of hands. However, silence came at last; or, rather, not silence but snores.

Next morning—oh horrors! it was raining; and what is worse, it rained all that day. That day was a perfect blank.

We sat huddled up in a jinriksha with the hood over us and the apron up. I could not hold my head straight nor look out, though Douglas, whose head came lower down, managed to do so a little. We were cold, damp, miserable, and we never got home that day, for we stopped at Fujisawa for the night, and could get no farther. I had to give up all hopes of Sunday work in Tokyo.

The next day it was still raining. We started at seven o'clock, got to Kanagawa in time for the 12.15 train, and got home for dinner—the worse for wear.

Everybody was glad to see us back. All sorts of people had been inquiring after us; and a big fire near us, which burnt four hundred and ninety-eight houses, had scared everybody.

We have travelled one hundred and sixty miles in four days and a half.

---

In a letter, dated June 20, Mr. Lloyd gives some account of recent arrivals in Japan and other interesting notes:—

“ Mr. Hinton, a gentleman who has joined us from England, at his own charges, is at present teaching the Middle School at Wakayama. Mr. Page, of the American Church, has a mission at Wakayama, and Mr. Hinton's lay teaching will supplement that work. Mr. Hinton is, however, going to be appointed head-master of the Victoria Jubilee School at Yokohama.

“ Mr. and Mrs. Tarbet, who are also coming out from England at their own charges, are now *en route*. They are going to take the English teaching at the Nagoya Normal School.

“ Both Mr. Hinton and Mr. Tarbet are M.A.'s of Oxford.

“ Since my last letter, we have all moved into a new house. Mr. Fukuzawa has built us a comfortable house on the top of the hill on which the school is situated. Holmes, Chappell, and Fenton have rented a small house almost next door, coming over to us for their meals only; and Mrs. V. Fallot (the English widow of a German officer) is also within the school compound.

“ Our house is sufficiently large to allow of our having a chapel in it. So that at last it seems as though we were in a position to bring a more solid Christian influence to bear on the school.

“ Our first service was a confirmation, at which Bishop Bickersteth confirmed eight men.

“ At Meguro I have baptized seven, and five more await baptism. The arrangement which we had made with the villagers about the school was found to be illegal. The headman has, however, given a house and some land for the service of the Church.”



## THE DEAN OF YORK ON HOME ORGANISATION.

TAKEN FROM THE PAPER READ BY THE VERY REV. A. P. PUREY-CUST, D.D.,  
AT THE DURHAM CONFERENCE, ON JULY 12.

**W**E are met together to-day for a practical purpose, and, therefore, I had better speak from the experience of the past than theorise for the future. Indeed (at the threshold of threescore years), one feels more and more that one has little to do with the future, and had better leave that to my younger brethren, who can look forward to opportunities which I can no longer anticipate. I have had mine, and whether I have used them or abused them I am least qualified to judge. I simply record what I did, and leave others to decide whether it should be regarded as a warning or encouragement; whether such methods have ever had the elements of vitality; whether they deserve to be acted upon; or whether they are not altogether effete and out of date. In so doing, I must, of course, speak of myself; and my desire to comply with the wishes of the Bishop of this diocese will, I am sure, absolve me from the condemnation due to egotism, at least at the hands of this present assembly. My experience as an active labourer in this good cause has been threefold: first, as a country rector; second, a town vicar; third, as an archdeacon. Let me (as briefly as possible) describe what I did under each.

On the duties of my country rectory I embarked with all the zeal of a young man entering upon his first sphere of independence. It was a country parish of some six hundred souls, and I determined that, as far as mission work was concerned, I would establish and carry on quarterly meetings. My worthy predecessor had established an annual meeting for C.M.S., which I retained, but supplemented it with three other meetings, at regular intervals during the year, for S.P.G. I soon found out that meetings during the week-days were practically a failure, and that if I wanted really to interest the people at large, I must have them on Sundays. So, with the exception of the C.M.S. meeting, for which my neighbour the Organising Secretary could not give up a Sunday evening, they all took place on the Lord's day. One of them was considered the Annual Meeting, which was always attended by the Rev. Canon Lloyd, the Organising Secretary of the S.P.G. for Bucks, the most genial and cheery of men, the best whip, and the most popular preacher and speaker for missions (excepting, of course, the incomparable Samuel Wilberforce) in the diocese. It was a pleasant sight to see the Canon

descend from his high dog-cart, from which he had driven (tandem) two horses generally given him because others had found them unmanageable, though, under his skilful and tender manipulation, they were like lambs. He would have completed two full duties at his own parish, some fourteen miles distant, besides Sunday schools, and mounted his dog-cart at the churchyard gate immediately after his afternoon service, the congregation watching his start, proud of their rector, whose name was a household word for everything that was generous, and kind, and Christian, not only throughout the parish but throughout the diocese. Worthy lieutenant of a worthy chief! God be thanked who cast my lot, in early life, under such genuine, practical servants of God as yourselves. Aye, here at the very beginning is a great cause of success in developing and maintaining missionary interest—an acceptable deputation. Charles Lloyd found the contributions to S.P.G. from Bucks £400, he raised them to £1,200.

But besides an acceptable deputation, even if he can be obtained, there is much to be done by the resident incumbent, and though I had two meetings provided for, I had still two on my hands. I cannot say how much I was indebted to them for keeping me up in missionary work, both past and present. I don't think that I should ever have read the books, or taken the trouble to make myself practically acquainted with the history and customs of foreign lands, but for this. Sometimes it was a little difficult to find a fresh subject, but really there was such a plethora of books that the difficulty was not insuperable. A country audience is indulgent. They knew that I was doing my best, and were content. I could generally provide some sort of illustration in the shape of diagrams, or idols, or curiosities. A few hymns were always acceptable. I certainly never had reason to complain of a beggarly array of empty benches. The dissenting chapel opposite always concluded its services about the time I began, and preacher and people came over, *en masse*, to hear what I had to say. And if we did not raise very much money, at any rate we had nothing to deduct for deputation expenses at the end of the year. Sometimes my stories were received with a little incredulity, as when I quoted Livingstone's account of the motion of the ostrich's legs being so rapid that, like the spokes of a wheel, they become invisible at full speed, and the bird seemed to fly; and the ganger of the railway labourers gave vent to a loud whistle, slapped his thigh, and declared that nothing should persuade him to believe it.

It had this advantage also, that one was *semper paratus*, and I remember once, when I was suddenly called upon at a meeting and gave an account of the Parsees, which I had lately got up for my own people, our excellent Archdeacon (now Dean of Lichfield) inquired of me, with some astonishment, how I came to know so much about them. But so we went on for some seven years, and then a change to Reading brought me face to face with Mission work in a large town parish. Here I was determined that the quarterly meetings should continue, though I soon found that different arrangements must be made. The Annual Meeting, the overwhelming success of which was due to Bishop Wilberforce,

supported, as he generally was, by some of the most substantial of the neighbouring laity and by some one or more members of the Colonial Episcopate and ministry; the Town Hall was invariably crowded, and such an impetus given to Mission work and interest by his glowing words, and the touching appeals of those around him, that we should have been worse than culpable if we had not taken advantage thereof. But mine was simply a ministerial part in those meetings, I was simply *servus servorum Domini*, and I rejoiced to be so. But the other three meetings were dependent on me, and, with rare exceptions, I could always secure some assistance to do that which I had no longer time to do, viz., provide an address for the evening. At such a centre as Reading, so easily accessible, and with the guarantee of a good audience, there were always men at home with a story to tell, who were glad to find such bodies of hearers to which to tell it.

Evening services on Sundays prevented my having the meetings, as heretofore, on the Lord's day, but this is of less consequence in a town where people are, or were, more accustomed to turning out, or devoting their evenings to meetings than, at any rate, they used to be in the country; and so my custom was to invite the Missionary collectors to attend at my house during the afternoon, each bringing their collecting cards and the money which they had raised during the past quarter, the names and amounts being duly entered, in their presence, in one of those convenient books supplied by the Society, and the total sum paid over, the same day, to our parochial treasurer, the local banker. The whole parish had been carefully mapped out amongst these collectors, and these quarterly meetings were capital opportunities for mutually communicating fresh names, and receiving such supplies of boxes and Missionary publications as they might need. I looked to them also to make the quarterly meeting known in their own district, and do their best to secure a good attendance.

A very efficient auxiliary to this was the establishment of working parties in different centres of the parish in aid of the Ladies' Association of the S.P.G. Many who could not afford money could give time and work, and besides the substantial help thus directly rendered, they contributed in no small degree to swell the interest in Mission work.

And then, in due time, there came a change to Aylesbury, and the necessity, from failing health, to abandon parochial work there, and devote myself entirely to the duties of Archdeacon of Buckingham. This change of position brought me once again, for too short a time, into co-operation with my dear and valued friend Charles Lloyd. I don't know that I can claim to have initiated anything in what I did as, in succeeding Dean Bickersteth, I followed a warm friend to all Church work, both home and foreign. But our plan was simply this, a certain Sunday was fixed for our Annual Sermons in Aylesbury Church, which were generally preached by some Colonial Bishop or other distinguished labourer in the Mission field. The next day, Monday, the Organising Secretary for the Archdeaconry, Canon Charles Lloyd, and the Secretaries

for each Rural Deanery, assembled on my invitation. We had a celebration of the Holy Communion in the Parish Church at eleven o'clock, at which a devotional and encouraging address would be given by the preacher of the day before. Then we adjourned to the Ladye Chapel, on the south side of the chancel, used as a choir vestry on Sundays, and our proceedings commenced by the Organising Secretary mentioning what deputations he had succeeded in securing for the coming year, and inviting clergy present to say which they would like, and at what times, for their rural deaneries. Of course some little time would be consumed before this was finally adjusted, but when all the arrangements were completed, I then invited the Bishop or Missionary to address the brethren present. This he would do in such a way as to impart a great amount and a great variety of information concerning the character of the places and people amongst whom he laboured, and a full history of his past work. He would, of course, dwell on his plans for the future and his needs with respect to men and money, and relate many incidents of travel or traits of character which might be interesting and illustrative. All this time my reverend brethren would be busy with their note books, and, perhaps, at the end ready to ask many questions which elicited further information. But, eventually we adjourned to luncheon at my house, and a saunter in the garden until evensong, at 5 P.M., closed our proceedings for the day, and each man returned home not only specially interested in some particular Mission, but, with a very little additional trouble, quite competent to deliver a very useful and telling lecture in any parish in his own rural deanery to which he might be invited. I know that this system materially lessened the calls for deputations from the Parent Society, and, in due proportion, the expenses; and it certainly lightened the work of my dear, good friend, who was not longer able to make the same long journeys which he had undertaken years before, and who now rests in peace in the sure and certain hope of that recognition of his work for the Great Master which I am persuaded he will receive.

But I am aware that I have told you only very commonplace details, little beyond what everybody, or almost everybody, here knew already, and that I have suggested nothing novel or startling. The subject of my paper is, "How to promote parochial support for missions," and my answer is, by kindling and maintaining an active interest in Mission work. It is little use making "earnest appeals" for men and money; both will flow in proportion as people are interested therein, and young men will be moved to devote themselves to the work not so much by direct personal invitations to do so as by their interest being aroused and their minds being enabled to realize that there is indeed a field open for them of the highest philanthropy, in which they can labour for the Master's sake. I dare say that words spoken by those who have themselves laboured in the Mission work may come home with greater power than words on such subjects from those who labour at home. But, in the first place, it is simply impossible to find foreign deputations for every parish throughout England, and even if you could do so, the most earnest labourers are not always the most efficient on the platform, or as

ready as I am afraid I have been to-day to speak about themselves. Since I have been at York, I have had two striking instances of this in men whose names I will not mention, but who are amongst the most remarkable of the labourers in the Mission field. One made a very dull speech indeed, but afterwards, when, sitting by our fireside, he had become thoroughly thawed both physically and socially, in a quiet and diffident manner he told, or rather he admitted, such glittering facts and incidents which we drew out of him, that I felt I had indeed entertained an angel unawares. The other, the substantial value of whose work during some twenty years cannot be overestimated, almost exasperated his hearers with his inefficiency in the pulpit, and some of them were both amazed and vexed when they learned afterwards the real character and power of the man of whom they had formed so unfavourable an opinion. On the other hand, I could quote instances where, by very simple, commonplace meetings, interest has been kindled in Mission work which has resulted in the offering of pecuniary contributions and personal service; and perhaps we are none of us aware how much the great work has been helped by the prayers which has been drawn forth from many a heart which has been touched.

I confess I do not think that there is any other legitimate method for increasing these results than by creating interest, or, if you please, kindling enthusiasm—not an easy thing to do upon a subject so (I use the epithet with thankfulness) threadbare as that of Missions. Of course it will not do to lapse into dulness, and perhaps there has been a little tendency to this from a legitimate desire to conduct our proceedings with solemnity and propriety, and to avoid fictitious stimulants. By all means let us continue this. Nothing is more deplorable than making Mission work an occasion for the delivery of polemical utterances, the fomenting of party spirit, and the posing as people of greater spirituality than those around us. I should not care to see our income increased or our numbers augmented by such means; but I think it is possible to be a little too straight-laced, and if the rank and file of the Church are really to do their best to kindle and maintain an interest in Missions throughout their parishes at the least possible cost to headquarters, it is only reasonable that the Society should exert itself to provide literature ready to hand, either for reading or distribution, both in material and in style suited to the wants and tastes of the present day. Illustration has become almost as essential to bookmaking as printing, and short stirring appeals in prose or verse, and incidents and stories of Mission life, even if homely, will always be thus rendered acceptable.





## REWARI.

REPORT OF THE REV. T. WILLIAMS, OF REWARI, IN THE DIOCESE OF LAHORE.—BAZAAR PREACHING.—REASONINGS WITH MOHAMMEDANS.—CONTROVERSIAL VALUE OF THE STUDY OF THE KORAN.—ARGUMENT WITH A BRAHMAN.—STUDY OF THE VEDAS.—HINDOO FESTIVAL AT DHÂRUHEDA: CHRISTIAN PICTURES ON THE STAGE: THE OPPORTUNITY USED.—THE POWER OF THE CROSS.—CHARACTER OF A HINDOO DEITY.

### I.—REWARI BAZAAR PREACHING.

**T**HIS has had some new features during this quarter. Our opponent used to be a Hâjî (*i.e.* a man who has performed the Mecca pilgrimage), but this one left, and in his place a Moulvî (*i.e.* a doctor of Mohammedan law—one therefore who should have the Koran and the Traditions at his fingers' ends) came. His native place is Nairnoul, about twenty-five miles from here, in territory belonging to the Rajah of Pattiala. The old man created quite a sensation here by taking up a line directly contrary in some respects from that of our old friend the Hâjî. He taught that the Koran had not annulled the Law of Moses and the Gospel, but rather required that they should be known and revered, and he denounced as accursed of God the man who should say otherwise. The old man is right. No one who knows the Koran and believes it can say other than he. Notwithstanding, up to this time it had been the usual thing to say that the Law and the Gospel had been annulled—"mansutah," as they say. So decided a concession to us was as may be imagined, not at all liked by the Mohammedan body, and at first the old man's contention was with his own religionists rather than with us. I found, indeed, that he helped me for a time, and I used to get him to stand up with me, and to take his turn with us in addressing the

people. He always brought a Bible given him by a Presbyterian Missionary of Loodhiana, and seemed well familiar with it. It was his custom to give a short sketch of the history of our Lord, and he did it well. The points I objected to were certainly important, but few. One was, that in giving the account of our Lord's baptism, he made it appear that whatever supernatural power *He* had, it was then conferred upon *Him*. The position is a natural one for a Mohammedan, and reminded me of the early Christian heresies on the subject of our Lord's Divinity. Another point, less important, and afterwards abandoned, was that the fact of the disciples forsaking our Lord at His death was a proof that the death in their eyes militated against His claims to Divinity. Upon my showing that the fact of their, after His resurrection, returning to Him, and becoming ready to give up their own lives for His sake, and actually doing so, was, on the contrary, a proof of the defect being their want of apprehension and not His want of Divinity, the old man did not again in my hearing dwell upon this. Gradually my satisfaction with him began to lessen, because I found that after my leaving the old man treacherously twisted what I had said, and to which he had seemed to assent, so as to give it a different meaning. It seems to me that the position taken up by my Moulvî friend is just that that the educated Mohammedans will universally revert to, *i.e.* a recognition of the Gospel, but also an endeavour to whittle away its statements, the latter being also a process to which the statements of the Koran will be subjected. And in this connection I would urge strongly that students coming out to India should at home study the Koran in Arabic. It should be known thoroughly, and in order to do this the labour will not be very excessive. If a thorough knowledge of Arabic can be acquired, so much the better, but this is not necessary in order to know the Koran and to make the desired use of it. If the Arabic of the Koran, and that only, be all of Arabic that he may ever gain, that will be enough for his purpose as a Missionary, but that much is absolutely necessary. A preacher thus familiar with their sacred book in the original need never shrink in his bazaar

preaching when contending with Mohammedans. But more than this; the contents of the book are such that a crushing use of them might be made. For instance, the ever-recurring objection to our Lord, that He was not the Son of God, can be directly met by reference to the account given in the Koran of His birth. That account, as there given, shows that birth to be just as miraculous as the Gospel account does. So far, then, as His Divinity depends upon the Gospel narrative of His Nativity, it has the very same testimony to depend upon in the Koran. The eternal Sonship of our Lord, neither Mohammed himself nor any of his followers seemed to have the least conception of. He and his followers held only His Incarnation as the evidence of His Sonship, and what I say is, that in whatever degree that Incarnation be miraculous as narrated in the Gospel, it is equally as miraculous as told in the Koran. Mohammed's dicta, as given elsewhere in the Koran, as to the non-Divinity of our Lord, are flatly contradicted by his own narrative of the Incarnation. But of such inconsistencies the Koran is full. Think, then, what an enormous gain it would be to a man to come out with the Koran in Arabic at his fingers' ends, instead of having to acquire that knowledge after coming out, when his time is so distractingly broken in upon! Who ever *then* does acquire it? Does one in a thousand? I think not. There is a consideration, too, that will considerably lighten the apparently formidable task, and that is that the Koran is not a large book, and that it abounds in repetitions, *while he need know no other*. To know anything of any other work in the Mohammedan theology is only to weaken his position. Later Mohammedans felt that the Koran had need of very careful and subtle explanation, otherwise it could not hold its own. To follow them in these disquisitions would simply result in the same way as when you allow your enemy to lead you into an ambush. Keep yourself and them to the Koran, and that alone, and you win.

I practise what I preach, for I have procured for my four Catechists a Koran in Arabic each, and intend, as soon as I have gone through it myself again, to take them through

it. As it is, they have already made some use of it—enough to make them eager to begin a thorough study of it.

Another feature in our bazaar work that is worthy of remark is the Hindoo effort at vindicating its claims to truth. To my great satisfaction I found one day a young Brahman standing in my preaching place. He had a goodly number listening to him, and amongst them a good sprinkling of Mohammedans, who seemed by their applause to be encouraging him heartily. In fact, to a Mohammedan any combination seems justifiable that opposes itself to Christianity, which is regarded as the common enemy of all other religions, and so it is. I stood and listened until he had finished, and then took up what had been the burden of his speech, which was that all castes should know their Shâstra and strictly live according to it. I simply asked what that Shâstra was that all castes were to observe. He replied, "The Dharma-Shâstra." I asked "Which?" He replied, "Manu Smeti." I at once produced the very Shâstra, and then asked whether *all* Hindoos were to read and study that? He said "Yes." I then said that in that very Shâstra it was said that the Śûdra was not to study it, nor have it taught him; that on the contrary anyone who should teach a Śûdra Dharma should be cursed; that hence the Śûdra had no Dharma. I thereupon turned to the bystanders, who by this time had thronged round us, and said that in Hinduism we had a religion that deliberately excluded five-sixths of the population from a knowledge of Dharma, which means exclusion from heaven, for it is expressly stated in some of the Hindoo Śûtra that a Śûdra, as such, cannot attain to heaven. I showed that all the cultivators—Gujars, Atûrs, and Jats—came under the category of Śûdras. We have a Gazetteer of the district to which Rewari belongs, and in that, while those castes who, according to their Dharma-Shâstra should learn that Śûtra, and are eligible for heaven, number 115,926, the remaining people, numbering 550,594, would, according to the same Śûtra, have no Dharma which could secure to them heaven! I had had occasion before, some time, for dwelling on this, and so had my statistics ready. My statements showed that Hinduism,

as taught by its authoritative Śūtra, is simply monstrous. Most—all, indeed, with a few exceptions—who were listening to us were Śūdras, and the Brahman in this dilemma challenged my statements as to what the Śūtra says. I then turned to the passage, and reading it asked him to translate it to the people. This he confessed himself not able to do through not knowing Sanskrit, and his confusion had now become so great that he left, and has never again occupied my ground in my presence, though he has done so at other times, I hear. I am heartily sorry for this, because the public advocacy of Hinduism affords such an excellent target.

### MY STUDIES.

I have two tasks in hand of prime importance. The one is mastering the Koran in Arabic, and the other the translation of the Second Mandala of the Rigveda into English. As I have already stated, I am going through the Koran a second time in Arabic, and trust soon to finish it. Of course that does not mean that a second reading would be enough, so that then I may rest on my oars. I hope to go through it many times. That I should find my second reading so much easier than my first, as indeed I do, only shows that that first reading was a very real one. I am desirous of forming a Koran class, and in two months' time hope to begin with my four Catechists. In the interval, if my health keeps up, the second reading will be finished.

Every alternate day, that is when possible, I take the Rigveda. It is an intense satisfaction that I can now make a direct investigation of both Mohammedanism and Hinduism at their very roots. As helps for getting at the sense, I have first and foremost Sâyanâchâryu's Commentary on the Rigveda, in Sanskrit. It is Max Müller's. No one can appreciate that man's tremendous labours until he gets his edition of the Rigveda, with Sâyana's Commentary, and begins to work with it. It cost him the best years of his life, and no wonder! My next help is Monier Williams's Dictionary, and there is no better proof of that book being indeed a *multum in parvo* than this, that it is seldom indeed that a Rigveda word

is not found in it, and oftentimes with some remark, showing his (Williams's) intimate acquaintance with Sâyana's Rigveda. And lastly, I find up and down in Muir's Sanskrit Texts a verse or part of a verse occasionally translated. They are only few, but so far very helpful. Sâyana's Commentary is not to be depended upon. His renderings are often vitiated by endeavouring to fix a sacrificial sense upon the verses, as if the hymns had been made expressly for a sacrificial purpose. The allusions to sacrifice are very numerous indeed, but that every hymn had a sacrificial object cannot be held. I would never trust a Brahman's interpretation of a text where there is any evidence to show that he was interested in giving a false one. He would not hesitate to do so, and would put himself to infinite pains in doing so. Still, let the final result be in agreement with him or no, it is always useful to see what he writes. This Second Mandala is the shortest of the ten, and I have only done twelve out of the forty-three hymns, but already the gain has many times outbalanced the labour, and I am more and more eager to proceed. One of the ultimate gains of this study will be, I trust, the being able to show that the members of the Arya Samaj are building their house upon a foundation of sand. This Samaj represents the outcome of the education now being given in India. The educated native sees he must abandon Hinduism with all its grossness, but he believes that all he has to do is to abandon later developments, and betake himself to earlier forms—those especially authorised by Vedic literature. Of this the Rigveda represents the earliest production, while the Manu Smeti mentioned above represents the latest, *i.e.* in his estimation. The extravagant things said about the extent, authority, and all-sufficiency of the Vedas are amusing. To pass over other instances, the fact of his asserting that every discovery of whatever sort—railways, telegraphs, telephones, &c., &c.—that has marked modern times is to be found in its germs in the Vedas, is sufficient to mark the character of the movement.

It is purely a case of *omne ignotum pro magnifico*, for I have found that those who talk most glibly in this way are just

those who know least of what the Vedas really are. So long as I do not myself know of the Vedas—not second-hand, but first—so long, however extravagant I may believe their pretensions to be, still I should not be able decisively to show they are really so. Now, I am in a position to do so. It is for this reason that I urge that every student should at home master the Koran in Arabic on one hand, and know Sanskrit, not only the Classical, but also the Vedic.

#### MY VISIT TO DHÂRUHEDA.

This is a village under the Âdâvâla range of hills that starts in Gujerat and passes through Râjputâna, terminating on the bank of the river Jumna at Delhi. The district around not many generations back was a wilderness inhabited by a tribe of aborigines called Mêos, forced by the Mussulman raj to become Mohammedan, but retaining, as may be well imagined, almost all their Hindoo observances. This village was settled about 150 years ago by the Ahios, who wrested the site from the Mêos. It rapidly rose to some importance, for it has now almost the appearance of a town. A week was passed here, the villages around being visited morning by morning, and the town—as I may venture to call it—in the evening. I will now tell of what proved interesting to me at the surrounding villages, confining myself to just two incidents in my evening visits to Dhâruheda itself. It was the holy time when the Hindoos keep high carnival—“high carnival,” say I: decency is outraged grossly in word and act; at any rate it was so here. In passing through the main street I saw before me the street taken up with a stage, and on the front four pictures, all European, one of a French lady, another of an English river scene (it may have been French or other Continental, for the matter of that); the third, our Lord on the Cross; the fourth, our Lord’s Baptism. I knew what the stage was for, and the sight of those two last pictures on it so surprised and shocked me that I stood for some time quite still. It was evening and the sun would soon set, so I determined to put off the doing anything till the morning. I came to the conclusion that these two pictures were hung there

in sheer ignorance as to what they represented. So next morning we, the Catechist and myself, went there, and stepping on the stage, I went up to these pictures, and asked the bystanders if they knew what they were. They replied they did not, and would be very glad if I would explain them. After just remarking on the first two, I cut the strings of the other two, and sitting on one of the chairs spent a couple of hours in a way most unexpectedly satisfactory. They were greatly surprised and interested to hear that those pictures represented the Baptism and Death of "Isa Musih," which is a name of our Lord all were perfectly familiar with. Shortly after I had sat down, by way of emphasising the extraordinary character of the occasion, two young men came curvetting up to the stage, and immediately space was made for them, and the people looked up to me with an expression which seemed to expect that I should be pleasingly gratified by their antics. It was positively sickening. The profound disgust I felt was plainly seen on my face, and the shocked tone in which I begged of the respectable people present to order them away was immediately responded to, and the Holî actors were instantly sent away. The incident, however, was not without its effect on my audience, and gave more significance to what I afterwards told them. My tale, illustrated by those two pictures, was apprehended in a way that without them would be impossible; I always appeal to the eye when I can. Sometimes in Rewari I take the picture of our Lord on the Cross, and have told the story of the Cross. Not seldom have I seen a quarrelsome Moham-medan with tears in his eyes at the account of *His* suffering. Particularly was this the case once when the old Moulvî, whom I mentioned in the beginning of this report, told the story.

After I finished, I put it to my audience as to whether they thought it was right two such pictures should be hung up there. They answered right heartily, "Certainly not." But to prevent any possible desecration, I begged of them to sell them me. This they would not do.

The other incident arose out of my teaching, as I do every-

where, that the Hindoo god Mahadeva is not a high-caste god, but that he is a low-caste one, *i.e.* that he was one of the gods of the aborigines of the country, not worshipped by the high-caste until after the overthrow of Buddhism. Mahadeva is the god more widely worshipped here *now* than any other, yet his name even does not occur in the Rigveda, nor yet in the Manu Smeti. I challenged any one to show—and I had a volume of Rigveda and the Manu Smeti with me—whether I had stated this wrongly. Seated on the verandah of the best house in the street I took the Bhâyavat Purana and showed what a loathsome being Mahadeva was as described by Daksha, and also that Bhrgu, one of the greatest Rstris, actually roundly curses all who should worship Mahadeva. This caused no little consternation, and at my proposal they called their best pundit to say whether I had translated rightly or not. On his arrival we—they and I—put it clearly to him that all we wanted was simply and solely that he should say whether, taking the Purana in his hand and listening to my translation, whether that was true or otherwise. Nothing would induce him to do so. All he would say was to ask why I brought those things forward. He did know the Purana well, for I got him to translate other passages which he did and did well. He was not so ignorant as most of them are. I saw the poor man's dilemma. He must either translate wrongly or not translate at all, for to translate rightly would be to condemn unmistakably the prevalent worship. To translate wrongly, though he might wish to do so, would have been too perilous. In various ways we tried to get him to give his translation, but he persistently refused, and made many attempts to start discussion on some other point, which I would not allow. He got very angry, and seeing that to urge him further would be simply badgering him, I left. Of course, Brahmans are instinctively our most determined opponents. The result ought to have been good as regards my work, but I fear me that after I left, in some way or other, the man would recover his ascendancy over his people.



## NOTES OF THE MONTH.

LAST month we mentioned that the sermon on the 12th of August in St. Paul's Cathedral was preached by the Bishop of London. It has now been printed, and copies may be purchased at the Society's Office. Its title is "The Stone cut without Hands," and it exhibits the inscrutable character of the Divine government of the Church.

"Its primary impulse, its organisation, its mode of action, its successes, its apparent failures, the secret of its vitality—all these it is impossible to reduce to any law, to account for by any acknowledged principle. We can sometimes for short periods give an apparently reasonable explanation of the sequence of the events which have marked its course. But the explanation never goes far. The history, as a whole, remains inexplicable."

This is illustrated by a survey of Church History down to the century closed by that day's commemoration during which men have slowly realised what was and is to be done abroad.

"The activity of work in every diocese seems to increase with the number of dioceses, and the Church recognises the importance of the work to be done as the magnitude of what is done already expands before our eyes. The call to preach the Gospel to all nations, to every creature, has become more imperative because it has become more clearly understood and more completely within our reach. We know now, for the first time in the history of the human race, what is meant by 'all nations.' We can count the nations; we can sum up all their languages; we can precisely define their limits. The habitable world has become, not a vast, vague, unlimited expanse, but a definite area, with bounds that can be traced upon a map. And so, too, for the first time in the history of the human race, all the nations have become accessible: we not only know them, but we know how to reach them.

"We know not, and we cannot know, the path on which this great work shall move."

WIDE-SPREAD regret will greet the announcement that the Bishop of Lahore has resigned his see. It was not, however, altogether unexpected by his friends.

He has indeed left his mark on the diocese, of which he has been the Bishop since its foundation in 1877. His visitations of Delhi, and we particularise them as being those which concerned the Society's work, have been marked by an elevation of missionary spirit, by love and sympathy for the workers, and spiritual vigour.

It is stated that Archdeacon Matthew is to be his successor.

---

ON August 29 the daily newspapers contained a wonderful telegram from Rome, to the effect that the New South Wales Government had offered 300,000 acres to any missionaries who would undertake the care of the Aborigines, and that the Roman Catholics were contemplating the acceptance of the offer. Those who know anything of New South Wales would find many points in this statement to prevent their assuming it to be accurate.

Our reason for referring to the matter is, that several people naturally have thought that the Anglican Church should be the religious body to seize this opportunity. One newspaper, indeed, warmly reproached the Australian Church for allowing it to slip. It may therefore be as well, in addition to questioning the truth of the report, to state that the Aborigines in New South Wales are not numerous. No estimate would be much above three thousand, and some consider them to be less than one thousand in number. With regard to the reproach of callousness and inactivity brought against the Australian Church, we do not constitute ourselves its champions. We may, however, remind our readers of the account given by Bishop Barry of the missionary work undertaken by the Church there. It includes the following departments:—

1. Extension of the Colonial Church;
2. The Melanesian Mission;
3. Missions to Malay and Chinese Coolies;
4. Missions to the "Island labourers" brought to Australia;
5. The Mission to New Guinea recently undertaken with the Society's

help; and 6. Missions to the Aborigines in Western Australia, at Poonindie in Southern Australia, and at Warangesda in New South Wales.

---

IN *Murray's Magazine* for August, the first article was one by the Bishop of Carlisle entitled "The Church of the British Empire." It is a striking summary of the work of the Church abroad, and especially of the century during which the Colonial Episcopate has existed. We must quote the following weighty and eloquent passage on the founding of the Society:—

"In 1701 the venerable Society for the Propagation of the Gospel in Foreign Parts was incorporated by Royal Charter: an event this much to be noted in the history of the English Church. In later days we have seen the foundation of many missionary societies, notably the Church Missionary Society, besides a crowd of smaller missions. The establishment of a new mission of some kind or another strikes us in these days with not much more astonishment than the establishment of a new parish; not to mention that there are many missionary societies outside the Church, which are doing good work in the common cause. But the establishment of the Society for the Propagation of the Gospel was such a phenomenon as England had never witnessed before; it was a public recognition, on the part both of Church and Crown, of the responsibility laid upon England by her foreign possessions and by her position in the world; it might even be regarded as an answer to prayer. In the last edition of the Prayer-book, dating only from 1662, there had been introduced the 'Prayer for All Sorts and Conditions of Men'; in that prayer Englishmen had been taught from one end of the kingdom to the other to pray continually that God would be pleased to make his ways known unto mankind; his saving health unto all nations. How could such a prayer be used honestly without some practical result? The result may fairly be said to have been the establishment of the first Society in England for the propagation of the Gospel of Christ."

---

NOVA SCOTIA has, of course, kept the Centenary of the Colonial Episcopate with especial emphasis. At the morning service, in St. Luke's pro-Cathedral, the preacher was the Metropolitan, and in the evening the Bishop of Springfield. In the afternoon the corner-stone of the new Cathedral was laid by the Metropolitan in the presence of five other Bishops and over seventy Clergy.

SEVERAL of the workers abroad left England to return to their work last month. The Bishop of Madagascar sailed on September 14, and the Bishop of New Westminster on the 15th. The Rev. H. J. Foss is to return to Japan on October 6. The new Principal of the Theological College, Madras, the Rev. A. Westcott, is sailing for Madras, and Mr. H. C. Henham for Bombay. The Rev. W. J. Williams sailed for North China early in September.

---

IN the Archdeaconry of Winchester it is hoped that there will be sales of work at various centres during next summer for the Society.

---

AT a recent garden meeting for the Society in the cloister ruins attached to Beaulieu Abbey, the Rev. F. C. Green, the Organising Secretary, made an earnest appeal to the ladies to contribute their help.

---

ON August 21, the little Chapel or Church at Bel-Alp, Switzerland, which is vested in the Society, was consecrated by the Bishop of Gloucester and Bristol. It bears the name of the Church of the Good Shepherd.

---

NORWICH CATHEDRAL Pulpit was occupied on the Centenary day by the Rev. F. W. Pelly, late Principal of St. John's College, Qu'Appelle. The sermon has been printed, and contains many useful and eloquent passages. After a description of the Church's work in the Diocese of Qu'Appelle, he adds:—

“We may not have been, as St. Peter was, eye-witnesses of the majesty of Christ. We may not have witnessed the majesty of Divine suffering on the Cross, nor the majesty of His miracles, nor the majesty of His Resurrection; we may not, in a literal sense, have companied with the Lord Jesus, but we *have* been eye-witnesses in another sense: we have witnessed the majesty of Divine Grace, and we have seen how it can melt the souls of men, how it can soften rugged and stony hearts, and

how it can touch men whom it seemed impossible to touch, and over whom we may have lamented with an exceeding bitter cry. And we, especially, who have laboured in other vineyards of the Lord, have indeed known how the majesty of the Cross, the old, old story of the love of Christ, can win even utterly abandoned men, and can convert a dreary wilderness into a garden of the soul."

He thus appeals for the Society :

"The venerable Society for the Propagation of the Gospel (whose servant I once was, and whose servant I still would be, but for the failure of my health) has especial claims upon your bounty. It appeals to you as the oldest of Missionary Societies in England. It appeals to you on the strong ground that it is the only Missionary Society whose work lies, not amongst natives alone, but also amongst settlers of European origin. It appeals to you on the ground that it works on thoroughly Churchly principles, never interfering between Bishop and Clergy, or planting an irresponsible committee to usurp his place.

"And, lastly, it appeals to you with untold force by the grandeur of its past and present work, which I have endeavoured, however slightly, to indicate to-night."

Replying to fault-finders, he adds :

"I can only say that I and countless others who have worked under the auspices of the Society are deeply grateful for many kindnesses received, and for the fatherly solicitude, combined with the wise and admirable freedom, which is allowed to her servants abroad."

---

## REPORTS RECEIVED.

Reports have been received from the Rev. T. Williams of the Diocese of *Lahore*; N. Gnana-pragasam of *Madras*; F. W. Leggatt of *Singapore*; W. Brereton of *North China*; W. A. Iling and T. Taylor of *Maritzburg*; W. H. R. Bevan of *Bloemfontein*; A. W. Beck, C. Chulee, F. Dowling, C. Maber, and J. P. Richardson of *Pretoria*; H. H. Brown of *Auckland*; and H. Sheldon of *Caledonia*.

---

## SOCIETY'S INCOME FOR 1887.

Abstract of RECEIPTS and PAYMENTS from January 1st to August 31st :—

		GENERAL FUND	SPECIAL FUNDS
Subscriptions, Collections, &c....	... ..	£20,008	£6,207
Legacies ... ..	... ..	6,441	25
Dividends, &c. ... ..	... ..	2,147	3,202
<b>TOTAL RECEIPTS</b> ... ..	... ..	<b>£28,596</b>	<b>£9,434</b>
<b>PAYMENTS</b> ... ..	... ..	<b>£61,428</b>	<b>£11,680</b>

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1st to August 31st, in five consecutive years, compare as follows:—1883, £20,876; 1884, £21,053; 1885, £19,797; 1886, £18,435; 1887, £20,008.



# THE MISSION FIELD.

---

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

---

NOVEMBER 1, 1887.

---

## BISHOP'S COLLEGE, CALCUTTA.

**B**ISHOP'S College, Calcutta, is now in the second half century of its existence. The idea of a magnificent college for the whole of India was conceived by Bishop Middleton in 1818, and in 1820 the first stone was laid on a site given by the Government on the banks of the Hooghley. Its early principals immediately won for it the reputation of a home of learning and religion, a reputation which has been maintained throughout; but as a place of education it failed, solely because the supply of students was insufficient. The division of the Diocese of Calcutta led to the establishment of local colleges which have been very successful, and Bishop's College seemed to be limited in its scope to the Diocese of Calcutta. The field was probably the least productive of any in India; specially the Missions in Bengal have made but very small progress, and the College presented a painful example of an institution in advance of the conditions requisite to its success. In 1880 the Society sold the buildings to the Government of India, and moved the teaching staff, with the library, printing-press, and other possessions of the College, to a commodious site in the City of Calcutta. In 1883 the Rev. H. Whitehead, Fellow of Trinity

College, Oxford, was elected Principal. Many experiments have been patiently tried for the development of the institution, and from the following report of Mr. Whitehead's past three and a half years of work it will be seen that the number of students has been greatly increased, and that, contrary alike to experience and expectation, the College is attracting students from all parts of Hindostan. Mr. Whitehead writes :

“I have great pleasure in forwarding a report of the work of Bishop's College during the past three and a half years, with some remarks on its future prospects and financial condition. In January 1884, when I joined the College, there were eight students holding theological scholarships, of whom two were going through a course of theology, and the rest were reading for the F.A. examination in the University of Calcutta. Since then the number of students has been steadily increasing, and there are at present thirty students. During this period three students have been ordained deacons from the College by the Bishop of Calcutta, viz. the Revs. R. K. Gupta, A. N. Banerji, and S. J. Cornelius. Mr. Gupta is at present working at Allahabad under the Chaplain, Mr. Banerji holds the Natt Fellowship at the College, and Mr. Cornelius has recently gone to work in the diocese of Madras.

“One student, Mr. P. N. Pal, who completed the College theological course one and a half year ago, is now working as a teacher in the Bishop's College school. Nine students have also gone up from the College for the F.A. examination in the Calcutta University, of whom five have passed in the second division, and one in the third, and three have failed. One of the students, resident in the College, has passed the B.A. examination in the second division; but as we have no B.A. class, he did not receive tuition in the College itself. Of those at present on the foundation, four are working as schoolmasters in Calcutta and Howrah, and still continuing their studies under my direction. The three Armenian students are destined for ordination in the Armenian Church; the Hindustani student came originally from Delhi, and will, I hope, return to work under the Cambridge Mission;

the Karen returns to work in the Toungoo Mission at the end of this year. The Tamils will go back to the Madras diocese. One of them has taken up the work of the Rev. S. J. Cornelius among the Tamils in Calcutta. Of the Bengali students, three are already working as schoolmasters, and two are ultimately intended for work in the Missions, either as catechists or teachers. I am thankful to say that the moral conduct of my present students has been very satisfactory. During this three and a half years we have had, of course, unsatisfactory characters in the College, but they have been got rid of as soon as it was plain that their influence was injurious to the others; and for a year I have had no serious cases of misconduct to deal with.

“As regards the general system of College work, no radical change has been made since I came. I have only developed and carried on the system which I inherited from my predecessor, of combining secular and theological training in accordance with the provisions of the statutes. I adopted the system at first with some hesitation, as my first wish was to make the College purely a theological College. But I am now decidedly of opinion that the College cannot do its work properly as a place for training the higher class of Mission agents unless it comprises teaching for the university examinations with a theological course. The following reasons have chiefly weighed with me:—

“1. The Church of England has no secular college in Bengal. So that, if Bishop's College does not provide an university education, our higher class of Mission agents will go through their university course either without any religious teaching at all, or with such teaching as is given at the Missionary Colleges of other denominations, which is generally scanty and often directly antagonistic to the Church of England. In any case, when they come to Bishop's College they have little foundation of religious knowledge, and none of Church principles to build upon. Whereas if they read for the university course at Bishop's College they will receive definite and systematic teaching, and by the time they come to study theology a foundation at any rate will have already been laid. I may

add that now that the students are being sent in for the Cambridge theological examination, it is very important that they should take up Greek for their university course. The smattering of Greek which they would pick up when working for the Cambridge examination would be almost useless; whereas if they study Greek during their university course as well, they will acquire a knowledge of the language that will be really valuable. And as no other college teaches Greek, we can only secure this advantage by teaching the students ourselves. We have already introduced Greek into the College school.

“2. A yet more important consideration is, that by training the students for the University examination the college authorities are enabled to get a knowledge of their characters and abilities, which it would be very difficult otherwise to obtain. It is a matter of considerable importance that we should, if possible, thoroughly know the men who are admitted to the theological class. In this country men so often offer themselves for Mission work from unworthy motives, and are so skilful in concealing their real characters that it is eminently desirable to take those whom we intend to train for Mission work when young, and watch the development of their characters for a long period. In our Bengal Missions, the number of educated clergy and catechists required is comparatively small, and this fact renders it all the more important that those who are sent out should be thoroughly tested and trained; and, so far as my present experience goes, I do not think that we should be likely to get many students from other dioceses unless we were able to give them secular as well as theological education.

“3. Another consideration, which, I think, ought not to be neglected, is the benefit which will accrue to the Church from having a body of educated laymen brought up under religious influences. At present there is no institution in Bengal where native Christian students can enjoy the advantages of thorough religious teaching and a real collegiate life. I believe that such an institution is one of the real needs of the native church, and would exercise a great

influence on the whole body. One of the chief defects in the present system of University education in India is the almost total lack of moral training, and if Bishop's College could remedy this defect in the case of native Christians, I have no doubt that it would have a future of great usefulness before it, and exercise a very powerful influence on the whole native Christian community.

“ I have thought it necessary to justify to the Society the general system on which the college is at present being carried on, because I am well aware that it is undoubtedly an expensive one. Altogether the students of the college are going through five different courses of study. Of these, the entrance course is taken in the school, and the B.A. students attend lectures in neighbouring institutions. But as the F.A. students are divided into two distinct classes, which have to be taken separately, there are still four courses taught in the college itself. It is evident that this involves a large expenditure of time, and it was this fact which led me to ask the Society for a stronger staff. I sincerely hope that in time the Society will feel able to give some help to enable me to develop the college work further on its present lines. The past growth of the college gives, I think, good reason for hoping that the work which the college is now carrying on is supplying a real need, which will be still more urgently felt as the native Christian community grows in number and wealth. I look forward in time to being able to add a B.A. class to our present work. It is a serious loss to have to send our students out to other colleges just when their minds begin to expand, and they take up subjects which demand serious thought. We lose touch with them at a very critical period of their study. The want of a B.A. class, too, entirely prevents us from obtaining day scholars, as students naturally will not come to a college which can only take them through half their course.

“ It is with great regret that I report Mr. Cooper's departure for England at the end of June. After his return from Darjeeling at the end of May he was prostrated with dysentery, which had become almost chronic, and the doctor

advised his immediate return. He has given most valuable help during the time he has been with us, and deserves the warmest thanks of all connected with the college.

“I will take this opportunity of expressing my sincere thanks to the Society for the support they have hitherto accorded me, and the readiness with which they have sanctioned the plans submitted by the Council for the development of the college work. I trust that by God's blessing our work may be prospered in the future, and made an instrument for promoting the welfare of Christ's Church and the spread of His truth in India.”

---

Mr. Arthur Holmes Blakesley, B.A. Christ Church, Oxford, is going to Calcutta to take the position vacated by Mr. Cooper. Mr. Cooper took honours in Moderations and the school of *litteræ humaniores*, and was placed in the First Class in the Theological School.





## UPPER BURMA AS A MISSION FIELD.



THE Society's friends can never fail to be interested in Burma. It is in an especial sense its own field. More than twenty years ago the foresight of Bishop Cotton assigned Burma to the Society as its peculiar charge, and all the Missions of the English Church in that country have been maintained by the Society. The energy of the Missionaries long ago attracted attention far beyond the limits of British rule. In 1863 the son of the then King of Independent Burma came under the influence of the Rev. J. E. Marks, then, as now, the well-known Principal of St. John's College, Rangoon. Some Christian books which were given to the Prince on that occasion led to a Mission being commenced at Mandalay in 1868. The story of the Mission, checkered as all such tales are wont to be, was told in the Society's Annual Report for 1885. Mr. Marks was, after a time, the victim of an Eastern despot's caprice, and had to leave Mandalay. The Rev. James A. Colbeck filled his place for a year, 1874-5, and again in 1878 he was placed in charge of the Mission. In 1879, after the death of Theebaw, the British residency was withdrawn and the Mission was peremptorily closed. The English were in great peril, and even in Rangoon itself alarms were felt. Bishop Titcomb praised the admirable behaviour of Mr. Colbeck in the centre of the excitement, and wrote, "To his heroic conduct may be traced the saving of several valuable lives, and he was not only a preserver of human lives but a diligent overseer of souls." In December 1885 Upper Burma was conquered, and on January 1, 1886, was proclaimed as part of Her Majesty's dominions. Three days before Christmas 1885 Mr. Colbeck was again at Mandalay by order of his Bishop, and has laboured there to the present time. His paper, therefore, is of no ordinary value. It is

the work of an eye-witness, and of an experienced man. It contains statistics hard to obtain, which in a few years it would be impossible to get with accuracy. Mr. Colbeck's heart is in his work, and it is a fact probably without parallel in any other part of the world, that he is the eldest of four brothers who are now engaged in the Church's work in Burma. The mail which brought the following paper brought also from his youngest brother, who was ordained deacon on last Trinity Sunday, an account of the baptism on September 4 of five men and seven women in Christ Church, Mandalay. Less than has been written would have been less than is due either to the writer of the following paper and to the paper itself:—

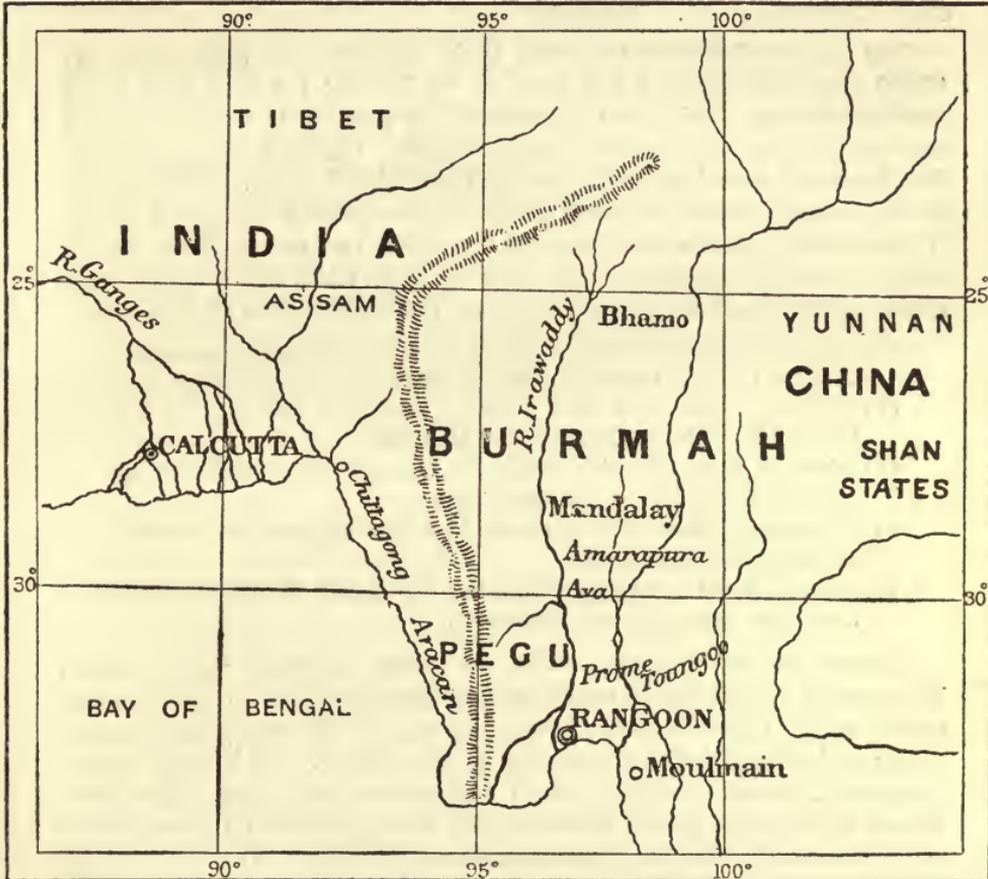
Though Upper Burma affairs are no longer matters of first-rate public interest to the English nation, we who live in Burma hope that statesmen and merchants will give us due attention in the grand future that lies before us; and that the mother Church of England will continue to extend loving help and sympathy, till we are able not only to care for, and minister to, the souls within our own borders, but to advance northwards and eastwards, bringing the heathen in, and extending the borders of the kingdom of God and of His Christ.

*Upper Burma—Extent, Boundaries, &c.*—Upper Burma has no sea coast, but is an entirely inland country, wedged in between India on the west, and China on the east; the old British Burma Provinces constitute its southern boundary, but in the north it extends indefinitely into a region yet unknown, where geographical and ethnological problems of great interest and value are still to be solved.

*The extent* is, roughly speaking, 200,000 square miles, of which 100,000 belong to the Shan States, which lie chiefly to the east of Burma proper, and impinge upon the Chinese frontier. These states have never been more than nominally subject to the rulers of Burma, and it is at all events the present policy of our Government to make them "friendly allies" rather than "dependent tributaries."

*The Character of the Country.*—There is one splendid wide and fertile valley, running north and south, about 800 miles long, through which flows the majestic Irrawaddy, the river of the country. A similar valley, but shorter, lies parallel on the west, watered by the Chindwin, which rises in the south-eastern spurs of the Himalayas. On the other side, to the south-east of Mandalay, are a number of smaller and more irregular valleys, where are the upper courses of the Pounloug or Sittang, the Me Pon, and the Salween. Bhamo, the most northerly town of importance, is on the Irrawaddy, three days' journey from the Western Chinese frontier (Yunan Province), 210 miles north of Mandalay, and 680 miles by river from Rangoon.

In the fertile valley of the Irrawaddy the Burmese race has from time immemorial had its seat; but trustworthy historical memorials are scanty till we come upon Aloungpaya, the hunter-king, and founder of the dynasty of which ex-King Theebaw is the last monarch. Aloungpaya was a patriot usurper who, in 1751, drove out the Talenis or Peguans who had subjugated the kingdom of Ava, and taken its king away to Pegu, where he was shortly afterwards put to death. Moshobo or Shwebo, under the classical name of Rutina-thenga, was made the capital city, and so remained until the death of Aloungpaya, in 1760.



*The wealth of the country may be imagined when it is known that since 1751 it has not merely had to bear wars, bad government, loss of province after province, and the building of 100,000 unproductive pagodas, but also the change of capital from Shwebo to Sagaing, Sagaing to Ava, to and fro between Ava and Amerapoor, and last of all to Mandalay, in 1857. Each change meant, not merely the transfer of the court and palace, but the compulsory removal of the whole population, the old city being razed to the ground. Mandalay, a city of thirty years, has a population of 175,000.*

*Population.*—The whole country is very thinly peopled. The Burmese race clings to the valleys of the Irrawaddy and Chindwin, leaving the rugged mountain country in the north for the Chins, Kachyens, and kindred tribes, and the hills and valleys of the east as the undisputed home of the Shan and Shan-Chinese family.

No estimate has been officially made since the annexation, and no census was taken under the Burmese Government, but the following is believed to be a fair approximation :

Burmans . . . . .	2,500,000	} Total, 3,500,000 for the whole kingdom.*
Shans . . . . .	800,000	
Chins, Kachyens, &c. . . . .	200,000	

The Kings of Burma reckoned their military and police force at 40,000 men, and obtained this number by levying ten men from every hundred houses. This, at the rate of five persons to a house, would represent a Burmese population of 2,000,000. Levies were not made in Shanland, and were impossible among the wild hill tribes. There would be large exempt classes to bring up the numbers to the total given above. If this should appear a small number for such a vast extent of country, it must be remembered that the number of large cities and towns is very small. After Mandalay, the following are the chief centres of population :

- (1) Myingyan, 20,000, with a large rural population within easy distance ; on the Irrawaddy, ninety miles south of Mandalay.
- (2) Sagaing, 7,000, in a corn (wheat) producing district ; on the Irrawaddy, sixteen miles south of Mandalay.
- (3) Kyouksé, 6,000, but with contiguous villages 15,000 ; thirty miles south of Mandalay, on the new railway.
- (4) Shwebo, 5,000, with 10,000 more in a five miles radius ; seventy miles north of Mandalay.
- (5) Bhamo, 3,000 fixed population, but the centre of trade and exchange for many tribes round about.

*Language and Religion.*—The prevailing language is, of course, Burmese, a monosyllabic agglutinative language akin to Chinese, and utterly unlike Indo-European languages, and chiefly requiring accuracy of ear and strength of memory for its acquisition. As being the court language, Burmese is widely known even among the Shans. The literature of the country is very extensive, but chiefly confined to translations of Pali works, Boodhistic, philosophical, and historical. Very few original works have been brought out of late, and that few of a very inferior order. The Burman is essentially imitative, not creative. Education, such as it is, is widely diffused through the length and breadth of the land, and dialectic differences are few and unimportant.

*The Shans* have their own language, which is still more akin to the Chinese ; but, as they are Buddhists, they have doubtless received whatever they have of culture, as well as religion, from the Burmans. The better class of Shans all know Burmese, and monastic education in

\* The population of Upper Burma is given with all reserve, especially that of the Shan States, but best efforts have been made to get correct information.

Shanland is chiefly in Burmese; nevertheless, for the thousands of Shans who do not speak or read Burmese, the "Tripitaka," "Bi-ta-gat-thon-bon," or Buddhist Scriptures, have been translated into Shan. Other than this sacred and historical translated literature there is a curious and motley collection of fables, songs, and folk-lore in the vernacular, written and unwritten, to repay the efforts of the scholar's patient research.

*The Chins and Kachyens*, and a whole host of barbarous tribes in the north and north-west, are untouched by Burmese influence, and have never been brought under restraint. They have no written language, and retain their own aboriginal demon-worship and propitiatory animal sacrifices.

It will be seen, therefore, that it is the Burmese race which must be the objective of our attack, and if the vitality of Buddhism in Upper Burma were equal to its universality and completeness of organisation, we might well despair of success.

*Religion.*\*—The following figures were supplied to the present writer by the "Tha-tha-na-baing" = Ruler of Religion = the head of the Buddhist faith in Burma.

In a report of 45 pages of foolscap, bearing both title and seal of the Tha-tha-na-baing, as guarantees of its official accuracy, the ecclesiastical divisions of the country are shown, and the mandates for appointing to various offices are given.

There are in the city and suburbs of Mandalay [August 1887]:

(1) The Thā-tha-na-baing, or Buddhist Pope ... ..	1
(2) The "Sadaws," <i>i.e.</i> Royal preceptors or chaplains, appointed by Royal mandate, and generally at the head of monastic communities ... ..	76
(3) The "Rahans," or Pön-gyis— <i>i.e.</i> monks of over ten years' standing ... ..	3,447
(4) The "Tha-ma-nes," or U-pa-zins and Ko-yins— <i>i.e.</i> monks under ten years ... ..	2,444
Total ecclesiastics for Mandalay ... ..	<u>5,968</u>

These are divided into 121 "talks," *i.e.* communities or congregations, living in one precinct, and occupy no less than 985 monastic houses. [N.B. The original intention of Gau-da-ma was that the "Rahan" should live alone. Mandalay numbers give an average of six to a house; country monasteries average only two or three.]

As we have estimated the population of Mandalay at 175,000, there is one monk to thirty people. King Min-dohn, Theebaw's father, a most zealous Buddhist, used to boast that in his capital he had 120,000 people and 20,000 monks. If so, there has been a great decrease since his days—the golden age of modern Buddhism. This is, however, likely enough, for the old king's practice was to choose a "Sadaw," or chaplain, for each of

\* The Burmans are Buddhists, but this religion is evidently only a second, which has come as a varnish over their aboriginal demonolatry. Propitiatory offerings are made daily to avert the anger of Sprites, who own every tree, hill, and dale, and inhabit every cave, well, and river. It is rare, however, for these to be "bloody" offerings.

his queens and daughters, and these royal ladies were held responsible that the wants of their "Sadaw's" monastery or community were well provided for. In Theebaw's days the lady-patrons lost their property and position, and were no longer able to continue their pious duties. Many of the monastic buildings were used as barracks for our troops during 1885 and 1886; and now, not only are many of the smaller buildings deserted and in ruin, but the larger societies, which once numbered 400 to 800 brethren, can count only 50 to 250.

The capital naturally feels more acutely than the provinces the change of *régime*, and the evil days of Theebaw's reign gave no time to prepare for the heavier blow of disestablishment.

Turn now to the country.

Apart from the capital, which was not only the royal city, but also the ecclesiastical centre and the seat of learning, and leaving out the Shan States, which are at present too disturbed to furnish returns, the Tha-tha-na-baing's report gives the following numbers of "dignified" clergy:

Tha-tha-na-baing or Pope [as before]	...	...	...	1
Gaing-chokes or Archbishops	...	...	...	13
Gaing-okes or Bishops	...	...	...	133
Gaing-douks or Archdeacons	...	...	...	383
Kyoung-a-chokes or Abbots, rulers over single monasteries				16,825
				<hr/> 17,355
Add the rulers of the Mandalay monasteries	...	...	...	985
Total ...	...	...	...	<hr/> <hr/> 18,340

This huge number represents what may be called the "beneficed" clergy, *i.e.* such as are in actual possession of a house, with religious supporters. There is hardly a village or even a hamlet throughout Burma which has not its pretty, well-built monastery in some retired nook, where the "Pôn-gyi" passes his days in meditation and the study of the law; where the placid-faced images of Gau-da-ma stand, before which the pious Buddhist breathes forth his aspirations for "Neibban" [Nirvana]; and where the youngsters, in the course of two or three "Lents," get through their spelling-book and first catechism.\*

In Lower Burma, a population of 3,736,771 is dispersed in 16,583 towns and villages; so that for its Burmese population of two-and-a-half millions, Upper Burma may well give a beneficed monk to each village, and yet have to spare for great ecclesiastical centres.

But besides the "beneficed" there are the "unbeneficed," *i.e.* the Ko-yins, U-pa-zins, or Tha-ma-nes—the junior members of the order of the yellow robe, who daily go forth with the mendicant's bowl, and help in the routine of the monastery under their house superior. They have no right of residence, and can be told to leave at any time. The average

\* Education in Upper Burma means only reading and writing. Arithmetic is practically a forbidden science in the monastery; hence the wild impossible numbers and chronology of Burmese records. Outside towns, education is at a very low ebb indeed, and nowhere has the writer seen a well-conducted and well-attended monastic school.

of inmates of city monasteries was six; that for the country is about three; so that  $18,340 \times 3$ , or, say, in round numbers 55,000, will represent the Buddhist "religious" in Upper Burma proper. Popular reports used to put the whole body at 100,000, but this was probably only a guess, and included the Shan country as well.

There are a few "Me-thi-la-yins" or nuns here and there; but they are not held in high repute, nor have they any practical influence in religion or education.

In the face of this host, Burma Missionaries have indeed need of faith. Humanly speaking, it would be impossible to dislodge the national religion; but we know we are in the army of the living God, fighting under the victorious banner of His Son, strengthened and guided by the Divine Spirit, so that our love and labour will not be in vain.

What are the strong points in the walls and ramparts of Buddhism?

1. It is the ancestral religion, and has all but universal sway. No Dissenters.
2. All the boys and young men at some time wear the robe, and live in the monastery.
3. The women are more devout Buddhists than the men.
4. It is the one bond of national life.
5. Science, art, knowledge, are all saturated with Buddhism.
6. The coercive power given to the religion by its union with court and crown.

[N.B.—This last is no longer a fact, but is put in to show the normal condition till now.]

The writer has had friendly and familiar relations with prince and peasant—Tha-tha-na-baing, Sadaw, and Pön-gyi—during the last fourteen years, and feels confident he is not merely giving reins to his imagination when he predicts a dissolution of these walls and ramparts in something like the following order:

6. The crown and coercive power has gone, and the monks will now form independent corporations.\*
5. Western art, science, knowledge, and trades will undermine and supplant the old system.
4. The national life must separate from decaying religion, and find newer and more vigorous life, with civil and religious freedom under the fostering care of England.
3. Women will find brighter, nobler hopes and work under the Gospel; and their devotion become fixed on Christ, not Gau-da-ma.
2. More active, intellectual life will burst monastic bonds; and the youth of the country become no longer willing to submit to its irksome restraints.

\* "The monks will form independent corporations." After this sentence had been written the Tha-tha-na-baing, at the request of our Government, called together the Sadaws and chief abbots of the Mandalay monasteries to warn them against giving aid, shelter, or concealment to rebels or insurrectionists. The Sadaws were unwilling to give more than a guarantee of personal loyalty, as they could not be answerable for their subordinates. The Tha-tha-na-baing has, however, made a stroke for primacy. He has cited an incriminated Sadaw to appear before him within twenty days, and clear himself of suspicion; otherwise he will be declared excommunicate and degraded, and will be arrested by the civil Government on an ordinary warrant as a rebel. [Sept. 9, 1887.]

1. The magnitude and extent of the old religion will hurry it on to destruction when once decay has set in.

Where does modern Buddhism show recuperative power or evidence of Divine life?

By "canon" law, as contained in the "Parazi-kan," Buddhist monks are only liable to degradation and expulsion from the order for the crimes of murder, theft, and incontinence; and discipline over them was maintained through the Tha-tha-na-baing. He held his court of inquiry, and signified to the king the result. Even for the crime of abetting rebellion the incriminated monk was merely ordered to join a monastery at Mogoung, Theinnee, Moné, or some other penal settlement; and for slighter offences he was ordered for a long or short term to become—still wearing his robe—a hewer of wood, a drawer of water, or sweeper either of his own or some neighbouring monastery.

But now the "Royal proctors" no longer exist; abbots do what they please in their own houses, and the Tha-tha-na-baing complains that the "Sadaws" settle their own affairs without reference to him. He says, "British officers treat us kindly enough, and as a rule respect our property, but they look upon us as an idle, unpractical set of narrow-minded drones, and their Burmese subordinates follow *en suite*."

In the recent campaigns our officers expected much help from the Pôn-gyis; and Sir Frederick Roberts showed particular respect to the Tha-tha-na-baing, hoping thereby to conciliate the whole order, and enlist their active co-operation in quieting the country, and spreading far and wide the pacific and benevolent intentions of the British Government. It cannot be said that the "order" rose to the opportunity; and it is an undeniable fact that in several of the recent attempts at rebellion the monks have had a prominent part.\*

The chief title to respect on the part of the whole ecclesiastical body is certainly not learning or intellectual activity, but rather simplicity, gentleness, and quiet observance of their rule. "Incuriosity" or "indifference" is reckoned a great virtue, and as an instance of it the writer remembers a case in which, after a copy of the Burmese translation of our Bible had been presented to a distinguished monastery in Mandalay, and put in a good place in the well-arranged library, it remained for years unopened; and the abbot gravely asserted that the book was printed in English, giving that as the reason why he had not opened it. Here was an intelligent, well-read monk brought into contact to some extent with Englishmen, and yet without the slightest curiosity as to their religion, although a copy of their sacred Scriptures had been put into his hands.

In 1878, speaking about the state of religion in the country, Prince Nyoungyan—a favourite son of the late King Min-dohn—said, "No man and no king ever did more for the [Buddhist] religion than my father did, and now he has gone to the country of the Nats [Anglice 'is dead'] the

\* The Commander-in-Chief of India, Sir Frederick Roberts, encouraged the hope that the Tha-tha-na-baing and Pôn-gyis would prevail upon the notorious Hla-u and other dacoit leaders to give themselves up, first to the clergy, and then on good terms to the civil powers. But the dacoit leaders, with very insignificant exceptions, fought shy of the scheme.

religion will lose ground, and by-and-bye we shall all come over to your [Christian] side." His opinion was that Theebaw would do nothing for religion, and in this he was not mistaken.

The Pön-gyis will probably care little what disintegration takes place in Buddhism, or what progress is made by Christianity so long as it does not affect their own circle of supporters; and if it does come near and touch them they will probably only throw off the gown and return to the world again. To fight for their religion, or actively propagate it, is not in them.

The people are happy, friendly, careless, indolent, and pleasure loving; but have a very high regard for religion of every kind, especially if its teachers show an ascetic life. It was this feeling that led King Min-dohn not only to build a church for the English, but to give liberally to the Romanists and to the Armenians, besides providing for Braham Gurus, and helping Mussalmans. A celibate Christian Priest is to the Burman a "Pön-gyi"; and there seems no reason why, if Christian Missions are strongly manned with regular and stately daily worship, rules of life and teaching power, they should not easily supplant the Buddhist monasteries in their immediate neighbourhood.

There is no "caste." The women are free from the absurd restraints of the Zenana and Purdah. Englishmen and manners are in high favour, and recognised as superior. Even as to music and religion, in which the people used to feel conscious superiority, they have now their doubts.

A Burman is very angry if a son or friend becomes a Christian, and under native rule active preventive measures would have been taken had any appreciable number been converted. But the anger is only transient. The renegade is cut off from society, and denied "fire, food, and water," *i.e.* all friendly intercourse ceases; but he soon finds his way again among friends. Fatalism and the belief in metempsychosis step in, and say "The present is but the result of the past, and in the myriad of existences to be lived this is but one; so what does it matter, it cannot be helped; let him please himself, and take the consequences."

Burmans are a reading nation; and there is no doubt a "levelling up" process is going on. The belief in the existence and operation of a supreme living God, good and holy, far above Nats and Demons, has already gained firm ground, and will never be displaced. The Shway Pyee Wungyi Ko Po Hline, the chief instructor of the members of the Embassies to Europe from the Court of Ava, studied the religion of those countries, and wrote a book to prove that after all these religions and the Buddhist were but one. Burmans, who have read his book, say the logical outcome should have been his conversion to Christianity, but "Court" influence was too much for him, and fear overcame conviction.\*

When the nation has parted from the spirit of Buddhism, though clinging to its external form, mass conversions may be expected *if the Christian Church will do her duty and put forth her strength*; for there is a remarkable anticipation of the coming of Arima-da-ya, the fifth great incarnation of the Buddh.

\* Ko Po Hline died in 1885; his book is called "Wi-mo-ti-ya-tha-chan."

[1st, Kau-ka-than; 2nd, Gaw-na-gohn; 3rd, Ka-tha-pa; 4th, Gau-da-ma; 5th, Arima-da-ya.]

Among the wise and ancients his advent is expected within the next seventy years. Before he comes every vestige of Buddhism, whether monk, monastery, or writing, will have disappeared, and Arima-da-ya will come as the restorer of all things to more than former glory. What a text for the Missioner!

Buddhism is doomed. It remains for us Christians, particularly of the Church of England, to rescue all that is good, noble, and pure in the country's system, and to give it what it lacks, till it becomes one with the faith of our Lord Jesus Christ. Otherwise the last state of this nation will be seven times worse than the first.

*Christian Missions in Upper Burma.*—Let us see what forces the Christian Church sends against this stronghold of Buddhism, and its 55,000 official defenders.

1. *The Roman Catholics* were first. For over two hundred years there have been Roman Christians here, and priests ministering to them. From A.D. 1600 to A.D. 1613 Portuguese Pegu, round its capital Syriam flourished at the mouth of the Irrawaddy, and on its downfall many Christian captives were carried to Upper Burma. It is the progeny of this stock which composes the mass of the Romanist community of the present day. The Priests have not been so much Missionaries to the Pagans as pastors of Christians, and their unaggressive attitude gained for them toleration under the Aloungpaya dynasty.

In 1873 Monsigneur Bourdon was consecrated in Rangoon, and Upper Burma was made a Missionary jurisdiction.

There are now at work eleven European (French) and two native Priests, one native Deacon, and two or three Sub-Deacons. In Mandalay there is a convent of eight sisters, and the Burmese-speaking community in city and country numbers about 2,000 souls. Bishop Bourdon has just retired to France broken down in mind and body.

2. *The English Church.*—The Rev. J. E. Marks, the pioneer of our Church in Upper Burma, came here on the invitation of King Min-dohn in 1868. The king built a handsome church, clergy house, and schools, and sent some of his own sons, and a number of young nobles for education. But the time for aggressive Mission work was not yet come. Even as late as 1878 Burmans were warned against foreign politics and foreign religion. From October, 1879, to December, 1885, the Mission was closed, but was re-opened again after the taking of Mandalay, and before the annexation.

The church was found comparatively uninjured, and was re-opened for Divine service—English and Burmese—in January 1886. The school was re-opened in April, and under the altered circumstances the Mission showed more life than ever. 30 adult Burmans have been baptized since July 1886, and the school numbers 150 boys, including 30 boarders, among whom are 1 son and 2 nephews of the old King Min-dohn, 2 sons of the "Sawbwa," or Prince of Theebaw now reigning, 4 sons of less important Shan princes, and 12 sons of Shan notables. All these receive

regular Christian instruction, and there are abundant proofs that it is having and has had effect.

An outstation has been established at Madaya,\* 18 miles north of Mandalay; others are proposed at Amerapooora (7 miles), and Sagaing (16 miles) south of Mandalay.

The writer had the pleasure of going with the Rev. F. W. Sutton, M.R.C.S. Lond., in July last, to help him in establishing a Medical Mission in the old capital, Shwebo,† some 60 miles due north of Mandalay, which station will in due course throw out offshoots into the surrounding country.

These two Missions, with one Priest and two Deacons, represent the attacking forces of the English Church; for though there are three other Priests in Upper Burma they are attached to British troops, and find full work in ministering to them. Should the troops be withdrawn one or more of these chaplains will follow.

The number of Burmese members of our Church in Upper Burma is about 75.

3. *Other Bodies.*—The *China Inland Mission* has held a post at Bhamo for some years, but its efforts are directed for the benefit of Chinese rather than Burmans. There is one Missionary only.

The *Wesleyan Society* has a young chaplain attached to the troops here, and has sent up an experienced Missionary from Ceylon, who is now learning the language, and has bought a large plot of land in Mandalay for the site of his Mission.

The *American Baptist Society* has made many attempts to settle a Mission in Upper Burma, but, except at Bhamo, has not succeeded till now. Their Bhamo Mission has worked with some success among the Kachyens, and is to be further strengthened. The Society has one Missionary and three Missionary ladies in Mandalay, and their work seems now to be growing, and likely to be permanent and successful.

Total Missionary clergy or ministers—Roman, 14; Anglican, 3; others, 4 = 21.

*The Future.*—The Bishop of Rangoon has already made two visitations of the upper country as far as Bhamo, and would gladly place two clergy there to work among the rude Chins and Kachyens, and eastwards to the Chinese frontier. He will probably be able to extend the Karen Missions in Tounghoo, so as to bring Pyimmana (Ningyan), an important centre just over the old frontier, under Missionary influence, but he wants both means and men.

The country lies before us. We members of the Church of England have a duty and responsibility which we cannot depute to other churches or communities. Is it too much to hope, to beg, to pray for the establishment of at least three additional Missions, with two clergy for each post, viz.:

- i. Myingyan, on the Irrawaddy, ninety miles south of Mandaday, a growing town of 20,000 people, with a fertile district about it.

\* According to the Tha-tha-na-baing's report Madaya has 1 Buddhist Bishop, 3 Archdeacons, 97 Abbets and Monasteries.

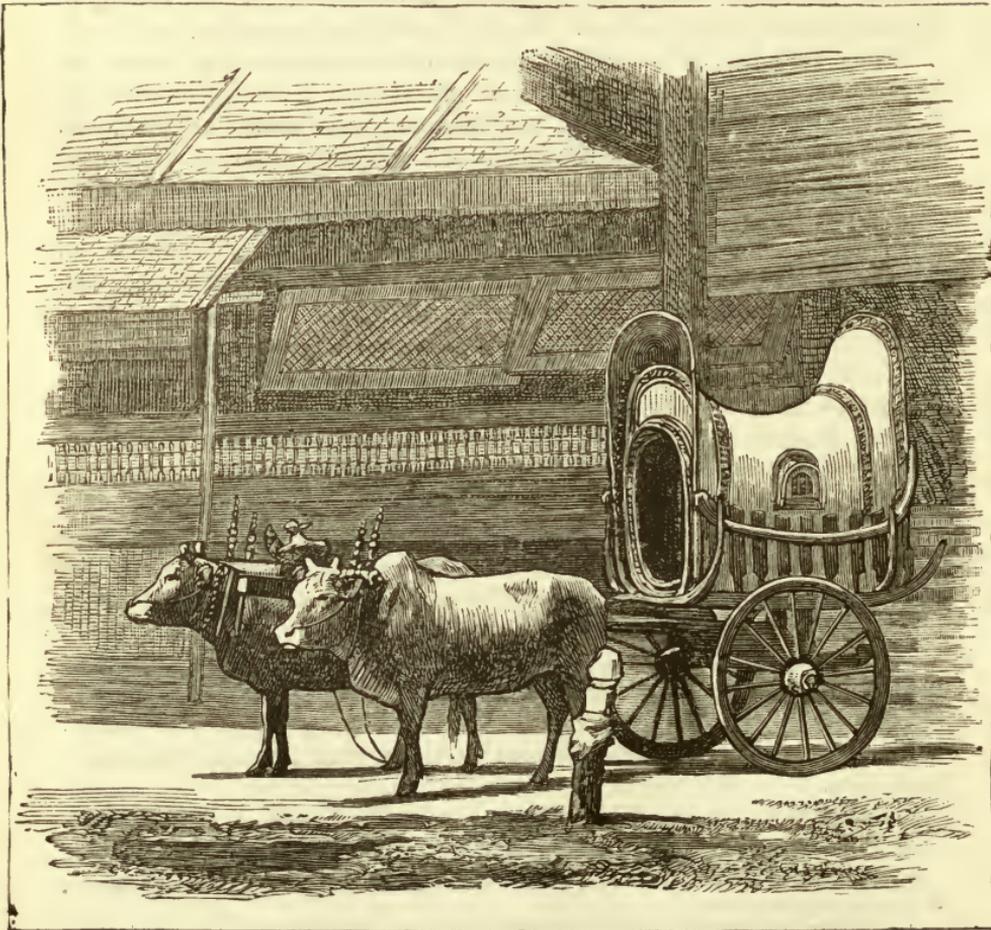
—† According to the Tha-tha-na-baing's report Shwebo has 1 Buddhist Bishop, 11 Archdeacons, 462 Abbots and Monasteries.

- ii. Pyimmana (Ningyan), which lies north of the old frontier, on the \* Tounghoo side, and which will be on the railway equi-distant from Mandalay and Rangoon.
- iii. Theebaw, an important centre in the Shan States, ninety miles east of Mandalay.

There are sixteen pupils from Theebaw State now pupils in the S.P.G. Royal School, Mandalay, and the writer has had a pressing invitation from the ruling prince to visit his capital next cold weather. The Bishop of Rangoon has given his consent, and, all being well, the Shan pupils will accompany, and make the visit happier and more useful.

Even after these three Missions are well established there will be the whole of the extensive Chindwin Valley untouched, and the Church cannot rest long without an effort for the northern tribes.

May our good God put it into the hearts of the faithful to offer of their substance, willingly and liberally, for this great work ; and may He move earnest and devoted souls, both men and women, to give themselves self-sacrificingly for the task of subduing Upper Burma, and making it a fruitful, fertile province of the Holy and Apostolic Church.



A NATIVE CART, BURMAH.



## ANTIGUA.

REPORT OF THE REV. HENRY B. HUGHES, OF ST. KITTS.

**N**EAR the centre of the Diocese of the Leeward Islands, Antigua, lies the Island of St. Christopher, or St. Kitts. It is of oblong shape, containing about sixty-eight square miles, and 41,000 people: Mr. Hughes' parishes having some seven square miles, and a population of 4,426. Of this number not more than seventy are whites. The following report, therefore, will give a good idea of a West Indian parish, with its black and coloured population. In the Diocese of Antigua there are thirty-six clergymen, of whom fourteen are Missionaries of the Society, which contributes to their support by its grant of £850. The withdrawal of State aid to which Mr. Hughes refers has necessarily rendered the diocese poor, and that at a time when straitened means have limited the power of its laity to supply the want. In actual welfare and growth the Church has not exhibited any ill effects from the blow; rather her developments of late years have been peculiarly marked:

“I have much pleasure in submitting for your information the following detailed account of the working of the Church in the parishes of St. Mary and Christ Church, to which parishes I have just succeeded as rector by the resignation of the Rev. C. C. Culpeper. As my report might, from the circumstance of its being a first one, have a tendency to become rambling and disconnected, I have, for your better information, decided to draw it up under heads likely to be useful and suggestive.

### “DISENDOWMENT.

“And first of all to deal with the disendowment question. Your Society is probably well aware of the fact that by the resignation of my predecessor, St. Mary's and Christ Church pass for the first time into the disendowed stage, and are, by the withdrawal of all Imperial support, placed wholly and entirely upon the voluntary footing. It would be perfectly needless for me to remind you that such a stage in the history of any Church is an anxious and a critical one, but doubly must this be so

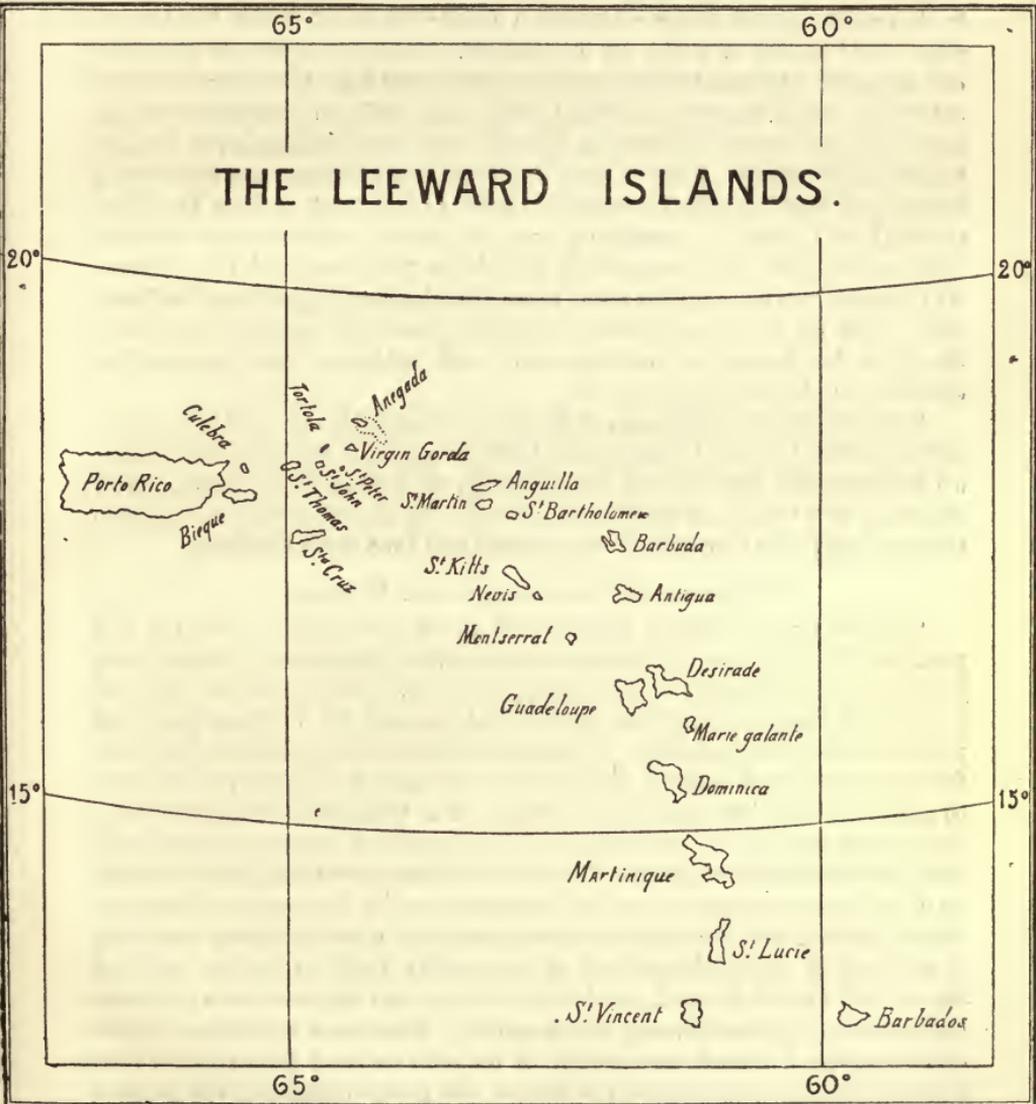
in a colony whose prosperity has of late been sorely impaired by the depression in trade and the almost ruinous prices of its staple product, sugar. If your Society's bounty was needed before, it is infinitely more needed now, and, on the behalf of my parishioners and myself, I thankfully record my gratitude for the generous aid that comes at a time when it could ill be dispensed with. Quite a number of the proprietors of sugar plantations in these parishes are resident in England, and apart from the fact that their connection with the Church here and their interest in its work has been always of a very vague and shadowy description, they are many of them so honestly embarrassed themselves, that they could ill-afford to be generous; and it is hardly to be wondered at if they are averse to burden their already crippled properties, the majority of which sink money every year, with any further incumbrance in the shape of church allowance. Not inaptly, I think, did one estate attorney in this parish make answer to me when I applied to him for a yearly donation to the church: 'My dear parson, don't you know that we in the planting line, in spite of the fair outside show of the thing, are in reality only typical Micawbers, waiting for something to turn up.' And this I believe to be true. It is hard to conceive how sugar can pay, when, at a rough estimate, it costs more than £8 per hogshead to make it, and when the gross receipts often do not come up to £10. Perhaps all this may sound hardly to the point in a report about Missionary work, but if it gives your Society some idea of the condition of trade here, and the resources of the Church as likely to be derived from the planting interest, I shall not have written this portion of my report in vain.

"There cannot be the smallest doubt about it, too, that among the labouring class of people the pinch of these hard times is being felt most painfully. The earnings of the majority of them are pitifully small; and it is by no means an uncommon thing to come across a field labourer, a man with a wife and many children, whose total receipts for a week has not been more than three shillings. Task work, too, has been greatly increased; so that 500 cane-holes nowadays are dug for the same amount of money that was formally given for 400.

"These are points that will, I trust, help to prove to your Society that both planters and labourers represent just at present a very doubtful and unsatisfactory source of income for the Church. I have, however, to record my thankfulness to several proprietors for their liberality to the Church. In spite of the hard times, there have not been lacking, here and there, good Churchmen, who, feeling that the necessity was specially laid upon them to make an effort in the behalf of Christ's Church and His cause, have done their best to help it through its present difficulty. Should this report, or any portion of it, ever go into print, I trust that this expression of my gratitude may catch their eye. I am not without hope that better times may soon come for one and all of us on this side of the Atlantic, and if the patient and hopeful attitude of my facetious friend the attorney is ever rewarded, and 'something' does 'turn up,' we may hope to see our (dis)establishment out of the worst of it, but it can scarcely be until then. In the meanwhile, and surrounded as we are by

the grave difficulties I have already alluded to, it is a source of no little comfort to feel that we are being so readily and generously helped by your Society.

“So much, then, for the question of the disendowment of these parishes, and the position in which they have been placed by the loss of



their former State-paid rector. And now a word about the parishes themselves, and from an altogether different point of view. Naturally I have been struck, as a new comer, by many interesting features in the country and the people. The freshness and novelty of the thing will probably wear away only too soon. Let me, as nearly as I can, and while impressions are still warm, try to give you some idea of the place

and the people—and, first of all, to say something about St. Kitts from a general point of view.

“ ST. KITTS.

“ Some of our West Indian islands are very beautiful—how beautiful, they, perhaps, are least aware who have lived in them for a great while, and for whom, through long familiarity, the charm and loveliness have in the main passed away of many a dainty piece of God’s handiwork that would be like a poem to a stranger. Scarcely anywhere else does one see such glorious sunsets, such exquisite and half fairy-like effects of colouring, such marvels of cloud, sky, and such an indescribable sea, melting away to the horizon in purples and greys and golds of infinite beauty and variety. I am a born and bred West Indian, and although I have lived and travelled somewhat both in England and on the Continent, I still cling by preference (not prejudice) to the charm of these little green spots that, away from Florida to the mouth of the Orinoco, lie like carvings in exquisite relief upon the pleasant blue of the Carribean Sea. And of all these Leeward Islands (Dominica, perhaps, excepted), St. Kitts for beauty of configuration and boldness and grandeur of outline is undoubtedly the queen.

“ Basseterre, the chief town of St. Kitts, is distant from Charlestown, the port of Nevis, by only 11 miles, and there is constant communication kept up between the two islands by a service of sailing boats, large, finely modelled and well-built craft, worked by a race of men who are sailors to the core, and who thoroughly understand and love their business.

“ GENERAL REMARKS ABOUT THE PARISHES.

“ Let me now write a line or two more particularly about my two parishes. They are both of them sea washed, and they ought, after my own judgment, to represent the healthiest part of St. Kitts by far, as they are perpetually fanned in all their length and breadth by breezes fresh and untainted from the Atlantic. Exposed situations of any sort are, however, for the most part diligently eschewed by the native labourer, who loves to plant his little hut beneath the shade of a breadfruit or banana tree, deep down among the ravines that every mile or so run in broad rifts from the mountain to the sea. This I am tempted to think can scarcely be a healthy arrangement, as the dense overgrowth, the continual dripping from the trees, and the unpleasant exhalations in wet weather, resulting from decayed vegetable matter, must greatly tend to induce malarial fevers, and yet, so far as I can learn, the negroes in these two parishes enjoy fairly good health, and are singularly free from epidemics of the serious sort. I would give much to be able to send you a sketch or a photo, if it were only possible, of one of our gorge villages. No picture, however, could ever be taken of them, except in disconnected bits, which would utterly fail to convey any true idea of what they are really like. Passing along the single highway that takes one right round the island, no one would guess at the numbers of people that live in our two parishes. As far as the eye can take in the view, there are hardly half-a-dozen houses to be seen. Nothing save a broad undulating expanse of cane in every stage of cultivation, here and there a sugar factory with its

manager's and overseer's house, and perhaps in their immediate vicinity a range or two of small shingled or trash-thatched tenements for the estate labourers. As, however, the majority of our black folk live away under the cover of their much prized and dearly loved breadfruit trees, the astonishment of an Englishman was not to be wondered at who once marvelled at the uninhabited appearance of these windward parishes of ours, and who marvelled still more on being told that they possessed a population of something like 5,000 souls.

“TRACES OF THE EARLY FRENCH SETTLEMENT OF THESE PARISHES.

“This portion of the island still retains, in the names of some of its black and coloured people and in the names of some of the plantations, traces of its former occupation by the French. The St. Mary's district, for instance, but principally the little hamlet lying around our church, is known as Cayon. Then, too, there are the estates called Bonnyeau's and Molyneux, and since I came into residence here I have remarked upon my congregation list such distinctly French names as Perdrieau, Guichard, Faihe, Canonier, Boytelle; Marote, too, is frequently to be met with as a Christian name for women.

“DESCRIPTION OF THE CHURCHES, ST. MARY'S PARISH.

“There is a good church in this parish, and although little can be said on the score of its architecture, which is highly unecclesiastical, still it is in good condition, and as to its internal fittings and arrangements is probably unsurpassed by any other place of worship in the island. The late Rector, the Rev. C. C. Culpeper, evidently bestowed more than ordinary pains upon it, and it certainly is due to his unremitting zeal and care that the building has been rendered more like a House of God than it used to be when he took charge of it over fourteen years ago. It is now nearly two years ago since he completed the cherished scheme of his rectorate—an addition to the church, in the shape of a very elegant little chancel. It is much to be regretted that in the matter of the enlargement he was compelled to work upon the barbarous lines of the architect of the main building, still, in spite of this, he has managed to produce something very effective in its way, and it stands as the fittest memorial he could ever have left behind him of a most painstaking and zealous pastorate.

“CHRIST CHURCH.

“There was something infinitely dreary and sorrowful in the appearance of this place and its surroundings on the first Sunday that I took duty there. It is quite close by the sea-side. One can almost hear the roar of the surf and the pounding of the waves upon the beach, and from my place in the reading-desk I can watch the rollers as they come tumbling in and frothing shorewards, and see far away, faint and misty on the horizon, the purple outline of the hills of St. Martin's and St. Barts. This is absolutely the only bit of poetry about the place; the rest is prose—painful prose. The church itself is in shocking repair, and is unprotected by a single tree. The churchyard has a bare, hungry look, as though it had almost given up the hope of having something done to it; and when a strong blast from the Atlantic rattles the shaky windows of the old building and whistles among the shingles, I always feel grieved

for it, and compare it in my mind with some tattered waif upon the streets of London that would give worlds for a sound garment, and something to shelter it from the bitter wind. I shall make an experiment before long at the planting of some trees, although I have been assured that little in the shape of green leaf can ever long survive the scorch of the sea blast.

“DAY-SCHOOLS (CHRIST CHURCH).

“We have no day-school here at Christ Church, and consequently we are driven to the sad (the only) alternative of teaching our black children in the church itself. This is in the last degree unfortunate, as there is no means of preserving due reverence among the children, and they naturally grow up to respect less than they ought this sacred place where the Master's honour dwelleth. The building of a school will be a very serious business here, as the raising of my own stipend and the salaries of church officers will, I fear, strain to its uttermost the liberality and churchmanship of our congregations; still, somehow or other—and God grant it may be soon—this work of absolute necessity must be accomplished. It will cost me (as I reckon) about £150, and of this amount I can, up to the present moment, only reckon upon £50, or at the outside say £60.

“DAY-SCHOOLS (ST. MARY'S).

“There is a fine day-school in this parish, the work of the former rector, who raised it at a cost, as I am told, of £500. It is built throughout of stone, and is cased with pitch pine, and is all round, I should say, one of the finest and most substantial school buildings in the island.

“GOVERNMENT AID TO SCHOOLS.

“Both our day-schools are partially aided by the Government. The Imperial grant, however, by no means represents the total of our expenditure for education, as we have at Christ Church to supplement the teachers' salary from our church funds, and at both schools the salaries of the sewing mistresses and requirements in the shape of school apparatus and books have to be met by drafts upon the same funds.

“SUNDAY-SCHOOLS.

“On my arrival here I found that the Sunday-schools in both parishes, from lack of the immediate supervision of the rector, had dwindled down to a very unsatisfactory number. This misfortune, however, could hardly be avoided, as Mr. Culpeper during the last year or more of his residence here was almost a confirmed invalid, and depended entirely for assistance upon the service of his curate. I am happy to be able to state that up to date my Sunday-school attendance has been most encouraging. At St. Mary's I have had since I came here an average of over 100, and at Christ Church of not less than 70 or 80.

“CHURCH ORGANISATIONS.

“There is in the parish of St. Mary a fine Friendly Society, with about 100 members on its roll, and having to its credit in the Colonial Bank of our island a matter of over \$1,700. Christ Church has also a Friendly Society of its own distinct from this one, and there is to its credit, as I find, about \$250. There is also in both parishes a Mission

Guild, which is in a fairly flourishing condition; and, over and above these two church organisations, we have in St. Mary's parish a C.E. Working Men's Society and a purity guild, called the Guild of St. Mary the Virgin. These two last, however, can scarcely be said to be anything like active agencies, as they are only in their initial stage, and reckon not more than eight or nine members each.

“LAY HELP.

“My right hand in the work of these two parishes is Mr. J. W. Cope-Gordon, a gentleman whose loyal churchmanship, and whose zeal and self-denying work for God, are worthy of the highest recognition. He served my predecessor most unwearingly through the better part of his rectorate, and has upon more than one occasion helped to keep the Church alive here, and to promote the work and the cause of the great Master. Of all lay-readers throughout this diocese, he is probably one of those who has served longest and most faithfully, and were it only possible to secure in every parish men of his stamp for the immediate work and service of the Church, the value of a layman's energy and of a layman's aid would come to be felt and appreciated better than it is.”



NOTES OF THE MONTH.

THE death of Mr. Beresford-Hope removes from the ranks of the Society's Vice-Presidents one who, in a life devoted to many good works in the best interests of the Church at home, was likewise identified with the Society in more than one Missionary design. The early taste which he developed, while yet an undergraduate at Cambridge, for all that appertained to Ecclesiastical Archæology, led in 1844 to his rescuing from the hand of the spoiler the venerable ruins of St. Augustine's Abbey at Canterbury. At an opportune moment he became by purchase the owner of the site, which he generously dedicated at once to the erection, in concert with his friend, the late Rev. E. Coleridge, of the well-known College, which carries down to our own era the traditions of Canterbury from before the Conquest. It stands a living witness of what Christian munificence can effect when hallowed by the spirit of sacrifice and devotion—and rarely in our age of the Church has so rich and early a harvest been reaped from seed thus sown in simple faith not half a century ago.

At a later period, Mr. Beresford-Hope showed especial interest in the erection of the Memorial Church at Constantinople, in which the Society took the leading part, at the close

of the Crimean War. He caused all the designs to be sent down into Kent, and, hanging them in the corridors of Bedgebury, he hospitably entertained the judges and members of the Standing Committee, who had been requested to decide upon the one to be selected. It was there that the first prize was awarded to the late Mr. W. Burges. It is well known that the funds were not sufficient for the execution of a design so costly and gorgeous; but it was only with reluctance that Mr. Beresford-Hope subsequently admitted that the Society could only fall back upon that which had gained the second prize in the competition.

Mr. Beresford-Hope was elected a Vice-President of the Society in 1862, and though his multifarious public duties did not admit of his being a regular attendant at the meetings of the Standing Committee, yet his voice and influence were always at its disposal. It is, however, his connection with St. Augustine's which will ever entitle him to grateful remembrance in the Missionary annals of the nineteenth century; and there is scarcely a colonial diocese in which the news of his departure hence will not be received with peculiar regret by many who have owed their early training at Canterbury for the work of the Church abroad to his fostering care and munificence.

---

**F**AREWELL was taken of several Missionaries about to sail from England at the Society's house on Wednesday, September 28, when there was a celebration of the Holy Communion in the Chapel. The sermon or address was delivered by Professor Westcott, the father of one of those about to set forth. It was a beautiful devotional meditation on the threefold subject of "the grace of our Lord Jesus Christ," the strength of all work for God; "the love of God," the motive; and "the communion of the Holy Ghost," the end. Forty persons communicated.

---

**A**LL the Missionaries were going to Asia. The Rev. H. J. Foss returned after furlough to his work in Japan. Miss Thornton and Miss Hicks went to the same

country, having offered their services to Bishop Bickersteth for work in the associated Mission. The Rev. W. J. Williams has gone with Mrs. Williams to join the small Mission staff in North China.

---

SULLIVAN'S Gardens, Madras, is the destination of the Rev. Arthur Westcott. Mr. Westcott graduated at Pembroke College, Cambridge, being placed in the second class in the Classical, and the first class in the Theological tripos. He has since been a tutor of St. Augustine's College, Canterbury, now leaving it for the important position of Principal of the Theological College for the Native Ministry in Madras. Our readers will remember that this Institution has reached an eminently high level of efficiency, as has been conspicuously shown by the success of the students in the Universities' Preliminary Examination of Candidates for Holy Orders.

Mr. H. C. Henham, of St. Augustine's College, Canterbury, was also present, he being destined for the Diocese of Bombay.

---

AMONG the congregation there were the Rev. G. Mitchell from Bloemfontein, the Rev. G. Ledgard from Bombay, the Rev. J. L. Wyatt from Madras, and the late Principal of Sullivan's Gardens, the Rev. F. H. Reichardt.

---

WITH the new year a new series of the *Mission Field* will be begun. It will be increased both in the size and number of its pages, and will contain a greater variety of maps and illustrations. The pages will be the size of the larger magazines, such as the *Nineteenth Century*, and each number will contain 40 instead of 32 pages as at present. Accounts of the work in the Missions, as hitherto, will form the bulk of the magazine; but room will be found for letters of correspondents, for reports of the home work of the Society, as well as a page or two for the special benefit of young people.

---

SUCH changes as the enlargement of the *Mission Field* involves are necessarily costly, but they seem to be

imperatively called for. At the Conferences held throughout the country in the early part of the year the desire for something of this kind was almost uniformly expressed. The increased expense, however, need not fall upon the Society; and will not do so, if the enlargement produces the result in hope of which it is made. If the circulation of the *Mission Field* is increased, the increased cost of printing will be met.

PERHAPS no kind of circulation is more worthy of being fostered than the parochial or local. With the view of developing it, the Society will continue the liberal scale of reduced charges which was begun a year ago with fair success. Where not less than twenty copies are taken, they will be supplied at half price and post free, the year being paid for in advance. Thus for £1, twenty copies of the *Mission Field* will be sent each month for a year. Any number above twenty may be ordered.

We would ask the Clergy and Local Secretaries to consider whether they cannot take advantage of this liberal arrangement for enabling the *Mission Field* to be bought for a penny.

ST. THOMAS'S College, Colombo, held its annual prize day on August 8, when the Bishop presided, and the Lieutenant-Governor distributed the prizes in the presence of the Attorney-General, the Director of Public Instruction, and many other official personages and friends of the College. The Warden, the Rev. E. F. Miller, reported on the work of the past year, and said that the numbers continued to increase, there being now 310 on the register, of whom 51 were admitted during the last term. He mentioned numerous university and other distinctions gained by former pupils. Cordial speeches on the efficiency and usefulness of the College were delivered by the Bishop, Sir Cecil Clementi Smith, and others.

PORT ARTHUR, about which we gave an extract from the Bishop of Qu'Appelle's letter in the September number, is not in his Diocese, but in the Diocese of Algoma.

He wishes us to say that in mentioning the facts in a letter, he had no idea that it would be printed. The Bishop adds :—

“The need for clergy in my Diocese is no less great, though I have not so large a town as Port Arthur, and the local means forthcoming for the maintenance of clergy are not so easily found. *There are at least three wide districts in this Diocese most urgently needing men.* Two of the largest and most important places have been nearly six months without clergy, and people are lapsing from the Church for want of pastors to look after them.”

**C**HOTA NAGPORE was visited last March by the Bishop of Calcutta, when his Lordship confirmed 881 persons. In his entry in the Record Book of the Mission the Bishop wrote :—

“Everything is now so well established, and proceeds with such order and regularity, that nothing of special note has arisen anywhere. This indicates a most satisfactory state of things; the services are everywhere orderly and reverent, the churches in good repair and decently furnished, the cemeteries carefully kept, and the relations between the pastors and their people most satisfactory.”

\* \* \* \* \*

“This is the fifth visit that I have been permitted to pay to this district, and I look back with much thankfulness to the steady progress that has been made, and I ought specially to mention the extremely good character and tone which pervades the native ministry as a body. I know no native community in which the native pastors seem to command more respect from their people or exercise a better influence. That God is with them of a truth we have every reason to hope, and may His presence be more and more deeply felt by all.”

Referring to the lamented death of the wife of the head of the Mission his Lordship said :—

“I have been made at every turn deeply sensible of our great loss in the departure of our dear sister, Mrs. Whitley, to whom, in concert with her husband, these people owe so much. Her name will long be remembered amongst these people, and her influence must affect generations even after her name has been forgotten. I am glad to hear that there is an intention of placing some memorial to her in the Church; but the women of the district who have grown up under her care are her truest and grandest memorial.”

**B**ISHOP CAMIDGE was consecrated for the See of Bathurst on St. Luke's Day, October 18, in Westminster Abbey. The consecrating prelates were the Archbishop

of Canterbury, the Bishops of Rochester and Sodor and Man, Bishops Perry and Marsden.

**I**N his address to his Diocesan Synod on July 12, the Bishop of Brisbane spoke at considerable length on the need of a coadjutor Bishop in the Diocese.

**I**N the Capetown Diocesan Synod, which opened on Sept. 17, the Bishop read a letter from the Archbishop of Canterbury on the union of the Church of South Africa with the Church of England. His Grace wrote:—

“Your union is close and formal—spiritual and internal; the legal separation, which has been such a stumbling-block, really determines nothing but the present ownership of property. To my mind it is impossible to conceive that any Church is united in communion with the Church of England if you are not.”

**A** CHAPLAIN is wanted for Rummelsberg, near Berlin. The duties include the care of the British artisans, horse-trainers, and others, with their families, at Rummelsberg, Schönweide, and Hoppegarten. The Society has voted £50 towards the Chaplain's stipend, which, with subscriptions from H.I.H. the Crown Princess, the British Ambassador, and others, make £100 already promised. The position has scarcely the ordinary attractions of a Continental Chaplaincy, but offers a sphere for much-needed work. Applications should be addressed to the Secretary of the Society.

**N**EW S has arrived of the destruction by fire of the little church of SS. Michael and All Angels at Engelberg, Switzerland. A very beautiful and costly gift, a memorial of the great American divine, Dr. de Koven, perished with all the contents of the church.

**M**R. COLBECK'S remarkable paper on Upper Burma as a Mission Field, in our present number, will be reprinted separately as a pamphlet.

**W**E have received from a zealous friend, who has worked hard and with success in the Society's cause, a sug-

gestion for holders of Missionary boxes. The plan has been introduced in some parishes, and taken up with good will.

“On every birthday in the family, a penny or halfpenny is put into the box by (or for) each year of age which the giver has attained. At the breakfast table, when congratulations are offered and presents given, this simple act of thanksgiving comes in both suitably and pleasantly, and our dear old Society reaps the benefit.

“In the homes of cottagers and artisans the penny might be too much, but a halfpenny for each year could surely be spared, while in the houses of the well-to-do the penny might become a sixpence or a shilling.

“Take two examples, to bring the plan home to everybody.

“1. *The Cottage Home*.—The father (40), his wife (34), and five children (13, 11, 7, 4, and 1), as the year goes by have put in, at the rate of one halfpenny for each year attained by each, four and sevenpence, and twenty cottages in a parish doing this have given £4. 11s. 7d.

“2. In the home of the prosperous man of business, or professional man, where the sum settled on is sixpence for each year, the ‘Birthday thank-offering’ will, for a family of the same ages and number, have amounted to £2. 15s.”

Certainly such offerings should be highly valued as the expressions of thankfulness to God, and we heartily commend this plan to the consideration of the Society’s friends.



## MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street, October 21st, at 2 P.M., the Rev. Berdmore Compton in the chair. There were also present the Bishop of Antigua and the Bishop of Rangoon, Canon Betham, J. M. Clabon, Esq., General Davies, Canon Elwyn, Sir W. R. Farquhar, Bart., General Gillilan, General Lowry, C.B., J. R. Kindersley, Esq., W. L. Lowndes, Esq., General Maclagan, Rev. J. F. Moor, General Sawyer, General Tremehere, C.B., S. Wreford, Esq., and Rev. W. H. Williams, *Members of the Standing Committee*; and J. Boodle, Esq., Rev. Canon W. Cooke, Rev. R. J. Dundas, J. F. France, Esq., Rev. W. C. Hayward, H. E. Heaton, Esq., Rev. W. W. Howard, Rev. E. W. Kempe, Rev. J. T. D. Kidd, H. Laurence, Esq., Rev. J. H. C. McGill, Rev. G. P. Pownall, Rev. G. C. Reynell, Rev. C. H. Rice, Rev. C. Wyatt-Smith, Rev. G. Thompson, Rev. W. T. Webb, *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Receipts and Payments from January 1st to September 30th:—

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Collections, &c. ... ..	£21,904	£6,920
Legacies ... ..	6,461	25
Dividends, &c. ... ..	2,201	3,232
<b>TOTAL RECEIPTS</b> ... ..	<b>£30,566</b>	<b>£10,177</b>
<b>PAYMENTS</b> ... ..	<b>£69,344</b>	<b>£13,052</b>

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1st to September 30th, in five consecutive years, compare as follows:—1883, £22,117; 1884, £22,630; 1885, £21,998; 1886, £19,931; 1887, £21,904.

3. Read letter, dated July 12, 1887, from the Secretary of State for the Home Department intimating Her Majesty's very gracious reception of the Society's Jubilee Address.

4. The following resolution upon the decease of the Right Hon. A. J. B. Beresford-Hope, M.P., was unanimously adopted:—

The Society records its deep regret for the decease of the Right Hon. A. J. B. Beresford-Hope, M.P., a Vice-President of twenty-five years' standing. Great as his services have been to the Church at large, the Society can specially claim him as its loyal and devoted friend.

As the chief founder of the College of St. Augustine, at Canterbury, his memory will be gratefully treasured among the honoured names of the benefactors of the Society and the foremost promoters of the Missionary cause.

5. Power was given to affix the Corporate Seal to a power of attorney.

6. The Lord Bishop of Rangoon addressed the Members.

His lordship began by warmly acknowledging the kindness he had received from the Society in every way during the last twenty-seven years. He described the various departments of the Missions in his diocese, and said that those among the Burmans (who number six and a half millions) were the least successful. Buddhism, which he described as being less a religion than a philosophical system, owning no God, no soul, no futurity, paralysed rather than energised the Burmans, and gave them a theoretical purity, but no religious "sanction" to morals, encouraged boöily pleasures, and left the people satisfied with their present state, and unreceptive of spiritual exhortation from the missionaries. The most hopeful feature of this branch of the work was the girls' boarding school in Rangoon, with its fifty pupils. He spoke in the highest terms of the work among the Karens, described the claims of the Andamanese and Nicobarese on our pity, and proceeded to describe the Missions in the newly-acquired country, Upper Burma. The work and character of the Rev. James A. Colbeck he warmly eulogised, and said that the Society's Mandalay Mission was certainly the most hopeful of all Burman Missions, whether connected with the Church or not. He described the establishment of the Medical Mission under Dr. Sutton, and the hospital and dispensary established at Rangoon by himself. He mentioned that there were 14 clergy in the diocese when he went out in 1882, and that there are 31 now, and in answer to a question as to the future, he said that the advance was limited only by the limits of the resources, and that he had no doubt that six additional missionaries would soon add from ten to twenty thousand to the Church.

7. All the candidates proposed at the Meeting in June were elected into the Corporation. The following were proposed for election in December next:—

H. De Tatham, Esq., M.D., Junior United Service Club, S.W.; Rev. W. J. Wood, St. Andrew's, Ilketshall, Suffolk; Rev. J. B. Nodder, Ashover, Chesterfield; Rev. C. W. Falkner, Barkisland, Halifax; Rev. James Davenport, St. Barnabas, Worcester; Rev. James Dombrain, Sotby, Wragby; Joseph Derrick, Esq., 4 East Down Park, Lewisham, S.E.; the Dean of Armagh, Deanery, Armagh, Ireland; Rev. Danby Jeffares, Lusk, co. Dublin, Ireland; H. R. Clifton, Esq., Clifton Hall, Nottingham; Rev. W. P. Magee, Beragh, Ireland; Rev. Coleman Ivens, Boynton, Bridlington, Yorkshire; Rev. W. F. Eustace, Bishop's Lydeard, Taunton; Rev. A. S. Altham, Holy Trinity, Taunton, and Eustace B. Ford, Esq., 4 South Square, Gray's Inn, W.C.

## REPORTS RECEIVED.

Reports have been received from the Rev. J. A. Colbeck, of the diocese of *Rangoon*; T. J. Cooper, of *Grahamstown*; E. O. MacMahon, of *Malagascar*; T. A. Young, of *Montreal*; and A. W. F. Cooper, of *Qu'Appelle*.



# THE MISSION FIELD.

---

THE FIELD IS THE WORLD. THE SEED IS THE WORD OF GOD.

---

DECEMBER 1, 1887.

---

MADRAS.

**W**E have lately received some interesting Reports from Madras. Among them the first in importance is one relating to the Nandyal Training Institution, with which the hopes of the Telugu Missions are so closely bound. The foundation of this Institution was largely due to the munificence of J. Andrews, Esq., of the Madras Civil Service. It will be remembered that these Missions in the northern part of the diocese of Madras have during the last few years shown a remarkable readiness to grow, or rather the people of the district have shown a greater readiness to receive Christian doctrine than the Mission staff has been able to meet. It was a case pre-eminently for native workers, and too few have been found fit for such work.

Under these circumstances, the Training Institution is watched with great interest, not unmixed with anxiety, for its safe career. That fears cannot be absent are illustrated by the fact that during the absence of the Rev. A. Britten for six months last year, in consequence of the failure of his health, no little trouble arose from a bad spirit of mutual accusation springing up between the elder pupils and some of the masters. On his return, Mr. Britten found himself com-

pelled to part with two fairly good teachers. He writes fully on this matter, and says :

“I have dwelt on this matter at some length because it has had results from which we are not yet free, and which may yet have a bad influence on the interests and progress of the Institution. I am sorry to say that charges were brought forward in March by some of the senior students against some of their own number—charges which as usual were denied and answered by counter charges—which were due to a certain extent to the bad feeling of which I have spoken, but which without doubt showed a state of affairs among them with regard to their topics of conversation which was far from edifying. Discipline had to be exercised, as nearly all the boys in the recently formed fifth class were concerned in the affair. I feared at one time that our progress would be checked, and that we must relinquish the class for this year. This necessity has been avoided for the time, but I may be forced at any moment to give up our progress for this year, and wait for the commencement of the new year, when I hope we shall be able to form a class of boys of better character and more amenable to discipline than those who at present constitute our fifth class.”

The following account of the buildings has at least the happy element of balancing the description of their defects by showing that the number of students is growing. It appears to be about sixty :

“The temporary church—which, it may be remembered, was swept away by a flood last year—was restored in April, and I had the pleasure of using it for the Easter festival just before leaving for England. The houses for the masters, school servants, &c., are in a very bad state, and will, I fear, require some expenditure of money upon them very soon. I have had to divert the house I built for a hospital for the boys from its original use, and it is now the boys’ refectory and dormitory. This change was rendered necessary by the large addition to our numbers last January. I can only hope that we shall not be troubled by any serious sickness among the boys which will cause us to regret the alteration. I have had to give up another room in the bungalow in consequence of the formation of the fifth class. The school now uses two rooms in the bungalow, affording accommodation to the theological class students, the fifth and upper fourth classes. The masters complain of insufficient accommodation of the school building in spite of the relief so afforded, but I can see no way of satisfying their complaint, which is certainly a reasonable one.”

Mr. Britten appends the following Reports of the School Department, the Junior Vernacular Department, and the Senior Vernacular Department :

#### “ I. SCHOOL DEPARTMENT.

“The work in this department has gone on steadily, and a distinct step forward was taken in March by the establishment of a fifth class.

“In December we sent boys up for the Middle School examination the first time, the class having been established at the beginning of the year. The whole class—seven in number—was presented for examination, and five boys passed: one in the first class, three in the second, and one in the third class. This result was very gratifying, and credit is due to Mr. Ramanadhan for the extreme care and attention he bestowed upon the class.

“The Deputy-Inspector of Schools examined the lower fourth and third classes for result grant in December. In the former four boys were presented and passed out of a class of nine, and in the latter, out of a class numbering twelve, six were presented and five passed. The grant earned by the school was slightly in excess of that of the previous year. With regard to these results, it must be said that they are not wholly satisfactory, but we cannot hope for better results until a great improvement takes place in the education obtained by the boys at the boarding schools at Mutyalapad and Kalsapad. Boys are sent to us here, especially from Mutyalapad, who are not capable of benefiting by the teaching given in the third class, and they almost invariably require to be retained in that class for two or more years. The possession or non-possession of an Upper Primary certificate is no criterion of a boy's power at all, as the standard of excellence required by different deputy inspectors varies immensely. I am in a fair position to state this after examining the boys who join us from Mutyalapad and Kalsapad at the beginning of each year. It is my intention to draw the attention of the Missionaries in charge of Mutyalapad and Kalsapad to this before the commencement of the new year, and to ask them to exercise their own discretion as to the fitness of their boys coming on here with regard both to their age and capabilities. In many cases it appears certain that another year spent in the Primary school would be of immense advantage to the boys—fortunate possessors though they may be of an Upper Primary certificate.

“I cannot yet chronicle the going out to work of students from this department. The five who passed the Middle School examination have been formed into a fifth class, and are taught by Mr. H. Ramachendra Sastri, F.A. The class was sanctioned by the M.D.C. in February, and I was fortunate in obtaining Mr. Ramachendra's services without delay. He joined us from the head mastership of a local fund school in the Nizam's dominion, and began work on March 21. I had the advantage of knowing something of him before, as he was for a time head master of the Local Fund Normal School in Nandyal. I trust that we shall work satisfactorily together. Of the two boys who failed to pass, one will appear again this year, and the other, I am sorry to say, had to be sent to the General Hospital in Madras, and died there from consumption at the end of April.

“Mr. B. Ramanadhan has charge again of the upper fourth class. We have only five boys in it this year. In consequence of Mr. B. Luke's removal the lower fourth class has been placed in charge of Mr. David Gnanapragasam—Mr. Ramanadhan assisting him in one or two subjects.

I am glad to say that Mr. David succeeded in passing the matriculation examination by private reading last December. The third class is taught by Mr. David Gnanamuttu, who appeared for the matriculation examination for the second time at Vepery last December, but failed to pass. He is reading privately, and will, I trust, pass the examination in the coming December.

“At the beginning of the year six boys from Mutyalapad, five from Kalsapad, and three from Kurnool Nandyal boarding schools joined the school department, and were placed in the third class. This is the first year in which the Kurnool Nandyal Mission Boarding School has sent boys in any number. Their coming was hardly contemplated at the time Mr. Billing drew up his minute concerning the Institution, and their reception, together with other causes, must shortly cause an increase in the number of scholarships afforded by the M.D.C.

“On the whole the school department shows a fair amount of work. We cannot chronicle any triumphs—save, perhaps, in the result of the Middle School examination—but the signs of a slow and steady growth are not wanting.

## “II. JUNIOR VERNACULAR DEPARTMENT.

“1. The four youths who were reading in the theological class last year went out to work in their Mission districts in December. They were practically the first to go out from the Institution, as they were the first who had gone through the course of training we proposed for them. But I was by no means satisfied with them. Their examination showed one of two things, either they had been grossly careless and inattentive to their work, or the teaching was beyond their capabilities. Only one of the four passed in their examination, and he took a very bad place. Last year, as I have said, was the first in which our scheme was completed, and I have therefore decided to make no alteration this year, but to wait and see the result at the end of the year. But from examinations of the new class held already I am forced to the conclusion that a complete change in this department will be necessary. I propose to consult Messrs. Inman and Shepherd on the subject if occasion should arise. Of the four who left us, two returned to Mutyalapad, and two to Kalsapad, and are working in their respective districts.

“2. The six boys in the first year of their course were duly presented for examination in Telugu only, in December, and five of them passed the third class examination. They were drafted into my theological class at the beginning of the year. The boy who failed in the examination subsequently left, as he was not amenable to discipline. Six new scholars—three from Mutyalapad and three from Kalsapad—joined us in January, and are now reading Telugu together with the boys of the third class.

“The whole strength of this department is as follows :

“1st year. Boys reading to pass the third class examination in December . . . . .	6 boys
“2nd year. Boys reading in the theological class . . . . .	5 „

“III. SENIOR VERNACULAR DEPARTMENT.

“1. The three teachers from Kalsapad who were attending the Local Fund Normal School last year appeared for the special Upper Primary examination in December, and two passed in the first class. They returned to Mr. Inman, and are now working in his district.

“2. The results of the examination—one held by me in April, and one by Mr. Scott in November—of the students in the theological class were very disappointing. One of the three teachers sent from Mutyalapad, after being with us from January to April, was dismissed from the Mission service by Mr. Shepherd on some old charge brought against him when he was acting as a village schoolmaster. He consequently left the Institution, and his place was not filled up by Mr. Shepherd. As a result we have only two teachers now reading for their training certificate in the Local Fund Normal School. Three young men, who have been in Mission service as teachers for some three or four years, joined my theological class in January. They came from the Kalsapad district.

“I must conclude my report as usual with the old statement—a statement I am getting tired of making. It is quite impossible for me to do justice to the various branches of the work of the Institution while it is my duty to go out into the district visiting the congregations for eight to ten days every month. Both the Mission work and the educational work are suffering greatly from this cause, and the M. D. C. must not look for satisfactory results in either branch of the work until assistance is afforded me.”

Negapatam is a Mission in the second or central group in this diocese, on the coast of the Tanjore Collectorate. The Missionary, the Rev. T. E. Darvall, has been recently transferred to this place from Tanjore. He writes :

“Negapatam I found to be a port of some importance, having a population of some 5,300 souls. It is considerably more busy than Tanjore, though possessing a somewhat smaller number of inhabitants. The port owes its importance greatly to the coolie traffic between Negapatam and Penang and Rangoon. Week by week the steamers bring some hundreds to their native shores, and return with double the number to Penang or Rangoon. There is also a considerable rice and coasting trade done. But a factor which has done more than any other to bring prosperity to the place is the railway. This facilitates the outflow and inflow of traffic, carrying passengers and goods to and from the steamers. The workshops of the railway also play an important part in providing labour for many hundreds. And until lately the audit offices of the company gave employments to numerous clerks and writers. Besides the native, there is a fairly large East Indian population drawn hither by the workshops.

“The district may be said to consist of the three Taluqs of Negapatam, Munilam, and Titrapundy, and extends about twenty miles to the north, twenty to the west, and thirty-six to the south. Here at present

there are but two congregations of native Christians, one in Negapatam itself, and the other in Poyur, a village five miles to the south. Formerly it was usual to divide two congregations into some six or more, *i.e.*, the people living in the suburbs or adjacent villages were called a congregation. But this I discontinued, because, as the people all come to the same church to worship, it seemed better to classify them as but one congregation. In addition to the two congregations above named, each having a church, there are a few families living in the larger villages. Thus at Titrapundy there are three native Christian families and two families and one single gentleman belonging to the English congregation. At Trivalure there is another small church of ten souls. And, lastly, at Vedamani there is yet another belonging to both English and native congregations. My work is divided between the English and native congregations, and each has to be ministered to severally."

Mr. Darvall has to minister to an English congregation here, and describes his work among them. Passing to the Mission work, he speaks of difficulties arising from the inveterate prejudices of caste, even among regular communicants :

"When I took up my residence here I brought a young matriculate from Tanjore to be master of the A.V. School, and he was without the quality which makes a caste man. On the first Sunday, by chance or otherwise, I cannot say, he was said to communicate and sit wrongly. Caste is a matter I have taken no cognizance of, nor can I, and I noticed no irregularity. But not so the people; they took it as a great offence, and withdrew themselves from the weekly Eucharist, and have since continued to do so, and a few faithful ones continue to attend. They also petitioned me on the matter. I was under the belief that the question would affect the people much less here than in Tanjore, for being a seaport town there is a much greater intercourse with the outside world; but, on the contrary, caste holds a greater sway over the people here than in Tanjore. The marriage question is doubtless the cause of it, as I found it generally to be in Tanjore. But whatever the cause, it seems so powerfully to bind some, that were a choice to be made between their religion and caste, I verily believe that caste would find favour. Without doubt caste has been a restraining influence among the Hindus. But where the law of Christ has come in, there caste is a great hindrance, if not positively mischievous, to the growth of the Christian life. It would seem in some cases that little progress has been made since the visitation of Bishop Wilson in 1834-5, when he wrote so strongly against the whole system. I trust that with gentleness and persuasion we may lessen, if not entirely extinguish, the evil. I began to hope that we were improving in the matter, but the following disturbed me greatly. During my absence on leave last year, Mr. Blake kindly allowed Mr. Abraham to come from Tanjore to celebrate the Holy Communion. On the first Sunday, seeing

the people were slow in coming to the altar rails, he motioned to those opposite him to approach. They were non-caste people. Thereupon not a single caste person would draw near. This should not be, and little real growth can be expected while the evil lasts. Socially it is nothing to us, but in religion it must be rooted out. I pray God that He will make them see clearly how evil is this distinction of the children of the one Father."

Such things remind us how hard a task is the conversion of India. What a mass of hereditary conceptions incompatible with Christian teaching have to be met, not only to hinder the reception of the truth, but to mar its life and sully its purity in the believers.

At Gengaikondan, in the Ramnad district, there is an itinerating catechist, named Paul Anthony, who sends some interesting notes of his work. Gengaikondan is a village thirteen miles north-west of Ramnad, and has about fifty villages within six miles of it :

"On the 23rd August, 1886, I visited a village called Karuthanenthal where there are a few who willingly listen to what is preached to them. I spoke to them of the necessity of a mediator, and showed that Jesus Christ is the mediator who for us all gave up His life. The chief man among them said that some of them had gone to Rangoon, and were expected to be back here soon; and as soon as they come, they could make arrangements to put themselves under instruction.

"September 9th, 1886.—The Mahomedans at Gengaikondan would not care to listen to the Gospel preaching very easily; they acknowledge the one true God, and accept many portions of Scripture history; yet they could give only a pre-eminence to our Lord Christ among their acknowledged nâbis or prophets, denying at the same time His Divinity and His only mediatorship for all mankind.

"October 1st, 1886.—The Hindus of Kamancotah have a curious ear to the Gospel. One among ten of them only would raise vain objections: such as, Has it not been in God's power to retain the whole mankind in their original purity? Why should He necessitate the Divine Incarnation, suffering, and crucifixion of Jesus Christ? Such questions I answered in the following manner:—The first man Adam had a free will, as we have, to be guided by himself, and was not a mere puppet to be easily energised by any, either by his friends or enemies; he disobeyed the Lord's command by giving heed to Satan's prying, vile advices, and thus brought upon himself the Divine wrath; consequently, the wisdom, mercy, and justice of God contracted the salvation through the mediator Jesus, as it was pre-arranged by the Holy will of God, for the propitiation of the fallen man. To this reply of mine the Hindus again argued that, as God has revealed four Vedas in the world, and just as He permitted the Christians to behave themselves according to the

morals of the Bible, so He has allowed them (Hindus) to hold fast to their own creed, which is only a variation of the display of His Divine pleasure, and that each religionist has salvation through His creed. If Christianity be accompanied visibly with special prospects, it may be held in pre-eminence; but as it is obvious that it is not so, and as its members do not strictly keep the rules of Christianity, it can only be ranked among other religions in the world, which have equal defects on the part of their followers. To put an end to such discussions, I dwelt upon the magnificence of Christianity, explaining the theocratic rule and the Divine nature, justice, mercy, and wisdom; then contrasting them with Hindu gods, Brahma, Vishnu, and Sivan, and to their vedas, which contain inexplicable and irrational facts about those gods, citing at the same time, as far as I could remember, the Hindu authorities for my arguments from their books of Agastiar, Sivavakkiar, Sankarachariar, and Ovvai, that are made use of in the Christian publications, viz.: Test of Religion, Test of Hinduism, Principles of Morals, and the Bazaar Book; and thus determined the exclusiveness of Christianity, and proved that there has been no other name than that of Jesus ordained by God as worthy of worship.

“There are some among these Hindus who know how to read; to them I distributed handbills and tracts. My frequent visits to such, though, for the present, they have not convinced them of the necessity of a Saviour, yet work in them to desist from employing any evil means for the frustration of Christian Evangelisation.”





## DELHI.

REPORT OF THE DELHI MISSION BY THE REV. R. R. WINTER,  
DATED MAY 6, 1887.—THE CHAMARS.—THE CONVERTS'  
DANGERS.



NOW propose writing to you on the state of the Church in the Delhi and South Punjab Mission, especially with reference to the poorer part of it, consisting mainly of people of Chamar origin, who form nearly the only portion of our people on any thing approaching to an independent footing, distinct from the very large number of Christian mission agents and their families, and taking in this respect relatively to the rest of our work, somewhat the position of the Shanars and other low-caste Christians in the Madras diocese. I am led to write fully on this subject now because we are approaching a crisis which, while probably separating many from even a nominal connection with Christianity, will, I believe, leave the Church purer within, stronger to carry on her battle with the heathen forces around her, and a more attractive harbour of refuge to those who are wearied with the storms of selfish worldliness in which they live. These people are scattered over the eight Delhi city parishes and several villages in the districts of Delhi and Gurgaon; some reaching 30 miles down the road to Agra, others chiefly gathered round the little town of Mahraoli, of which the neighbouring Kutab Minar is a greater source of interest to the very numerous visitors from England than the neighbouring inhabitants.

The desire of some of these people, whether from bad or moderately good motives no one can tell, to attach themselves to Christianity dates back to the year following the mutiny. Some in the city itself had been taught even before the

outbreak, both by our catechists and the teachers of the Baptist Mission, and on Mr. Skelton's appointment to the Delhi Mission early in 1859, several were brought to him for instruction, and from him received baptism. To judge, however, by his own report for that year, he was not sufficiently at home in the language to deal with them to his own satisfaction, and an enormously larger number from Delhi and the neighbouring little town of Shahdera, or "The King's Encampment," joined the Baptist Mission, which then had three active and experienced Missionaries on the spot. The movement went on with increasing force during the winter of 1860-61, owing, I think I may fairly say, on the analogy of similar movements in the south, to a very severe famine which was then raging, and the great amount of help organized for the starving poor by English liberality. So far as the baptismal register of those years bears witness, hardly any of these were admitted to our Church. There was then almost a complete lull in the movement, so far as large accessions to Christianity are an evidence, for several years, though our Missionary, the Rev. Lala Tarachand, at his own request was moved to a quarter of the city largely inhabited by these people, where a commodious house called the "Bangish-ka-kamra," once the habitation of an adventurous Frenchman, who had come here for, I believe, purposes of trade, was rented for him; there a room was fitted up as a chapel, in which services were held on week-days and Sunday evenings, and there seemed a fair prospect that quiet and steady work would be carried on among them, and also that Lala Tarachand's well known ability would attract the Musalmans and upper-caste Hindus of the neighbourhood to Christianity. During that period, from 1866 to 1874 inclusive, some twenty-six of these heathen workers and day-labourers were baptized. Looking back on those times, the same source of weakness presents itself as that with which we are now battling; that is to say, the men joined us and the Baptists, but in hardly any cases were they followed by their wives and children. It is surprising that all should have been blind to the ill effects of this; but speaking for myself,

both then and in subsequent years, I do not think we sufficiently grasped the enormous difference of life and social customs between these people and high-caste converts : in the latter case, the history of all Indian Missions told us two things, either that the wife, after a few years of opposition, joined her husband and was baptized, or that if she did not become a Christian she had no influence in entrammelling him again in heathen customs. This led us to suppose that eventually the heathen Chaniar wife and children would accept her husband's faith ; but what do we see ? Hundreds of men baptized, but their wives continue heathen and do not, as the wives of high-caste converts, go to their own relatives, but continue to live with the Christian husband, dragging him back, keeping back her children, betrothing and marrying them to heathen boys and girls, thus the baptized husband is left a solitary Christian unit in the midst of a heathen family, and while he needs all possible internal and external help for his own still only embryo faith, he is hindered in his religious life by his own most intimate surroundings. The men themselves helped to maintain this supposed analogy to high-caste converts ; for when, in the subsequent movements of these people to Christianity, I asked them "Where the women were and why they did not come forward ?" the invariable reply was—and would be now if we chose to accept it—"Oh, they will follow us ; where we are, there they are ; they are more ignorant than we ; have patience, and they will come too." I believe that this was a piece of self-delusion, and that the men never made any effort, except in very few cases, to influence the women at all. They were quite glad for themselves to receive some of the benefits of Christianity ; to get help from the generosity of the Missionaries or by their influence, and to get a little "kudos" by belonging to the religion of the Government, and at the same time to keep up their connection with the old caste or brotherhood by means of their wives, and thus to walk, as is said of other men—

One foot on sea and one on shore,  
To one thing constant never.



There is another point which led to the possibility of their doing this with less conscious insincerity than appears on the surface, and that is, they looked on Christianity merely as what they call a "panth," a path of religion, and not as a brotherhood: they have many of these non-Christian "panths" or sects,—followers of Kabir, of Ram Das, of Nanak the founder of the Sikhs, and others; these they can follow without bringing their women and children, they can believe in them without being outcastes, and their faith in no way interferes with domestic and social customs connected with idolatry. If such were some of the hindrances to a clear understanding of the matter on our part, their weakness also arose from being exclusively taught the truths of the Gospel which concern their personal salvation, to the omission of the Gospel truth of the Catholic Church which concerns daily feeding, growth in life and in union with the members of the body of Christ.

I will now return to the historical account of the growth of this part of our congregation. Several catechists had been working steadily among them, and notably one whose name must not be omitted by the few who remember the working of our Mission in those past years—Babu Hira Lal. Gradually more of them, from the year 1873 and onwards, began to be drawn again towards, if not the Church, at any rate to some parts of the Christian faith; a few were baptized and left, as had always been the custom in the Delhi Mission, mainly in their own old quarters. This, with the growth of branch schools for Hindu and Musalman boys, and petty schools for Chamars, led to that formation of the parish system, if so it may be called, which forms a distinctive feature of the Delhi Mission, by means of which a catechist and subordinate agents are made responsible for certain parts of the work among both Christians and non-Christians in each city district—a system which might be worked more among the upper classes than is at present the case. The Chamars were very effectually brought under instruction at that time, by not only the regular and zealous teaching of the catechists, but by the day-schools for boys and evening classes for young men, in

all of which these fickle people then showed a much greater interest than they do now; a change brought about I think partly by their changeable disposition and partly from an idea that their boys would all grow into Munshis and teachers on substantial monthly salaries; one of those lofty hopes which are so often doomed to disappointment by the fact that many would-be teachers turn out stupid, and most of their hoped-for pupils unwilling to submit to the drudgery of learning.

All this, however, served to prepare the way for the tendency towards Christianity, which again came over them in 1877-78 and the beginning of 1879, again in conjunction with the distress of severe scarcity, though this time only little was done in the way of help to the people. In these years, considerable numbers were baptized from nearly all the city districts and several neighbouring villages, the people again promising that their wives and children should follow, and again failing to fulfil their promises. These were by far the largest accessions to the Church of England we have had, and the result has been by far the most unsatisfactory, many of them keeping up or forming heathen betrothals and marriages, and many utterly failing to perform even the minimum of Christian duties, and in spite of warnings and their own professions at the time, neglecting to have their children baptized or their wives taught. The clergy and more thoughtful members of the Church have now come to the conclusion that something must be done of a deeper and more general character than bringing Church discipline to bear on a few overt offenders here and there, and that the Church, if she is to be a living body at all, must either make her nominal members conform to her rules, or she must put them out of her communion till they repent and come back. At the last meeting of the Church Council the subject was brought under discussion; this is a body consisting of the leading Christians in each of the city or country districts, and the mission clergy; the senior of these is *ex-officio* President, unless the Bishop is present. The Secretary for some years past has been Pandit Janki Nath, head master of St. Stephen's High School. We

then determined to bring the people together in their various centres, and get them to form a decision for themselves as to what things were utterly inadmissible in Christians, such as, notably, any ceremonies bordering on idolatry and the formation of heathen betrothals and marriages. When these have all been held, we propose to hold a *panchayat* of the whole body of Christians in both the city and country districts, and this assembly will be called upon to decide what is to be absolutely forbidden. Those who then elect to be firm in their faith will be recognised as Christians, and kept on the roll of the members of the Church; those who do not, will be given a limit of time within which to form a decision. If at the end of that they continue in their present state of indifference, their names will be removed from the roll, and they will only be re-admitted to the Church on our own terms and after a public confession before the congregation. This of course does not apply to all, as there are many who are already steadfast; and if our proceedings are conducted in the spirit of Christian wisdom and equity, I believe that a few of the present careless ones will be drawn into closer Christian fellowship, and that the Church will be immensely lightened by the removal of the rest.

We had a full Church on Easter Day, preceded by the baptism of seven children and one adult on the Eve. The first celebration was at 6.30 A.M., followed by the general service, and second celebration at 7.30; there were in all 117 communicants, and the offertories, amounting to Rs. 155, were for the site for the Church which the congregation at Ajmere desire to build: we felt it was a specially fitting time to show this mark of sympathy to our old colleague, Lala Tarachand, whose transfer to Ajmere,\* after considerable controversy and discussion, was effected last November, with the full and hearty concurrence of the Metropolitan, the Bishop of Lahore, the congregation of Ajmere, and our own Mission Council.

The total amount of the offertories in St. Stephen's during 1886 was Rs. 1,186, but it must be remembered that this

\* Diocese of Calcutta.

includes the offerings of the clergy and Zanana Missionaries. It is a fair mark of life that 31 adults were baptized last year in spite of so much that is otherwise depressing and retrograde. Another encouraging fact also has taken place during the present year. Two years ago a young Christian was excommunicated on account of persistence in a heathen marriage, after earnest warnings from the Missionary of his district. Now he has, through God's grace, consented to live apart from his so-called wife. She was put under instruction and was baptized in Church, and we are now only waiting for the Bishop's formal consent to the removal of the sentence, that the young man may be re-admitted to Christ's Church, and married. We most earnestly pray that this may be the beginning of the return of other backsliders.





## THE FIRST CENTURY OF THE COLONIAL EPISCOPATE.

AN ADDRESS DELIVERED IN THE CHAPEL OF S. ANDREW'S COLLEGE,  
GRAHAMSTOWN, BY THE VEN. H. MASTER WHITE, ARCHDEACON OF  
GRAHAMSTOWN, ON SUNDAY, AUGUST 14, 1887.



REQUEST was made by the Provincial Synod of Canada last year to the Archbishops of England and Ireland, to the Primus of Scotland, and to the Society for the Propagation of the Gospel in Foreign Parts, to join them in making arrangements for holding throughout the British Empire a commemoration of the completion of the first century of the Colonial Episcopate—the first Colonial Bishop, Bishop Inglis of Nova Scotia, having been consecrated on the 12th of August, 1787. The Society heartily welcomed the proposal, and asked the Bishops both in England and the Colonial Dependencies of the Empire to take part in this commemoration, at the same time representing to them “that if the offertory collections made on the occasion were given to the Society’s Treasury, they would be a welcome and appropriate recognition of the feelings known to be entertained towards the Society by members of the Colonial Churches.” Your offerings are accordingly asked to-day for that venerable Society, to which the Church in this land is so deeply indebted for liberal aid as regards the support both of those Clergy who minister to the Colonists, and of those who have gone forth to carry to the heathen around us the Word of Life. And I wish to point out that it is to the zeal and faithfulness of this Society in past years, that the event which we now desire to hold in thankful remembrance, the consecration of the first Colonial Bishop, was mainly due.

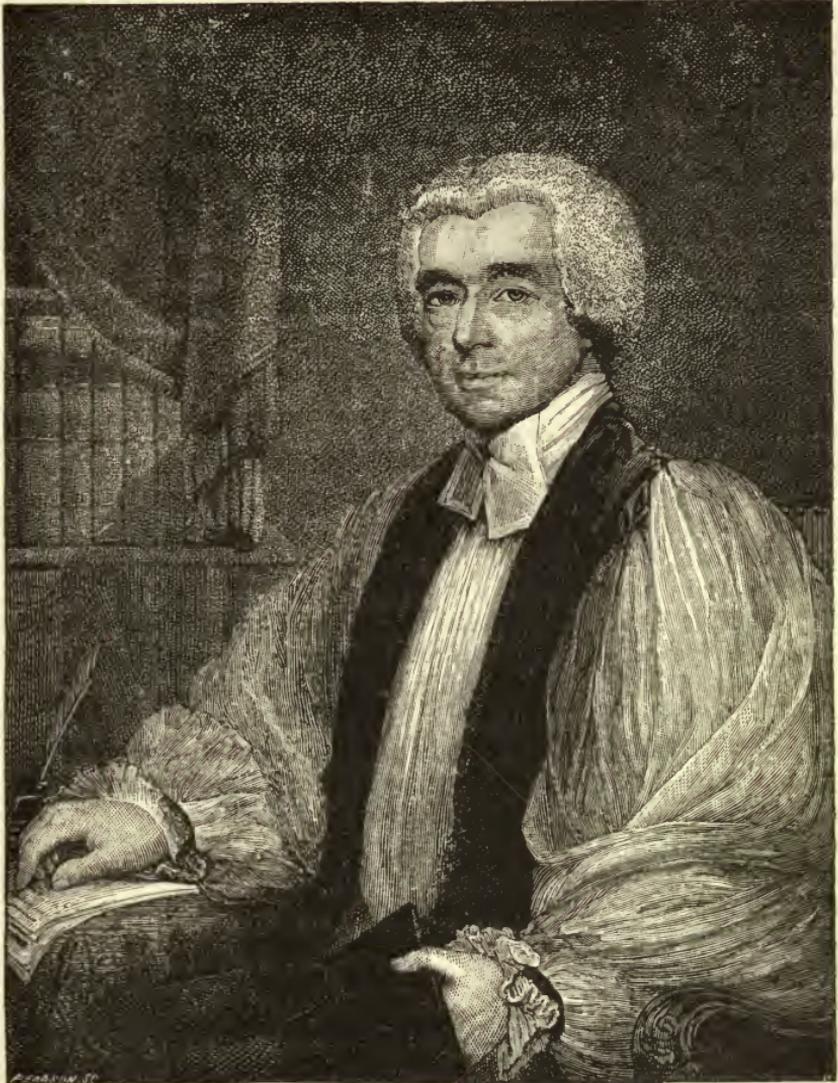
If you ask, How does the consecration of a Bishop 100 years ago to preside over the Church in a distant corner of the earth affect us? What have we to be thankful for in that event? we may say that it is one of the important links in the chain by which the spiritual blessings we now enjoy have come down to us; or, to put it in another way, that it was the breaking of a chain of evil custom by which the growth of the English Church was cramped and confined.

At the time of the Reformation, Calais was the only foreign possession of the English Crown, and there was no need to consider the work of the Church beyond the British Isles. In the reign of Queen Elizabeth English ships visited all parts of the ocean, and a few unsuccessful attempts at colonisation were made. After the year 1600 settlements

were made in different parts of America, and the question, What was to be done for the religious instruction of those who had left their native country? began to attract attention. The first settlers were not careless about religion, but they could offer few inducements to Clergy to come out and labour among them, and few went out. Among them were some noble and devoted men, such as John Elliot, the Apostle of the Indians as he was called; others brought no credit to their profession, and did little or nothing to advance the cause of Christ. But, good or bad, they all had to come out from England by a voyage which was then long and dangerous; and this in itself was a great obstacle to the increase of their number. The Church of England, in agreement with the Universal Church of old, knows no other way of calling and sending Ministers into the Lord's vineyard except by the hands of a Bishop; the Ordination services require the presence of a Bishop as the chief agent in the service; without a Bishop there is no ordination. But in the colonies or plantations there was no Bishop to superintend and direct the work of the Church, to ordain Priests and Deacons, to administer the rite of confirmation, to maintain order and discipline throughout the body. As time went on, Churchmen felt the need of the Bishop's presence among them, and asked to have the want supplied. It was quite natural at first that Clergy should come from England, but in the course of years the difficulty was felt, that however well qualified a Colonist might be for the spiritual work of the Ministry, by learning, by disposition, by piety and zeal, it was impossible for him to be admitted to holy orders unless he would incur the dangers and the expense of the voyage to England, and sue for ordination at the hands of an English Bishop. It is obvious that this was a great discouragement to those who were desirous of giving themselves to the work of the Ministry; few of them had the means or the courage to encounter a long separation from their friends and home, with an uncertainty whether, after all the sacrifice, they would be able to attain the object of their desire. Churchmen in America entreated the authorities at home that a Bishop might be sent out to them. They pointed out how much the Church was suffering from the want of a Bishop. "The Church is daily languishing for want of Bishops." "Some that were born of the English have never heard the name of Christ, and many others who were baptized into His name have fallen away to heathenism, quakerism, and atheism for want of confirmation." "Last year (1705) there went out bachelors of arts near twenty young men from the College, all or most of whom would gladly have accepted episcopal ordination if we had been so happy as to have had a Bishop in America from whom they might have received it, but being discouraged at the trouble and charge of coming to England, they accepted of authorities from the Dissenting ministers and were all dispersed in that way."\* It does seem strange that such petitions were made in vain for so long a period. The Society for the Propagation of the Gospel supported the petitions. Archbishops and Bishops pressed them upon the attention of Government. Sometimes the point seemed gained. Lord Clarendon prevailed

\* S.P.G. MSS., quoted in Bishop Wiltforce's "History of the American Church," pp. 146, 147.

upon Charles II. to appoint a Bishop of Virginia. Letters Patent were made out appointing Dr. Murray; a change of ministry put an end to the scheme. In the time of William III. Dissenters in America strongly objected to the sending out Bishops, and the Court listened to them. In Queen Anne's time the Society again pressed the question,



BISHOP INGLIS.

and raised subscriptions for the endowment of the Sees. It was arranged that four Bishoprics should be founded at once, when the death of the Queen and the accession of George I. disappointed their hopes. Still, in spite of hopes deferred making the heart sick, the struggle was carried on by men who had a real care for religion. The Church of England was supported by State authority, Dissenters from the

Established Church were kept under heavy disabilities in civil matters, and yet the Government thwarted continually the efforts of Churchmen to impart to their brethren abroad that perfect form of Church Government which was deemed essential at home. As long as the States of America remained subject to the British Crown the English Government and Parliament refused to permit the English Bishops to consecrate Bishops for America. It was only after a long war had terminated in the independence of the United States, and the American Church had obtained the gift of the Episcopate from the persecuted Church of Scotland, that the English Parliament consented to allow Bishops for the United States to be consecrated in England. Yet even then Parliament laid down the condition that neither the Bishops so consecrated, nor the Ministers hereafter ordained by them, should officiate in England.\* Even within my own memory the only way by which an American Clergyman could legally take service or preferment in England was by obtaining a private Act of Parliament to enable him to do so.

In February 1787, two American Bishops were consecrated at Lambeth; on August 12th in the same year Dr. Inglis was consecrated Bishop of Nova Scotia—the first Colonial Bishop of the English Church. That day marks an epoch in the life of the English Church; it marks a victory of religious principle over worldly prejudice and lukewarmness. It is easy to understand why those who disliked the English Church, and wished for her destruction, who said, “Down with it, down with it, even to the ground!” opposed by all the means in their power the formation of Colonial Bishoprics; it is not so easy to discover the reasons which induced the great body of professing Churchmen to join in such opposition, or to be indifferent to such a proposal. One was probably a suspicion and dislike of change. Men would say, “Colonies have done well enough without Bishops ever since they were founded, why should they want them now?” and the longer this benefit was denied them, the stronger this argument became. They did not care to look into the question whether the Colonial Churches were really doing well without Bishops; they were deaf to the complaints made by the few Churchmen abroad as to their want of spiritual instruction. People are very patient of evils which do not touch themselves. Others, again, thought much of the dignity and political position attached to the office of a Bishop in England, and feared that the office itself would be degraded if Bishops were made in places where it was impossible to surround them with the same external marks of honour; as if the value of Bishops depended, like that of jewels, upon their rarity and splendour rather than upon the work that they should perform in the service of Christ. Men can always find reasons against

\* Act 26, George III., c. 84, s. iii. :—Provided also, and be it hereby declared, That no person or persons consecrated to the office of a Bishop in the manner aforesaid, nor any person or persons deriving their consecration from and under any Bishop so consecrated, nor any person or persons admitted to the order of Deacon or Priest by any Bishop or Bishops so consecrated, or by the successors or successors of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective office or offices within His Majesty's dominions.

doing what they do not wish to do. "The slothful man saith, There is a lion in the way, I shall be slain in the streets." Earnest Churchmen both in England and in the Colonies were striving against hope through many disappointments to gain for the Colonial Churches what they well knew to be essential for their welfare, a form of Church government practically, and not merely in name, episcopal; for they were well-assured that such a form was Primitive, Apostolical, Scriptural. But earnest Churchmen were a minority, and it was very long before they could prevail against custom, against prejudice, against worldly feeling. But the consecration of the first Colonial Bishop marked their hard-won victory. Not that the victory was complete. The Church was slow in trusting her own principles in this question, and the State was slower still in allowing her to move, though it professed to cherish and protect the Establishment, as it was generally called. In fifty years, up to the time of the accession of Queen Victoria, only eight Colonial Bishoprics were founded; then the mind of the Church was stirred again, and a fresh start was made. In the last fifty years the number of Colonial and Missionary Bishoprics has increased from 8 to 75; the number of Clergy working under them from a few hundred to nearly 4,000; and the practical effect of the principle has convinced Churchmen generally of its importance.\* There is very much yet to be done—the claims of our countrymen, of our colonists, of the heathen, upon the ministrations and guidance of the Church are felt to be greater now than at any past time of our history. We might be tempted to despair when we consider the greatness of the work that lies before us, and the strength of the forces that oppose that work—heathenism, infidelity, worldliness, selfishness, and immorality. But "this is the victory which overcometh the world—even our faith." Victory is promised, but not an easy victory, to the faithful. "Be thou faithful unto death, and I will give thee a crown of life." When we look back upon the advance made in the last 100 years, we may indeed "thank God and take courage."

\* The American Church, which was persecuted, crushed, and nearly destroyed in the War of Independence, now numbers 71 Bishops and 3,689 other Clergy.





## SASKATCHEWAN.

**I**N October the *Mission Field* contained a map of the Dioceses of the North-West, and showed the division of the Diocese of Saskatchewan into two parts, which must for the present be under the jurisdiction of the same Bishop. Bishop Pinkham has fixed his residence at Calgary, the chief town of the western of the two Dioceses. He writes from that place, on October 3, a letter, in which he speaks of the beginnings of absolute financial self-support at Calgary, about which he had written before, and many other matters of great interest:—

“I am quite sure the Society will be glad to know that our congregation in this important town has at length entered upon a career of self-dependence. I had the privilege and pleasure yesterday of inducting the Rev. A. W. F. Cooper, M.A., formerly Rector of Glenealy, in the Diocese of Dublin, and more recently S.P.G. Missionary in the Diocese of Qu'Appelle, Rector of the Church of the Redeemer here. Rev. E. Paske Smith, S.P.G. Missionary here for the past few years, who formed the congregation, and to whose untiring exertions the building of the beautiful church here, which you will be glad to know is entirely free of debt, are due, will now minister to the settlers in the vicinity of Calgary, among whom he has hitherto spent as much time as possible. His knowledge of the country and of the people will greatly enhance the value of his ministrations. Calgary itself has a population of about 2,500, and is growing rapidly. Our people constitute the largest and most influential religious body. We have crowded congregations and a very hearty service. No doubt the enlargement of the church and the formation of another congregation will soon be pressing duties.

“As you are already aware, I have decided to reside here. I expect to bring my family from Winnipeg sometime next summer.

“On Sunday, September 25, I held my first ordination here, when Mr. H. W. Gibbon-Stochen, of the Blackfoot Reserve, Gleichen, was admitted to the diaconate, and Rev. R. Hilton, your Missionary at Macleod, was ordained priest. The event was for me, and I believe for all taking part in it, a most solemn and impressive one. The candidates were presented by my examining chaplain, Rev. E. P. Smith, M.A. The preacher was Rev. J. W. Tims, C.M.S. Missionary to the Blackfoot Indians.

"Sunday, September 18, was spent at Banff and Anthracite, places I gave you a full account of last June. On the preceding evening I presided over a meeting of Church people at Banff, when churchwardens and vestrymen were appointed. Archdeacon George McKay, who was with me, and who is to accompany me to Edmonton, Fort Pitt, and other places down to Prince Albert, has spent the last two Sundays there. Undoubtedly a resident clergyman for Banff, who would extend his ministrations to Anthracite, is a pressing necessity. I hope the Society's funds will soon admit of a special grant being made for the support of a clergyman at Banff, and that I may soon get a thoroughly good and suitable man for it.

"My visit to Battleford during the latter end of August was a most encouraging one. I confirmed eighteen persons and consecrated the Church there. Your Missionary, Rev. J. F. Pritchard, is a most faithful and earnest man, and he is being ably and heartily supported by the members of his congregation. Excellent congregations and hearty services characterised the two delightful Sundays spent at Battleford, and with the kindness of the people and the opportunities of visiting the Indian Reserves and the one white settlement that I enjoyed on week-days, amply compensated for the weariness of the 400 miles of prairie travel that constitutes the journey from Swift Current, the nearest railway station to Battleford, and return.

"Last Wednesday I visited the Surcee Reserve, about nine miles from here; Archdeacon George McKay and Rev. Messrs. Smith and Tims accompanied me. Your Missionary among the Surcees is Rev. R. Inkster; he is a native of the North-West; he does not know the Surcee language, and does not think he can learn it. He speaks Cree very well indeed, and, as most of the Surcees know the Cree language, they understand him pretty well. They appear to respect and like him, but he seems to wish to be among his own people. We had a most interesting interview with the chief and some of his tribe. My address to them was interpreted by Archdeacon McKay, who afterwards addressed them in Cree, and was followed by Rev. J. W. Tims, who spoke in Blackfoot.

"Great as the work among our own people is, I long to do all I can for the Indians. I wish S.P.G. to continue to support a Missionary to the Surcees, and what I would like would be to find a European Missionary, full of fire and enthusiasm, who, having himself tasted that the Lord is gracious, will count it an honour and a privilege to try to lift up these poor people, and to devote himself to the study of their language, as Mr. Tims, of the C.M.S., has studied and mastered the Blackfoot language so that he might tell them in their own tongue the blessings God has for them. I hope next winter to give you a full account of the Surcees.

"I leave for Edmonton to-morrow, and go thence to Fort Pitt, Asisippi, and Prince Albert, reaching my home in Winnipeg, if it pleases God, before Christmas. Thus I have before me a journey of about eleven hundred miles over the prairie! We shall camp out every night we are travelling, and perform such services and administrations as our opportunities afford and as may be required."



## NOTES OF THE MONTH.

**I**N July last, the attention of the Society was called to the ruinous condition of the tomb of ROBERT NELSON in the disused burying-ground of S. George the Martyr, Bloomsbury. The burial ground is now in a very neglected state, but is about to be turned into a recreation ground by the good offices of the Kyrle Society, who have kindly promised to guarantee its preservation, if the tomb is restored and repaired. Mr. Butterfield has been so good as to examine the monument, and reports that £60 will put it into a thoroughly good condition, and about £10 more will be required to surround it with a suitable railing. The Society has allowed its office to be used for the receipt of donations towards the restoration of this famous layman's monument, and the Society for Promoting Christian Knowledge has granted a similar permission. Of the latter Society Robert Nelson was one of the founders, and he was elected an incorporated member of the S.P.G. at one of the earliest meetings held after its Incorporation in 1701. The donations at present received do not exceed £14, but it is felt that the restoration of the tomb of the author of the "Companion for the Festivals and Fasts of the Church of England," of "The Practice of True Devotion," and of "The great Duty of frequenting the Christian Sacrifice," is an undertaking which the members of the Church of England and especially the laity will not permit to languish for the lack of £70.

---

**N**ORTH Queensland is a diocese where opportunities are seized promptly. Its Bishop, writing in a hurry on September 7, says:—

"I have just returned, after a journey in the saddle over six hundred miles to the the new gold rush at Croydon, in the Gulf country. Now I am starting for the Hughenden and Flinders country. That gold rush at

Croydon would amaze and amuse you. Last year there was only a quiet cattle station, where to-day some 7,000 people are gathered. The scene resembles a big country fair. The erections are canvas tents, or rude iron huts. It is a reefing and not alluvial field; so dynamite explosions are perpetual, as sinking is going on at about 1,500 claims. People of all classes are there, come from all parts of Australia. I have secured land for a church; have collected a stipend (£350) and started a building fund; and sent the Rev. W. A. Turner there. So I have 'rushed' the place for the church without loss of time. Here all depends upon being first in the field."

UNDER the title of "The Island Missionary of the Bahamas" the Bishop of Nassau has published a small volume of admirable pastoral addresses, intended chiefly for ordinands. The courage and charity of his statements will be acknowledged by all readers of this book. On some subjects he takes a very decided line, but it will not be those only who agree with him who will appreciate what he says.

He refers here and there to local peculiarities in the work of the clergy:—

"In the Bahamas, as in every mission field in the wide world, we have got the old curse of Babel against us to some extent. English is the language universally spoken. Yes; but broken and fragmentary English for the most part; and besides, the Babel-confusion was not merely linguistic,—it made men *think* differently, as well as speak. That was why S. Paul wrote, 'I would that ye all spake with tongues, but rather that ye prophesied:' for 'he that prophesieth speaketh unto men to edification, and exhortation, and comfort.'"

Again, speaking of the difficulties of the work of the clergy, he says:—

"Our clergy are Rectors perhaps of six or more churches, and may have a dozen settlements to shepherd, and may be divided from some of these by thirty miles or more of ocean. Small sailing boats, with or without protection from sun and rain, are their best and only conveyance from place to place; their visits may thus be shortened or lengthened indefinitely by the freaks of winds constantly shifting; and their condition after a tedious voyage may be such as to demand rest rather than strenuous exertion."

BOUND copies of the *Mission Field* for the year 1887 can be obtained for three shillings apiece, or cases for binding the twelve numbers for eightpence.

THE volume of the *Gospel Missionary* for 1887 is now ready. It may be bought in a stiff illustrated cover for ninepence, and separate covers for binding may be had for twopence. It contains ninety-six pages, with numerous illustrations, and forms an attractive Sunday School Prize or Christmas Gift.

---

IT may be as well to repeat briefly our statement as to the changes to be made in the *Mission Field* next month. It will be increased both in the size and number of its pages, and will contain a greater variety of maps and illustrations. The pages will be the size of the larger magazines, such as the *Nineteenth Century*, and each number will contain 40 instead of 32 pages as at present. With a view to encouraging parochial or local circulation, the Society will continue the liberal scale of reduced charges which was begun a year ago with fair success. Where not fewer than twenty copies are taken, they will be supplied at half-price and post free, the year being paid for in advance. Thus for £1, twenty copies of the *Mission Field* will be sent each month for the year. Any number above twenty may be ordered. We have been cheered by numerous letters on this subject, and by the number of monthly parcels already ordered for the year.

---

GOOD work, we are glad to learn from the Bishop of Jamaica, is still being done on the Isthmus of Panama, although it is surrounded by peculiar difficulties. His lordship forwards reports from the Rev. E. B. Key, who states that the church for Bas-O-Bispo has so far progressed that a meeting has been held in it, and it is hoped to be ready very soon for consecration. The cost has been locally met, leaving only a deficit of £21. Mr. Key adds that there are numerous places in Central America where the ministrations of the Church are needed.

---

AT the meeting of the Mauritius Diocesan Committee held on August 22, reference was made to the death

of the Rev. A. Alphonse. The following is entered on the Minutes:—

“The Secretary wished to record the loss that had fallen on the S.P.G. Mission work here generally, and in the Telugoo branch of it in particular, by the death of his fellow-worker, the Rev. A. Alphonse, who died on May 27. He was ordained in June 1879, after having approved himself as a successful catechist for many years. It was hoped that a long career of usefulness was before him, but he has passed to his rest at the early age of forty-four; not, however, without leaving behind him the fruit of his work as an evangelist to his countrymen.

“The Committee beg the Secretary to express to his widow their appreciation of his services, and their sympathy with his family in their bereavement.”

ON the 28th of October the Bishop of Manchester presided at the Annual Meeting of the Society's friends in that city. His lordship in his address referred to his own colonial experience of the value of the Society's work abroad, and pleaded strongly for the Society. He said he could give good reasons for the support of the Society from its Colonial work, apart from its successful Missions to the heathen:—

“To the colonists, who had for the most part to contend anxiously for a bare material existence, the grants of the Society for the Propagation of the Gospel were a veritable gift from heaven, for they helped to sustain the falling spirit of devotion, and they helped to raise the ethical standard and the social tone of whole communities, and prepared the way for that organisation of churches, which was the colonist's best and brightest hope.”

The Bishop went on to speak of the alleged failure of Christian Missions:—

“It had been said by a certain Canon that our Missions had made but little or no impression on the higher races of Hindus and Mahometans. He would admit that some of their best Missionaries seemed to be discouraged by the results of work in the North of India. With regard to the South of India, everyone admitted the great success that had been obtained. And with respect to the North, if they looked closely at the facts, they would see reason to suspend their judgment. Christian Missions exercised a vast amount of indirect influence for good. For instance, there were the Mission schools, superintended by Christians, but employing also Hindu and Mahometan teachers. These were leavening the whole country. Mahometans often expressed their wonder at the higher moral tone of those children who were educated in the Mission schools. Again, there were the hospitals founded and managed by Christian people. Very often the ex-patients were becoming ministers of the Gospel of Love, and they had even carried

the news of Salvation into the heart of Afghanistan. The results of these indirect agencies could not be tabulated, and he ventured to say that, if they had patient perseverance, and continued to employ these means year by year, the time would come when the result would be of a perfectly miraculous character. There was far less heart and power in Hinduism now than formerly. It must also be remembered that the conversion of an Indian to Mahometanism was a widely different thing from his conversion to Christianity. A Christian Missionary did not baptize a man until he had been proved and exhibited signs of faith, but a man had only to say, 'There is but one Allah, and Mahomet is his prophet,' in order to pass and to be claimed as a Mahometan."

**A**FTER referring in high terms to the new Dean of Grahamstown's work in the diocese of Bloemfontein, which he has just left, Bishop Knight-Bruce thus speaks of his successor in the Archdeaconry of Bloemfontein, Canon Crisp:—

"It would be hard to find one more fitted to be Archdeacon of such a diocese. While at Thaba 'Nchu, the friend of the Chief and the Shepherd of his people, he made the Mission into what it became. Recognised as *the* Sechuana scholar beyond the limits of this country or the readers of this paper, his knowledge of the customs of the people and the affairs of the diocese, combined with a peculiar power of travelling, seems to supply all that can be needed; while to his own two congregations as Vicar of Bloemfontein, the culture of the English gentleman will be as commendable to the European as his power of dealing with a native town will be to the Sechuana element."

**T**HE Bishop of Bloemfontein, presiding at a meeting held for the purpose of setting on foot Missionary work among the natives employed in various ways in connection with the Kimberley mines, enlarged on the obligation there was on the Church to exert herself for these people:—

"As Kimberley is unique in energy and enterprise in South Africa, so it is unique in its possibilities for doing harm. A meeting was held at Shoshong lately, it is said of all the Christians, to consider whether they should forbid any Christian going to the Diamond Fields. The Kimberley Hospital is an instance of the effect which can be produced for good, far away to the North—even, it is said, to the Zambesi. It is to me no argument to say that, 'as the natives are paid for their work they must risk the evil.' If we do not leave them in their native simplicity, and if we bring new elements into the life of South Africa, at least we are bound to see that, at any rate, no more harm than good is done to those with whom we come into contact. Mission work must necessarily be impeded

if the great Christian town, to which so many come, teaches little but evil to those who come to it. One much interested in South Africa has asked: 'What is the use of sending Missionaries to other countries while the large number of natives now at Kimberley are all ready to our hand to be taught?' and though it may be undoubtedly right to press Mission work further on, yet there is much truth in what has been said. Every soul who goes from the Diamond Fields back to his native land goes back as a Missionary for good or for evil."

---

**W**ITH the sermon preached by the Bishop of Oxford in his Cathedral is now completed a trilogy of printed Centenary Sermons, published by the Society. The others—the eloquent Anniversary Sermon of the Bishop of Iowa, and the grand suggestive one by the Bishop of London—we have already noticed.

The Bishop of Oxford dwells upon the necessity for the Episcopate, the loss suffered by the Colonies, as long as it was withheld, and the value of the Society's endeavours to build up the Colonial Church.

---

**E**ACH year the Bishop of Gibraltar issues a valuable Pastoral letter, describing the work carried on in the important Chaplaincies under his jurisdiction. His Lordship mentions in the Pastoral letter just published three things as especially marking the year 1886-1887—the consecration of St. George's Church, Cannes, built as a memorial of the late Duke of Albany; the opening of All Saints' Church in Rome, and the earthquakes in the Riviera. The two latter concern the Society, as the Chaplaincies at Rome and Mentone are on its list.

"The opening of the new English Church of All Saints in Rome, designed by the late Edmund Street, R.A., is the third event which will make this year memorable in the history of our Communion on the Continent. Though in saying farewell to the old building outside Porta del Popolo, which is connected in our minds with many sacred associations as having been the place in which the services of our worship have been held for more than sixty years, we naturally feel some regret, this sentiment must give way to the satisfaction and pride of possessing within the walls of Rome an edifice accordant with the dignity of our people and our Church. Owing to numerous and great difficulties which have obstructed the work, the church has been five years in building. On Easter

Day, 1882, the foundation-stone was laid. On Easter Day this year the church was opened for public worship. The work, however, is not yet fully completed. Two-thirds of the tower remain unfinished, the wooden pulpit, the wooden floor and fittings of the chancel, are temporary. Ornament of various kinds is still required. Several handsome stained windows have been given, and others are promised. The marbles are a beautiful feature of the church. They are rich in colour, and come from Greece, Calabria, Genoa, and Carrara. The total cost of the church has been £28,000. The foundations, which go to the depth of thirty feet, and were very difficult to construct owing to *débris* of previous buildings and the great flow of water, cost £6,000; the walls £10,000; the pillars of the nave, which are of solid marble, the roof and the fittings, £6,000. Of this sum, £25,000 have been obtained by subscriptions, chiefly from visitors. There is a debt of £2,500 due to the Chaplain, who very liberally advanced the money. The chancel is erected as a memorial to the Hon. Henry Walpole, by whose exertions more than £7,000 was collected. His widow, who gave the stained windows of the chancel, two in memory of her husband, and one in memory of Francis Woodward, for fifteen years Chaplain in Rome, and contributed munificently besides to the work, was present to see the church in which she had taken deepest interest opened for worship. A few weeks afterwards, to the great sorrow of her relations and friends, she closed her earthly life at Florence, on her way from Rome to England. At the beginning of the mid-day service I said a Prayer of Dedication, but as the church is not yet free from debt, it has not been consecrated. There were two early celebrations of the Holy Communion, and a third at the mid-day service after the opening sermon. One of the early celebrations was taken by the Bishop of Carlisle, who preached in the afternoon and on the morning of the following Sunday. Nearly twenty English clergy, besides the Bishop of Carlisle and myself, took part in the services of the day. The acoustic properties of the building are excellent. In recognition of the zeal and liberality shown by the Rev. H. W. Wasse, I offered him the position of Canon of Gibraltar, which he has accepted."

In a description of the panic caused by the earthquakes in several other places, and the liberality of English residents and visitors in relieving the consequent distress, the Bishop says:—

"The church of St. John at Mentone is the only English church which has been much damaged. Though the main fabric escaped injury, the tower and two of the pillars were slightly cracked, and every entrance rendered unsafe. On a survey of the church being made at the instance of the Chaplain and Churchwardens, it was agreed to close the building while under repair. Till the end of the season all the services on week-days and Sundays were continued as usual, the week-day services and the early celebrations being held at St. John's House of Rest, and the Sunday morning services in the open air, under the large pines in the

garden of Villa Madonna. The Holy Communion was being celebrated in the Church of St. John when the second shock of earthquake occurred; the service was interrupted, and the congregation quitted the building, but after a few minutes most of those who had left returned, and the service was completed. A similar occurrence took place at Bordighera, where the service at the English church was interrupted while the first lesson was being read; though some left the church, the service was continued to the end. The appeal for funds to repair St. John's Church and Parsonage at Mentone met with a prompt and liberal response, more than £600, the sum named by the architect as required, having been contributed within a few months after the appeal was issued."

**T**RUSTFUL piety, large-minded charity, and wise energy characterised the late Bishop Titcomb. A memoir, under the title of *A Consecrated Life* (Robert Banks & Son), by the Rev. A. T. Hall, is an affectionate description of the Bishop's work, and brings before us his inner mind. The Bishop was born on July 29, 1819, at Kensington. He was ordained in 1842, and did wonderful work as Vicar of St. Andrew's, Cambridge; St. Stephen's, Clapham, and (for nineteen months) Woking. He was consecrated the first Bishop of Rangoon on December 21, 1877, and threw himself with single-minded energy into his Episcopal work. The accident of February 17, 1881, when he fell over a precipice, led eventually to his resigning his See in March, 1882, to his great sorrow. With partially restored health, he in January, 1884, accepted the important Episcopal charge of the Chaplaincies in Northern and Central Europe. His wonderful journeys from one side of Europe to the other told upon his health, and eventually he had to resign this work also, but the help and encouragement given by him to the previously isolated Chaplains are immeasurable. On reflecting, not without pain, on his enforced separation from this work which had so strongly attracted him, he wrote:—

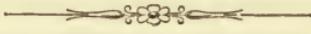
"It is not given to many men to found a new Bishopric like this, as well as to have opened and organised another new Bishopric like that of Rangoon. To God be all the glory."

On April 2, 1887, he passed to his rest.

---

## REPORTS RECEIVED.

Reports have been received from the Rev. A. Logsdail, of the diocese of *Calcutta*; T. Williams, of *Lahore*; A. Lloyd, of *Japan*; S. M. Samuelson, of *Zululand*; W. H. R. Bevan and J. Widdicombe, of *Bloemfontein*; H. Adams, A. W. Beck, C. Clulee, J. J. Darragh, F. Dowling, J. P. Richardson, and H. Sadler, of *Pretoria*; R. J. French, of *Mauritius*; H. H. Brown, of *Auckland*, and S. H. Davis, of *Honolulu*.


 MONTHLY MEETING.

The Monthly Meeting of the Society was held at 19 Delahay Street, on Friday, November 18, at 2 P.M., the Rev. Berdmore Compton in the chair. There were also present the Rev. B. Belcher, *Vice-President*; Rev. J. W. Ayre, Canon Betham, J. M. Clabon, Esq., C. M. Clode, Esq., C.B., General Davies, Canon Elwyn, General Gillilan, General Maclagan, General Nicolls, H. C. Saunders, Esq., Q.C., General Sawyer, General Tremenheere, C.B., S. Wreford, Esq., *Members of the Standing Committee*; J. Boodle, Esq., Rev. C. Furneaux, Rev. F. B. Gribbell, Rev. R. S. Hassard, Rev. T. Hill, Rev. J. H. C. McGill, Rev. L. L. Sharpe, Rev. W. B. Tremenheere, *Members of the Society*.

1. Read Minutes of the last Meeting.

2. The Treasurers presented the following Statement of Receipts and Payments from January 1st to October 31st:—

	GENERAL FUND	SPECIAL FUNDS
Subscriptions, Collections, &c....	£25,576	£7,668
Legacies ... ..	9,223	25
Dividends, &c. ... ..	2,784	3,853
TOTAL RECEIPTS	£37,583	£11,546
PAYMENTS	£74,930	£13,991

The Receipts under the head of Subscriptions, Donations, and Collections for the General Fund from January 1st to October 31st, in five consecutive years, compare as follows:—1883, £26,414; 1884, £25,582; 1885, £25,361; 1886, £23,210; 1887, £25,576.

3. Power was given to affix the Corporate Seal to a Transfer of Stock.

4. The Rev. S. Endle, who has laboured for twenty-four years in Assam, addressed the members. He described Assam as the province forming the north-east frontier of India, as large in area as France, with a population of from four to five millions. He said that the Hindoo religion in Assam was of a degraded type, rendering the people indolent, indifferent to religious life, and sensual. Education is backward in the province, not 10 per cent. being able to read their own language, which is of the Sanskrit family. The cultured Hindoos are under the sway of pantheism and fatalism, the latter doing away with moral responsibility, consequently with a sense of sin, and therefore rendering them insensible to the need of a Saviour. The widespread belief is that at the birth of each child there is written on its forehead, by an unseen being, its fate and its character, and that these can be changed neither by the child, its parents, nor any other agency. This idea is being weakened by education, by missionary teaching, and by the strict administration of justice, the last

enforcing some sense of moral responsibility. Another obstacle, which is being removed by the Government policy, is the consumption of opium.

Mr Endle referred to the various hill tribes surrounding Assam in all directions, and proceeded to speak of the tea plantations, in which and in the factories many hundreds of English people are employed. He spoke of the importance of this branch of the work, the difficulty of which is much increased by the isolation of the planters. He mentioned two cases in illustration of this: one a family of English people, where he found six children unbaptized, for whom the parents desired baptism; and the other a man who had not been in the neighbourhood of any service of the Church for seventeen years. He said that there were but few Mohammedans in the province. The schools were a prominent department of the Mission, the central school being at Tezpur, where there were about twenty being trained to be schoolmasters. From such agents Mr. Endle hopes a supply of natives fit for ordination may be found. The catechists are engaged in direct evangelisation all through the year; Mr. Endle himself makes a practice of starting on a tour in November for four or five months. He finds illustrative methods very valuable, *e.g.* anecdotes, pictures. The Mission needs strengthening, especially is a native Hindoo-speaking priest required for the Chota Nagpore Christians, who come to the province in large numbers to work in the tea gardens.

Mr. Endle regards the indirect influence of the Mission to be far larger than can be measured by the numerical account of conversions. He believes that a time will come when, not one by one, but in a mass movement, whole villages and towns will seek admission to the Church.

5. All the candidates proposed at the Meeting in July were elected into the Corporation. The following were proposed for election in January 1888:—

The Rev. J. N. F. Ewen, Frostenden, Wangford; Rev. J. Pulling, Piphoe, Exeter; Rev. M. J. Burrows, Precincts, Rochester; Rev. Thomas Crump, Corfe, Taunton; F. W. Newton, Esq., Barton Grange, Taunton; Rev. A. D. Reece, West Hatch, Taunton; Rev. G. H. Purdue, Shottermill, Haslemere; Rev. R. F. Powles, Beaulieu, Southampton; Rev. C. H. Conybeare, Itchen Stoke, Hereford; Rev. C. F. Seymour, Winchfield, Hants; Rev. J. H. Southam, Trull, Taunton; Rev. Arthur Lethbridge, Shepton Beauchamp, Ilminster; Rev. J. R. Dolling, Hinton St. George, Crewkerne; Rev. F. H. Mules, Dowlish Wake, Ilminster; James Lean, Esq., South Petherton, Ilminster; H. R. Poole, Esq., The Old House, South Petherton, Ilminster; J. C. Eckersley, Esq., Standish Hall, Wigan; Rev. T. G. Hill, Davington, Faversham; Rev. W. M. Wood, Faversham; The Rt. Hon. Admiral Sir A. Cooper Key, G.C.B., Laggan House, Maidenhead; Rev. J. M. Freeman, Playford, Ipswich; Rev. H. E. Clayton, St. Mary Magdalene, Oxford; Rev. J. Barton, 3 Chatham Villas, Teddington; and Rev. A. J. P. Shepherd, Sulhampstead, Reading.



# INDEX.

## LONGER ARTICLES.

- A. D. 1887, 1.  
Ahmednagar, 109.  
American Episcopate, The, 114.  
Annual Public Meeting, The, 161, 165, 170.  
Antigua, 339.
- Bishop's College, Calcutta, 322.  
Bombay, 109.  
Borneo, 218, 242, 270.
- Calcutta, 182, 322.  
Centenary of the Colonial Episcopate, 87.  
Chinese Government and Christianity, The, 51.  
Chota Nagpore, 182.  
Christmas at Mandalay, 80.  
Conferences and the Centenary, 214, 234.  
Consecration of the Bishop of Saskatchewan, 290.
- Delhi, 225, 361.
- En route to the Gold Fields, 175.  
Experiences of Missionary Work in Borneo, 218, 242, 270.
- First Century of the Colonial Episcopate, 369.
- Grahamstown, 133, 207.  
Grants for 1888, The Society's, 196.
- Home Organisation, 303.  
Honolulu, 121, 152.
- Japan, 33, 149, 295.  
Jubilee Address, The Society's, 193.
- Keiskamma Hock, 207.
- Lahore, 47, 225, 303, 361.
- Madagascar, 72.  
Madras, 40, 65, 257, 353.  
Madras Jubilee Retrospects, 257.  
Mandalay, 21, 80, 327.  
Maritzburg, 129, 261.  
Mason, Paper by the Rev. G. E., 170.
- Native Clergyman's Report, A, 264.  
Newfoundland, 137.  
New Guinea, 202.  
North China, 230.
- Ordination of Sixteen Clergymen by Bishop Caldwell, 65.
- Pongas Mission, The, 101.  
Presidential Address, The, 165.  
Pretoria, 175.  
Rangoon, 18, 80, 327.  
Rewarri, 47, 303.
- Saskatchewan, 290, 374.  
Singapore Diocese, 218, 242, 270.  
St. John's, Kaffraria, 11, 264.
- Tristan d'Acunha, 83.
- Upper Burma as a Mission Field, 327.
- Winchester, Speech by the Bishop of, 146.  
Windward Islands, The, 97.
- York, Paper by the Dean of, 303.

## GENERAL INDEX.

- A.D. 1887, 1.  
Adamson, Rev. T., 42.  
Adelaide, 160.  
Algoa Diocese, 287, 348.  
Alphonse, Rev. A., 378.  
American Episcopate, The, 115.  
American Indians, 96.  
Annesley Remittances, 126.  
Anniversary, The Society's, 125, 161, 165, 170, 190, 221.  
Antigua Diocese, 339.  
Assyrian Church, The, 167.  
Australian Missions, 317.
- Bahamas, Re-endowment of the Church in, 30, 31.
- Barbados, 97.  
Bathurst. The Bishop of, 223, 349.  
Bel-Alp Church, 319.  
Beresford-Hope, The late Mr., 345.  
Berne Chaplaincy, 127.  
Binney, The late Bishop, 190, 192, 255.  
Bishop's College, Calcutta, 322.  
Blake, Rev. W. H., 43.  
Blakesley, Mr. A. H., 326.  
Bloemfontein Diocese, 380.  
Bombay, 109, 192, 319, 346.  
Booth, Rev. L. P., 132, 262.  
Borneo (*see* Singapore and Sarawak).  
Bower, the late Dr., 42.  
Brief Report, 161.

- Board, Addresses at the Monthly Meetings of the : December 1886, Archdeacon Gibson of Kaffraria, 32 ; January 1887, Rev. J. Campbell of Grafton and Armidale, 64 ; February, The Bishop of New Westminster, 96 ; March, Rev. B. R. Wilson from Brisbane, 128 ; April, Rev. F. W. Pelly from Qu'Appelle, 160 ; May, Rev. W. Greenstock from Maritzburg, 192 ; June, Rev. F. P. L. Josa from Guiana, 224 ; July, Rev. J. Fairclough from Rangoon, and the Rev. W. H. Williams on Canada, 224 ; October, The Bishop of Rangoon, 352 ; November, Rev. S. Enole from Assam, 384.
- Brisbane, 128, 199, 350.  
 Britten, Rev. A., 40, 353.
- Caen Church, 58.  
 Calcutta Diocese, 127, 163, 182, 192, 198, 201, 199, 216, 322, 349, 367, 384.  
 Caldwell, Bishop, 44, 65, 91, 257.  
 Calgary, 286, 290.  
 Callaway, Retirement of Bishop, 93.  
 Camidge, Bishop, 223, 288, 349.  
 Campbell, Address by the Rev. Joseph, 64.  
 Canterbury, St. Augustine's College (*see* St. Augustine's).  
 Canterbury, The Archbishop of, 9, 114, 165, 221, 222, 241, 349.  
 Capetown Diocese, 288, 350.  
 Carlisle, Article by the Bishop of, 319.  
 Centenary of the Colonial Episcopate, 2, 31, 57, 87, 125, 128, 190, 222, 286, 316, 318, 319, 369.  
 Chichester, Meeting of Rural Deans at, 57.  
 China, 27, 51, 163, 230, 254, 319, 347.  
 Chinese : in New Westminster, 96 ; in the Windward Islands, 100.  
 Chinese Government and Christianity, 51.  
 Chota Nagpore, 127, 163, 182, 216, 349.  
 Clerical Theological Reading Society, The, 60.  
 Colbeck, Mr. G. H., 58, 80, 287.  
 Colbeck, Rev. James A., 21, 80, 327.  
 Coles, Rev. J., 27.  
 Colombo Diocese, 348.  
 Compton, Rev. B., 93.  
 Conferences and the Centenary, 57, 83, 126, 128, 159, 214, 234.  
 Consecrations of Bishops : Melbourne, 125 ; Bathurst, 223, 349 ; Saskatchewan, 62, 286, 289.  
 Constantinople Church, 194, 345.  
 Cooper, Mr. T., 325.  
 Cooper, Rev. W. H., 191.  
 Cory, Rev. C. P., 75.  
 Crisp, Archdeacon, 381.  
 Cut flowers from Antibes, 191.
- Darvall, Rev. T. E., 43, 357.  
 Deaths : The Bishop of Saskatchewan, 25, 32 ; Archdeacon Assheton Pownall, 27 ; Rev. Dr. Bower, 42 ; Earl of Idlesleigh, 58 ; Paul, the Maritzburg Catechist, 131 ; Bishop Titcomb, 157, 353 ; Archdeacon Harrison, 158 ; Bishop Lee of Delaware, 158 ; W. Trotter, Esq., 158 ; Bishop Binney of Nova Scotia, 190, 192, 255 ; Rev. W. Panckridge, 223 ; Mr. Beresford-Hope, 345 ; Rev. A. Alphonse, 378.
- Delhi (*see* Lahore).  
 Dodgson, Rev. E. H., 82.  
 Ecce Homo (A Picture), 262.  
 Emigration Society, The Church, 159.  
 Enole, Rev. S., 384.  
 Europe, 30, 58, 64, 126, 127, 157, 158, 159, 191, 222, 288, 319, 350, 381, 383.  
 Fairclough, Rev. J., 256.  
 Fardel, Mr. H. L., 35, 64, 93, 149.  
 Farewell Services, 64, 93, 319, 346.  
 February Simultaneous Meetings, 29.  
 Fenton, Mr. G. F., 35, 64, 93, 149.  
 Fiji, 61.  
 Floyd, Rev. W., 61.  
 Foss, Rev. H. J.,  
 Freiburg Chaplaincy, 127.  
 French, Resignation of Bishop, 317.  
 Gardner, Rev. C. G., 35, 64, 93.  
 Gell, Congratulatory address to Bishop, 92.  
 Gibraltar, Pastoral letter by the Bishop of, 30, 381.  
 Gibson, Address by Archdeacon, 32.  
 Goddard, Rev. J., 142.  
 Goldfields in South Africa, 134, 175.  
 Gospel Missionary, The, 377  
 Getha Chaplaincy, 127.  
 Grafton and Armidale Diocese, 64.  
 Grahams town Diocese, 133, 198, 207, 369, 380.  
 Grants, The Society's for 1888, 196.  
 Greenstock, Address by the Rev. W., 192.  
 Gregory, Rev. F. A., 72.  
 Growth : The Colonial Church, 2, 57, 162, 194, 196 ; Kaffraria, 15, 32 ; China, 27 ; Madagascar, 75 ; Madras, 65, 92, 259 ; New Westminster, 96 ; Bombay, 109 ; Maritzburg, 131 ; Grahams town, 135, 207 ; Delhi, 365 ; Chota Nagpore, 188.  
 Guiana Diocese, 100, 224.
- Harrison, The late Archdeacon, 158.  
 Harvest Offerings, 285.  
 Harvey, Rev. J. C., 142.  
 Haynes, Rev. W. A., 142.  
 Henham, Mr. H. C., 347.  
 Hewlett, Rev. A. M., 74.  
 Hole, Speech by Canon, 236.  
 Holme, Report on the Pongas Mission by Archdeacon, 101.  
 Home Organisation, 302.  
 Honolulu, 121, 152, 170.  
 Hopper, Rev. E. C., 36, 151.  
 Hughes, Rev. H. B., 339.
- Idaiyangudi, Ordination at, 70.  
 Idlesleigh, Death of the Earl of, 58.  
 Inman, Rev. A., 40.  
 Intercession, The Day of, 4, 27, 215.  
 Iosa, Rev. F. P. L., 224.  
 Iowa, The Bishop of, 125, 190, 221, 286, 381.
- Jamaica Diocese, 378  
 Japan, 33, 64, 149, 163, 168, 190, 200, 295, 319.  
 Jones, Rev. J. F., 61.  
 Josa, Rev. F. P. L., 224.  
 Jubilee, The Queen's, 1, 156, 162, 228, 160, 193, 285.
- Kaffraria, Diocese of St. John's (*see* St. John's).  
 Karlsruhe Chaplaincy, 127, 191.  
 Keiskamma Hoek, 135, 207.
- Ladies' Association, The, 62, 164.  
 Lahore Diocese, 47, 156, 195, 225, 307, 317, 361.  
 Leamington, Meeting at, 28.  
 Lee, The late Bishop, 158.  
 Leroy, Rev. G. A., 156.  
 Leipzig Chaplaincy, 126.  
 Lloyd, Rev. A., 33, 149, 295.  
 Loddington Remittance, 58.  
 Logsdail, Rev. A.,  
 London, Sermon by the Bishop of, 316, 381.
- Madagascar, 27, 72, 221.  
 Madras Diocese, 40, 65, 91, 92, 163, 236, 256, 319, 346, 353.  
 Maggs, Rev. M. A., 208.  
 Manchester, Speech of the Bishop of, 379.  
 Mandalay, 21, 58, 80, 163, 327.  
 Margöschis, Rev. A., 44.  
 Maritzburg Diocese, 129, 192, 200, 261.  
 Marks, Rev. Dr., 18, 327.  
 Masiza, Rev. P., 32, 264.  
 Masou, Paper by the Rev. G. E., 170.  
 Mauritius, 378.

- McLean, Death of Bishop, 25, 32, 294.  
 McMahan, Rev. E. O., 75.  
 Medical Work : New Westminster, 96 ; Rangoon, 287.  
 Meeting, The Annual, 94.  
 Meeting, The Annual Public, 161, 165, 170.  
 Meeting, The Monthly (*see* Board).  
 Mentone, Earthquake at, 159, 382.  
 Miller, Rev. E. F., 348.  
 'Mission Field,' The, 347, 377.  
 Missionaries, Classification of the Society's, 254.  
 Monthly Meeting, The (*see* Board).  
 Mullins, Rev. R. J., 133.  
 Nassau Diocese, 30, 31, 58, 377.  
 Native Agents : Kaffraria, 15, 264 ; Japan, 36 ; Madras, 40, 353, 359 ; Madagascar, 72, 75 ; Maritzburg, 130.  
 Native Ministry : Kaffraria, 16 ; Japan, 36 ; Madras, 42, 65, 92, 163, 260, 346 ; Pongas Mission, 104 ; Chota Nagpore, 183 ; Calcutta, 322.  
 Nelson, The Tomb of Robert, 256, 376.  
 Netten, Rev. T. G., 139.  
 Newark, Speech by Lord, 240.  
 Newfoundland, 137, 286.  
 New Guinea, 199, 202.  
 New Westminster Diocese, 96, 191, 198.  
 New York, Address by Bishop Potter of, 114.  
 New Zealand, 171.  
 Nodder, Rev. J. M., 287.  
 North China (*see* China).  
 North Queensland Diocese, 198, 376.  
 Norwich, The Centenary at, 319.  
 Nova Scotia, 190, 192, 255, 286, 318, 371.  
 Opportunities : Japan, 133, 151, 200 ; Madras, 42 ; China, 55 ; Bombay, 108 ; Chota Nagpore, 186 ; New Guinea, 202 ; South Africa, 130, 200 ; Upper Burma, 333.  
 Oxford, Sermon by the Bishop of, 381.  
 Panama, 378.  
 Panckridge, The late Rev. W., 223.  
 Papworth, Rev. J. W., 43.  
 Pau Church, 64, 222.  
 Pelly, The Rev. F. W., 160, 319.  
 Perham, Rev. J., 218, 242, 271.  
 Pinkham, Bishop, 62, 286, 374.  
 Pittman, Rev. A., 142.  
 Pongas Mission, The, 101.  
 Port Arthur, 287, 348.  
 Pownall, Death of Archdeacon Assheton, 27.  
 Presidential Address, The, 165.  
 Pretoria Diocese, 175, 200.  
 Qu'Appelle Diocese, 160, 287, 319, 348.  
 Queen, Society's Jubilee Address to Her Majesty, The, 160, 193, 285.  
 Quintin, Rev. T. P., 141.  
 Rafter, Rev. W. S., 143.  
 Rangoon Diocese, 18, 58, 80, 157, 256, 287, 327, 383.  
 Reichardt, Rev. F. H., 45.  
 Reports received, 31, 127, 192, 256, 288, 320, 352, 384.  
 Reviews, and Notices : The Victorian Jubilee and Church Expansion, 2 ; The First Century of the Colonial Episcopate, 2 ; The Bishop of Gibraltar's Pastoral Letter, 80, 381 ; *The Emigrant*, 159 ; Madagascar, an historical Sketch, 255 ; Tinnevely, an historical Sketch, 255 ; 'The Stone cut without hands,' 316 ; 'The Church of the British Empire,' 318 ; The Rev. F. W. Pelly's Centenary Sermon, 319 ; The Bishop of Oxford's Centenary Sermon, 381 ; 'The Island Missionary of the Bahamas,' 377 ; The Bishop of Iowa's Sermon, 221 ; 'A Consecrated Life,' 383.  
 Rewarri, 47, 307.  
 Rollin, Mr. G. A. V., 43.  
 Rome, Consecration of All Saints' Church, 158, 381.  
 Rummelsberg, 288, 350.  
 Rupertsland Diocese, 287.  
 Saint Augustine's College, Canterbury, 62, 345, 346.  
 Salisbury, Speech by the Bishop of, 234.  
 Salmon, Rev. G., 224.  
 Saskatchewan Diocese, 25, 32, 62, 286, 289, 374.  
 Sebastian, Rev. A., 42.  
 Self-help : in Madagascar, 75 ; Pongas Mission, 105 ; Maritzburg, 129, 131 ; Saskatchewan, 286.  
 Sharrcock, Rev. J. A., 45.  
 Shaw, Rev. A. C., 39.  
 Shears, Archdeacon, 261.  
 Shepherd, Rev. R. D., 40.  
 Sierra Leone, 101.  
 Singapore and Sarawak Diocese, 199, 218, 242, 271.  
 Smith, Rev. A., 79.  
 Smith, Rev. C. W., 58.  
 Society's Income, Notes on, 5, 90.  
 Speaker of the House of Commons, Speech by, 28.  
 St. Helena Diocese, 83.  
 St. John's Diocese, Kaffraria, 11, 32, 93, 198, 200, 264.  
 St. Thomas' College, Colombo, 348.  
 Stuttgart Chaplaincy, 126.  
 Sullivan's Gardens, Madras, 92, 319, 346.  
 Superstition : Kaffraria, 12 ; Madagascar, 75 ; New Westminster, 96 ; India, 237, 315, 366 ; Borneo, 242, 283 ; Maritzburg, 262 ; Upper Burma, 331.  
 Sutton, Rev. F. W., 58, 287.  
 Sydney, The Bishop of, 169, 171, 202.  
 Taberer, Rev. C., 135, 207.  
 Taylor, Rev. J., 109.  
 Taylor, Rev. R. H., 137.  
 Temple, Rev. R., 142.  
 Tennessee, The late Bishop of, 201.  
 Tinnevely, 44, 65, 163, 236, 256.  
 Titcomb, The late Bishop, 157, 327, 383.  
 Trichinopoly, 43.  
 Tristan d'Acunha, 83.  
 Trotter, The late Mr. W., 158.  
 United States, The, 115, 147, 158, 170, 190, 221, 222, 289, 373, 381.  
 Upper Burma as a Mission Field, 327.  
 Vickers, Rev. A. B., 45.  
 Vincent, Rev. J. R., 58.  
 Weimar Chaplaincy, 191.  
 Westcott, Rev. A., 319, 346.  
 White, Ven. H. M., 369.  
 Whitehead, Rev. H., 322.  
 Whitley, Rev. J. C., 45.  
 Williams, Rev. H. A., 45.  
 Williams, Rev. T., 47, 307.  
 Williams, Rev. W. H., 256.  
 Williams, Rev. W. J., 347.  
 Wilson, Address by the Rev. B. R., 128.  
 Winchester, Letter by the Bishop of, 125.  
 Winchester Sales of Work, 319.  
 Winchester, Speech by the Bishop of, 146.  
 Windward Islands, The, 97.  
 Winter, Rev. R. R., 226, 361.  
 Yamagata, Rev. Y., 37.  
 York, Paper by the Dean of, 302.  
 Zenana Work, &c., 39, 45, 49, 63, 150, 228, 253.  
 Zululana Diocese, 200.







