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H. J. Morgan Esq

483 Bants

**The Ottawa
Church of England
Magazine.**

SEPTEMBER, 1894.

50 Cents per Annum.

Single Copy 5 Cents.

OTTAWA
Church of England Magazine.

Calendar for September, 1894.

September 2—Fifteenth Sunday after Trinity.
 9—Sixteenth “ “ “
 16—Seventeenth “ “ “
 21—St. Matthew.
 23—Eighteenth Sunday after Trinity.
 29—St. Michael and all Angels.
 30—Nineteenth Sunday after Trinity.

EDITORS—Rev. H. POLLARD, Park Avenue
 Mr. J. F. ORDE, Carleton Chambers.

SECRETARY-TREASURER—Miss MAKINSON, 42 Florence St.
 who will supply the magazine and receive the subscrip-
 tions, and to whom notices of change of address should
 be sent.

ASSISTANT-SECRETARY—MISS BAKER, 5 Arthur Street.

CHANGE OF ADDRESS.—Will subscribers please notify
 Miss MAKINSON, 42 Florence St., of any change in their
 residence.

Clerical Visitations.

PROTESTANT HOSPITAL.—The Clergy visit in turn each
 week.

CHILDREN'S HOSPITAL AND CONVALESCENT HOME.—
 The Clergy in turn.

NORMAL SCHOOL.—The Religious Instruction Class every
 Friday during the session, Rev. H. Pollard.

GAOL.—Rev. J. J. Bogert.

HOME FOR FRIENDLESS WOMEN—

PROTESTANT ORPHANS' HOME—Rev. J. M. Snowdon.

HOME FOR THE AGED—Rev. T. Bailey.

GIRLS FRIENDLY SOCIETY—Rev. H. Pollard.

St. John's Sunday School reopened the first
 Sunday in September. Most of the teachers had
 returned from their holidays and were in their
 places. Mrs. Tilton's bible class in the Church,
 assembled in good numbers, and Rev. A. W.
 Mackay's class in the basement had a fair attendance.
 The Junior bible classes under Miss Thompson and
 Mr. W. H. Bowie promise well. On Friday
 evenings in St. John's Church, the subject for the
 short address is always the Sunday School lesson
 for the following Sunday.

At Anglesea Square the Sunday School is large,
 and the Thursday evening service at 7.30 better
 attended than usual.

The men's bible class at Christ Church, started
 work again, for the season, on Wednesday evening,
 September the 5th with a very good attendance
 for an opening meeting.

The Sunday School also started in full swing on
 Sunday, September 2nd.

At Cap a l'Aigle, Quebec, there is a quaint little
 Church; the nave was originally a barn, the chancel
 a milk house, and the tiny Rectory close by was a
 stable. A lady gave the buildings some years ago
 and they have proved a useful gift. The interior
 of the Church is neatly fitted up, and on Sundays
 more than filled. There are three services each
 Sunday, at 8 a.m., 11 a.m. and 7.15 p.m. At the
 evening service there is no sermon, yet the attendance
 is nearly as good as at the full morning service.
 Rev. Dr. Allnutt has charge each summer, but the
 Rev. Mr. Wilkinson of Lennoxville officiated during
 August. There is daily prayer at 9.30 a.m., of
 which a good number of the summer visitors avail
 themselves.

G. F. S. NOTES.

This being our first experience of a summer
 vacation in our Society, we went to our September
 meeting in some doubt as to how many would
 remember the call to begin again our autumn
 work. It was therefore a great satisfaction to find
 that two month's holiday made us glad to meet
 again, and eager to begin work, and though our
 programme had to be very impromptu, every one
 seemed pleased to hear again some "good words"
 from our Chaplain, and our President, and when
 one of our associates kindly gave us some popular
 airs on the piano, it was regarded apparently, as an
 excellent cover for conversation, and a cheerful
 babel arose at once. Very interesting and instructive
 little addresses were also given us by two
 visitors, one of them an old associate, at present
 living in Toronto, and having a G. F. S. branch
 there. We hope the monthly meetings may be
 kept up with equal spirit during the coming season.

EPISCOPAL ENDOWMENT FUND.

The Rev. E. A. W. Hanington is still hard at
 work completing the canvas for funds for the new
 diocese, and is meeting with the same success as
 before. It is to be hoped that all subscriptions
 not yet paid in, will shortly be forthcoming, so that
 nothing may hinder the speedy accomplishment of
 this good work. An effort ought to be made to
 have our new Bishop before the end of the present
 year.

THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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

VOL. VIII.

TORONTO, SEPTEMBER, 1894.

No. 99

HISTORICAL SKETCHES.

No. 99—THE CATHEDRAL OF THE DIOCESE OF TORONTO.

DURING many years St. James' Church, Toronto, was regarded as the cathedral church of the diocese. It was the original parish church of Toronto when one ecclesiastical edifice, at first of the smallest dimensions, was large enough for the spiritual needs of the inhabitants. As the city grew, and the diocese as well, St. James' was from time to time enlarged, and, after destruction by fire on two separate occasions, rebuilt—the last time in a form somewhat worthy of the city of Toronto. Here the first Bishop of Toronto, Dr. John Strachan, placed his throne. He had himself been rector of St. James' Church for several years, and when elevated to the episcopate naturally selected it as the building which should serve the purpose of a cathedral for the diocese and as such ever since it has been known. To this day it is always called in Toronto St. James' Cathedral, and has the right to that title secured to it by courtesy for all time.

But Bishop Strachan contemplated the establishment of a regular cathedral system for the diocese, and for this purpose in 1843, amongst other generous gifts to various Church objects, he set apart as a donation four hundred acres of land for a cathedraal establishment. From the rents derived from these lands a Cathedral Establishment Fund was formed, the

accounts of which appeared for many years in the Church Society and Synod reports. During these years the idea seems to have been to utilize this endowment in some form or other in connection with St. James'; but when Bishop Strachan died it was deemed that it would be a fitting thing to erect some substantial monument to his memory, and a committee accordingly was appointed to consider the matter. The report of this committee, as presented to synod in 1872, was as follows:

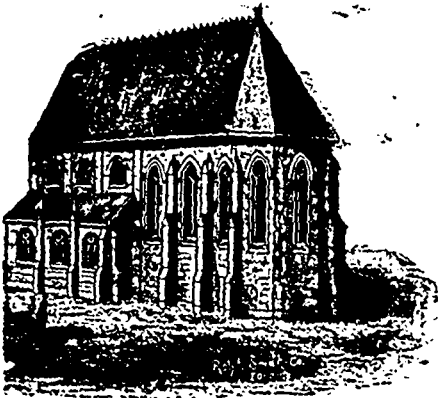
"That the most appropriate mode of carrying into effect an object

in which all the members of the Church in this diocese, both lay and clerical, may justly claim a common and equal interest is the purchase of a site within the city of Toronto, containing from one to two acres, situated in a position regarded as being, in view of the probable future



RIGHT REV. ARTHUR SWEATMAN, D.D.,

Third Bishop of Toronto.



ST. ALBAN'S CATHEDRAL, TORONTO.

The portion of it now built.

extension of the city, central and desirable, for the purpose of erecting thereon the following buildings, in the order in which they are enumerated:

"1. A church or chapel, to be under the immediate direction of the bishop of the diocese, for the celebration of daily cathedral service, and for such other special purpose as may appear to the bishop from time to time expedient; the dimensions of such church or chapel to be determined with a view to its being available at all seasons of the year for the daily services of the Church.

"2. A synod hall and offices, whereby the Church will be relieved from the burden imposed upon it by the necessity of renting a synod office.

"3. An episcopal residence or see house, an object in itself most desirable.

"A contribution averaging fifty cents each for every member of the Church in the diocese, to be raised by two equal annual instalments, would go very far towards the accomplishment of the object proposed."

The synod accepted the report of this committee, and passed in connection with it the following resolutions:

"1. That the synod pledges itself to use its best endeavors to carry out the proposals in the report which has just been adopted by raising within each parish or mission in the diocese, by two yearly instalments, a sum averaging fifty cents for every member of our Church within that parish or mission, according to the census of 1871.

"2. That the clergyman, lay representatives and churchwardens of each parish do constitute themselves a committee to collect the sum of fifty cents for each member of our Church according to the census of 1871, for the purpose of raising the buildings proposed as a memorial to the late Bishop Strachan."

Nothing, however, came of this movement till Archdeacon Sweatman, of the diocese of Huron, was elected Bishop of Toronto, when, shortly after his election, the new bishop turned his attention to it with much vigor, and in 1881 addressed the synod at some length on the revival of the Cathedral System, laying particular stress upon what is its chief feature of practical usefulness in the position and needs of a modern Colonial Church—not so much a costly structure with ornate services, as the organization of a body of efficient canons to act as an Advisory Council to the bishop, and to devote themselves to the missionary and educational interests of the diocese.

These views were approved by resolution of the synod, and the Executive Committee, after many negotiations, secured in December, 1884, from the proprietors of the St. Alban's Park Estate a site suitable for the proposed buildings. It consisted of about four and a half acres, and the purchase price was \$10,488.

A portion of this property was set apart for a see house and a comfortable residence erected thereon for the bishop. The territory in which this property was situated was, at the time, outside the city limits, in the region of "Seaton village"; but it has since been incorporated within the civic bounds, and has become a favorite tract for private residences. Building went on very rapidly, until the cathedral property became the centre of an important population. Bishop Sweatman chose for its name that of St. Alban the Martyr, and the land in its immediate vicinity was called by a by-law of the township "the district of St. Alban's."

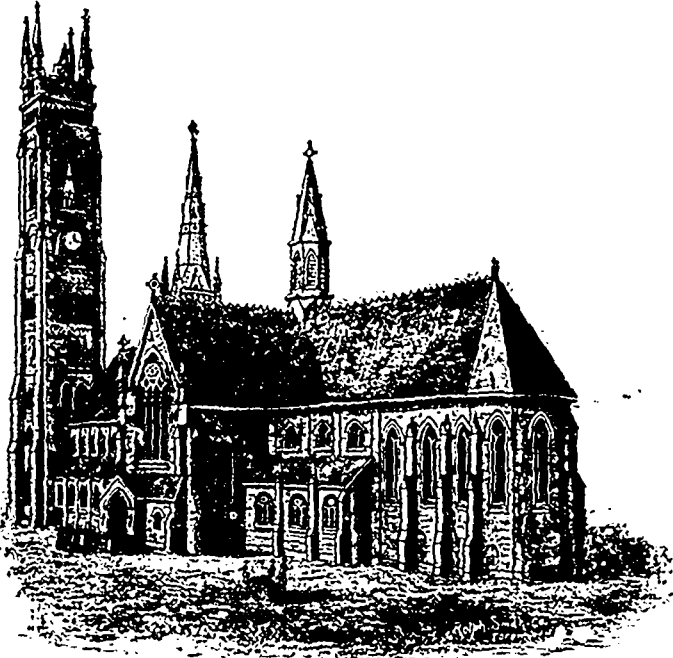
The desire of the bishop at first—as set forth in his lordship's pastoral of 1886, from which we have already freely quoted—was to complete, as far as possible, the organization of a cathedral staff for the purpose of assisting in diocesan missionary work before attempting the erection of any part of the building. And it would have been better, no doubt, as events have turned out, if this plan had been adhered to, but a very strong inducement—one which certainly ought not to have been ignored—was made by a commercial company called the St. Alban's Park Syndicate for the immediate commencement of the cathedral edifice. This company, having previously donated to the chapter half the purchase money of the site, made a further offer of \$2,000 on condition that the choir and chancel of the cathedral were commenced on the 23rd of August, and completed before the end of the year. This offer was accepted and, in accordance with it, the portion of the building shown in our first illustration was erected.

But this has involved the chapter in financial difficulties from which, unless some timely aid arrives, it will be impossible to extricate itself. In a recent appeal issued by the Rural

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ST. ALBAN'S CATHEDRAL, TORONTO.
Design for whole building.

Dean of Toronto, on behalf of the clergy of the city, the total indebtedness resting on the building and the property is \$56,000—not surely a hopeless sum of money for a diocese like Toronto to deal with. Still, no adequate effort, as yet, has been made to meet this present difficulty. The bishop's last appeal to the city clergy and congregations brought forth some contributions, but not enough to relieve, to any perceptible extent, the grave financial difficulty; and, in the meantime, this difficulty is being intensified by the continued increase of unpaid interest. As a large proportion of this interest is already provided for by subscription, a little united effort by annual contributions would keep the property, which, looking to the future welfare of the Church, is surely well worth retaining, in a state of security until such time as the debt itself might begin to be diminished. If this effort is not forthcoming the result must, ere long, be disastrous, as the bishop has plainly and earnestly set forth in his recent pastoral to the city clergy and his charge to the synod.

“AN HOUR WITH THE AMERICAN CHURCH.”*

BY REV. CANON SWEENEY, D.D., RECTOR OF ST. PHILIP'S CHURCH, TORONTO.
PART II.

THE American Church is pre-eminently an organization of organizations. To the view of some of us, it would appear that she is rather over-organized, having a special organization for every kind of activity which is in the slightest danger

of being overlooked. It is not possible to even enumerate all the organizations which belong to her machinery within the limits allotted to us. But, at random, here are a few: (1) Church Temperance Society. (2) Woman's Auxiliary to Missions. (3) St. Andrew's Brotherhood. (4) Helping Hand Society. (5) Girls' Friendly Society. (6) King's Daughters. (7) King's Workers. (8) Battalion Clubs. (9) Boys' Brigades. (10) Teachers' Associations. (11) Church Choir Associations, etc., etc. We may be pardoned if we select a couple or three only, out of this list, upon which to say a word or two. Let us choose the most familiar to us. For instance:

1. *The Church Temperance Society*, the president of which is the presiding bishop of the Church, Bishop Williams, of Connecticut, and the vice-presidents of which are some fifty-five members of the House of Bishops, has as its

chairman the Rev. Dr. Satterlee, of New York, and an Executive Committee of thirty-two members, twenty-two clerical and ten lay. Its secretary is our old friend, Mr. Robert Graham, whose two visits to Toronto left such a deep impression upon the minds of all temperance workers. The society divides its committee into four special committees for special work. The first it calls the “Preventive Section”; the second, the “Counteractive Section”; the third, the “Legislative Section”; the fourth, the “Rescue Section.” It has, in addition, what it calls a “Church Temperance Legion,” an endeavor, as is explained, of a preventive kind, to sustain under Church auspices a sort of temperance lodge, consisting of: (1) Young boys from fourteen to eighteen; (2) Knights of Temperance, boys from eighteen to twenty-one; (3) Veteran Knights, all over twenty-one. The ancient potent letters S.P.Q.R. of the Roman standard are made to do duty upon the medal of the “Knights of Temperance” for those Christian qualities which the order desires to emphasize, viz., “Sobriety, Purity, and Reverence,” which that country and, for that matter, every other country cannot inculcate too strongly into the minds of her youth. In the States, “Temperance Sunday” is “Stir-up Sunday,” the twenty-fifth after Trinity, and upon this Sunday offerings are taken up on behalf of the funds of the society. The central office is not far from the “Church Mission House,” being, in fact, in the “United Charities Block” in the city of New York. The society issues an

*A paper read before the Woman's Auxiliary in the schoolhouse of St. Philip's Church, Toronto.

organ called *Temperance*, which is published quarterly upon the last days of January, April, July, and October. The membership fee of \$1.00 covers subscription to this journal. It may interest those under whose auspices this lecture is being delivered to add that this society has a "Woman's Auxiliary" all to itself, whose constitution, proceedings, etc., go forth to the public in the general report of the society.

II. This leads me to say a few words about what we may call the larger, older, and more regular "Woman's Auxiliary," of which that of the Temperance Society is the imitator. Quietly and steadily has this agency of wide-reaching influence spread itself over the Union, fostered by the untiring zeal of such women of the Church as Mrs. Tyng, Mrs. Lawver, and the Misses Emery. A valuable tribute to the zeal of the last two ladies was paid to them last Easter, when they were surprised by a gift of two cheques, each for \$1,430.00, and two Easter eggs containing gold, in one of which was \$128.00, and in the other \$100.00. The Woman's Auxiliary has pledged itself to a special effort of \$50,000 towards the Episcopate Fund for the convention of 1895; and some idea may be formed of the extra exertion which this must mean to the society when we read from their report that they gave last year \$386,326.63, of which sum \$187,573.79 was money, and the rest, as the report says, "in generous garments, perfumed with love and sewn in close with sympathy, and nailed up and sent everywhere in their beneficent boxes."

III. *The St. Andrew's Brotherhood.* Ten years ago last St. Andrew's Day, the Brotherhood had its quiet and unexpected beginning in St. James Church, Chicago. Since that time the growth has been steady and rapid, and in the American Church there are now nearly 1,000 chapters and 11,000 members. In the pamphlet which the Brotherhood has issued, called a "Decade of Brotherhood Work," there may be found the following extract: "The Brotherhood has come during the past ten years to stand, without self-consciousness, for the abolition of caste and privilege in the Church. It has come to stand also for the prayer book, the whole prayer book and nothing but the prayer book, in the regular prescribed public worship of the Church. It stands for loyalty to the clergy, true loyalty; not of inactive demonstration, or servile following after, but of sturdy co-operation." In connection with this society a self-denial week has been established, with the recommendation of the Boston convention, which is held the first week in Advent. Measured by dollars and cents, the result of this week was the creation of a fund of \$1,227.27 for the home missionary work of the Brotherhood; an amount sufficient to warrant the council to carry out the plan of providing a

Brotherhood commission to travel among the isolated and remote chapters to encourage and instruct them. During February and March such a commission, consisting of Mr. Silas M. Bee and Mr. John W. Wood, came out to the far west; travelling in seven weeks about 9,000 miles; visiting twenty-seven of the principal cities from Omaha to San Francisco, and from San Diego to Seattle; addressing many public meetings, in one (Riverside, Cal.) of which I was privileged to take part as a speaker, and holding conferences with the Brotherhood men.

The Brotherhood, as is well known, issues a periodical called *St. Andrew's Cross*, to one number of which we might refer, viz., that issued last November by order of the Boston convention, containing a full report of the proceedings of that convention. The first edition of 30,000 copies was speedily exhausted. The second edition of 5,000 copies is now being distributed. The eleven regular monthly editions show a total of 229,000 copies printed and circulated. The Brotherhood motto for this year is that manly, virile injunction of the apostle. "Watch ye, stand fast in the faith, quit you like men, be strong." (I. Cor. xvi. 13.)

IV. Having said this much very hurriedly, let me now say a few words about certain difficulties which confront this Church in her efforts to propagate the truth. I would mention amongst these: (1) The extent of territory that she has to cover; (2) the conglomerate character of the population which is thronging in, year by year, from all parts of the world; (3) the peculiarities of American temperament; (4) the dangerous tendency towards rationalism and liberalism in religious matters; (5) the mammon worship of the great centres; and (6) the dearth of candidates for holy orders.

(1) Take the diocese of Colorado, extending from lat. 37-41 and long. 102 to 109, Wyoming to New Mexico, from Kansas to Utah, covering an area of 103,477 square miles, or the missionary jurisdiction of New Mexico and Arizona, under one unfortunate bishop (Kendrick), who, owing to the Mexican troubles in the Southern Republic, has had to take the oversight of the Church's children there as well, and when we consider the area to be travelled by this one leader, we can form some idea of how difficult it must be to overtake the work. To illustrate this same point, as far as California is concerned, upon which I can speak with greater confidence, here we have a vast territory running 235 miles north and south, 775 miles east and west, 155,980 square miles. Its bishop, the Right Rev. W. Ford Nichols, successor to Bishop Kip, whose name is immortalized as the author of the "The Double Witness," has sought for a division of his diocese, on the plea of "extent of territory," a request that he hopes to have granted in 1895. So unwieldy has this great diocese been found

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to be that, for practical purposes, it has been already for some time divided into a northern and southern convocation, each with its own dean and members distinct. The proposed division is intended to separate them absolutely, giving each portion of the state and diocese thus divided its own bishop; the see city for the north being San Francisco, and that for the south the beautiful city of Los Angeles. In this whole extent, as it presents itself for our consideration now, there are 122 parishes and missions, 113 clergy, nearly 20,000 members, nearly 11,000 communicants, nearly 6,000 Sun-

day-school scholars, contributing a total of parochial objects of nearly \$180,000, for diocesan objects over \$40,000, or a grand total, including other objects, of \$224,000. The Church's property in this state is valued at \$861,000; her indebtedness to land companies, loan societies, etc., \$105,000.

(2) In illustration of the difficulties, as far as the second point mentioned is concerned, "The Social Statistics of a City Parish" issued by the Church Temperance Society shows fifteen different nationalities herded together in a single parish in the city of New York, for the spiritual well-being of which the mother Church is supposed to make provision.

(3) As to the peculiarities of the American temperament, which is another obstacle, and a very real one, in the way of a steady growth and progress, we may say that the American is a creature of extremes; he is either very much in earnest, like Bishop Thompson, who, in his emphatic, earnest way, proclaims to the Church at large, "I need \$10,000 at once for educational work in Mississippi"; or else he is in-

different and inclined to ridicule everything pertaining to the Church and her life, and make it a subject of a jest. Here is a sample of the gentleman referred to, that depicts the missionary amongst the savages of some hitherto unvisited island, and dashes off the strain:

"They grabbed the missionary,
And they bound him to a post,
They kindled a fire under him,
And let him slowly roast;
But he only smiled back on the sea,
And let his memory roam
To visions of the lynching-bees
He used to see at home."

When an American is indifferent, he is very indifferent; when his heart is hardened, it is as the nether millstone.

(4) Nothing could illustrate more startlingly the dangerous tendencies, even in the households of the Church, to rationalism and liberalism in the matters of faith and doctrine than the utterances in the recent Church Congress held last fall, which surprised and pained the honest Churchmen of every shade of opinion, and which have since formed the



RT. REV. DR. SEABURY,

First Bishop of the American Church, consecrated at Aberdeen, Scotland, Nov. 14th, 1784.

texts of many godly bishops, such as Perry of Iowa, for administering wholesome words to the clergy and laity under their care

(5) In Mr. W. T. Stead's recent publication on Chicago, which has created so genuine a sensation, if reported rightly, he says: "King Booodle reigns supreme," in this throbbing heart of Illinois—this city, so famed as the scene of the recent World's Fair. If we call him "King Mammon," we may extend his realm, so far as I know, over the whole Union. Everywhere one goes in the States, it strikes one that the first aim in life, and in many cases the only aim in life, is to acquire riches. The national

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parental dictum and advice seems to be, "My son, money is the principal thing; therefore get money;" and with Hebrew redundancy they add, "With all thy getting, get money;" because money means, and is, to the American power. With it he can purchase political and social position obtain pleasure *ad libitum*, multiply possessions, and procure, in short, the gratification of every lawful, and also, alas! every unlawful, desire. No nation worships the great composite idol of gold, silver, and copper, whose pleasing or saddening, promising or threatening revelations are on the face of the bank book, and whose temples are the banks and exchanges of every city and town, with greater zeal and persistency than do our American cousins. One grows positively weary of the commercial atmosphere which pervades this whole country. It is safe to say that two Americans holding converse together are invariably discussing the question of dollars and cents.

(6) And what shall we say upon this last and very serious difficulty, the dearth of candidates for the holy ministry? Strongly did the bishops in their last General Convention address to the Church plead with the American parents, and with the youth of America; the former to influence their sons, the latter to give themselves to the sacred ministry of the Church. As we look within the halls of her Church universities, such as Sewanee in the south, or her theological colleges, such as the great seminary in New York, and see even such numbers as these present, we may well exclaim, "What are these among so many?" and, with hearts heavy at the prospect, turn aside and pray the Lord of the harvest to send forth more laborers into His harvest.

(There are many minor difficulties that we might mention before concluding this point, such as the Sunday newspaper, to which they grow accustomed, and within herself the Sunday trade and travel, her select vestry system.)

I did not promise you at the outset a lecture, all the parts of which would fit in with one another, and follow with any consecutive order. Indeed, I announced that its character would be that of a series of notes, all strung together under the non-committal title of "An Hour with the American Church," and so do not feel that I will be breaking into any continuity of plan, or breaking faith with you, my hearers, if, in conclusion, I touch upon two more points, and only two, which no address on the American Church can reasonably ignore. I mean (1) The *American parochial machinery*, of which the conspicuous centre is the parish or church house; and (2) The *American standard prayer book for the public worship* of the Church.

(1) It is now growing to be a recognized fact that no parish of any importance can get on without its parish house—a building used for a variety of purposes. On the first floor there

is a general hall for public meetings, capable of being enlarged or made smaller by the use of rolling doors. On this floor, too, the rector generally has his study—a comfortable room, with a door opening on to the street, where he may be found at certain hours of every day. This is a plan that the wives of the clergy must cordially approve of, as it saves a great deal of grumbling on the part of the "domestic help" in the matter of answering the numerous calls at the rectory church door. The rector's study is to him what the office is to his business brother. People are accustomed to this, and, as a consequence, go to the study rather than to the house with their wants and needs. A handsome church house, such as we may see in Chicago, contains not only the rector's study fitted up with every modern convenience, including an electric bell by which he summons the sexton or verger to show people politely out, but also upstairs are the parish library, reading room, committee rooms, and downstairs, in the basement, in some instances, a gymnasium for the use of the young men of the parish. These parish houses are open all day, and far on into the evening. Where there is a staff of clergy besides the rector, scarcely a single evening passes but one or other of the clergy are in attendance to welcome those who drop in for recreation. The library has its librarian committee, the reading room its committee, the gymnasium its committee, meeting regularly at stated intervals. In short, the parish house is the modern Y.M.C.A. and Y.W.C.A. (for the women also have their rooms, and rights, and privileges in the house) in miniature, with the advantage, however, that it is in contact with a Church life that inculcates distinctive and positive teaching, and holds thereby those who are baptized and professed members of the Church. The parish house is found to solve some of the difficulties of modern society. Its cheerful interior, and the warm welcome it extends to the wayfarer, as well as the regular worshipper, constitutes it a strong rival to the numerous places of questionable recreation which a large city possesses. The church building, the parish house, the mission hall, in some poor and densely populated part of the parish—these are the three factors around which all enterprises of a religious nature centre, and from which Church influence flows to elevate the people. Typical parish houses may be seen in St. George's parish in New York, in the Epiphany parish, Chicago; in the Bishop Harris Memorial parish house of Ann Arbor, where it is found to be greatly patronized and appreciated by the State University students. Since I have been convinced of the usefulness of this agency in the American parish, I cannot help feeling that in our own Canadian Church, where the conditions of our people are in so many points similar, the erection of parish

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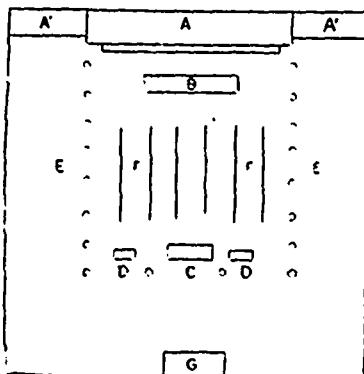


DIAGRAM OF BUDDHA TEMPLE.
(See Page 200.)

houses in connection with all our larger city churches would be of inestimable assistance in solving many of the problems which confront us as a Church and a people.

(2) The American Book of Common Prayer Standard of 1893. As might be expected, at the time the American Prayer Book was first drawn up for the use of the Church's children the compilers had a difficult and delicate task to perform. That they succeeded so well in preserving the Catholic outlines of the Mother Book, in the face of a strong anti-British sentiment, is one of those facts in history which shows the goodness and watchful providence of the great Head and Bishop of souls over the destiny of His mystical body, the Church. The revision, then, of the years 1785 to 1789 left the book in more than the condition of resemblance to its original; a condition rather in which the original was to continue to live with scarcely any vital defect (if we except the grave omission of the Athanasian Creed in the body of the book "at morning prayer," and also the Article (viii.) upon "The Three Creeds")—a new lease of new-world life under alterations suited to the new conditions and tastes of the newborn nation. For over a century this book remained substantially unchanged, but, as we all know, within recent years the desire for so-called "enrichment" sprang up, and prevailed as against the more conservative sentiment; and after the changes had been formulated, the reasons for them sifted and weighed, the majority were approved, and resulted in the standard edition of 1893, which is now known as "The Book of Common Prayer and Administration of the Sacraments and other rites and ceremonies of the Church according to the use of the Protestant Episcopal Church in the United States of America."

It is not possible for me to more than draw attention to some few differences which strike us when comparing this American "use" with our Anglican "use," and I must admit that the difference, in some instances at least, is on their

side a difference of improvement. (I hope I may say this without being disloyal to our own prayer book in any way.) Take, for instance, the matter of the opening sentences. This book contains (1) four general sentences, beginning with the solemn words of Hab ii. 20, so highly appropriate "The Lord is in his holy temple: let all the earth keep silence before him." Then come two for Advent, one for Christmas, two for Epiphany, one for Good Friday, two for Easter, one for Ascension, three for Whit-Sunday, and one for Trinity, and then follow the old familiar ten, to which we are so attached. (We have eleven in all, but No. 8 is made to do duty for the special Advent sentences in the American Prayer Book.) Thus is there provision for a great variety of opening sentences at morning or evening prayer. Here, too, we have a penitential service for Ash Wednesday, which is really the latter part of our own Commination service; also "A form of prayer for the visitation of prisoners"; also "A form of prayer and thanksgiving for the fruits of the earth, and all other blessings of God's merciful providence." These are followed by what seems to me a most helpful and useful form of prayer, though, strictly speaking, it does not belong to the Book of Common Prayer for public worship, because it is "Forms of Prayer to be used in Families." One can perceive at once the practical advantage of binding together these forms with the public forms in the one book, such an advantage as convenience, for example; and one cannot but be thankful that thus the Church, in her collective wisdom, has taken away all excuse from those parents and guardians who would be inclined to make excuse for not assembling the family around the household altar. I will attempt, before closing, to analyze the morning form as an illustration of these forms. It begins with the Lord's Prayer; then comes the acknowledgment of God's mercy and protection; then the dedication of soul and body to His service, involving a solemn resolution; then prayer for grace for the day, and, lastly, the lesser benediction.

Finis. Hurriedly and imperfectly have we run over and looked at the ground and substance covered by and contained in these notes; yet I feel we must leave the subject with this very decided summary of impressions on our minds, that she is a great Church of a great people; that she has great enterprises, and is confronted with great difficulties; that, having a great future before her, if true to the spirit of her doctrinal and liturgical inheritance, as such may we not offer up many prayers on her behalf, that God may grant her great strength and grace for all her manifold needs?

THE late Bishop Smythies walked more miles in Africa than any man except the great explorers.

A VISIT TO A BUDDHIST MONASTERY.

FROM OUR JAPANESE CORRESPONDENT.



On the 28th of April I paid a visit to a Buddhist monastery, a short account of which I trust will not prove uninteresting.

One of my Keiogijuku students, Nishiyama, is a priest of the Nichiren sect of Buddhists (one of the advantages of my position at a secular college is that I am thus brought into contact with a class of people not very accessible to ordinary missionaries), and he has been very kindly showing me a good many things connected with his sect. I may perhaps add that I have been composing a poem lately on the very romantic life of the founder of the sect, Nichiren, a Buddhist reformer of the early part of the thirteenth century.

Nishiyama lives at a Buddhist seminary not very far from my house and, as there are about a hundred priests there training for the Buddhist university, I thought it would be an interesting thing to enquire into the methods they pursue for training their candidates. A Buddhist priest commences his training young, and the Nichiren sect have three grades of schools. In the first grade school, which is at a place called *Hori no uchi*, a country monastery about five miles from here, boys enter as soon as they have finished the course of the ordinary common schools, i.e., at about fifteen or sixteen. In this school, which I have seen, there are about thirty boys under training, who are taught a little mathematics and the general outlines of Buddhism. From this school, where they generally spend three years, the students are passed on to the middle-grade priests' school at Ikegami, another country monastery also about five miles from here. They are then, after three years more, brought to the college at Takanawa, close to my house, where they receive a still further course of training, the more promising amongst them being further permitted to attend lectures at the secular colleges for special purposes. This is how it happens that Nishiyama comes to my lectures at the Keiogijuku for a course of English literature. Possibly, that means that he is learning English with a view to combating Christianity the better; but I have never asked him.

The course of study at these colleges seems to be somewhat as follows: Matins (if I may use the term) from 5 to 6, followed by breakfast. Lectures from 8 to 12. Dinner at 12, followed, at *Hori no uchi*, at least, by a service of reading the Scriptures (which, by the way, the boys did not attend). Evensong from 5 to 6, followed by supper, and then private study.

I have been asked to go to matins, but have not yet managed to get there. It is a little early to turn out. But this afternoon I looked

in at their evensong, and this, I think, will prove of interest.

The temple is almost square. I give a rough diagram which will give you some idea of its general arrangement.

A is the principal altar, over which, in glass cases, are gilt images of ten Buddhas, who are all supposed to be so many incarnations of one and the same original Buddha or spirit of the universe. On this altar there were two candles and two lamps burning during the service, and vases of flowers. A' A' side altars with idol of Sakya Nuni on one side, and Nichiren on the other.

B is a sort of secondary altar, with nothing on it but two candlesticks and two vases of artificial lotus flowers. C is the abbot's seat, facing the altar; at D D were seats for the professors of the college. E E were rows of pillars, outside of which the laity sit on the mats when there is a sermon or great service. F F are the students' seats arranged as at the college chapel at Trinity—the freshmen sit on the front row.

G is the almsbox, three feet long, two feet high, and one foot broad.

The service itself was very confusing at first, but after it was explained to me I saw that it was in theory very simple. After a prostration or two, the abbot intoned the formula of the sect, which was taken up in a dull, monotonous chant by the choir of students. "I believe in Buddha! I believe in the Law! I believe in the Church!" (Buddha's, of course.) "I take refuge in Buddha, the Law, and the Church." After this and one or two other similar phrases expressive of a belief in the presence of the Buddhas and of honor to the Scriptures had been repeated several times, the whole choir began the recitation of the Scriptures. In the Nichiren sect they read only one holy book, called the Lotus of the Good Law, and they read a chapter of it at every service, all reading together and aloud, whilst one of the professors marked time with a drum. This part of the service was very long and very monotonous, but I made good use of my time, as I squatted in my corner, by taking out my own Prayer Book, and saying my evensong with such additional petitions as could not fail to come from the heart of a Christian priest attending a service of this kind.

When the reading of the Scripture was over the abbot sounded his little gong, and recited some prayers, during which everybody rubbed his rosary very diligently. He then went up and took his position between the two altars, where he offered up a kind of intercession, or rather a declaration of his determination to love all mankind in accordance with the teachings of the Buddhas; and after this was ended there was a general prostration, and all was over.

My rambles amongst these Buddhist temples have given me much food for thought.

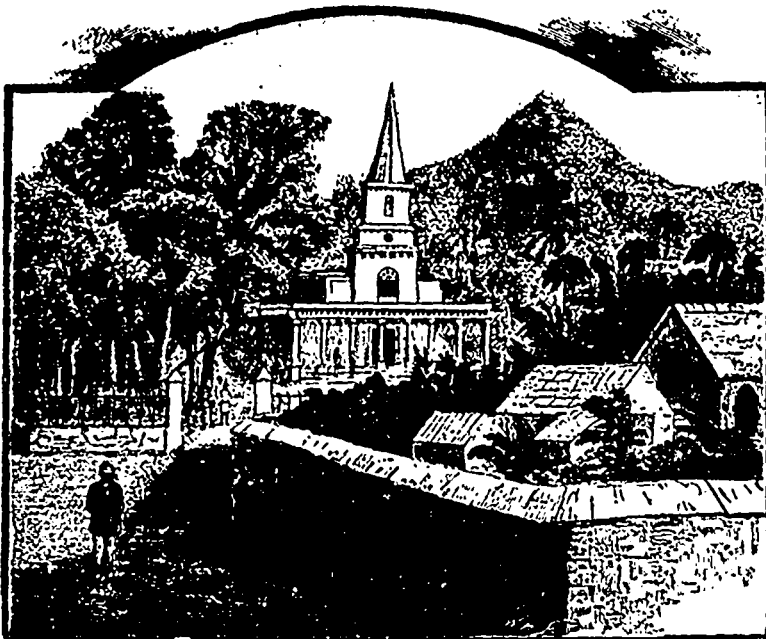
I have seemed to understand more clearly, what I think was before very clear in my mind, the need of a long training for the Christian ministry. The child Samuel is our model, and boyhood is the time when that training should

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MAURITIUS CATHEDRAL BEFORE THE HURRICANE.

conquest of Mauritius in 1810, a handsome spire and porch having been added.

The main walls being of exceptional strength—nine feet in thickness—St. James' Cathedral alone of buildings in its immediate neighborhood withstood the violence of the hurricane, although its porch, spire, and roof suffered very severely and its doors and many of its windows were blown in.

To the shelter of the cathedral nearly six hundred homeless persons betook themselves between the more furious blasts of the tempest, and as it gradually subsided during the night, many with hardly a rag to cover them, many frightfully wounded, some thirty to die before the morning.

commence. Of course, we are sometimes, especially in an infant Church, obliged to take what we can get, but it is boyhood that we should aim at.

And I have further learned that these men, in spite of their bitter hostility to us, are really fighting our battles. For they contend with us against the gross materialistic tendencies of the age; they believe in something divine, which the ordinary civilized and enlightened Jap does not; and though they have not got the truth, yet a bad religion is better than no religion at all; and these men who have been trained all their lives in habits of prayer will make better Christians, eventually, than the men who never pray and call themselves the disciples of Huxley and Spenser.

May I not conclude by asking those of your readers who believe in the power of prayer to give their intercessions for us, that God may commence and carry on a work in the hearts of the Buddhist clergy of Japan?

ARTHUR LLOYD.

A CATHEDRAL AND A HURRICANE.

THE Cathedral of St. James, Port Louis (Mauritius), played a very important part in the tragedy of the great cyclone which devastated Mauritius on April 29, 1892.

The building itself was erected at the time of the French occupation of the island as a magazine for gunpowder, and was converted into a church for the use of the English soon after the

Thankful were those in charge to welcome all who sought refuge there. Indeed, it was from the cathedral that the first rescue party started to seek and bring in sufferers. Nothing was spared; the surplices of the clergy were torn up for bandages, the altar cloth was used as the only covering for the dead, and from that fatal night onward, for three weeks, was the sacred building given up to the uses of a hospital, all other hospitals in the place, permanent and temporary, being crowded to excess.

The nave, the transept, the chancel, the very steps of the holy table were filled with beds.

The military surgeons and the Medical Staff Corps took responsible charge of the cathedral hospital, nobly seconded in their efforts by the English ladies, who devoted themselves to nursing, and many were healed of wounds which must, without such an asylum and such care as they received, have proved fatal, and were tenderly nursed back to health and life.

The two tents shown in the second picture were put up to accommodate any cases of gangrene which might arise and endanger the progress of the other patients.

The large stone church to the right of the cathedral gates, shown in the first picture, belonging to the Indian congregation, was utterly destroyed by the cyclone, and fell on the parsonage adjoining, wrecking it completely, and burying in the ruins the Indian pastor, his wife and family. Mr. David and his wife escaped, indeed, with life, but with injuries which they will carry to their graves, and with the loss of four of their children.

The generosity of friends in England and in

India, and the liberality of the Colonial Government, have secured the restoration of the cathedral and the rebuilding of the Indian church. The former was opened with much rejoicing in February, 1893.

The Governor himself, an earnest Roman Catholic, attended in state, and several leading members of the Roman communion were also present. The Moderator of the Presbyterian Church came with many of his flock, the Free-masons of the island were influentially represented, members of all creeds and races joining to express, by their presence, their sympathy with the Church of England in the day of her rejoicing, and their sense of the great services rendered to the colony when the doors of the Anglian Cathedral were thrown open to all sufferers without distinction.

The band of the North Staffordshire Regiment led the music, the organ being utterly useless, and, the bishop's sermon ended, a jubilant "Te Deum" was a fitting expression of the deep thankfulness to God which stirred all hearts. That the final benediction of that service may find a lasting echo in many hearts must be the desire of every well-wisher of Mauritius:

God's peace, passing all understanding, resting on many drawn to God by the sharp uses of adversity; God's blessing resting upon all so drawn; a blessing manifested not in renewed prosperity only as concerns the things of this world, but in that higher and more satisfying prosperity which shall last when all that belongs to the present scene shall have passed away for ever.

THE ARCHBISHOPS OF CANTERBURY.

(Continued.)

IN the death of Stephen Langton the monks of Canterbury, on their own responsibility, elected one of their own number, Walter of Hemesham, to be archbishop. The young King Henry III., or the Earl of Pembroke acting for him, was indignant at an election being made without a nomination by himself. Thus the usual trouble between the monks and the state took place. The crown urged objections to Hemesham on the grounds of immorality, which was urged against him, and of inability for so high an office. In the midst of the dispute Hemesham went to Rome. It had now become a fairly well established custom to refer all disputes to the pope. A protest was sent by the crown against the consecration of Hemesham. The dispute enabled the pope to threaten to make an appointment himself. This was distasteful to the governors of England, who sent over to the pope the name of Richard, Chan-

cellor of Lincoln, and said they would accept him if the pope would appoint him. The pope was willing to do this, but what was to be done with Walter of Hemesham? The charge of immorality had been dismissed, that of incompetency was tested by an examination, apparently unfair to the poor man, who by this means was rejected and Richard of Lincoln was appointed. He is known as Richard Wethersted, or Richard le Grand, or Richard Grant, and only occupied the seat a little over two years. He was consecrated in England, but was more devoted to the pope than his country. He proceeded to Rome to enter complaints against the government of England, but died on returning homewards on the first of August, 1231.

At his death there was the usual delay in procuring a successor. Ralph Neville, Bishop of Chichester, was nominated by the king and chapter, but the pope whose consent was now a settled matter—refused to ratify it. The chapter then elected John their prior, who was also rejected, the reason given in his case being his old age. John Blundus or Blunt, a ripe scholar, was next elected, but he, too, for the pope's own reasons, was rejected. But an intimation was sent to England that if Edmund of Abingdon, as he was called, treasurer of Salisbury, should be elected, the pope would consent. This was done, and Edmund, a man of quiet life and most rigid piety (as understood at the time), suddenly found himself face to face with the Primacy of England.

The career of this remarkable man gives a good idea of the views regarding holiness of living prevalent in his day.

His mother was of that severe type of piety which held it a sin to be comfortable and a high virtue to be in a state of bodily misery—which had for its motto, "Cleanliness is furthest from godliness." She wore that extraordinary instrument of self-torture, the hair shirt, deprived herself of food and of sleep, rendered the household so cheerless and uninviting that her husband was glad to escape from it and take refuge for the rest of his days in a monastery. As her little boy Edmund grew up she taught him the many fine things that the hair shirt would do for him, till at last he begged for one for himself, and the mother thought it the happiest day of her life when he voluntarily accepted one at her hands; and her continued delight was to know that, on regular days, he devoutly and religiously wore it. By promises of toys and other boyish attractions, she induced her boy, at times, to live without food, and frequently the little fellow went hungry to bed.

Brought up in this way, young Edmund conceived a holy horror of personal cleanliness and comfort, and of marriage very much the same idea. To avoid temptations regarding this latter snare, and, at the same time, to seal his

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MAURITIUS CATHEDRAL AFTER THE HURRICANE.

(See page 201.)

devotion for feminine society, which, in point of fact, he dearly loved, he solemnly married himself to the Virgin Mary! Pausing before an image of the Virgin, in Oxford, he made the vow of celibacy, and, taking two rings, placed one on his own finger and one on that of the unsympathizing image, and went forth to be happy for life, not only as the sworn knight, but as the devoted husband of the mother of our Lord.

Things of this kind were regarded as proofs of the highest sanctity, and the reputation of this young man, in this respect, was so great that he was known, in his own day (as history also has honored him), by the title of St. Edmund. Educated at Paris (for the young men of England deemed it more scholarly to be trained there, while young Frenchmen thought it their highest accomplishment to be alumni of Oxford), he returned to the university of his own country and became a lecturer there. Afterwards he was appointed Treasurer of Salisbury Cathedral. His own name was Rich, Dr. Edmund Rich, and, strange to say, it was Bishop Poor, of Salisbury, that gave him this fine appointment; and it was here that his friends joyfully announced to him, in 1233, that he had been elected Archbishop of Canterbury. At first he modestly declined this high honor, but yielding to the entreaties of his friends he at length accepted it, and was consecrated at Canterbury, in the midst of much pomp and splendor, on the 2nd of April, 1234. Thus the see had been vacant for nearly three years.

For six years Dr. Edmund Rich, or Edmund

of Abingdon, or St. Edmund (by which various titles he is equally known), was Archbishop of Canterbury, and during that time there was the usual wearisome struggle between the papal party abroad and the patriotic or English party at home. St. Edmund favored the latter, but his austere piety increasing in severity as he grew older rendered him indisposed to carry on religious war. His constant refusal of food (which frequently consisted of bread and water only) rendered him, at length, almost incapable of receiving it, and his refusal to take proper rest unfitted him for public duties. This latter he carried to an insane extent, banishing all comfort from his bed, so that he lay upon hard boards or the cold earth itself, and finally re-

fusing to lie down at all. He had a hard wooden chair made which permitted him to recline slightly, and in this uncomfortable way he took what sleep a poor jaded nature forced upon him.

Yet he was true to the English party, and solemnly warned the unpatriotic king, Henry III., a man of no very great account in the annals of his own country, that if he persisted in giving preferments to foreigners and encouraging them to the exclusion of his own people, he would pass upon him the sentence of excommunication. Henry, terrified at such a prospect, governed himself accordingly, to the great benefit of his kingdom. The archbishop struggled hard to reform the lives of his clergy, which, according to his "constitutions," as they have come down to us, were much in need of reformation. Irregularities of the worst kind were rampant amongst them, and to a soul disciplined by such austerity as that of the archbishop this was most harassing.

The king, unknown to the archbishop, applied to the pope for a legate who should reside in England and act as the king's adviser. This was a severe blow to St. Edmund, and to all those who were true Englishmen. The legate arrived. His name was Otho, and though only in deacon's orders both of the English archbishops had to submit to the humiliation of doing homage to him. Otho soon found, however, that the bulk of the English people were not as base-minded as their king, and, personally timid, he lived in constant dread of his life. In much fear, guarded by a band of for-

eign soldiers, he convened a council over which he presided, the Archbishop of Canterbury seated on his right hand and the Archbishop of York on his left; but at that council he heard much plain speaking, which convinced him that the bishops and clergy of England had by no means submissive feelings toward his lord and master, the pope.

But the position of the archbishop was most trying. Whenever he attempted to enforce discipline upon his own clergy, he was met with an appeal to the pope. Instead of being, as he was entitled to be from his position, the legal and spiritual adviser of the king, he found a foreign deacon ever whispering in the monarch's ear and living near him in all the magnificence of an exalted office. With the hope of getting some redress, the archbishop left England in 1238 for Rome, to hold a personal interview with Pope Gregory IX., from whom he had a right to expect a much better reception than that which was accorded him. The pope evidently had no place for archbishops that were not, body and soul, submissive to him. St. Edmund returned to England with a heavy heart, only to find Otho, the deacon, still in high favor with the king—the only bright spot being the desire of the legate to leave the country because of the strong popular feeling against him. But the power of the king kept him at his post, and when, in 1239, a young prince was born (afterwards the heroic Edward I.), it was Otho, the deacon, who was appointed to baptize him. In the interests of peace the archbishop yielded, and officiated himself immediately after the christening at the confirmation of the unconscious infant. Thus we see an evident condition of irregularity creeping into the Church of England—an irregularity destined, in time, to bear bitter fruit.

The king's object was obtained. His own archbishop was humiliated. A foreign power was exalted in his own land. Edmund tried to correct abuses, his last attempt being that regarding vacant bishoprics. The king was allowed to have the emoluments of vacant bishoprics. On the death, therefore, or translation of a bishop, it was to the interest of the king to keep the diocese vacant as long as possible. The archbishop succeeded in getting this abuse redressed in England, but the king induced the pope to refuse his consent to the measure, and thus it was found that in ecclesiastical matters England could no longer legislate for herself. Broken in spirit, shattered in health, worn out and attenuated, the godly archbishop withdrew from his own country to the monastery at Pontigny. Here had Thomas à Becket found a place of refuge, and here, too, had rested Stephen Langton, and now Edmund of Abingdon, in the year 1240, sought quietude for a few months before his earthly career should close. Finding the climate of Pontigny

too warm, he withdrew to the priory of Soissy, near Provins, and there on the 20th of November (1240), lying on the cold ground, he died. His poor emaciated body was carried to Pontigny, where it was buried, and pilgrimages from England were often made to the shrine of the holy St. Edmund. Six years later, after a great deal of controversy, in which many wonderful things were told of the departed archbishop, his name was enrolled, with much solemnity, among the canonized saints "whom the Lord had distinguished with countless miracles."

THE ARCTIC INDIAN'S FAITH.

BY THE LATE THOMAS D'ARCY M'GEE.

From "Songs of the Great Dominion," Walter Scott, publisher, London, Eng.

We worship the Spirit that walks unseen
Through our land of ice and snow;
We know not His face, we know not His place,
But His presence and power we know.

Does the buffalo need the pale-face word
To find his pathway far?
What guide has he to the hidden ford,
Or where the green pastures are?
Who teaches the moose that the hunter's gun
Is peering out of the shade?
Who teaches the doe and the fawn to run
In the track the moose has made?

Him do we follow, Him do we fear,
The Spirit of earth and sky;
Who hears with the wapiti's eager ear
His poor red children's cry;
Whose whisper we note in every breeze
That stirs the birch canoe;
Who hangs the reindeer-moss on the trees
For the food of the caribou.

The Spirit we worship, who walks unseen
Through our land of ice and snow;
We know not His face, we know not His place,
But His presence and power we know.

A MISSIONARY tells the following story: "I want to send home, among other curios, some idols that have actually been used in worship," said a traveller we lately met in China. 'Can you help me in the matter?' 'Hardly, I fear,' was the reply. 'I never heard of priests or people selling such articles. But next day, wending our way through the streets of the native city of Shanghai to our mission church, we bethought us to make enquiry, on our friend's behalf, at a shop where we had often stopped to survey the hideous deities of wood and plaster arrayed in the open window front, and to watch the manufacture of such images going on within. To our surprise a good supply of second-hand images was produced for our inspection. 'How do you get these?' we asked. 'The people, when they are in want of food, bring them here to pawn.'"



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Young People's Department.



THE BEAVER.

THE BEAVER.

Most children know, the beaver is a very curious little animal. He can live either on land or in the water, and moves about on the one as well as in the other. His hind feet are webbed so that he can push himself along quickly in the water. He cuts down trees. He does this with his teeth, which are big and sharp and shaped like a chisel. When he cuts down a tree, he gnaws it down to a point, so that he can drive it into the ground. This shows great wisdom for a dumb creature, but it is the power which God has given him. And you know how he uses it. If you were to come to a place in the woods

where beavers had been, you would find a large pond and a regular little village of houses—some under the water and some above, all nicely plastered with mud. This they do with their curious flat tails. The pond they make by building a dam across a little stream. It is not an easy thing even for men to build a dam, for water is very strong and quickly washes anything away that is not very stoutly put together. But the beavers know how to make a dam that the water can not break down. To do this they have to cut down trees, drive them into the ground, tie them together with small branches, and fill them all in with earth and stones. And they know enough to make the dam very thick and strong at the base.

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Sometimes it is as much as twelve feet wide, and as for length they don't stop at that either, for sometimes they are over six hundred feet long. So when they build a dam they mean it to stay.

But these curious little animals will only live in the lonely woods and far, far away from the homes of men. Hunters are always trying to trap them, because their fur brings a large sum of money. A cap or jacket of beaver-skin is much prized. Besides that, it would never do for a farmer to have a lot of little creatures cutting down his trees and driving them into the ground, damming up his little streams of water. So it is that the beaver must die out some day. Some people think that because the beaver is on the flag of Canada, as it used to be on the postage stamps, it is to be seen everywhere here. Yet few Canadians have ever seen a beaver. It is only in the distant woods and in the far Northwest that they are to be seen at all.

DOING THE WORK WELL



MY STORY is told of a man who began life as a carpenter. He was a hard-working, diligent, conscientious worker, and whilst employed his leisure moments in study, and endeavored to improve his mind.

One day the young man was planing a board that was to become a part of a "judge's bench," when a friend, observing his painstaking, inquired:

"Why do you take so much pains to smooth that board?"

Instantly the young carpenter replied:

"Because I want a smooth seat when I sit on it."

His friend laughed, and thought the joke so good that he reported it in the shop, and the young man was bantered not a little about the "judge's bench."

He always replied good-naturedly:

"Wait and see. He laughs who wins; and I may sit there yet."

The time came when he sat upon that bench as judge, and we may easily believe that he who had been faithful as a carpenter would be upright as a judge.

Another story is told of a man who wanted work, and a man gave him a job of nailing some rough boards on a fence in the back yard, telling him to do it in the cheapest and easiest manner, as he would only pay him a dollar for the job. The man went to work and planed his boards, and fitted them in a workmanlike manner. The employer came along and found fault with him, and told him he did not want the work done so nicely, and would not pay him but a dollar for it anyway.

It made no difference with the workman. He would not take but a dollar for the work, but he would do it right, and so he had his own way about it, finished his fence in good shape, took his dollar and went his way. Long after, the man who employed him was a commissioner having charge of the erection of a large public building. Different persons sought the job, but this man who planed the fence boards for the back yard got the contract, and got it through the influence of that man who tried in vain to get him to slight a job of work on his back-yard fence. He knew that a man who could not be hired to do a shabby piece of work, but would rather do his work well if he worked for nothing, would put up the right kind of a building.

It pays in the long run to be thorough and honest, and to do things rightly. It may seem easy to-day to do a thing in a slipshod way, but such work does not prosper in the end. There are plenty of men who can do mean work, and who are willing to do it and who will do it, unless you watch them all the time; but it is a refreshment and a comfort to sometimes find a man who cannot be hired to do a mean, slipshod job, but will do his work rightly, whatever the pay may be. When you find such a man make a note of the fact, for you may sometime want a man who will work without being watched and who cannot be hired to do a thing wrong.—*A.L.H., in the Little Christian.*

GOLDEN RULE OF ARITHMETIC.

PHIL," whispered little Kenneth Brooks, "I've got a secret to tell you after school."
"Nice?" asked Phil.
"Yes," was the answer, "nice for me."

"Oh," said Phil, and his eyebrows fell. He followed Kenneth around behind the school-house after school to hear the secret.

"My Uncle George," said Kenneth, "has given me a ticket to go and see the man that makes canary birds fire off pistols, and all that. Ever seen him?"

"No," said Phil, hopelessly.

"Well, it's first-rate; my ticket will take me in twice," said Kenneth, cutting a little caper of delight.

"Same thing both times?" asked Phil.

"No, sir-ee; new tricks every time. I say, Phil," Kenneth continued, struck with the other's mournful look, "won't your Uncle George give you one?"

"I ain't got any Uncle George," said Phil.

"That's a fact. How about your mother, Phil?"

"Can't afford it," answered Phil, with his eyes on the ground.



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FISHING.

Kenneth took his ticket out of his pocket and looked at it. It certainly promised to admit the bearer into Mozart Hall two afternoons. Then he looked at Phil, and a secret wish stole into his heart that he hadn't said anything about his ticket; but, after a few moments' struggle, "Phil," he cried, "I wonder if the man wouldn't change this and give me two tickets that would take you and me in at one time?"

Phil's eyes grew bright, and a happy smile crept over his broad little face. "Do you think he would?" he asked, eagerly.

"Let's try," said Kenneth, and the two little boys started off to the office window at the hall.

"But, Kenneth," said Phil, stopping short, "it ain't fair for me to take your ticket."

"It is, though," answered his friend, stoutly, "'cause I'll get more fun from going once with you than twice by myself."

This settled the matter, and Phil gave in.

"So you want two tickets for one time?" said the agent.

"Yes, sir," said Kenneth, taking off his sailor hat, "one for me and one for Phil, you know."

"You do arithmetic by the Golden Rule down here, don't you?" asked the ticket man.

"No, sir; we use Ray's Practical," answered the boys; and they didn't know for a long time what that man meant by the Golden Rule. —*Southern Churchman.*

MISSIONARIES.

MISSIONARY is a person who is sent to tell people about Christ, how He came to earth, and lived and died for us, and how we should, in return, love and serve Him, and tell to others the story of His love. Some of these missionaries, as most of you know, go away over the ocean to countries where the people have never even heard that there is such a God; never heard about how Jesus came into the world on that first Christmas Day; or the beautiful story of the shepherds to whom the glad tidings were brought. These are the Foreign Missionaries.

Others go away into the new and distant parts of our own dear country; some to tell the "old, old story" to the Indians; some to preach to the people who have settled there from all parts of our own land, and from lands all over the world; and who, though they have long known about God, might easily forget to love and serve Him if there were no churches or Sunday schools to make Sunday different from other days. These are called Domestic Missionaries.

Children, and a great many grown people, for a variety of reasons, cannot go to do this mission work, but all can give money to send those who are willing and fitted to go, and to carry on that work: that is, to build schools and churches, and often to provide clothing and food for those who come to the schools. So you can feel, every time that you give even a penny, that you are doing something toward paying for work which you can not as yet do yourself. And you can pray for them. Some of them are very lonely in their work, and it is nice for them to know that some people are praying for them.

FISHING.

WHEN our Saviour was passing some men who were fishing one day, He told them to follow Him and He would make them fishers of men. They did not know what he meant then; still they followed Him. But long afterwards when their Master had been put to death, and when they were preaching to men so as to save their souls, they remembered what He had said. They were fishers of men. They were trying to catch men, and draw them out of wickedness and sin just as a man draws a fish out of water. This is the work that missionaries do. They are fishers of men, fishers of souls. But there is this difference: the poor little fish is drawn from life to death, but the missionary fishes among men for an opposite purpose. It is to draw men from darkness to light, from death to life, eternal life.

TWO STORIES.

THERE was once an old Indian, a strange, savage-looking fellow. If you met him in the swamp, you would like to have your rifle handy. This fellow came and stood before me, and said, "Missionary, once my hair was as black as a crow's wing, now it is getting white. Gray hairs here and grandchildren in the wigwam tell me that I am getting to be an old man. I never heard

before such things as you told me to-day. I am so glad I have not died before hearing this wonderful story. Stay as long as you can, and when you have to go away come back soon, for I have grandchildren; I have gray hairs, and may not live many winters more; come back soon."

And he turned as though he would go to his place; but he soon again faced me and said, "Missionary, you said just now 'Our Father.' That is very sweet to us."

Then he said, "May I say more?"

"Yes, say on."

"You say our Father—He is your Father?"

"Yes."

"Does it mean He is my Father—poor Indian's Father?"

"Yes, your Father."

"Your Father, missionary's Father, Indian's Father?"

"Yes."

"Then we are brothers?"

"Yes," I said, "we are brothers."

"Ah," said he, "it does seem to me that you, my white brethren, with that great book and its wonderful story, have been a long time coming to tell it to your red brother of the woods."

That is the question which the weary, waiting, longing pagan millions of earth's nations are asking us—why we, with the Bible, should be so long coming with its wondrous story.

—Selected.

SOME children roam the fields and hills,
And others work in noisy mills;
Some dress in silks, and dance, and play,
While others drudge their life away;
Some glow with health and bound with song,
And some must suffer all day long!

Which is your lot, my girl and boy?
Is it a life of ease and joy?
Ah, if it is, its glowing sun
The poorer life should shine upon—
Make glad one little heart to-day,
And help one burdened child to play.

—St. Nicholas.

A BOY WITH WITS.

IN January, 1882, a fire broke out in a large building in New York. Many lives were lost, but three lives were saved—saved by the quick wit and prompt courage of a boy named Charlie Wright, a bootblack. When the flames were raging, three men were observed high up at a corner window in the upper story. What could be done? The longest ladder would not reach half the distance. In the great crowd was the boy just named. To this lad came a bright idea. Looking up, Charlie Wright saw something that set him thinking. He saw that, fastened to the roof of the building just above the window where these

men were, there was a rope of wire. He saw that this rope ran across the street to the top of a telegraph pole on the other side. And he knew that if this rope could be cut at the top of the pole, it would fall right across the window, so that the three men could reach it. This was the bright idea that came into Charlie's mind. No time was to be lost. In an instant he seized a fireman's wrench which lay on the stones near by, rushed across the street, and began to climb the tall, smooth telegraph pole. To do this was no easy task in the wind and snow; but by hard, fast, desperate climbing Charlie soon reached the cross-bars. And hard and fast he worked when he got there. In a moment he had twisted the wire rope off. Down it fell, right across the window! A great shout of joy went up from the crowd as, one after another, the three men came down this strange fire-escape safe to the ground.

To this brave lad the American Humane Society voted a medal. Even across the sea people heard of him and praised him. From England came a gold medal, sent by the Royal Humane Society, on which were stamped the words: "Presented to Charles Wright, for saving three lives, January 31, 1882." So you see that what all the firemen of New York, with their ladders and other expensive apparatus, failed to do, a little boy accomplished by his wits. And if you are ready, looking out for opportunities to do good, you may be used of God to save some souls which would not be reached by ministers or other older workers. We hope you may always be ready to help, and quick to see how help may be given.

THE TWO WORDS.

ONE day a harsh word, rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again;
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface;
And though the heart its love regained,
It bore a scar that long remained:
Friends could forgive, but not forget,
Or lose the sense of keen regret.

Oh, if we could but learn to know
How swift and sure one word can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love!

—Selected.

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EDITORIAL NOTES.

THE Board of Management will meet in Quebec on Wednesday, October 10th.

Two great pagan nations, China and Japan, are at war, disputing over the suzerainty of Corea. What the effect of this will be upon Christian missions in the three kingdoms named remains to be seen.

KING'S COLLEGE, Nova Scotia, is in financial difficulty. The Rev. Dr. Willets, the President, has surrendered one-tenth of his income for the present year, to be applied to the relief of the college. Four others of the professors have done the same. Dr. Willets has also offered to perform the duties of bursar, thus saving \$300 a year.

The Synod of the diocese of Calgary, which assembled on July 19th, seems to have been of a hopeful character. The Bishop spoke of the progress made during the previous year in encouraging terms. Fifteen licensed clergymen and several lay readers were now in charge of the work, and many new districts were about to be opened. Steps were taken towards procuring a see house, which in itself would be an endowment, as the Bishop now pays \$700 a year house rent. The Bishop spoke also in high terms of the work that was being done among the Indians, especially among the children, who are being taught the blessings of Christianity and civilization.

THERE are no people in the world whose religious prejudices and pride are so hard to overcome as those of Mohammedans. It requires long and continued patience to lead them, in ever so small numbers, to Christ. Though the old cry of "death to the apostate"

cannot always be enforced by them, yet to leave them means so much harm, and loss, and distress that but few have courage sufficient to take the step. Yet Christian missionaries do not despair. In Zanzibar (Africa), for instance, a mission has been opened in the part of it occupied by Arabs and Swahilis, in the centre of a maze of native huts and within easy reach of a broad and busy thoroughfare. The missionaries have selected their house in a secluded place, so that Nicodemus-like inquirers (of whom there are many) may consult them without unnecessary publicity.

THE PROSPECTS OF ALGOMA.

A well-known clergyman of the diocese of Algoma has assured us that the statements recently made regarding the dark prospects of Algoma, as to its future progress, are, to some extent, misleading. The territory comprised by the diocese, he tells us, has much promise of prosperity, and even wealth, for many years to come, and there is no reason why many of the present towns and villages should not become, in time, large and important places. It is true that there are acres and acres of most unpromising territory, as far as agricultural purposes are concerned, yet, in the districts of Muskoka and Parry Sound, and in other parts of the diocese, there are places where farming is carried on most successfully, and fields as fine as any in Ontario are to be found. The fact is that brighter days are already beginning to appear for this much-abused territory. Growth is visible nearly everywhere, and there are several places which must become towns of some size in time, and, as to the country at large, it is a mistake to suppose that it will die with the pine. The products of the forest are fast coming into the market. Birch, maple, beech, and basswood, for lumber; cedar, for telegraph; spruce and balsam for pulpwood; tamarack for various purposes, and a large quantity of hemlock bark for tanning. The supply of these is inexhaustible, comparative y speaking, and will last for years and years to come. Attention is being given to stock raising, and probably there is no part of Ontario better adapted for sheep farming. Creameries and tanneries are starting up, and furniture factories are spoken of. Growth is only a matter of time. It must come in the near future.

THE MISSIONARY OUTLOOK.*

There is, indeed, much to encourage us in the present missionary outlook. If we simply look

* From an excellent sermon recently preached to the members of the Synod of Huron in St. Paul's Cathedral, London, Ont., by Rev. Herbert G. Miller, M. A., Principal of Huron College—from the words, "Some have not the knowledge of God: I speak this to your shame."—1. Cor. xv. 34.

at the progress which has been made in the last hundred years, we might conclude that we were already within measurable distance of the glorious goal, when the earth shall be filled with the knowledge of the Lord as the waters cover the seas; yet, when we look on the other side, and think of the magnitude of the work still to be done, the terrible might of the forces against us, the dismal lack of faith, and hope, and love, and devotion, on the part of many who are nominally with us, it becomes evident that, though victory is certain, it is certain only because "the mouth of the Lord hath spoken it"; and before it can be reached there must be a change, a mighty change; the Church of Christ must awake, and put on her strength, as she has never yet done; she must pray, as she has never prayed before, for the Lord to make bare His arm, His holy arm, in the eyes of all the nations, that all the ends of the earth may see the salvation of our God. Prayer, I say—but still not prayer alone. It is true that the work is God's, and He alone can do it; but it has been His purpose from the beginning that it shall be done through human agency. It is the purpose of God that His people shall carry the light—be diffusers and transmitters of it. We pray the Lord that He make bare His arm. Yes, but what is His arm? Is not the Church His body? And if the Church is suffering from atrophy of the heart or palsy of the arm, how shall the work be done? The old watchword is as true as ever: "Not by might, nor by power, but by my Spirit, saith the Lord." But the Spirit must animate the body. The vital current of force must flow from Him "who is the head of the body, the church," into the heart, and out to the arm, which then, and not till then, will be "the arm of the Lord," and therefore mighty to extend His salvation to the ends of the earth.

First of all, it is needful that the heart should be right. There must be an increase of life and warmth and power at home if there is to be an increase in the power exerted abroad. We have come back, you observe, to the teaching implied in our text. In every way is borne in upon us the great law of the kingdom, that "if we would have more power in the arm, we must have more love in the heart"; if we would win upon those that are without, we must have more of the spirit of self-sacrificing devotion within. What most, and in the first place, is needed is more life and love and power at home.

Not that this can be got by any slackening of effort abroad. It is the glory of our Church that she has led the van in all missionary enterprise, until she has encircled the earth with her missions. But however far she has attained to a realization of her duties and responsibilities, there yet is much to be done, "there is much land to possess," not only in the foreign,

but also in domestic fields. There is much work to be done in our own hearts. There lies the secret. It is there that the work must begin of all intensification and increase. If our hearts were right with God, there would be no lack in the mission field. What lack there is is not due to the scarcity either of money or of men. We have abundance of both. What is wanted is an outpouring of the Spirit of God to consecrate the men, to consecrate the money we have.

It is foolishly imagined by some that the fewer men and less money we send to foreign lands, the more we can accomplish at our own doors. But all experience is eloquent with proof to the contrary. "If only the Church would awake and put on her strength, she might quadruple her foreign force and her foreign contributions, and at the same time increase tenfold her power at home. Is not one man endowed with power from on high far more influential than a thousand commonplace Christians content with the saving of their own individual souls? Suppose we could halve the numbers of Christian workers at home by sending the other half away to the far more needy fields abroad, and at the same time double the faith and love of all, does any one imagine that the work at home would suffer any loss? It would be an incalculable gain; for the doubled zeal of those that remain would not only accomplish more, but it would enkindle others, and before many months were gone the army of workers at home would be more numerous than ever." What is wanted is not men—the men we have—but a baptism for them of the Holy Ghost; and that baptism not merely by sprinkling, but by immersion, ay, and that a trine immersion. The needed thing is more devotion—more of the divine Master's spirit—more of the blood of His cross in the veins of His Church.

And the case stands the same with our money. We can find it in plenty for the gratification of our pride and ambition and pleasures. But for the glory of God and the extension of our dear Redeemer's kingdom, it is not to be had without the greatest difficulty. And this because by Christian men and Christian women, though they profess to believe in God, it is not sufficiently realized that His Word is necessary for their fellow-men, and that it is their duty to give them that Word. For the remedy of this we have need to be led—and may God in His mercy lead us!—to appreciate more and more fully the treasure of the blessings stored up for us and all the human race in "the Gospel of the glory of the blessed God," which is no bare set of rules or code of laws, or mere collection of wise and moral sayings, but a revelation from heaven of the infinite love of God in Christ, His Son incarnate for us, crucified for our offences, exalted a

Prince and a Saviour to give repentance—repentance of sins, and by His Holy Spirit to apply to human hearts and lives that remedy for all our ills which is fitly spoken of by the great apostle of the Gentiles as “the power of God unto salvation.”

WORK AMONG THE ESKIMOS.

BY THE BISHOP OF MACKENZIE RIVER.

The following is a summary of an account of two more visits paid by the Rev. I. O. Stringer to the Eskimos last year, which, I am sure, will be read with interest by all who pray for the extension of the Saviour's kingdom throughout the world and His saving health among all nations.

The first visit was to the Eskimo village near the mouth of the Mackenzie, which he reached on August 4th. Pitching his tent alongside the chief's camp, in the middle of the village, he stayed there three weeks and taught the people daily as opportunity offered. A hearty welcome was given him, and he derived much encouragement at the outset by hearing them singing a hymn which they had learnt the previous summer, their voices rising above the noise of the stormy wind and reaching his ears as he approached the village.

They have a good-sized, roughly built log building, which is used as a council chamber, and for other public purposes. In this he held service almost every day. He says: “At first it was an uncertain thing, and interruptions might occur at any moment; but before I left we used to have quite orderly services—singing, reading, and prayer—and sometimes they were hearty. One day in the midst of the service the head of a whale was brought in for all to eat. Some wished to begin at it then and there, but at the word of the chief all refrained. As soon as the last prayer was said and I told them ‘taima’ (that will do) a rush was made for it, and it soon disappeared. A choice piece was given to me to cook and eat. The others omitted the cooking. I learned to like fresh whale whilst there, and ate a good deal.”

Hunting the grampus is their chief occupation in summer, and last season one hundred and fifty-five were killed. After a day's hunt all would meet in the council house and the exploits and adventures of the day would be related with great animation and considerable eloquence. Some of them had said that they would not hunt on Sundays; but one day when Mr. Stringer was in a tent visiting a sick person a cry was raised that whales were in sight, and when he came out of the tent all the men were off in their kyaks. Unable to get the others to attend service, and discouraged and disappointed with the day's proceedings, he was just about to retire for rest when a message

came to say that he was wanted at the council house. He went, “wondering what was wrong, and was surprised to see nearly all the men sitting there quietly” (Their hunt had been quite unsuccessful.) “They said they wanted me to teach them to sing like the Ithillys (Indians). So I sat down and we sang and read and prayed for about two hours. They were very attentive, and we had a most profitable time. There in the midnight twilight, after the worry and disappointment of the day, I learnt a lesson of trust and patience that stood me in good stead for many a day. ‘It is always darkest before the dawn,’ and we often complain at disappointments and discouragements, when they may be but the prelude to opportunity and blessing. So the days went on—one day dark and dreary, the next bright and joyful. Many seemed eager to learn. Others were careless and seemed to take no interest.”

Amongst other purposes the council house was used for dancing. On the night after his arrival, as he was sitting there, a dance commenced, which is best described in his own words: “I watched them for a while, and before I knew it they had turned it into a ‘medicine making’ performance. So I thought I would see it through. It became wild. Had it not been that the ones who took part were those who were friendly to me I think I should have been nervous, or, in other words, *scared*. When you see a big knife brandished in close proximity to you, and the brandisher going through all sorts of contortions and mimicry, such as few lunatics would be guilty of, you begin to wonder what is going to happen next. At least I did, and several times would have been glad to be out of there; but I thought if I left they would think I was scared, and that would never do. So I saw it to the finish. I think several of them were possessed. Otherwise, I don't know how they could have gone through the performance as they did. Perhaps it is just as well that I witnessed it once, but I don't think I shall again.”

Having made considerable progress with the language, he, on this occasion, took no interpreter with him. He had, therefore, to depend on himself—the best way, probably, of getting hold of the people, as well as of the language. On one occasion, when teaching in a small village on the opposite side of the channel, “one of the men exclaimed with great earnestness: ‘Oh! I hope you will be able to teach us all soon. Hurry up and learn our language well, so that we may understand everything. We may soon die, and we are not prepared. Kyeta! kyeta!’ (Quick! quick!).” Mr. Stringer adds: “Something about the manner of the man and the eager assent of the others went through me like a thrill, and I realized what a responsibility rested upon me, and how little I had been doing.”

They are fond of singing, and some of them have good voices. Before he left they managed to sing one hymn without assistance; and, he says, "You ought to have heard the shout they gave the night they first sang it alone!"

The chief was very kind, as were some of the others. A proposal was made to erect a hut next summer, several of the men offering to help. This will be a great advantage, as a tent in cold, stormy weather is far from being comfortable.

On August 24th the encampment was broken up. One party moved up the river about fifty miles, and Mr. Stringer accompanied them. There they had very rough weather and fell short of food. He says: "We had to depend on the Eskimos for fish, and they hadn't many. But we were never in want, although for days we never had food for a meal ahead. It was living from hand to mouth; but somehow or other something generally came to the hand when the mouth was in need."

At Mr. Stringer's request the chief gave him his boy, Kalukotok, to stay with him at Fort McPherson for the winter. He is about fifteen years old, seems a bright, willing fellow, and is a good all-round specimen of an Eskimo. If he could be trained for a few years, he might be a great help.

The journey back was uneventful, "excepting for the struggle we had to clear Kalukotok of the vermin. Whew! weren't they plentiful! But I won't particularize—I couldn't find words large enough!" The fort was reached on September 11th.

The second visit was to Herschel Island, and was undertaken at the beginning of winter. Taking a train of dogs, sled, provisions, and everything necessary for a journey over the snow, and accompanied by an Indian, he left the mission on October 27th, and reached the island after fourteen days' travelling. It was a trying journey. A dense fog compelled them to hug the shore, and thus increase the distance. The sudden breaking off from the shore of a large sheet of ice nearly caused their being carried out to sea, and endangered their lives. They also narrowly escaped a visit, during the night, from a large polar bear, which was looking out for winter quarters, and perhaps for a supper too. They fell in with a party of Eskimos and stayed with them a day. They seemed to be utterly ignorant of the Gospel. He had there his first experience of living in a snow house, and had one of his own. "The first," he says, "I ever owned." About fifteen miles from the island they came across another party, whom they were glad to meet, as their provisions had run out. They were all strangers to Mr. Stringer, and many of them had never before seen a missionary. He says: "I had seen some of their relations last summer, and they plied me with questions about

them, for they had not heard of them since last winter. In most cases I was able to tell them some news of their distant friends, and I could scarcely get away from them. But I promised to come back in a few days, and at last broke away and made for the ships. . . . I was sorry to learn of the death of Oobouk, the Eskimo whom I accompanied to the fort last spring. He died the night before I arrived. A number of Eskimos were living near the ships I visited those as much as possible, and taught them what I could. I made two trips to the village on the mainland, staying over night each time, and was much pleased with their eagerness to learn. They used to gather in the largest house, and were very attentive as I read them what I had translated and tried to explain to them the Gospel. Their houses were the half underground ones, built partly of poles, and covered with sods and snow. In the house where I stopped there were about twenty people living. The building was about six feet high in the centre, sloped to the sides, and would have a floor area of about fifteen square feet! I was kept busy while there holding little services with them, and trying to answer all the questions they asked. One man said he had killed another a long time ago, and eagerly enquired if there was a chance of his going to heaven. A woman wanted to know if they used tobacco in heaven! Some of them had been at Peel River some time ago, and Archdeacon McDonald or Bishop Bompas had given them some instruction, but most of them were from farther west, and had never been to the fort. And to think of these poor people living and dying without the opportunity of hearing the blessed Gospel! It was little that I could do in such a short time, and with my limited knowledge of the language. But it was a beginning, and surely it was a privilege to bring the good news to them, if only in an imperfect and limited way. They were as kind as could be, and wanted me to stay all winter. Then they wanted me to come back and stay all next winter, and said they would hunt for me and get me a supply of meat." The whalers, too, were very kind and entertained him right hospitably, and when he left, after a stay of about a fortnight, laded him with such things as were necessary for the journey.

The cold weather was now setting in, and the days were becoming so short that it was necessary to return without further delay. Already the sun peeped above the horizon for only a very short time; and, after leaving the ships, they did not see it at all for several days, until they got further south. The journey again occupied fourteen days, and was even more trying. Provisions again failed, the wolverines having destroyed two out of the four caches which they had made on the outward journey, and for a time they had to live on

"tea and sweeties" (sweet biscuits). They slept sometimes in snow houses, sometimes in snowdrifts, or wherever they could find shelter from the biting wind. Along the coast they found driftwood under the snow wherewith to make fires, but sometimes they had only ice-coated willows, and once they had no fire at all, and had to boil their kettle over a candle! And this in intensely cold weather! "For days at a time the thermometer stood at 50° to 55° below zero (Fahr.)"! No wonder that they made "roaring fires" when they reached the pine woods! No wonder that Mr. Stringer froze his heels! It seems almost a wonder that they should ever care to leave the house again when once they reached home safely, which they did on December 6th.

The above needs no comment from me, and I am sure his appeal for an assistant will come with peculiar force after reading such an encouraging account of his labors.

"During the past year," he says, "I have realized that one man cannot do the work. The spring and summer are the best time for visiting the Eskimos on the coast—in fact, about the only times that satisfactory work can be done. There are three or more places hundreds of miles apart that should be visited at the same time of the year; and how can one man do it, unless he have wings? Influences are bearing in from different quarters that will make the work far more difficult in years to come. If a foothold is not gained now, many opportunities of good will be lost forever. I am persuaded that it is now or never. What is to be done? Where is the man? Where are the means? The harvest is ripe, and I have faith that another laborer will be sent forth in God's good time, and surely that time is now. An unordained man would do just as well for the present if he be the right sort of stuff, and possess patience and tact. I fully believe that a few years will see *the salvation or the ruin of the Eskimos.*"

He says much more to the same effect, for which there is not space in this letter. I earnestly commend this work to the consideration of God's people—His *laborers* and His *stewards*.

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. Montuzambert, General Corresponding Secretary W.A., 22 Mount Carmel St., Quebec.

CHILDREN'S WORK FOR MISSIONS.

From a paper read before the Woman's Auxiliary by MRS. KIRBY, of Collingwood.

It is most essential, in gathering the young together into working bands, to impress upon

their minds that there is something that should come even before *work* for God, and that is *love* to Him; that He asks for their heart first, that He will not be satisfied if they offer work instead, that He wants work that springs out of love, and that *then* working for Him, and trying to please Him, will be the sweetest thing in their lives. We must ever keep in mind, when encouraging them in their work, that it is not possible for *us* to awaken or sustain an interest in the salvation of the distant heathen; that this is so distinctively the work of the Holy Spirit that the first step toward the feeling that they and we ought to have is to confess our want of it, and dependence on Him for it; that we cannot read ourselves into an interest, or work ourselves up into a state of feeling that will continue.

A passing enthusiasm may be awakened, but it is too short-lived to effect anything. We need more than interest; we need love.

Ever bearing in mind this wondrous truth, and letting it guide us in our dealing with the young, we must read, study, get the great facts of missions *by heart*, till we are fired ourselves, then pass them on till others catch the fire, and are ready in turn, not only to read and wonder, but to offer body and soul to the work itself, and this we should not be satisfied to do with those in their teens only, but as soon as their minds can understand anything. Professor Drummond says: "We must watch for the dawn of the missionary spirit, and direct the picked few who manifest it by solemn and careful steps. The missionary spirit steals into the mind at a very tender age. It is too great a thing to come late—it has to bear too much strain to be of hasty growth. The few missionaries whom I have ventured to sound upon this matter have unanimously testified that the call came to them when very young; and I am inclined to place the usual time of impression at about the age of twelve years. This fact gives a new impulse to all the missionary work of the Sunday-school." The Lord Jesus wants the children for His work. Wherever He finds any ready to work for Him, He uses them. Because the boy Samuel loved Him, was quick to hear His voice, and then to answer, "Speak, Lord, for thy servant heareth," He made him a messenger to Eh, the high priest, and afterward His prophet and the judge of His people. Josiah, an eight-year-old boy, was ready and obedient. He made him King of Judah, and did great things through him.

The little lad, in the days of Jesus, was near Him, and ready with his basket of bread and fish. The Lord had need of him, and by him fed five thousand men, besides women and children.

How seldom do we see any number of children attend the missionary meetings, and, if

there, how little effort is made to show them that this subject should be as dear to them as to us! I would always have them encouraged to come, and the speaker requested to address a portion of his speech to them specially, and tell them that their humble mite given for Jesus' sake was as dear to Him as the larger gifts.

I would have the pastor or superintendent of Sunday-schools systematically give them news from the mission field—particularly from those fields which they help to support. I would encourage the children to engage in a correspondence with the missionary workers, with the children, when capable, in our Indian Homes. None but those who have tried can form any idea of the enthusiasm that is thus aroused and the increased interest taken, the letters being lent one to the other. I think, for this reason, that it is better to have special objects for children to work for, devoting, perhaps, part of their offerings to large societies; children's gifts should be for mission work among children, and in this country of ours there is no lack of such, for there are several Indian Homes throughout Algoma and the Northwest. Then let us encourage the children to accompany their offerings with their prayers, and teach them to ask Him who never refuses to answer prayer to make the one they pray for a Christian, and the request will be granted. Oh, that we could get them to offer up believing, expectant prayer! I am sure those interested in mission work will be thankful for the two or three lessons during the year that are now devoted to missions in the Sunday-school Leaflets; but should not the great work of the Church occupy more time than the brief spaces allotted to it?

I have read with interest the three missionary catechisms on their work in China, Africa, and Japan by the Woman's Auxiliary of our sister Church in the United States, and feel sure that they will greatly interest and instruct children and others as to the country and people for whom they are asked to labor and make their offerings. Each catechism is illustrated by several pictures. Why cannot our Auxiliary do likewise? What more beneficial for our children than to know of the self-denying labors of such men as Bishop McLean of Saskatchewan, and Horden of Moosonee, and the loving, fostering care of the S. P. G. and C. M. S. to our Church in the days of its infancy? Would not such facts instilled in their youthful minds give a practical view of their duty towards God and their neighbor? Will not our Auxiliary undertake this?

I cannot but think, if this were done, that the difficulty so many Sunday-school superintendents complain of in getting the same children to continuously take missionary boxes would cease. We now have about seventy distributed in our Sunday-school, in addition to those that

the members of our Auxiliary have in their homes, and these were eagerly sought after by those very scholars who had previously wearied of and could not be induced to take them. This was brought about simply by the revived interest and increased knowledge of the needs, and the blessing that God was vouchsafing to missions.

To my mind, there is no more satisfactory way of procuring the children's and even adults' gifts than this, and I would urge most strongly that we do our best to extend their use. We have a Birthday Thanksgiving Box in connection with our Sunday-school, in which we invite teachers and scholars to put, at least, one cent for every birthday they have had, and we encourage them to ask, when dropping their offering in any of their boxes, that the greatest Missionary the world has ever known may be pleased to accept that gift, and use it to His own honor and glory. I often wonder that I have never seen a bright, attractive illustrated missionary paper for the young. The *Church Missionary Juvenile* instructor is, I think, the best, but I know that the title prejudices school children against it, and I think the appearance somewhat sombre.*

In organizing a Children's Church Missionary Guild, it is absolutely essential that the superintendent should have several helpers who are practical workers. I have four of such, more would be better. For long I tried to manage almost single-handed, but found it fail. We now have thirty-five members, with an average attendance of twenty-five; it keeps us busy directing their work.

I do not think it is expedient to give a general invitation to the children to join the guild, for doing so will bring a number who come from mere curiosity, and who will only be a hindrance. The plan we adopted was to carefully look over the names in the Sunday-school class books, and personally invite, at their homes, those most likely to be of use. When we were properly organized, we had others to volunteer to join, whom we accepted, and could do so then without much inconvenience, as we were better able to take them.

We are about to make missionary scrapbooks, one for each country or continent, for the use of our guild, inviting the members to contribute pictures and accounts of the country. We purpose gathering together a good deal of material before we begin to paste it into a book, so that it may be properly assorted and arranged; if possible, pasting a good map of the country on the first page; then letting accounts of the country itself come first, with pictures of different cities and towns, following this with articles

* In this connection we venture to call attention to our own little publication, the *Canadian Church Juvenile*.—ED.

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upon the people and their costumes, occupations, etc.

We will then put letters from the missionaries, and articles describing their work, adding new letters as they are published. We shall have written on its opening page the divine command which makes this work of missions binding upon us all.

Scrapbooks with attractive pictures are much appreciated by missionaries' families and the Indian children; it interests in the work members of the congregation to contribute material for them. This is work that boys delight in, and for the "work's sake" they are willing to make rag mats and carpet.

Having succeeded in inducing them to correspond with the missionaries and the boy we support, we are hopeful of their writing accounts of mission work to read at our meetings, and by degrees give short extempore addresses.

We have undertaken the clothing of a child in the Blackfeet Home, and we think every guild should undertake a similar task.

We try, as far as possible, to dispose privately of the articles made for sale, and prefer to make such that can thus be disposed of rather than to have a sale of work.

I have been asked to speak of "practical ways that children can raise money," would time permit. My experience in this has been so limited that I fear I could offer nothing new, as our main object has been in encouraging direct personal giving, in which our efforts have been blessed.

Work for children, done in Christ's name and for His sake, can never fail; so let our children be made more familiar with the heroes of the mission field; let the names of Patteson and Hannington be as well known to them as Nelson and Wellington. Let mission work have a natural place in the family devotions.

Let the Day of Intercession be made a day of interest to them. Let the pastors of our churches and the teachers of our Sunday-schools and the members of our Auxiliary unite in one grand effort to interest the young in the first and highest of services.

If our hearts are on fire for Jesus, we can do anything, "great and mighty things." God will take the weakest woman in this room and plant her in the heart of Africa, and sustain her there, if such is the desire of her heart. There is not anything we cannot accomplish if our hearts are set on it and it is for the glory of God. The Lord is graciously working among the heathen.

They are not all to be converted, but the Gospel is to be preached to every nation; and in your day and mine, if our hearts were burning with holy fire, if we were clad with zeal as with a cloak, we might hasten the coming of our dear Lord, that our eyes might see Him, the King, in His beauty.

Books and Periodicals Department.

Songs of the Great Dominion. Selected and edited by Wm. D. Lighthall, M.A., of Montreal. London: Walter Scott, 24 Warwick Lane. This is a really fine book of poems. It is Canadian throughout from beginning to end. Canada is not without men and women of literary skill and inspiration. It has had and still possesses those who know how to awake silence into song and give to the world the beauty of poetic thought. The editor of the book before us has collected a number of striking poems, written by Canadians and treating of Canadian subjects. It is divided into sections—such as the Imperial Spirit, the New Nationality, the Indian, the Voyageur and Habitant, Settlement Life, Sports and Free Life, etc.—and we meet with many names known, it is feared, outside of Canada better than in her midst, for the best Canadian poems have been published in foreign lands. "The Songs of the Great Dominion" ought to be in every Canadian household. No agency is more potential than that of song to awaken and strengthen patriotism; and a book like this makes one proud of the land which he is privileged to call his own. A specimen of the poetry of this book is given on page 204 of this magazine.

Henry of Navarre. By P. F. Willert, M.A. G. P. Putnam's Sons, London and New York. Price 5s. This is one of the "Heroes of the Nations" series, and treats of an interesting period of French history. The Reformation in France is a sad tale of persecution and woe. The present volume tells of it in all its horrors, and shows the cruelty of man towards his fellow man. Under Charles IX., a man without a heart, the massacre of St. Bartholomew's took place, and France, at one blow, lost, by her own hand, some of her best blood. Under Henry IV., the only Protestant king that ever sat upon the throne of France, the friends of the Reformation had a short period of prosperity and rest; but when that king, for his own interests, proved false to his principles and became Roman Catholic, the exodus of Huguenots again took place, till some of the finest people of France were to be found in foreign lands. Henry IV. was one of the few sovereigns whose career was brought to a close by the knife of an assassin. The book under review is a handsome, well-printed volume of 470 pages, embellished with many fine illustrations.

The Official Year Book of the Church of England, 1894. Published by the Society for Promoting Christian Knowledge, London, England. This book is sanctioned by the Archbishops of Canterbury, York, Armagh and Dublin, the Primus of the Episcopal Church of Scotland, the English, Irish, and Scotch bishops, and the Lower House of Convocation of the Province of Canterbury. It contains a world of information regarding the Church all over the world; but in the Church at home full particulars are given regarding its home and foreign mission work, educational work, reports of the Irish, Scotch, and American Churches, the councils of the Church, the Home Episcopate, Church Choral Associations, clergy pensions, endowments, charities, etc. Articles on Church defence, social questions, and recent Church literature are given. There is also a chronological record of events between Advent, 1892, and Advent, 1893, which is a capital preservation of the doings of the Church for future historians. Several pages are also devoted to a description of all the colonial sees, together with their coats of arms.

Publications of the Religious Tract Society, London, England: (1) *The Sunday at Home*; (2) *The Leisure Hour*; (3) *The Boys' Own Paper*; (4) *The Girls' Own Paper*; (5) *Friendly Greetings*; (6) *The Cottager and Artisan*; (7) *Light in the Home*; (8) *The Child's Companion*; (9) *Our Little Dots*. Fine literature for all, from the old people down to the smallest child—a splendid monthly packet. *The Sunday at Home* has some fine engravings and interesting articles and tales—among them "Glimpses of Religious Life in Germany," "A Century of Wordsworth," etc. *The Leisure Hour* for August is suitable for the season, having an attract-

ive illustrated article on "Among the Yachts-men." Under the heading of "The Peoples of Europe" a good description is given of Russia. *The Cottage and Artisan* (only 25 cents a year) is a finely illustrated paper for the people; and the literature for the young, from *The Boys' Own* and *Girls' Own* down to *Our Little Dots*, is attractive and useful. *Friendly Greetings* (price 4d) is full of interesting selections and incidents.

The Review of Reviews. New York, 13 Astor Place, \$2.50 a year. Three of the original articles in the August *Review of Reviews* are devoted to Canadian topics. A sketch of the Hon. Wilfrid Laurier, the leader of the Canadian Liberal party, is contributed by Mr William B. Wallace; "Canada's Political Conditions" are described by the Hon. J. W. Longley, Attorney-General of Nova Scotia; while the editor of the magazine, Dr. Albert Shaw, writes on "Toronto as a Municipal Object Lesson." Each of these articles is full of information about affairs belonging to our own Dominion.

(1) *The Expositor*; (2) *The Clergyman's Magazine.* London, England: Hodder & Stoughton, 27 Paternoster Row. The *Expositor* for August has, among other things, "Notes on the Reign of Joash," by Archdeacon Farrar, and a fine article on "Power of the Head" (1 Cor. xi. 10), by Rev. Prof. Roberts, D.D., University of St. Andrews. *The Clergyman's Magazine* has an article on "Altruism," by Professor Harris, and on "The Two Witnesses" (Rev. x., xi. 14), by Rev. Herbert H. Gowen, New Westminster, British Columbia, and other subjects useful for clergymen.

The Cosmopolitan. New York. The July *Cosmopolitan* marks the close of the first year since the revolutionary announcement was made that the price of that magazine, already low, had been cut to one-half of three dollars a year. All sorts of predictions have come to be unfulfilled during the year—it would be impossible to maintain the rate—the quality would be lowered—the size would be decreased. But even severe critics admit that with each succeeding number there has been a betterment in the quality of articles and illustrations, and the size has remained unchanged, except the always growing advertising pages.

Life in Algoma. By H. N. B. London: Society for Promoting Christian Knowledge. This little book gives an account of three years of a clergyman's life and Church work in the diocese of Algoma. The territory described is Uffington, a small village not far from Bracebridge, in the district of Muskoka. It is very prettily written, and makes one almost long to visit the portions of country described. Muskoka is a capital field for missionary work, and this book makes very evident what might be done there if only there were the men to do it.

The Missionary Review of the World. Funk & Wagnalls Co., 30 Lafayette Place, New York. Price \$2.50 a year. The September number has interesting articles on Korea, India (Have missions failed there?), "Time as a Factor in Christian Missions," "The Need of the Nations," and other vital questions. Much information from all over the world is also given, and the magazine is kept up to its usual high mark.

The Illustrated London News. New York World building: \$5 a year in advance. The issue of August 18th has fine war pictures anent the struggle between China and Japan, a full-sized illustration of the little heir to the British throne, a splendid double page "half-tone" of "Israel in Egypt," scenes from Stonehenge, and a holiday glimpse of Ramsgate Sands.

Germania. A. W. Spanhoofd, of Manchester, New Hampshire, publishes an interesting periodical for the study of the German language. Each number contains valuable assistance for students of that tongue.

Missionary Alphabet for Little Folk. By Edith M. E. Baring-Gould. Published by the Church Missionary Society, London, England. A fine little book for children, giving an account of missions among different nations and people, arranged in alphabetical order.

TREASURER'S DEPARTMENT.

The following are the amounts received to date by the Secretary-Treasurer in cash and vouchers since last amounts acknowledged:

	Domestic	Foreign
Huron Diocese--		
Epiphany appeal.....		\$3 36
Jews, London Society.....		9 53
Ascensiontide appeal.....	\$ 60 86	
For Algoma.....	3 79	
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	\$ 64 65	\$ 12 89
Ontario Diocese--		
For indian missions.....	\$ 117 00	
" Piegan Indians.....	11 00	
" Zenana missions.....		\$ 12 00
" foreign missions.....		15 00
" Japan mission (Miss Smith)...		37 00
" domestic missions (voucher)...	458 00	
" Rupert's Land, per Rev. G. Rogers (voucher).....	357 65	
" Piegan Indian work, Miss Brown (voucher).....	77 00	
" Athabasca, Rev. J. G. Brick (voucher).....	50 50	
" Rupert's Land, per Rev. G. Rogers (voucher).....	194 50	
" Foo Chow, China.....		40 00
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	\$1,265 65	\$104 00
Quebec Diocese--		
Zenana missions (voucher)....		\$ 87 46
" S. P. C. K. (voucher).....		5 01
" S. P. G. (voucher).....		8 01
" Zenana missions (voucher)....		30 60
" Algoma (voucher).....	\$217 65	
" Athabasca (voucher).....	72 60	
" Mackenzie River, freight (v'chr)	5 53	
" Qu'Appelle (voucher).....	5 00	
" Rupert's Land (voucher)....	134 50	
" " Elkhorn Homes (voucher).....	37 50	
" Saskatchewan and Calgary—Thunderchild's Reserve (v'chr)	11 75	
" Piegan Reserve etc., (voucher)	145 00	
" Blood Reserve (voucher)....	25 00	
" Selkirk, Indian boy (voucher)	50 00	
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RECAPITULATION.

(These figures include sums previously acknowledged.)

	Domestic	Foreign	Total
Algoma.....	\$ 37 11	\$ 135 49	\$ 172 60
Fredericton.....	650 43	386 54	1,066 97
Huron.....	2,917 57	1,850 43	4,768 00
Montreal.....	5,017 47	1,357 95	6,375 42
Niagara.....	1,382 96	1,504 15	2,887 11
Nova Scotia....	520 35	942 15	1,462 50
Ontario.....	2,571 26	1,522 00	4,093 26
Quebec.....	768 04	258 18	1,026 22
Toronto.....	4,178 31	2,238 41	6,416 72
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	\$18,973 50	\$10,195 30	\$28,268 80

CHARLES H. MOCKRIDGE,

Toronto, August 20th, 1894.

Secretary-Treasurer

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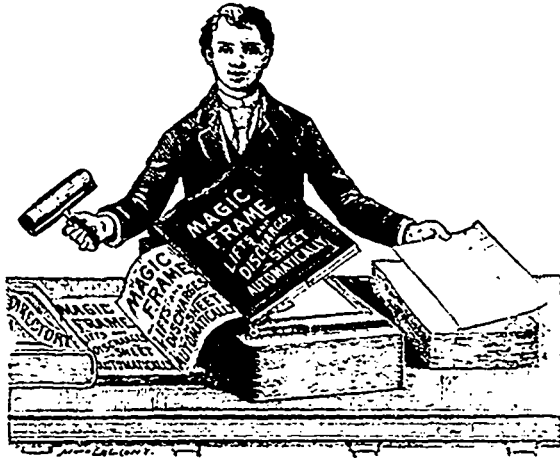
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DON'T MENTION THE BRIERS.

I once met a little fellow on the road carrying a basket of blackberries, and said to him, "Sammy, where did you get such berries?" "Over there, sir, in the briers." "Won't your mother be glad to see you come home with a basketful of such nice ripe fruit?"

"Yes, Sir," said Sammy, "she always seems glad when I show her the berries, and I don't tell her anything about the briers in my feet."

I rode on. But Sammy's remarks had given me a lesson, and I resolved that, henceforth in my daily life, I would try to think of the berries, and say nothing about the briers.—*Selected.*



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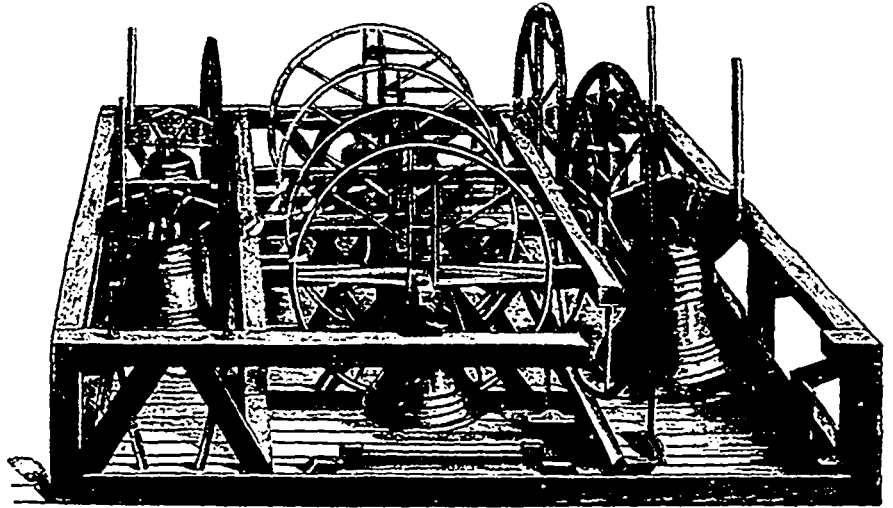
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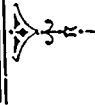
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