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THE CANADIAN CHURCH MAGAZINE

• • ANB MISSION NEWS • •

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

Vol. VIII.

TORONTO, MAY, 1894.

No. 95

HISTORICAL SKETCHES.

No. 95.—REV. CANON PARTRIDGE, D.D.

THE subject of this sketch was born on the 2nd of April, 1846, at Dursley, Gloucestershire, England. His parents were Charles and Catharine Partridge. His father is of the old Gloucestershire family of Partridge, whose seat is at Wishanger, and which has descended

from father to son for the past six hundred years. His mother is of the Scotch family of Gilmour of Craigmillar, Edinburgh. He was educated at Lady Berkeley's Grammar School, Wolton, Gloucestershire, and St. Augustine's College, Canterbury, England, of which he is now an honorary Fellow. Here he graduated with distinction, and was Greek Testament and English essay prizeman in 1866-68. He held the position of classical master in Dursley Grammar School in 1864-65. St. Augustine's being a

purely missionary college, her alumni are obliged to seek work in the colonies or foreign field. Mr. Partridge, fresh from its educational walls, resolved to seek ministerial work, if possible, in Canada. With this end in view he landed in New Brunswick, and was admitted to the diaconate in the year 1869 by the late

Bishop Medley of Fredericton, and in the following year was advanced to the priesthood by the same distinguished prelate.

Mr. Partridge's first duty was in the educational line, having received the appointment in 1869 of head master of the Grammar School at St. Andrew's, N.B., which position he held till 1872, when he was offered the rectorship of Rothesay, N.B. While here, in recognition of his valuable services, he was made a canon of

Christ Church Cathedral, Fredericton, still retaining his rectory at Rothesay. He was also elected secretary of the Diocesan Synod. In 1882, however, he was called to another diocese and his canonry lapsed. St. George's Church, Halifax, known as "the Round Church,"—a picture of which will be found in our issue of March, 1888,—became vacant by the resignation of its fifth incumbent and second rector, Rev James B. Unacke, and Canon Partridge was called to succeed him. He assumed his new position in 1882, and has



REV. CANON PARTRIDGE, D.D.,

Rector of St. George's Church, Halifax, and Secretary-Treasurer of the Diocese of Nova Scotia.

retained it ever since. Always interested in educational matters, Mr. Partridge speedily identified himself with King's College, Windsor, and in connection with it prosecuted his own higher studies, receiving by examination from that institution the successive degrees of B.D. and D.D. His fame as a useful diocesan



PIONEER FARMING IN THE NORTHWEST.

officer followed him to Halifax, for he had not been two years in the diocese before he was elected to the responsible position of clerical secretary of the synod of Nova Scotia. This greatly increased his duties, for in Nova Scotia the clerical secretary is the treasurer and chief executive officer of the diocese. But Dr. Partridge has always had a great capacity for work, and has never known much apparently of eating the bread of idleness. Though rector of an important city parish, he has managed (generally, of course, with the assistance of a curate) to keep his office work steadily going.

He was made canon of St. Luke's Cathedral, Halifax, in 1889, and subsequently Rural Dean of the city. He is examiner in Classics and Hebrew in King's College, Windsor, and also lecturer there in canon and ecclesiastical law. He serves, as well, as one of the examiners on the Board of the Provincial Synod for Divinity Degrees, and is examining chaplain to the Bishop of Nova Scotia.

Canon Partridge is an old and valued member of the Provincial Synod of Canada, which meets triennially at Montreal, and his speeches are usually characterized by much thought and vigor. He was also elected as one out of four from his diocese to represent it in the first General Synod of the Church of England in the Dominion of Canada, which met in Toronto last September. The untiring Canon has also been a member of the Board of Management of the Domestic and Foreign Missionary Society since its formation in 1883, and has always been a hearty supporter of it. The editor of

this journal also owes him a debt of gratitude, which will not be easily paid, for the enthusiastic way in which he endeavored to promote its establishment. By his own personal exertions he secured hundreds of subscribers in the city of Halifax, and through others in other parts of the province. Thus is it that the busiest man is always the one who will do the most work!

SIDNEY SMITH cut the following from a newspaper, and preserved it for himself:

"When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easily done: a left-off garment to the man who needs it; a kind word to the sorrowful, an encouraging expression to the striving-trifles in themselves as light as air—will do, at least, for the twenty-four hours. And if you are young, depend upon it, it will help you when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity.

"By the most simple arithmetical calculation, look at the result. If you send one person, only one, happily through each day, that is three hundred and sixty-five in the course of the year. And suppose you live forty years only after you commence that course of medicine, you have made 14,000 beings happy—at all events for a time."

NORTHWEST CANADA.

LOOKING over the annual report of the Department of the Interior for 1893, it appears that no less than 4,067 entries were made for homesteads in the Northwest, and that among the foreigners who took up homesteads during the year were 380 from England, and 580 from the United States. Amongst the other foreigners are Irish, Scotch, French, Belgians, Hollanders, etc. Most of these were farmers of some experience, and will, therefore, speedily improve the land under their charge. Farming, like everything else in a new country, begins in a small way; but if the land has sufficient strength and depth of soil to permit of it, it rapidly improves, especially on prairie lands. In some parts of the Northwest the pioneer farmer works in the old-time way of manual labor in the country, swinging the scythe and cradle, raking and binding and gathering the grain, it may be, with the assistance of his wife and children, but in other parts machinery has been largely introduced,

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IMPROVED FARMING IN THE NORTHWEST.

and the grain laid low and gathered on a large and somewhat imposing scale.

The large number of homesteads taken up by people in the United States is significant. It shows that the limit of pioneer settling has been reached in that country; that the land not yet taken up is not of a sufficiently encouraging nature to induce immigration, and that people are, therefore, naturally turning their eyes towards the more productive territories of our own Northwest. "The Canadian Northwest," says the *Colonist*, "contains the only extensive tract of productive land on the North American continent which is open for free homesteading. Not only, therefore, may the stream of land-seekers from the United States be expected to grow, but the current of that class of immigrants from other countries who are looking for farming lands will be turned more distinctly towards this country." The same paper also states that the outlook for the future of Western Canada is quite as bright as it has been at any time since the opening up of the country to settlement. The country, of course, has felt the pinch of the hard times which have swept over all the world, but the people are in no wise cast down over the present necessity for practising a little more economy than they have been used to in the past.

It will be seen, then, that the anxiety of the bishops in the Northwest to be provided with means for strengthening the Church among the white settlers of the country is reasonable, and calls for the liberality of Churchmen in the east. It is true that the dioceses of the Northwest are assisted liberally by the missionary societies in

England, but it must be remembered that this support is gradually being withdrawn, and the fear lies before the bishops that the larger population will be on their hands at a time when the means placed at their disposal will be the smaller. Hence the necessity for increased contributions from the Churchmen of Eastern Canada.

THE recent eulogy on "Mohammedanism" by Prof. Max Muller in the *Nineteenth Century* is well and fully answered by Rev. Dr. Bruce in the April number of the *Church Missionary Intelligencer*. The shamefully licentious life and savage cruelty of Mahomet, the founder of the false system, renders it unseemly that he should be mentioned in the same breath with the pure and holy Jesus, the founder of Christianity; and as the stream cannot rise higher than its source, the Mohammedan has not much to boast of if he, as a devoted disciple, follows his master, whom, by his religion, he is bound to regard as the greatest of the prophets. But the Christian, rise he ever so high in purity and honesty, in virtue and self-denial for the benefit of others, in sobriety and every other quality which ennoble his mind and conduct, must feel himself immeasurably beneath Him who first taught the principles of his religion. Here is an important difference to begin with, and Dr. Bruce shows clearly that he who champions Mohammedanism, in its laws and practices, is the leader of a losing cause, and has set himself to an impossible task.

WHAT SHALL WE DO WITH ALGOMA?

THIS is a question which, at the present time, is naturally attracting a great deal of attention. The fact that the good bishop (Dr. Sullivan) has again broken down in health leads people to inquire into the nature of the work which the Provincial Synod of the Church of England in Canada has laid upon him. What is that work? In its primary sense, it is to take charge of the mission stations in the Districts of Muskoka and Parry Sound, the most of the islands in Georgian Bay, and the territory along the northern shore of Lake Superior known as the District of Algoma. Territorially speaking, this is a task sufficiently appalling to induce some people to account readily in their own minds for the failing health of the bishop. But those who look more closely into the question easily discover that this can form no true cause for it. The missions to be visited, after all, are very few, their number, all told, being about thirty. The Bishop of Huron has over one hundred and forty parishes and missions to visit; the Bishop of Toronto about one hundred and twenty-five—indeed, all the dioceses are, as to the stations to be visited, large, with the exception of Niagara. The Dioceses of Quebec, Nova Scotia and Fredericton each cover districts of vast dimensions, yet their bishops, by no means idle men, have lived in the past to extreme old age, and the present bishops are not broken down, although they have had to travel over regions as rough, and among people sometimes as poor, as any in Algoma, and still do so. Before its subdivision, the Diocese of Toronto embraced the whole of the territory now belonging to Algoma, and all the rest of the present Province of Ontario besides. Yet Bishop Strachan, in days when there were few, if any, railway or steamboat facilities for travelling, journeyed over rough roads, and through tangled forests, living upon such fare as pioneer settlers could give him, and he lived on, rugged and strong, to extreme old age.

It cannot be, then, that the good bishop's ill-health is to be attributed to the mere performance of his episcopal duties. He can take his long trips in the palatial cars of the Canadian Pacific Railway, and in summer in his pleasant and comfortable steam yacht. He has a beautiful residence at Sault Ste. Marie, and from the nature of his work has found it convenient to reside, during the winter, generally in Toronto. His income is large—as it should be—so that, in many respects, his mind is freed from anxieties that other bishops sometimes have. We do not mean to say that the Bishop of Algoma has a bed of roses in this respect; far from it. The rough drives that he at times must take with his missionaries, from station to station, inland, and all the accessories to such journeys,

must, indeed, be trying. Yet it is only what the missionaries themselves are doing all the time; and, moreover, it is what nearly all the bishops of Canadian dioceses at times are doing, and have done. And, from the small number of stations which now in Algoma diocese are inaccessible by railway or water, the hardship is only what would be welcomed by a man so anxious as Bishop Sullivan is to spend and be spent for his Master's cause.

If, therefore, his lordship's failing health is to be traced to his duties at all, the reason must be sought for outside of any hardship which may exist in the actual performance of his episcopal duties, and this we may find in the fact that the Diocese of Algoma is a missionary diocese, for this brings with it an amount of discouragement and anxiety that other bishops do not have. Especially, it may be said, is this the case with the Diocese of Algoma; for there does not seem to be the least chance of any improvement taking place in the missions within its bounds. Most missionary bishops in our own Dominion and in the United States have had or have the pleasure of seeing villages grow into towns, and towns into cities, forests yielding to the woodman's axe, and replaced by farms and homesteads. They have seen, or see, with great pleasure, their clergy promoted to comfortable rural town or city parishes, by simply remaining faithful at their own posts of duty. This gives a bishop hope. It refreshes him as water gladdens the drooping plant.

But all this is wholly wanting in Algoma. Sault Ste. Marie, the "see city," makes no progress. It is but a village, and is saddled with a debt very much larger than itself. Port Arthur, once Algoma's most promising point, is dwindling. Fort William, it is true, through having sapped the life blood of Port Arthur, is on the increase; but there is nothing much on which it can rely for any extended growth. No point in the diocese has within it any element of growth. And this breaks the spirit of the clergy. After a few years' toil in regions rugged and rough, they seek other spheres where some hope of promotion lies before them.

And this breaks the spirit of the bishop. His best clergy leave him; missions have to be abandoned or given over to catechists, who, without university or college training, in time, from the despair of the bishop, may be advanced to holy orders, as, indeed, has already been done in the past, without the mature preparation that they ought to have.

What, then, is needed for Algoma? It needs some good, solid, prosperous territory, with thriving towns and villages, with well-to-do farmers, rejoicing in fruitful lands; and some counties of that description should be added to it. This would give it backbone and stability. Young men, fresh from college, could then be sent out into the regions of Algoma, Parry Sound, and Mus-

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ter, are too large, but to subdivide them as they are would involve a large amount of money, such as could hardly be expected to be raised for many years to come. They could supply for Algoma, however, the very element that is needed to put it upon a good substantial basis, and at the same time reduce themselves. A glance at the accompanying sketch map will show that the county of Simcoe (which belongs to the Diocese of Toronto) is natural territory for the Diocese of Algoma, lying, as it does, contiguous to the Muskoka and Parry Sound districts. It will also show that the counties of Grey, Bruce, and Huron (all of which belong to the Diocese of Huron) are likewise bordering upon it. Here there are four counties offering the very territory which Algoma so sorely needs. In the four counties named (Simcoe, Grey, Bruce, and Huron) there are thriving towns like Barrie, Collingwood, Orillia, Owen Sound, Walkerton, Goderich, and Kincardine; there are several good rural parishes; and, above all, there is throughout them an air of general prosperity that would revive the drooping spirits of a bishop merely to go through them.

And this is territory which Toronto and Huron could not only do without, but would be greatly benefited by relinquishing.

We may now ask, what would this do for Algoma? It would

koka to win their spurs in the pioneer work of the backwoods, and by degrees to emerge from it to more favored fields.

This is the weak point, the lamentably weak point, of the Diocese of Algoma, and therefore, even as a missionary diocese, it must be pronounced a failure. It absorbs an enormous amount of missionary money from Canada and from England, with still the same discouraging result and outlook. Over twenty thousand dollars was sent to it last year by and through the Domestic and Foreign Missionary Society of the Church of England in Canada. Is it wise to keep up a work of this kind upon the present basis?

What, then, is the solution suggested? It is one by which not only the Diocese of Algoma, but also two other dioceses may be largely benefited. It is generally admitted that the Dioceses of Toronto and Huron, especially the lat-

give it not only this fine field for promotion, as has been described, but it would supply it with a share of the ordinary diocesan funds which have been so useful in the other dioceses of Ontario, such as the Commutation, Trust Fund (or Sustentation Fund), Widows and Orphans' Fund, etc. To many it has always seemed unfair that the clergy of the Diocese of Algoma should not be participants in these funds, to which they are entitled as residents within the bounds of what was once known as Upper Canada. The readjustment recommended would give them their rights in this respect.

So much for Algoma. But, through the watchful energy of Bishop Sullivan, the Diocese of Algoma would not be merely receptive in this matter. It has something as well to give, and it is something so important that, without it, the present suggestions could not at this

time be even entertained. It is the money which during the present bishop's episcopate he has been able to accumulate for an Episcopal Endowment Fund.

We hold that for the true stability of a diocese an episcopal endowment is an absolute necessity. The plan sometimes proposed of assessing dioceses for the support of a new diocese, or of taxing parishes for the maintenance of the bishop who is to preside over them, will, and must be, in a high degree unsatisfactory. In this respect the House of Bishops are wise in insisting upon an endowment before permitting the erection of a new see. The bishop ought to have an income entirely at his disposal, without the thought of its coming from contributions or assessments. And it is at this very point that the poor and struggling Diocese of Algoma can come gallantly itself to the rescue with an Endowment Fund of about *fifty-two thousand dollars*. The new counties would thus have to provide a further capital sum of between twenty and twenty-five thousand dollars, and the machinery of the new diocese would be complete. No doubt, from the fact that this would at once relieve the Ecclesiastical Province of Canada of nearly all the stipend now paid to the Bishop of Algoma, Churchmen in the older dioceses would be glad to contribute to make up this amount; and, in order that the present bishop might receive the amount promised him at his election, a small annual sum might be paid him (on the same basis as his present stipend) by the older dioceses—this to cease, probably, whensoever a new bishop should have to be chosen.

But, besides this, Algoma could also offer \$25,000 towards the Widows and Orphans' Fund of the proposed readjusted diocese. This would be sufficient to leave the chances of the clergy undisturbed, both in Algoma and the annexed territory.

And, moreover, Algoma could give a fine episcopal residence, situated at Sault Ste. Marie. If this could be sold, the purchase money could be utilized for the securing of a see house in whatever place might be fixed upon as the headquarters of the diocese; or, if its sale might not be considered advisable, it could be made use of as a summer residence for the bishop while visiting his distant missions, or perhaps as a clergy mission house, in which young men could live and radiate from it as missionaries.

At any rate, it is evident that there would be a mutual give and take in this matter which would make it highly advisable that this step should be taken.

But it may be asked, would not this make a diocese too large for one man to preside over? Now, the size of a diocese must be considered more in the light of the number of parishes in it than the extent of its territory. Considering that the proposed new territory is intersected

in all directions by railways, and offers in summer splendid travelling facilities by water as well, the extent of territory would not be any more of a drain upon a bishop's time and strength than it is at present in almost any of the older dioceses. Looking at it, then, in the light of the parishes or missions which would be in the newly indicated territory, we have:

In Algoma Diocese: Aspdin, Bracebridge, Broadbent, Burk's Falls, Emsdale, Fort William, Gore Bay, Gravenhurst, Gregory, Huntsville, Ilfracombe, Katrine, Maganetawan, Marksville, North Bay, Northwood, Parry Sound, Port Arthur, Port Carling, Port Sydney, Richard's Landing, Sault Ste. Marie, Schreiber, Sheguianah, Shingwauk, South River, Spruce-dale, Sudbury, Uffington, Vankoughnet—30.

In Simcoe County: Allandale, Alliston, Atherley, Barrie, Batteau, Beeton, Bradford, Coldwater, Collingwood, Cookstown, Craighurst, Creemore, Elmvale, Innisfil, Midland, Mono Mills, Mulmur, Mulmur West, North Essa, North Orillia, Orillia, Penetanguishene, Shanty Bay, Stayner, Tecumseth, and West Mono—26.

Bruce: Bervie, Chesley, Hanover, Invermay, Kincardine, Lion's Head, Lucknow, Paisley, Ripley, Southampton, Walkerton, Wiarton—12.

Grey: Chatsworth, Clarksburg, Dundalk, Durham, Euphrasia, Heathcote, Markdale, Meaford, Owen Sound, Sarawak, Shelburne—11.

Huron: Bayfield, Blyth, Brussels, Clinton, Dungannon, Exeter, Goderich, Gorrie, Holmesville, Hensall, Seaforth, Wingham—12.

In all, 91.

In order to see how this compares with other dioceses, we subjoin a statement of the number of parishes and missions in those of this ecclesiastical province. The parishes and missions are: In Huron, 140; Toronto, 125; Ontario, 120; Montreal, 92; Nova Scotia, 87; Fredericton, 90; Quebec, 57; Niagara, 54.

And that it may be seen approximately what this would do financially for Algoma thus reorganized, we indicate here the amounts raised in the different counties which we have mentioned for extra-parochial purposes, such as Diocesan, Domestic and Foreign Missions, Widows and Orphans' Fund, Sustentation, etc. They are as follows:

Simcoe, \$3,229.74; Bruce, \$853.76; Grey, \$955.59; Huron, \$1,267.65; total, \$6,306.74.

It is true that the thirty missions in Muskoka, Parry Sound, and Algoma proper would involve some difficult journeying, and would occupy perhaps some considerable time in each year in the way of visitation, but, on the other hand, those in Simcoe and the other counties mentioned could be reached so easily that the general work in this way would be counter-balanced.

In the little sketch of the proposed new territory it will be seen that the county of Perth is

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dotted in, as a county which possibly might be included in this arrangement. This county has the great advantage of having within its bounds a city, viz., Stratford, which, as a railroad centre, would afford a capital residence for a bishop. Besides the two parishes in Stratford there are in the county of Perth the parishes or missions of Atwood, Kirkton, Listowel, Millbrook, Mitchell, and St. Marys, eight in all; and the sums contributed in the county for extra-parochial purposes amounted to \$1,019.65.

It is not lost sight of that this proposed re-adjustment is beset with some difficulties, as the consent of the counties named, of the diocese in which they are situated, and of the Provincial Synod (as regards Algoma) would have to be obtained. As, however, the Provincial Synod will not meet till September of next year, and there will be two meetings of the diocesan synods before that, might it not be possible that some such move as that which we have here outlined might be consummated after all, quite within two years from the present date?

This, it is true, will not add to the list of dioceses as far as their names are concerned, but it will substitute a real, substantial diocese, with its synod, representatives in Provincial Synod, and all the other privileges now denied to Algoma alone, for the present scattered and unstable missionary jurisdiction.

If it is considered that we are paying \$4,000 a year for a bishop to look after a few scattered missions in the backwoods, that over \$20,000 (including this) was sent, as has been said, from and through the Domestic and Foreign Missionary Society to uphold this work, it may well be asked, is it wise that we should continue doing so?

The Diocese of Huron is very large, and though its faithful bishop never spares himself in trying to keep pace with its work, still the time for its subdivision surely has arrived. Is not this a ready method for its accomplishment? And in the present Bishop of Algoma would not the counties to be set off have one who would be highly acceptable to them? When, in 1882, three of them voted enthusiastically for him to be their bishop, these, at least, would now be glad to welcome him, no doubt, as their chief pastor. And should there arise any complication relative to the county of Simcoe, belonging, as it does, to Toronto diocese, might not the counties of Perth, Huron, Bruce, and Grey themselves be sufficient to form a good and substantial diocese? When the time should come for the appointment of a successor to Dr. Sullivan, it would be done, of course, by election as in other dioceses.

As it strikes us, there is no interest which can possibly suffer by this arrangement, whilst there are many that must be benefited by it. The clergy and missions of the present Diocese

of Algoma will see as much of their bishop as ever, for Bishop Sullivan has been obliged to be away a great deal from them. For several winters he resided in Toronto, working all the same for his diocese, as, with a zeal and courage which every one admired, he canvassed and begged in offices and from door to door for his few sheep in the wilderness. To borrow his own expressive phrase, he was a "mitred mendicant." He now tells us that he can do this work no longer. Why should the Church in Canada expect him to do it? He clung to Algoma, although he might easily have escaped from it. When elected Bishop of Huron, he flashed across the Atlantic Ocean his reasons for declining the high honor, which was simply "duty to Algoma." Why should he not still have Algoma, and at the same time a territory which could and would help him and encourage him in his work? The Provincial Synod would still, no doubt, assist the new diocese for several years because of the large amount of pure missionary work it would be called upon to do. The S.P.G. would also, in all probability, continue the grants now made in its aid. So that Bishop Sullivan, who deserves well at the hands of the Church of England in Canada, would have sufficient encouragement to cheer him on his way, and thus a valuable life would be saved to the Church, please God, for many years to come.

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

ASCENSIONTIDE APPEAL, 1894.

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

"I will not see your face except your brother be with you." Thus spake the man whom his brethren, moved with envy, had sold into Egypt. Exalted now to the right hand of Pharaoh, with all the power of a mighty empire under his control, he lays down the terms on which he will receive them and protect them.

To-day a greater than Joseph is speaking to us, whom He is not ashamed to call His brethren. He to whom, as our brother, all power in heaven and earth is given—He who is now ascended to the right hand of God—is speaking to us through His Church. Let us note carefully what He says, "Him that cometh unto me I will in no wise cast out."

Yet there are conditions. He will receive us, but not alone. He will receive us, but not if we forget our brother, whom we might bring with us if we would.

The determination, "I will not see your face except your brother be with you," is the outcome of no mere human love such as prompted Joseph's mind. Much less is it the decision of

.. capricious will. It is the necessary condition of that boundless love which brought the Saviour down from heaven.

He came to be our brother, that He might make us His brethren.

He came to seek us—to bring us with Him to His Father's home—that where He is, there we might be forever with Him.

But where He is we cannot be unless we have His likeness—unless, like Him, we in our degree seek out our brother and bring him with us to Jesus in His Church, the kingdom of God on earth.

“Him that cometh to me I will in no wise cast out.” Yet there are conditions.

“I will not see your face except your brother be with you.” Words like these confront us again and again as we read the Holy Scriptures, and as the years go by they settle down in our hearts with increasing force.

The effect, too, is showing itself. For the desire and the effort to bring our brother with us, that he may share our good things in the Church, is plainly visible in all our congregations.

The two great annual appeals for Foreign Missions at Epiphany, and for Domestic Missions at Ascensiontide, are falling upon hearts already warm for their reception.

The willing mind may be clearly read in the reports of our Domestic and Foreign Missionary Society, which is co-extensive with the Church in this ecclesiastical province.

It was but eight years ago, in 1886, that the first triennial report was issued. The amount then received for domestic missions was \$26,507.00. In 1889 this sum had increased to \$45,574.00, and in 1892 the last triennial report showed that \$65,720.00 had been given for the work in Algoma and the Northwest.

These facts afford a strong foundation, on which we may stand with courage and hopefulness, as we face the future and examine the larger claims which it already presents, and which we have declared, before God and the world, our readiness to meet.

All the dioceses in the Dominion of Canada are now united into one consolidated whole. The old distinction between East and West has disappeared. The great Northwest and old Canada in the east are a unit. We have always had communion with them, but now we are one with them in our ecclesiastical government and laws, one with them as being the same family in the same home. Their interests and aims and work are ours—ours, not simply theirs, in which we may or may not aid them, as we see fit; ours, not simply theirs, which we may regard as ours, only if we are pleased to do so.

They are our interests and our aims and our work now as much as theirs.

They, indeed, are on the ground, and we are

still in eastern Canada, but we are no longer separated; we are one—one in faith, and discipline, and worship—one in the work which is set before us. This much, at least, has been proclaimed by the consolidation of our Church, and, in some degree, already provided for in the constitution of our General Synod.

Nothing so strengthens the bonds of union as a noble task undertaken with a noble aim; and it may be that the godly union and concord for which we have been praying, sometimes with doubting minds, is at length to be afforded to us, now that our hearts are widening in their sympathies, and our prayers and alms are linked together before God.

May it not have been that the face of the Lord was turned away from us, that He has withheld the light of His countenance from us, because our brother was not with us; because we were alone, receiving aid and offering none; because our own interests and our own advancement, as parishes and dioceses, engaged all our efforts, and we offered no prayers, we gave no money, and we did no work, either for the heathen in foreign lands, or for our own kindred, or for the Indians in our own Dominion?

Into Algoma and the Northwest—to possess the land which the Lord God of our fathers hath given us—our brothers and our sons are pressing. We miss them from their place in the home, and from our side in the church. We cannot forget them. As the high priest of Israel, when he stood before the Lord, bore emblazoned on his breast the names of the twelve tribes, so their names, the names of the absent, are still presented, day by day, before the family altar.

Their letters tell us how they fare, and how hard it is to keep alive the old habits of devotion—how easy it is to forget there, where no “churchgoing bell” ever sends its deep music through the echoing air, Christmas, Lent, and Easter—the sacred round of festival and fast that bind the circling years to God. How much unconsciously, we owe to them they best can tell who are far removed from their sweet compulsion—for whom the weeks, as they pass, no longer bear with them the message from God that each week bears to us. What wonder if, when the Church forgets them, they forget the Church! What wonder if they settle down to a contented indifference that is pitiful in men who have once “tasted of the powers of the world to come”!

To these, our dear brethren in Christ, whether sunk in indifference or still alive to God—to these it is our first duty to minister; for these we ask large offerings, that the bishops may devise means that our exiles be not lost to the Church.

Next to our sons and brothers, the Indians have a strong claim upon us. The hope of



OLD ST. PAUL'S, LONDON, AND RECTORY.

See page 106.

winning them for brotherhood in Christ inspired the adventurous hearts of our forefathers.

When, in 1497, Cabot discovered North America, he claimed it for England's Church as well as for England's king. Through the troubled years, down to Elizabeth's reign, it was impossible to take possession of the land, and no effort could be made to evangelize the Indians; yet the hope was never abandoned.

In 1659, Sir Humphrey Gilbert, Christian and mariner, set sail to carry God's Word into these "mighty and vast countries."

Sir Richard Grenville's expedition had on board a clergyman, who lost no opportunity of "bearing witness to the true God and Jesus Christ, His only Son," in the native villages which he was permitted to enter.

The charters of the first settlements required that the Word of God be preached, not only to the colonists, but among the savages bordering on them, according to the rites and doctrines of the Church of England.

The names of Eliot and Moore, in the past; of Givins, and O'Meara, and Horden, in the recent past; and of Bompas, and Young, and Reeve, in the present time, tell us of noble lives consecrated to the conversion of the Indians, devoted to their training in the ways and truths of Christianity, on their own hunting grounds, in the dark forest, and in their tents and tepees.

Moreover, we have forced ourselves into the Indian's territory, once their undivided possession. We have obliged them to share with us its resources and its undeveloped wealth. Surely we are bound by every obligation recognized among men to make them partakers with us in the unsearchable riches of Christ. If they have surrendered to us their temporal wealth, is it a great matter if we should bestow upon them spiritual blessings?

There is, we know, a charity that would let them live and die Christless. "They are happy enough," it is said; "leave them to their simple life and simpler faith. Why disturb them? Why teach them to doubt what they once believed, and were content in believing?" But

they are not satisfied—their whole being is dissatisfied—it is restless—it can find no rest—they are not happy, whether they be our own Indians, or the savages of the Dark Continent, or the cultured professors of Buddhism or Brahmanism, or the followers of Mahomet—they are not happy. Their own writings tell of their mental distress, their weariness, their hopelessness.

They are not happy. How could they be, seeing that they have been made in the image of God, and their souls can find no rest except in Him?

Moreover, the argument has a bad history: it was the great argument used by the slaveholders; it is the argument still used by those who would keep education from the people:—"They are happy enough as they are." Is any such happiness as they may have suited for men who have been made in the image of God? Is it not pitiful that Christians should consider any whom God loves and for whom Christ died as happy in a life without God and without hope?

It is urged, again, that there is a germ of truth in every form of religion, and that we Christians have outgrown the superstition that to be a heathen is to be lost.

It is, indeed, most true that the load which once crushed the hearts of Christians has been thrown off.

None now misread the truth of God by teaching that they to whom the Gospel is not preached must perish everlastingly; but how can God's mercy to the ignorant afford any ground to us for withholding from the ignorant the glad tidings of the mercy of God?

If they have some part of the truth, do they thereby forfeit their right to have the whole of it from those to whom God has entrusted it for the benefit of all?

The statement that "there is truth in all religions" we gladly admit, but the inference that we should leave the follower of these religions alone we can not accept. That is not the true inference. The true inference is this: Since they have a little truth, let us add to it; let us show them that the truth they have is only preparatory for the fuller truth which God has revealed to us for the very purpose that we should spread it throughout the world.

The fact that Christ died for all men is sufficient to establish the right of all men to know it, and it is the duty of all who believe the fact to propagate the knowledge of it. "If a great inheritance is left to a man, is it not a matter of common honesty for those who know to tell him?" and since it is God's pleasure that men should know the love of Christ, not by direct revelation, but through the ministry of their fellow-men, our duty is clear.

Our own annals in recent times afford touching illustrations of the conscious unhappiness

of the Indians; of the sense of loss through their ignorance of God; of their yearning after the light and truth entrusted to Christians.

A few instances will deeply move our souls, and prompt us to generous offerings on this, our one day in all the year for aiding our Church's work among the Indians.

In 1852, the Indians of York Fort sent to one of our missionary societies a petition concluding thus, "Long have we cried for help. Will you not take pity on us and on our ignorant wives and helpless children, many of whom are still unbaptized?"

In 1867, the Thompson River Indians, a tribe numbering 1,500, sent to our mission at Yale a large deputation headed by Sashiatan, a chief of great repute and influence, a warrior, too, noted for his prowess, and gathering round the church steps, their heads uncovered, they besought the missionary to come among them and to live with them, to be their father, teacher, and guide to a better way than any they yet had known.

In 1878, Dr. Fauquier, the first Bishop of Algoma, found at Nepigon a band of Indians who had been waiting for thirty years for a missionary to come to them. In 1848, their old chief had been promised a teacher of the English Church. Twenty years the old man had lived after the promise, and died in the faith of it, every year looking, but in vain, for a teacher to come. His last charge to his people was that they should not join any other religion, but wait for the "English Black Coat," who would surely come.

True it is that in every nation he that feareth God and worketh righteousness is *accepted* of Him, but Christianity is more than a revelation of truth; it is a power—it is **THE** power of God unto salvation.

"Did your fathers know of these things?" asked the Becoana Chief, as David Livingstone reasoned with him of righteousness, temperance, and judgment to come.

"Did your fathers know these things?" "Yes," replied David Livingstone. "Why did they not come and tell my fathers?" The great missionary was speechless.

Yet it is a question which must be answered—which must be met by every man who, having "freely received," deliberately refuses "freely to give."

"I will not see your face except your brother be with you" was the stern reply of Joseph to his brethren. "I will not see your face except your brother be with you" may be the condition of *our* acceptance.

Brethren! is it a hard condition? Is it unfair? Beloved, if God so loved us, we ought also to love one another. He gave Himself for us. Shall we not cheerfully give of that which He has entrusted to us, in order that we may bring our brother with us?

OUR PARISHES AND CHURCHES.

NO. 95.—ST. PAUL'S CATHEDRAL, LONDON.



SUNDAY, April the 8th, 1894, will always be a red letter day in the annals of St. Paul's Cathedral, London, diocese of Huron, for on that day it was reopened for divine service after having been closed for several months for enlargement and remodelling. His Lordship, Dr. Maurice S. Baldwin, Bishop of Huron, as preacher at the morning service, gave the following excellent account of the history of the parish:

The records of St. Paul's, London, carry us back to primitive scenes in Canadian history, and the material growth of the city has shown itself in the development and expansion of the Church.

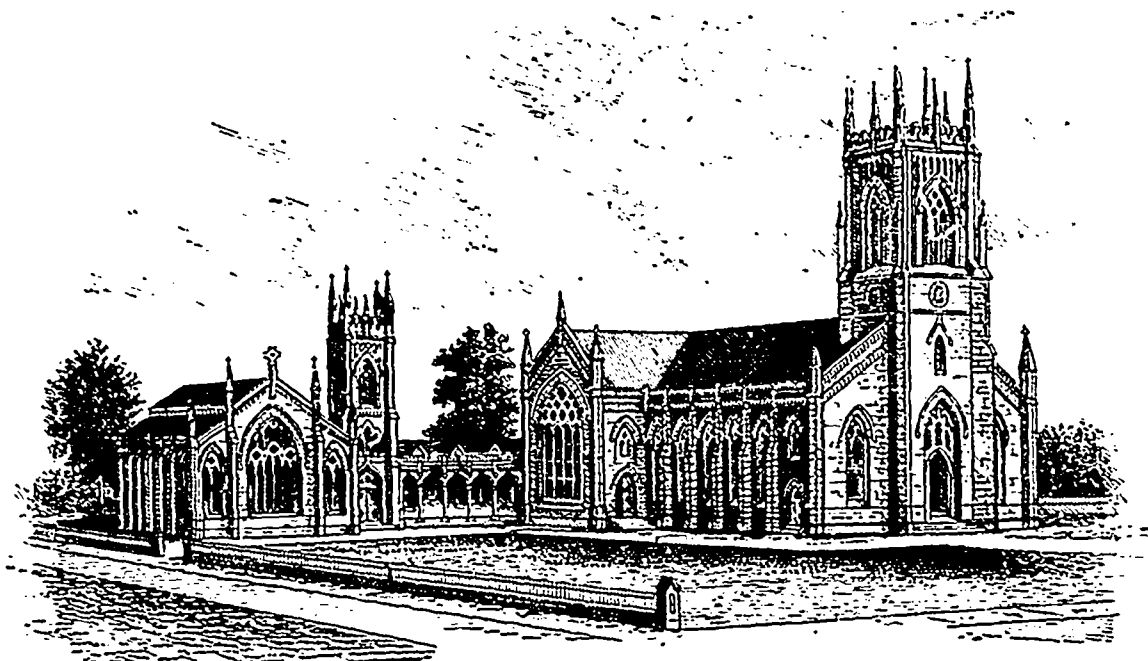
To illustrate this, and to gather fresh cause for gratitude to Almighty God for all the mercies of the past and present, I will make a brief sketch of some of the remarkable events in the early history both of the church and city.

It was in the year 1793 that Governor Simcoe, having parcelled out all Upper Canada into nineteen counties by a proclamation dated July 16th, 1792, left Newark (now Niagara) in the depth of winter in quest of a new site for the capital of the country. Dissatisfied with Niagara on account of its proximity to the border, and Toronto being at this time unthought of, he wished to find out some more suitable locality than either Newark or Kingston, the only places competing for the honor of primacy. He was accompanied by a military staff, upon which were two men of note—Major Littlehales and Colonel Talbot, then a young lieutenant.

It was on the afternoon of Wednesday, the 13th day of February, 1793, that the exploring party reached the fertile delta that lay at the confluence of the north and east branches of the Thames, known to the Indians of that time by the name of As-kan-see-be, or "Antlered River." The situation greatly impressed the Governor. After completing his march to Detroit, he hurriedly returned to make a more particular survey, so that he was here again within seventeen days of his first visit. Delighted with what he saw, he determined to make it the capital of all Canada, and to change its name from that of the Upper Forks, which it then bore, to Georgina, out of compliment to King George III.

The designs of the Governor were vast, and, no doubt, statesmanlike; but owing to the fact of his appointment to another sphere of action in the West Indies all his plans fell into complete disorder, and the development of London was arrested for a generation.

In 1812 war broke out between England and the United States, which further retarded pro-



ST. PAUL'S CATHEDRAL, LONDON, WITH ADDITIONS AND IMPROVEMENTS.

gress, and helped still more to keep back all settlement and immigration.

From a book published in 1836, we learn that the Township of London was settled in 1818, and the town was laid out in 1826 by the Crown. The first house was built in the fall of 1827.

Turning now to that which most deeply interests us on the present occasion, the history of our own church, I may say that the first clergyman who ever ministered to the members of the Church of England in this locality was the Rev. E. N. Boswell, who as far back as 1829 was residing here and serving the few and scattered members of the flock. The remains of his widow are buried in St. Paul's churchyard.

In November, 1832, the Rev. Benjamin Cronyn arrived on his way to Adelaide, to which he had been appointed by the then Governor. After holding a service here on the Sunday, a deputation from the congregation waited on him, begging him to remain with them as their clergyman, as they were utterly without any spiritual guide at the time. Consenting to this, he first conducted service in an old frame schoolhouse upon the Court House Square.

In 1835 it was found necessary to erect a more commodious building, and upon the site of the present church a frame church was erected, facing towards the south. It is thus described in a book published in 1836: "The Episcopal church, if we except the spire, which is disproportioned to the size of the tower, is one of the finest, and certainly one of the neat-

est, churches in the province." It was destroyed by fire on Ash Wednesday, 1844.

In 1836 this parish and that of St. John's, London Township, were created rectories, and Mr. Cronyn was appointed by a patent from the Crown rector of them both. St. John's, London Township, he resigned in 1842, and that of St. Paul's in 1860.

The foundation stone of this present building was laid with great ceremony—the military turning out in force, and the artillery firing a salute of twenty guns—by the Right Rev. John Strachan, Bishop of Toronto, on St. John the Baptist's day, June 24th, 1845. The architect employed was Mr. Thomas, of Toronto. The material, that is, the brick, was made and burnt on the ground where the old frame church had stood. The edifice was completed and opened for divine service in 1846.

On the 8th of July, 1857, in this church, the first Episcopal election in Canada took place, when Dr. Cronyn was elected Bishop of Huron, and proceeded to England for consecration by the Archbishop of Canterbury, and received the Queen's patent, creating the Diocese of Huron, and appointing him the bishop thereof, probably the last patent ever issued directly by the Crown of Great Britain to a colony possessing responsible government.

On the resignation of the rectory of St. Paul's by the bishop in 1866, the Very Rev. Dean Hellmuth was appointed to the vacant position. During his administration the old chancel was pulled down and a new one built, the organ was removed from the galleries and

placed in the chancel chamber, and Bishop Cronyn Hall, so long used for diocesan and parochial purposes, erected in its present position.

On the 19th day of July, 1871, the Very Rev. Dean Hellmuth was elected in this church Coadjutor-Bishop of Huron, with the title of Bishop of Norfolk. On the death of Bishop Cronyn, Sept. 2nd, 1871, Bishop Hellmuth resigned the rectory of St. Paul's, and in October of the same year the present esteemed rector, the Very Rev. George Mignon Innes, was appointed by the bishop to fill his place. It only remains to say that St. Paul's Church was consecrated as being free from debt on the 12th of November, 1884. The sermon was preached by the late Venerable Archdeacon Sandys, and the sentence of consecration read by the present chancellor, Mr. Verschoyle Cronyn.

The bishop then paid a high tribute to the first rector of the parish, Dr. Cronyn, who also was the first Bishop of Huron, as a faithful clergyman and earnest preacher of the Gospel of our Lord Jesus Christ.

Owing to the changes made, there is now but very little left of the old St. Paul's Church. The large front tower remains, and is to be bricked over, so as to be uniform with the rest of the building. The galleries—those relics of bygone days—have entirely disappeared, and at the rear of the old church two fine transepts and a chancel have been added. The enormous size of the transept windows is a striking feature of these additions to the church. They are 32 feet high and 20 feet in width, and contain over 600 feet of glass.

The new buildings, attached to the cathedral, are a combination of diocesan rooms, (such as synod hall and office, bishop's apartment, committee rooms, etc.), and parochial requirements in the way of Sunday-school, Bible class, and guild or association rooms.

Now that these improvements are made, there are few finer or better equipped parishes in Canada than St. Paul's, London, and it is little wonder that the rector, the Very Rev. Dean Innes, looks upon it all with feelings of satisfaction and gratitude.

One of the missionaries in Alaska of the American Missionary Association writes: "The world lauds and admires Arctic explorers who, with every appliance that science, ingenuity, and lavish expenditure of money can provide to make them comfortable, spend one or two seasons in Arctic regions; but very little is heard of the men, and women, too, who, with scanty appliances for making themselves comfortable, spend twenty-five or thirty years, and even their lives, in these same regions, that the dark, desolate homes of the natives

may receive the light of the Gospel. It takes from \$25,000 to \$50,000 to fit out an Arctic expedition for two years—to do what? Perhaps get a few miles farther north than any one else. But the Church hesitates if asked to provide \$10,000 for an Arctic mission."

WHAT OF THAT?

Tired! well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze
Come, rouse thee! work while it is called to-day;
Coward, arise! go forth upon thy way!

Lonely! and what of that?
Some must be lonely! 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life unto its own—
Work may be done in loneliness. Work on.

Dark! well, what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet.
Learn, then, to walk by faith and not by sight,
Thy steps will guided be, and guided right.

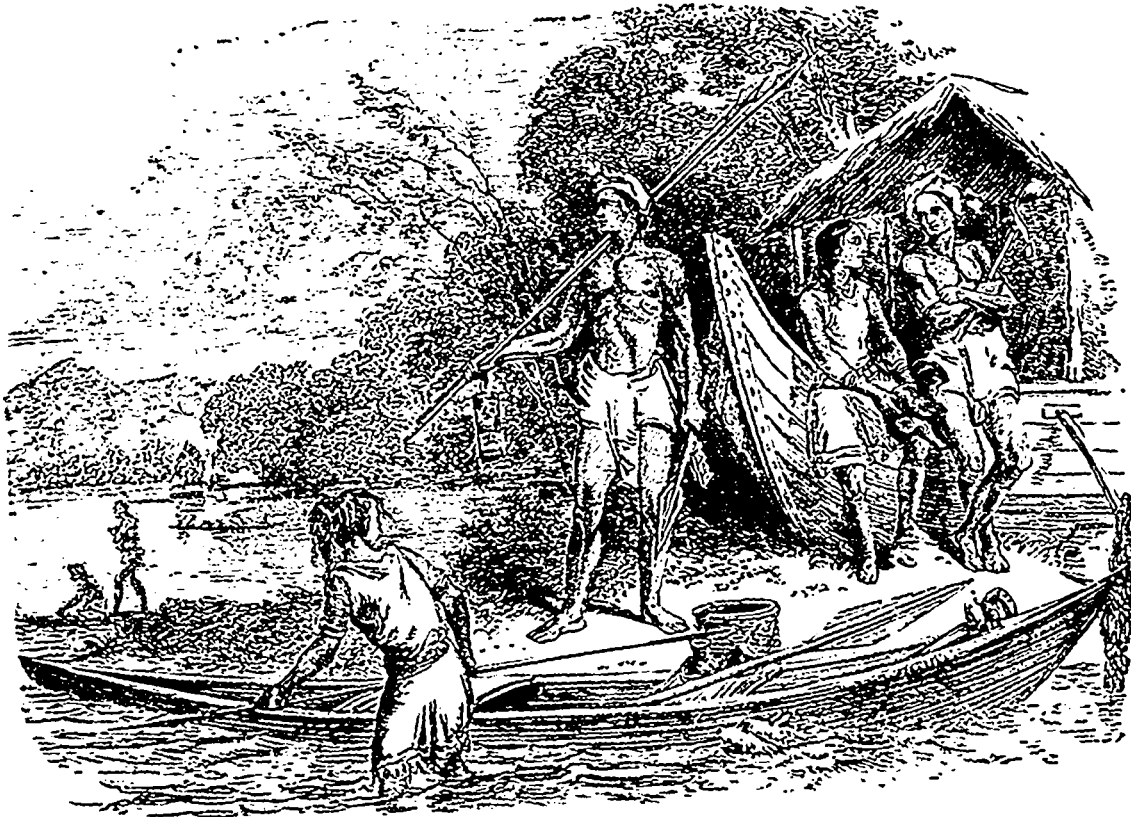
Hard! well, what of that?
Didst fancy life one summer holiday,
With lessons none to learn and naught but play?
Go, get thee to thy task! Conquer or die!
It must be learned! Learn it, then, patiently.

No help! Nay, 'tis not so!
Though human help be far, thy God is nigh.
Who feeds the ravens, hears His children cry.
He's near thee wheresoe'er thy footsteps roam,
And He will guide thee, light thee, help thee home.

We have Prof. Huxley's own testimony not only that he is an agnostic, but that he is the author of the term. It is therefore especially interesting to hear what he has to say about the Bible.

"I have always been in favor," says the professor, "of secular education, in the sense of education without theology; but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color; and even the noble stoic, Marcus Antoninus, is too high and refined for the ordinary child. Take the Bible as a whole, make the severest deductions which fair criticism can dictate, and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book could children be so much humanized? If Bible-reading is not accompanied by constraint and solemnity, I do not believe there is anything in which children take more pleasure."—*London Public Opinion.*

Young People's Department.



THE DYAKS—BORNEO.

THE DYAKS—BORNEO.

To the southeast of Burmah, not far from India, are a number of islands, some large, some small. Among them is one which is very large—in fact, it is called the largest island in the world. It is known as Borneo. There are three classes of people there, the Chinese, Malays, and Dyaks. The Dyaks are fond of the water. They almost live in it. You generally see them in pictures with their boats. They use their rivers as we use our roads. But they wander sometimes into the woods; and here they have to be careful, for their forests are full of great snakes. A hunter sat on one once, thinking it was a log, but when the log began to move he quickly jumped off! With his gun he killed him, and when he had cut him open he found that he had just swallowed a full-grown deer.

The Dyaks are a bright, good-looking people, of dark skin and black hair and eyes. They look strong and active, but are not very fond of

work. Nearly all the work is done by the women, who are made to do everything, as if they were slaves.

These people are very curious in the way they build their houses. They put up a great long building, which looks like a house on stilts. It stands so high sometimes that you have to go up a ladder to get into it; and when you are in it, it is more like a big warehouse or freight shed than anything else. But, then, this house is meant for several people to live in. It is more like a village than a house, and each room is occupied by a separate family.

The history of Borneo is almost like a story-book. Over fifty years ago it was a very dangerous place, because there were so many pirates sailing all round it, so that not many people went near it. But there was an Englishman, who had been in India, who went to Borneo to see if it was as bad as people said it was. He went at once to the sultan, who lived at a place called Kuching, on the Sarawak River.

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By treating the people kindly and wisely he completely won their hearts, and when they found that he knew so much they made him king or governor of Sarawak in Borneo.

This Englishman's name was James Brooke, and he was afterwards called Sir James Brooke, but the people in Borneo called him Rajah, and as Rajah Brooke he was always known. The word Rajah means king or prince.

When this Englishman found himself placed in this high position, he began to think that he ought to do something for the souls of the people who so willingly placed themselves under his care. So he went to England to try to get teachers or missionaries for them. This was a long time ago. It was in 1847. The Rajah Brooke saw that the best way to make his people good and happy was to teach them to be Christians. Two clergymen, Rev. Frank McDougall and Rev. W. Wright, with their wives, set sail for Borneo, and soon commenced missionary work there. They have now churches, mission houses, and schools, and some day it is hoped they will all become Christians.

The Rajah Brooke had some trouble and was obliged to return to England to answer some charges that had been made against him. But all men agreed that he had done a great work among the people of Borneo and was a good man. He died in England in 1868, but his name will never be forgotten in Borneo.

MY ADVENTURES.

BY A PIECE OF SILVER.

NOW, I am not going to give you the history of my whole life—it began too long ago—or even of my roving with the gallant captain, or the years spent at Malta. I must pass over all that and begin my story when we lived at Kuching, the capital of Sarawak, in the Mission House, with its cool rooms and wide verandahs. Lovely flowers used to peep in at the windows, and the air was heavy with their sweet scent. As I said before, I am an old traveller and accustomed to strange places, but this was the strangest I had ever visited. The weather was very trying: it rained every evening, and damp is bad for the color of all old family plate. My master was the first English missionary who had ever come there, and he and my mistress brought me and my companions because we were useful and made the place look like home. There were a good number of us—forks, spoons, teapot, and salvers, and we all wore the same crest of a lion dancing on his hind legs, with a crown on, and we were very proud of it.

It was a very bright, merry life we lived in those days, and the house was always full of people. There were crowds of Dyaks who used to come and sit in the verandahs and talk

to the bishop. They are the people of the country, and live in houses built on poles over the water; then the stately Malays, the ruling race, who had chosen Sir James Brooke to be their rajah or king, and who love to hunt and fight; lastly, Chinese, who were visitors like ourselves, who had come to work in the gold and silver mines up country, and trade in Kuching.

From time to time one of Her Majesty's English gun-boats would come up the river, and the mission house would be full of the officers, and we all shone on the dinner table. The only things which spoilt those hospitalities were the nasty little lizards which would run about on the ceiling and drop their tails into the soup. Usually, however, we were very quiet. At six every morning the church bell would ring for service, and again in the evening. The bishop was in and out all day, teaching and doctoring, and Mrs. McDougall divided her time between her own two baby girls and the little school children.

We had some dear little Chinese children who wore long smooth pig-tails, beside the Dyak and other children. We thought the Chinese were very harmless, but one day a strange and terrible noise was heard. It was very hot weather, but the sound was not thunder; it was firing guns. Into the house ran people from the native town, their arms full of goods, and dreadful news on their lips. The Chinese at the mines were very angry with the rajah, and they had come down in a great mob to kill all the English and any one who helped them. The town was taken by surprise, the rajah's house was burnt; he escaped, but many people were killed. The Malays ran away and hid their wives and children in the jungle before they would come back to fight.

The Chinese rebels sent a message to the bishop, however, that they would not hurt him if he would come and doctor their wounded, as there was no other doctor in the whole of Sarawak. Mrs. McDougall gathered her children and household round her, and prayed and read psalms to comfort them. The bishop came back, saying he heard one of the English ladies was lying wounded in a ditch and the Chinese would not let him have her; the eldest Chinese schoolboy must run and sit by her and take care of her, while he, the bishop, went to the head Chinaman, or Kungsi, to beg for her. Soon they carried her in. By this time the bishop had found some men to row his big boat, and my mistress and the children got safely away in the dark, but were only able to take a little food with them, and, as soon as she could be moved, poor Mrs. Crookshank in another boat with her nurse, and the rest of the mission party followed.

The bishop, at Kuching alone, sent word to

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A DYAK HOUSE.

the rajah to come back. This made the Chinese very angry, so they determined to kill him. Seeing him on the verandah they rushed into the mission house. On the table lay a long gold chain of native workmanship which he had had made for his little English god-daughter, and which had come from the mines only a day or so before and been forgotten. It caught his eye, he picked it up and slipped it into his broad bishop's belt; he did not notice us, but turned and ran quickly out at one door as the Chinese pressed in at the other. A shower of bullets followed him as he ran across the garden; hotter and faster they flew: we could see them whizzing round his head, but not one touched him, and he sprang down the bank into a Malay boat which lay close underneath, and in another minute was rowing swiftly down the great river beyond reach and sight.

Then the Chinese turned on us; they gathered us all together, lit a fire, and flung us into a great smelting-pot. A moment of pain and anguish, and then unconsciousness. The next thing I recollect was the voice of one of the servants talking to the rebels, saying that he had helped them and they ought to give him a share of the plunder. In answer a pair of rough, dirty hands took me up; I was to be his share. But what was I like now? I should have cried, if silver could shed tears. All my beauty was gone, all my fine workmanship, the crowned lion, even my very shape; I was nothing but a solid lump of heavy silver. However, he took me gladly, and, hiding me in the folds of his dress, stole away behind the mission house. Taking a spade when it was dark, he dug a deep hole, and in it he buried me, leaving me to hide my shame in the cool earth and lament my ugliness.

How long I lay there I do not know, but at last down came the spade and brought me up to the light again. There was the servant, who rubbed the dirt off me, and carried me away with a look of triumph on his face. Into the mission house we went; what a state it was in! Only the bare walls were left; everything was broken, burnt, and spoilt; still there was the bishop, and I was taken straight to him with the words, "There, master, this is what I have saved for you; it is yours."

How glad I was, but it was very trying being so useless. To have to lie still whilst my dear mistress had only one spoon for the whole

family made me very unhappy, but the bishop and Mrs. McDougall were so thankful that they were all safe that they made very light of such trouble. At last we all came home—the bishop and Mrs. McDougall on a holiday, I for good.

We had spent nearly two years in a tall London house when my trial came to an end. It was the house of my dear mistress' brother, and their home whilst in England. The bishop decided to have me made into a beautiful dish, and to give me to his brother-in-law, in memory of the Chinese insurrection. When Messrs. Garrard made me they found that the Chinese had put into the smelting-pot something which spoilt my color, and so they gilded me a smooth dull gold. Now I must tell you what I am like. I am round, fifteen inches across. On my heart I have engraved a beautiful shield. The shield has on one side the arms of the See of Sarawak, a flag with a great cross on it, and on the other my dear old friend, the crowned lion of the McDougalls, and above the shield is a big bishop's mitre. I have a flat rim with a beaded edge, and on the rim is the monogram (or letters of a name twisted together) of the brother's name.

Years have rolled by. The bishop and his wife and his brother have passed away, and now I, having been unused all this while, am going to a new home. I have been dedicated, have become an alms-dish, and am going to the Church House, the place where all members of the Church can come and get help; where, when it is finished, convocation, or our Church parliament, will meet, and there I am to receive the offerings of the Church. I bear this inscription—it is written in Latin, and I will translate it for you:

"In memory of Francis Thomas McDougall,

D.D., first Bishop of Labuan and Sarawak, this dish having once been given by himself to his brother-in-law and chief friend, Charles John Bunyon, the widow of the latter gives and dedicates to the Church House, as a memorial of a very valiant soldier of Christ."

This runs round the back of my outer rim, whilst in the centre I tell my own story and how the faithful servant saved me.—*Selected.*

ELSIE'S SOUVENIRS.

MRS. A. E. C. MASKELL, IN "S. S. TIMES."

IT was the homeward trip of the last excursion of the season and every available seat was occupied, when an old gentleman with long, white locks around his shoulders entered the car and looked helplessly about him for a seat. But every one knows just how tired an excursionist is, and just how restful the soft velvet cushions seem after a day of such enthusiastic exercise.

It was so in this case, and none of the passengers seemed to give a thought to the poor old man as they laughed and chattered, and arranged their flowers and ferns in fanciful designs, until one young lady, near the end of the car, said carelessly: "Look at that old gentleman; he has no seat."

"Why, no!" said her young companion. "It is too bad."

"Then why didn't he hurry up?" said the other.

"Why, don't you see he is old and feeble? He could not walk as fast as the rest of us."

"I wonder what he is going to do with his bundle of sticks?"

"Use them for firewood, perhaps. See how his hands shake. I have a notion to give him my seat."

"And let him sit here, beside me?"

"To be sure. But I will stay near."

"I think you are real mean."

"Yes, awfully, if I let that poor old man stand up all the way to Camden."

Then, rising quickly, she said: "Here's a seat, sir."

"But that is your seat," quavered a tremulous voice.

"That doesn't matter. You need it worse than I."

"Well, God bless you, dear child, for I don't think I could keep up much longer. I never was so tired in my life. It was just a little too much for me, getting these souvenirs." And as he sank down in the seat he bestowed a loving glance on the bundle of sticks.

"What are they, sir?" asked Elsie.

"Varieties of the different woods that grow at Wildwood. The others have flowers, but

they are too perishable for me. I would rather have something I can keep."

Elsie and her companion thought the old gentleman rather eccentric; but as the lunch basket was sought, the very nicest piece of cake was handed over, and the stranger seemed to enjoy every crumb.

"There, I feel better now," he said. "You are very thoughtful, and, if you will give me your name and address, I will send you some of my souvenirs."

Madge laughed scornfully, but Elsie wrote her name on a card and handed it over to the old gentleman.

Just three days later, the postman rang the bell at Elsie's mother's door, and put in her hand a strange-looking package. What could it be? Elsie tore away the wrappings hastily, and then shouted with delight.

"Why, what is the matter?" inquired her mother.

"Souvenirs from the dear old gentleman on the cars that I was telling you about," laughed Elsie, very happy indeed.

"What are they?"

"Such beauties, made out of the bundle of sticks he carried, I do believe. Little urns and cups and goblets, and every kind of wood named on the bottom of the articles. See, this one is marked 'holly'; this, 'oak'; this, 'cherry'; and well, I declare, if here is not one marked 'huckleberry'! Who would ever have thought he could have made such a cute little goblet out of such a black-looking stick? Look, mamma; why, there are a dozen pieces!"

"They are very beautiful, my child; but were no words sent with them?"

"Only these. 'To the dear young lady who befriended an old fellow on the cars.'"

"Kindness always pays," said her mother.

"Yes, to be sure; but I never thought of receiving a reward for such a very little thing."

"Then the surprise is all the sweeter. Jesus has some very sweet ways of rewarding His children; and if He sometimes rewards them so well in this world, what may not His rewards be in heaven?"

Elsie is married now, but she still cherishes her Wildwood souvenirs among her choicest treasures.

THERE must be a great abundance of oxen in Africa. The farmer is represented in pictures as using sixteen of them to draw one wagon, and the British troops employ a like number. In crossing a river a host of men, black and white, pull at a rope attached to the leading oxen, thus giving the appearance of themselves hauling oxen, wagon, and all on their way. To Canadians few things seem more ludicrous than a long string of eight yoke of oxen and an equally long string of men pulling one wagon across a stream.

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EDITORIAL NOTES.

THE next meeting of the Board of Management is appointed to be held in Quebec on Wednesday, October the 10th.

THE Rev. Arthur Lloyd, of Tokyo, Japan, has published two very excellent little booklets. These are well worth reading, as Mr. Lloyd, from long residence in Japan, knows well how to handle his subject. They are being translated into Japanese, and will doubtless do good in the way of dealing with the prevalent religious thought of Japan. Rev. Dr. Mockridge, Toronto, can supply these booklets at 35 cents each.

THE Right Rev. Dr. Young, Bishop of Athabasca, though a resident of Toronto during the winter, has by no means lost sight of his Diocese, as here and there he has been gathering money for its needs. The joy that his Lordship and Mrs. Young had in having their children with them after long years of separation was saddened by the death of their son, a youth of about sixteen years of age; but they will return to their distant home prepared to work all the harder for the Master, who has called their boy to be with Him.

MISS L. PATERSON, of Toronto, General Domestic Secretary of the Woman's Auxiliary, has offered to go out as a missionary teacher to Japan, to assist Mr. Waller in his work at Nagano, at her own charges. What a blessed consecration of personal means is this! How many Christians there are of independent position who could thus devote themselves to a work which would sweeten their own lives and greatly benefit those of others! Yet how few there are who take advantage of it! Here is a double

consecration—a consecration of wealth, and a consecration of self. It was this whole-souled devotion to Christ which conquered the world in the early days. May it return! Miss Paterson will go to the work with the gratitude and prayers of many in Canada.

THE missionary meeting at Ottawa in connection with the Board of Management sessions was a most delightful one—except as to the collection, which might well have been larger. The Bishop of Toronto presided, and the Bishops of Saskatchewan, Nova Scotia, and Huron all made most interesting and telling speeches. The Bishop of Saskatchewan, fresh from his own vast and new territory, drew his missionary pictures from life; the Bishop of Nova Scotia, with his well arranged logic, made people feel ashamed of the little interest shown in missions; and the Bishop of Huron, just returned from Egypt and the East, set the audience aglow with his beautiful pictures of the triumph of God's work, compared with the systems set up on earth by man only. While Egypt and the East are full of monuments of man's work, decayed and gone, the Jewish race, still living, and the Christian religion, with the powers of perennial youth within itself, have emerged from the general ruin around them, and are mighty in their influence to-day, whether direct or indirect, throughout the world. Few missionary gatherings have ever had more stirring and eloquent addresses than those delivered at the Ottawa meeting.

WOMAN'S AUXILIARY MEETINGS.

THE Woman's Auxiliary of the Diocese of Niagara had a very successful annual meeting recently in Hamilton. Divine service was held in Christ Church Cathedral on Tuesday, April 17th. The preacher was the Rev. Dr. Mockridge, who also addressed the ladies on the following day regarding the good work they have in hand. At the Holy Communion on Wednesday morning a large number of delegates received.

THE Woman's Auxiliary of the Diocese of Toronto held their annual meeting in Toronto on the 25th, 26th, and 27th of April. The attendance of delegates was very large, and great enthusiasm was evident among them. They began their work with a celebration of the Holy Communion in St. James' Cathedral, and in the evening a large congregation assembled for worship. The sermon was preached by the Rev. Canon DuMoulin, who exhorted all to fervency of spirit in their work. The missionary gathering held in the Pavilion on Thursday evening was a unique success. The immense building, from top to bottom, galleries and all, was thronged to repletion, and

many had to stand, while others were glad to sit on the floor of the platform. The stereopticon views were, doubtless, to a great extent, the attraction; but the Woman's Auxiliary is in itself a powerful body, and certainly has numerous friends. Views of the Northwest, illustrated verbally by Rev. Canon Sweeny—of the Foreign Field, by Rev. Dr. Mockridge—were thrown upon the screen, and were evidently much appreciated. Large numbers of children (missionary bands) were present, and enjoyed it all. When the children left, Mr. Alan Sullivan showed some views of the Diocese of Algoma, and spoke briefly of the struggles and hopes of that scattered territory.

THE ARCHBISHOPS OF CANTERBURY.

Continued.



AFTER the death of Anselm, King Henry kept the see of Canterbury vacant for five years. Thus he secured for himself a rest from troubles such as Anselm had caused him, an easy way to avenge himself upon the obstinacy of his first ecclesiastic. But pressure from all sides at last forced him to fill the vacancy, and a conference of nobles and bishops was summoned. The king and chapter of Canterbury wished to appoint a monk to the position; the bishops and nobles wanted a secular clergyman—a man of the world. In this deadlock the name of Ralph de Turbine, Bishop of Rochester, was proposed. He had been a monk of Escures, and was still called Abbot, but for some years had lived in the freedom of outside clerical life. He was accepted as a compromise, and became Archbishop of Canterbury amid the applause of all. He was genial and pleasant in manner, and had won for himself many friends. His enthronement in Canterbury Cathedral on the 17th of May, 1114, was a brilliant and happy event. All parties, from the king downwards, were well satisfied.

But the Church itself all over the world was in a sad condition. The east and west were defiant towards one another. Rival popes were in constant warfare. It is little wonder that this unseemly rivalry found its way into England, and aroused Thurstan, Archbishop-elect of York, to refuse to take the oath of canonical obedience to the Archbishop of Canterbury. The king, when appealed to, decided that Thurstan was in the wrong. Rather than accept consecration on terms of obedience to Canterbury, Thurstan resigned his appointment to the see of York, but he afterwards managed to procure consecration from Callixtus, one of the rival popes.

At this Henry, as well as the archbishop, was very indignant, and Thurstan was prohibited from returning to England. Thus again did the Church of England assert itself against the tyranny of the pope of Rome. In fact, the popes

were beginning to resent strenuously the independent feeling shown by the English Church, and Archbishop Ralph found some difficulty in procuring the pall from Pope Paschal because he did not feel like going to Rome for it. Through the kind intervention, however, of Anselm, a nephew of the late archbishop, the pall was obtained, Anselm himself having engaged to convey it to England. But the Archbishop of Canterbury, though accepting the pall, refused to acknowledge the bearer of it as a legate or nuncio of the pope in England, and for the purpose of resenting it the old archbishop, gouty and sickly, travelled to Rome, only to be disappointed, after all, through the disturbed state of the Church, in seeing the pope. He returned to England, only to die there shortly afterwards. His last act was his officiating at the wedding of the king (who had lost his good Queen Matilda) with Adela, daughter of the Count of Louvain. Though displeased at the king, the kindness of the monarch soon banished his clouded feelings and restored his wonted good nature. He died in 1122, and was buried in the cathedral.

Four months after his death Henry I. summoned the bishops, and also the chapter of Canterbury, for the purpose of choosing another archbishop. The old feeling between the monks, who called themselves "the religious," and the secular clergy was revived. The bishops contended that the Archbishop of Canterbury, being Primate of all England, should be a statesman as well as an ecclesiastic; the monks that he should be a man of the "religious" life. The king favored the idea of the bishops, but he wisely inclined as before to a compromise. A man was found who, although not a monk, had lived a life of comparative seclusion, having been the prior or head of a House of Canons which Richard de Beames, Bishop of London, had recently established. This prior was of French birth, and was known as William of Corbeuil. Thurstan, Archbishop of York, offered to consecrate William; but on his refusing to do so, with the acknowledgment that he was to be Primate of all England, the archbishop-elect declined the offer, and was consecrated in London.

William was a weak man, and apparently more suited for hoarding money than for exercising the lofty functions of an archbishop. It was a time when Rome was pushing its power to the greatest possible extent. King Henry, having lost his only son, was broken in spirit and in health. The pope sent a "legate" to take charge of the affairs of the Church of England, and William of Corbeuil was weak enough to allow this foreign ecclesiastic, though only in priest's orders, to lord it over himself and all the bishops of England. He afterwards made matters a little better for himself, but worse for England, by himself accepting the position of the legate or vicar of the pope in England; but

Thurstan did not feel like going to Rome for it. Through the kind intervention, however, of Anselm, a nephew of the late archbishop, the pall was obtained, Anselm himself having engaged to convey it to England. But the Archbishop of Canterbury, though accepting the pall, refused to acknowledge the bearer of it as a legate or nuncio of the pope in England, and for the purpose of resenting it the old archbishop, gouty and sickly, travelled to Rome, only to be disappointed, after all, through the disturbed state of the Church, in seeing the pope. He returned to England, only to die there shortly afterwards. His last act was his officiating at the wedding of the king (who had lost his good Queen Matilda) with Adela, daughter of the Count of Louvain. Though displeased at the king, the kindness of the monarch soon banished his clouded feelings and restored his wonted good nature. He died in 1122, and was buried in the cathedral. Four months after his death Henry I. summoned the bishops, and also the chapter of Canterbury, for the purpose of choosing another archbishop. The old feeling between the monks, who called themselves "the religious," and the secular clergy was revived. The bishops contended that the Archbishop of Canterbury, being Primate of all England, should be a statesman as well as an ecclesiastic; the monks that he should be a man of the "religious" life. The king favored the idea of the bishops, but he wisely inclined as before to a compromise. A man was found who, although not a monk, had lived a life of comparative seclusion, having been the prior or head of a House of Canons which Richard de Beames, Bishop of London, had recently established. This prior was of French birth, and was known as William of Corbeuil. Thurstan, Archbishop of York, offered to consecrate William; but on his refusing to do so, with the acknowledgment that he was to be Primate of all England, the archbishop-elect declined the offer, and was consecrated in London. William was a weak man, and apparently more suited for hoarding money than for exercising the lofty functions of an archbishop. It was a time when Rome was pushing its power to the greatest possible extent. King Henry, having lost his only son, was broken in spirit and in health. The pope sent a "legate" to take charge of the affairs of the Church of England, and William of Corbeuil was weak enough to allow this foreign ecclesiastic, though only in priest's orders, to lord it over himself and all the bishops of England. He afterwards made matters a little better for himself, but worse for England, by himself accepting the position of the legate or vicar of the pope in England; but

Thurstan, the redoubtable Archbishop of York, did not recognize any superiority in his brother of Canterbury, even though advanced to the high position of the pope's representative. And thus it is that we continually trace a feeling in England, even in the darkest days, against the interference of Rome or any foreign power in the affairs of the Church.

Though nothing of merit seems to attach itself to the history of William of Corbeuil, yet his sway is noted for the completion and consecration of Canterbury Cathedral. It was consecrated by him on the 4th of May, 1130, and was an event much to be remembered. The Kings of England and Scotland, with many of their nobles and all the bishops of England, were present, and many costly offerings were made.

The next event of note was the death of the king, which took place in 1135. Archbishop William has been much blamed for siding with Stephen instead of Matilda in the matter of succession to the throne. He officiated at the coronation of Stephen on the 26th of December, 1135. In the following year he died, some say of a guilty conscience, but whether or not his name does not seem to have won much commendation from those who undertook at any time to speak of him.

King Stephen, though kind, courteous, and good-natured in disposition, was not suited to rule in the troublesome times in which he was called upon to live. They were times of the iron rule of the barons, who built castles in all directions throughout England, coined their own money, and oppressed everywhere the people within their reach. Themselves petty kings, they resented interference on the part of Stephen. The consequence was great misery in England; so much so that the fields lay uncultivated, and famine worked its deadly havoc. Christianity was gradually dying out. The bishops were themselves barons, as hard and warlike often as the rudest and most severe. The monasteries alone, in an age like that, saved religion. If the castle was the stronghold of the baron, the monastery was the fortress of the devout. "Thither the miserable could fly for comfort, the timid for protection, and the learned for leisure." For three years no attempt was made to appoint a primate.

At this time the Bishop of Winchester was Henry of Blois, the grandson of William the Conqueror, and brother of King Stephen. Himself, in his own right, a powerful baron, it was natural that he should aspire to be Archbishop of Canterbury; but whether it was that Stephen and his Queen Matilda dreaded to make a powerful man still more powerful, or for whatever reason, his natural claim was passed over, and Theobald, Abbot of Bec (an institution which twice before had given an archbishop to Canterbury), was nominated by the king for the primacy, and duly elected. He was con-

secrated on the 8th of January, 1139. Henry of Blois showed no resentment, but quietly set to work to undermine the new archbishop. This he did by securing for himself, through his influence with the pope, the appointment of legate or vicar of His Holiness in England, and this, he claimed, gave him precedence over the Primate of all England. Was Theobald equal to this trying occasion?

He was a man of great patience and forbearance. He saw that to oppose the powerful Bishop of Winchester was to run counter to the pope, whose power had grown almost beyond resistance. He, therefore, quietly bowed before the storm and awaited calmer weather, while in the meantime he attracted to himself, from time to time, men of learning, until Canterbury became the headquarters of men of great and cultured minds. Among these was a young man of striking mien and handsome appearance, known as Thomas of London, the son of Gilbert Becket, the portreeve of the city. By quiet and patient work, chiefly through the agency of this young man, who was of courtly manners and brilliant address, Theobald secured the appointment of papal legate for himself; and thus his powerful opponent sank to the position of a mere diocesan, and troubled him no longer. There are indications, however, that Henry of Blois himself, chiefly through the diplomacy of Becket, consented to this arrangement, which gave to the Archbishop of Canterbury that influence to which, as Primate of all England, he was entitled. If so, Theobald is an example of the saying that "All things come to the man who waits," for this arrangement does not seem to have been consummated till the year 1150.

(To be continued.)

Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.
Communications relating to this Department should be addressed to Miss I. H. Montizambert, General Corresponding Secretary W.A., 27 Mount Carmel St., Quebec.

WOMAN'S AUXILIARY, DIOCESE OF HURON: ANNUAL MEETING.

THE Woman's Auxiliary of the Diocese of Huron held its annual meeting in London, March 12th, 13th, 14th, and 15th. The president, Mrs. Baldwin, after welcoming the delegates—some 150 in number—said: "As the number seven is the perfect number in Scripture, so may this gathering be one so full of spiritual blessing that we may all, in separating, be able to say that this has been one of our most successful annual meetings, because the power of the Holy Spirit has been felt to be with us as never before." After dwelling on the incidents of her absence abroad, the work of the W.A. during the past year, and that awaiting it in the future, Mrs. Baldwin

spoke of the consolidation of the Church in Canada, and the possibility of now having *one* Board of Domestic and Foreign Missions, containing representatives from the Atlantic to the Pacific. Allusion was also made to the proposed thank-offering for this consolidation to be made by the Woman's Auxiliary on the occasion of its third triennial meeting in 1895. (In reference to this it may be stated that it was resolved by the meeting that Mrs. Tilton's suggestion as to the destination of this thank-offering, viz., that it be handed over to the Board of Domestic and Foreign Missions, be adopted by the W.A. of Huron.) Mrs. Baldwin's loving and encouraging address terminated with these helpful words: "We shall return to our homes prepared, each one, to do her work in a quiet, unobtrusive manner, not with noise, nor seeking human applause, but, as the planets revolve around their centre, so may we move round our centre, the Sun of Righteousness, steadily and silently working in that sphere in which God has placed us. In the words of another :

"Without haste, without rest,
Let each perform his God-given best."

The report of the recording secretary showed that the W.A. of Huron now consists of 86 senior and 43 junior branches; 129 branches in all. Owing to the fact that twenty senior and thirteen junior branches had not sent in any reports, it was impossible to give the number of members. Several branches report mission work being done by Sunday-schools and boys' clubs, *not organized* into branches, though they should be. Six branches report having Bible and prayer unions, and a good number of missionary periodicals are taken by the branches. Five life members have been added to the list. The W.A. has lost a valued member by the death of Mrs. Warren, of Berlin, for years the sole collector for Zenanas.

The corresponding secretary reported numerous most interesting letters received from the mission field, especially those in connection with Miss Wilson, Huron's devoted lady missionary in the Northwest, and desired to draw the attention of the meeting to the urgent appeals made in all these letters for a hospital on the Blood Reserve, for a home for Indian boys on the Piegan Reserve, and many others equally pressing. The report of the Dorcas secretary stated that every year the general Dorcas secretary makes out a list of all missions in need of assistance, and divides them between the six diocesan auxiliaries. To Huron, in the past year, thirty-three names were given, and to these bales have been sent. Since the last annual meeting forty missions have had help in clothing, twelve in the Diocese of Saskatchewan, ten in Rupert's Land, three in Athabasca, twelve in Algoma, and

three in Huron; and the Blood Reserve, where Huron's lady missionary is, being specially our care, the Rev. Mr. Swainson has received sixteen bales. In all, 136 bales have been sent. Only thirty-four branches have sent any report of money expenditure; by these the sum spent on *material* was \$300.68, that on *freight* \$194.54. *Quilts* are specially appreciated, and over 280 have been sent out, and as new missions are being opened, and schools enlarged, the calls for help are continually increasing. The organizing secretary reported sixteen new branches—fourteen senior and two junior. The treasurer's report showed that the receipts during the year had amounted to \$4,774.92, an increase over last year of \$1,523.89—an increase, of course, largely augmented by the special effort made at the annual meeting in 1893 and during the year on behalf of the Diocese of Algoma. The disbursements were \$4,262.26, leaving a balance on hand of \$512.66.

The treasurer of the "Extra-cent-a-day Fund" reported an increase in the receipts during the year, and reminded contributors to this fund that the extra cent a day is to be given over and above their ordinary subscriptions. To those people who object that one cent a day would not cost them any sacrifice, she answered that, nevertheless, one cent a day is an addition of \$3.65 to the funds, and also that those who desire to make a sacrifice can give as many cents a day as will enable them to do so. The receipts during the year had amounted to \$68.37, and had been divided between Omokene, Lion's Head mission, Education Fund, Chinese mission, Victoria, Blood Reserve hospital, and the dioceses of Mackenzie River and Algoma. The Literature Committee reported 500 missionary tracts sold and many specimen copies sent to branches; also several interesting works added to the Lending Library. The receipts of the Literature Committee were \$62.62; disbursements, \$55.41. Of the Lending Library, receipts, \$13.79; disbursements, \$4.75. The report of the Education Committee showed that fund to be in a prosperous condition, while the expenditure for the board, schooling, and clothing of Huron's little daughter amounted only to \$175, so that the continued co-operation of the branches will justify the Huron W.A. in undertaking the education of another missionary's child. At the meeting of the Central Board in Toronto last autumn, a fuller recognition was given to this important work by the formation of a Central Committee; convenor, Mrs. Boomer.

The report of the editor of the *Letter Leaflet* showed that this little publication has more than justified the hopes expressed concerning the value of its mission amongst the branches. 264 subscribers have been added to the list during the year, making a total of 1,526. The receipts were \$247.60, and the disbursements

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\$231.72. The Sunbeam Society reported about 1,000 papers and magazines sent to 145 families in Algoma, and to many mission stations in the Northwest. The receipts—members' fees (the members number 20) and donations—reached the sum of \$11.90, all of which was expended on stamps and wrappers. The secretary will be glad to receive more literature to distribute, as the many letters of thanks received prove how the work of love of this society brightens many a lonely home. The report of the Bible Flower Mission shows good work done among the sick and aged in London. Flowers in large quantities, fruit, plants, booklets, and texts were distributed in the different hospitals and homes, and many Christmas gifts and letters. The receipts were \$20.76, and the disbursements \$15.36.

Addresses were given by the Lord Bishop of Huron, the Lord Bishop of Athabasca, and Mrs. Young. A considerable amount of business was transacted, and of this, as of every successive annual meeting, it was unanimously said: "It was the best and brightest annual we have had yet."

Books and Periodicals Department.

The Nicene and Post-Nicene Fathers. Second series. Vol. VII. St. Cyril of Jerusalem, St. Gregory Nazianzen (select works and letters). New York: The Christian Literature Company.

The Christian Literature Company still continue to bring out their admirable translations of *The Nicene and Post-Nicene Fathers*. The present series is under the editorial supervision of Dr. Philip Schaff and Dr. Henry Wace, and the greatest care seems to have been taken in the rendering into English the writings of the early champions of the Christian faith. "The Catechetical Lectures of St. Cyril, Archbishop of Jerusalem," is translated by Edward Hamilton Gifford, D.D., formerly Archdeacon of London, and Canon of St. Paul's, and is based on a careful revision of the English translation published in the "Library of the Fathers of the Holy Catholic Church," with a most interesting preface by John Henry Newman, dated from Oxford, "The Feast of St. Matthew, 1838." A very good life of St. Cyril is given, and a full description of his works and their nature appears in the introduction. He lived in days of considerable trouble and anxiety to the Church. They were the days when Arianism was rampant, and when the Emperor Julian sought to destroy the Christian faith forever. St. Cyril presided over the Christians in Jerusalem when Julian made his celebrated attempt to rebuild the Jewish temple there. The archbishop predicted most solemnly that the rebuilding of the temple by Jews would not and could not be accomplished, and the fact remains that the attempt was a failure. St. Cyril's firm faith on the subject was due to the implicit trust that he had in prophecy. One is always struck, on reading the early fathers, with the wonderful knowledge that they all had of the Holy Scriptures, and this is most prominent in the writings of St. Cyril. The subjects of his lectures are mainly those of the Christian creed and other fundamental questions of the faith. St. Gregory Nazianzen appears before us in some of his best orations, and many of his select letters. The translators are Charles Gordon Browne, M.A., and James Edward Swallow, M.A., for a time Archbishop of Constantinople. The name of St. Gregory Nazianzen is one of importance in the early annals of the Church. Though his oration against Julian is not given in this collection of his works, enough is placed before us to show us the character of the man and

the leading features of the age in which he lived. In both divisions of this volume a copious index is given, as well as a full list of the texts of Scripture referred to, a mere glance at which will show how impregnated the early fathers were with the phraseology of the Bible. The publishers deserve every praise for the clear type and excellent paper, and indeed the general "get up" of this highly interesting series of early Christian writings.

The Cyclopedic Review of Current History. (Garretson; Cox & Co., Buffalo, N. Y. \$1.50 a year, single copies 40 cents; sample 25 cents; specimen pages sent on application.) *Current History* is designed to gather up missing links, that none may be lost. It moulds the disconnected facts appearing in the daily dispatches into a connected and readable story. The matter is so classified that the reader can turn at once to any topic on which he desires information. The immense labor involved in the preparation of the work, and the care bestowed upon it by the editor, are evident from a perusal of any copy. The information is authoritative; and minor incidents are not exaggerated into undue importance. The number for the fourth quarter of 1893 is now issued, completing the fourth year of the record made by this unique publication. Its field is world-wide, embracing almost every conceivable live issue of the day. The twenty-eight-page itemized index for the volume given with the present number adds greatly to the value of the magazine as a work of reference. Every owner of a cyclopedia should have the annual volumes of *Current History*, a supplement containing the latest information, available nowhere else.

(i) *The Expositor*, (ii) *The Clergyman's Magazine*. London, England: Hodder & Stoughton, 27 Paternoster Row.

(i) In *The Expositor* Professor Harper deals with the question as to whether the prophets believed in sacrifice, and shows some of their expressions, such as in Micah vi., are to be regarded in relation to them. Sir J. W. Dawson continues his articles on "The Bible and Science," giving some valuable thoughts on the geographical situation of Eden, and some of the difficulties of the second chapter of Genesis. The "Culture of the Cross," by Rev. John Watson, contains many bold thoughts, and still bolder expressions. His statement, "Jesus never succeeded in public save once, when He was crucified; He never failed in private save once, with Pontius Pilate," is scarcely, it seems to us, tenable. Yet the article itself, from first to last, is highly suggestive.

(ii) *The Clergyman's Magazine*, as usual, has many helps for preachers and Bible-class workers. The sermon on "Belshazzar's Doom," by Rev. A. C. Thistleton, might be utilized for a discourse on total abstinence. The excellent addresses on "Union with God" are continued.

Illustrated London News. World Building, New York. \$6 a year. Recent numbers give fine illustrations of political events in England, in which Lord Rosebery is prominent, scenes in West Africa, a glimpse of the city of St. Alban's, and of Philæ on the Nile, illustrations of the Devon and Somerset staghounds, and scenes in the life of Louis Kossuth. Pictures of England's battles show Seringapatam at the capture of Tipoo Sahib. "Big Game of America" presents to us the Thousand Isles, and the familiar Indian in his canoe, and shooting the rapids. The three emperors (Russia, Austria, and Germany) are presented as arbiters of peace and war. A large double-page engraving is given in the issue of April 21st of the English bishops in the House of Lords, a goodly assemblage of Lords Spiritual. The story, "Under the Red Rose," comes to a close, and a new tale begins—a tale apparently of an English rectory. It is called "A Victim of Good Luck," and is written by W. E. Norris.

The Missionary Review of the World. New York: Funk & Wagnalls Company. \$2.00. The May number is marked by able articles and a few illustrations. There is an interesting variety in subjects treated, and in the mode of presentation. The editor-in-chief unfolds "The True Charm and Power of Missions"—unselfishness. Dr. John Robson, of Scotland, discusses "Jainism," the only form of

Buddhism in India, where he has studied it in principle and practice. The much-neglected fields of Malaysia are described by Rev. W. F. Oldham. Rev. J. J. Fuller narrates some remarkable "Experiences in Jamaica and Old Calabar," in connection with the abolition of slavery, and work among his own people on the west coast of Africa. The Editorial and General Intelligence departments have notes and news of much interest and importance.

Year Book and Clergy List of the Church of England in the Dominion of Canada. 1894. Toronto: Joseph P. Clougher, publisher. Price, 25 cents. Mr. Clougher deserves the gratitude of all Canadian Churchmen for bringing out each year this useful little Year Book—"a long-felt want" in our Canadian Church. Clear and full information is given of the Church throughout the Dominion, and of matters of general interest regarding it. We look for this Year Book now as an annual visitor not to be dispensed with.

The Cosmopolitan (New York, \$1 50 a year) for April has a curiosity in literature in "A Story of Napoleon Bonaparte," an article full of illustrations on some colonial women, a splendidly illustrated article on the "Romance of the Great (Suez) Canal." It has tales and adventures, making in all a goodly array of reading matter and pictures. *The Cosmopolitan* and CANADIAN CHURCH MAGAZINE may be had together for \$2 a year.

The Canadian Album—Men of Canada. Vol. III. Bradley, Garretson & Co., Brantford. This series of brief Canadian biographies is proving itself a useful work. Nearly 500 portraits (similar to that on the first page of this issue of our MAGAZINE) of representative men in all parts of the Dominion adorn this volume, as in its two predecessors.

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.

TREASURER'S DEPARTMENT.

The following are the amounts received to date by the Secretary-Treasurer in cash and vouchers since last amounts acknowledged, March 20th, 1894:

	Domestic.	Foreign.
Huron Diocese—		
For Athabasca (voucher).....	\$ 36 00	
Niagara Diocese—		
For Algoma		
“ Bracebridge (W.A. voucher)...	5 00	
“ Sheguiandah “ “ ...	48 34	
“ Shingwauk “ “ ...	20 00	
“ Atha. Bishop “ “ ...	2 60	
“ Rev. G. Holmes “ “ ...	31 00	
“ Bishop's House “ “ ...	2 00	
“ General fund “ “ ...	12 10	
“ Bishop “ “ ...	38 25	
“ Rupert's Land “ “ ...	9 00	
“ Industrial School salaries (W.A. voucher).....	150 00	
“ Saskatchewan, Onion Lake (W.A. voucher).....	11 15	
“ Japan, Miss Smith's Dispensary (W.A. voucher).....		\$ 30 00
	\$ 329 44	\$ 30 00
Nova Scotia Diocese—		
For Bishop Blyth's Jews fund....		\$ 41 15
“ Indian Homes—Children's Lenten offerings.	\$ 57 10	
“ Parochial Mission to the Jews..		31 34
“ All Hallow's School, Yale, B.C. (children's Lenten offerings).	51 60	
	\$108 70	\$ 72 49

Ontario Diocese—		
For Algoma—Bishop's stipend....	\$200 00	
“ Zenana missions.....		85 61
	\$200 00	85 61
Quebec Diocese—		
For Japan—Miss Smith.....		75 00
		\$ 75 00
Toronto Diocese—		
For foreign missions, general	\$ 452 03	
“ C.M.S., Rev. Mr. Stewart, China	11 60	
“ Zenana missions.....	8 25	
“ Japan, Miss Smith.....	51 00	
“ S. P. G. (England).....		
“ Qu'Appelle, Fort Pelly (W.A.)..	\$ 31 42	
“ Athabasca, Fort Vermilion (W.A.)	31 43	
Epiphany appeal.....		65 97
Interest on Cockburn bequest.....		5 92
For Wycliffe Japan missions		33 39
“ Zenana missions.....		3 15
“ Domestic missions, general.....	6 00	
“ Saskatchewan, Nepowewin.....	16 74	
“ Indian Homes—C. L. O.....	50 40	
“ Athabasca, Bishop.....	2 50	
“ Athabasca, Rev. J. G. Brick....	12 59	
“ Mackenzie River—Wycliffe....	12 85	
“ Algoma general (W.A.).....	174 81	
“ “ Temiscamingue (W.A.)..	84 20	
“ “ Shingwauk (W.A.).....	59 25	
“ Northwest missions (W.A.).....	75	
“ Rupert's Land Indian (W.A.)....	4 00	
“ Saskatchewan, Thunderchild's Reserve (W.A.).....	20 00	
“ Calgary, Blackfoot Home (W.A.)	87 50	
“ “ New “ “	10 00	
“ “ Sarcee Reserve (W.A.)... ..	23 48	
“ “ Stove “ “	67 90	
“ “ Blood Reserve “ “ ...	17 50	
“ “ Girls' Home “ “ ...	15 91	
“ Qu'Appelle, Touchwood Hills (W.A.)	7 63	
“ Mackenzie River (W.A.).....	193 46	
“ “ Education Fund (W.A.)	20 00	
“ “ Wycliffe	15 00	
“ Athabasca, Rev. J. G. Brick (W.A.)	15 00	
“ Athabasca, Rev. G. Homes (W.A.)	8 75	
“ “ Fort Vermilion “ “	4 50	
“ New Westminster, B.C. (W.A.)	5 00	
“ Foreign Missions, S. P. G. “		95
“ P. M. Jews “ “		2 50
“ Uganda “ “		7 40
“ Zenana missions “ “		41 10
“ “ Bible woman “ “		25 00
“ Japan, Miss Smith “ “		24 10
“ “ Wycliffe mission “ “		17 16
“ Japan, Wycliffe, Rev. J. Cooper Robinson (W.A.)		25 85
“ Japan, Wycliffe, Rev. J. C. Robinson, Bible woman (W.A.)..		38 16
“ Calgary, Blackfoot Home (W.A. voucher).....	75 00	
“ Piegan Home (W.A. voucher)..	13 64	
“ Mackenzie River, “ “	26 00	
“ Qu'Appelle, Fort Pelly (W.A. voucher)	20 39	
“ Rupert's Land, general (W.A. voucher).....	20 00	
“ Swan Lake (W.A. voucher) ..	6 00	
“ Sabrevois (W.A.).....	50 00	
	\$1,209 60	\$814 31

RECAPITULATION.

(These figures include sums previously acknowledged.)

	Domestic.	Foreign.	Total.
5 61	Algona..... \$ 23 70	\$ 74 30	\$ 98 00
	Fredericton..... 263 34		263 34
5 61	Huron..... 44 00	126 91	170 91
	Montreal..... 332 62	119 77	452 39
	Niagara..... 329 44	637 52	966 96
5 00	Nova Scotia... 414 67	175 98	590 65
	Ontario..... 200 00	594 11	794 11
5 00	Quebec..... 42 06	200 00	242 06
	Toronto..... 2,725 18	1,519 46	4,244 64
		\$4,375 01	\$3,448 05
2 95			\$7,823 06
1 60			
3 25			
1			

CHAS. H. MOCKRIDGE,
Secretary-Treasurer.

Toronto, April 21st, 1894.

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

BOARD OF MANAGEMENT EASTER MEETING, 1894.

The Board of Management of the above Society met in St. John's Hall, Ottawa, on Wednesday, April 4th, 1894, at 10 o'clock a.m.

There were present:—From the Diocese of Fredericton, A. P. Tippet, Esq.; Huron, the Lord Bishop; Niagara, the Lord Bishop and Rev. Geo. Forneret; Nova Scotia, the Lord Bishop; Ontario, the Archdeacon of Kingston, Rev. Rural Dean Pollard, R. T. Walkem, Esq., Q.C., R. V. Rogers, Esq., Q.C.; Quebec, Capt. Carter; Toronto, the Lord Bishop, Rev. Canon Cayley, Rev. A. J. Broughall, and Rev. Canon Mockridge, D.D., secretary-treasurer. The Dioceses of Algoma and Montreal were unrepresented.

The Lord Bishop of Toronto presided, and opened the proceedings with prayer.

The Lord Bishop of Saskatchewan and Calgary, Rev. Canon Sweeny, D.D., and Rev. E. P. Crawford were invited to seats at the Board.

The secretary-treasurer read the minutes of the last regular meeting of the Board, and of the special meeting held last January in Toronto, both of which, on motion, were confirmed.

The secretary-treasurer read letters:—

I. From Rev. J. G. Waller, giving a report of his work at Nagano Shinano for the year 1893; also a letter from Bishop Bickersteth, of Japan, regarding Mr. Waller's work, and recommending that a sum of money be raised, if possible, to procure a residence in Nagano for Mr. Waller, the cost of which would be about one thousand or fifteen hundred dollars.

II. From Miss Jennie C. Smith, asking for assistance in procuring nurses, native doctor, and drugs necessary for her work.

A resolution to the effect that Miss Smith's application do lie on the table until it is settled that the mission buildings at Nagano can be provided, so that she may remove there and work under Mr. Waller, as recommended by the Bishop of Japan, having been lost, it was resolved:—

(1) That this Board grant Miss Smith the sum of one hundred dollars quarterly in advance for payment of nurses, native doctor, and drugs, while she remains in Kobe, as mentioned in Miss Smith's letter.

It was resolved:—

(2) That the Board grant out of the balance now at the credit of unappropriated foreign mission fund _____ dollars towards the purchase of the lot and erection of the mission buildings at Nagano, as recommended by the Bishop of Japan, and that an earnest appeal be made

for the balance at the missionary meeting this evening, and through the Church papers, so that these buildings, which are so necessary to the work of the Canadian mission in Japan, may be provided without delay.

It was resolved:—

(3) That the letter of the Bishop of Japan be referred to a special committee, whose duty shall be to ascertain what title can be obtained to mission land and buildings, and how the views of the bishop can be carried out; and that, if in the opinion of the committee a grant can be safely made for the purpose, the committee be authorized to sanction such a grant, not exceeding two thousand dollars.

That the committee be the Bishop of Toronto, the Bishop of Huron, the Bishop of Niagara, Dr. R. T. Walkem, and Mr. R. V. Rogers.

III. From the Rev. Mr. McDuff, of the Punjab, India, asking for aid in C.M.S. missionary work among the lovely highlands of the Himalayas. It was resolved:—

(4) That the letter from the Rev. Mr. McDuff and the others relating to the Himalayas be referred to a committee to be named by the chairman, to report at next meeting of the Board, and that any letters coming from the C.M.S. on this subject be handed to the same committee.

The committee named:—The Lord Bishops of Huron and Niagara, Rev. A. J. Broughall, Rev. G. Forneret, and Mr. R. V. Rogers.

IV. From the Rt. Rev. W. C. Bompas, Lord Bishop of Selkirk, regarding the need of teachers in his diocese. It was considered that the Board could take no action in this matter.

V. From the Rev. Geo. Rogers relative to the needs of the Diocese of Rupert's Land. This was left over for consideration when the question of appropriations should come up.

VI. From the Woman's Auxiliary of St. James' Cathedral, Toronto, regarding the stipend of Rev. Mr. Hinchcliffe, Piegan Reserve, Diocese of Calgary. Consideration deferred.

VII. From Miss Paterson, Toronto, offering to go as a missionary teacher to Nagano, Japan. It was resolved:—

(5) That this Board has heard with much pleasure the offer of Miss L. Paterson to go to Japan to work under the Rev. Mr. Waller as a teacher, or in any other capacity that may be desirable in connection with the work of the Board in Japan, and cordially approve of her proposal.

The Lord Bishop of Niagara then read draft of the Ascensiontide Appeal. It was resolved:—

(6) That the Ascensiontide Appeal as prepared and presented to the Board by the Lord Bishop of Niagara be adopted by this Board.

(7) His Grace the Metropolitan was authorized to answer on behalf of the Board the inquiries made respecting the secretary-treasurer by the Guarantee Co. of North America in connection with the security required by the Board to be given by him for the faithful performance of the duties of his office.

It was resolved further, regarding the secretary-treasurer:—

(8) That a sub-committee of the Board be appointed to define the duties of the secretary-treasurer, and to prescribe the manner in which his duties shall be performed, including the mode of acknowledging and dealing with moneys received, the mode of paying out moneys, and the manner in which the books shall be kept, and that this committee shall have power to act immediately, so as to give the necessary directions to the secretary-treasurer, but shall report its action to the Board at its next meeting; that the committee shall consist of the Lord Bishop of Toronto, Rev. Canon Cayley, Mr. L. H. Baldwin, and the mover, Dr. Walkem.

The following were recommended as instructions to diocesan secretary-treasurers:

(1) That all moneys be kept under the following heads: Domestic missions, foreign missions, Indian missions, children's Lenten offerings, and Jewish missions.

(2) That contributions to Jewish missions be designated P.M.J., or London Society, as the case may be.

(3) That all moneys be remitted to the secretary-treasurer for domestic missions not later than _____ in each year, and for foreign and other missions not later than _____ in each year.

(4) That no moneys nor vouchers for money contributed for any object within the Province of Canada other than Algoma shall be remitted to the secretary-treasurer, or passed through the books of the Board.

95
50
7 40
1 10
5 00
1 10
7 16
5 85
3 16

REPORTS OF COMMITTEES.

The committee appointed to take over the affairs of the society from the late treasurer beg leave to report that they met in Mr. Mason's office, Hamilton, on Monday evening, January 29th, 1894, in the presence of Messrs. R. L. Gunn and C. S. Scott, auditors. There were present the Very Rev. the Dean of Huron, L. H. Baldwin, Esq., and the secretary-treasurer. Mr. Mason, being confined to the house through illness, was not present, but his bookkeeper was able to make all necessary explanations. The auditors had evidently performed their work most thoroughly and efficiently, and all necessary entries were made and carefully examined. The accompanying statements were made showing the actual financial condition of the society at the close of their year.

[This statement is published *in extenso* in the March (1894) number of *The Canadian Church Magazine and Mission News*, and will also appear in the annual report for 1892-1893, soon to be issued.]

The secretary-treasurer reported the financial condition of the society to date to be as follows:

(1) APPROPRIATED SUMS RECEIVED.

Domestic.

Balance from late treasurer.....	\$1,342.87	
Cash received by present sec. treas...	1,849.17	
		\$3,192.04

Foreign.

Balance from late treasurer.....	\$479.51	
Cash received by present sec. treas....	852.37	
		\$1,331.88
Total sums appropriated.....		\$4,523.92

(2) UNAPPROPRIATED SUMS RECEIVED.

Domestic.

Balance from late treasurer.....	\$2,664.65	
Cash received by present sec. treas...	623.42	
		\$3,288.07

Foreign.

Cash received by present sec. treas...	\$2,127.54	
Deduct debtor balance.....	886.48	
		\$1,241.06

Total sums unappropriated..... \$4,529.13

EXPENSE ACCOUNT.

Cashing cheque.....	\$.25
Honorarium to Dec. 1st, '93..	150.00
Stipend of sec. treas. to April 1st, 1894.....	450.00
R. L. Gunn, auditor for 1893 and 1894.....	60.00
C. S. Scott, auditor for 1894..	20.00
Guarantee bond to April 1, '95	37.50
	\$717.75

Domestic unappropriated received.... \$3,288.07

Deduct half expenses as above..... 357.87

Domestic funds available..... \$2,930.20

Foreign unappropriated received.... \$1,241.06

Deduct half expenses as above..... 357.87

Foreign funds available..... \$883.18

A detailed statement of the financial condition of *The Canadian Church Magazine and Mission News*, and also of the *Canadian Church Juvenile*, was laid upon the table, and shows that the receipts are substantially gaining upon the outlay, there being a small balance of \$11.65 to the

good. It is to be remembered, however, that a note of \$500 given by the direction of the Board to meet past indebtedness of the magazine is still outstanding against the society. Both periodicals, however, are increasing in circulation, and renewed interest in them is evidenced.

The *Juvenile* is now taken in about ninety five Sunday Schools, making a circulation, in all, of about 2,716. The circulation of the magazine is about 5,000.

Proceeding to the business of the meeting, it was resolved:—

(9) That the Venerable the Archdeacon of Kingston and R. V. Rogers, Esq., Q. C., be requested to prepare the Epiphany Appeal.

The Board then adjourned, it being six o'clock.

A well-attended missionary meeting was held in St. John's Hall in the evening; the Lord Bishop of Toronto in the chair. Good, practical speeches were made by the Lord Bishops of Saskatchewan and Calgary, Nova Scotia, and Huron. The collection amounted to \$45.14.

The Board reassembled on Thursday morning, April 5th, when it was resolved:—

(10) That the unappropriated funds for Domestic Missions be divided as last year.

Regarding the application of St. James' Cathedral W.A., it was resolved:—

(11) That, in the opinion of the Board, the application should, more properly, be made to the Woman's Auxiliary of the Diocese of Toronto.

By resolution:—

(12) A grant of \$400 was made to the Bishop of New Westminster for Chinese work in his diocese.

In order to remove misunderstanding as to the distribution of the funds for Foreign Missions, it was resolved:—

(13) That the secretary-treasurer be requested to publish in *The Canadian Church Magazine and Mission News*, and elsewhere, a statement of such distribution, showing clearly the substantial reasons for the apparent inequality of grants to the various English societies.

It was resolved:—

(14) That the secretary-treasurer, in conjunction with the Bishop of Toronto and Dr. Walkem, be authorized to take such steps as may be necessary to get the Domestic and Foreign Missionary Society of the Church of England in Canada incorporated in the various provinces.

(15) The application of Rev. F. W. Kennedy to be sent as a missionary to Japan was considered and accepted, subject to the usual conditions.

The secretary-treasurer introduced the question of the free distribution of pyramid mite boxes among the children of the Church. It was resolved:—

(16) That the secretary-treasurer be authorized to procure and distribute, gratuitously, boxes, similar in character to the pyramid mite box, to the children for their Lenten offerings.

The letter of Rev. W. A. Burman, secretary of the Missionary Committee of the General Synod, was discussed. It was resolved:—

(17) That a committee, consisting of the Bishop of Toronto, the secretary-treasurer, Rev. A. J. Broughall, and R. T. Walkem, Esq., Q. C., be appointed to draw up suggestions asked for by the joint committee on the missionary work of the Church, and submit them to the next meeting of this Board.

Captain Carter introduced the question (of which he had given notice) to reconsider the whole matter of the appointment of a secretary-treasurer, but withdrew it.

Certain necessary alterations were made in the order of business for the proceedings of the Board, and the following resolutions were adopted:—

(18) That Messrs L. H. Baldwin and Geo. B. Kirkpatrick, members of this Board, from the Diocese of Toronto, be the auditors of this Board for the ensuing year, and that they have authority to employ a professional accountant for the purpose of assisting in the auditing of the accounts of the secretary-treasurer.

(19) That in view of the statement of the secretary-treasurer to this Board that it is impossible for him to retain his position on the salary of \$1,200 per annum, he having been obliged to give up all parochial duty and give his whole time to the service of the Board, he be allowed the sum of \$2,000 for the ensuing year.

(20) That the secretary-treasurer be instructed to forward, annually, to each of the bishops whose diocese is receiving aid from this Board, the form adopted at the meeting in 1893, and to request that the same be returned to him before _____, and to inform the bishops that the Board cannot consider the appointment of their unappropriated funds in the case of any particular diocese until the statement asked for is before the Board.