

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Généralique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
								✓			



The CANADIAN Church Magazine

AND MISSION NEWS

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



JANUARY, 1898.

Vol. 12.

CONTENTS

No. 139

	PAGE		PAGE
Epiphany Appeal, 1898. — D. & F. M.S.	1	One Missionary Box	12
Some Good Resolutions	4	Calendar for January, 1898.	15
The New Guinea Mission and Bishopric	4	The Twilight Guild	15
Scientific Knowledge an Immense Aid in Missionary Work	7	Lost in the Jungle	18
Diocese of Moosonee	9	Mission News and Facts	19
The Tinnevely Missions.	10	Letter from Bishop Young	21
		The Founding of the Church in Britain	22
		Woman's Auxiliary Department ..	23



A Sequel to "Looking Backward."

"EQUALITY"

BY EDWARD BELLAMY.

12mo. PAPER, 75 CENTS; CLOTH, \$1.25.

AFTER years of preparation, Mr. Bellamy now puts forward a work which will command universal attention. The new book is larger and more comprehensive than "Looking Backward." The scene is the same—that is to say, the world of the twentieth century—and the same characters reappear.

"The book should have an enormous sale in Canada." *The Canadian Magazine.*

"The story form is preserved and the interest is never allowed to flag."—*The Westminster.*

"It is a remarkable book."—*Toronto Mail and Empire.*

"The book is even more delightful reading than 'Looking Backward.'"—*Montreal Herald.*

"Mr. Bellamy's present work has the merit of great clearness of argument, and deserves to be carefully read."—*Canadian Churchman.*

"'Equality' is a sequel to his former book and destined, if indications are to be trusted, to an even greater popularity."—*Toronto Globe.*

"Hall Caine's Greatest Story."

THE CHRISTIAN

A STORY—BY HALL CAINE

Author of "The Manxman," "The Deemster," "The Bondman," etc.

12mo., PAPER, 75 CENTS; CLOTH, \$1.50

THIS is a drama of frail human nature aspiring to perfection, and struggling to attain the highest ideal. The story opens in the Isle of Man, but the action takes place for the most part in London, and the author's strenuous preparation for this book is suggested by the succession of moving and dramatic scenes from a strange and unknown life in the world's metropolis.

"His greatest work; 'The Christian' is really a great novel. It is evidently the result of some of the problems of modern society, which it is the business of the Church to solve, which it has been long attempting to solve; but the solution of which, unfortunately, seems to be as far off as ever."—*Toronto Mail and Empire.*

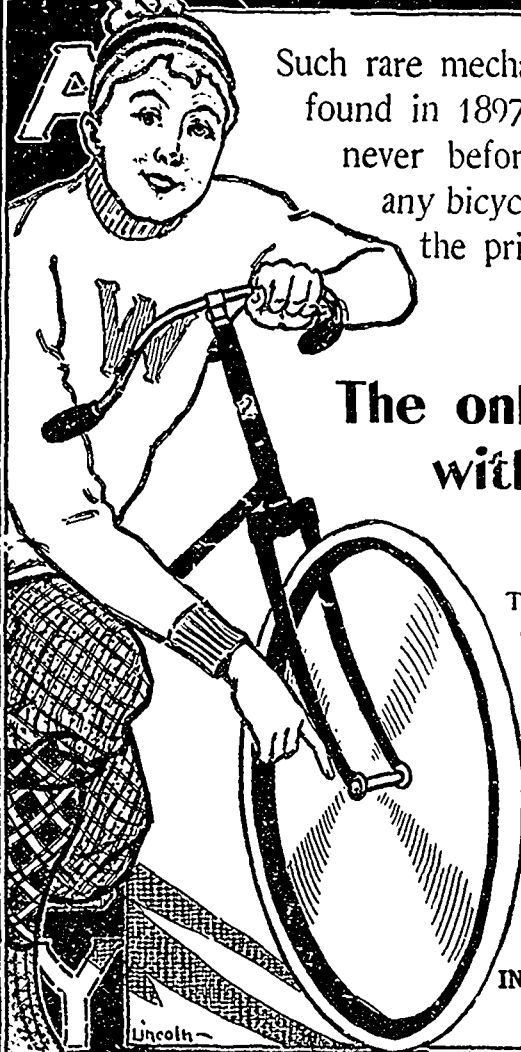
"In 'The Christian' Mr. Hall Caine depicts the types of mind and character, of creed and culture, of social effort and religious purpose which he sees in the life of England and America at the close of the nineteenth century."—*Toronto Globe.*

For Sale by all Booksellers or by the Publisher.

GEORGE N. MORANG

63 Yonge Street, . . . Toronto

WAVERLEY



Such rare mechanical skill as is found in 1897 Waverleys has never before been put in any bicycle. That is why the price is

\$100

The only bicycle with true bearings

The Waverley Catalogue or the Waverley Agent will tell all about the new features, and about the wonderful Waverleys for

\$75

Catalogue free by mail. Agent is (or should be) in your town. If not, write

INDIANA BICYCLE CO.
Indianapolis, Ind.

WAVERLEY

There are many

other printers, but none can give you more satisfactory work than we do.

Our prices are moderate too. The best costs but little more than the poorest, and is the cheapest in the end:

Give this more than a passing thought—think it over.

THE BROWN-SEARLE
PRINTING CO.

11 JORDAN ST., TORONTO

HIGH-CLASS
CATALOGUES,
BROCHURES,
BOOKLETS, ETC.
IN UNIQUE
DESIGNS,
PROPERLY
PRINTED.

In the Heart of Boston

the centre of Musical Culture, with complete courses in

Music
Musical
Composition and
Elocution

with Teachers who are Masters in their Special Departments,

THE

New England CONSERVATORY OF MUSIC

Founded 1853 by Dr. F. Toussie
G. W. CHADWICK, Musical Director
PROSPECTUS FREE Address
FRANK W. HALE, General Mgr., Franklin Sq., Boston

School Year
begins
September 9.

offers unequalled advantages to students, including a refined home for young women at moderate prices.

MISS VEALS' SCHOOL

"GLEN MAWR"

651 SPADINA AVENUE.

THIS SCHOOL, which has been conducted by Miss Veals for the past eight years at 50 and 52 Peter Street, reopened at "Glen Mawr," a beautiful and commodious residence, specially planned for the school, and fulfilling all the requirements of modern science necessary to health and comfort.

Applications addressed to 651 Spadina Avenue will receive prompt attention.

...EDGEHILL...

CHURCH SCHOOL FOR GIRLS

WINDSOR, NOVA SCOTIA

INCORPORATED 1891

RT. REV. BISHOP COURINEY, D.D.,
Chairman Board of Trustees.

MISS LEROY, of Cheltenham Ladies' College, England, Principal; eight Resident experienced Governesses from England; Housekeeper, Matron and Trained Nurse

Preparation for the Universities.

Lent Term begins

JANUARY 18th, 1898

For Calendar apply to DR. HIND.

Bishop Ridley College

ST. CATHARINES, ONT.

RE-OPENS JAN. 11, 1898

VISITORS: *The Bishops of the Province.*

Students prepared for the Universities, the Learned Professions, and for Business.

The College is noted for its fine situation, for the beauty of its surroundings, and for the mild climate of the locality.

It affords every advantage for sound intellectual education and the most careful moral training.

Opportunities for physical development unsurpassed.

Calendar List of Boys in Attendance, and other information supplied on application to

REV. J. O. MILLER, M.A.,

Principal

Wycliffe College

IN AFFILIATION WITH

The University of Toronto

An Evangelical Theological
College of the Church
of England.

For Calendars and all information apply to

THE DEAN,

Wycliffe College, TORONTO

116

BISHOP STRACHAN SCHOOL

FOR GIRLS

TORONTO, - - ONTARIO.

(Established 1872.)

President, The Lord Bishop of Toronto.

Prepares for entrance to the University Colleges, for the examinations of the Toronto Conservatory of Music, and for the Government examinations in Arts. Resident French and German Governesses. Fees for resident pupils (inclusive of English, Mathematics, Latin, German, French, and Drawing) \$262 per annum, with entrance fees of \$17. Discount for sisters and for daughters of Clergymen.

Apply for calendar to

MISS GRIER,

Lady Principal.



Helmut College

London, Ont.
Can.

For young ladies and girls. Twenty-third year. Complete academic course. Conservatory of

Music. School of Art, Elocution, etc. Beautiful Home. Passenger elevator. 150 acres. For illustrated catalogue, address REV. E. N. ENGLISH, M.A., Principal.

SCHOOL OF THE SISTERS OF THE CHURCH

HAMILTON, ONT.

Boarding and Day
School for Girls.

Full English course is provided, with Languages, Music, Drawing, etc. For particulars address

SISTER IN CHARGE,

32 Hess Street South.

Headache

Horsford's Acid Phosphate

This preparation by its action in promoting digestion, and as a nerve food, tends to prevent and alleviate the headache arising from a disordered stomach, or that of a nervous origin.

Dr. F. A. Roberts, Waterville, Me., says:

"Have found it of great benefit in nervous headache, nervous dyspepsia and neuralgia; and think it is giving great satisfaction when it is thoroughly tried.

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I.

Beware of Substitutes and Imitations.

FOR SALE BY ALL DRUGGISTS. 146

A Skin of Beauty Is a joy forever.

DR. T. FELIX COURAUD'S
Oriental Cream or Magical Beautifier



Purifies as well as beautifies the skin. No other cosmetic will do it.

Removes Tan, Pimples, Freckles, Moth-Patches, Rash and Skin Diseases, and every blemish on beauty and defies detection. On its virtues it has stood the test of 48 years; no other has, and is so harmless we taste it to be sure it is properly made. Accept no counterfeit of similar name. The distinguished Dr. L. A. Sayre, said to a lady of the *hautton* (a patient): "Is your ladies' *ceul* use them, I recommend Couraud's Cream as the least harmful of all the skin preparations. One bottle will last six months, using it every day. Also Poudre Subtile removes superfluous hair without injury to the skin.

FERD. L. HOPKINS, Prop'r, 37 Great Jones Street, New York.

For sale by all Druggists and Fancy Goods dealers throughout the U. S., Canada and Europe. Also found in N. Y. City at R. H. Macy & Stern's, H. H. Bayley's and other Fancy Goods Dealers. Beware of false imitations. \$1000 reward for arrest and proof of any one telling the same.

Established 1780.
WALTER BAKER & CO., LIMITED,

Dorchester, Mass., U. S. A.

The Oldest and Largest Manufacturers of



PURE, HIGH GRADE
COCOAS

AND

CHOCOLATES

on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful, a great favorite with children. Consumers should ask for and be sure that they get the genuine

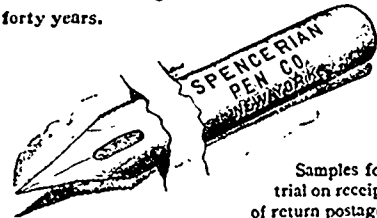
Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.

CANADIAN HOUSE,

6 Hospital Street, - - Montreal.

Spencerian Pens.

THE STANDARD AMERICAN BRAND,
Made in Birmingham, England, for over forty years.



SPENCERIAN CO., 450 Broome Street, NEW YORK.

Samples for trial on receipt of return postage.

CANADIAN OFFICE & SCHOOL FURNITURE CO. LIMITED
PRESTON ONT.
FINE BANK OFFICE & DRUG STORE FITTINGS
OFFICE SCHOOL CHAIRS & CASES
SEND FOR CATALOGUE



Printing Outfits 15cts.

Sets any name in a minute. A set of Type, 3 of each letter, Indecible Ink, Type holder for the name. Pads and Tweezers, mailed for 15 cts. Send 2cts. extra for postage. A set with 4 of each letter and figures 20c, postage 2c. A set with 5 of each letter, 2 sets of figures, 2-line holder, Pads, Tweezers Spaces, Points, etc 35cts, postage 3c. Postage Stamps taken. C. W. MACK, 11 King St. West, Toronto. NOTE. For prompt mailing address Department No. 6.

Memorial Windows

and Ecclesiastical Leaded Glass.

Our Figure Paintings are by skilled artists of continental training.

The designs, the quality of the materials employed, and our mode of treating the Glass, have been substantially recognized by the highest awards in London, Eng., The United States and Canada.

The Robert McCausland Stained Glass Co.

87 King St. W. Toronto

Communion Service

\$18 SILVER-PLATED AND GILT \$18

Flagon, 13 in.; Chalice, 7 1/2 in.; Paten, 8 in.

Guaranteed and sent on approval. Send for Catalogue "B"

CASTLE & SON,
Glass Stainers, Etc.

20 University Street, Montreal.

ODOROMA THE PERFECT TOOTH POWDER



Imparts beauty to the teeth, fragrance to the breath, and that rosy, healthful color to the gums.

O.-D.-O.-R.-O.-M.-A. pronounced by expert chemists the PERFECT TOOTH POWDER.

THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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

Vol. XII.

TORONTO, JANUARY, 1898.

No. 139

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

EPIPHANY APPEAL, 1898.

REVEREND SIR,—It is our desire that this address from the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada be read, as a sermon or otherwise, in the hearing of every congregation in our dioceses on Sunday, January 2nd, 1898, and that the offerings of the people on the following Sunday be given to Foreign Missions.

J. T. ONTARIO, *Metropolitan.*

W. B. MONTREAL.

CHARLES OTTAWA.

ARTHUR TORONTO.

F. NOVA SCOTIA.

H. T. FREDERICTON.

A. H. QUEBEC.

MAURICE S. HURON.

J. PHILIP NIAGARA.

GEORGE ALGOMA.

To the Reverend the Clergy and Laity of the Church of England in Canada:

BRETHREN BELOVED IN THE LORD,—During the late Conference at Lambeth no subject evoked such profound interest, and none was enforced by such repeated appeals, as the Church's obligations regarding Foreign Missions. Over and over again, it was affirmed in accents loud and strong that the work of making God's ways known upon earth, His saving health among all nations, stands in the first rank of all the duties which the Church has to fulfil. Christian Missions may seem especially incumbent upon us in this age of world-wide national intercourse, but in truth they have been the Church's primary and imperative duty in every age: first, because God would have all men know of His wondrous love, and that they are Christ's vast inheritance; secondly, because it has ever been the Divine method, to bless man by man, and to save the perishing through the instrumentality of those who are being saved.

In accordance with this unvarying plan, the Church's Head has issued the unmistakable command to his followers—"Preach the Gospel to every creature"—"Ye shall be witnesses unto Me . . . unto the uttermost part of the earth." In the presence of these supreme facts, all imagined or possible objections to

Missions can have no more weight than the small dust of the balance. Brethren, we dare not stay to reason with objectors: the Master's bidding is imperative, and the ages lengthen, while His work is not accomplished. Alas! there have been long and shameful epochs in the history of Christendom, when the Church seemed to have all but forgotten the last commandment of her Lord. The splendid enthusiasm and fervid passion for Missions which gave birth to the Winfrids and Ansgars and others of the middle ages in course of time died out. Only after the lapse of centuries were they revived in the heroism of the Jesuits, the Moravians, and the men of Halle. For two centuries after the Reformation British Christianity contributed scarce half a dozen names to the noble army of Christian Missionaries. But, blessed be God! there came upon our barrenness times of refreshing from His presence, and with them a growing realization of the great purpose for which the Church exists.

We speak of the present century as the era of modern Missions, and yet one-half of it had passed away before any general and enthusiastic assault was made upon the kingdom of darkness. In the opening years of the century, the entire Christian world, apart from the Church of Rome, contributed to Missions annually but three hundred thousand dollars, and it sent forth upon the great errand of mercy only two hundred and fifty persons, including catechists and teachers. Their work, too, was largely in European Colonies or in the islands of the sea. The teeming populations of India, China, Africa, and Japan were at that time almost inaccessible; but when once the wall of exclusion which surrounded these peoples was broken down, the missionary fervour seemed to be born of the opportunity. Devoted men and brave women pressed into the field in steadily increasing numbers, till now, in every section of Christendom, men are, year by year, caring more, praying more, working more, and giving more for the glorious cause, with the result that it is no unusual thing for the English Church Missionary Society alone to send forth fifty or more new laborers in a single year. It may perplex our doubting hearts, perhaps, to think how many a pioneering band has toiled for years with no apparent success.

Morrison, for instance, labored for seven years in China, and Marsden for ten years in New Zealand, and the first missionaries in Sierra Leone for twelve years, before a single convert had been gained. We are apt to forget that when God has great purposes for His Church to fulfil, He commonly begins by trying the faith and patience of His instruments. The harvest is sure, but much of it can only be gathered in by the toil and seeming waste of human life. Yes, the harvest is sure! Witness the marvellous successes which have been achieved during the last two decades upon the African continent, where Mackenzie, and Bowen, and Vidal, and Steere, and Hannington laid down their lives. More than three hundred churches have been erected in the district of Uganda, while, in these churches are to be found no fewer than twenty-five thousand worshippers. The Cathedral at Mengo is large enough to accommodate four thousand persons, and congregations of a thousand meet in it for a week day service. Here also are to be found seven hundred native teachers, supported entirely by the native Church. At Bonny, on the banks of the Niger, another great Cathedral has been built, and in it congregations of one and two thousand persons assemble. In that deadly region where, for Christ's name's sake, fifty-three Missionaries, or Missionaries' wives, laid down their lives in the first twenty-three years of the Church's operations, there are now eighty-six Clergymen. Sixty-two of these—among them two Bishops—are native Africans, and they minister to some twenty-five thousand Christians.

Compared with the vast populations of India, two million three hundred thousand Christians may seem a very small army; but is it little that Christianity has increased four times as fast as the Hindu and Mohammedan populations generally? or that the whole country is now covered with a net-work of Missions? or that the native clergy now greatly exceed in number the European? or that the spirit of Christianity influences profoundly even those who reject its teaching, and is gradually dominating all ranks and classes of men? Surely all these things are but harbingers of the day when these vast nations shall behold the penetrating rays of a noon-day Gospel shining upon them with a light from which there can be no hiding. In the huge Empire of China there were, fifty years ago, but six Christians, unless there were unknown survivors of the early Jesuit Missions; to-day the Anglican Church alone has over five thousand Chinese communicants, while the various Protestant communions claim forty-five thousand adherents more. In 1871 there were but ten known Japanese Christians; to-day there are forty thousand, while five Bishops of our communion

and six hundred missionaries of all names are laboring in these Islands. In the various Mission fields of the Church there are now five hundred ordained native clergymen, and each year ten thousand adults receive the sacrament of Baptism.

The missionary force of the world, it is estimated, amounts to 70,000 persons, including those from Christian lands and their native associates. The missionary contributions of Christians, so far as they can be ascertained, now average \$15,000,000 annually, and there are over 1,000,000 native communicants. We bless God for the steady advancement which the Church has been making during the last half century, and heartily we thank Him for these regenerated ones! But when we remember that there is still no more than one laborer (including both sexes and all grades) to every 14,000 of those yet waiting to be evangelized, we feel that we are not called upon so much to congratulate ourselves upon what has been already done, as to be concerned about what yet remains undone.

Let it be continually borne in upon our memories and our hearts that a thousand million souls exist upon whom the Day Star has not yet arisen. Shall it ever arise for them? Yes, verily! for the mouth of the Lord of Hosts hath spoken it! Not, however, until the whole Church has awakened to a full realization of her position and mission; not until every member is aflame with fervid desire to diffuse the light which has been enkindled in his own soul. How far below such an ideal do we, as a Church and individual souls, stand in God's sight to-day! In truth we have all need, says the Archbishop of Canterbury, to be "roused to the very bottom of our hearts—to be stirred to the inmost depths of our souls concerning that about which we ordinarily think so little." It is God's rule not only to bless man by man, but also to bestow the measures of His blessing in proportion to the earnestness with which we ourselves work in response to the impulses of His grace. When, therefore, the time shall have come that every single soul that has begun to love the Lord takes his full part in doing what the Lord has given him to do; then indeed will the windows of Heaven be opened and the blessing will descend as of a second Pentecost; converted souls will come flying as a cloud, and as the doves to their windows; a nation shall be born at once, and the earth shall be full of the knowledge of the Lord as the waters cover the sea.

What are we of the Canadian Church doing to aid in bringing about this glorious consummation? The operations of our Board in the Foreign field are mainly carried on in Central Japan, where we are working from two chief

towns in the Province of Shinano, viz., Nagano, the capital, (population 25,000) and Matsumoto, (population 17,000). Our staff consists of seventeen persons, viz.: four clergymen, (of whom two are natives), a lady missionary who has gone out at her own charges, a lady medical missionary with whom are associated seven assistants, and four native teachers. Mr. Waller, who has been subject to frequent insults and acts of violence during his five years residence at Nagano, has now gathered about him a considerable band of converts and workers, among them two Catechists and a most efficient native Clergyman, Rev J. I. Mizuno, who is a stipendiary of the Board laboring in the Province of Echigo; and we read from time to time of confirmation classes of five, fourteen, and twenty persons, and of forty baptisms in one year. A successful effort has lately been made in Canada to raise funds for the erection of a church at Nagano. May we not hope that the board will be enabled to make a grant sufficient to cover the expense of its suitable equipment? Miss Smith, who has been our admirable medical missionary at Nagano for two years, during which she has encountered much persecution, serves twenty patients daily, but is as yet without a hospital, waiting till the funds already in hand for that purpose are supplemented by the contributions of those friends in Canada who have sent her there.

Matsumoto, also in the Province of Shinano, is our second centre. Here the pioneer work was begun by the Rev. Masazo Kakuzen, a stipendiary of the Board, in the spring of 1894. He was joined by Mr. Kennedy in the autumn of the following year, and a Catechist is now associated with them. The Christian converts at present are few, but there are 150 children on the roll of the Sunday School, and as the Sunday services are crowded with enquirers, we may be sure that a church will soon be required here also. Miss Paterson has been stationed at this post, and help is needed for the sustenance of the poor girls in her training school.

This really represents only about half the entire work of the Canadian Church; for there is a society lately formed working in part independently, and in part subsidiary to the Board, which supports eight missionaries. They and their helpers are laboring in Japan, in China, in South America, and within sight of the Arctic Sea. This Society also contributes to the support of nine others, laboring either in the fields just mentioned or among the Indians of our North-West Provinces. While we honor the zeal of this Society, we cannot but believe that were our efforts united in one, more might be accomplished for the work we are each and all striving to do.

And what has the Canadian Church contributed for the support of the missionaries of the Board, and for other objects in the Foreign Mission Field? Our Treasurer received for the year ending July \$11,906.52. We lay it upon the consciences of our brethren whether this is an adequate response from a Church claiming 100,000 communicants? Eleven cents per annum for each communicant! Does that represent the interest of the Canadian Church in the supreme work entrusted to her by her Lord? Is it not too evident that while a few may have been giving up to the measure of their ability, the great majority utterly fail to recognize the gratitude which is owing by the Church for her own existence? A small increase of liberality all along the line, although falling far short of what deserves to be called sacrifice, would enable the Board both to make adequate provision for the effective working of those already in the field, and to extend her operations to other fields which are "white unto the harvest."

May a well of living water spring up in every heart, from which may flow forth an ever swelling stream of love and liberality! May those upon whom God has so abundantly lavished His gifts of grace in this Christian land each and all catch the inspiration of the Name, the age and the opportunity; and may that Love beyond all other love so possess the hearts of Christians that, to spread abroad the glory of His Name, they shall gladly devote their gain unto the Lord, and their substance unto the Lord of the whole earth!

NOTE.—It is recommended that the offerings for this purpose be sent at as early a date as possible to the Secretary-Treasurer of each Diocese, to be by him transmitted to Mr. C. A. Eliot, General Treasurer, Ottawa.

The Secretary-Treasurers, to whom all moneys are to be sent, are:—

Nova Scotia—Rev. W. J. Ancient, Halifax, N. S.

Quebec—George Lampson, Esq., Quebec, Que.

Toronto—D. Kemp, Esq., Synod Office, Toronto, Ont.

Fredericton—W. E. Smith, Esq. Fredericton, N. B.

Montreal—Rev. Canon Empson, Montreal, Que.

Huron—J. M. McWhinney, Esq., London, Ont.

Ontario—Dr. R. V. Rogers, Q.C., Kingston, Ont.

Niagara—J. J. Mason, Esq., Hamilton, Ont.

Algoma—D. Kemp, Esq., Synod Office, Toronto, Ont.

Ottawa—W. M. Maynard, Esq., 252 Metcalf St., Ottawa, Ont.

REVEREND AND DEAR SIR,

I beg to call attention to the following resolution passed by the General Board of Missions (Provincial Synod) in 1892 :

Resolved, that the Board of Missions hereby expresses its conviction that no diocese or parish ought to make any special appropriation of the collections taken up in response to the Epiphany and Ascensiontide appeals from the Board of Management, which should in all cases be transmitted through the proper diocesan channel to the Board, to be dealt with as in its judgment seems best.

Also the following resolution passed in September, 1895 :

That, in the opinion of this General Board of Missions, the collections made throughout this Ecclesiastical Province at Epiphany and Ascensiontide in response to the appeals of the Board of Management should be sent UN-APPROPRIATED to the Treasurer of the Board.

A. SPENCER,

General Secretary.

KINGSTON, All Saints' Day, 1897.

SOME GOOD RESOLUTIONS.

Advent, and the New Year, and Good Resolutions—the thoughts come all together, and as we plan for better living and better doing in this new Christian year, let us resolve :

1. To pray for all the missions and missionaries of the Church every day, *and to get others to pray.*
2. To learn all that we can of them, *and to tell others.*
3. To *give* regularly and conscientiously for them, *and to get others to give.*
4. To devote our Lenten earnings and savings to the general missionary work of the Church, *and to persuade every one we know to do the same.*

“If I were rich, I would give a large part of my money to missions Home and Foreign. I would set an example to some of these millionaires that would make them ashamed of themselves.”

“If I had the tongue of an orator, or the pen of a ready writer, or the gift of personal attraction, that some have, I would, in the pulpit or the press, or in personal labor with needy souls, do something worth doing for Christ's cause; but”—

Well, now, friends, would you? It is not hard to answer. If you now give, though but little, yet really *according to your ability*; if you say a timely word, or write a persuasive letter to an acquaintance who you can profit; if, when invited, you cheerfully, and at some inconvenience, join an earnest friend in a worthy enter-

prise languishing for lack of helpers,—then there is room to hope that the motive which leads you to do the lesser thing would move you, when able, to do the greater. But he who does *nothing*, because he cannot do much, has small warrant for saying what he would do, if— *Selected.*

THE NEW GUINEA MISSION AND BISHOPRIC.

The S.P.G. Gospel Missionary.

WHEN the Australasian Board of Missions was founded in 1850, New Guinea was included in the islands to which it was hoped the efforts of the Board would be extended.

Forty years passed, however, before the Board took up work in New Guinea, and meanwhile the field had been entered by the London Missionary Society, the Roman Catholics, and the Wesleyans. In response to appeals from the Bishops of Brisbane, North Queensland, and Sydney, the S.P.G. Society in 1884 offered £300 (which was not utilized) and in 1887 set aside £1,000 and opened a special fund to assist the Australian Church in planting a Mission in New Guinea. The pioneer of the Mission, the Rev. A. A. Maclaren, who arrived at the island in February, 1890, died of fever in December, 1891, but the work has been courageously carried on under the superintendence of the Rev. Copland King, who joined the Mission in the latter year. Easter Day 1896 witnessed the ingathering of the first native converts of the Mission—Samuela Aigeri and Pilipo Agadabi, who were baptized in a stream near Dogura. The effect and influence of the service, and the consistent conduct of the Christians subsequently, have led to fruitful results. A large number of candidates are being prepared for baptism, and a considerable extension of the Mission is contemplated. The two New Guinea youths have assisted materially in the translation of St. Luke's Gospel into the language of the Wedau, and another encouraging feature of the Mission is that several South Sea Islanders who have been converted to Christianity have come forward to assist in the evangelization of New Guinea. In this we see also another instance of the wisdom of the Society in adopting what Bishop G. A. Selwyn described as “the surer way of spreading the Gospel to the uttermost parts of the earth” by “building up the Colonial Churches as missionary centres.”

This is what the Society has been doing in the British Colonies throughout the world, while at the same time it has not been unmindful of the heathen both within and beyond the bounds of the Empire. Since 1793, when

it first began work in Australasia, it has expended in that field £351,296.

It is therefore a matter of thankfulness to find the Australian Church rising to its responsibilities and undertaking, as it has done since 189: the entire support of the Mission to New Guinea. We rejoice also to learn that the Mission is now to be placed under the charge of a Bishop, whose support has been guaranteed by the Church in Australia. The Rev. Montagu John Stone-Wigg, Canon of Brisbane, has been selected to fill the Bishopric.

From the organ of the Australian Board of Missions we glean the following particulars regarding New Guinea, written by the Rev. C. Bice, a former missionary of the Society in Melanesia:—

New Guinea lies to the North of Australia,



DOREY HARBOUR, NEW GUINEA.

and at the nearest point comes to within less than 100 miles of it. Next to Australia, it is the largest island in the world, being nearly 1,500 miles long, and 500 miles broad, and it has great mountains standing up thousands of feet above the level of the sea.

There are a great many very beautiful and wonderful things in New Guinea too, but perhaps the most beautiful of all is the bird called the "Bird of Paradise." We used to be told that this lovely bird had no feet or legs; it was supposed to be always flying about in the air, and never needing to rest, very much I suppose, as when I was a boy, I used to fancy the angels. And surely the angels also are hovering there, although they are not seen, for I am sure our kind and loving Father has a message of love and peace for the poor people, and the little black children who live there. But now

I must tell you candidly that the Bird of Paradise has legs and feet.

There are many other beautiful birds also in New Guinea of the parrot and cockatoo species, and lovely pigeons with great feathery crests on their heads. The animals are not numerous, and they are mostly of the Kangaroo and Wallaby family.

The woods are full of most interesting and lovely things, such as crotons and other gay shrubs, and very rare and beautiful orchids. One tree of great interest to children grows in the forest, the rubber tree, from which the rubber used in school is made. And there too grows the cocoanut palm, perhaps the most wonderful tree ever created. From that tree alone, the people can provide themselves with almost everything they want! With it

they can build their houses, their fences, and their canoes, and the fruit yields them both meat and drink. No wonder they are fond of the cocoanut, and sing their songs about it. And God has given them another very wonderful tree, which we call the "Bread Fruit" tree. It is a beautiful evergreen, and the fruit grows upon the branches of it. This fruit, when cooked, is not unlike our own bread. But fancy bread growing on trees! They cook this bread fruit in ovens

made of stones, which they make very hot, or else they roast it in the embers of a fire. They then scrape off the black crust, and eat it as we do bread. When they want to make it into cake they pound it up, and roll it out, and pour cocoanut cream over it. And this is very nice.

And then again there is the bamboo, useful in so many ways to the natives. I think it is the next most extraordinary tree to the cocoanut. They use this tree to build their houses, to cook their food, to carry their water, to make their canoes, to fence their gardens, and in a great many other ways. Out of it also they make a variety of musical instruments, and pipes for smoking, and combs for their hair. Their hair is not like ours straight, but frizzy, like a big mop. Their combs, too, are not like ours, for they do not comb their hair down, but up. If you hold up your hand with

all the fingers straight out, that is something like their combs. It is such funny hair too, just like fine wire.

In the seas around the coast there are also many curious and interesting things. There are great oysters, which we call "pearl" oysters. Outside, these oyster shells are rough and coarse and clumsy, but when opened they are very beautiful inside, and often a pearl is found within them, which you know is of great value. Those oysters are a little parable of the boys and girls of New Guinea. When first the missionaries go to teach them, they are wild and savage, and unprepossessing, but this is only the rough exterior. When they are taught it is found that within they have sweet, gentle natures, and their hearts touched with the Finger of God's Holy Spirit, and washed in the Redeemer's blood, become like pearls of great price in His sight.

And then, also, there are those wonderful coral reefs, with their beautifully white and vari-colored coral. These are said to be the work of a very tiny insect. It is a very modest, a very humble, but a very industrious little creature. It works unseen and unceasingly, but is ever building upward. It builds up to the surface of the ocean, and then leaves the rest to God, and God, from the foundation they have laid, forms the land whereon bird and beast and man can hereafter find a home and a dwelling place.

These little coral insects are a parable of what Christian children should be—modest, humble and industrious. They are busy builders, and build ever upward; so should you. They as it were, help God in His work, and so may you. I think it so wonderful, and so beautiful, that God should allow us to be fellow workers with Him, and in helping others to be helping Him. You know he says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." So, whatever you do for these little heathen children, you are really doing it to and for God. It makes us always happy to feel that we are useful to others, but it makes us very much happier still to feel that we can be useful to God.

There are two things we can do: we can pray, and we can work. We are builders for Eternity. We all of us want to provide a home in God's love now, not only for ourselves, but for all God's children everywhere, and hereafter to obtain an eternal dwelling-place in the many mansions of our Father's home, which Jesus has gone to prepare for all who love and serve Him.

New Guinea is divided up among three European nationalities: the Dutch, the Germans, and the British. The British portion of the island extends from the Fly River West,

right round East Cape, and up to Mitre Rock on the other coast. As soon, almost, as this part of New Guinea was declared British territory, missionaries began to arrive upon the scene. The London Missionary Society was the first to send representatives, and that was followed by the Roman Catholics. They took up their work on the side of the island nearest to Australia. For many years the islands round about the north-eastern coast and the north-eastern coast itself were allowed to remain in heathen darkness.

The work done by other bodies, however, showed what was possible to be done in the way of Christianizing and civilizing the people. Appeals were made to Australia, and the Wesleyans undertook the work of evangelizing the beautiful islands adjacent to the north-eastern coast, and the Church of England undertook the coast work, extending 300 miles from Cape Ducie right away to Mitre Rock, where the German boundary is reached. This was to be the Anglican "selection," to fence, to clear, to plough, cultivate, and plant for God. The first "selectors" were the Revs. A. A. MacLaren and Copland King. They set to work with a good will and a stubborn determination. Sickness took Mr. MacLaren away all too soon from his work, and his lamented death left Mr. King to act as the head and superintendent of the selection. But, meanwhile, a great deal of work had been done. The people at first were very wild, savage, and suspicious, but they grew to understand the missionaries, and to love them; and the little children who used to run away screaming in terror from them, soon plucked up their courage and came to school. A beautiful site was chosen, and a large house was built, which was to serve as a home for the white workers, and a boarding-school for the children. This was at Dogura. The difficulty at first, was to get the children to remain as boarders. They knew very little about the white man, and could not trust themselves long with him. They were very shy and sensitive, and never having been under any control in their own homes, they could not bear to be corrected. If they were found fault with, they would sulk or run away, and go back again to their people. After a time, however, they got to know better, and boys and girls found the life at Dogura so pleasant, that they were quite content to remain there and be taught. Soon the numbers began to increase, and Mr. King had to ask for additional workers. Many offered for service, and not only white people, but black boys from the South Sea Islands, who had been brought to a knowledge of Christ, have gone to New Guinea as workers. The object they have ever had in view has been to train up the New Guinea boys and girls to become future missionaries to their own people.

There are five stations besides Dogura. The first at Awaiama. This station is in charge of Fred Menena, a South Sea Island Christian. Then about ten miles nearer to Dogura is Taupota. This school is in charge of a very good Christian South Sea Islander, called Peter Musen.

Then about twelve miles nearer still to Dogura we have Wamira, where Bob is in charge. He is also a South Sea Islander, and a great favorite with the people. And then we come to Wedau, which is quite close to Wamira and Dogura. And once more, about sixteen miles to the westward of Dogura, we come to Boianai. There are two South Sea Island Christian teachers stationed there, and at present Mr. Clark is living with them. It will be seen by this that a good deal of ground has been covered, and that a considerable amount of work is being done. The people



A NEW GUINEA VILLAGE.

generally have very much improved under the influence of Christian teaching, and are very different to what they were before the missionaries went to them. This is very easily seen by going a little further on, where we find the people still wild and savage and cruel, because they have never heard the Gospel of our Lord Jesus Christ. The children in the schools learn very readily to read, to write, and to do their sums, but the latter are somewhat of a difficulty, because they can only count in their own language up to five; that is, of course, the five fingers on one hand.

They are a wonderfully affectionate people, and grow so fond of their teachers, and would do anything for them. They are very musical too, and are more fond of singing than anything else. They are very jolly, happy little beings, too, and have adopted football as a kind of national game.

SCIENTIFIC KNOWLEDGE AN IMMENSE AID IN MISSIONARY WORK.

BY THE REV. JOHN LADDIS.

THAT scientific knowledge is an immense aid to the missionary there are ever-increasing proofs, and an experienced laborer in India in a work entitled, "The Missionary's Vade Mecum," urges those who are intending to enter the foreign field to gain what scientific knowledge they can in addition to their theological education. He describes his use of his knowledge in a controversy with a Brahmin priest.

"In the course of conversation, I spoke," he says, "of my native country, and the priest discovered that my notions of the figure and motion of the earth differed from his own. "To say that the earth is globular, and has such revolutions as you describe, is contrary to common sense." I begged him to listen to demonstration, to which he gave much attention, and manifested childlike admiration on the discovery of truth. "How could the Tamil people be so blind?" he exclaimed. On the subject of eclipses he was sure he was right; but here again, with satisfaction and astonishment, he heard and received the true theory. "One question I must ask," he exclaimed. "Is there any necessary connection between your religion and astronomy? Can a man be learned in science, and yet not be a Christian?" Being assured that there was no such inevitable

connection, he expressed great delight at what he had heard; but begged that in future conversations religion might not be mentioned; he thirsted for scientific knowledge alone. "Let me ask one question," rejoined the missionary. "Are not *your* religion and astronomy inseparably connected? Have you not, till to-day, been confident that both Tamil religion and Tamil astronomy are true?"

"Yes," he replied.

"Now, as by candid attention and fair examination, you have discovered the one to be false, is it not possible that by a patient investigation of the other you will come to the same conclusion?"

"It is possible," he replied.

The Rev. G. Ensor, an English Church missionary at Nagasaki, Japan, gives an account of an amicable discussion which he had with a Buddhist priest whose reputation for learning

was remarkably high among the natives. We make the following extract on the Buddhist development theory of the universe :

"I object," he rejoins, "to the term creation, for in truth, we hold that there is no such thing." "How then," I reply, "came all things to exist?"

"In the beginning," he answers, "the universe was a huge egg, the lighter and more ethereal matter represented by the white ascending upwards formed the skies; from the grosser and more material coagulating and compacting together grew the earth."

"I presume," I reply, "that such a doctrine could only have been devised when considerable ignorance existed as to the relative magnitude of the earth and the universe, and also as to the nature and dimensions of the sun and planets; if it were true that the earth is the yolk of the universe, how disproportioned must the relative volumes of yolk and the white in the great general egg become."

"Our doctrine is very ancient," he replies, not appearing to notice the objection as he empties the tiny bowl of his tobacco pipe for the fifth time into the hibatchi; "and at least nature testifies that such a thing as development exists; from the bud the tree, from the egg the perfect fowl is formed; the death of winter is followed by the life of spring, and spring and summer die in annual round to live again."

"Your illustration," I answer, "is ingenious, but, may I venture to say, unsatisfactory. We have no evidence of anything self-originated in nature, there appears nothing of spontaneous growth."

"Pardon me," he replies, "this tiny mosquito on my hand is just such evidence. We know for certain that they are generated in the water spontaneously; where there is water they abound, and where there is none they will not live."

"I know," I reply, "that you observe nature closely in Japan, but had you looked more narrowly at the parent mosquito you might have observed how carefully she lays her egg upon a leaf which overhangs a stagnant pond; at the proper time the egg is detached from the leaf, and falling into the water, in due course is hatched. On the contrary, the true utterances of nature, rightly interpreted, attest that from step to step of inevitable sequence we ascend to the great Parent and Author of all life."

But true scientific knowledge is not only useful to the missionary in enabling him to expose the false science of the heathen sacred books, but also in procuring a favorable feeling on the part of the people to the mission. The Rev. Mr. Cameron, a former missionary in Madagascar, gives an almost romantic account

of the history of a small case of acids which he had brought with him from England. A search for limestone had been set on foot by the king: the acids enabled Mr. Cameron to test the specimens, and to show that limestone was to be found in several localities near the capital. Soon after the idolatrous and persecuting queen came to the throne. At a conference with the missionaries, she asked them if they could teach her people anything else but religion, and in particular if they could teach them to make soap. By means of his acids, Mr. Cameron was enabled to find out what vegetable ashes were capable of producing soap, and having made some, a couple of bars, he presented them to the queen. In consequence of this, the feeling of the queen towards the Christians was modified for a time. A theodolite which he had brought with him enabled him to survey the line of a canal and to superintend various other works. All this tended to produce a favorable feeling on the part of the people, at all events, to the mission. And it was well that there was a Protestant missionary on the spot capable of aiding in such matters; for the French missionaries were very strenuous in promoting material benefits, and had the Protestants neglected that department wholly, the state of things ultimately might have been very different.

The missionaries in Uganda, especially Alexander Mackay, were eminently useful to the king, princes and people in practising and teaching certain mechanical arts and also improved methods of gardening, bridge-building, etc., and but for this, in the early days of the persecuting King Mwanga, they would all have been driven out of the country.

The early Jesuit missionaries to China gained great influence over the emperor, and obtained important concessions from him, through curing him of intermittent fever by administering cinchona to him. This influence was increased by the astronomical knowledge imparted to him and others, and by the astronomical instruments imported by them from Europe.

Rev. Dr. Paton, the famous missionary to the New Hebrides, excited the astonishment and admiration of the natives by his enlightened methods for their material benefit, and he turned bitter enemies into warm friends thereby, and the same is true of the equally famous John Williams in other parts of Polynesia, and of Dr. Cameron in New Guinea.

In the present intellectual awakening in China there is a great and growing demand for all books of useful knowledge as well as for those strictly religious, which have been written or translated by the missionaries, and the number of such is now very large. The "Society for the Diffusion of Christian and General

Knowledge," which has its headquarters at Shanghai, publishes two monthly magazines, *The Review of the Times* and the *Missionary Review*; also quite a large number of works, the titles filling fourteen pages, treating of religion and missions, biography of great reformers who became converted to Christianity, and historical and scientific treatises.

No missionary body in the world, it is said, can point to a more complete list of books which it has prepared for the people among whom it labors. Writing on this subject, Dr. Henry W. Boone, of our mission at Shanghai, says:

"Many years ago the imperial government at Peking found it necessary to establish the Imperial University at Peking in order to train men for use in its foreign office and diplomatic work. The president of this university was Rev. Dr. Martin, a missionary who has been and is to-day a tower of strength to the rulers at Peking. The Rev. Timothy Richard, after long years of service in the interior as a missionary was called to Shanghai to succeed the late Dr. Williamson as superintendent of the "Society for the Diffusion of Christian and General Knowledge" amongst the people. Under Dr. Richard's able supervision, amongst other books, many works have gone out which show to the educated Chinese how faulty their methods of agriculture, mining, transportation, revenue, manufacture, and river conservancy are, and how famines and floods can be averted and mitigated. They show what progress has been made in these and kindred matters by Western nations, and by a carefully prepared system of comparative statistics, they show how very great the advantage would be to China if she would adopt such methods and reap the benefits to be gained by the adaptation of Western science and industrial arts to her own daily needs.

"So great was the respect in which the Rev. Mr. Richard was held by the rulers of the nation that during the late war between China and Japan, the viceroy of the province in which Shanghai is situated sent for him twice to go to Nankin and advise him about certain matters. Since the war, Mr. Richard has lived in Peking, and he has been on the friendliest terms with the great viceroy, Li Hung Chang, and other officials of the highest rank.

"Without multiplying names or giving more instances, it can be truly said that there is hardly a province in the Empire of China where there are not one or more missionaries at work who are the leaders of thought in their districts. The literature, both Christian and general, which is published and sold to the more thoughtful amongst the Chinese people, is the greatest agency at work to-day for the advancement of this nation."

But not only is there an extensive intellectual awakening in China, there is, what is far better, a spiritual awakening in many parts of this great empire. At Kucheng, for instance, where ten English missionaries were murdered two years ago, there have been no less than 5,000 converts during the past year. A single one of our own missionaries, the Rev. Mr. Ingle, has baptized in the same time 142 persons. Even in the extremely hostile province of Hunan, where the people have boasted that they have succeeded in keeping out foreigners and Christianity, there are persons now seeking and obtaining baptism, though they know that they are endangering their lives by so doing. Natives of this province who have been converted have returned, and have been laboring for the conversion of the Hunanese, and at their solicitation, the Rev. Dr. John, the veteran English missionary at Hankow, has, with great peril to himself, visited the province and baptized some eager applicants for the rite.—*Am. Ch. S.S. Magazine.*

—

DIocese OF MOOSONEE.

—

ARCHDEACON and Mrs. Lofthouse of the Diocese of Moosonee have gone on furlough to England. At the various points at which he stopped on his journey from Winnipeg to New York, where he took the steamer in the first week of December, he availed himself of every possible opportunity for offering information touching the vast Diocese of Moosonee, the field of his earnest and self-denying labors for fifteen years past. He addressed the Womans' Auxiliary in Toronto and in Montreal, he also preached in St. George's Church, Montreal, and delivered an interesting address before the Young Men's Society of that Parish on the evening of the 2nd December and on the 3rd to the members of the Cathedral Branch of the W. A. All this notwithstanding a severe attack of illness whilst in Toronto. The following report of his address before the W. A. Montreal under the presidency of the venerable Bishop of that Diocese is taken from one of the local papers.

The Archdeacon spoke a good word for the natives, telling how anxious they were to receive the Gospel, touched on their warm hospitality, though the domestic surroundings were not always of the pleasantest to those other than native born.

He told the story of the establishing of the Churchill mission, where he is stationed, his parish covering about 450,000 square miles, and in the most unostentatious manner touched on the difficulties that attended the building of the mission house, telling how the lumber was carried by the Government, from the settled

provinces free of cost, there being no timber in the district; paying a tribute to those who gave the lumber, and who were Presbyterians, but who laid aside all feeling in the matter to enable the people to be reached by the missionaries; speaking of the difficulties he had to contend against in getting some of the timber that had been put off at the wrong spot and had floated a distance of four miles; how every stick of it had to be carried on his own shoulders a distance of a hundred yards, and then how he had to set to work and construct the building himself. Subsequently an iron church, 50 feet by 25 feet, was sent out from England, and this with the help of a small boy he also had to put together.

HARDSHIPS OF THE LIFE.

He had, he said, often seen the people listening to the Gospel with the thermometer far below zero and when the snow would drift in upon the Bible as he was reading from it. He related what to anyone but a missionary would be hardships—tramps of 500 to 1,000 miles on snowshoes, wading through ice-cold water in order to cross rivers and streams, how he had tramped 200 miles in winter in order to reach the nearest doctor, and how a fortnight at a time he had not had a dry thread on him. And as he told of these and like experiences, he must have touched a sympathetic cord in the hearts of his hearers, most of whom in all likelihood never dreamed of the hardships that have to be undergone by those who have devoted themselves to mission work in that great one land.

Then he turned to the brighter side of the picture, told how the people were thirsting for the Gospel, how women made journeys of 100 to 150 miles to have their children baptised, and how the people covered equally as long distances in order to be present at a Sunday service and partake of the Holy Communion.

WORK NEEDS SUPPORT.

If the work in the northern part of the diocese was to be carried on, he remarked, sympathy and support were needed, for the people could not support themselves, let alone contribute towards the sustenance of a missionary.

These missions were started by the Church Missionary Society many years ago, and now it said that it must withdraw all its assistance and let the Church in Canada support her own missions, leaving the Church Missionary Society free to go into other countries where the Gospel had not been preached.

He believed that the Church Missionary Society was perfectly right. He believed that there were sufficient people in Canada who could take up the work and carry it on if they only knew of the needs. He did not say that the


people of Canada should not send missionaries to China, Japan, etc., but he wished them to remember that "charity begins at home," and he wanted them to think first of all of their own vast land.

We had heathen as much in this land as they had in China and Japan, and it was the duty of Christian people to send the Gospel first of all to those who were really and truly their fellow-citizens.

THE TINNEVELLY MISSIONS.

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

THE HISTORY OF THE MISSIONS.

 HE introduction of Christianity into a province or country must of necessity mark a special era, not only in religious thought, but also in the morality of the people concerned, in civilization, and in general progress.

The first Christian missionary to labor in India, it is alleged, was St. Thomas the Apostle, and the evidence of his mission to this country has been carefully collected by the late Rev. Dr. Kennett.* Without entering into details it may be remarked, in passing, that Bishop Heber, when writing of St. Thomas' Mount, observed: "That it is really the place I see no good reason for doubting; there is as fair historical evidence as the case requires that St. Thomas preached the Gospel in India and was martyred at a place called Mylapoor."† The thought that the soil of India has been christened with the blood of a holy apostle, and thus purchased for Christ, will infuse fresh zeal and energy to the Christian missionary. The community of the Christians of St. Thomas is still in existence on the western coast of India, and they trace their origin to Apostolic times. Even so cautious a writer as Hough thinks that their claims may be allowed.‡ But of all missionaries since the Apostolic age, perhaps the most zealous and successful was St. Francis Xavier. Landing at Goa in 1542, he commenced his work by making various reforms in the nominal forms of Christianity which he found there, and afterwards extending his travels, he visited the whole of the towns and villages on the sea-coast of India from Goa up to Madras, and to this day, as known to the writer of this account, the people of the fisherman class in those places are Christians. By this intrepid champion of the Cross the district of Tinnevelly was visited, and many of his letters were written from Manapad, on the coast near Trichendur, which

* "St. Thomas: the Apostle of India." Addison & Co.: Madras. 1882.

† "Narrative of a Journey." By Bishop Heber. Vol. 3. p. 212. London: John Murray. 4th edition. 1829.

‡ "The History of Christianity in India." By Rev. J. Hough. Vol. 3. p. 43. Seely & Co.: London. 1839.

was his headquarters, and at this time also it is the centre of a Mission having three handsome churches in the small town. The Roman Catholics have a considerable following in Tinnevelly, and their chief stations are Palamcotta and Tuticorin, with many out-stations, three convents of native nuns, and nearly thirty clergy, most of whom are Europeans of the Jesuit order. The Episcopal head resides at Trichinopoly.

The Dutch expelled the Portuguese from Ceylon in 1656, and they established the Reformed Church of Holland as the religion of Ceylon. In 1658 the Dutch took possession of Tuticorin in the Tinnevelly District, and the well-known Missionary Baldeus visited the place and made a tour all along the southern (Coromandel) coast and up as far as Quilon. The Dutch Church at Tuticorin, which bears the date on it of 1750, is still in good order and is used for services, and the old cemetery contains many tombs bearing Dutch names. Besides Tuticorin the Dutch had settlements at Alvar-Tirunagari, at Manapad and other places in the district of Tinnevelly. In the year 1621 the Rajah of Tanjore allowed the Danes to purchase Tranquebar, but it was not until eighty years afterwards that they thought it their duty to propagate their religion in this country, and in 1706 Ziegenbalg and Plutsch arrived at Tranquebar. The Lutheran Catechism was translated into Tamil and the New Testament was expounded in the vernacular. Under the auspices of the S.P.C.K. a school was opened at Cuddalore, and in 1733 a native named Aaron was ordained according to the rites of the Lutheran Church. The famous Missionary Swartz of Tanjore first visited Palamcotta in 1771, and in 1785 he remained there three weeks "preaching twice and occasionally three times a day." The place had been visited previously by evangelists of the Danish Missions at Tranquebar, and a Lutheran congregation had been formed of more than one hundred people. The first baptism at Palamcotta conducted by Swartz was that of a Brahmin woman named Clorinda, who subsequently assisted to build a small church in the place. An English school was established at Rannad by Swartz in 1785, and he also arranged for the annual administration of the Sacrament at Palamcotta by "country priests" from Tranquebar. The first native catechist was Sathianaden, and he was ordained in 1795 by Lutheran rites. In 1787 the S.P.C.K. appointed John Daniel Janicke as their Missionary, and in 1791 he went to live at Palamcotta, and within one year by his earnest labors he increased the Christians by 193 souls. He was succeeded by Gericke and Kohlhoff.

The Church of England Mission in Tinnevelly.
—A long interval of ten years (1806-16) occur-

red, and the Rev. James Hough, M.A., a Chaplain to the Honorable East India Company at Madras, was appointed to Palamcotta in 1816, when he found the number of Christians in Tinnevelly District to be just over 3000 people. From this time forward these Missions were placed under more or less episcopal supervision, and the S.P.C.K. rendered signal help. Mr. Hough organized two English and eleven Tamil schools, which served as a nucleus for Christian teaching and around which congregations were formed. The first "seminaries for educating schoolmasters and candidates for the priesthood" were established by Mr. Hough, one at Palamcotta in 1818, and a second at Nazareth in 1819.

The first Missionaries sent by the C.M.S. were Rhenius and Schmid, who went to Palamcotta in 1820, and the S.P.G., having taken over charge of the S.P.C.K. Missions, sent its first Missionary to Tinnevelly in 1829 in the person of a German named Rosen.

In taking a retrospect of the Missions in Tinnevelly it will be observed that the foundation for the superstructure was not on what is usually called "Church lines." The first European Missionaries were not in episcopal orders, and of Rhenius, the Missionary who did more for the Missions than any single man before or afterwards, it is recorded: "Though Rhenius was by birth and education a Lutheran, the views of Church Government and worship which he adopted were in general those of English Dissenters; in consequence of which, some years before his death his connection with the C.M.S. was dissolved, and it became necessary to reorganize the Mission he founded in some important particulars."*

Rhenius labored for sixteen years, and gathered together a flock of more than 10,000 Christians. But these Missions have been fruitful in producing crops of famous missionaries who have not spared themselves in their labors for Tinnevelly, and many of them have laid down their lives for her, and are sleeping in the red sand of the *teri* under the shade of the palmyras. The most famous men are S. Schaffter, John Devasagayam, Pettitt, John Thomas, Ragland and Edward Sargent, all of the C.M.S.; and A. F. Caemmerer, Brotherton, Kearns, G. U. Pope, Kennet, and Caldwell, of the S.P.G. The native Church has to thank Dr. Henry Bower for her Tamil Bible. These Missions have been visited by the Bishops of Madras from time to time as occasion required and as circumstances permitted; but the unwieldy proportions of the Indian dioceses are well known, and it is not too much to say that episcopal supervision at the distance of 400 miles could never be of a vigorous character.

* "Tinnevelly Missions," p. 53. By Rev. R. Caldwell. London: Bell & Daldy, 1857.

It may have been sufficient for what was considered necessary in the past, but even Missionaries of the old school long felt the desirability of episcopal guidance and supervision on the spot. This was so strongly the opinion of the present diocesan, that in 1877 the two senior missionaries were advanced to episcopal orders as assistants to the Bishop of Madras. The arrangement was a tentative one, and it has been described as "a complete failure." One great difficulty was that the Assistant Bishops were also missionaries in charge of stations which naturally received more attention from them than other Mission districts which were under ordinary missionaries not in episcopal orders. A second objection felt by all was that the appointment of one Bishop for the C.M.S. and another for the S.P.G. was a fatal error.

After the decease of the two Assistant-Bishops appointed in 1877 to work in Tinnevely (Bishop Sargent died in 1889, and Bishop Caldwell in 1891), the Bishop of Madras, on the 9th December, 1891, brought up the desirability of the severance of Tinnevely and Madura from the Diocese of Madras and their formation into a separate diocese. Speaking of the trust undertaken by the Bishop as the Diocesan of Madras, his lordship said: "That trust now involves heavier responsibilities, and demands greater labors than a Bishop in sole charge is able to fulfil. Especially have these responsibilities and labors been augmented during the fourteen years in which Assistant Bishops watched over the Native Church in Tinnevely. For additional agency requires additional work. Also, while those Bishops have borne a part of the burden, clergy and congregations have multiplied in other mission fields of the diocese, so that the presence of a second Bishop cannot henceforth be dispensed with. That such Bishop should be appointed to exercise his functions in Tinnevely is generally allowed to be on the whole the best arrangement." For five years the legal difficulties in the way of the appointment of a local Bishop of Tinnevely were so considerable that proceedings were stayed, but the new Bishop was consecrated last year (1896).

An instance has lately come to our notice which will, we think, put most of us to shame. A lady who was brought up in the highest ranks of society found her income suddenly reduced to what might well have seemed a minimum allowance for maintenance under tolerable social conditions. She contrived, however, by dispensing with servants and by other self-denying economies, to reduce expenditure to about one-half of the diminished income, saving seventy pounds a year to help missions. Then by numerous means, as ingenious as laborious, she earned a further sum of £200, assisting missions to the extent of £270, nearly twice her own income. And her life—one long act of self-denial as some would esteem it—is by her own confession "one long song of praise."—*Selected.*

ONE MISSIONARY BOX.

BY MAZIE HOGAN.

"Wonder when papa will come back," said Bertie.

"Wonder when papa tum back," echoed Belle.

"Papa tum bat," lisped baby Nell, from her seat on the floor.

"It is such a heavy snow-storm that it will be hard to see the way, and they must come slowly," said mamma, speaking cheerily, though there was an anxious look on her face which Lucy did not fail to note.

Lucy was the eldest daughter, a pretty girl of sixteen, whose bright eyes and flushed cheeks did not betoken health. She was sitting in a warm corner by the stove knitting a scarlet stocking for the baby. The mother, close to one of the small windows, where she could get as much as possible of the fading light, was carefully mending a small coat. Bertie and Belle, six and four years old, were leaning on the sill of the other window, looking out into the snow-thickened twilight, and the two-year old baby played contentedly on the floor with mended toys. In spite of scarcity of furniture, the room had an air of home-like comfort, and a few pretty pictures and handsome mantel ornaments added grace to the home-like furnishings.

The story of the family may be told in a few words, it is but too common in those western wilds. Mr. Wellwood, three years before, was the talented and eloquent rector of a flourishing parish in an eastern city, and his family lived in comfort and plenty. But the same spirit which actuated the early saints and martyrs to give up houses, lands, all earthly possessions, nay, sometimes life itself for the cause of Christ, led him to think his life too easy, and to long to do more for the spread of Christ's kingdom upon earth. The Bishop of North Dakota was a personal friend, and urged his coming to that district, promising him plenty of work,

So they had moved to the North-west, and during these three years had passed through experiences well known to many of our missionaries. The change from the comforts and conveniences of a city home to frontier life was in itself trying, but there were many greater hardships to encounter. The salary was small, and often delayed. The people among whom Mr. Wellwood was laboring were, at their best, rough and often antagonistic, and his ardent zeal met with innumerable discouragements, while among those who were more responsive to his teaching, he found so much want and suffering that he felt he must relieve it, even when by so doing he deprived his own family

of the comforts, even the necessaries, of life. Mrs. Wellwood was entirely one with her husband in his generous self-sacrifice, but was sometimes obliged to restrain his free-handed giving, which robbed their own little ones.

Their home was small and poorly built, and, set on an open prairie, was exposed to the full force of the cutting icy blasts. Wood was scarce and high, so they must practice economy in fires. The family rule was that no debt should be incurred, and it had never been broken, but it was only kept by such stinting in necessary food and clothing, as was often prejudicial to the health and comfort of the children.

In summer they were very comfortable. Mr. Wellwood and Leonard, the oldest boy, worked the garden, milked the cow, and attended to the poultry, and they needed to buy little. The children, barefoot and scantily clothed, lived out of doors all day, and grew rosy and sun-browned. But since this unusually severe winter had set in, everything seemed unfavorable. The potatoes were almost gone, the cow had to be sold in order to buy food for the horse, which latter was a necessity to the missionary in his long expeditions over the prairies. The exposure, together with anxiety and privation, affected Mr. Wellwood's health so seriously, that his wife dreaded lest he should entirely break down, and Lucy had grown pale and thin, and coughed incessantly.

"Lucy must have flannels, and you must have an overcoat," said the mother, decidedly, a few weeks before, when the bitter cold weather first set in. "I think there are fifteen dollars left; when you go to town to-morrow, you must get them."

"My dear," was the deprecating answer, "I don't think you will find anything in the purse. You know the Millers lost a child last week, and I found they had no money for a coffin so—"

"Well," interposed his wife, hastily, "you and Lucy must wait until pay day." She uttered no word of protest, she knew that the Millers had been most bitter in their hostility to her husband's ministry, and she honored the Christ-like spirit that "of its penury gave all that it had" for the relief of wants greater than its own, but it seemed hard that Lucy and he should suffer. She did what she could, lined the worn-out overcoat with bits of old dresses, and kept her daughter as warmly clad as possible, but her husband grew thinner and paler, and Lucy coughed more and more.

This morning he was sent for to baptize a sick child twelve miles away, and she had begged him to take Leonard with him. She felt more at ease about him, if the stout strong boy of fourteen went along. They were to stop at the nearest town four miles distant, and receive

the quarterly remittance, which was due to-day, and therewith purchase sundry necessaries, together with the overcoat and flannel.

"Put in more wood, Lucy," said the mother, "we must have the room warm for papa," and putting down her work, she rose and commenced preparing tea, while Lucy set the table. A frugal meal it was; she had hoped for her husband's return with certain bundles which would add to their supper, but it was too late to wait longer.

At length, just as it was growing too dark to see far over the snowy plain, Bertie calls out "Here comes papa!" and Belle, as usual, echoed, "Here tums papa!" but baby Nell was asleep on the floor. Lucy gathered her up in her arms, and stood closer to the window, looking at the dilapidated buggy with its two inmates approaching through the blinding snow. Her slender form and fair regular profile, and the baby held against her breast, were clearly outlined against the bright back-ground, as the mother lighted a lamp. Mr. Wellwood, his artistic instincts surmounting his weariness and fatigue, stood for a moment after climbing from the buggy which Leonard drove around to the stable, looking at the pretty picture which reminded him of a painting of the Madonna he had seen; then with a deep sigh passed on to the house.

The children gave him an uproarious greeting. His wife looked at his face, and said at once; "The remittance did not come?"

"No," he said, wearily taking off the thread-bare overcoat, and sitting close to the stove, spreading out his almost frozen fingers to the blaze, "there was a note instead, saying it would be sent in a month, the first of January."

"The Children's Christmas!" murmured Lucy to herself, but she did not speak aloud, and there was silence until Leonard came in, with his heavy boots and merry voice, and between him and Bertie and Belle there was a good deal of talk at the table.

"My dear," said Mr. Wellwood, after the little ones were in bed, and only Lucy and Leonard sat with them. "I must open an account at Mr. Hall's store to-morrow. I did not like to do it without consulting you, but we cannot let the children suffer."

"Oh, papa!" breathed Lucy, to whom such an idea seemed heresy, but Leonard said boldly; "I wanted papa to get some things to-day. Everybody does and we could pay when the money comes, but he would not."

"Yes, it must be done," said Mrs. Wellwood, but she said it with an effort. They had clung so persistently to the plan of avoiding debt altogether, that this seemed like a step downward. In the midst of the silence which fell upon them, came the sound of a loud halloo. Leonard threw open the door, and the snow-

laden blast which swept in nearly extinguished the lamp.

A rough voice called out: "Here's a box for you, neighbor. Send out your boy to help me bring it in."

Leonard ran out, and they brought in together a large wooden box, which seemed to fill the little kitchen. Mr. Hall, a tall stout man with shaggy hair and beard, stood by the stove, warming his hands, while streams of melted snow ran from his clothes, and stood in puddles on the clean floor, and said: "I was at the station, you see, and the freight agent told me there was a box for you, asked me to tell you, and I says to myself: I'll take it to him. Parson Wellwood's done me many a good turn, and here's a chance to pay him back. So here 'tis, and I must be going."

They thanked him cordially, and he rode on to his home, two miles farther.

"Couldn't we open it to-night?" pleaded Lucy, but Leonard had already rushed for a hatchet, and in a moment the cover of the box was off.

On the top lay a letter which said that Mr. Wellwood's old parishioners of the church of the Holy Comforter, sent the box as a slight token of the deep affection which they yet bore him. His eyes and those of his wife were wet, but the children's impatience brooked no delay, and the thick paper was removed, displaying piles of useful and beautiful articles. First, a handsome heavy overcoat, the sight of which caused Mrs. Wellwood's eyes to overflow, then a warm flannel dress and jacket for the mother, a suit of clothes each for Leonard and Bertie, and sufficient soft cashmere for the three girls. Below were flannel under-garments of all sizes, piles of woolen stockings, shoes for everyone, warm hoods for the female portion of the family and fur caps for the males, mittens and gloves, a silk quilt, thickly wadded, bearing the autographs of the ladies of the parish, several late magazines, a few new books for which Mr. Wellwood had vainly longed, a bound volume of the *Youth's Companion* and a copy of *THE LIVING CHURCH*, the label of which showed that it would continue coming for a year.

They had all exhausted their exclamations of wonder and delight, and were silent, when Lucy drew from the depths of the box, a square package, marked, "For the children's Christmas." It was put away unopened, and then Leonard handed his mother a tasteful writing desk, bearing her name. She opened it, and found it stocked with plentiful materials for writing: paper, postal cards, envelopes, paper wrappers, and stamps, while among them lay a crimson silk embroidered bag, which when opened, disclosed four shining golden eagles.

The value of the gift can only be realized by those, who like the Wellwoods, have known

what it is to be in actual need of essentials. The mother's eyes brimmed over and glittering drops fell upon the shining coin. The father raised his hand, and solemnly said: "Let us pray."

Among the scattered treasures of the box they knelt, and every heart echoed the words of the General Thanksgiving, with the special clause for those to whom "late mercies had been vouchsafed." After the Lord's Prayer they rose from their knees, and if the ladies of the church of the Holy Comforter could have seen the grave thankfulness on the four faces, there would have been no question among them whether the sending of missionary boxes is advisable.

I say to thee, Do thou repeat
To the first man thou mayest meet
In lane, highway, or open street,—

That he and we and all men move
Under a canopy of love,
As broad as the blue sky above;

That doubts and trouble, fear and pain
And anguish, all are shadow vain,
That death itself shall not remain;

That weary deserts we may tread,
A dreary labyrinth may thread,
Through dark ways underground be led;

Yet, if we will one Guide obey,
That drearier path, the darkest way
Shall issue out in heavenly day;

And we, on divers shores now cast,
Shall meet, our perilous voyage past,
All in our Father's house at last.

—*Archbishop Trench.*

"WORK enough at home? There will be more work at home if we don't take hold of missions more in earnest. . . . Christianity is nothing if it is not missionary. *Your* Christianity is nothing if it is not missionary."—*John A. Broadus.*

THE *London Record* says: Archbishop Benson's book on Cyprian has been published. There is a double interest in it. This picture of the brilliant orator, the man of letters and the man of wealth, who in middle life left all to follow Christ, rebuked the laxity and self-pleasing of the Church in his own age even as it does in ours. The lessons of Cyprian's times in regard to projects of reunion demand the careful reflection of this other age. Nor could the witness of Cyprian against the untenable claims of Rome—a witness unshaken by Rome's strenuous endeavors to obscure its meaning—be more appropriately restated than just when her pretensions have been signally rebuked in the face of the world

Young People's Department.

CALENDAR FOR JANUARY 1898

January	1—CIRCUMCISION OF OUR LORD.
"	2—2nd Sunday after CHRISTMAS.
"	6—The EPIPHANY.
"	9—1st Sunday after the EPIPHANY.
"	16—2nd Sunday after the EPIPHANY.
"	23—3rd Sunday after the EPIPHANY.
"	25—CONVERSION OF ST. PAUL.
"	30—4th Sunday after the EPIPHANY.
Feb.	2—The PURIFICATION of St. Mary the Virgin —PRESENTATION of CHRIST in the Temple.
"	6—SEPTUAGESIMA.

"The Gentiles shall come unto Thee from the ends of the earth."—Jer. 16: 19.

"My Name shall be great among the Gentiles saith the Lord"—Mat. 1: 2.

"Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee."—Isaiah 60: 1.

"Now are ye light in the Lord: walk as children of light."—Ephes. 5: 8.

THE TWILIGHT GUILD.

From the Young Christian Soldier.



HE Lawrence children were spending a long summer in the woods. Their father owned a saw-mill on the edge of a great northern forest, and it was impossible for him to supervise its work for a time; Edith had grown pale and nervous in the winter, so that a change from school was good for her, while Beth and Roy were still too young to lose much by a term's absence, so, in April, all the family except the brother Arthur who was at boarding-school, went to the pleasant country house near the sawmill.

They were really quite alone in this home at Northwood, the nearest houses being four miles away, in the tiny village where the Canadian workmen lived, and to which they went at night by a train which stopped for them at the mill flag-station of the N. W. R. R. which ran through the premises.

The children were delighted with the free-

dom of the country life, and spent happy days in playing about the rushing mountain brook which furnished the mill power; climbing over the sunny, flower-grown hills, and rambling in the safe edge of the forest. Edith directed the other children in the pretty new plays which the woods and stream afforded, until the year at St. Christopher's closed, and Arthur came home, when she gladly gave up her little sway to him.

There was great joy at Northwood when Arthur came; he planned charming new games and, with certain restrictions from his father, led the children on long exploring expeditions in the woods and up the mountain brooks. But while Arthur enjoyed life at Northwood, he missed some of the things to which he had been accustomed at St. Christopher's, and especially the boys' guilds, the Bible-class, the choir practice, and the beautiful Sunday services. He had been confirmed in the school class that spring, and the solemn laying of hands upon his bowed head was very fresh in his memory, while the words of the hymn that was sung on the night of the Bishop's visitation, ran often through his mind:

"O Jesus, I have promised
To serve Thee to the end."

Thinking of all this, he wondered if there ought not to be something of that service even in the summer playdays, and out of these thoughts grew the Twilight Guild.

On the first Sunday after Arthur came to Northwood, as the children were sitting in the library in the late afternoon—Edith and Beth listening eagerly to stories of school-life, and Roy curled up in a deep window-seat, with his favorite "Bible-book,"—Arthur exclaimed, "I say, girls, why don't you have a guild?"

"Why, a guild belongs to a church," said Edith. "You can't have a guild without a church."

"I don't know about that," answered Arthur, "but any way there's the church in our own house, there's all the family."

"But," objected Edith, "guilds work for some one, and there's no one up here in the woods to work for."

"Oh, yes," said Arthur, "there's everybody—almost—to work for. You don't have to see people always to work for them. You

don't see all those mission children in China and Japan, and China and Japan are just as near us here as they are in New York, and Alaska is really a little nearer. And if you want to do mission work for somebody you can see, just get some of the last numbers of *THE YOUNG CHRISTIAN SOLDIER*, and you can see plenty of the Chinese and Japanese children."

"But," said Edith, "if you're going to work for missions, you've got to earn some money by your work, and you certainly can't do that at Northwood."

"I think you can," said Arthur, "and that will be something to think out, if we decide to have a guild."

"O yes," cried Beth and Roy together, "do let us have a guild."

"Well," asked Arthur, "what should we want a guild for?"

"For work," said Edith.

"For earning money for missions," said Beth.

"To help us be good ourselves," said little Roy.

"Yes," said Arthur, smiling affectionately on the child, "and most of all to serve the Lord Jesus. And we must have rules that we shall agree to keep. I suppose the first thing ought to be a committee to draw up the rules. Who shall sit on the committee?"

Neither Beth nor Roy knew what a committee was. Roy thought it might be a sofa, as it was to sit on, and he was bewildered about its connection with a guild, but when it was explained that it was a number of persons chosen to consult together over some matter, Beth at once said, "I think Edith and Arthur had better be the committee, because Arthur can think out everything, and Edith can write a nice, plain writing which I can read and Roy can, almost." So it was duly settled that Edith and Arthur should constitute the committee, and should prepare the rules and present them at the next meeting.

Edith and Arthur spent Monday morning shut up in the library, from which Edith came out at luncheon time with a serious face and an inky forefinger. At sunset, Beth and Roy went eagerly to the western piazza where they were to hold the meetings of the guild, which it had been decided, at certain informal sessions during the day, to call the Twilight Guild. The large sheet of paper carefully written over in Edith's square script was much admired, and Arthur slowly read the proposed rules:

"I. All persons who belong to the Twilight Guild shall promise to keep its rules as well as they can.

"II. The Twilight Guild shall meet at sunset, every day, on the western piazza.

"III. All the members of this Guild shall

say, night and morning, a special prayer for the Guild and its work.

"IV. All the members of this Guild shall do every day some work for Christ and His Church and shall try to earn some money for missions.

"V. All the members of this Guild shall try to be good."

"Now," said Arthur, after reading the rules, "the meeting is open for remarks."

"Do you have to make remarks," asked Beth, somewhat timidly, "or can you just say something?"

"You may say things the way you like," said Arthur, laughing.

"Well," said Beth, "I think the rules are very nice, but I don't see how we can keep the fourth one, for how can we earn money up here in the woods? We have nothing to sell, and if we had, there's nobody to buy anything, and when it really seems as if you could not keep the rule, I don't see how you can say you will."

"I don't exactly know about that, myself," said Edith; "but if you've a guild, you must earn some money, somehow."

"Let's ask mamma," said Roy, "She always knows everything."

"That's a good idea, Roy!" said Arthur. "Let us appoint a committee to call upon mamma."

As Arthur and Edith had already served on one committee, it was considered just to share the honors, and to let this new committee consist of Beth and Roy, especially as it was to carry out Roy's suggestion.

"I move," said Arthur, "that the committee go now while we wait, and report at once to the meeting."

This motion was duly seconded and carried, and Beth and Roy ran into the house to find mamma. When she had heard their story she thought a few moments, and then said, "I think there are several ways of earning money, even in Northwood, and, if the members of the Guild will come to me, I shall be happy to advise them. You may feel safe in letting the rule remain."

Beth and Roy returned, and reported in somewhat informal language, that "Mamma knows a lot of things to do as is going to help us," and the rule was forthwith adopted.

"What's our work going to be for?" asked Beth.

"For the missionaries and the children in their schools, of course," said Edith, who was always interested in missions.

"But oughtn't we to do something for somebody right here?" asked practical Beth, who liked to see an immediate result.

"There isn't anybody right here," said Edith.

"O yes," cried Roy; "there's papa and mamma and all of us children! Why, each other is somebody."

The others laughed, but Arthur said, "Yes it would be good to do something for the family. Of course, we ought to any way, and we do unless we're very selfish, but, perhaps if we thought of it as part of our guild work, we would find new things to do to make the family happier."

At various times on the following day, Mrs. Lawrence was consulted privately by each of the children, except Arthur, who kept his own counsel. At the twilight meeting all were ready with a plan for work, and it was agreed that they should tell their plans in order of age, beginning with the youngest, a wise, and indeed, necessary arrangement, since Roy could keep from talking only by pressing both hands closely over his mouth. So when Arthur asked if he had thought of some kind of work, he replied at once.

"Yes, I have, or mamma and I have. I'm going to pick blueberries, and mamma says she'll pay me ten cents a quart for all I get, and they're thick on Cedar Hill, only papa doesn't let me go there alone. Will you go, too, Arthur?"

"Yes, I'll go, sometimes," said Arthur. "That's a good plan. What's yours, Beth?"

"I've found out—mamma told me—that ladies are making hammock and sofa cushions out of sweet clover, and there's lots of it, yellow and white, down in the field, and I'm going to pick it, and dry it, and sew it up in bags, and sell it when we go back to New York. Mamma thinks the ladies will like to embroider the covers, and buy the clover instead of picking it out in the hot sun, themselves."

"Splendid," said Arthur, "and you, Edith?"

"I've thought of pillows, too,—fir-balsam. There's lots of work in cutting and stripping it, but people always like the sweet, spicy smell, and I'm going to embroider some coverings for the pillows in outline sketch. Mamma says I can do that neatly, and she's going to send to the city for some linen and floss, and I'm to pay for it out of my allowance, so the work will be all my own. What are you going to do, Arthur?"

"I'm going to help you all in your work for one thing. Then, I read in the paper that spruce gum can be sold to the druggists for \$1.50 a pound, and I know where there is some in the spruce woods beyond Cedar Hill. I don't expect to get such a great deal, but even three or four pounds would be worth while."

On the following day, the children began their work in earnest. Mamma gave them an unfurnished southern attic for their storeroom,

and it was soon sweet with the drying heaps of clover and fir-needles, while on a shelf stood a glass preserve jar in which slowly accumulated the rich lumps of spruce gum. The collecting was not easy. The trees were rough, and sometimes Arthur's knife slipped and cut his hand; the fir-needles were sharp to Edith's fingers and the work of stripping took time and patience; and Beth found the July sun hot and scorching in the clover field, while Roy learned that it took a great many blueberries to make a quart. Beth offered to help him, but he sturdily refused, thinking it would not be quite honest, till it was proposed that he should repay her help by picking clover-blossoms for her, when both the children found the interchange of work helpful, and mamma knew that they were trying to keep another of their guild rules.

Blueberry-puddings, cakes, and pies were frequent dainties on the Lawrence's table, and jars of the canned fruit filled one wide shelf in the pantry, and when the berry season was over, Roy received in payment for his work a crisp, new five-dollar bill.

Beth and Edith carried back to New York, in the autumn, twenty sweet smelling bags of clover and fir-balsam, which they sold to friends; but they also sold a number of bags during the summer to the ladies at one of the mountain hotels, who had heard of the children's attempt to earn money for missions, and were glad to order from them the sweet clover and fir. From all these sales, Edith and Beth realized seventeen and a half dollars.

Arthur found that the spruce-woods had been picked over before he saw them, and his "gumming" was slow and not very profitable work; but he sold his collection for two dollars and a half, and the children said that really he had earned a good deal of their money, he had helped them so much.

So the sum of twenty-five dollars was sent to the Church Missions House as the gift of the Twilight Guild, and Mr. and Mrs. Lawrence sent with it another twenty-five dollars, as a thank-offering for the good habits of perseverance, industry, and thoughtfulness which the children had acquired during the summer, as they tried to keep their guild rules, working openly for their mission earnings and secretly trying "to be good," and helping others in loving little ways.

When the Twilight Guild held its last meeting, on the night before Arthur went back to St. Christopher's and the rest of the family to the city home, practical Beth said, "Well, if we can't earn money out in the fields and the woods any more we can go on with our work for other people."

"And saying our prayers for missions, just the same," added Roy.

"If we try as hard to think as we did about the guild," said Edith, "I believe we can always find some work to do for missionaries and mission children and other people, whether it is in the Twilight Guild or in some other way."

"Yes," said mamma; "everybody who wants it and looks for it, will always find some kind of work to do for Christ."

LOST IN THE JUNGLE.

BY THE REV. A. N. C. STORRS.

(Continued)

When Mr. Price and I began trying to find a high peak whence we could get a view of the plains below, I had left him outside the forest and had gone about two hundred yards inside the forest to a spot where I felt quite sure I should get a good view; but when I got there I found that the trees were so high that there was nothing to be seen but the trunks of trees, and thorns and brushwood underneath, and when I tried to get back I could not find the point I started from, so I set off in another direction, and that only took me further into the jungle. So after turning hither and thither I began to shout, but as no one heard me I felt sure that I had got very far from the engineers' house. My little dog, a fox terrier called Jenny, was with me, and I tried to make her understand that I wanted to get back, and so I put her on the scent of our footprints but she imagined I was setting her on some hare or other wild creature, and ran here and there sniffing for it.

Well, what was I to do? Mr. Price, having followed me in, also got lost, but climbed to the top of a tree and shouted for two hours, till our servants cut their way into the jungle and brought him out. I did not think of this, but another thought came into my mind. I could see through the trees in one direction a bright red glow, almost like a furnace; I knew what that was—it was the bright light of the sun reflected from the burning red sand of the plain at the foot of the mountain, and I made up my mind, after praying to God to show me the way and to give me strength for it, to fight my way through the jungle right down to the plains. Ah, boys, you don't know what that means. We had climbed up in the morning by a path cut through the middle of the jungle, and had found that tiring enough, but now I had (as I thought) to go the same distance, but to push my own way. The elephant-grass there is as thick as a solid palisade, and from eight to twelve feet high; its stems, though not strong, are covered with thorns. On the ground the creepers were so thick they were like the meshes of a net. The grass was so

rank and long that you could not see whether the ground was smooth or rough, and now and then I was in danger of stepping over a precipice, the edge of which was quite hidden by the grass which grew in the cracks and clinks on its side. Now and then the creepers would get twisted round my feet, and I fell violently down once or twice; my little dog got caught in them, and I had to turn back and help her along. Every now and then my hat was knocked off, and I had to hunt for it in the bushes and grass; my umbrella got so in the way that I left it behind, and there it still lies in the middle of the jungle, unless some tiger has found it and wondered what it was, and torn it in pieces. Every step I went either my own shins or my clothes were torn with the thorns. I felt as if the jungle was like a great wild beast wanting to swallow me up, and as if I were fighting it for my life. Next day my face and hands and legs looked as if I had been fighting with a wild cat, and my clothes were torn to shreds, so that I never wore them again.

All this time I still saw the red glow in front of me, and made steadily for it. At last, to my joy, I hit upon a little mountain stream, and thought to myself, "That must run down to the plains, and perhaps it may be used to water a coffee-plantation on the way down," so I tried to stick close to it. This was very hard, as here and there it fell over a steep rock, and I had to go into the jungle on its banks, but I still kept it in sight, and still heard the sound of it trickling over the rocks, and soon found my way back to it. I got on a little more quickly jumping from stone to stone in the bed of the stream than I had done in the forest. I had been by this time more than three hours in the jungle; the sun had set, and every minute it was getting darker and darker. I began to wonder whether I should go on and on till at last I tumbled down with hunger and fatigue, and become food for a passing tiger. At length, when it was almost dark, I heard the sound of human voices; it was some coolies on a coffee-estate who had just finished their days' work, and were preparing to go home. In a few minutes I had come out of the forest, and knelt down on the ground which had been cleared for the coffee-plantation and thanked God for having shown me the right way, and brought me safe through the forest.

(To be continued)

"Tell it out among the heathen, Jesus reigns above;
Tell it out among the nations, that His reign is love;
Tell it out among the highways and the lanes at home,
Let it ring across the mountains and the ocean foam;
Like the sound of many waters, let the glad shout be,
Till it echo and re-echo from the islands of the sea."

The Canadian Church Magazine AND MISSION NEWS

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

TERMS—One dollar a year in advance. In Great Britain—five shillings. The pink label pasted on the outside of the cover is a receipt for the payment of the subscriptions *to and including* the printed date thereon.

DISCONTINUANCES.—We find that a large majority of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in the series.

Back numbers to a limited extent can be supplied. Liberal terms for localizing as a Parish Magazine given on application.

ALSO

The Canadian Church Juvenile.

An illustrated monthly paper for the Children of the Church, suitable for Sunday-schools.

Single copy, one cent; ten cents a year. In quantities of fifty or upwards, eight cents a year. Always strictly in advance.

EDITOR.—(temporarily) DR. DAVISON, Q.C., 181 St. James St., Montreal, to whom all communications of an editorial character should be addressed.

BUSINESS MANAGER—F. N. W. BROWN, 31 Cedar Street, Toronto, Ont., to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed.

VOL. XII.

JANUARY, 1898.

No. 139

MISSION NEWS AND FACTS.

DR. GRIFFITH JOHN says that in 1842 there were only six Protestant Christians in China; in 1855, 500; in 1860, 1,000; in 1890, 30,000 and now there are more than 78,000.

LATELY, a Chinese young man, who is a graduate of St. John's College, Shanghai, and who has recently been in the employ of the Custom Service, has decided to become a student for the ministry. He makes a sacrifice of salary of 25 taels a month in order to become a member of the theological class.

A MISSIONARY speaking of the low wages paid to Chinese workmen asserts that an American burns up the day's wages of a Chinaman every time he lights a cigar, while his bill for shaving alone for the year would more than support two Christian school teachers during that time; and then adds: We have not touched the subject of giving yet; and one reason is that *we do not know what good the little we have to give may do.*

A TRAVELLER who did not believe in missions visited Fiji, and counseled a Christian chief to give up his faith in the Bible, which he said was no longer believed by the cultured intellect of Europe. The chief pointed his visitor to a huge stone, and then to a large oven on the hillside, and told him that on the one they were formerly accustomed to murder their captives, and in the other to bake them for eating "and that," he added, "is what we would have done with you if the Bible had not come here."

MR. JULIAN HAWTHORNE, writing from India for *The Cosmopolitan*, confesses that he formerly shared, to some extent, the feeling that missionary work had not been wisely or efficiently conducted, and then he says: "But one must live with the missionaries of India in order to understand what they are doing and how they do it. From first to last during my sojourn in India I saw many native Christians. Those that I saw are a remarkable and impressive body of men and women. I was always saying to myself, 'They are like the people of the Bible.' Some wore European dress; others did not. Their aspect was gentle, sincere and modest."

THE *American Citizen* says that in a recent missionary report this item appears: "An eminent Bishop, Dr. E. S. Camacho, for many years Roman Catholic Bishop of Tamoullipas, has recently, from deep Christian convictions, protested against the idolatry taught and practised in the Roman Catholic Church in Mexico, and has publicly withdrawn from its communion. His letters, declaring his convictions, have been published far and wide by the secular press throughout Mexico and have been read with great interest."

A RUSSIAN writer, N. A. Rubakin, has published a book entitled "Reading Russia," which contains some interesting statistics. It appears that only seventeen out of every hundred Russians know how to read. For the 25,000,000 of Russians there are but 900 newspapers, and their circulation is small. Most of the books read are translations of foreign authors, chiefly French.

A CENTURY after the triumph of Christianity under Constantine, St. Augustine remarks, that it was a common talk among the pagans of whom there were still great numbers, and many in very high places: "Ah, well! the Church has gained a temporary victory; but in doing so she has exhausted her strength. In a generation or two she will be heard of no more." This prediction sounds foolish to us now; but such forecasts will doubtless continue to be made until God has at last put all enemies under the feet of His Son."

"We are not so much to concern ourselves with what has been done as with what remains to do; and it is well that we should again and again endeavor to press upon men's minds the obligation which lies upon all Christians to take a part in the conversion of all that are not Christians. It is well that we should impress upon them that this is the very purpose for which the Church exists, the very purpose for which it has been called forth out of the

world; the very purpose by which it will be tried at the last. Has it really done that great task which the Lord gave it before He went away? We are called upon to press it upon all men, upon all men who are Christians already. We are called upon to make them see that this obligation is part, not of something external to their Christian life, but a part of that Christian life itself; and that that Christian life is not complete if it is shut up within a man's own bosom or within a man's own neighborhood, or is limited by anything short of the whole human race.—*Archbishop of Canterbury.*

“MEMBERS of Christ!” “What does it mean? Does it not mean that we are united with Him, incorporated with Him, that He is with us in the very closest relation; and as we are so united with Him, we are by His wonderful mercy united in the work that He came to do? No man can say that he has really given himself to Christ unless he has taken up the cross of Christ, not only for the sake of himself, not only for the salvation of his own soul, but for the salvation of all souls for whom Christ died upon the cross. He, too, must carry the cross for the same great purpose. If we could thus impress upon all those who are at home what is the true meaning of the obligation that the Lord has placed upon us, then, indeed, and not before, would the Church have risen to her true conception of her great duty; then, and not before, can we say that the Church at last has apprehended what is the purpose of her existence; then, indeed, can we look forward to that day when the Lord Himself shall welcome us in His Own Kingdom, and there give us the wonderful privilege of being acknowledged as fellow-workers with God. It is to this that we have to call all our fellow-Christians; it is to attain this that such a Society as I am now addressing must exert itself; for, if the Church at large has this commission given to it, so such a society as the C.M.S.—one of the instruments which the Church is using for its purpose—must regard its very existence as pledged through life to this great conception and to the work that belongs to its fulfillment.”—*Archbishop of Canterbury.*

PRINCIPAL HOARE, of the Training College at Ningpo, speaking of the growth of missionary interest and enterprise in the China Mission, says: “It is a curious feature in regard to mission work, which I think probably most missionaries must have noticed, that our work seems to go forward in *waves*. To what human cause it may be assignable we cannot tell—often there is no assignable cause—but we see the Spirit of God, as it were, divinely abroad, and converts are brought in; then

there will be a spirit of slackness; and then, again, another wave, and so on and on, wave on wave; not always a steady rate of progress from year to year. So during the twenty-one years that I have been out, taking the three periods of work of seven years each, in the first period our rate of increase was 50 per cent; in the second period it was 10 per cent; in the third period it was 80 per cent. And so, with regard to individual places, we see the same thing—a wave followed by a period of comparative slackness, and then another wave. We have our fluctuations in progress, but they are the fluctuations of the rising tide, and the waves grow higher and higher as they go on.”

THE Right Rev. Dr. Smith, consecrated Bishop of Sierra Leone, on Ascension Day last, speaking at one of the May meetings of the C.M.S., asked: “What is a missionary?” and answered, “A Christian seeking to make others Christian.” God grant we, every one, may indeed be true missionaries for Christ, whether at home or abroad. He pleaded for Industrial and Medical Missions, saying: “It is not enough to develop heart and head, you must also teach them to use their hands.” God wants more faith, more love, more zeal in the home workers, God wants not human strength, but human obedience. Coming from Africa, the thing that most struck him in the homeland was the utter indifference of so many Christians; they are like children playing with their toys, when such awful issues lie beyond. “Never forget, God wants *you*. In saving the world, He wants you—God wants more epistles here and more apostles there; if there are more epistles here, there would at once be more apostles there.”

A VALUABLE pamphlet entitled the “Church of England: A Sketch of Three Principal Periods of History,” by R. J. S., M.A. Oxon (London: *Home Words* Office), ought to be widely read. The writer, to our mind, sufficiently proves (as far as circumstantial evidence can prove) the truth of the two following statements:

“I. That there was in this land (England) a perfectly organized Christian Church, with its bishops, presbyters, and deacons, for at least 300 years before the Roman missionary set foot on its shores.

“II. That this Church was planted within sixty years after our Lord's crucifixion, and that it was planted either by Apostolic men or by one of the Apostles, while there is a powerful body of evidence to prove that it was founded by St. Paul himself.”—*American Ch. S.S. Mag.*

LETTER FROM BISHOP YOUNG.

*(Received 17th December.)*ATHABASCA LANDING, ALTA. N.W. P.
November, 1897.*To the Editor of THE CANADIAN CHURCH MAGAZINE
AND MISSION NEWS, Toronto.*

MY DEAR FRIENDS AND FELLOW-WORKERS, — It is with much pleasure and with earnest prayer for our mutual benefit that I take up my pen to write you a few lines for 1897.

Finding there was no pressing need for my presence at the missions in the diocese outside those I visited during the months of January and February last, I accepted an invitation from the Bishop of Saskatchewan and Calgary to visit the Church Missionary Society's Missions in his diocese during his absence in England.

Letters from Rev. J. R. Lucas, in charge of St. Paul's Mission, Chipewyan, report a steady maintenance of the work there. He has not been in so much contact with the Chipewyans as last year, but hopes to be able to visit them in their camps this winter. Mr. Lucas is busy compiling a vocabulary and grammar of the language and is making good progress in it.

St. Luke's Mission, Vermilion, is being diligently worked by the Rev. M. Scott. Though afflicted with considerable bodily infirmity, rheumatism, sciatica, and at times with great nervous prostration, he continues to prosecute on foot in winter, and by canoe in summer, journeys of two to three hundred miles, visiting the Indians in their camps. He gives the following interesting account of one of these visits: "After travelling over one hundred miles to the Cariboo hills I reached a Cree tent feeling tired out and painfully lame, and dreading the prospect of all the miles of snow which intervened between me and home. After a while I had reading of the Word, singing and prayer. When I had finished an old blind grandmother who was present, immediately began to thank me and to praise God that she had once more heard His word and the voice of the 'man of prayers;' she could thank God that although her body was now blind He had given her light in her soul; and she went on to state her faith in Christ in a marvellous way for one with such few opportunities for instruction. All my pain and fatigue seemed to go and I felt that I could start on another hundred miles for such a reward. From this tent I went about thirty miles in another direction to another Indian tent. The wife was much annoyed about some false reports which had been circulated about her. She felt angry and bitter about the matter. I was sorry for her and felt that she had cause for resentment. I said very little, but opened the New Testament and read what the Lord had done when unjustly accused and how

he had left us an example. The poor woman was melted to tears; she wept much at the thought of her own anger and unforgiving spirit, especially when I reminded her of how much He had forgiven. When I left she followed me outside and with tears asked me to forget her words and that I must not be disturbed on account of them for she had cast them entirely out of her heart; that she would return good for evil to the person who had so injured her." Of this I have since had ample proof.

The Rev. A. I. Warwick combines the work of assistant missionary to Rev. M. Scott with that of Principal of the Irene Training School. During Mr. Scott's frequent absence he carries on the services and the general work of the mission. In his letter he gives a very pleasing account of Matthew Kewatin who is getting an old man. "He (Matthew) spoke of the joy it gives him to think of heaven. He is looking to God and waiting for Him to call Him up to Him."

The Rev. Hy. Robinson last year passed through a heavy trial in the loss of his wife, leaving three little ones and an adopted Indian girl without a mother's care. He writes very thankfully of the care they receive from Miss McKnight, who volunteered for the work and was sent out by the Holy Trinity Branch of the W.A., of Winnipeg. Miss McK. has felt deeply the isolation which this charge entails but remains bravely at her post. Mr. Robinson is still beset with difficulties, arising a good deal from the failure of crops last year through drought. He writes cheerfully about his work, but has not much progress to report. The work may become more colonial in his mission. The discovery of rich gold mines on the Yukon, also reported discoveries of paying deposits on Upper Peace River will hasten the opening out of the north, more especially of the Peace River country. Its fertility and proximity to the further north seem to point it out as a natural source of supplies for these far northern gold fields. Again the increasing desire in Canada for an all Canadian overland route to Klondyke, which must cross the Peace River country: these and other causes will tend this way. Mr. Robinson is a fluent Cree speaker and this, combined with an earnest Christian spirit, makes him a useful missionary. Besides working among the Indians in his immediate neighborhood, he visits them at other points, Dunvegan, Spirit River, etc.

I still long to be able to place a mission among the Beaver Indians more to the west, but so far my attempts in this direction have been frustrated. Straited means and disappointments in those, whom judging well cut out for pioneer work, I had hoped to send out, are the chief causes. I trust, however, that

the way may yet be opened out for beginning good work among them.

The Rev. G. Holmes has had to defer his return to Lesser Slave Lake for another winter on account of Mrs. Holmes' state of health. I hope, however, to see him back at his mission in the early summer of next year. In the meanwhile the Rev. W. G. White continues in charge, while superintending the work of his own mission at White Fish Lake. Mr. A. S. White, who was stationed at this post last winter, has been accepted by the committee of the Canadian Church Missionary Association to receive, at their expense, a theological course at Wycliffe College. Mr. W. has served a good probation, having wrought for two years, the only remuneration being his board and clothing. He is possessed of good missionary qualifications, earnestness, a readiness in picking up the language, a strong constitution and a capacity for bearing hardness and fatigue.

I need not recapitulate my visit during last January and February to Wapuskaw, Trout Lake, White Fish Lake, and Lesser Slave Lake, an account of which I published last spring.

Re Lesser Slave Lake; letters lately received from Rev. W. G. White report the prospect of a good attendance at the Boarding School this winter. Miss Durnall discharges her duties as matron with thoroughness and efficiency. This is of great importance as it is desirable to win the Indian children to habits very different to the slovenliness and dirt that too often prevail in their homes.

Mr. D. Currie returned from here in October after a visit to Edmonton. Mr. Chas. White is waiting here for an opportunity to join his brother at Lesser Slave Lake as he sorely needs assistance.

Rev. M. Scott, at my request, paid a visit to Wapuskaw last summer. He travelled by canoe along a route very little known. On account of many rapids, made worse by low water, he had a very trying journey. Mr. Weaver referring to his visit writes, he came at a good time as the Indians were all gathered round the two (*i.e.* Wapuskaw) lakes for the fishery. He accompanied Mr. Scott to three encampments, in all about 45 tents. Mr. Scott gave addresses besides visiting and talking with them in their tents. There is, however, a lamentable slowness in coming forward for baptism. I trust, however, the earnest efforts made for their instruction will with God's blessing effect a change.

I have not yet decided on my movements this winter. I am hoping, however, to visit Wapuskaw and even further.

At the Landihg we have no resident Indians in the winter. In summer they camp here

from different points, sometimes coming from long distances. Many opportunities are thus afforded for visiting them in their tents and thus imparting Christian instruction. Our school has a steady attendance, almost entirely of half-breed children some of whom are little removed from the Indians.

Mr. Gordon Weston is busy at present in putting St. John's Gospel in large Cree syllables through our little printing press. St. Mark's Gospel is already bound and in circulation. Though well bound in cloth it only weighs $4\frac{1}{2}$ ozs. It is therefore in a very portable form.

Our Indians can now sit by their camp-fire and read a portion of God's Word in their own tongue. I remain,

Ever yours most sincerely,
RICHARD ATHABASCA.

THE FOUNDING OF THE CHURCH IN BRITAIN.

(From the Story of the Church of England. G. H. F. Nye.)

The foundation of the Church in this country (Britain) can be traced to three sources:

1. The ancient British Church.
2. To the Mission of St. Augustine, who evangelized the Pagans south of the Thames, (principally in Kent).
3. To the efforts of Irish and Scottish missionaries, who converted the northern and midland counties.

"When was the Christian faith first preached in Britain? is a question," writes Prof. Bright,* "which it is impossible to answer." "We see," says the historian Fuller, "the light of the Word shining here, but see not who kindled it." Some language of Theodoret, which associates St. Paul with the other Apostles, speaks of them as having evangelized the Britons, and though it is possible that St. Paul himself, as already stated, visited our shores, there is really no proof of his coming. In the ancient Welsh Triads, † Bran the Blessed, the father of Caractacus, is said to have brought the faith to Britain. Old chroniclers point out Avalon, or Glastonbury, as the spot where the first Christian rites were performed by Joseph of Arimathea and his twelve companions, who there planted Joseph's staff in the ground, which grew into the Holy Thorn. ‡

SITE OF THE FIRST CHRISTIAN CHURCH.

Not only do we not know the exact date of the introduction of Christianity into Britain, but the spot on which the first Christian church was built has yet to be discovered. Old

*Bright's Early Church History, p. 1

†The *Triads* are historical poems of very ancient date, in which the facts are grouped by threes.

‡The legend, like many others of early days, is one of great interest, but, according to the historian Sisames, was unknown until Norman times.

records show that a church was erected at Glastonbury in very early days, it is believed before the year 300, but whether this site fixes the *first* Christian settlement in Britain cannot with certainty be alleged.

A charter granted by Henry II., in A.D. 1185, for rebuilding the Abbey of St. Joseph, Glastonbury, after it had been destroyed by fire, speaks of the church as that which was anciently styled "the Mother of the Saints."*

EARLY BRITISH SANCTUARIES.

The Britons were no great hands at building. Before the Roman occupation the uses of brick and stone were altogether unknown in Britain. Naturally most of the early British edifices were erected of timber, which everywhere grew in abundance; the roof thatched or boarded, the walls composed of mud, the openings for light covered with cloth for want of glass. Such would be the general appearance of an early British sanctuary.

The writings of this early period of the Church's life are necessarily scarce and obscure, but the early Christian Fathers agree that long before the year A.D. 200 the inhabitants of Britain were "subdued to Christianity;" indeed, it is averred by old chroniclers that there was a Bishop of London as early as the year 180, and the Western Church, then rapidly growing, rejoiced over the news that pagan Britain was gradually becoming Christianized. The earliest missionaries almost certainly came from Gaul, certainly not, as far as we can judge, directly from the East.† In the year 363 St. Athanasius reckons the Britons among those who were loyal to the faith.

Tertullian, an early writer who flourished in the reigns of Severus and Antonius Carracalla (between the years 193-216) says: "Christ is preached among the barbarians. He reigns among the people whom the Roman arms have never subdued, in the furthest extremities of Spain, and Gaul, and Britain."

* An old historian tells us that Aristobulus was the first Bishop of Glastonbury, that he died A.D. 97, and that his death was commemorated on March 14th for many years afterwards.

† Canon Bright's Early Church History, p. 3

Who is it that, when years are gone by, we remember with the purest gratitude and pleasure? Not the learned or clever, but those who have had the force of character to prefer the future to the present, the good of others to their own pleasure. Give us a character on which we can thoroughly depend, which we are sure will not fail us in time of need, which we know to be based on principle and on the fear of God, and it is wonderful how many brilliant and popular and splendid qualities we can safely and gladly dispense with.—*Dean Stanley.*

Woman's Auxiliary Department.

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

Communications relating to this Department should be addressed to Miss L. H. Montzambert, Provincial Corresponding Secretary W. A., 159 College Street, Toronto.

ANNUAL REPORTS OF THE PROVINCIAL WOMAN'S AUXILIARY.

THE annual reports as given below, and to follow, were sent in at the usual time, but owing to the Provincial Board not having met, they *have not been accepted*, so are published as they stand, but are subject to correction at the next meeting of the Provincial Board.

RECORDING SECRETARY'S REPORT FOR 1897.

Since the last annual meeting of the Provincial Board of Management of the Woman's Auxiliary was held at Toronto on November 12th, 1896, the work of the Auxiliary has gone steadily forward. New Branches have been formed, and a deeper and wider-spread interest has been taken in both Domestic and Foreign Missions.

Membership—The Dioceses of Quebec, Montreal, Ottawa, Ontario, Toronto, Huron and Niagara, report 482 Branches, of which 147 are Junior, with a total membership of about 12,000 so far as reported, many Country Branches still neglecting to mention their reports.

Missionaries in the North West and by what Dioceses Supported.—The work of spreading the Gospel of Christ in the great field of the North West still goes on widening and increasing. The Auxiliary has been able by God's blessing to cheer the hearts and lighten the labors of many of His faithful servants in their far distant homes. In addition to much material assistance, each diocese supports or aids in the support of one or more missionaries. Quebec is responsible for half the salary of Miss Crawford, Girls' Matron at the Sarcee Home, and also contributes to the salaries of Miss Smith, Japan, and Miss Phillips at Onion Lake.

Montreal has undertaken the salary of Miss Shaw, who in answer to an appeal from Rev. J. Matheson, has gone out to Onion Lake to assist Miss Phillips. She left for her distant home in March. Montreal also takes its share in the two lady missionaries, Miss Smith and Miss Phillips.

Ottawa and Ontario sent out and are supporting Miss Brown at the Piegan Indian School. Both dioceses contribute to the two lady missionaries.

Toronto, in addition to paying a portion of Rev. J. Hinchcliffe's salary at the Piegan Re-

serve, the Matron's salary at the Blackfoot Home, Miss Durnell's salary as Matron at Lesser Slave Lake, and their share of the lady missionaries, has also assumed the salaries of the nurse and matron of the Blackfoot Hospital, or as it is to be in future called "The Queen Victoria Jubilee Hospital."

Niagara with Quebec, is responsible for the other half of the salary of Miss Crawford, teacher in the Girls' Sarcee School, and for a portion of Miss Smith's and Miss Phillip's salary.

Huron undertakes to pay Miss Macklin, who has lately succeeded Miss Aldridge at Omok-sene, also Miss Kerby at Renyengeh, and Miss Wells, teacher at the Girl's school at St. Paul's Mission Blood Reserve, also the two lady missionaries.

MISSIONARIES IN FOREIGN WORK AND THE PROGRESS DURING THE YEAR.

Our lady medical missionary in Japan, Miss Smith, to whose support all the dioceses contribute, is carrying on her work most successfully at Nagano. She appeals very earnestly to the auxiliary for help in building a much needed hospital.

Miss Paterson, our late Dorcas Secretary, who so bravely volunteered her services, is at Matsumoto doing her special work of teaching and training native Bible women. Her great need is a suitable Training Home for them. Towards this object, most of the dioceses have contributed.

Miss Young, formerly of Aylmer, is now laboring in Japan and is being assisted by Huron diocese.

Miss Marion Kirkby, formerly of Collingwood, left on May 6th for China, to devote herself to missionary work there.

Mr. K. Borup, now laboring in Uganda, was sent out by the St. Matthias' Branch of the W. A.

The Zenana Missions are also largely assisted by the Auxiliary, the interest in the work being much increased by the visit of Miss Leslie and Miss Rose.

Toronto has a native missionary in South Africa, John Nzipo, a Zulu, who having become a Christian in Canada, was anxious to return to tell his fellow countrymen of salvation in Christ.

Respectfully submitted, Oct., 1897.

CARRIE DENNIE,
Rec. Sec. Pro. W. A.

REPORT OF THE PROVINCIAL DORCAS SECRETARY FOR W. A., YEAR OF 1896-97.

The returns from the several Diocesan Branches of the Woman's Auxiliary for the year of 1896-7, show that there has been an increase in the number of bales sent to Missions in Algoma and the North West of 24,

while the amount of money expended on the contents is in excess of last year by \$886.15.

The total number of bales reported is 614.

Quebec, 25 bles., spent on materials etc.,	\$478.30
Montreal 02 " " " "	595.85
Ottawa, 31 " " " "	350.30
Ontario, 32 " " " "	768.48
Toronto, 235 " " " "	4,040.23
Niagara, 89 " " " "	1,415.60
Huron, 140 " " " "	2,073.40
Total 614 " " " "	\$9,722.16

The bales are distributed as follows :

Algoma	166
Athabasca	53
Calgary	119
Mackenzie River	8
Moosonee	8
New Westminster	12
Qu'Appelle	60
Ruperts' Land	115
Saskatchewan	69
Selkirk	2
Japan	2
Total	614

The amount of freight charges paid on bales sent to Indian Missions, which has been refunded by the Indian Department, from Oct. 1896 to Sept. 1897, which is not in any way included in the amounts reported above, is \$1,052.92, which has been returned to the several Dioceses in the following proportion :

Quebec	\$ 51.35
Montreal	107.66
Ottawa	45.62
Ontario	82.13
Toronto	400.67
Niagara	139.18
Huron	221.31
Nova Scotia	5.00
Total	\$1,052.92

11 Communion Sets have been sent to Missions.

To Algoma	4
" Athabasca	1
" Mackenzie River	1
" Ruperts Land	5
Total	11

To Calgary, 1 (?)
Two bells, one to Athabasca and one to Saskatchewan.

1 Baptismal Font to Calgary, while many Missions have received valuable gifts of Altar Linen, Surplices, Cassocks, etc., and articles of church furnishing.

Respectfully submitted, Oct., 1897.

KATE L. HALSON,
Prov. Dorcas Sec.

The Confederation Life Association

HEAD OFFICE - - - - TORONTO.

Guarantee Capital and Assets - - - - \$ 6,224,439.00
Insurance at Risk, over - - - - 27,000,000

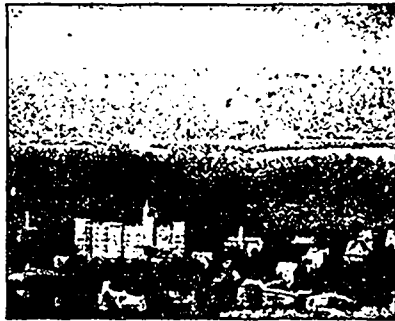
Issues a Policy which is Absolutely Unconditional and Automatically Non-Forfeitable.

There are no Restrictions as to Residence, Travel, or Occupation.

EXTENDED INSURANCE GRANTED AFTER TWO YEARS.
THE MOST LIBERAL POLICY OFFERED.

W. C. MACDONALD, Actuary. - - - J. K. MACDONALD, Managing Director.

Health
Rest
Comfort



THE **J**ackson
Sanatorium

DANSVILLE,
N.Y.

A magnificent health institution established in 1858; open all the year. On the Delaware Lackawanna & Western Railroad, a night's ride from New York City and two hours from Buffalo.

. . FIRE PROOF . .

. . MAIN BUILDING . .

All modern improvements; service, highest grade. If seeking health or rest, do not fail, before deciding, to write for illustrated literature, addressing,

J. ARTHUR JACKSON, M.D.
Secretary, Box 1701.

"Walter Baker & Co., of Dorchester, Mass., U.S.A., have given years of study to the skillful preparation of cocoa and chocolate, and have devised machinery and systems peculiar to their methods of treatment, whereby the purity, palatability, and highest nutrient characteristics are retained. Their preparations are known the world over and have received the highest indorsements from the medical practitioner, the nurse, and the intelligent housekeeper and caterer. There is hardly any food product which may be so extensively used in the household in combination with other foods as cocoa and chocolate; but here again we urge the importance of purity and nutrient value, and these important points, we feel sure, may be relied upon in Baker's Cocoa and Chocolate."—*Dietetic and Hygienic Gazette.*

Ladies

Why not make a few dollars to cover the extra Xmas expenses by securing subscriptions for C.C.M.?

Write for particulars. Address,

F. N. W. BROWN

31 Csar Street, Toronto

PREMIUM LIST

In order to extend our subscription list and thereby the usefulness of the CANADIAN CHURCH MAGAZINE the following articles are offered as an inducement to subscribers to assist us in extending our circulation. All goods offered we guarantee to be as stated, and should any dissatisfaction be found with them on receipt by one of our workers, we will receive premium back and pay its value in cash instead.

If you wish to lend a helping hand and at the same time benefit yourself, act at once. No time to lose. This is the month to work.

Premium No. 1

BUTTER KNIVES

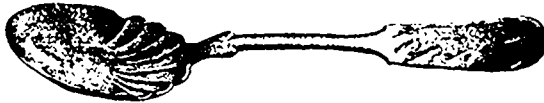
Each in Plush Case. A 1 quality, plated on best nickel-silver base and hand-burnished.
For ONE New Subscriber at \$1.00.



Premium No. 2

SUGAR SHELLS

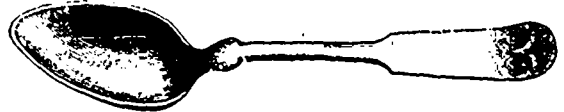
A 1 quality and plated on nickel-silver base and hand-burnished. Enclosed in Plush Case.
For ONE New Subscriber at \$1.00.



Premium No. 3

TEA SPOONS

Best quality, plated on nickel-silver base and hand-burnished.
For THREE New Subscribers at \$1.00 each we will send you a 1/2 dozen, or for FIVE New Subscribers we will send one dozen of these spoons.



Premium No. 4



CAKE BASKET

Quadruple plate, on hard white metal base.
Handsome and good.

We will send the above described Cake Basket for EIGHT New Subscribers at \$1.00 each.

Premium No. 5

TEA KNIVES

Guaranteed fine, 12 dwts. plate, and hand burnished.
In Plush Cases containing 1/2 doz. each.
We will send 1/2 doz. of the above for FOUR New Subscribers at \$1.00 each; or one dozen for EIGHT New Subscribers at \$1.00 each.

Premium No. 6



BUTTER DISH

Quadruple plate, on hard white metal base.
Embossed Cover.

Send EIGHT New Subscribers at \$1.00 each and we will forward one of the above.

Address all communications to the

CANADIAN CHURCH MAGAZINE, 31 Czar St., Toronto

50 YEARS' EXPERIENCE
PATENTS


TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Blunn & Co. receive special notice, without charge, in the

Scientific American.
A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.
MUNN & Co. 361 Broadway, New York
Branch Office, 625 E. St., Washington, D. C.

Meneely Bell Co'y
Troy, N.Y., and New York City
::: Manufacture Superior :::
Church, Peal, and Chime Bells!

CANADIAN OFFICE & SCHOOL FURNITURE CO. LIMITED
PRESTON, ONT.



OFFICE, SCHOOL, CHURCH, & LODGE FURNITURE
FINE BANK, OFFICE, COURT HOUSE AND DRUG STORE FITTINGS
A SPECIALTY

SEND FOR CATALOGUE!

The ...
Havergal Ladies' College Limited

346-350 Jarvis St. TORONTO



New buildings are in course of erection and will be completed for the re-opening in September, 1898.

The best English Educational methods are in operation here.

Announcement on application to

MISS ELLEN M. KNOX
Lady Principal.

“The Bishops of Canada”

BY
CANON C. H. MOCKRIDGE, D.D.



Giving a Complete History of the
Church of England in Canada

From the beginning to the present date.



Responsible Agents Wanted

To canvass the work in every parish.
Large Cash Commission.
Samples Free to responsible men or women.
Opportunity to do a good work in the Church,
and at the same time derive a good income.



Particulars

A. W. BROWN
TORONTO, ONT.

Writing to or dealing with advertisers please mention THE MAGAZINE.

A. Macdonald
Merchant
Tailor

355 YONGE ST., TORONTO

FIT and MATERIAL GUARANTEED.

IMPORTED GOODS

CUSTOM WORK MY SPECIALTY.

Prices as Low as possible consistent with first-class work.

Miss Dalton

356½ YONGE STREET, TORONTO

All the season's goods now on view.

MILLINERY, DRESS and MANTLE MAKING

The Latest Parisian, London and New York Styles.

"To the Jew First."
Rom. i. 16.

The London Society for Promoting Christianity Amongst the Jews.

"We have now 133 Missionaries, of whom 73 are Christian Israelites. There have been baptized during this century about 100,000 Hebrews. We have in the Church of England about 200 ordained Jews, and 3 Christian Jews have become Bishops."—See John Kenway at Church Congress.

Contributions Thankfully Received.

REV. J. W. BEAUMONT, D.D.,
London, Ont.

Secretary and Agent for Canada.

MEARS & STAINBANK

Founders of 500 Bells in Canada, including one of 11½ tons at Montreal; and of Six Peals at Philadelphia.

CHURCH BELLS CAST TO ORDER.
Imported free of duty.

287 Whitechapel Road, London.

100 DIFFERENT FOREIGN STAMPS for 10c.

Post Free 13c.

We will purchase for cash used Jubilee Stamps. Prices paid sent on application.

WESTON STAMP CO., 31 King St. E.
Toronto

GENUINE BELL-METAL BELLS

For Churches, Chapels, Schools, etc. Also Chimes and Peals.

Meneely & Co., West Troy, N.Y.

Illustrated Catalogue and Prices free. Established 1820.



Our "ST. AUGUSTINE"
(Registered)
Communion Wine

Recommended by leading clergy. Price, \$4.50 per case of 1 dozen quarts. See that our name is on capsules and labels.

J. S. HAMILTON & CO.,
Brantford, Ont.
Sole Agents for Canada. 59

THE OLDEST, THE BEST.

The Celebrated
COOK'S FRIEND
Baking Powder.

ALWAYS RELIABLE.

Food prepared with the "Cook's Friend" retains its freshness for a long period, not becoming prematurely dry or stale.

Beware of goods bearing nearly similar names. The exact name, "Cook's Friend," and no other, is genuine.



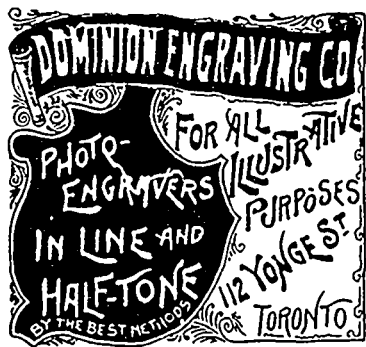
The Trade Mark

is on every package

J. YOUNG
(ALEX. MILLARD)

The Leading Undertaker and Embalmer

Tel. 679. 359 Yonge St., Toronto



BELL
PIANOS AND ORGANS

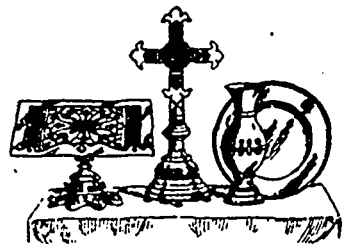
—ARE—
RECOMMENDED BY
LEADING MUSICIANS
—FOR—

DURABILITY AND
SUPERIOR TONE QUALITIES

If the agent in your locality cannot supply you write to

THE BELL ORGAN & PIANO CO., LTD.
GUELPH, - - - ONTARIO.

TORONTO ENGRAVING COMPANY.
MAKE A SPECIALITY OF CHURCH & PORTRAIT ILLUSTRATING.
92 BAY ST.



CHURCH BRASS WORK

MEMORIAL BRASSES

Eagle and Rail Lecterns, Altar Vases, Etc., Candelsticks, Altar Desks, Crosses, Vesper Lights, Altar

CHANDELIER AND GASOLINE Special Design

CHANDISHER

136 KING ST. W. DISH
and white metal base. Cover.

When writing to or dealing with advertisers please mention THE BELL at \$1.00 each and the name of the above.

136 King St., Toronto