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THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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

Vol. XI.

TORONTO, MAY, 1897.

No. 131

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

MEETING OF THE BOARD OF MANAGEMENT, KINGSTON, APRIL, 1897.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, met in St. George's Hall, Kingston, on Wednesday, April 28th, 1897, at 10 a.m.

The members present were the Lord Bishop of Ottawa, the Lord Bishop of Quebec, the Venerable Archdeacon Roe, the Venerable Archdeacon Bedford-Jones, the Rev. Rural Dean Pollard, Rev. Rural Dean Cooper, Rev. Rural Dean Spencer, Rev. J. K. McMorine, Col. Matheson, Dr. R. Vashon Rogers, Q.C., Mr. James Woods, Mr. John Hamilton, Mr. C. A. Eliot, General Treasurer, and the Rev. Canon Spencer, General Secretary.

The chair was taken by the Lord Bishop of Ottawa, who opened the meeting with prayer. The Minutes of the February meeting were read and confirmed.

FINANCIAL STATEMENT.

The General Treasurer presented a Financial Statement for the period extending from July 31st, 1896 to April 26th, 1897. The actual receipts for DOMESTIC MISSIONS were as follows:

General.....	\$2,361.40	
Indians.....	336.62	
Children's Offerings.....	41.97	
		\$2,739.99

The receipts for FOREIGN MISSIONS were:		
General.....	\$4,421.88	
Missions to Jews.....	98.82	
		\$4,520.70
Received from the W.A.....	1,552.83	
		\$8,813.52

Amount directly transmitted as shown by vouchers.....	2,150.00	
Balance on hand August 1st, 1896.....	6,122.32	

Grand total \$17,085.84

Of this amount there has been expended:		
For Domestic Missions.....	\$7,097.60	
For Foreign Missions.....	5,680.28	
Balance on hand.....	4,307.96	
		\$17,085.84

On motion of Dr. Rogers, seconded by Rural Dean Pollard, it was resolved, That the Treasurer be requested after the first day of May to notify Miss Montizambert, Provincial Secretary

of the Woman's Auxiliary of the Diocesan Branches of the W.A. that may then be in arrear in their subscriptions towards Miss Smith's Salary, reminding them that she draws quarterly upon the Treasurer of the Board for \$295, and that the Board has to rely upon the Woman's Auxiliary for that amount in accordance with their kind pledge.

CORRESPONDENCE.

Letters were read from the Bishop of Toronto acknowledging a communication from the Board; from the Bishop of Algoma, the Bishop of Huron, and the Very Rev. Dean Innes, explaining their absence from the meeting; from the Bishop of Zululand, acknowledging the receipt of a remittance; from the Bishop of Algoma, respecting a communication from the Board to the House of Bishops; from the Rev. Alfred Brown, respecting the Children's Lenten Letter; from the Secretaries of the S.P.G., the C.M.S., and the Provincial W.A., transmitting forms for use in dealing with applicants for work in the Foreign Mission field; from the Rev. F. W. Kennedy, missionary at Matsumoto, Japan, and Miss Jennie C. Smith, superintendent of the Medical Mission at Nagano, Japan, reporting the progress of the work in their respective mission fields; from the Rev. J. G. Waller, respecting his proposed furlough, from the Rev. C. L. Ingles, suggesting a scheme for a cycle of prayer in behalf of missions; and from Professor Carus-Wilson, respecting the application of Mr. Kristen Borup to become a lay missionary of the Board in Uganda.

The letters from the Rev. F. W. Kennedy and Miss Smith were directed to be sent to the Editor of the CANADIAN CHURCH MAGAZINE with a view to their publication therein.

FORMS OF APPLICATION FOR WORK IN MISSION FIELD.

On motion of the Ven. Archdeacon Roe, seconded by the Rev. Rural Dean Pollard, it was resolved, That the Rev. J. K. McMorine, Dr. R. Vashon Rogers, and the General Secretary, be a Committee to consider the forms of application obtained from the S.P.G. and the C.M.S., and to report how they may best be adapted to the needs and position of the Church in Canada.

DAILY INTERCESSION FOR MISSIONARY WORK.

On motion of the Bishop of Quebec, second-

ed by the Archdeacon of Kingston, it was resolved, That Canon Spencer and Archdeacon Roe be a committee to suggest a form of prayer for God's blessing upon missionary work for daily use by every member of the Church of England in the Province of Canada.

NOTICES OF MOTION.

Notices of motion were given by the Bishop of Quebec, the Rev. Rural Dean Spencer (2), the Bishop of Ottawa (2), and the Archdeacon of Kingston.

APPROPRIATIONS.

On motion of the Bishop of Quebec, seconded by Col. Matheson, it was resolved, That no appropriation of money to Indian Homes be made until the Board has received further information concerning their position and needs, and that a committee consisting of the Rev. Rural Dean Cooper, convener, the Ven. Archdeacon Bedford-Jones, the Rev. Rural Dean Pollard, and the Rev. C. L. Ingles, with the Treasurer and the Secretary, be appointed to gather the information required.

Moved by the Bishop of Quebec, seconded by the Rev. Rural Dean Pollard: Whereas the Bishop of Algoma reports that his mission fund is in great need of special support, and indeed must for the present receive an exceptional amount of assistance, it is proposed and hereby resolved that \$500 be granted out of the money collected for Domestic Missions to the Mission Fund of the Diocese of Algoma. Carried.

The Board adjourned at one o'clock till 2.30 p.m.

AFTERNOON SESSION.

The Board reassembled at 2.30 p.m.

ASCENSIONTIDE APPEAL.

The draft of the Ascensiontide Appeal was taken up and after being considered clause by clause was on motion of the Rev. Rural Dean Pollard, seconded by Col. Matheson, referred to the Ven. Archdeacon Roe and the Rev. Rural Dean Cooper for revision.

MISSIONARY MAGAZINES.

The Bishop of Ottawa presented a report of the Committee on the Missionary Magazines in the form of a letter from Dr. Davidson, Q.C., Montreal.

On motion of Dr. Rogers, Q.C., seconded by Mr. Hamilton, it was resolved, That the Board do authorize Dr. L. H. Davidson, Q.C., to negotiate and complete the best arrangement which he can effect with Mr. Brown and request him to act as Editor of the Magazines until the next meeting; and that in the event of his being unable to act as Editor until the next meeting he be requested to make the best arrangements in his power for the regular issue of the Magazines.

EPIPHANY APPEAL.

On motion of Dr. Rogers, Q.C., seconded by the Rev. Rural Dean Pollard, it was resolved, That the Rev. J. K. McMorine and Mr. Hamilton be requested to prepare the next Epiphany Appeal.

LENTEN APPEAL TO SUNDAY SCHOOLS.

On motion of Dr. Rogers, Q.C., seconded by Col. Matheson, it was resolved, That the Lord Bishop of Niagara and His Honor Judge Senkler, of St. Catharines, be requested to prepare the Lenten Appeal to Sunday Schools for 1898.

CURRENT EXPENSES.

On motion of the Bishop of Quebec, seconded by Mr. Woods, it was resolved, That there be a grant of \$200 for the current expenses from March 31st to September 30th.

MR. BORUP'S APPLICATION.

On motion of the Bishop of Quebec, seconded by the Rev. Rural Dean Cooper, it was resolved, That the Very Rev. Dean Carmichael, the Rev. G. Osborne Troop, and Dr. Davidson, Q.C., be asked to act as a Committee to ascertain exactly what the position of responsibility of this Board will be with reference to Mr. Borup.

It was also resolved, on motion of the Ven. Archdeacon Roe, seconded by the Bishop of Quebec, That the secretary do address the C.M.S. in England asking on what terms and conditions they will receive clerical or lay missionaries selected and appointed by the D. and F.M. and commended by the Metropolitan or Primate of Canada to the Bishop in whose Diocese the C.M.S. may have missionaries, and on whose list the Missionary sent by the D. and F.M. would appear as a Missionary from Canada, and that a copy of this motion be sent to the committee appointed under the motion of the Bishop of Quebec.

DIOCESAN TREASURERS OF QUEBEC AND ALGOMA.

The General Treasurer reported that his investigation into the discrepancy between the accounts of the Diocesan Treasurers of Quebec and Algoma was not yet completed.

MISSIONARY ASSOCIATIONS OF ENGLISH SOCIETIES.

It was resolved, on motion of the Archdeacon of Kingston, seconded by Dr. Rogers, Q.C., That the Lord Bishop of Quebec be requested to take charge of the resolution of the Board passed in April, 1896, requesting the action of the Episcopate in relation to the support given to the formation of new missionary associations of English Societies; and to bring the resolution before any meeting of the House of Bishops that may be held this year in London, England; and that the House of Bishops be requested to take such action as their Lordships may deem advisable.

REDUCTION OF S.P.G. GRANTS.

It was moved by Dr. Rogers, Q.C., seconded by the Rev. J. K. McMorine, and resolved, That the Lord Bishop of Quebec be requested to bring the matter of the reduction of grants by the S.P.G. before the meeting of the House of Bishops to be held in London, and that such action be then taken as their Lordships may deem best.

CHINESE WORK IN NEW WESTMINSTER.

The General Secretary was instructed to inform Miss L. H. Montizambert, Provincial Secretary of the W.A., that the Board has no funds at present for work among the Chinese in the Diocese in New Westminster; but that the matter will be kept in view and will come up for consideration on a future occasion.

ACTION ON COMMUNICATIONS.

It was resolved that the Rev. A. Brown's letter be sent to the committee appointed to prepare the Lenten Appeal to Sunday Schools, and that the General Treasurer look into the matter referred to in the letter of the Bishop of Zululand.

MISSIONARY SERMONS.

On motion of the Bishop of Quebec, seconded by Col. Matheson, it was resolved, That whereas this Board has efficient officers acting as Secretary and Treasurer respectively, and whereas there is still great need that extra missionary information should be effectually pressed upon the Church people residing in the chief cities of this Ecclesiastical Province, it is hereby proposed and resolved that the following who are all recognized as gifted and influential preachers, be earnestly requested to assist the missionary cause by giving two Sundays in the year, viz., the Sunday immediately after the Epiphany Appeal, and the Sunday immediately after the Ascensiontide Appeal, by preaching on behalf of the missionary cause on each of those Sundays two sermons in two different churches in cities away from their own homes; it being understood that the travelling expenses of these preachers will be paid out of the funds received by the Board of D. and F. Missions in response to these special appeals: The Bishop of Huron, the Bishop of Nova Scotia, the Bishop of Niagara, Bishop Sullivan and Dean Carmichael.

CANADIAN CHURCH MAGAZINE.

By consent of the Board, a motion of the Rev. Rural Dean Spencer, respecting the CANADIAN CHURCH MAGAZINE was allowed to stand as a notice of motion for the next meeting of the Board.

MISSIONARY OFFERINGS FROM SUNDAY SCHOOLS.

It was moved by the Rev. Rural Dean Spencer and seconded by the Bishop of Quebec, That the General Secretary be authorized to

ascertain how many Sunday schools in this Ecclesiastical Province are willing to adopt the plan of giving at least one collection per month to some missionary object, either during the whole year, or during that portion outside the season of Lent.

While this motion was under consideration, the Board adjourned till 8 p.m.

EVENING SESSION.

On the reassembling of the Board at 8 p.m., the consideration of the Rev. Rural Dean Spencer's motion was resumed, and after some further discussion the motion carried.

ASCENSIONTIDE APPEAL.

The draft of the Ascensiontide Appeal as revised by the Committee was at this point read and considered, and further action thereon was postponed till to-morrow.

EXECUTIVE COMMITTEE OF GENERAL BOARD OF MISSIONS.

A motion of the Lord Bishop of Ottawa respecting the Executive Committee of the General Board of Missions was under consideration when the Board adjourned till 10 a.m. to-morrow.

WEDNESDAY, APRIL 29th, 1897.

The Board met at 10 a.m., the Lord Bishop of Ottawa presiding, and was opened with prayer.

ASCENSIONTIDE APPEAL.

A letter was read from the Very Rev. Dean Norman regarding fresh matter for the Ascensiontide Appeal just received from the Bishop of Columbia.

The Ven. Archdeacon Roe, on behalf of the committee, submitted an amended draft of the paragraph relating to the Diocese of Algoma.

It was resolved that the Archdeacon be requested to confer with Dean Norman and the Bishop of Algoma, and to return the draft as finally amended to the General Secretary.

EXECUTIVE COMMITTEE OF GENERAL BOARD OF MISSIONS.

The Lord Bishop of Ottawa brought up his motion in a revised form which, after discussion, was by consent withdrawn.

MISSIONS IN JAPAN.

On motion of the Archdeacon of Kingston seconded by the Rev. J. K. McMorine, it was resolved, That the Board has heard with much thankfulness the letters read at this session from our Missionaries in Japan and commends these very encouraging reports of progress to all those interested in our foreign mission work.

TRAVELLING EXPENSES OF MEMBERS OF THE BOARD.

A motion respecting the travelling expenses of members of the Board, of which notice had

been given by the Bishop of Ottawa, was by consent withdrawn.

MISSIONARY PRAYERS AND HYMNS.

A letter was read from Miss L. H. Montizambert, Provincial Secretary of the W.A., suggesting some alterations and additions in the manual provided by the Board.

On motion of Rev. Rural Dean Pollard, seconded by the Bishop of Quebec, it was resolved, That a Committee consisting of Archdeacon Roe, Rural Dean Cooper, and Rural Dean Pollard, be appointed to consider the suggestions of Miss Montizambert regarding the Prayers and Hymns for Missions, and report at the next meeting of the Board such alterations and additions as they may deem necessary.

PRINTED MINUTES.

The General Secretary, having asked for instructions as to what should be included in the printed Minutes, was directed to use his own discretion in the matter.

NEXT MEETING OF THE BOARD.

On motion of the Archdeacon of Kingston, seconded by the Rev. Rural Dean Pollard, it was resolved, That the Board of D. and F. Missions meet in Montreal on the second Wednesday in October at 10.30 a.m.

At this point the Bishop of Ottawa was obliged to leave to catch the train, and the chair was taken by the Bishop of Quebec.

The minutes of the present session were then read, and the meeting closed with the Benediction.

MATSUMOTO, SHINANO, JAPAN.

REPORT of work done in Matsumoto, Shinano, Japan, from January 1st, 1896, to December 31st, 1896, by the Revs. Masazo Katuzen and F. W. Kennedy.

At the beginning of the year the work here seemed to be at a standstill. Our little band of Christians, nine in all, instead of increasing, grew smaller. My teacher, whom I had baptized the previous December, returned to his home near Kobe and one of our young men went into Mr. Waller's district to secure work on the railroad. Mr. Kakuzen and I did our best to bring the people together at public preachings, but on every occasion the gatherings were small. At last a large theatre was built opposite the preaching station and the neighborhood became so noisy that we were forced to move, and I have been grateful to the man who built it ever since, for, although the work is not *flourishing* yet, we can date the onward move from that time. We began again in the north part of the town among the Samurai (retainers of the old Daimys): these

people although poor are better educated and appreciated our efforts far more than the business class, amongst whom we worked at first. My teacher coming back to me at this time and bringing with him his wife and child, filled us with fresh hope. He is a most earnest Christian and useful to me in a great many ways, and I am looking forward to the time when he will receive from the Bishop his catechist's license. During the year two special preachings were held and Mr. Waller and his workers came across the mountains to help us. The first was better attended than former ones, but the second showed that we had at last awakened the people, the buildings becoming so crowded that many had to stand outside. During the second visit of the Nagano workers, I cleared all the furniture out of the front rooms of my own house and taking the sliding partitions away, threw all into one room. This involved a great deal of labor, but our efforts were more than repaid, for the place proved to be not half large enough to accommodate those who came to hear our message. The special preachings held at the outstations, Nakagawate, Shiojiri and Niegawa were just as well attended.

I am not able to report many baptisms for the year; only four, two women and two children. We cannot expect many yet for the people have first to be awakened; they must be made to realize their need of salvation, and when they do this, they will place themselves in our hands for instruction; but this is bound to be slow work. If Matsumoto was not so shut off from other places, I think the work would advance more quickly. The old people who have been Shintoists and Buddhists so long will not change, and their influence over those younger people who have a desire for better things is so strong that they are afraid to become Christians. But this difficulty will soon be overcome; in two years' time the new railway between Shinonoi, the next station to Negano and this place, will be finished, and strangers, free from family influence, will move in, who will more readily come forward and join us. It is our intention during this time of waiting to work on faithfully and determinedly and gain as many of the natives of the place as possible, who will form a solid foundation on which to build when the influx of outsiders begins to take place.

The Sunday School work is in a much improved condition. There are two now, one at Mr. Kakuzen's house and one in mine. The number of scholars on the roll is 157, and we have an average attendance of forty. Our Christmas entertainment was quite a success, a number of the children taking part in the programme. Miss Paterson's teacher trained fifteen girls to recite the twenty-fourth Psalm



JOHN INABA.

and to sing a Christmas carol; the rendering of the Psalm was especially good.

We have with us now two nurses, graduates of Miss Smith's Training School. They have not had much work to do as yet, for it takes some time for them to become known, and the people are so ignorant that they are inclined to be afraid of them, looking upon them as death-dealing individuals rather than nurses.

Last August a young man who is receiving his catechist's training at St. Andrew's Divinity School, Tokyo, came to Matsumoto to put in a year of practical work with me; he goes back to school in September next.

I do not think I have as yet made mention of the young boy, John Inaba, who is living with me and is being educated at my expense. Before he came to me, he had left school and was working on the railway. Since that time he has worked most diligently at his studies: at the end of his first year he won second place in his class and tried the examination for entrance into the High School; this was rather difficult, for he was only a fourth year student, but he successfully passed it, ranking number thirty-two out of a hundred and twenty, and defeating a number of his seniors, the fifth year students, who had tried the examination at the same time. I have promised to educate him for catechist's work and if he proves faithful, I hope the Canadian Board may see their way to have him prepared for Orders. He has four years yet to spend at the High School before he is ready to enter the Divinity School.

To place the work on a strong footing, we

need *thoroughly educated* Japanese men; the Canadian missionaries can only superintend, educate, encourage, stir up and push on the native workers; and if these are only well chosen and well educated, the day is not far off when the Japanese Branch of the Church Catholic will be doing for others what the Canadian Church is now doing for them.

Besides educated men we want well instructed women. Since taking charge of the south half of the Province of Shinano, a year and a half ago, I have had no licensed Bible woman. Miss Paterson's teacher is doing good work for us, but she has never received a proper training. Being unable to procure a woman helper from either of the training schools of the American or English Church missions, I thought it would be a good thing for the Canadians to have a school of their own to provide such workers: so with Miss Paterson's help I hope to see the work begun next July. I hear that the Woman's Auxiliary have kindly made a grant of two hundred dollars to Miss Paterson to begin with, but this will only support four girls, that is, provide them with food, light and fire and in some cases the girls have to be supplied with clothes, their parents being too poor to do so. Of course this, like everything else, must begin in a small way, but we hope that the Canadian people will realize the responsibility that rests on them and help us to meet our needs as they come.

I was delighted to hear how promptly the Trinity men responded to the appeal made for money for the Nagano church; it must have put new life into my colleague, who has worked so faithfully, when he heard of it. May I remind them and other Canadian friends that in a few years' time Matsumoto will be ready for a church too. I have already seventy-five dollars towards a site; when the figure two-hundred is reached I shall be in a position to buy, but I will not urge my case just yet, for Nagano is a much older mission than Matsumoto and must have its wants supplied first; when their church is built my turn will come.

In looking over the year's work I feel that we have everything to be thankful for. God has granted us a certain measure of success; I pray that it may be continued and ever-increasing.

THE WEAK ONES.

And as feeble babes that suffer,
Toss, and cry, and will not rest,
Are the ones the tender mother
Holds the closest, loves the best—
So when we are weak and wretched,
By our sins weighed down, distressd,
Then it is that God's great patience
Holds us closest, loves us best.

—*Saxe Holm.*



MISS SMITH AND TWO NATIVE NURSES.

NAGANO, SHINANO, JAPAN

March 24th, 1897.

DEAR CANON SPENCER:—I have thought that since you accepted the position of Hon. Sec. of the Domestic and Foreign Missionary Society of the Church in Canada, that you might like to have an account of the medical work in the Canadian Diocese in Japan, about which I may have to write you from time to time.

I removed from Kobe, a Treaty Port at the head of the Inland Sea, where I had been working over two years under the directions of the clergyman of the S.P.G., to Nagano, in the Canadian Diocese, in November, 1895, so that I have only been here a little over one year. With me came the Matron of our Nurses' home, two trained nurses, two pupil-nurses and two Bible women, and it was our intention to begin a small Charity Dispensary and a system of district nursing among the sick poor as soon as we could do so. One great difficulty was to obtain suitable buildings, or rather, any kind of buildings, for it was impossible to find houses that could in any way be considered desirable, but at last we rented a small house for a Home for the native workers,

and in the Spring of 1896 another building was procured for a Charity Dispensary.

The presence of so many Christian workers excited no small amount of hatred and opposition among the people of the city, who are all very strict Buddhists, and during the first few months we were here we could not walk in any of the streets without being pelted with sticks and stones. However, after the Dispensary was opened and the inhabitants realized that we really meant to help them, the persecution ceased, and the local newspapers spoke in the warmest terms of praise of the nurses, and their kindness to the patients.

During the months of June and July and September and October of last year, this province was visited by two epidemics, "camp-fever" and "dysentery," and the Government authorities were obliged to erect temporary hospitals for the sick poor in nearly all the towns and villages of the district. There was no one who understood how to look after the patients properly and the "head-men" or mayors of several of the towns applied to me for assistance. I was able to let nurses go to three different hospitals and take charge, instruct the servants how to disinfect, assume the responsibility of the patients, etc., assistance that was much appreciated.

In this way our work became very popular among all classes of the people and has done much already to break down the prejudice against "foreigners" and Christianity, which exists more strongly in this province than in any part of Japan.

Last November the two pupil-nurses I spoke of received their diplomas, and it was the wish of the Bishop and the other workers in the mission that they should be sent over to Matsumoto to begin district nursing, under the direction of the Rev. Mr. Kennedy. At present I have five assistant women-workers, one of whom has just been sent to take charge of an accident hospital, erected on the new line of railway that is being constructed in this neighborhood. She was a Bible woman before she began to study nursing, and as she is somewhat advanced in years is a most suitable person to do medical and missionary work among a rough class of men.

The native doctor, who is in charge of the Charity Dispensary, was baptized on Christmas Day, and as he is exceedingly popular among all classes of the people, we feel that he has a decided influence for good in the Mission. About twenty patients come daily for medicine

and treatment, between nine o'clock and twelve, and in the afternoon those who are very ill are visited in their own homes by the doctor and a nurse.

As the patients wait in the morning their turn to see the doctor, tracts and Bibles are given them, and every Friday night Mr. Waller has a special service for them. One of our first patients has just been admitted a catechumen, and two others are receiving regular instruction. We feel that God has greatly blessed our work, and although results are very slow in Japan, we have every reason to believe that the medical mission is doing much to teach the people what Christianity is. Besides assisting the doctor, my nurses teach in the Sunday schools and do whatever they can of parish work; they are very faithful churchwomen whom I can thoroughly depend on.

We are greatly in need of a hospital, as the chief aim of my work here is to train educated Japanese women to be Christian nurses, and this cannot be done until we have a hospital. The land is already secured and we have part of the necessary funds, to which is to be added the thank-offering of the W. A. in '98. I am sure it would delight our churchwomen in Canada if they knew how anxious the Japanese are to see the new hospital.

By this mail I send you a photograph of our Dispensary workers—doctor, nurses and evangelists.

Yours faithfully,

JENNIE CAMERON SMITH.

OPENINGS FOR WORK IN ZANZIBAR.

UNIVERSITIES MISSION.

IT is interesting to note that one of the things which most impressed Bishop Richardson after his first month in Zanzibar was the need, not for retrenchment, but for advancement.

In saying this the Bishop did but repeat the last instructions of his great predecessor. As the readers of *Central Africa* well know, Bishop Smythies, or what was practically his death-bed, commissioned two of his clergy to undertake evangelizing work in that large district called Ng'ambo, which lies behind the town of Zanzibar.

Six months before he died, Bishop Smythies had solemnly charged his Synod that if we of the Universities' Mission showed ourselves unable to undertake work among the Mohammedan population in Zanzibar, we ought to signify our inability to cover this field, so that others might accept the opportunity we ourselves were neglecting. It may, then, be interesting to describe this district to which the late Bishop refers. The picture of the creek, which divides Zanzibar town roughly

into two halves, is familiar enough to us on the front of *Central Africa*. The bank on the foreground of the picture is covered with a multitude of tiny huts, which are themselves but the fringe of a huge native town, the population of which it would be difficult to estimate.

The streets would defy the skill of any drawer of plans, and the explorer unaccustomed to their mazes would probably, after much wandering, to his surprise find himself exactly at the spot from which he started. Here and there we chance upon some broader thoroughfares lined by shops kept for the most part by Indian traders. Mosques are plentiful, but their construction is simple in the extreme. Some are built of stone, but for the most part they are merely mud huts with a tank of water adjoining. Mohammedanism is the professed religion of the great majority of those who live here, but it would be hard to say with how much of the real tenets of Islam they are acquainted. In Eastern Africa Islamism has allied itself with the devil-worship, immorality, and drunkenness of the native peoples whom it has on the whole done scarcely anything to civilize or make better. The Indian houses, it may be noted, are by far the dirtiest of all the dwellings in this quarter, and the Indians themselves are but slight improvement, if any at all, on their darker neighbors. Every now and then we may meet with Arabs of various types—the wealthy owners of plantations, bestriding their donkeys and heralded by the slave boy running on before; sallow, dirty-looking strangers from Muscat; and the Zanzibar half-caste.

It was in the midst of such surroundings that a house was bought in 1894. Perhaps, however, we need not stay to recount the circumstances which led to the too speedy abandonment of Mission work in this district. Sufficient to say that a beginning *was made*, and by this very fact the Mission recognized its obligation to undertake this work. The question that faces us now is how to fulfil our obligation.

In 1895 for a short period the Rev. G. Dale and Rev. W. K. Firminger were enabled to carry on what might be called some slight skirmishing work in this neighborhood, and, perhaps, from what they saw they may have acquired some little knowledge of methods which may in the future prove successful in reaching the people. They abandoned the plan of preaching in open places, and preferred to leave the initiative in attack to their opponents. Setting forth with the idea of visiting the houses of Christians scattered here and there in Ng'ambo, they accepted all offers—and such offers are frequent—to call in and rest at the houses of natives hospitably inclined. Before long, the conversation of its own accord would

take a religious turn, and the host or one of his friends would seize the opportunity of making enquiries. Then would follow a long and tortuous argument. In this manner our missionaries acquired some knowledge of the difficulties that beset the mind of the Mohammedan native, and the kind of tasks that it would be necessary to undertake if we are to equip ourselves for permanent work in this quarter. This plan of visiting the people in their own houses and talking with them at their own doors is necessarily more effective than street preaching, which only too often appears to the people in the light of an aggressive attack on their religion. Certainly no one could complain of the Christian defending his own cause when provoked to it. A sense of hospitality, moreover, always secures for the Christian advocate a fair hearing.

As an adjunct to this important work, a school for Mohammedans was founded by Mr. Radford with great success, and is now being carried on by Miss Cameron, who has the assistance of the native teacher, Acworth. This school deserves an article to itself. It supplies perhaps the most practicable method of obtaining a hold, more especially on the children of the Mohammedan Indians.

But work among Mohammedans is not our only opening for service in Zanzibar Island. Here, as on the mainland opposite, there are plenty of people who have never submitted themselves to the claims of the Prophet. The work at a neighboring plantation, some four miles from the town, is both sad and encouraging—sad because with our under-manned staff we have not been able to fully rise to our opportunity; encouraging because the little that has been achieved is so full of promise. Undertaken first, at the request of the owner of the property, by Mr. Allen, the work passed into the hands of Mr. Firminger, who for nearly twelve months was able to pay weekly visits to the spot. But these visits he was forced to drop when his duties as priest-in-charge at Mkunazini were such as to occupy all his time and attention. From that time the shamba has been visited by various teachers, but it is clear that work of this kind to be really successful must be both constant and consecutive.

Another venture during the last few years in the island has been hardly more than glanced at. In the centre of the island there still stands the old palace of the former native kings. This is called Dunga, and is about eleven miles from the town of Zanzibar. The old palace is of considerable interest, and has been described before in *Central Africa*. Here have gathered quite a colony of Christian natives from the far-off interior, and they are now employed in the construction of the road

that runs across the island. It was long the desire of the priest-in-charge at Mkunazini to gather these people together for worship and instruction. Once more it was the same story: an under-manned staff. It could not be managed. But on the first Sunday after Christmas, 1895, Mr. Firminger was able, by the kindness of Mr. Last (who represents the Government), to celebrate the Holy Communion and to communicate some twenty persons. He discovered at the time that there were several catechumens who ought, in the course of things, to have been baptized before they had left their mainland home. The death of one of them, to whom Mr. Firminger was much attached, was a great grief, and served to accentuate the feeling of disappointment that such a little could be done systematically for these exiles. It may also be added that both at Dunga and at Chuaka, a little town on the sea-shore some eight miles further on, many of our own Mission boys from Kologwe and elsewhere are in the Government employ. These boys come in from Chuaka on the Saturday in order to attend the solemn Eucharist next morning at the Cathedral, and after their breakfast return to Chuaka making altogether a forty miles' journey for their Sunday service. Naturally one would like to have founded a Christian self-supporting colony in the heart of the island. Such a colony might become a centre of work among the Wahadimu people, about whom let us now say a word.

When the Arabs came to Zanzibar they found in the interior of the island a fierce people whom they were never able thoroughly to conquer. As they marched across the plains of sharp-pointed coral rag their progress was difficult and slow, and before they could reach the Wahadimu centre—the great house at Dunga—they were shot down an easy prey to the bullets of their foe. To this day the Wahadimu are a singularly independent people, and have felt but little of the influence of Islam. Sir John Kirk, if he were so minded, could probably tell us a great deal about these people, but for most of us their history is obscure. If in the future the Mission ever undertakes work amongst them regularly, it will be interesting to remember that it was in Dunga Palace itself that the Eucharistic sacrifice was first pleaded.

The eastern side of the island of Zanzibar varies remarkably from the western. While the western side is covered with rich shambas and clove plantations, the eastern is almost a wilderness, covered with but a scanty vegetation growing in the shallowest of soils. As for Dunga itself, it is a wonderfully fertile spot. Here the Sultan's Government has made considerable experiments in cultivation. When the foundations of the palace were laid, accord-

ing to the custom, human sacrifices were offered, and although such a custom as this cannot be pursued beneath the vigilant watch of English officials, yet such was the superstition attaching to fabrics so consecrated, that Mr. Last, when he wished to pull down the old doorway, was forced to give the work to his Christian laborers. It is to be hoped that the presence of English officials at Dunga and at Chuaka may tend to overawe slave-owners, whose cruelty is beyond all doubt frequent and unrelenting. For thirty years past, or even more, we have been told that to abolish the slave-trade time is required. Our answer to such an objection is that sufficient time has now surely elapsed. The Zanzibar Government has undoubtedly done much good work by opening up the island and by encouraging proper industry. Still, it must be remembered that the greater part of the island lies absolutely beyond the control of civilized rulers. There must be hundreds, probably thousands, who have never seen the town of Zanzibar, and have never heard what goes on there. We believe the abolition of the legal status of slavery would, in fact, be a great deal less costly than the alternative scheme of a coast-guard administration, as recently proposed. In any case, we cannot but confess to a certain amount of surprise that the abolition of slave traffic should have been so much and so long regarded as a matter of pounds, shillings, and pence. The truest way, we think, of honoring this unique occasion of our Queen's long reign would be the purification of her protectorate, once for all, from the dark stain which has for so long defiled its record.—*W.K.F. in Central Africa.*

“THE LITTLE ONE HAS BECOME
A THOUSAND.”

BY THE REV. S. W. COX, OF HERSCHEL, CAPE COLONY.



HE little one has become a thousand.” To myself this fact is very encouraging, as I had the privilege and responsibility of commencing this Mission rather more than eighteen years ago. When I arrived here in September, 1878, the Church had no work whatever in the district of Herschel. There were indeed a few Europeans who were nominally Church-people; and certainly not more than half-a-dozen natives who had been under the Church's influence in other parts of South Africa. There are now 963 Native and sixty European Church-people in the district.

There have been 1,085 baptisms in the eighteen years and three months, and a few have come in from other missions, mainly from those belonging to the Church.

Besides those who have gone to their rest,

we have lost a considerable number of men who have found work at the Goldfields, and seem to have settled down there, in some cases with their families.

The contrast between our first Christmas here (in 1878) and the Christmas just past was indeed great. At the Holy Communion in 1878 there were only three of us present, viz., Mr. Newton (who spent a few weeks here at that time, and who, as you know, has lately gone to his rest), a native catechist, and myself. On Christmas Day this year there were 110 at the early celebration, many of whom had walked from five to fifteen miles. In 1878 we had our Christmas hymns and sermon under the trees; this year the neat Mission church must have had packed into it 250 people, whilst scores failed to gain an entrance. We make the most of the room we have, for the space all round the lectern, reading-desk, and even the lowest step of the sanctuary were occupied. It would have been a strange sight to a worshipper in one of your English churches to have seen the little black boys, with nothing on but their shirts, sitting on the step of the sanctuary. I intended to baptize twenty-one adults after the second lesson, but it was impossible to get near the font, so I finished the service and sermon, then asked the unbaptized to depart, when I proceeded with the baptismal service. I wonder Christmas Day is not more often chosen as a day of baptism, the collect being so very appropriate for the occasion. There would have been as many more adults baptized, but I have been unable to see them for the final catechising before baptism through an attack of rheumatism.—*Gospel Missionary.*

THE EVANGELIZATION OF THE
WORLD.

A LETTER FROM BISHOP TUCKER.

New Year's Day, 1897.



MY DEAR FRIENDS,—I want to enlist your sympathy and help in one of the noblest enterprises of this wonderful nineteenth century of ours, which is so fast drawing to a close.

This enterprise is nothing less than the long deferred evangelization of the great heathen world—the world that knows not God. Men think it a great and noble thing to have a part, even though it be but a small one, in the conquest of those who are the enemies of our country and of our sovereign lady the Queen. And so no doubt it is. But how much more glorious is the part of those who are called to the work of doing battle with the enemies of our God—with the forces and powers of evil as they present themselves to us in the sins, sorrows, and sufferings of Heathendom!

Now, if I am to enlist your sympathy and help in this great cause, I must tell you something of what God is doing among the heathen nations of the world. But if I write to you about India, China, or America, it can only be of what I have read. If, however, I write about what God is doing in Central Africa, I can tell you of that which I have seen with my own eyes and heard with my own ears. And this is what I propose to do.

I. FIRST, AS TO THE PAST.—Twenty years ago Buganda, which is, as you know, a country on the northern shore of the Victoria Nyanza, was one of the dark places of the earth—one of the very habitations of cruelty. Blood flowed like water; slave-raiding, with all its horrors, was rampant. Mtesa, the king, maintained an army of 10,000 men, whose sole work was to capture slaves for sale to the Arabs. Think of it—think of the misery and sorrows of a people in such a case! And then add to that the awful fact that although well-nigh 2,000 years had passed away since Christ came, they were living and dying in utter ignorance of Him who alone could alleviate their misery and brighten their unhappy lot, and you will realize something of their pitiable condition. But, thank God, this is all now a thing of the past—a wonderful change has come over the country. “The people that dwelt in the land of the shadow of death, upon them hath the light shined.”

How did the change come about? It is a long story—longer than I can tell you now; but it is a deeply interesting story. It tells us how God in working His purpose out used a variety of men and means. First came the visit of Stanley, the explorer; then the sending forth of the first missionary band, composed of such men as Mackay, Shergold Smith, Wilson, and others. Upon a groundwork of self-sacrifice, isolation, suffering, sickness, and death, were the foundations of the Christian Church in Buganda laid. First one and then another laid down his life in seeking to win Buganda for Christ. After five years of patient labor and prayerful waiting came the first baptisms. Then after the death of Mtesa and the accession of the present king Mwanga, cruel persecutions broke out, and many a young Mganda lad laid down his life rather than deny his Saviour. What an example for the Christian lads of England! Then came the martyrdom of Bishop Hannington, and the death at the south end of the Victoria Nyanza of Bishop Parker, Mackay, and others. After this the little band of Christians was driven out of the country by the Mohammedans, who had gained the upper hand, and who in their turn shortly afterwards were themselves conquered by the combined forces of the Christians. In the meanwhile the work of teaching went on, and

so mightily grew the word of God and prevailed, that on my visiting the country in 1890, I was able to preach to a congregation of something like a thousand souls. Three years later I was enabled to pay a second visit to Buganda, when I found that the congregation of one thousand to which I had preached in 1890 had grown into one of five thousand. I also found that the lay readers whom I had set apart on the occasion of my first visit had given such proof of their ministry, that I was able to ordain six of them as deacons—the first deacons of the Church of Buganda. The thirst for reading had become so intense that 40,000 books were eagerly purchased by the people in the one year of 1893. Two more stations were opened; and “the Lord added daily to the church such as should be saved.” So much, then, for the past; what about the present condition of things?

II. THE PRESENT.—I have recently returned from a third visit to Buganda, and can therefore give you the very latest information as to the progress of the work and its present condition. Instead of the one church as in 1890, we have now some 300 churches scattered throughout the land; and in these churches there assemble Sunday by Sunday congregations amounting in the aggregate to some 25,000 souls. More than 700 Native teachers, supported entirely by the Native Church, are engaged in this glorious enterprise, about which I wrote in the beginning, of seeking to make Christ known to those who as yet know Him not. Happily, through the indefatigable labors of Mr. Pilkington, we are now able to place a copy of the whole Bible in Buganda in the hands of these teachers, so that wherever they penetrate, there the Word of God is read either to or by the people in their own tongue. The number of readers attached to our various mission stations is now some 57,000, of whom a large proportion are either baptized, or under instruction with a view to baptism. Three Native priests and five more Native deacons have been ordained, and twenty-two lay readers have been set apart for work as evangelists.

This, very roughly and briefly, is a statement of the main facts connected with the evangelization of Buganda. Could any facts speak more eloquently of a change in the moral and spiritual condition of a people? The murder, mutilation, or enslaving of men, women, and children were the ordinary occurrences of everyday life in Buganda twenty years ago. Sin and immorality abounded on every hand: now what do we see? Thousands of men and women trying to order their lives according to the precepts of the Gospel of the Lord Jesus Christ. Many of them, thank God, have learned what many of us at home need to learn, and that is that Christ is a Savior, not only from the pen-

alty, but also from the power of sin. The chiefs of the country are nearly all Christian men. The result is that cruelty, oppression and misgovernment have been reduced to a minimum. Peace and plenty have taken the place of disorder and squalid need. The songs of Zion are being sung now from one end of Buganda to another. Darkness has given place to light. "The Sun of Righteousness has arisen with healing in His wings." So much, then, for the past and present: what of the future?

III. THE FUTURE.—Of this we can only speak with holy reverence and godly fear, remembering always that the *King is coming*. This is above everything our hope and expectation. Bearing this in mind, we may survey the prospect in Buganda; and as we do so we feel it to be of the brightest. We have at hand a noble band of young men ready to go forth and witness for Christ, not only to their fellow-countrymen, but also to the tribes in the regions beyond. Each one, thank God, can now be armed with "the sword of the Spirit, which is the Word of God." Let me invite you to be fellow-workers with these young men. You may be if you will. Follow them with your sympathy and uphold them with your prayers; so will you be sharers in the glorious enterprise. BUNYORO, which until recently was ruled by Cabarega, one of the greatest slave-raiders and slave-traders in Central Africa, has now been entered, and the old capital has been occupied. A church has been built and several hundred readers gathered together. Pray for Bunyoro. Ask God's blessing upon the efforts that are now being put forth for its evangelization. TORO is another most promising field for missionary enterprise outside the limits of Buganda. It borders upon the Congo Free State, and is ruled over by a Christian king, Daudi Kasagama. Is it not a wonderful thing that in the district of Mount Ruwenzori, which was only discovered by Stanley some eight years ago, there are at the present time some 1,000 readers? I greatly hope that Toro may become a strong base from whence the messengers of the Gospel may penetrate into the countries beyond the Semliki river, which are, it is believed, inhabited by cannibals. Let me ask your prayers on their behalf. Then again there is the country of KOKI on the south-west—the key to the greater countries of ANKORI and KAZIBA. Work has already been commenced in Koki; but it is much more difficult than the work in Toro. The king is not unfavorable, but he is a slave of Satan—given up to the indulgence of his fleshly appetites. Pray for him and his country. BUSOGA too, on the east of Buganda, needs much of your prayerful sympathy. The people have suffered sorely in days gone by from the slave-raider and

trader. God help them now to accept the offer of salvation which comes to them from their old oppressors in Buganda!

IV. CONCLUSION.—But when I ask for your prayers and sympathy for the work of the Church in Buganda, I would not have you forget the solemn fact that at this, the close of the 19th century of the Christian era, there are something like a thousand million of souls in the world who know nothing of Christ as God and Savior. Our sympathies should be worldwide. The command is to go into *all* the world and preach the Gospel to *every* creature. Let the world, then, have your help, your sympathy and your prayers. I have told you about what God has done in Buganda in order that you may see what a wonder-working God He is, and that although the powers and forces of evil are mighty, greater is He that is for us than all that be against us. What God has done in Buganda He is able to do in India, or China, or among any of the heathen nations of the world. But in His great love and wondrous condescension, he deigns to use human instrumentality—it may be you or me. The open world cries loudly to us for help. Let us go to our knees, and from our knees to the work. The time is short. Souls are precious. Jesus Christ is worthy—He will work with us—He is ever the same. In days of old we read that "the disciples went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." If you would be co-workers with Jesus Christ, give yourself entirely to Him, to glorify Him wherever you may be—at home or at school—and in his own way, and in his own time, He will show you what your part is to be in this glorious enterprise, of the EVANGELIZATION OF THE WORLD.

"Stand up, stand up for Jesus,
The strife will not be long;
This day the noise of battle,
The next the victor's song.
To him that overcometh,
A crown of life shall he;
He with the King of glory,
Shall reign eternally."

I am, yours in Christ, most faithfully,

ALFRED R. TUCKER,

Bishop of E. Eq. Africa. In C.M.S. Mag.

THE Oxford University Press is preparing to celebrate the sixtieth anniversary of Queen Victoria's reign by issuing a special edition of the Bible with two of the Queen's portraits as frontispieces, and various pictures throughout the volume symbolical of faith, hope, charity, prudence, justice, fortitude and temperance, which are to be taken from cartoons painted by Sir Joshua Reynolds. An English religious paper says, that the pictures of the Virtues were bought by Lord Normanton at the Marchioness of Thermond's sale for five thousand pounds.

THE COOK AND THE CAPTIVE ;

OR,

ATTALUS THE HOSTAGE.

BY CHARLOTTE M. YONGE.

CHAPTER XV.—Continued.

"I will, I will," she cried, "if only he may live! But oh," as the hermit turned toward the stream below them, "he may not brook the water! Man, it will go ill with thee if thou art the death of Hunderik's only son and heir."

"Wilt thou have his soul saved unto everlasting life?" demanded Gilchrist, sternly.

"Oh, let him live!" cried the mother, somewhat cowed by the tone, and amazed by seeing that Hundbert lay in her arms smiling, and murmured something faintly that sounded like content.

She let the hermit take him from her, and the strong arm seemed to please him, for he murmured, "Good!"

Descending the path to the stream, Gilchrist, with Roswitha's help, for the mother stood passive and awed, divested the child of his wrappings. They were hot, heavy, and stifling, and Hundbert cast them from him, enjoying the soft May breeze on his limbs; but when Gilchrist entered the shallow stream, and pronouncing the holy words, dipped him once, twice, thrice, in the clear limpid water, the first time he gave a gurgling scream, and his mother started forward, but before she could snatch him away, the three immersions had been made, the latter two only with the renewed exclamation of "Good, good man!"

"He is the servant now of God the Christ for this life, and for that which is to come," said Gilchrist, beginning to repeat the Lord's Prayer in his strange Latin, in which Attalus and Roswitha joined. The mother was drying the boy's limbs but not interrupting, though to her it sounded like an incantation; but the child was manifestly no worse, and only showed himself impatient at being wrapped up again. Presently he tried to sit up in his mother's arms and noticed the fawn, and though he was so weak as to fall back again immediately, there were evident signs of the great oppression having left him. He asked for food, and Attalus brought the only things at hand, a few wild strawberries from the bank, which he ate with great enjoyment, the fell asleep, and so was carried home. He woke to eat, slept again, and insisted on being carried out into the open air. There he gained strength every day, and his recovery was owned by all the household as a miracle.

CHAPTER XVI.

AN UNWILLING MISSIONARY.

Gilchrist's fame was established in Hundenburg, and there was a resort to him, not only of the various people of the household, but those from a distance, most of them expecting him to cure their children, and offering him gifts of all kinds—calves, kids, young horses, baskets of wood-strawberries, even collars and bracelets of gold.

He would accept none of the gifts, hardly even food for the day; yet his two deer had deserted him, whether driven away by the concourse, or invited by the blandishments of their own kind, for a great stag had appeared on the opposite side of the valley. Gilchrist consented to pray over the sick, and the mothers held that they recovered; but he was more willing to teach and to answer questions, though even that was very reluctantly done. His real delight was in solitude and in higher communings, and he wandered farther and farther into the depths of the forest, to avoid these interviews, as his lame foot was, at last, thoroughly healing. One morning Milo, who had thought to be so early that he could not escape, found no sign of him; and repeated visits from Attalus, Roswitha, and others of his newer admirers failed to find him. He had vanished as strangely as he had come, but the effect of his presence had not been entirely thrown away. Attalus had returned to the endeavor to keep up his better habits, and Roswitha and Milo equally desired to do so. They regularly said with him the prayers and Creed that he had taught them, and when it was possible he told them the sacred history of the gospel as it came back to his memory.

Nor was there any more obstruction from Bernhild. She did not listen, but she never interfered to separate the children, except that, as summer advanced, Attalus had to be out with the horses all day as before. It was Valhild who most disturbed them. She held that there was much more amusement in the stories of Odin and Thor than in theirs. She liked to think of Frey flying over the grass and scattering the shining gossamer; and she believed when it thundered that Thor was wielding his hammer, and often threatened Roswitha that it would descend on her in anger for forsaking the gods of her fathers. She was constantly teasing her sister for loving the gods of the serfs and slaves, instead of the gods of the free conquerors; and there were a good many quarrels in consequence, for Roswitha had not learned forbearance as a Christian duty, though she was naturally more gentle than her sister. The rest of the household were little affected, except Bodo, who scorned it all. He held Hundbert's cure to be

all a matter of woman's fancy, and declared that Gilchrist's sudden departure proved him to be the imposter he was, a mere sham wizard who had fled from fear of being found out. Respect for his absent lord withheld him from absolutely ill-treating Attalus, but he kept the boy strictly to the herding of the horses, never allowed him to sleep or eat in the house, and prevented his speaking to Roswitha whenever he could without her appealing to her mother. To Milo he was very severe and cruel, and kept him herding the horned cattle instead of the horses, so that he could hardly ever exchange a word with Attalus.

The cloud that had seemed to lighten for a short interval had descended more heavily than ever.

Moreover, Hunderik sent a message home by a party of his men who were to bring back some fresh horses. The old villain of a bishop had declared that his grandson was no longer bound, seeing that Tullium and Nasium were delivered up to King Theudebert; but was it to be supposed that he would let the hostage go without a ransom, a handsome payment from the old fellow's treasure and church plate? No, indeed! Let Bernhild and Bodo watch him more closely than ever.

CHAPTER XVII.

A DETERMINED PILGRIM.

Gilchrist did actually appear again at the house of Bishop Gregory. Long had all hope of him been given up, and there were absolute shrieks of welcome when the porter recognized him, many degrees more ragged than when he had gone away, leaner and more long than ever, and dirty enough to afford any amount of penitential washing to devotees; but looking under his freckles infinitely more bright and healthful and full of vigor.

"Here he was, here was the Celtic pilgrim; not eaten by the wolves! Had he really seen young Attalus? What news did he bring of him?"

Cornelius, satisfied of the young lord's life and health by the first answers, would fain have removed the upper coating of dust and dirt before taking him to the Bishop—a proceeding which the Irishman thought to savor of worldly luxury. Gregory was far too anxious to wait for these ablutions—but Tetricus came to summon the pilgrim immediately.

"The boy is well, though among folk little better than heathen; he hath not forgotten his prayers."

"For that I thank the Lord! Is he grown?"

"So grown that I scarce knew him."

"Is he well cared for?"

"He is cared for more than the sons of our

chiefs at home; though as Gilchrist gazed round on the dainty garments and furniture of the household, "mayhap you would not think so; but he is in health, and hardship and abasement are better for his soul."

"Abasement?" Tetricus asked, anxiously.

"They have set him to herd the horses and dwell with the slaves," answered Gilchrist.

"Barbarian treatment of a noble hostage," muttered Tetricus, while there was a general groan from all the household who had pressed into the hall to listen.

"Only what we Romans have to endure in recompense for the pride which made us call ours the Lady of Nations," sighed Gregory. "But it is sad that it has fallen on my dear child thus early. And you helped him, good pilgrim?"

"I hope so, my lord; yea, I believe verily that God has given to him the soul of his comrade, a Gallic slave, and likewise of the daughter of Hunderik, a child of towardly disposition. Verily, a great door is opened in those hills and forests to one who would abide there and show them the way of life."

This was the chief of what could be extracted from Gilchrist. Of the supposed miracles that he had wrought he said not a word, and when asked whether he were not going back to profit by the great opportunity before him of saving souls, and winning a whole population to the Kingdom of Christ, he shook his head, and said there were too many of them, they thronged him, and since his foot was well, and the season served, he must fulfill his vow and make his way to the home of the saints at Rome. Bishop Gregory even offered to ordain him and send him back to minister to these Franks; but he said he was unworthy and that he could not be stayed upon his way.

There was a sort of selfishness about some of those Celtic hermit saints, whose curious and much travestied names are scattered about all over France, Germany, and Italy. Some, and those chiefly from Iona, were really missionaries and founders of churches, and their memory is still green, as in the case of St. Gall, St. Columban, and others; but many cared for nothing apparently but to be alone with heaven and to live the severest of lives as anchorites, keeping aloof those who were irresistibly attracted to them, and sometimes moving out of the reach of such intercourse, leaving the world to run on its way, so that they might save their own souls from contact with evil.

Such was Gilchrist. It was even a wonder that he had turned out of the direct road to the Alps (if he knew it) to enlighten Bishop Gregory respecting his grandson. The idea of converting the Frank settlement of Hundingburg had no attraction for him, and he was bent on continuing his journey. He allowed

his worn-out garment to be changed for one not ragged, nor in such a state that the Roman household were divided as to whether it should be burned for its foulness or revered for its sanctity; but Leo settled the matter by taking it up with his tongs and poking it into the hottest pigeon-hole of his stove, observing as he did so that nothing should ever persuade him that what was uncleanly was holy in the sight of heaven.

Gilchrist had by that time disappeared without a word of farewell, and the guards of the town gates reported that he had been at the southern one long before the hour for opening it, and as soon as exit was permitted had been seen walking stoutly on his way, staff in hand.

Nor did Bishop Gregory ever trace him again, unless he could have been a certain pilgrim who was reported to have dragged himself to the tomb of St. Peter, and there to have been found lying dead, with a look of ecstasy on his worn face.

CHAPTER XVIII.

FRIEDHOLM.

Gilchrist's brief sojourn had been the first information received at Langres respecting the exile since Gola's arrival, except that it was known that Tullium and Nasium had been delivered up to King Theudebert. Bishop Gregory, therefore, on going to carry his yearly tribute to King Hildebert at Paris, made request that his grandson might be reclaimed with the other hostages. But Hildebert replied through some of his Frankish counts that he could not trouble his nephew about such trifles; and the only encouragement the poor Bishop had was hearing that several lads who lived near the borders had either made their escape or been ransomed. Garfried of the Blue Sword was likewise at Hildebert's spring muster of his feudatories, and he undertook to attempt to obtain the boy's release. But he was obliged to send a trusty priest to Gregory to tell him that Theudebert declared that he had given Hunderik the hostage to make what he could of him, and he would not interfere. To Hunderik, then, Garfried betook himself, and received in answer a monstrous demand of a large sum of gold for the captive. This was impossible for Gregory to raise. The plate that still had been left to him did not amount to a quarter of the sum, and his own estates had been exhausted by the tribute and by feeding his poor in the winter. He would have only enough for his household till the harvest and vintage were over in the ensuing autumn.

As he sat considering with Tetricus and Cor-

nelius to how much his few personal possessions would amount if Hunderik would bargain for them, there was a knock at the door, and Leo entered, making a low obeisance. "Sir," said he, "if your Clemency will grant me leave, I hope to bring home young Attalus."

He would not tell them his plans; in fact, they doubted what definite ones he had; but the Bishop trusted him entirely, and, somewhat against the opinion of Tetricus, granted his request, and gave him leave of absence for as long as he might find it necessary.

Cornelius augured that they would never see him again, and others of the household reminded him that the life of a slave was almost worthless among the Franks.

"Of a slave, maybe," said Leo, "but not of a good cook. You will find out what I am worth when you have only Rhys to send up your meals."

"What do the barbarians care for the art of cookery?"

"Have you never seen them smack their lips over his Clemency's table?" demanded Leo.

He packed up a basketful of his implements and spices, and made ready to start in company with Garfried's messenger, who bore various gifts from Baldrik to his brother and sister, and tidings that he was well and happy, and could read and write the Latin as well as the Bishop himself.

Friedholm, Garfried's abode, was only a long day's journey from Langres on a Roman road. It had once been the station of a Roman outpost, and the buildings remained in part, though some were fire-scathed and black, showing where they had been seized by the Burgundians. Garfried's own house was much like Hundingburg, and also had two horses' heads at the end of the beams; but all was neater and more civilized, and there was a small erection near with a cross on the gable, which showed that here was Christianity.

The approach of the messenger was signified by the blowing of a horn, and all the household poured out to hear the tidings of Baldrik, including Garfried himself and his eldest son, just come in from the chase, and the priest of the little settlement. They rejoiced to hear of the absent son, and of Gregory, and then looked with amazement at Leo.

"Hast thou bought thy freedom," asked Garfried, "and come to dwell with me?"

"Not so, noble sir; but I am come to show thee this token that thou wert so good as to give me, and to entreat you by it to sell me to Hunderik."

"Thee!—and thy master?"

"I have his permission, and I am certain that thus I could procure the escape of young Attalus."

(To be continued.)

Young People's Department.

BE IN TIME.

Be in time for every call;
If you can, be first of all,
Be in time!
If your teachers do but find
You are never once behind,
But are like the dial true,
They will always trust in you.
Be in time.

Never linger ere you start;
Ever go with willing heart,
Be in time!
In the morning up and on;
First to work and soonest done;
This is how the goal's attained,
This the way the prize is gained.
Be in time!

Those who aim at something great
Never yet were found too late,
Be in time!
Life to all is but a school;
We must work by plan and rule;
With some noble end in view,
Ever steady, earnest, true,
Be in time!

—Selected.

FOR THE LITTLE FOLK OF THE FAMILY.

A LETTER FROM BISHOP DUDLEY, OF KENTUCKY.

I DO wish that every one of you, my dear girls and boys, could have been with us in Calvary Church, in Louisville, last Sunday afternoon. I can't help wishing this, and yet I don't know where we could have put you if you had come there, for the church was crowded full by the Sunday-school children of the city who had come together for their annual reunion. If you could all have come I would have gotten the Auditorium or some other bigger place to hold you, and I would have been so very happy.

But anyhow, I had about 2,000 of my children there, and, though it was so hot as never was before, we had a lovely time. What did we do? Well, first of all, we sang hymns, and then we had prayers, and then some more hymns, and then a speech, and then some more hymns. In fact, the most we did was to sing hymns of praise to our Father.

But one thing we did, which I never saw before, and which I thought was very beautiful. Each Sunday-school, as its name was called, arose and recited a verse of Scripture,

and every verse was one setting forth that God has sent light into the world to guide us all through the darkness of our life here to the heaven that He has ready for us. And then, as soon as the verse had been recited, here came two members of the school, lugging up to the chancel two pieces of wood which looked like stone. And on the chancel platform, just in front of the railing, were two men who built these pieces all into one another, until when the lessons were all said, there stood a light-house crowned with a lantern, in which was a lighted candle. The whole thing was just a small copy of one of the many light-houses which you can find along the sea coast, placed there by the government to throw light out upon the wild waters to help the sailors find their way home. And then Mr. Reed, our minister at Paducah, made an address to the children about Light-houses, and their use, and about the Light-house which God placed here to help us.

Now, I wonder if you can tell me what is the Light-house, and what is the Lantern, and what is the Light, which God, our King, has built here by the shore of this great sea of life, on which you and I are sailing, to guide us to find our way into the Harbor of heaven.

Well, I am going to try and tell you. *The Church* is the Light-house. No, I don't mean the building, whether it be wood or brick or stone, whether it be big or little, fine or poor—but I mean the society of faithful men which has been here on the earth ever since our Lord Jesus Christ went away to heaven. You and I belong to that great society.

Now, on top of this Light-house is a Lantern, and that lantern we may say, I think, is the Holy Scripture, which the Church, the House, must protect and keep pure and clean, so that the Light may shine through and illumine the world; and that Light is CHRIST Himself.

Now, let us see some things we may learn from this. What good would it do us if we had a light-house, beautiful and lofty, built of the finest stones, all polished and bright, if there were no lantern on the top, with a light in it. But I can understand that if there were no lantern we might fasten a torch up there, which would give light, though it would be in danger of being blown out by a high wind, and would not burn with the same steady, unchanging brightness as if protected by the lantern. So then, I think, we can understand

that the main thing about a light-house is *the light*, and if that be lacking, everything else about it is useless. Ah, dear children, let us never forget that. The light, which is Christ Himself, is our first our chief need. We cannot journey securely without Him, no matter what else we may have.

And we might have the light without the lantern, which is the Bible. Yes, the great light was shining from the Church light-house for a long time before one word of the Bible (our New Testament) was written. But there was great danger of its being made to be a very dim and uncertain light, because the memory of man as to what Christ said is so treacherous, and so He caused the Bible to be written that from it might shine the light. But suppose the sides of the lantern are not kept clean; suppose that the dirt which accumulates on them is never washed off; then the light cannot shine through, and the blessed help is not free to men. Do you know that for hundreds of years the Bible was only in a language that but few men could read? The sides of the lantern were encrusted with the accumulations of years, and the light could not get through. Then, bye-and-by, the King raised up men to clean them—that is, to change the Bible into a language which the people understand. And now it is printed in more languages than I can tell you, and so the light is streamed forth upon multitudes of men who never saw it before. And the people who live in the light-house—that is, you and I—and all members of the Church of Christ must be busy keeping the lantern clean, and keeping the wick trimmed, that the light may shine everywhere. Yes, dear children, let us never forget that we, even we, are part of the light-house. Yes, that we ourselves must be light-bearers. Because, don't you know that we are joined to Jesus Christ because we are baptized unto His Name; because we are members of His Body; and if so, the light that was in Him is in us, and He says we must shine.

I don't know whether I have made you understand what I mean. I hope so, but I fear not. But you can understand this—that the more like Jesus we are the more pure, and clean, and loving, and tender, and true we are, the more light we cause to shine upon the paths of all who are round about us, the more help we give them to bring them to our Father's house.

Good night!

God of Mercy, God of Grace,
Show the brightness of Thy face;
Shine upon us, Saviour, shine,
Fill Thy Church with light Divine;
And Thy saving grace extend
Unto earth's remotest end.

CARRYING APPLES

DANIEL QUORUM tells us this story: "When I was helpin' mother to store away the apples, I put my arm round ever so many o' them an' tried to bring them all. I managed for a step or two. Then one fell out, an' another, an' two or three more, till they were all rollin' over the floor. Mother laughed.

"'Now, Dan'l,' says she, 'I'm goin' to teach you a lesson.' So she put my little hands quite tight round *one*.

"'There,' said she, 'bring that, an' then fetch another.'

"I've often thought about it when I've seen folks who might be doin' ever so much good if they didn't try to do too much all at once. Don't go tryin' to put your arms round a year; and don't trouble about next week. Wake up in the mornin' an' think like this: 'Here's another day come. Whatever I do, an' whatever I don't do, Lord, help me to do this; help me to live it to Thee.'"

"One day at a time, one hour, one minute—yes, one second, is, all the time we get at once. So our best course is to "do the next thing next."—*The Rest Islander*.

OUR BOYS AND GIRLS.

From the Parish Visitor, N.Y.


Did you ever think what a wonderful thing our Lord's Ascension must have seemed to His disciples? He had been with them more or less for forty days, ever since His Resurrection. They had gotten over their first astonishment at seeing Him alive again whom they had beheld dead and buried. They had grown used to seeing His glorified body, which could pass so easily from place to place, and perhaps they had come to think that He would now be with them always. But it was not to be; one morning He led the Apostles out of Jerusalem as far as Bethany, a little village upon the Mount of Olives, east of the city. Here He gave them His last commands, enjoining it upon them to remain at Jerusalem until the Holy Ghost should come upon them, after which they should go as witnesses and preachers of the Gospel, not only to their own countrymen, but to the uttermost parts of the earth. Then He lifted up His hands and blessed them, and in the act of doing so "He was taken up, and a cloud received Him out of their sight."

As they looked steadfastly after Him, no doubt their hearts were full of amazement, and perhaps of alarm. They may have wondered if they should ever see Him again, if He would ever return to this earth. But they were soon reassured on this point. Two men stood by

them in white apparel, "which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts i. 11). The Apostles seem to have been satisfied with this assurance, for we read that "They worshipped him, and returned to Jerusalem with great joy, and were continually in the temple, blessing and praising God" (St. Luke xxiv. 52-53).

That event happened nearly nineteen hundred years ago, and the Lord has not yet returned to His waiting Church. But He will surely come, come as He went, in the clouds of heaven with power and great glory. Then "every eye shall see him" (Rev. i. 7), and those of His faithful people who are alive on earth shall be caught up "to meet the Lord in the air: and so shall they be ever with the Lord" (I. Thess. iv. 16-17).

RAGS.

 HIS is a true story. My name is Polly, and the dog's name is Rags. And the minister who gave him to me is named Stevenson. He is my dearest friend, and does things for me that no one else could do.

For one thing, he taught me how to read and write, because I had to keep house for grandfather, who was sexton of the church; so I could not go to school all day.

Mr. Stevenson lives in the stone Rectory, and we live in a cottage, and they are both in the same yard with our beautiful church.

It was five years ago that Mr. Stevenson gave me Rags, and I was so happy that we had our pictures taken.

Rags is a good dog, and goes to church just the same as we do. He always lies down under the seat and never makes a bit of noise, except one day he ran after a mouse. But Mr. Stevenson talked to him about it afterwards, and told him that it made people laugh, and he would have to be tied up if he did it anymore, and not be allowed to come to church. I am sure he understood, for he acted so ashamed, and never has stirred in church since then.

I earned some money for missions once with Rags. He is a very smart dog, and we have taught him all sorts of tricks. We can dress him up, and he will drill like a soldier. He can dance, walk with a cane, call people—our people—to their meals, and lots of other things.

Mr. Stevenson told the children in the Sunday school about the missions, and how much they needed money. Then he gave us the little boxes. I thought I would fill mine right away;

but I forgot how poor grandpa was. Then, too, I remembered that it would be better if I earned the money myself; for grandpa's money in my box did not seem just right. So then I thought of Rags, and how interested every one was in his tricks. So I washed him up and tied a blue ribbon on him one afternoon, and took him to the guild meeting. I told the ladies I wanted to earn some money for missions, and if they would pay five cents each, that I would have him perform. They were all willing; and Rags behaved so well and was so cunning, that they all said they thought it was worth it several times over. And I got a dollar for my box.

But I must tell you of one wonderful thing he did.

Grandfather always slept with the Communion service and the gold altar cross in a great heavy box under his bed. One night, Rags came bounding into my room, which opens off from grandfather's, making such a fuss that I woke up and sat up in my bed. And there in grandfather's room I could plainly see a man, stooping down by the bed. But while I looked, too frightened to know what to do, grandfather sprang out of bed on to the man's back, which threw him on to the floor, and there grandfather sat, the man making the awfulest fuss.

"Send Rags for Mr. Stevenson," called grandfather, in such a trembling voice that I knew he could not hold out very long.

How glad I was that I had taught Rags the trick! It was while Mr. Stevenson's house-keeper was ill, and he took his meals with us, that we taught Rags to call him to his meals.

"Call Mr. Stevenson, Rags," I said now and the darling looked at me as though he knew, and then he jumped through the open window and ran toward the Rectory, barking every step of the way.

Mr. Stevenson told us afterward how he bounded through the open window of the room where he was sleeping and pulled the bed-clothes and barked until Mr. Stevenson sprang up, and throwing on his clothes, followed Rags; for he knew well something was the matter.

It seemed a long time; but it really was only a minute or two, before I heard them on the porch and ran down to let them in.

"Get the clothes-line, Polly," said Mr. Stevenson, when I told him what it was.

Mr. Stevenson tied the man securely, and then poor grandfather got up, and they turned him over, much wondering who it was in our dear, quiet little village who would try to rob our church that we were all so proud of.

It proved to be a poor fellow who had come through the village a month or two before, and who had told such a sad tale that Mr. Stevenson had hired him to cut the grass in our graveyard. He had probably seen grandfather

through the window put the box under his bed, and as our altar service is very beautiful—a memorial gift—he made up his mind that he would steal it; and he might have done so had it not been for Rags.

That was four years ago.

The next year dear grandfather died, and I went to live at the Rectory with Mr. Stevenson and his aunt, who now keeps house for him.

I study very hard now; for the Bishop when he heard the story of Rags, gave me a scholarship at his school, and I am to go there next year. So you see how good everyone is to me, and how much little Rags knows.

He is getting old now, but we love him every day more and more; and I think we ought to, he is so smart and good.

L. E. CHITTENDEN,
In the Young Churchman.

GROWLERS.

BEWARE of dogs," a scriptural warning signifying, literally, "Beware of growlers." They have increased greatly since that good advice was given. They are confined to no age, no location, no climate, but are ubiquitous. Like the poor, they are always with us—young, old, and older; of every degree of learning, and sometimes wholly lacking culture. They growl at everything: nothing pleases, nothing is as it should be. They are nearly related to the "chronic kickers," the latter being the same rose under another name.

In society, in church, in our homes, and abroad, the growler gets in his snarl and sneer and grumbling.

Beware of him and follow not after his ways. "Beware of growlers" of either sex; let them severely alone. If you pat them it will be on the wrong spot; if you stroke them, it will be the wrong way; if you feed them, it will not be the sort of food they like. Beware of them.—*Cyrus Mendenhall, in Northern California Churchman.*

WHAT HARRY COULD DO.

I WOULD like to do something for somebody," said little Harry, "but what can I do?"

"Little boys must learn to think for themselves," said his Sunday school teacher. "I am sure you can be of great use to some one if you will but take advantage of the opportunities offered."

"I won't bother mother; I will just think up something by myself," thought Harry. "I haven't any money, but I might take my ship

down to let hunch-back Pen look at it. None of the boys like to play with him, and so he stays in the house most of the time."

So he got his ship that Santa Claus had given him, and went down to Ben Tyron's. The boys spent a pleasant half hour together, and Harry found that Ben knew much about ships that he did not; consequently he went home both wiser and happier than he had been when he had left it.

The next day he took his new magazine over to Lottie Searles who was confined to the house with a sprained ankle. Lottie was very pleased to see it and him, and her mother gave Harry a piece of pie.

"It seems that I get more than I give, when I try to be good," said Harry to his mother.

"See how long it will last," said that wise woman.—*Selected.*

REV. DR. J. G. PATON tells a story of a visit to a neglected island in the Pacific, where he found, to his great surprise, though no missionary was there or had been sent there, there was a sort of observance of the Lord's Day. Two old men, who had very little knowledge of the truths of the Gospel, were keeping track of the days, and on the first day of each week they laid ordinary work aside, put on a calico shirt kept for the purpose, and sat down to talk to those whom they could call about them, and in a simple way recited the outlines of a wonderful story they had once heard about one Jesus. Dr. Paton inquired where they had learned this truth, and they answered that, long before, a missionary had visited the island for a week or two, and had given them each a shirt, and told them something of this story of Jesus. He asked if they could remember the name, and they said, "Yes, it was Paton." Thirty-three years before he had in his evangelist tours stopped at this island for a few days; and here, so long after, was the fruit. The calico shirts had been worn but once a week, carefully preserved for the Lord's Day, and the only way to keep the day which they knew was to meet others and tell what they could remember of the wonderful story! What shall Christian disciples say at the great day with regard to the shameful neglect of perishing millions.—*American Church Sunday-school Magazine.*

Check the hasty word or frown,
Do not judge another—
Every act to God is known,
He will judge thy brother.

Give a bright smile when you can,
Make some dull life glad—
Life is such a little span,
We should ne'er be sad.

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ANNOUNCEMENT.

WE are pleased to be able to announce that satisfactory arrangements have been made with Mr. F. N. W. Brown, of Toronto, for continuing the publication of this MAGAZINE and the CHURCH JUVENILE, and trust that after the present month both will be issued promptly and in due time for being localized.

At the urgent request of the Board the editorial management has been temporarily accepted by Dr. Davidson, Q.C., Montreal, to whom all matter for publication should be addressed until a permanent editor is secured.

NOTES FROM THE MISSION FIELD.

Up to March 13th last £2,227 12s. 7d. had been received for the S.P.G. Society's Indian Famine and Relief Fund. Of this £613 7s. 10d. came from Ireland.

During the year 1896 three churches were dedicated at the stations of the Springvale, Umtata, Mission, and it was expected that a new church would be completed at Springvale itself during this year.

In the Osaka Diocese, of which Dr. Awdry is the Bishop, there are nineteen clergy, twenty-eight catechists and twenty-two English Lay workers. There are also thirteen divinity students, 247 scholars and 598 Sunday scholars.

The Rev. Theodore E. Dowling, formerly a priest in the Diocese of Fredericton, and who has been for a number of years past working

in the East, has been appointed to succeed the late Rev. Canon Curtis as the S.P.G. Society's chaplain at Constantinople.

A happy beginning of an entirely new work in North Borneo is reported at Kaningow, where, on the third Sunday in November, Mr. Perry, a missionary, met thirty-two Murut Chiefs who pledged themselves to build him a Church and a school in which to continue his work.

The C.C.C.S. has purchased a site for an English Church in Lucerne to be erected in commemoration of the Queen's Diamond Jubilee. The cost of the site and the erection of a Church to seat 450 will be £7,000, which is to be raised by special contributions; the general funds of the Society being collected for and appropriated to the living ministry.

The growth of the C.M.S. work in Uganda, as exhibited in a late publication under the title of "Central Africa for Christ," is marvellous and is well characterised as "a glorious record of the Lord's power" in these later days of missionary zeal and enterprise, carrying us back in spirit to the early days of Christianity. Marvellous openings and opportunities are placed before the Church in this Field.

The Rev. Luke Daman, a native priest of the Diocese of St. John's, Kaffraria, in charge of St. Barnabas, Idutwa, but having also *fourteen* mission stations under his supervision, says: "At nearly every service there is a report of a conversion of heathen to Christianity. We have numbers of candidates for Baptism and about 162 candidates for Confirmation, who we hope will be confirmed next month by the Lord Bishop of the Diocese on his way to England to attend the Lambeth Conference."

Bishop McKim, of the Diocese of Kyoto, held the first "Quiet Day" for his clergy on Saturday in Ember week last. The Bishop has made an appeal for a Church building for St. John's, Osaka, the congregation being too poor to provide one for themselves and worshipping at present in a Japanese house. The Bishop says that four years ago a respectable Church might have been built for \$2,500 and that now it will cost \$5,000; "land in Osaka has more than doubled in value and wages and building material have advanced 25 per cent. within the last two years."

A meeting of the Bishops of the Japan Church was held in Tokyo on the 4th and 5th of February last, Bishops McKim, Evington, Awdry and Fyson being present, at which the over-sight of the work to be undertaken by the

Japanese Church in Formosa was committed to Bishop Awdry. It was also decided that the Bishops who should attend the Lambeth Conference should endeavor to arrange for the holding of a Conference of all the Bishops of the Anglican Communion in the Far East and the Bishop of Hawaii next year at such time and place as might be appointed.

Another native clergyman in the Diocese of St. John's, the Rev. John Xaba says that in 1896 more converts were obtained than he has ever had before. There were seventy-three Catechumens on the roll, out of which fifty-nine were baptized. He himself baptized sixty-six infants; sixty-six adults were confirmed during the year, and the total number of baptized on the roll was about six hundred, of which two hundred and thirty-two were communicants. In his district there were working, one priest and fifteen laymen, the district being approximately 2,400 square miles.

The Rev. H. E. Sampson, missionary at Clerksdorp, in the Transvaal, referring to the native work, says he finds it exceedingly interesting and encouraging. He writes the S.P.G. Society: "My eyes have been opened lately to the immense opportunity offered by them, and I would gladly myself devote my life to it. They are simply eager to be taught and nurtured in the Church. Instinctively they prefer *our own Church* liturgy and discipline, the solemnity and ornateness of our services appealing to their natural sense of reverence, and their sense of the fitness of obedience to Church authority."

THE Rev. F. L. Lloyd, C.M.S. Missionary at Fuh-Kien, China, in a paper read before the Students' Volunteer Missionary Union at Fuh-Chow in October last, thus refers to the Empire of China:

"The feelings which many of us entertain for the mightiest of all the nations as regards population, is one of deep sympathy and sincere pity. China is lying prostrate under the succession of heavy blows which have been showered upon her, and while we deeply regret her attitude towards outside nations, yet when we remember what her intercourse with them has cost her, and how clearly it has shown her her own weakness and ignorance, we cannot be much surprised at her evident unwillingness to open her gates still wider for the introduction of foreign religions, commerce and civilization.

"We are sometimes inclined to say, and indeed we often do say, that this mighty mass of humanity—a third of the world—moves very slowly in our direction, and we wish it were in our power to give it an impetus toward western

ideas, and awake it from its stolid indifference, but let it be remembered that China has made immense progress during the present century, and granted concessions to foreigners which it seemed impossible 100 years ago she would ever grant. If you would learn the truth of this statement, I would ask you to read an article by Mr. E. H. Parker in the July number of the *Nineteenth Century*, and see how the then reigning Chinese Emperor addressed George III. at the close of the eighteenth century. He used towards him the most bombastic language, treated him and his ambassador with the utmost disdain, and declared that what we look upon as a matter of course to-day could never be. No treaty port could be opened to foreign trade, no missionaries allowed to propagate their heretical teaching, no audience given by the "Son of Heaven" to foreign ambassadors. China was a country by herself—the Divine Kingdom:—and she should never listen to the proposal that she should join the comity of nations. We thank God that all this is changed now. The seemingly impossible has become not only possible but *un fait accompli*, and we missionaries who are scattered throughout the eighteen provinces of China proper, and in her great northern dependencies, see before us an open door which no man can shut, an opportunity which hardly finds a parallel in the whole world. It is true that as we carry the Gospel into this greatest of Satan's strongholds we find plenty of difficulties confronting us, and many dangers meeting us, but surely this should neither surprise nor alarm us. Just because China is the enemy's strongest citadel we must expect him to plant his hosts the most thickly around and within it, and we cannot feel alarm when we remember He Who bids us go, Himself is with us."

TO THE FRIENDS OF ALGOMA.

In the various dioceses of the Ecclesiastical Province of Canada.

MY DEAR BRETHREN,—As Bishop of the great Missionary Diocese of Algoma, called to that office by the voice of the united Church of this Ecclesiastical Province, I regard it as no less my privilege than my duty to address to you a few words of grateful acknowledgment and of appeal. I feel grateful because, as Bishop of Algoma, I can hardly forget how largely the Canadian Church has contributed, of its money and of its men, to make its offshoot, the Diocese of Algoma, what it is. And I feel it necessary to appeal to you because there probably have been few occasions in the history of our Diocese when its needs have been more urgent than they are at present.

It is of these needs I wish particularly to speak. And I do so confidently anticipating a sympathetic hearing, because, as the one mis-

sionary Bishop of the Canadian Church, I have a claim upon your sympathy and aid, which, I feel sure, you will be quick to perceive and to acknowledge.

The facts are these :—(1) Our Mission Fund—that is, the fund upon which our missions, and of course our missionaries with their wives and little ones, depend for maintenance from year to year—was in arrears at the beginning of the present month, some \$3,208. (2) Our Treasurer, Mr. Kemp, of Toronto, has made an estimate for the present year, basing his calculations upon the receipts and expenditure of the previous year; and finds that, unless we secure additional contributions, there will be a deficit at the end of this year of some \$8,000. (3) This alarming state of things is aggravated by the fact that, instead of increasing, certain important sources of revenue are this year diminishing their contributions—notably the Society for the Propagation of the Gospel, whose grant for the current year is some \$400 less than that of previous years. And, (4), there is one other fact that must not be lost sight of in this consideration of our affairs, it is this: We have not as yet one dollar of Mission Endowment to which, in time of emergency such as the present, we may turn for help.

Such is the present unpromising state of our finances. Yet the Missionary Bishop is not discouraged, for first he believes that God, who has called him to the work, will enable him to perform it; and then he is persuaded that *you* will do your best, one and all, to succour him in his time of need.

Besides, I find that there are many reasons for taking heart. It is not, perhaps, surprising that the long illness and consequent resignation of my predecessor, that noble worker, Bishop Sullivan, together with the period of interregnum which followed, and the final transferring of the reins of government to new and untried hands, should have the effect of unsettling and disturbing the affairs of the Diocese in general and its finances in particular. But, on the other hand, the many kind things said and done throughout the Canadian Church, apparently to assure the new Bishop, as he entered upon his work, that he had the confidence and sympathy of the Church at large, could hardly lack a deeper significance. And I venture to interpret them as meaning, among other things, that there are hosts of willing hearts in all directions, throbbing in sympathy with me in my work; and hands innumerable—yes, and with offerings in them—ready and eager to be outstretched for the succour and benefit of our struggling Church. And so I believe that I have only to appeal, as I am now doing, to the Church throughout the land, to call forth a large return of practical sympathy and help.

And then I am not without hope that *in due time* we in Algoma may be able to contribute much more largely than we are at present doing towards our own support. Our country is improving and opening up. It is capable of sustaining, when properly developed, a large and thriving population. There is, I am persuaded a future in store for it. If it has much rocky and stony land, it has also much soil that is fertile, and many sources of wealth which capital will in time develop. And although—because there are no cities or large towns in the Diocese capable of helping the poorer districts, and no wealthy people living within its limits, able and willing to contribute largely to our Mission and other funds—Algoma must for the present, and probably for some time to come, look to the Church outside for aid; still we may surely venture to hope that in some small degree, as time goes on, our need of outside aid will gradually, though of course, very slowly, diminish.

Meantime it is only right that in making this appeal I should assure you of my constant purpose and endeavor to pursue and to inculcate a policy of self-help throughout the Diocese, encouraging all our congregations to strain every nerve to increase their contributions toward the support of their own Diocesan Funds.

Finally, then, I appeal to you, one and all, as individual members of the Canadian Church, whose Missionary Bishop I am, to contribute something to the work which the Church has entrusted to my hands. I appeal to the Woman's Auxiliary in each and every parish throughout the land to work for their *own* Missionary Diocese, *remembering first* *the* *General Mission Fund*. I appeal to the young men of the Church, and especially to those who are members of the Brotherhood of St. Andrew, to do what is specially the work of young men, namely, aid their brethren in their Missionary Diocese. If they do nothing more than obtain subscriptions for the *Algoma Missionary News*, which every friend of Algoma ought to take, and which only costs 50c. a year, they will be doing very much. This, at least, I entreat them to do. I appeal to every delegate to Synod to use his influence to secure the pledge of his Synod to devote the amount hitherto paid to the Algoma Episcopal Stipend henceforth to the Algoma Mission Fund. And I appeal to the children of our Sabbath Schools, through their clergy, superintendents, and teachers, to make a rule of contributing something year by year to the Missionary Diocese of Algoma. Some Sunday Schools are already contributing annually towards the support of boys at the Shingwauk Home. I should rejoice if, in like manner, others would contribute a fixed sum annually towards our Mission Fund.

For the convenience of those who need it, I append a list—in the order of their importance—of the object which most needs assistance at the present time.

May the Blessed Lord, Who gave himself for us, give you all grace to prove the truth of His saying, "It is more blessed to give than to receive." And may His Divine Spirit rest largely upon you all, and give you each "the blessing of peace."

I remain,
Most faithfully yours in Christ Jesus,
GEORGE ALGOMA.


*Bishophurst, Sault Ste. Marie, Ont.
March 25th.*

LIST OF OBJECTS TOWARDS WHICH ASSISTANCE IS
ASKED IN THE DIOCESE OF ALGOMA:

1. The General Mission Fund, for the support of missionaries, etc.
2. Indian Work. (a) Shingwauk Home, Sault Ste. Marie. (b) Indian Missions.
3. The Superannuation Fund, for pensioning worn-out clergy. (Barely established.)
4. Fund for assisting in erection of Churches and Parsonages in poor districts.
5. Various minor yet important objects, e.g., Fonts, Communion Vessels, Altar Linen, Prayer Books and Hymn Books, etc., etc., for poor missions.

All contributions should be forwarded to our Diocesan Treasurer, D. KEMP, Esq., Synod Office, Toronto, Ont., and will be promptly acknowledged.

THE LAMBETH COUNCIL OF 1897.

 H^C coming assemblage of the Episcopate of the great Anglican Communion "throughout all the world," may well be called august. In the expansion of the British Empire, which will make the reign of Queen Victoria renowned in history we find a parallel, but not an equal, to the enlargement of the borders of that branch of the Catholic Church which carries aloft the standard of a Reformed and consequently Primitive Faith guarded by Apostolic Order to the English speaking world. Passing beyond its insular home, the Church of England not only girdles the earth and embraces it through the marvellous extension of the use of the English tongue, but it includes, in equal and unqualified fellowship, the most rapidly developing spiritual organization in the great republic of the west. This with the missionary enterprises "at home and abroad," participated in by all its colonial branches, presents a magnificent prospect, *pro gloria Dei*, as to the possibilities of the near future. "The lengthening of cords" and "the strengthening of stakes," may find illustrations in the growth of the Pan-Anglican

Synod from its inception in 1867 with 76 Bishops present, then the second session in 1878 with just 100 Bishops participating, this followed by the session of 1888 with 145 Bishops assembled, and now in 1897, *Deo favente*, not less than 200 chief pastors to form the venerable conclave. This advance with silence and might, like the irrepressible forces of nature, keeps the great Anglican Communion, with her well-nigh twenty-nine millions of adherents, in the van of progress, by upwards of fourteen millions beyond her arrogant sister of Rome, and, with the exception of one, in vastly larger ratio amongst all, using the English tongue, who "profess and call themselves Christians." In 1886 the Church in the U.S. in general convention assembled, made itself illustrious by the formulation of a minimum of four essential conditions, upon acceptance of which, the organic unity of the Church, amid divided Christendom, might be restored—as a testimony to the world among all Christians. These four terms being adopted, with mere verbal modifications, by the last Lambeth Conference in 1888, will remain an evergreen olive-branch to the professed Christian world, from those who long supremely for the realization of the Divine Master's prayer, "That all may be One," to the end that the world may know and acknowledge "Him Who is Head over all things to the Church." The fourth of these basal terms of re-union of a divided Christendom reads, "The Historic Episcopate, *locally adapted* in the method of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church." The remarkable illustration of the "local adaptation" in the Church of the U.S., under conditions absolutely dissimilar and an environment hostile or conflicting and equally the untrammelled and synodically governed Colonial Dioceses, evidence the elasticity, conservatism and holy aggressiveness which lie imbedded in the Episcopate.

What it has accomplished—and even its perversions and misuse—point through inherent force and historical experimentation to an awakening of Pentecostal efficiency and Primitive simplicity. The Lambeth Council stands for an authority better than that of Trent or the papacy—for the maintenance of the "Faith once delivered," under sanctions voiced by the distinguished Archiepiscopal Heads which, grace the mother church—for the heroic virtues of those Apostolic prelates, who are carrying the Everlasting Gospel to the utmost corners of the earth—for distribution of the Bread of Life among all nations. What tongue shall fail to use, with specific intent, before and during July next, the prayer "Thy Kingdom Come."—*Com.*

ASCENSION-TIDE.

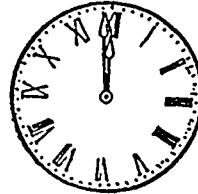
THE Ascension-tide rounds out and completes the Christian year. Ascension and Advent are the two *Momenta* of that year, as fall and spring of the natural year. The message of the Ascension is, "Lo, I am with you always"; that of Advent is, "Behold, I come quickly." The sun that rises daily is the constant life of the world, not only for the world that basks in its rays, or for the vegetation that springs at its call, but for the cold world, where the fires make warm homes; for the inert world, where the fires drive the engine wheels of life's industry; for the dark world, where moon and stars and the lamp of student and workman unite to show the onward path. But this, the sun's Ascension truth, is verified by its Advent lesson; and in the sunrise there lie the pledge and possibility of all these things. The Christ of the Ascension, who is with us always, is the same Christ who is forever coming to us through repeated manifestations. And indeed the abiding presence is realized and assured by and through those manifestations; the Christ-life is ours, because His revelation of Himself is again and again vouchsafed; His spirit is our possession, just because He is forever in new ways our Leader into all truth.

More specifically, the Ascension truth is the truth of the joining of earth and Heaven. This union is a process forever going on, and the movement is from the earth heaven-ward, and from Heaven earthward. It is constantly being realized in us, both as a motive of destiny and through the sympathy of perfection. The motive of destiny is that persistent and potent element in our humanity that draws men beyond themselves upward to higher life in other worlds, that makes cities of earth strive toward the heavenly Jerusalem. It is the spur of the best endeavor, and it lies at the heart of hope. It can neither be stifled by the noisy and shallow plaudits of present day satisfaction, nor perverted by the selfish salvations that a materialistic other-worldliness recommends. The sympathy of a perfection is its correspondent, and reaches down out of Heaven with a need of earth that draws earth itself. The heights of perfection are not removed in isolation, but draw near in understanding and helpfulness. Men have thought that attainment, as it nears perfection, withdraws into exclusiveness. But the Man has declared that the highest perfection leads to the largest companionship of souls, that the supreme aristocracy is democratic. "Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father." In this two-fold movement, which is ever more completely the reality of ex-

perience, rests the oneness of earth and Heaven and the essential union of our humanity with the Christ.—*The Church*.

Woman's Auxiliary Department.

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



Remember daily the mid-day prayer for missions

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

ANNUAL REPORT OF THE W.A.

The following is the report of the Woman's Auxiliary to the Domestic and Foreign Missionary Society, 1895-96 :

No. of Branches, 479, of which 134 are Junior Branches	
No. of Members, 12,756, " 3,824 " Members	
No. of Bales sent out during the year.	590
Money raised " "	\$18,099.27
Cash spent on new material and freight.....	\$8,857.92
Circulation of monthly letter leaflet.....	\$7,225

Missionaries supported by or gone out from the W. A.: Rev. J. Hinchcliffe, (\$100), Mrs. Wilson, Miss Jennie Smith, Miss Phillips, Miss Haynes, Miss Symonds, Miss Brown, Miss Tims, Miss Crawford, Miss Paterson, two Bible women in India, two Bible women in China, two Bible women in Japan.

Eleven children of missionaries are being educated by the W.A., either wholly or in part.

Respectfully submitted.

L. H. MONTIZAMBERT, Cor. Sec. Pro. W.A.

Books and Periodicals Department

The New Century Review. Price, Sixpence. London: The Unicorn Press, 26 Paternoster Square, E.C. New York: The International News Company, Duane Street.

Mr. Justin McCarthy in the May number gives a vivid sketch of Sir William Harcourt, whom he regards as one of the leading figures in the House of Commons. Mr. T. H. S. Escott has an article on the "Social Cult of the American Cousin, Lay and Clerical," in which he refers to the "Impressions" of the late Bishop Coxe, of Western New York; a very charming book written by Dr. Coxe after his first visit to England. Mrs. Meade's idea of a School for Fiction does not meet with much favor at the hands of those who write a symposium on it, and yet her idea seems to be not that a school could take the place of genius or elevate an ordinary mortal to that high eminence, but that even those of high gifts could not possibly lose anything and might possibly be much benefited by a little wholesome instruction. However, it is only genius that will rise to the top. *Poeta nascitur non fit*. Many other interesting articles make up the May number of the magazine.

(1) *The Expositor*, (2) *The Clergyman's Magazine*. London: Hodder & Stoughton, 27 Paternoster Row.

The Expositor for May opens up the question of "The Knowledge of a Future State Possessed by the Ancient Hebrews," by Prof. Roberts, of the University of St. Andrews. It is inspired by an expression used

by Mr. Gladstone in his recent "Butler's Analogy" with notes, to the effect that "the religion of the Jews in no way rested upon future rewards and punishments," a statement which the Professor proves by far too wide and unguarded, especially in view of the judgment passed upon the actions of Old Testament worthies in the New Testament. As a witness to this he adduces the eleventh chapter of Hebrews, which supplies the motive that the men of olden days had in what they did. What actuated them was faith—like that of Abram, who looked for a city that had foundations eternal in the heavens. The authenticity of the Epistle of St. James is well defended by Rev. J. B. Mayor. *The Clergyman's Magazine* has an interesting article on "Has Man Fallen or Risen?" by Rev. J. D. W. Worden. He takes the ground that should the present hypothesis that man is a creature gradually evolved from lower types of life, prove true, it would not necessarily clash with the account of his creation as given in the Bible. Much other matter useful for clergymen is found in the magazine.

The Review of Reviews. 13 Astor Place, New York. \$2.50 a year.

In the *Review of Reviews* for May the editor discusses the outbreak of the war between Greece and Turkey, and the failure of the "concert of Europe," which he ascribes to Lord Salisbury's "process of parley." The Cuban Insurrection, and the Sealing Question, together with editorials, special articles, magazine and book reviews, and cartoon and other illustration make up an excellent number.

(1) *The Sunday at Home*, (2) *The Leisure Hour*, (3) *The Boys' Own Paper*, (4) *The Girls' Own Paper*, (5) *Sunday Hours for Boys and Girls*, etc. The Religious Tract Society, 56 Paternoster Row, London, E.C.

The Sunday at Home for May is conspicuous for its portraits of fifty-four missionaries. This picture gallery includes such men as William Carey, Robert Moffat, Alexander Duff, David Livingstone, Valpy French, Bishop Crowther, Bishop Horden, John G. Paton, Alexander Mackay, J. Hudson Taylor, etc. From such a number we miss George Augustus Selwyn, the great missionary to New Zealand and Melanesia, Bishop Pattison, and many others, but of course fifty-four names could not include every one. The picture and brief description of the Dead Sea is interesting. *The Leisure Hour* is up to its usual point of interest. The Midland sketch is Walsall, a typical English manufacturing town, on the green borderland of the Black Country. It is noted as the city of Sister Dora, whose statue adorns it—the only statue that the town can boast of. *Sunday Hours for Boys and Girls* is an excellent periodical for young people. The May part has a capital description of Eton, with several illustrations.

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



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

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