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HISTORICAL SKETCHES.

No. 90.—JAPAN, THE EMPIRE OF THE RISING SUN.*

BY MISS BLANCHÉ L. MACDONELL.

JAPAN is only one-tenth part of the eighteen provinces of China in size, and its population is probably not more than one-tenth the population of that vast empire. Formerly the emperor was not only chief in temporal things, but also the high priest of every form of worship; therefore any of his subjects joining another form of communion was considered guilty of personal insult to the sovereign. In the middle of the sixteenth century Francois Xavier, "The Apostle to the Indies," visited the Sunrise kingdom; soon conversions to the papal church were reported in vast numbers, among them being included many princes and nobles. In 1532 these Roman Catholics sent an embassy to Rome bearing letters and presents to the pope in token of their allegiance to the sovereign pontiff. In the two following years 12,000 more were baptized. Jesuit political intrigues, together with the lordly assumptions of the Spanish and Portuguese, soon awakened the distrust of the natives. In 1587 Taiko decreed the banishment of the missionaries. This edict was renewed by his successor in 1596, and the succeeding year twenty-three priests were put to death in one day at Nagasaki. The fires of persecution being kindled, many converts perished, while their churches and schools were laid in ruins. In 1622 a fearful massacre of native Christians took place, and in 1639 an edict was issued, for-

bidding the Japanese to quit the country, or any Christians to set foot on the islands. The exact form of that ancient edict runs thus:

"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know that the King of Spain himself, or the Christians' God, or the great God of all, if he violate this command, shall pay for it with his head."

At the close of 1639 the Portuguese were also expelled, and their trade transferred to the Dutch, who, before long, were confined to the island of Desima. In 1852, in consequence of complaints regarding the treatment of American seamen wrecked on the Japanese coast, the United States sent an expedition to demand protection for American ships and their crews, and to secure a treaty for purposes of trade. In 1855, Commander Perry sailed one Sunday morning into the harbor of Yeddo. He spread out the Bible on the capstan of his ship, and read aloud the hundredth Psalm. His only weapon was the Bible, for he took possession of Japan in the name of the Prince of Peace, without thunder of cannon or flash of steel.

The American missionary societies of the Protestant Episcopal, Presbyterian, and Reformed Dutch churches were prepared to meet the emergency, and before the end of that year sent out seven missionaries.

For ten years there were not at any time ten missionaries in the empire. These pioneers of faith showed themselves strong and wise and bold. The government was hostile; direct mission work was impossible. Tentative efforts were made and abandoned. In the meantime the language was learned, and something was done towards overcoming prejudice.

During the first ten years only twelve persons were baptized. In 1869 many hundreds of Roman Catholic Christians were confined in prisons. In 1871 the teacher employed by a



REV. ARTHUR LLOYD, M.A.,†
Our "Special Correspondent" in Japan.

*Read at the annual meeting of the Woman's Auxiliary.

†Rev. Arthur Lloyd, formerly a missionary in Japan, then Professor of Classics in Trinity College, Toronto, and Head Master of the Trinity College School, Port Hope, now returned to Japan and engaged in educational work at Tokio.

missionary who had asked to be baptized was thrown into prison, where he died the next year. That same year, however, a dispensary was opened, schools were started, and the missionaries commenced to teach in government institutions. By the end of 1872 there were twenty-eight missionaries in the field. The same year a number of young men were baptized at Yokohama, and the first church was formed. In 1873 the edict against Christianity was removed, and it was understood that religious liberty was on the government programme. From this time rapid progress has been made by the Gospel. In 1887, 253 missionaries were laboring in the empire. From 1883-88 the church members increased from 5,000 to 25,514. In one year the increase of pupils in the schools amounted to 200,000. In 1887, 5,530 persons, chiefly adults, were baptized. Obstacles have been removed in a way that was truly marvellous. In 1891 the Rev. J. H. Waller was sent out by the Canadian Church, the first missionary sent out by our own Board of Missions, although other Canadian missionaries were already laboring in the field.* The same year the Canadian Board of Missions sent out a lady missionary, and before long the Woman's Auxiliary sent out another at their own expense.

From the first the attempt has been made to render the churches not exotic, but of the soil. In Japan no other policy could attain lasting success. All the mission policy has been shaped to make this independence a reality. Nothing has been so remarkable as the development of the native ministry. The first minister (a Presbyterian) was ordained in 1877, and in 1887 there were reported 102 ordained native ministers of all denominations. Many of these are Vamurai, all men of education, good representatives of the best class of Japanese. These men are the hope of the future. The mission schools have made the education of a Christian ministry their prime object, and the majority of graduates have not only become Christians, but have entered the ministry. The Japanese are independent, self-reliant, self-respecting, and are quite conscious that, while depending on foreign money, a vigorous church life cannot be expected. In the report of 1887, fifty-two of these churches were put down as self-supporting. The Japanese are taught by their native pastors that each one as a Christian, who has received a call of God, must let his light shine, and strive to lead others to the light. They willingly support their own churches. In 1887, 20,000

Christians raised \$41,000—over \$2 a member. The Christians in the north of Japan contributed \$12,000. Man for man, that cannot be excelled by Christian churches in England and America. We are told of an old woman who was suffering an extremity of poverty, yet when a Christian theological seminary and a girls' school was established in her native city brought three little gold pieces, worth twenty-five cents each. These were the last gifts of her husband, who had been long dead, and had been carefully treasured for years. In 1889 native Christians, most of them with average wages of less than twenty-five cents a day, contributed \$27,000 to mission work.

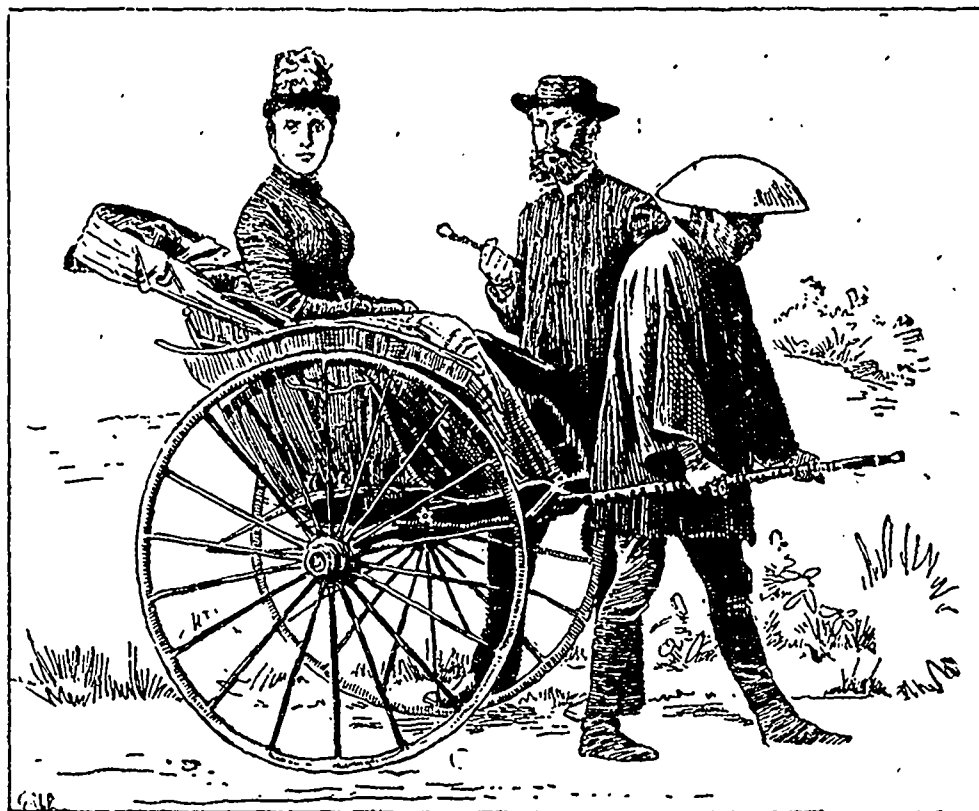
An opulent *sake* brewer near Tokio embraced Christianity. *Sake* is a common whiskey in Japan, very stimulating, very popular. The establishment was one of the most prosperous in the province; it had descended from father to son for many generations. Yet when that man was converted he gave up his profitable business for conscience's sake, and gave the *sake* brewery to be used as a girls' school. Such incidents may give some insight into the character of the Japanese, which is quick, bright, and energetic.

The missionaries sent to Japan were divided between twenty-five societies, in which every variety of creed and politics was represented. The result was wasteful and ineffective. Not even the largest mission had men or women enough to accomplish the work that opened before it. With men and supplies massed under one organization, a wise distribution of force and a judicious allotment of means could be studied. A remedy for this source of weakness has partly been found. In 1887 six out of the twenty-five missionary societies in Japan were united. The four Episcopalian societies also combined their forces, with the prospect of much larger results than the past has shown.

The Americans have been before all others in striving to win souls for Christ in this corner of the vineyard; by them has the great bulk of the converts been gathered. The school at Yokohama, and the Ferris Seminary there; the Women's Home also at Yokohama; the schools of the Methodist mission in Tokio, Nagasaki, and Hakodate; the admirable institutions of the American board at Kobe and Kioto; and, above all, at Osaka, where they have a school which has been almost entirely developed from native resources, one of the most successful of all institutions for girls started in Japan, all bear testimony to their noble efforts. The Americans are especially to the front in the matter of female education.

The women of Japan are in a much better position than in almost any other eastern country. They are not secluded in Zenanas; they take a prominent place in the family; they live with their husbands almost in a position of

*Among these may be mentioned Archdeacon Shaw, Rev. J. Cooper Robinson, Rev. J. McQueen Baldwin, Rev. Heber J. Hamilton—the last three under the auspices of Wycliffe College. Besides Mr. Waller the Board of the Domestic and Foreign Missionary Society of the Church of England in Canada supports Miss Jennie C. Smith, a medical missionary, and Masazo Kakuzen, a native Japanese deacon. Miss Smith's stipend comes from the Woman's Auxiliary.



REV. J. COOPER ROBINSON AND WIFE (As seen shortly after their arrival in Japan).

equality. In the past the women of Japan have wielded extensive practical influence. Nine women have sat upon the throne; and one of these, the Empress Yingu, who lived in the third century of the Christian era, headed the expedition that invaded Corea. Through that expedition the literature, philosophy, the jurisprudence, and the civilization of China entered Japan. Mr. Aston, one of the best Japanese scholars connected with the American legation in Japan, remarked: "I believe that no parallel is to be found in the history of European letters equal to the remarkable fact that a very large portion of the best writing of the very best age of Japanese literature was the work of women."

Japanese women are not, and have not been, uneducated. The wave of western civilization that has reached the Island Empire has influenced women in every part of the land. Of the Christians in Japan, forty per cent. are females. In the primary schools that have been everywhere established, there are to-day a million of girls under instruction. Of late years there has been a remarkable movement in the direction of the higher education of women. In both foreign and native papers it has been discussed in all its aspects, and it is a

question to the front in social life. Owing to the introduction of the English language into many schools throughout the country, there is a great demand for English teachers. These teachers—ladies—have an opportunity to move among the people, influencing them on the side of Christian truth. Missionary work is not merely to educate in the material sense of the word; it is to train women for eternity, to bring them to God, to Christ, to salvation, to lead them to that reality that issues in all the purity and all the glory of the everlasting kingdom. In this connection, women can help women by making tongues and pens a redeeming factor in human progress; by kindling the fire of enthusiasm with the fuel of facts; by gathering information and communicating to others interesting incidents and particulars. Recently a young girl, a graduate of Vassar College, went out to Japan as a missionary. Her methods were so successful that a Japanese superintendent of education offered her a large salary if she would consent to teach in one of his schools. She replied: "I came here to proclaim the Gospel of the Lord Jesus Christ, not merely to teach secular learning." A second time he returned, pleading: "I cannot authorize you to teach the Gospel; but if you will enter

my employ to teach these young Japanese girls, I will allow you to teach Christianity secretly, but you must say nothing about it." The answer he received was: "I cannot accept your offer. I came here to teach the Gospel openly." A third time he came, urging: "If you will only come to me as a teacher, you can teach the girls morality, art, science, literature, and Christianity." Then the proposal was gladly accepted.

The Mitsen Bank in Tokio is a government bank. The young Japanese, who are shrewd, capable, and intelligent, make excellent clerks; but it was found impossible to keep them honest. In this predicament, one of the bank officials, with great candor and solicitude, consulted the missionaries. He frankly admitted that he did not believe in any religion. "But," he added, "your religion does something that ours cannot do—it makes men honest. Now, we wish our employees to be carefully instructed in Christian principles, so that they may learn to perform their duties with integrity."

The present government is friendly, and affords every protection to missionaries. It regards the Christianization of Japan as inevitable, as a part of the adoption of western civilization. During the last thirty-five years the progress of Japan has been without precedent or parallel. The Mikado is showing himself one of the most progressive rulers in the world, and his people do not lag behind. Intellectually, socially, politically, and religiously, the Japanese have changed. In government and education; in individual and family life; in army and navy; finance and political economy, they are scarcely recognizable. A young Japanese convert, a student at the Johns Hopkins University, said: "Nothing is left as it was thirty years ago, except the natural scenery."

Caste distinctions are giving way to democratic ideas; the old cumbersome alphabet to Roman characters; the calendar of Christian nations has replaced the pagan; the national "fifth day" has given way "to one day of seven" as a day of rest. A strong current of opinion is setting in towards Christianity. The influence of Buddhism is fading, Shintoism is waning, the Japanese as a people are drifting from the old religions, and far-seeing men are beginning to recognize that something is necessary in their place. Through the medium of daily and other papers (of which Japan has a plentiful supply), a large amount of Christian truth has found its way among the whole population; some of these papers, indeed, advocate the adoption of Christian ideas merely for political reasons. We have quite revolutionized the ideas of young Japan, but our civilization has brought many evils attendant upon it in numerous forms of unbelief. There are now to be found among the Japanese a

large proportion of men of atheistic and agnostic tendencies.

A native Japanese (the Rev. S. Kurahara, a graduate of Auburn Theological Seminary) mentions four difficulties requiring consideration in dealing with the present aspect of mission work in Japan:

(1) The indifference of the upper classes to religion.

(2) The hold of Buddhism as an ethical system.

(3) The necessity of an alliance of political and governmental matters with the future religion, whatever it may be.

(4) The present activity of sceptical scientists and philosophers in influencing the awakening mind of the people.

There are many circumstances which render the work most encouraging. There is a mass of darkness, but the darkness is moving. It is a great advantage that from the uppermost island of Japan to the southernmost point there is but one language, without any dialectic distinction of any consequence. Another encouraging feature is the unity of spirit displayed by all the followers of Christ in this mission; all the Protestant denominations working together with the greatest cordiality and unanimity. Then the Japanese is not prejudiced; he is perfectly willing to receive new ideas. He is insatiate in curiosity. They will come three and four times a day, urging a continuance of the teacher's speech. All Christian meetings are exceedingly well attended. One missionary at Seudai began to preach at four o'clock in the afternoon, and when he was exhausted his native helper continued the exhortation until nine o'clock at night, all the time surrounded by a keenly interested audience. It is from the indifference of the foreign community that the missionaries receive their greatest discouragement.

Japan, casting away hoary superstitions and effete faiths, and in imminent danger of adopting something worse than she has left behind, awaits our aid. All the machinery of modern progress can be made available to further our spiritual interests and enterprises. Christianity is on trial. If the result in that country is failure, it will be useless to attempt to carry the Gospel to China, Corea, or Africa. God has opened Japan, removed hostile laws and popular prejudices. This emphatic call means consecration on our part, fresh devotion to the service; it is left to us to carry on the enterprise with promptitude and energy; to preach the unsearchable riches of Christ to the 37,000,000 of Japan. The work demands the heroism of endeavor and endurance, self-sacrifice and self-oblivion; the transfiguring halo with which love invests ordinary duties; the spirituality which refines all the grossness of materialism, and can yield an influence far-reaching and deathless. Let the Church, following the

BANFF.



TWELVE hundred miles from Owen Sound to Calgary! After a long journey on the C.P.R. through a wilderness—Winnipeg, a city but of yesterday, but as much the Chicago of the west as its thirty thousand enterprising citizens can make it. Then from Winnipeg, prairie, prairie, prairie! Monotonous prairie, land and sky meeting wherever the eye reaches, all level like the sea when no passing storm disturbs it—monotonous except for the infinitude of wild flowers; and the gophers and foxes which rush away from the passing train; the occasional Indian, bare-headed, painted, feathered, galloping in blanket and moccasins upon his pony; or a mounted policeman flashing his gay uniform in the sun. Eight hundred miles of this prairie and then Calgary, and with it a change of scenery. For many hours the distant hills are in sight, and from Calgary—a neat, busy little town, the see city of the diocese which bears its name, as yet connected with Saskatchewan, but eagerly awaiting money enough to be set apart by itself—the precincts of the Rocky Mountains appear. And what a change is here from the long, long stretch of prairie! High, jagged mountains rearing their hoary peaks towards heaven! Under the shadow of these mountains, where the Bow River makes its way out to flow along the plain, is Banff, now a favorite watering place, and from it is seen Cascade Mountain, rising in perpendicular height, almost to the extent of a mile, from a valley which is itself five thousand feet above the level of the sea! What noble thoughts of creation come to the mind when face to face with this!

“Great and marvellous are thy works, Lord God Almighty. In wisdom hast thou made them all. Who would not fear thee, O Lord, and glorify thy name?”

Within three miles, along a good smooth road of easy grade, are the famous “Hot Springs”—hot enough as they rush from their large reservoir to make it an act of considerable courage to endure them. When the bath is over, the skin is red like the shell of a cooked lobster. Here are bathing houses of much architectural beauty. Here the cripple is supposed to leave behind his crutch and the

Captain of her salvation, press on to the conflict, gird herself to the work, and win. When self-love and self-indulgence give way before the consuming flame of devotion to One who has given Himself for us, and those for whom He died, we shall receive power to sweep the earth as with a conflagration. Then as the “Light of Asia” fades, the “Light of the World” will arise in glory upon the Empire of Japan.

LET us vigorously examine our own faults, and leave the faults of others to be judged by God.

sufferer to say good-bye forever to his woes. Whether this happy consummation be reached in every case or not, it is well worth while to take this romantic journey and see the glories of this watering place amid the rugged peaks of the Rocky Mountains. Some idea is gained of the wonders of our own Dominion, and a thought quickly rises that it is a good thing to be a Canadian.

BETHLEHEM, THE CITY OF DAVID.

PALESTINE is the most interesting country in the world. Who is there who has not longed to visit "those holy fields, over whose acres walked those blessed feet which, eighteen hundred years ago, were nailed, for our advantage, on the bitter cross"?

We propose taking our readers to some of those sacred places so familiar to us in connection with the life of our blessed Lord.

We commence with the place of His birth. Leaving Jerusalem by the Jaffa gate, we proceed for six miles over a road teeming with historical associations. Roads in the East are as unchangeable as fords and springs; we therefore feel that we are treading in the very footsteps of the old patriarchs. From this road Abraham and Isaac must have had their first glimpse of Moriah, while it was here that Rachel died and was buried, and to this day her tomb is to be seen on the wayside, a site which has never been disputed, and which is acknowledged by Christian, Jew, and Moslem. To Ruth this road must have been familiar, while David must have often traversed it. But our thoughts dwell rather on two weary travellers who made their way along this path to be "enrolled" in the city of their ancestors when "there went out a decree from Cæsar Augustus that all the world should be taxed."

We approach the town by a steep ascent. Few places are more beautifully situated than Beit-Lahm, "the house of flesh," by which name it is known, rather than by the one so familiar to us. Standing on a ridge of a "long gray hill" of limestone, it commands extensive views of the surrounding country. On all sides we find terrace gardens filled with olive and fig trees, while the ground is carpeted with the most brilliant wild flowers, particularly the scarlet anemone. The town is no longer walled, but in other respects it presents the same view it must have done in the days of David, for, from its peculiar situation, it is impossible to extend it. The inhabitants, numbering between four and five thousand, for the most part Christian, are spoken of as hard-working and industrious. The women are

remarkable for their beauty. It is said that they are not without a tinge of Norman blood in their veins—the result of the Crusades. They wear a peculiar head dress, a round brimless hat, over which is thrown a light veil, generally about two yards long, used not so much for the purpose of covering the face, as for holding anything they wish to carry. To this day they may be seen following the example of Ruth—the veil filled with barley. The forehead is usually covered with rows of gold or silver coins, a woman often carrying her fortune on her head. No doubt it was to one of these coins that reference is made in the parable of the "lost piece of silver." The house would need to be swept diligently, for the rooms often have no windows at all. The men of Bethlehem are, for the most part, engaged in agricultural pursuits, tending their flocks, or cultivating their vines, although many are employed in wood-carving, and in the manufacture of "mementoes" made of mother-of-pearl, brought from the Red Sea, which find a ready sale amongst the pilgrims.

Passing through the narrow streets, we come to an open space, on one side of which stands the noble basilica of St. Helena, the oldest Christian church in the world, containing within its walls the Cave or Grotto of the Nativity, the "stable" in which the Lord of life was born.

The church, erected by the mother of Constantine in A.D. 327, has from time to time been "restored," the last repairs being executed by Edward IV. of England. Still, much of the original building remains; therefore we have here the "oldest monument of Christian architecture in the world."

Whatever doubts may exist regarding some of the sacred sites in Palestine, there can be but little question regarding the "Grotto of the Nativity." As early as Justin Martyr, A.D. 120, "a certain cave very close to the village" was pointed out as the birthplace of the Lord. To this day caves are used for the purpose of sheltering cattle, while it is an acknowledged fact that Khans or inns never change in the East. Interesting as the church is, with all its historical associations, its interest pales before that which lies beneath.

Leaving the church by a half-sunk arched doorway at the east end, we descend a well-worn flight of steps, and soon find ourselves in the Chapel of Nativity.

Although now almost entirely cased with marble, there can be no doubt that we are standing in a rock-hewn cave. Its length is about forty feet, the height about ten. It is lighted by a number of handsome silver lamps, which are carefully tended by priests of the Greek, Latin, and Armenian Churches. In a recess at one end of the grotto there stands an altar, and beneath it, on the marble floor, is

seen a silver star, with an inscription which has thrilled the hearts of millions of Christian people, *Hic de Virgine Maria Jesus Christus natus est* ("Here Jesus Christ was born of the Virgin Mary"). We feel we are indeed upon holy ground, a feeling which is shared by Christians of every Church, and throughout the day the cave is seldom without its kneeling figures. That here the Lord began His earthly life we have no doubt. We have already referred to the testimony of Justin Martyr, which is confirmed by Origen, in the early part of the third century, while St. Jerome for thirty-four years lived in an adjoining cave, in order that he might be near the birthplace of his Master; from that cave issued the great work of his life, the Vulgate or Latin translation of the Scriptures, and here he died in A.D. 420. It is hardly necessary to say that the Christmas services at Bethlehem are of the most interesting character. Crowds of pilgrims arrive on Christmas Eve, at midnight a mighty burst of praise ascends from all hearts, and the *Gloria in Excelsis* is sung to the accompaniment of the organ and the pipes of the shepherds.

The well of Bethlehem next claims our attention, situated at the north end of the little town. It recalls to our minds an event in David's chequered life, bringing out the nobility of his character. As a boy he must often have slaked his thirst at this well, and knew how sweet and refreshing were its waters. When he and his men were secreted in the cave of Adullam, and Bethlehem was in the hands of the Philistines, a longing came over him for a draught of the water. "Oh, that one would give me drink of the well of Bethlehem that is at the gate." No sooner was the wish expressed, than three brave followers broke through the ranks of the enemy, and procured for their king what he so longed for. He, however, would not drink, but poured it out unto the Lord. (II. Sam. xxiii. 16.) To this day the well exists, hewn out of the rock, but now partly filled up with stones.

The traditional "Field of the Shepherds" is situated but a short distance from the town, for it must be remembered that Bethlehem has no suburbs. A very old tradition tells us that this is the field where "shepherds watched their flocks by night all seated on the ground," and it is quite possible that the tradition may be a correct one. Shepherds are often to be met with in this neighborhood, not *driving* their sheep, but going before them, illustrating the Saviour's words: "The sheep follow him, for they know his voice." While wandering round the town, the history of Ruth is forcibly brought to our minds. The blue hills of Moab are not far off, while the field is still pointed out by the natives of Bethlehem where she gleaned. The words of salutation are still to be heard as of old, "The Lord be with you," followed by the response, "The Lord bless thee." Indeed, the

life in every detail is as in the olden time, the reapers sleeping on the ground at night, together with the gleaners who follow them. Coming from Jerusalem by Rachel's Tomb, we return by another way, passing the "Gardens of Solomoh." It is springtime, and the trees are looking their best, clad in their early green vesture, the branches heavy with blossoms of every kind. Apricots, mulberries, peaches, and almonds abound. Here it was that "Solomon made him a garden and orchards, and planted in them all kinds of fruits, and pools of water, to water therewith the wood that brought forth." Doubtless the water was conveyed from "the pools" at the head of the valley, for the aqueducts can be distinctly traced. The gardens were long left uncultivated, but now, thanks to European enterprise, they have been taken in hand, and large quantities of fruit and vegetables are grown annually, and find a ready sale in Jerusalem.—*The Church Monthly*.

TWO CHRISTMASTIDES.

BY VIRGINIA CASTLEMAN.

IN the village of Hertford, in Northern Virginia, lived the Bucher family, who were spending their first Christmas in the New World; but they were not lonely, these merry German children and their hard-working father and mother. Yet the Mutterchen's face looked a little more serious than was its wont as she talked with her good man, Franz, about the coming fete.

With five small people to clothe and feed there was little left for Santa Claus.

"Moritz, thou art big, and I must tell thee there will be few presents this year," she said, as her oldest son came into the room, followed by his little sister Louise.

"And will there be no more beautiful tree with the shining candles on it, Mutterchen?" asked Louise.

"Not such as we had in the fatherland, *mein Kind*, in the dear home in Dresden." Then all began talking together about that last Christmas in Germany, and while Moritz was trying to show Bruno, the two-year-old baby, what they meant a knock was heard at the outer door.

"Father, it is the Englisher," cried Louise; "you should go to see him in the shop."

Franz Bucher went into the shop where he kept his tools (for he was a tinner by trade) and greeted the stranger kindly in broken English, speaking slowly, for at home they used always the German speech.

Edward Laramoor had come on an errand from the country; he, too, was a stranger in America.

"Could Franz Bucher come on the morrow to put up a stove for him?"



RIPON CATHEDRAL. (Page 273.)

"To-morrow! Does not de Englisher remember de Christ day, den?"

"But come to de fire and make warm," put in the Mutterchen, seeing how pale and sad the young man looked.

"And I had forgotten that it would be Christmas Day to-morrow!" Laramoor sank down into the nearest chair and almost groaned aloud.

"Are you then ill, sir?" asked the tender hearted Louise, coming timidly to the stranger's side.

"No, little one, not ill, but I have just received bad news from home—from England. I, too, had a little sister, as fair-haired as you; but she is dead, they write me. I shall never again hear her merry voice."

"His little sister is dead," translated Moritz into German, that the others might better understand. Then they gathered around with sympathy in their faces, and the good Frau brought him a cup of steaming coffee. The little ones stood quietly by while he drank it, even little Hans stopping his play for a while.

Before long Laramoor found himself listening to the account of their voyage from Germany in the early springtime, and how at first all seemed strange to them. Moritz told of their last Christmas, spent with the dear Grandmother Bucher in Dresden, in a large house with beautiful rooms; how the father had made for them, to place beside the Christmas tree, a representation of the manger at Bethlehem, with figures of the shepherd and the sheep upon the plains, and over all a blue covering spangled with stars of silver. Moritz could talk both English and German well, so he spoke often for the others, but presently Louise said, softly:

"The sweetest of all is the carol, '*Christ ist geboren*,' which we sang together as we stood around the tree."

The heart of the young Englishman went out to these kind people in their humble, happy home.

"De Christ-child is everywhere, my Louise," said the Mutterchen; then the little maiden whispered something to her mother, who nodded brightly.

"Sir," said Louise, "we will be glad to have you come to the church to-morrow to hear the children's carols; Moritz, and Paul, and I will sing with the rest. Will you not come?"

Laramoor had not the heart to refuse the eager request; perhaps, too, the angel voice of his own little sister might be even now joining in the songs of Paradise. So Christmas Day found him at the services of the village church, fragrant with the odor of evergreens. How the familiar service, the Common Prayer, carried him back home in his thoughts. Almost he could hear his loved ones repeating the words with him. At the children's service, too, he found himself joining in the carols, many of them well known to him.

"Dear little one," he said to Louise at parting, "it has been sweet to hear you sing. A Merry Christmas to you all!"

And though Santa Claus did not stop long at the Bucher house on the hill that year, he found it bright with the brightness that fills all loving hearts; and the holly berries and running pine with which the children adorned the sitting room gave the place a festive air.

* * * * *

Again it is Christmas Eve, just one year later; and within Franz Bucher's home are signs of unusual excitement. The children, dressed in holiday attire, are gathered round the sitting-room fire; one corner of the room is curtained off, and here is concealed the wonderful cause of their happiness. A Christmas tree of their very own, and as much as possible like the one they remembered in Germany.

"Was it not kind in the Englisher to think of us, Moritz, now that he is so far away?" said Louise.

"Yes, I hope some day he will come back, or may be I will go to the great city, too, and see him."

Mr. Laramoor was in New York, in a large business house with which his uncle in Liverpool was connected; but in his prosperity he did not forget the friends of his days of adversity. He had sent the Mutterchen a cheque "to help Santa Claus give the children a Christmas tree," and asked that it be as much like the one they told him of as they could make it. So the father and mother had prepared all things for it, and invited some other children to share the feast with them. Soon the curtain was drawn and the beautiful tree was before them. The Mutterchen held up little Bruno that he might better see it. Then they stood

up to sing, "*Christ ist geboren*," when suddenly the outer door opened, and a real Santa Claus stood on the threshold.

He waved his hand for them to continue singing, and presently his deep voice joined in the carol. Then there was a pause, as Santa Claus advanced toward them, his eyes twinkling beneath a great fur cap. All were lost in astonishment at the beautiful presents he took from his great coat pocket and gave to the assembled guests. It was not until he started to leave, and said, in a voice mingled with emotion, "A Merry Christmas!" that Louise sprang forward, crying, "De Englisher! I know his voice."

Then they gathered around him, laughing, and the little ones pulled at the great coat until suddenly it fell to the ground; then off came the fur cap and the white beard, and, presto! there stood their friend of a year ago. "Dear friends, I cannot stay," he said, "but we will not forget what the Mutterchen once said: 'The Christ-child is everywhere.'"—*The Living Church*.

RIPON.

THE diocese of Ripon (England) had an existence in early Saxon times. The archbishop of Canterbury, Archbishop Theodore, formed it into a diocese along with other sees which he culled out from the large diocese of Northumbria.

This was as early as 679. Eadhead was its first bishop; but it soon lost its existence as a see, and became part of the diocese of York. In 1836 the ecclesiastical commissioners recommended that, owing to the unwieldy size of the diocese of York, Ripon be formed into a separate see. This was done, and thus the ancient position of Ripon was restored. Its first bishop was Charles Thomas Longley, who afterwards became bishop of Durham, archbishop of York, and archbishop of Canterbury. The second bishop, Robert Bickersteth, was appointed in 1856. He was succeeded in 1884 by the present bishop, Dr. William Boyd

Carpenter, who is one of the finest pulpit orators in England.

Ripon possessed a fine old minster church, with a good staff of clergy and an ample endowment. This church became the cathedral of the new diocese when it was formed in 1836, and the clergy became the dean and chapter. Although this edifice does not rank among the first class cathedrals in England, it is a grand building, noted for its fine proportions. Its entire length from east to west is 266 feet, the length of the transepts 130 feet, and the width of the nave and aisles 87 feet. From 1862 to 1876 it underwent extensive renovation under Sir G. G. Scott, at a cost of £40,000. The bishop's palace, a modern building in the Tudor style, is situated in extensive grounds about a mile from the city. The city itself is but a small place, though the centre of much activity and work.



THE BISHOP OF RIPON.

OBSTACLES IN THE MISSION FIELD.

BY REV. J. G. WALLER, CANADIAN MISSIONARY IN JAPAN.

(Continued.)

NOTHER obstacle is the misrepresentation of Christianity and the ignorance which believes such misrepresentation. That Buddhist priests should do this is to be expected. They are everywhere throughout the country—the smallest village having its priest. They have their newspapers

and magazines, as well as the influence which comes through family connections and through the possession of property. Nothing is too absurd or false for them to say about Christianity.

However, of late years they have become generally discredited, and although many of the old people hold to them, and mourn because their offspring do not, yet young Japan pays little attention to what the Buddhist priest says about Christianity or anything else. But when even that little is backed up by the speeches, writings, warnings, and persuasions of men high in Japan's educational and political field, it becomes of some weight; not that the objec-

tions and charges of these so-called scholars and politicians are a whit less absurd than those of the Buddhist priest, although they are more ingenious. Fancy a professor of the Imperial University, the one government university in Japan, the capping-stone of the Japanese educational system, saying that Jesus and His teaching have been responsible for most of the wars of Christendom and the world for the last 1800 years, and that Christianity also tends to destroy in children respect and obedience to parents; basing these charges on St. Matt. x. 34-38. This "grave professor" goes on to say that Christian Japanese are disloyal Japanese; that if ten Japanese join the Greek Church they become practically ten Russians; or if they join one of the Western bodies of Christians, they quickly despise Japan, and learn to look upon America or Europe as their real native land, and that Japanese Christians show disrespect to their Emperor, and, again, that Christianity is not at all suited to Japan and the needs of the Japanese people, and so on. All this in a single article. And this man is not only styled "professor," but is a doctor of philosophy, can boast of having passed several years abroad, is generally known throughout Japan, and is looked up to by many as the first among Japanese scholars. This man's objections to Christianity are echoed in almost every school in Japan, and are backed up by such men as the English Buddhist Pfouder, now studying here, and the American Col. Olcott, who, fancying there is something in Japanese Buddhism akin to his own ideas, makes periodic visits to Japan, as well as by other lesser foreign opponents of Christianity.

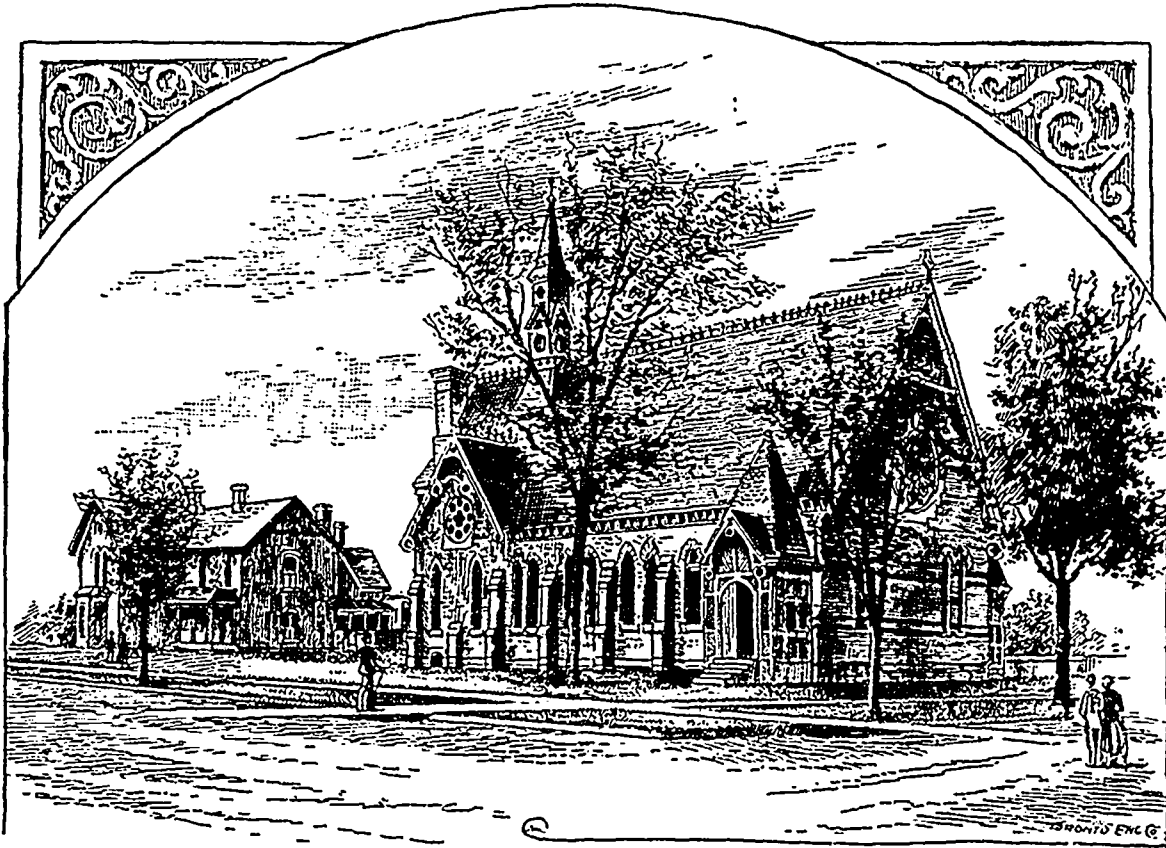
Already twice in this paper the teaching in Japanese schools has been mentioned. As scores of other things in modern Japan, education has made tremendous strides here in the last thirty years. Yet we must remember it is only thirty years; and if one expects the progress of three hundred years or more to be neatly and completely crammed into the smaller period, he is apt to be slightly shocked on reading, for example, in a public school geography, sanctioned and sealed with the stamp of the Department of Education, that Westminster Abbey and St. Paul's, London, are Buddhist temples, or, again, that the Buddhist temples of Moscow are among the grandest in the world. I somewhat dread being questioned, as I am from time to time, about the state of Buddhism in America and Europe. For when I reply that I never met a Buddhist before coming to Japan, that outside of the Olcott family I never heard of one in America, and that, so far as I am aware, there is not a Buddhist priest or temple in the whole of Europe or America, my words are usually received with looks of incredulity, which, I know, bodes no

good for my moral reputation. Yes, the misrepresentation of our enemies would have comparatively little effect if it had not the fertile ground of ignorance to work upon.

And while writing of this obstacle which even secular darkness presents to Christianity, let me mention also the incomparably denser spiritual ignorance. Because the Japanese have become indifferent to everything commonly known as religion, do not think that therefore the Japanese mind is in spiritual things a blank. On the other hand, it is filled to overflowing, but the contents are of a very low order. Wonder-working sand, disease-curing images, written charms, amulets, fortune-telling, signs, and every kind of superstition seem to have it pretty much their own way. It is strange, but the increase of irreligion and of superstition seem to go hand in hand. From statistics published in June, we learn that the receipts from written charms sold at the one shrine of Kompira, in Kamiki province, which used to average about \$6,000 (silver) a month, had for the previous three months of March, April, and May averaged over \$14,000. When it is known that the selling price of the majority of these charms is about one-fifth of a cent each, and that they are sold not at this shrine of Kompira alone, but by almost every priest throughout the whole land, some idea may be formed of their prevalence. Men who will sneeringly ask you to explain one of the miracles of the New Testament do not hesitate to paste one or more of these little pieces of paper over their door to insure good luck and freedom from fire; or, again, tear a piece of the paper into bits, put the pieces into a cup of water, and drink them as a cure against this, that, or the other disease.

Another obstacle we have to encounter is the language. It is more pleasant to contemplate than any of the former, inasmuch as it does not take its rise in the perversity of men's passions or ignorance. But it is serious. When in America one hears a Frenchman's or a German's broken English, or even when listening to the Scotch accent or the Irish brogue, one often feels like laughing, and anything but religious thoughts will rise to one's mind. So with our broken Japanese; it is difficult to insert religious thoughts in the Japanese mind.

Chinese used to be regarded as the most difficult of languages. But as every student of Japanese, native or foreign, if he is to become at all proficient, must acquire a fair knowledge of the Chinese printed and written characters, the Japanese dialect must, at least, lay a claim to the distinction. In conversation in Japan you use a language which seems to contain an unlimited number of abbreviations and innuendoes. The Japanese book you read is written in a language differing in many respects from that which you speak. A peculiar



HOLY TRINITY CHURCH, CHATHAM, ONTARIO.

combination of both is considered the right thing in the pulpit or on the platform; while the words and idiom which should be used in writing a letter are quite distinct from any of the former three. There are thousands of Japanese who can write an English letter so as to be understood; if there is a foreigner who can write a Japanese letter with the customary Chinese characters, I have not yet heard of him. Moreover, the language is being gradually, but constantly, changed. Not only do the many changes, importations, developments, institutions, and movements of modern Japan each require a new word, but old words are being discarded and replaced by new ones. Almost everything has a Japanese name and also a classical Chinese name. These latter are the bane of the average native Christian catechist. Probably, in order to convey to his hearers a high sense of his literary accomplishments, he will use these Chinese terms, with the result that the great majority of his hearers, including the women, the children, and the lower or working classes, understand little more of what he is saying to them than if he were talking Greek. Bishop Nicolai, of the Greek Church, has been in Japan thirty-two years,

and gives an address in Japanese with more fluency than any other foreigner whom I have heard. He is an earnest student, a man of unusual ability, and speaks several languages. Yet in a conversation with him a few months ago he told me that Japanese is so difficult that he had never found time to study any but what might be directly used in sermons or in conversations about religion; that whenever he attempted a conversation with a Japanese upon commerce, law, politics, or science in the language appropriate to these subjects, he found himself altogether at sea. Since I heard this I have taken less to heart the backwardness which I had hitherto regarded as peculiarly mine.

(To be continued.)

OUR PARISHES AND CHURCHES.

No. 90. HOLY TRINITY CHURCH, CHATHAM.

UNTIL the year 1875 the town of Chatham formed the boundary of Christ Church parish; but owing to the rapid growth of the town it was thought expedient to divide the parish, which was done in the same year; the dividing line

being the river which separated the town into what was called North and South Chatham; the former constituting the boundary of the new parish now known as Holy Trinity.

After the parish was set apart and the boundary definitely settled, an association composed of women purchased the lot on Victoria Avenue where the church now stands for the sum of \$500. A small church, which is now the Sunday-school, was then erected, and opened for divine service on the 23rd of May in the same year.

The Rev. Freeman Harding, who has lately fallen asleep in Jesus, was appointed incumbent of the parish by Bishop Hellmuth in February, 1875, but did not commence work until the following May. Here the people worshipped for three years, when they undertook the building of the present church and rectory at a cost of \$19,000. This was completed and the new church opened in June, 1878. Two years later, on the 25th of February, 1880, Mr. Harding resigned, and the same day the Rev. A. A. W. Hastings was appointed to the parish as his successor. He labored for two years, when he resigned and the Rev. R. O. Cooper was appointed to the parish in 1882. He remained for three years, and resigned in April, 1885. In the following month the Rev. Jeffrey Hill, M.A., was appointed rector, and continued in charge till March, 1890.

Up to this date the congregation were only able to meet the interest on the mortgage and defray the current expenses of the church, as the principal had been reduced very little. Things now came to a crisis and the property passed entirely out of the hands of the congregation, and was purchased by Mr. Wm. Ball, the present warden of the church. The Synod now came to the rescue, and made a special grant, which was augmented by a liberal contribution from the congregation. The property was now purchased from Mr. Wm. Ball and deeded to the Synod.

The Rev. Arthur Murphy, M.A., was then appointed to the parish, and took charge in May, 1891. During his pastorate \$1,300 has been spent in improvements on the church and Sunday-school. A new pipe organ has been placed in the church. The total debt is now reduced to about \$2,500. There is now a large congregation, and a flourishing Sunday-school. The congregation are now looking forward to having their valuable church property free of debt and consecrated before long.

CHRISTMAS ought to bring to all a knowledge of the life of Christ. There is no life since the world began so grand, so glorious, so full of beauty, so radiant with hope. It is a grand poem; a song to be sung by angels; a rainbow bending over the whole earth in its promise, and embracing within itself all that can satisfy the hopes and desires of man.

CHRISTMAS BELLS.

I HEARD the bells on Christmas day
Their old familiar carols play,
And wild and sweet
The words repeat
Of "Peace on earth, good will to men."

And thought how, as the day had come,
The belfries of all Christendom
Now roll along
The unbroken song
Of "Peace on earth, good will to men."

Till ringing, singing, on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime,
Of "Peace on earth, good will to men."

But in despair I bowed my head—
"There is no peace on earth," I said:
For hate is strong,
And mocks the song
Of "Peace on earth, good will to men."

Then pealed the bells, more loud and deep,
"God is not dead, nor doth He sleep!
The wrong shall fail, the right prevail,
With peace on earth, good will to men."
—Longfellow.

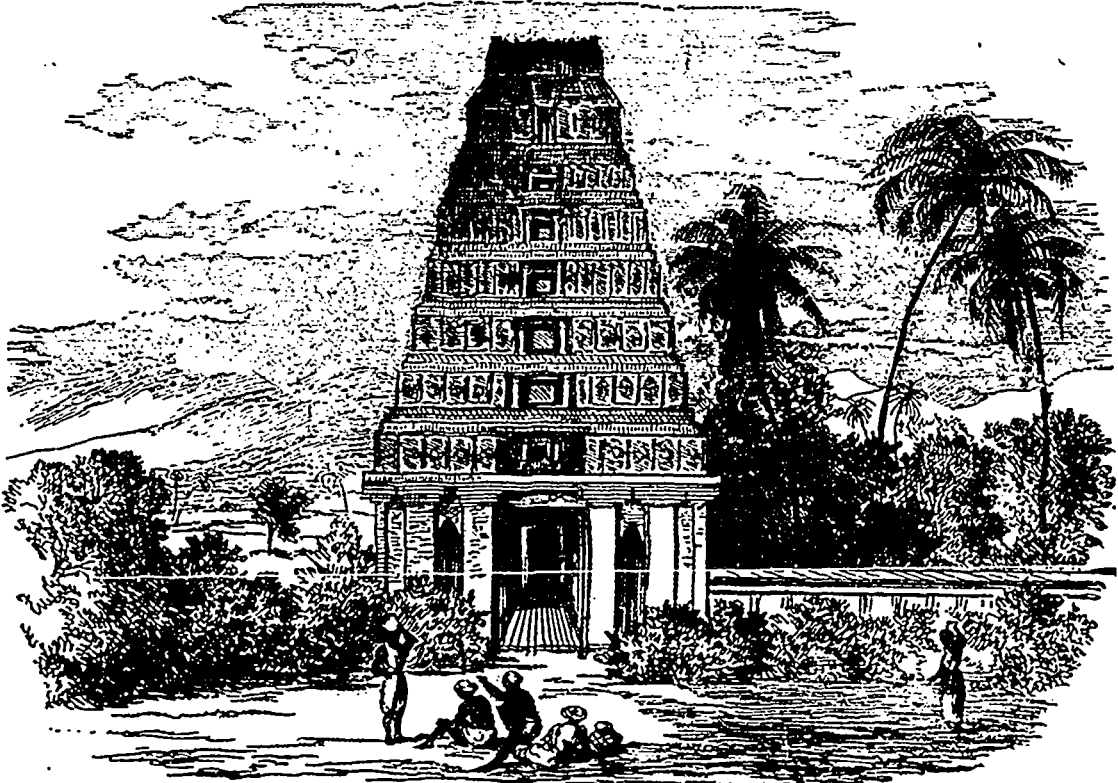
A STORY is told of an old Fijian chief and an English earl—an infidel—who visited the islands. The Englishman said to the chief: "You are a great chief, and it is really a pity that you have been so foolish as to listen to the missionaries, who only want to get rich among you. No one nowadays would believe any more in that old book which is called the Bible; neither do men listen to that story about Jesus Christ; people know better now, and I am sorry for you that you are so foolish." When he said that the old chief's eyes flashed, and he answered: "Do you see that great stone over there? On that stone we smashed the heads of our victims to death. Do you see that native oven over yonder? In that oven we roasted the human bodies for our great feasts. Now, you! you! you!—if it had not been for these good missionaries, for that old book, and the great love of Jesus Christ, which has changed us from savages into God's children, you! you would never leave this spot! You have to thank God for the Gospel, as otherwise you would be killed and roasted in yonder oven, and we would feast on your body in no time!"

QUOS anguis dirus tristi de funere stravit.
Hos sanguis mirus Christi de vulnere lavit.

A cursed fiend wrought death, disease, and pain.
A blessed friend brought breath and ease a-gain.

It is comparatively easy to do a momentary deed of daring that will startle everybody; it is not so easy to do little deeds of quiet courage from day to day, unheeded by all and unheeding all.

Young People's Department.



TEMPLE TOWER, SOUTHERN INDIA.

TALES OF SOUTHERN INDIA.

THERE are many stories told of the towers and temples of India. On the southeastern coast of Southern India there is a town called Trichendore, and it is dedicated to the worship of the god Su-bra-ma-nian—a long name. They tell this story of him:

Once upon a time there was a wicked giant named Suran, who tried to make people think he was very good. Siva, the great ruler of the skies, chose him to be emperor of all the gods. But Suran was really very wicked, and when he found himself king of all the gods he forgot that he had been trying to be good, and so became very bad! He began to quarrel with all the gods, and made them very unhappy. They got together and talked about their troubles, and made up their minds to tell Siva what this cruel Suran was doing to them. Now, this Siva, who was himself one of the great gods of

India, had a single eye in his forehead, and when he heard of the bad things that were being done by Suran he was so angry that six tongues of fire fell from this eye, and these six tongues of fire formed themselves into a child who was called Su-bra-ma-nian. And this was a curious child, for he had six faces. When he had grown up Siva gave him weapons of war and a large army, and told him to go and fight with the wicked Suran. He did this. He met Suran, and a great battle was fought. Suran was beaten, and Su-bra-ma-nian gained a great victory, and the place where this took place was called Trichendore, or the "City of Victory."

This story, we are told, is believed by people in all parts of India, and many of the towers and temples which are built there are founded upon stories something like that of Suran. We are glad that missionaries are now in India telling a better story than that—the story of the Son of God, who was born of the Virgin

Mary, and came to make us all good and show us the way to heaven. There ought to be Christian churches in India instead of those old towers and temples, which do not mean anything, and are built upon foolish stories that cannot be of benefit to any one.

MARY'S CHRISTMAS TENTH.

MARY ran in for a moment on her way home. It was nearly dark, but she did not mind that, for she had been out shopping for Christmas. One is never tired, you know, at such times—the shops are so beautiful and everybody is so gay.

Mary came in, as I said, to show Frances what she had been buying. They opened the dainty parcels, and talked excitedly about how this would please mother, and that was just what the baby wanted, and so on to the end of the family connection.

"And now," said Mary, "let me tell you what I have done. I have been saving my Christmas money for months, and really I have had more given me to spend than I expected. I determined at the very beginning that I would keep a tenth of it for missions."

"Save Christmas money for missions!" exclaimed Frances, quite taken by surprise; "who ever heard of such a thing?"

"I have," answered Mary, stoutly. "If you buy Christmas gifts for everybody else, why not send one to Him whose feast Christmas is? It looks odd, to say the least, to remember every one else and pass Him by."

"Yes, yes," said Frances; "but there are the poor—why not give your money to the poor?"

"Are not the heathen the poorest of the poor? The people our missionaries teach have very little in this world, and nothing in the next. Besides, it was to our souls that Christ came, bringing gifts."

"But they are so far away. Surely there are plenty of people at home—people who need the Gospel, too?"

"And plenty of people to care for them! As far as their bodily wants are concerned, hundreds of people, who care very little for Christ, give to the poor at Christmas time. Every Sunday-school, too, has its festival especially for the poorer children. I think they can spare my little money. As to their souls, there are preachers enough in this country to preach the Gospel to every creature in it."

"But they don't," said Frances.

"Well, perhaps they don't, but they could. A great many people do not hear the Gospel because they will not. It has been preached to them by the pulpit, the Sunday-school, even by the daily paper. They cannot get away from it unless they shut their very eyes and

ears. But think how it is in Asia and Africa, and the swarms of people that have never even heard of Jesus. It seems to me that I *must* do something to help them to know something about Him. You know that we are told to preach to all nations."

"Beginning at Jerusalem," remarked Frances.

"Yes; but they were to tarry there only until they should get power from on high. Is that why so many tarry at home because they have not yet got enough power from on high—only enough power to keep them at home?"

"My dear," said Frances, "there is never any use of arguing with you. Send your money; as for me, I have none left. I wish I had thought of this before. Remind me next year."

"What good will it do for me to remind you? May the Lord remind you! then you cannot forget. But, see, it is growing very dark; I must run home."

THE SUN DANCE.

IT may be thought a very innocent thing to see a number of Indians dancing, and where they have been civilized and made Christians it is an innocent thing. But among the savage and heathen Indians a dance is often a very dreadful and a very cruel thing. The "sun dance" was used to see how the young men among the Indians could bear torture. The poor young fellows had to have their flesh torn out by pincers, and were then hung up by their muscles till they would break. Sometimes this would not happen till they would faint away with pain, for although they suffered the greatest pain they would not even groan or move a muscle of their face. And while they were bearing all this torture and pain, the rest of the Indians would dance around them as if it was high sport! Even the mothers of the young men helped in this cruel deed. It was done to try them. If they bore it all without a murmur, then they were to be warriors, and the men came round them and congratulated them.

But men ought not to be allowed to torture one another in this way. It is cruel, and contrary to the teaching of our holy religion. When missionaries go to heathen people, they have to look on sometimes at cruel things like the sun dance; but they try to show how wrong they are, and they pray to God to help them to make the people see that such things are wicked and should never be done. Is there not work, then, for missionaries to do?

LEARN these two things—never to be discouraged because good things get on slowly here, and never fail daily to do that good which lies next your hand.



INDIAN DANCE.

TWO LITTLE HEATHEN.

THEIR names are Peter and Patty, and their home is not in Africa or China, as you might suppose, but in a little house not many steps from that in which John and Mary live, whose father is the sexton of St. Bartholomew's Church, whose bell he rings every Sunday in the year. Grandmother Bean's cottage is on one side of the creek, and Mr. Hewitt's is on the other, and sometimes Peter and Patty meet John and Mary on the bridge, and play with them there. But their mother does not like to have John and Mary play with Peter and Patty, "for they are such little heathen," says Mrs Hewitt.

Let me tell you about their Christmas Day. When they woke in Grandmother Bean's cottage that morning, nobody said to another "Merry Christmas!" That was a sad way to begin, I am sure you will say, but what will you think when I tell you that neither Patty nor Peter knew that it was Christmas?

Of course, as they did not know what day it was, they were not disappointed when they found no stockings stuffed with delightful presents at the foot of the bed, or when there was nothing better for breakfast than the potatoes they were used to having every day. Neither did they go to church. In fact, when they heard St. Bartholomew's bell ringing at ten o'clock, they ran to ask Grandmother Bean if it were Sunday. When she said no, they said that John and Mary's father, the sexton, must have made a mistake, and so went back to their play.

So you see there was no difference to them between this and any other day, until, indeed, they went in to dinner,

There, on the table between the dish of potatoes and the dish of cold meat, was a dish with something on it that was smoking, and looked

brown and round, and smelled quite unlike anything the children had ever smelled before. Now, we can be sure that Grandmother Bean knew it was Christmas Day, if Peter and Patty did not, for, of course, this was a Christmas plum-pudding, which she had planned and made, and for the plums for which she had saved pennies for the last month.

Grandmother Bean had forgotten a great many things. She had forgotten all about presents for Christmas; she had forgotten to teach the children to say Merry Christmas; strangest of all, she had forgotten what Christmas is, and why the church bells ring upon that day, but she had remembered her Christmas plum-pudding.

"What is that, Granny?" asked Peter, pointing with a dirty finger at the dish; and "What is that, Granny?" echoed Patty.

"That's a Christmas plum-pudding; don't you know nothin'?" responded Granny.

"And what's a Christmas plum-pudding?" asked Peter and Patty.

"A pudding to eat on Christmas, *stoo-pids*," said Granny.

"And what's Christmas?" asked the children.

"Eat your dinners, and don't ask questions," said Granny.

"It's a very good thing if this pudding is it," said Peter, as he tasted the piece Grandmother Bean laid on his plate.

And when Peter, aged six years, and Patty, aged five years, went to bed that night, the only idea they had of Christmas was that it was a very good kind of pudding. How much more of an idea Grandmother Bean, aged sixty, had about it, I cannot say.

Dear little ones who read this paper, you do not believe that there are any children in this Christian land who are so ignorant as this. You think they must all be as happy as you, and know that on Christmas Day our Lord Jesus came to the earth, born a little Baby, to live here, and to die for our sins, and to rise again, and that He is our Salvation.


Let me tell you that all about you there are children, many of them in poor homes, many in wealthy homes, who know nothing of Christmas, know nothing of Christ as our Lord and Saviour, who have never been baptized and made God's children.

Are there none whom you can bring to church? none whom you can help know about Christmas? What could make this Christmas time happier than to bring some little child to church who has never been there before? Are there some of the little soldiers who will try?

—*The Young Christian Soldier.*

HUMBLE we must be, if to heaven we go;
High is the roof there, but the gate is low.

CHRISTMAS EVE.

ING out, sad bells, across the moor!
No tidings do ye bring;
To cheer my lonely cottage door,
No anthem do ye ring

Unto my ears. For dark and cold,
As aye this night may be,
So is my heart; and days of old
Flit past my memory.

Your peal of joy sounds wild and harsh,
As by my hearth I moan;
I look in vain across the marsh
For one who'll ne'er return.

He was my youngest, only boy;
And, hard although my lot,
His presence shed a wealth of joy
Around this mournful cot.

And after his dear father died,
And grief was all his own,
With Willie by my widowed side
I could not feel alone.

And grateful tears would wet my cheek,
(Of husband though bereft)
To know that I, a woman weak,
Had still one comfort left.

But Willie went away to sea,
Ten, ten long years ago:
Where is the face to solace me,
The power to soothe my woe?

"God bless you, lad," I said, "each night
I'll breathe for you a prayer;
And from my lattice burn a light,
You'll know your mother's there!"

"And come home rich, or come home poor,
Come back from o'er the sea,
Come back unto this cottage door,
And bring back life to me."

He has not come, my bonny lad;
I look along the marsh,
Oh! Christmas bells, ye are not glad;
Your voice is stern and harsh.

His very bedroom I have kept
Just as it was before;
I've dusted, tidied, and I've swept
The place from wall to floor.

His fishing tackle hangs to hand
Upon the selfsame nail;
And with his books rests on the stand
His model boat and sail.

The patchwork quilt lies on the bed,
That did my hands employ;
But where dost thou now rest thy head,
My bonny, bonny boy?


I look again across the fen,
No footstep do I mark;
My light burns dull, then bright again,
Against the murky dark.

But, what is that? A voice I hear,
A voice of long ago!
"What cheer, what cheer, my mother dear;
Your Willie stands below!"

Ring, happy bells, across the moor!
Oh, weak, mistrusting one!
A son has reached his mother's door,
A mother found her son!


—Henry Bertram Beales.

AN ALPHABET OF MISSIONS.

HE following alphabet of missions was recited at a children's missionary meeting in Buffalo, N.Y., by little boys and girls of four and five years of age. The word "Missions," in large letters, hung over the stage. The children stood, each under his own letter, holding dolls dressed to represent different nationalities, and reciting in turn a line of the verse:

M is for Missions throughout every land,
I, a little helper in the great Mission band.
S is for sorrow, and S is for sin;
S is also for Saviour, and souls gathered in.
I is for infants held safe in His arms;
O for older ones following the Voice that charms.
N is for nations, who shall all hear His Word;
S for Salvation, the great gift of God.

RULES OF CHRISTIAN LIFE.

HE following seven simple rules of Christian life, by the Very Rev. the Dean of St. Andrews, are well worthy of consideration:

1. Never neglect your prayers, morning and evening; examining yourself when you kneel down at night as to your manner of life during the day.
2. Learn by heart daily *one verse* of the Bible.
3. Attend church at least once every Sunday, unless prevented by some reason which satisfies your conscience before God. Take care not to be late. Kneel properly on your knees, and join heartily in the service.
4. Come to Holy Communion at least once a month, bearing in mind your Saviour's word, "Do this in remembrance of me."
5. Try to think and speak kindly of every one.
6. Watch and pray against your *besetting sin*.
7. Be determined to do some special work for God in His Church. See that you are of some *practical use* to the Church in your day. *Time is short!*

Do not be idlers in this busy world, dear boys and girls. There is too much to be done for any to be idle. "Find your niche and fill it. If it be ever so little, if it is only to be a hewer of wood or a drawer of water, do *something* in the great battle for God and Truth."

The Canadian Church Magazine AND MISSION NEWS.

Monthly (illustrated) Magazine published by the Domestic and Foreign Missionary Society of the Church of England in Canada.

TERMS.—One dollar a year in advance. In Great Britain—five shillings.

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

RATE OF ADVERTISING.—\$2 per inch, Nonpareil measurement (on page of three columns), one month; \$5 per inch, three months; \$8 per inch, six months; \$12 per inch, for a year. Discount for space exceeding three inches, 20 per cent.; exceeding six inches, 30 per cent.; exceeding ten inches, 40 per cent. Whole page, 50 per cent.

ALSO

The Canadian Church Juvenile

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

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

EDITOR.—REV. CANON MOCKRIDGE, D.D., 37 Buchanan Street, Toronto, to whom all communications of an editorial character should be addressed.

BUSINESS MANAGERS.—THE J. E. BRYANT COMPANY (Limited), 58 Bay Street, Toronto, to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed.

VOL. VII.

NOVEMBER, 1893.

No. 89.

EDITORIAL NOTES.

IN Returns by Parishes, Toronto, Rev. Geo. B. Morley should have been credited with children's offerings to the extent of \$3.91; Tullamore, \$2.13; and Castlemore, \$1.78.

THE students of the Montreal Diocesan Theological College help to support a native mission in India. They also give \$50 per annum to Bishop Reeve of Mackenzie River.

THE Rev. Arthur H. Baynes, D.D., has been consecrated in England Bishop of Natal, Africa, and thus the old Colenzo schism disappears, and so does the bishopric of Maritzburg.

FATHER HALL has decided to accept the bishopric of Vermont, and has been released from his vow of obedience to his order in Oxford. Many of the Americans feel very proud at getting the eloquent divine back once more in their midst.

THE prominent event in Church circles in England last month was the Church Congress held at Birmingham. Some splendid meetings were held there. Would that we could have such meetings in Canada! Imagine 9,000 workmen assembled at one time to hear addresses on matters concerning the Church.

THE great Christian awakening which took place in Tinnevely, India, is losing some of its good fruit. It is said that thousands of converts have relapsed to heathenism, chiefly through the lack of Christian workers. Tinnevely is about to be formed into a diocese, a step which has already been delayed too long.

THE Domestic and Foreign Missionary Society of the Church in the United States has received a legacy lately of \$35,000 by the will of the late Amelia B. Morris, of Baltimore. It is natural to ask when may our own Domestic and Foreign Missionary Society hope to be remembered in the wills of the sons and daughters of the Church in Canada?

THE editor of this journal desires to thank the *Church Guardian*, *The Evangelical Churchman*, and the *Canadian Churchman* for their very kind words regarding his appointment to the secretary-treasurership of the Domestic and Foreign Missionary Society. It is his hope that his exertions on behalf of the society may in some measure fulfil their expectations.

THE fifteenth Church Congress of the Church in the United States opened in New York on Tuesday, November 14th. The questions discussed were: "What shall be done with the Saloon?" "Moral and Religious Education in the Public Schools," "Use and Abuse of Ritual," "Ethics of Doctrinal Subscription," "Duty of Anglican Churches towards Roman Catholic Countries," and "Family Religion."

It is always to be deplored when English soldiers have to fire into the ranks of naked savages. A chartered company in Cape Colony, Africa, are carrying on a fierce war against the Matabeles. These people, however, are so cruel that they do not seem to have the sympathy of the missionaries, some of whom think that their conversion will be much easier after their subjugation. Yet it is not intended that war should make things easy for the missionary.

BISHOP E. BICKERSTETH, of Japan, passed through Canada recently on his way to his diocese, his bride being with him. His Lordship addressed meetings at Montreal, Kingston, Toronto, and Hamilton, and left for Japan, accompanied by Rev. Masazo Kakuzen, Japanese deacon, recently ordained in Toronto. The bishop laid the claims of Japan very forcibly and earnestly before the different audiences that were fortunate enough to hear him, and it is hoped his utterances will bear good fruit.

THE Rev. Canon Forsyth, of Chatham, N.B., has shown by figures that the Domestic and Foreign Missionary Society of the Church of England in Canada has made very fair progress since its inauguration in 1883. Taking each triennial statement as a test, his figures are as follows:

	Domestic.	Foreign.	Total.
1886.....	\$26,507.52	\$16,453.27	\$42,960.78
1889.....	45,574.10	35,740.80	81,315.08
1892.....	65,727.57	45,029.93	110,757.50

THROUGH the exertions of Rev. Dr. Cartwright, rector of Yarmouth, Nova Scotia, a missionary conference was held recently in that town. It began on Tuesday evening, Oct. 17th, by divine service in the church, at which the Bishop of Nova Scotia preached. The conference began on Wednesday, and concluded on Thursday evening. A number of useful subjects were introduced and discussed. The Bishop of Algoma was present, and preached at the closing service. It is to be hoped that other conferences of the same kind will be held at other Church centres. Such gatherings must help materially in arousing and strengthening the missionary spirit.

WE have received a copy of a Japanese newspaper, *The Kob. Herald*, an evening journal printed in English. It seems to be an expensive journal as well—subscription \$24 a year, postage extra. It has an abundant supply of advertisements, some of them signed by Japanese names, but most of them apparently English. The familiar "Sun Life Assurance Company of Canada—head office, Montreal" meets the eye. The paper gives an account of the laying of the corner stone of an Anglican church, St. Michael's, "at the corner of Nakayamate dori, Rokuchome." It seems natural, after such words, that the next sentence should read as it does, "Some of those invited had a little difficulty in finding the place." We are told that the bulk of the funds for this church was contributed in England, by foreigners (Europeans) in Japan, and by a bazaar, which realized \$737. Japanese friends themselves subscribed \$137. "Church notices" are given—two Church of England, one "Catholic," and one "Union Congregation service."

THE Church people in England seem to depend almost entirely upon endowments for the payment of clerical stipends. The consequence is, owing to shrinkage from investments, alarming distress among hundreds of deserving clergy. Why cannot congregations pay their clergy in rich old England as they do in the United States, and, as a rule, here? The ordinary English Churchman seems to expect to live on what his ancestors did for him. A better education would be to teach him to pay for his own Church privileges himself. The work in this country goes on slowly because Churchmen think that they must have endowments for the bishops. How much more slowly would it have moved if the same rule had applied to the support of the clergy! In most cases congregations are abundantly able to provide stipends for their clergy, and where this is done there is a more liberal spirit in the whole parish than in those cases—happily few with us—where the rector enjoys an endow-

ment. The enjoyment, however, is usually with the congregation, who speedily learn not to give when the necessity for doing so is not apparent—a lesson which is hurtful to them and Church work generally in many ways. The extraordinary success that Methodists and other religious bodies have had is largely due to the fact that they have been thrown entirely upon their own resources, and have had to pay for everything. Our own Church in the United States is having a phenomenal growth from the same necessity. It is a great question whether the few parochial endowments we have in this country have been a benefit to the Church or not. In places where there is no endowment, or where it is small, there is usually a better spirit among the people, and a more vigorous Church work done.

Woman's Auxiliary Department.

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

Communications relating to this Department should be addressed to Miss L. H. Montzambert, General Corresponding Secretary W.A., 22 Mount Carmel St., Quebec.

ANNUAL REPORT OF GENERAL OFFICERS.

(Continued.)

The corresponding secretary reports that, in accordance with instructions received at the last triennial meeting, letters of condolence, enclosing the resolutions passed at the meeting, were sent to Mrs. Medley, wife of the late metropolitan; Mrs. Williams, wife of the late bishop of Quebec; and to Mrs. Cummings, diocesan secretary of Toronto. Most appreciative answers were received from all three.

The question of the incorporation of the W.A. was laid before the Domestic and Foreign Missionary Board, whose learned counsel replied that it was not advisable until the Domestic and Foreign Missionary Society itself was incorporated, but that the matter was then before the Board, and when the act for the society was drawn up the W. A. would be included.

The request of the Domestic and Foreign Missionary Board for an increase from \$900 to \$1,080 for the salary of the lady missionary to Japan was laid before the six dioceses, five of whom responded most heartily.

Since the last triennial meeting, Miss Sherlock has resigned, and Miss Jennie Smith has taken her place. Miss Smith left for Japan in May last, and letters have been received from her showing that she is taking hold of the work with intelligence and enthusiasm. Much correspondence has been carried on with the various dioceses and mission fields of labor.

Invitations were received from the following organizations, viz.: The Woman's Committee

of the World's Fair, whose meeting took place in May, 1893; and The World's Committee of Women Missionary Societies, which met in Chicago on the 29th and 30th Sept., for representation from our W.A. Board and contributions of papers on especial subjects. The matter having been laid before the Domestic and Foreign Missionary Board, they recommended that the invitations be courteously declined.

The Dorcas secretary's very encouraging report was as follows:

Diocese of Quebec, 35 bales, distributed thus: Diocese of Algoma 9, Rupert's Land 14, Qu'Appelle 1, Calgary 5, Saskatchewan 3, Athabasca 2, Newfoundland 1.

Diocese of Montreal, 40 bales, distributed thus: Algoma 5, Rupert's Land 7, Qu'Appelle 3, Calgary 3, Saskatchewan 3, Athabasca 1, New Westminster 1, Newfoundland 2, Montreal 15.

Neither of these dioceses reports cash expenditure for new material or freight.

Diocese of Ontario, 79 bales and parcels, distributed thus: Algoma 14, Rupert's Land 17, Qu'Appelle 2, Calgary 13, Saskatchewan 10, Moosonee 3, Athabasca 1, Ontario 19. Cash for material and freight, \$946.66.

Diocese of Huron, 93 bales distributed thus: Algoma 28, Rupert's Land 11, Qu'Appelle 2, Calgary 20, Saskatchewan 15, Athabasca 10, Mackenzie River 2, Huron 5. Cash for material and freight, \$360.01.

Diocese of Niagara, 86 bales, distributed thus: Algoma 31, Rupert's Land 14, Qu'Appelle 8, Calgary 10, Saskatchewan 8, Athabasca 11, Niagara 4. Cash for material and freight, \$747.19.

Diocese of Toronto, 200 bales, distributed thus: Algoma 78, Rupert's Land 26, Qu'Appelle 14, Calgary 32, Saskatchewan 22, Athabasca 2, New Westminster 2, Newfoundland 6, Toronto 18. Cash for material and freight, \$1619.57.

The summary of bales received by the different missionary dioceses was given in the report furnished to the Domestic and Foreign Missionary Board, and will be found on page 262 of the November number.

(To be continued.)

DR. NEWNHAM, Lord Bishop of Moosonee, gives the following sketch of his difficulties and needs. Surely few can read it and not try to help him:

"The diocese of Moosonee is a purely missionary diocese—some 10,000 Indians, and probably not 300 English-speaking people, counting children. These are the employees of the Hudson Bay Company and their families. There will probably never be any settlers, or colonists, in the country. Hence the diocese can never be self-supporting, but must depend on the Church in Canada. It stands alone in this

respect, and appeals to that Church with stronger claims than any. It has been supported hitherto by the C.M.S. and by personal friends in England. The C.M.S. exists for the *heathen*, and hence is gradually withdrawing its support as we become Christianized. The Church in Canada has done almost nothing for us. The amount received from the Board of Domestic and Foreign Missions has never reached \$300 per annum. By personal interest I obtained about \$300 from Montreal, and about \$20 from Toronto. Extent of diocese: four times Great Britain and Ireland. Number of clergy, 7; and about as many catechists. Of 10,000 we have 6,000, with about 1,000 communicants. Perhaps 2,000 are still heathen. Roman Catholics and a few Methodists make up the remaining 2,000. Our schools have been maintained all these forty or forty-five years entirely at the expense of the mission, and taught by the bishop, missionary, and Indian teachers. Nearly every Indian over fifteen years of age, coming into our mission stations yearly, can read and write. They rarely move about without their Testament, prayer book, and hymn book, translated into their own language, and a Scripture almanac, to keep track of the Sundays and festivals. They give what little they can towards the Church, but are so poor, often famished, that we have to give them more than they give us. I have at least four districts now needing *instant* occupation, for which I have neither men nor money. I can get the men if the money is provided. About \$100 or \$150 per annum *might* provide a catechist."

THE Woman's Auxiliary beg to offer their sincere congratulations to the secretary-treasurer of the Domestic and Foreign Missionary Society on his elevation to the office of Canon of St. Alban's Cathedral, Toronto, and trust he may long be spared to enjoy this distinction.

THE Lord Bishop of Athabasca asks the sympathy and help of the W.A. in these words:

"As general secretary of the Woman's Auxiliary of Canada, I take the liberty of writing to you concerning the present and most pressing needs in my diocese. The Rev. J. G. Brick's mission at Smoky River is well worthy of support. He voluntarily resigned the grant from the Church Missionary Society, and threw himself upon the support of the Church in Canada. He is seeking to instruct the Indians how to settle down and farm instead of depending upon hunting, which, especially in his district, is becoming very precarious. He trusts thus to gather them around him, and so bring them more under stated Christian teaching. The success of more than one of our missions in the Northwest has demonstrated the soundness of work on such lines.

"I understand that the Rev. G. Holmes, of St. Peter's Mission, Lesser Slave Lake, has applied to the auxiliaries for help towards building a Home in which he can receive and board Indian children. I have great pleasure in heartily endorsing the application. St. Peter's offers a good central point for a work so essential, and the Rev. Mr. and Mrs. Holmes are in every way qualified to have the care and oversight of it. If any of the auxiliaries see their way to sending out and maintaining an efficient helper, who could either set Mrs. Holmes free from household duties, or herself acting as matron, would not hesitate to cook and wash—duties which fall upon nearly every lady who is in the north—it would be very helpful.

"We hope next year to commence building operations at a point far in the interior called 'Wahskaer.' The Indians have shown themselves ready for Christian instruction, several have been baptized, and they have now been looking for a resident missionary for two years. One of their number has prepared a small log shanty for the expected missionary, but we shall need a proper mission house, one room of which can be used for services. This will cost, from the difficulty of getting in building material, provisions, etc., about \$1,000. For this we have not any grant. Should the Church in Canada, through the auxiliaries, help us in this, it will be indeed a good work.

"Then, on account of the difficulty of superintending the work of the diocese from Vermillion on account of the decreasing mail facilities, I am transferring my residence to the Athabasca Landing. In doing so I have had to give up my house at Vermillion, which I have handed over to the Indian School. As I have not any grant, or available funds for this purpose, I shall feel most thankful for help. As the conditions of the country are so liable to change, I intend putting up a very modest building, which will be useful as a mission house should the changing circumstances of the country necessitate my moving again. I expect about \$800 will cover the present outlay. I shall be only too thankful if these present and pressing needs of my diocese may be brought before the several auxiliaries. Yours, etc.

"RICHARD ATHABASCA."

REV. G. HOLMES writes that the Home mentioned in the above is nearly completed; but as far as it and the Indians in general are concerned, there is very much to encourage him, but financially "the cloud of discouragement is dark and thick"—not anything in hand to pay the contractor, and Mr. Holmes fears he may have to sell his own horses and dogs to do so. Mr. Holmes has to give much of his time to haying, attending to the garden, fencing, etc.,

for these Indians have not any grant of beef, etc., from the government, and have to depend on fish and the vegetables they can raise. If a small salary could be raised to pay a man to do this outdoor work, Mr. Holmes knows of one who would relieve him of these duties.

Rev. Gibbon Stocken, Sarcee Reseve, diocese of Calgary, is trying to build a hospital. \$600 is required, and he earnestly appeals for help in this urgent matter.

Mr. Hartland, missionary to the Sioux Indians, is anxious to do more aggressive work among his people, but has not got a sufficient knowledge of the language. He asks for help to the amount of \$50 a year so that he may engage the services of a young Indian who is an excellent interpreter.

Rev. A. Tansey appeals for \$100 to meet the debt on the cost of removing his parsonage from its late situation at Norquay into Somerset, the bishop considering the latter place more central. The parishioners have done what they could, but the above debt still remains, for which Mr. Tansey is responsible.

A "HAPPY, HOLY CHRISTMAS" to all our readers.

Books and Periodicals Department.

The Prince of India, or Why Constantinople Fell. By Lew Wallace, author of "Ben-Hur." Toronto: William Briggs, Methodist Book Room. Two vols. Price, \$2.50, in case.

The announcement that the author of "Ben-Hur" was about to publish another book secured for the forthcoming work a ready sale even before its appearance. The work before us is a masterpiece of dramatic skill and vivid descriptive powers. At the conclusion of the work the author says: "To-day there are two cities, lights once of the whole earth, under curses so deeply graven in their remains—sites, walls, ruins—that every man and woman visiting them should be brought to know why they fell. Alas, for Jerusalem! Alas, for Constantinople!" It was certainly the grief of Christendom when the city of Constantine, whose conversion was the great monumental triumph of Christianity, fell into the hands of the false prophet, and the stately cathedral of Sancta Sophia became a mosque of the Musselman. The events which led up to this are told in most thrilling form in General Wallace's new book. The lamentable condition of the Christian Church under a crowd of imbecile monks and ecclesiastics, thirsting for the blood of "heretics," contending to the death for the most subtle forms of creed and doctrine, to which even faith to "Jesus Christ the Son of God" had to be subservient under pain of the horrors of the amphitheatre, is pictured with a vividness that causes sickness of heart, and makes us wonder how such a holy religion could ever have so degenerated. The doom of prophecy as found in the Apocalypse is there, "I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent." But apart from this view of the matter there are pictures drawn of the men and women of the period, Christians, Jews, Mahometans, that invest the historic events in which they play their part with a living interest. After reading the book one feels that he has been to Constantinople and has stood in the presence of its last Christian emperor, the well-meaning and brave Constantine Palaeologus, struggling with the degenerate and pusillanimous people over whom he reigned; the warlike, yet generous Mohammed the Second, Sultan of the Turks, who with his hordes

of dusky followers swept into the beautiful city, and planted firmly the crescent above the cross. We venerate those few Christians who, amidst the unrealities of empty disputants, held the simple faith of the apostles, among them the gentle Irene, willing to sacrifice herself at all times for her holy religion. The characters of the book are all well chosen and stand out with true individuality, notably, perhaps, Nilo, the powerful negro, deaf and dumb, yet ever ready to do heroic deeds for the helpless. To all this we make one exception, the prominence given to the mythical character of the Wandering Jew. The historical novel permits fictitious characters to be grouped around those of history, but should not be made responsible for such an absurd impossibility as that of the Jew, whose life had extended back to the days when Christ was alive among men! The Prince of India, in our opinion, would have been a much better character if he had been a mortal like all the rest. Sir Walter Scott made a similar mistake once in "The Monastery," but he never repeated it. Yet, notwithstanding this, General Wallace has produced a book which will rank high among the historical novels of any age in literature.

Biblical Essays. By the late J. B. Lightfoot, D.D., D.C.L., LL.D., Lord Bishop of Durham. The Copp, Clark Co., Ltd., 9 Front street west, Toronto. Price, \$3.

This book is published by the Trustees of the Lightfoot Fund, and contains a large amount of matter written by the late Bishop of Durham, and as yet unpublished, together with one or two treatises which have already appeared in the *Expositor*. This posthumous work from the graceful pen of the learned professor and bishop whose memory is still fresh in our minds will no doubt be eagerly and extensively purchased. The same clear style, simple even when dealing with abstruse subjects, with which men are familiar from his Galatians, Colossians, and Philemon, Philippians, St. Clement of Rome, and other writings, appear in the pages of this book, the first part of which is a very valuable addition to the treatises on the "Authenticity and Genuineness of St. John's Gospel." Following this is a charming little essay on "St. Paul's Preparation for the Ministry." Then follow treatises on "The Chronology of St. Paul's Life and Epistles," "The Churches of Macedonia," "The Mission of Titus to the Corinthians," "The Structure and Destination of the Epistle to the Romans," and many other important themes. The Copp, Clark Co. are to be commended for bringing this work before Canadian readers.

The Church of England in Canada, 1759-1793. By H. C. Stuart, M.A., Rector of Three Rivers, Montreal. Published for the author by John Lovell & Son.

This book brings to light many facts relative to the early history of the Church of England in Canada, not usually known. How the clergy fared in those early colonial days, before the see of Quebec was established, one hundred years ago, has not been a subject of very much enquiry. The author uses the word "Canada" in its old signification, as applying to Quebec and the regions westward. Hence Nova Scotia is not included within the range of the work. The Bishop of Nova Scotia is referred to only as a visitor. A sketch map of the "earliest English parishes and missions in Canada" is given, showing (beginning at the east) Quebec, Three Rivers, Sorel, St. Johns, Montreal, St. Armand, New Johnstown (Cornwall), New Oswegatchie (Prescott), Cataract (Kingston), Ernestown, York (Toronto), Newark (Niagara), Mohawk Village—Grand River. These are the beginnings of history! Mr. Stuart has done a good work in collecting these early documents together.

The Missionary Review of the World for December opens with an able article by Dr. A. J. Gordon on the relation of Education to Missions—a subject which is receiving much attention at the present time. Dr. Gordon's position is, "Conversion primary, education secondary." Joseph Rabinowitz, the converted Russian Jew, gives a wonderfully interesting allegorical interpretation of the story of the raising of Lazarus, whom he regards as a type of Israel. The work among the women of Egypt is well described by one who is engaged in it, Miss Anna Thompson, of Cairo.

Two articles on missions in Syria and Palestine, by Mr. Payne, of London, and Geo. A. Ford, of Syria, give a full and interesting account of the progress and present aspect of the work in the land of our Lord. Many other articles equally interesting are to be found in its pages. *The Review* is pre-eminent among missionary magazines, being fully abreast of the times and edited with the greatest care and efficiency. Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$2 a year.

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

The November *Expositor* has articles on "The Pauline Collection for the Saints"; "Where Was the Land of Goshen?"; "St. Paul's Conception of Christianity—Without and Within"; "The Budding Rod"; "Fellowship in the Light of God"; and "Professor Marshall's Aramaic Gospel." These, by eminent divines and writers, give much useful Biblical information. *The Clergyman's Magazine* continues its interesting account of "Eastern Customs in Bible Lands," and its suggestive "Sermon Sketches for the Church Seasons"; also a good article on "God is Love"; and on "Barnabas: An Example for To-Day." The latter, we notice, is by Rev. H. H. Gowen, of New Westminster, British Columbia.

The People's Bible. By Joseph Parker, D.D. Vol. xxii., John. Funk & Wagnalls Co., New York, London (England), and Toronto.

This is the next in the series of "Parker's People's Bible," being the Gospel according to St. John. The author divides the Gospel into sections, and gives many helpful and suggestive thoughts on its leading events. It is not a commentary by chapter and verse, but a series of homiletic treatises on the different subject-matters springing from the text. In clear, sharp style—showing force rather than elegance—the author displays the wonderful writings of St. John so as to make them helpful in a spiritual way. They are sermons written in the style of extemporaneous delivery, and intended, as the title indicates, for popular use. They are not controversial. They speak to the soul, and are, therefore, to be commended.

FOR some time past *The Illustrated London News* has been published in New York under the style of *The Illustrated News of the World*. In the number for October 28th this latter style has been abandoned, and the old title, *The Illustrated London News*, has been assumed. No family that can afford it should be without a copy of this magnificent paper coming to it as a regular weekly visitor. New York: Ingram Bros.; \$6 a year.

WE call attention to three beautiful anthems received from J. Fischer & Bro., No. 7 Bible House, New York: (1) "Hail to the Day." Solo and chorus Christmas anthem, by A. Diabelli. Price, 20 cents. (2) "Praise Ye the Lord." Solo and chorus, by J. Wiegand. Price, 35 cents. (3) "Angel Hands in Strains Sweet Sounding." Solo and chorus, by J. Wiegand. Price, 25 cents.

The Missionary Bible-Searching Almanack. London (England): Church Missionary House.

This little almanac gives a short text, bearing upon missions, for every day in the year, with a blank space for entering the chapter and verse—to be found by those who will search for it. It would form a capital exercise for young people.

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.

The Cosmopolitan. A marvel of cheapness—it and the CANADIAN CHURCH MAGAZINE together for \$2! Why should our readers be without a first-class magazine when terms like these are offered?

RETURNS FROM THE DIOCESE OF ALGOMA.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Northwood	4 13			61		4 74	
Parry Sound	1 50					1 50	Rev. W. Evans
Port Arthur	10 50					10 50	Rev. C. J. Machin
Port Carling				2 00	2 50	6 10	Rev. W. A. J. Burt
Port Sydney	62					62	
Brunel	86					86	
Beatrice							
Ullswater	1 67					1 67	Rev. A. H. Allman
Richard's Landing				1 25		1 25	
Novar				45	1 00	1 45	
Sault St. Marie	20 00			10 00		30 00	
Korah				3 00		3 00	Rev. Rural Dean Vesey
Cook's Mills				17 80		17 80	Rev. Robt. Sims
Schreiber	8 85					8 85	
Chapleau	10 75					10 00	
Sheguiandah	3 50			3 00		6 50	Rev. F. Frost
Shingwauk					35 24	35 24	Rev. J. Irvine
South River	1 75			2 65		4 40	Rev. G. Gander
Powassan	2 15			2 26		4 41	
Nipissing				1 00	1 00		
Trout Creek				1 30		1 30	
Eagle Lake						79	Rev. G. Gander
Sprucedale				70		70	
Sudbury	4 60					4 75	Rev. C. Lutz
Uffington	2 50			2 50		2 50	
Vankoughnet	1 08			1 08		1 08	
Purbrook						72	Rev. A. H. Allman
Totals	47 31			\$97 41	\$55 71	\$283 50	

RETURNS FROM THE DIOCESE OF NIAGARA.

FROM APRIL, 1ST, 1891, TO MARCH, 31ST, 1892.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Acton	4 37			4 00		8 37	
Rockwood	1 35					1 35	Rev. G. B. Cooke.
Ancaster	25 70					25 70	Rev. E. J. Fessenden.
Copetown							
Arthur	8 85			10 88	3 56	23 29	
Dracon							
West Luther	3 75					3 75	Rev. S. Bennetts.
Barton	5 00			2 00		7 00	
Glanford	5 00			4 40		9 40	Rev. Rural Dean Clnrk.
Bullock's Corners	8 53				2 40	10 95	
Rockton							
Sheffield							Rev. J. J. Morton.
Burlington	13 23			5 70	3 80	22 73	Rev. Canon Belt.
Caledonia	16 23			7 60	6 00	29 83	
York	10 56			3 69		14 25	Rev. Rural Dean Mellish.
Cayuga	9 04			7 61	12 11	28 76	Rev. J. Francis.
Chippawa	19 67			6 35	3 57	29 59	Rev. Canon Mackenzie.
Dundas	39 60		8 00	22 70	6 63	76 93	
" St. Andrew's, in Vale.	2 61			2 25		4 86	Rev. E. A. Irving.
Dunnville	10 73	20 81		6 92	2 45	40 91	
Stromness							Rev. T. Motherwell.
Elora	46 37	7 35			5 42	59 14	
Alma	4 93				1 18	6 11	Rev. T. Smith.
Erin	2 79				5 00	7 79	
Alton							
Forks of Credit							
Reading							Vacant.
Fergus					5 00	5 00	Rev. J. Morton
Fort Erie	22 00					22 00	
Bertie	1 60					1 60	Rev. P. W. Smith.
Georgetown	19 00			14 30		33 30	
Stewarttown	4 61			5 70		10 31	Rev. Jos. Fennell

RETURNS FROM THE DIOCESE OF NIAGARA.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews	Totals.	INCUMBENTS
	General.	Indian.					
Grand Valley	5 30			1 05	1 50	7 85	
Colbeck's.....	55			1 25		1 80	
Farmington	1 50					1 50	
Bowling Green.....	2 74					2 74	Rev. H. J. Leake.
Grimsby	14 50			7 66	6 00	28 16	Rev. C. R. Lee.
Guelph, St. George's.....	30 55			20 00	32 87	83 42	Ven. Archdeacon Dixon.
" St. James.....	15 92			3 25		19 17	Rev. Rural Dean Belt.
Hamilton, Cathedral.....	100 45			131 30	43 46	275 21	Rev. E. M. Bland.
" Ascension.....	181 88	4 00		47 30	33 61	266 79	Rev. W. H. Wade.
" St. Thomas.....	76 75			28 10		104 85	Rev. Canon Curran.
" All Saints.....	22 75			26 85	13 55	64 15	Rev. Geo. Forneret.
" St. Mark's.....	9 25			3 10	5 11	17 46	Rev. Canon Sutherland.
" St. Luke's.....	1 00				3 40	4 40	Rev. Rural Dean Massey.
" St. Matthew's.....	8 73					8 73	Rev. C. E. Whitcombe
" St. Peter's.....	3 43			4 08		7 51	Rev. T. Geoghegan.
Harriston	2 46				3 50	5 96	
Clifford	85				50	1 35	
Drew	53					53	Rev. C. E. Belt.
Jarvis	6 80				3 50	10 30	
Hagersville.....	13 38				3 00	16 38	Rev. R. Gardiner.
Louth	1 90					1 90	
Port Dalhousie	14 25			3 85	2 07	20 17	Rev. John Gribble.
Lowville	6 09			2 60		8 69	
Nassagaweya	3 60					3 60	
Nelson	3 26					3 26	Rev. J. Scaman.
Merritt	27 61			5 00	1 34	33 95	
Homer	2 42		2 35		1 34	6 11	
Grantham	5 88				1 33	7 21	Rev. Rural Dean Ardill.
Milton	22 58	10 39			7 07	40 04	
Hornby	7 30			50		7 80	
Mount Forest.....	13 71			7 95	4 12	25 78	
Riverstown.....	2 35					2 35	
Farewell	2 01					2 01	Rev. Rural Dean Bevan.
Nanticoke	5 54			6 35		11 89	
Cheapside	1 25			1 52		2 77	Rev. A. Bonny.
Niagara	62 97			23 59	63 51	150 07	Ven. Archdeacon McMurray.
Virgil				2 55		2 55	
Niagara Falls, Christ Church..	46 90	40 00		9 48	4 00	100 38	
" St. Stephen's Miss.	16 00	10 00		1 40	77	29 14	
Queenston	14 02			2 00		16 02	Rev. Canon Houston.
Norval	13 05			5 00	2 15	20 20	Rev. T. L. Aborn.
Oakville	183 63			30 55	7 88	222 06	Rev. Canon Worrell.
Omagh	39 53			10 00	4 46	53 99	
Palermo	32 62			3 34	2 00	37 96	Rev. J. H. Fletcher.
Orangeville	17 10			5 30	5 00	27 40	Rev. Canon Henderson.
Palmerston	8 65			8 66	4 88	22 19	Rev. F. C. Piper.
Port Colborne	18 14			2 53	4 17	24 84	
Marshville	3 76			2 32	1 57	7 65	Rev. A. Bonny.
Port Maitland	1 66			85	25	2 76	
South Cayuga.....	7 09			5 15	1 26	13 50	Rev. M. W. Britton.
Smithville	6 00					6 00	
Beamsville.....	6 00					6 00	Rev. C. Scudamore.
Stamford	2 53			3 50	2 59	8 62	Rev. R. H. Archer.
Niagara Falls South.....	14 50			13 00	3 66	31 16	Rev. Canon Bull.
St. Catharines, St. George's.....	107 71					107 71	Rev. R. Ker.
" Christ Ch. & St. Thomas'	59 95	7 00		76 28	11 18	154 41	Rev. W. J. Armitage.
" St. Barnabas'	14 99				8 25	23 24	Rev. C. H. Shutt.
Stoney Creek	10 37			1 55	2 15	14 07	
Bartonville	12 50			2 00	1 25	15 75	
Winona	9 03			3 37	2 90	15 30	Rev. F. E. Howitt.
Taplestown.....	5 41			1 17		6 58	
Woodburn	4 75			1 77		6 52	
Rymal.....	85					85	
Thorold	72 75			6 75	10 00	89 50	
Port Robinson	11 05				3 00	14 05	Rev. P. L. Spencer.
Waterdown	9 25			1 62		10 87	
Aldershot	7 76			1 45		9 21	Rev. R. Cordner.
Welland	7 52					7 52	
Fonthill	33 95					33 95	Rev. G. Johnstone.
Wellandport							
Caistorville							Rev. J. C. Munson.
	1,766 58	99 55	10 35	631 99	372 29	2,880 76	

RETURNS FROM THE DIOCESE OF HURON.

FROM MAY 1ST, 1892, TO APRIL 30TH, 1893.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Adelaide	89			48			
Kerwood	68					2 05	Rev. E. W. Hughes.
Ailsa Craig	3 20		1 60	3 34	4 00		
Brinsley	1 60			1 38	1 00		
McGillivray, Christ Church ..	2 20			2 48	1 00	21 80	Rev. W. M. Shore.
Alvinston	4 66			50	65		
Metcalfe	85			60		7 26	Rev. A. Fisher.
Amherstburg	1 25			1 39	1 46	4 10	Rev. G. W. Wye.
Attwood				3 33			
Henfryn				76			
Ethel				1 16		5 25	Vacant
Aylmer	12 32			8 45	6 05	26 82	Rev. J. W. J. Andrew.
Bayfield	1 36			2 60	1 46		
Goshen	1 22			2 15	85		
Varna	2 38			2 20	1 45	15 67	Rev. J. T. Kerrin.
Belmont	85			2 43	1 15		
Dorchester	1 20			1 41	1 06		
Harrietsville	66			52	64	9 92	Rev. G. W. Racey
3erlin	2 80			3 95	5 59	12 34	Rev. F. I. Stein.
Bervie	2 68						
Kingarf.	1 52						
Kinlough	1 86					6 00	Rev. A. P. Moore.
Bismarck	75			35			
Rodney	1 00			27			
Dutton	62			48		3 47	Rev. Jeffrey Hill.
Blenheim	3 90		10 34	7 17	2 90		
Charing Cross	50			1 63			
Ouvry	50			1 15		28 09	Rev. D. I. Davies.
Blyth	1 00			1 90			
Belgrave	1 35			2 80			
Manchester	35			25		7 65	Rev. T. E. Higley.
Brantford, Grace Church	39 11			31 97	34 40	105 38	Rev. G. C. Mackenzie, R. D.
Terrace Hill	2 18			2 00	70		
" Holmedale			6 40	1 00		12 28	Rev. R. L. Macfarlane.
Brantford, St. Jude's				1 25	3 31	4 56	Rev. T. A. Wright.
Brussels	5 48		9 34	8 91	3 26		
Walton	1 57			1 08	1 08	30 72	Rev. W. G. Reilly.
Burford	5 48		5 87	6 54			
Cathcart	1 21			70		19 80	Rev. W. N. Duthie.
Chatham, Christ Church	24 00			3 00	7 92	34 92	Rev. R. McCosh.
Irwin's	1 00			1 35			
Raleigh	1 00			95		4 30	Rev. W. H. Colbe.
Chatham North	5 07			31 00	4 33		
Dover East	2 00			3 00		45 40	Rev. A. Murphy
Chatsworth	1 17		1 26	1 57	1 47		
Holland	1 14			1 80			
Desboro'				83			
Williamsford	50					9 74	Rev. J. Hill.
Chesley	7 06						
Vesta	50						
Sullivan	84			81		9 21	Rev. S. R. Ashbury.
Clarksburg	2 29		4 28	4 20	3 72		
Collingwood Township	25			92		15 66	Rev. Geo. Keys, R. D.
Clinton	6 00					6 00	Rev. I. H. Fairlie.
Colchester	1 07			65	1 79		
Harrow							
Comet	76			31		4 58	Rev. T. F. Whealen.
Comber	3 85				3 45		
Mersea	1 25					8 55	Rev. G. Elliott.
D-elaware	1 70		8 00	5 12	4 07		
Caradoc				3 73	1 10		
Mount Brydges				5 32	3 35	32 39	Rev. T. H. Brown.
Delhi	1 08			98			
Courtland	29			36			
Langton	50			39		3 60	
Dresden	6 62		3 29	7 57	5 52		
Keith	1 01			1 00		25 01	Rev. F. M. Holmes.
Dundalk	85			20	1 00		
Maxwell	1 08			1 38	61	5 12	Rev. J. W. Jones.

RETURNS FROM THE DIOCESE OF HURON.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Durham	7 06			5 25	5 12		
Egremont	1 14			72		19 29	Rev. W. J. Connor.
Dungannon				1 86			
Port Albert				85		2 71	Vacant.
Eastwood				2 41	1 52		
Innerkip			85	1 25	1 25		
Oxford Centre				1 34	1 60	10 22	Rev. G. B. Ward.
Essex Centre				1 68	2 03		
North Ridge				1 78	1 58	7 07	Rev. A. Beverley.
Euphrasia	1 26						
Sydenham	1 14						
Walter's Falls	34					2 74	Rev. J. A. Ball.
Exeter	8 76		10 19	8 31	7 04	34 30	Rev. F. H. Fatt.
Florence	2 50			1 87	1 27		
Aughrim	1 80			1 43	85	9 72	Rev. H. R. Diche.
Forest	2 92			2 85	2 73		
Thedford	2 17			1 33	90	12 90	
Galt	16 18		29 33	12 00	13 32		
Hespeler	6 00		5 60	8 32	4 56		
Preston	3 63			3 70	6 30	108 94	Rev. J. Ridley.
Glanworth	3 83			2 61	6 50		
Lambeth	1 17			2 29		16 40	Rev. S. E. G. Edelstein
Goderich	8 00			10 00			
Goderich Township	1 33				75	20 08	Rev. M. Turnbull.
Gorrie	1 00			2 81	1 72		
Fordwich				1 73	1 50		
Wroxeter				1 00		9 76	Rev. W. F. Brownlee.
Granton	2 25			2 84	2 25		
Biddulph	2 00			2 89	2 88		
Prospect Hill	1 75			1 27	1 15	19 28	Rev. J. Holmes.
Hanover	4 05			3 70	2 35		
Allan Park	2 74			1 11	95	14 90	Rev. M. M. Goldberg.
Haysville			2 19	6 38	5 00		
Hamburg			1 50	3 42	3 53		
Wilmot			6 00	5 37	2 52	35 91	Rev. J. Ward.
Heathcote	1 60			86	45		
Banks	96			55			
Kimberley	80						
Duncan					38		
Ravenna	50			25		6 35	Rev. E. C. Jennings.
Hensall				2 92	1 48		
Staffa				1 93	76	7 09	Rev. E. Softley, jr.
Holmesville	84		1 67	95	1 62		
Middleton	1 95		4 20	1 74	1 65		
Summerhill	1 41		2 78	1 66	2 39	22 86	Rev. L. W. Diehl.
Hyde Park	2 21		5 53	3 82	4 05		
Byron	1 40		2 00	2 08	1 23		
Ilderton	1 49		72	1 59	1 02	27 14	
Huntingford	91				83		
South Zorra	1 32				68	3 74	Rev. W. H. Battisby.
Ingersoll	13 00		25 00	25 00	18 00	81 00	Rev. J. H. Moorhouse.
Invermay	2 00			2 00	2 25		
Elsinore					60		
Lake Arran	1 00			1 15	80	9 80	Rev. R. S. Cooper, R.D.
Kanyenga	50			1 27	75		
Tuscarora	88			1 04	1 00		
Cayugas	37			46			Rev. R. L. Strong.
Delawares	50			50		7 27	Rev. I. Barefoot.
Kincardine	7 81		15 00	7 00	7 29	37 10	Rev. W. J. Thompson.
Kingsville	7 27			4 71	3 70		
Leamington	2 70			2 48	1 90	22 76	Rev. C. R. Matthew, R.D.
Kirkton	1 00			1 75	1 00		
Biddulph, St. Patrick	1 25			1 70	2 15	8 85	Rev. H. D. Steele.
Listowel	2 30		9 00		5 81		
Shipley	66					17 77	Rev. J. F. Parke.
London, St. Paul's Cathedral	92 41			176 22		268 63	Very Rev. Dean Innes.
" Christ Church	10 00		14 00	6 00	5 50	35 50	Rev. Canon Smith, R.D.
" Memorial Church	52 30		28 00	51 40	24 05		
" Chapel Memorial Ch.	1 00		3 85	4 00	1 00	165 60	Rev. Canon Richardson.
" St. John Evangelist	25 43			39 85	18 30	83 58	Rev. W. T. Hill.
London East	1 30			3 10	1 67		
Emmanuel	1 96				60	8 63	Rev. W. M. Seaborne.

RETURNS FROM THE DIOCESE OF HUROM

PARISHES.	Domestic Missions		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indians.					
Stratford, St. James'.....	18 00		27 97	10 00	12 88	68 85	Rev. D. Williams.
" Home Memorial Ch ..	1 20			1 25	2 34		
Sebringville	87			1 00		6 66	Rev. D. Deacon.
Strathroy	8 00			5 97	4 12	18 09	Rev. F. G. Newton.
Thamesford	4 00			2 56	3 75		
Lakeside	3 19			2 92	3 36	19 78	Rev. W. Stout.
Thamesville	3 01			1 90			
Bothwell	1 47			45		6 83	Rev. W. Hinde.
Thorndale	5 55			3 15	1 60		
Nissouri	42			1 16	50	12 38	
Tilsonburg	1 00			2 00			
Dereham	75					3 75	Rev. F. Ryan.
Tilbury Centre					1 20	1 20	Vacant.
Tyrconnell	11 25		3 80	6 60	7 92		
Burwell Park	1 10			1 70		32 37	Rev. Canon Chance.
Walkerton	20 29			2 30	3 00		
West Brant Township ..	2 43			1 45	1 62	31 09	Rev. S. F. Robinson.
Walkerville	9 64			6 40	2 00	18 04	Rev. F. R. Ghent.
Wallaceburg	3 86			2 22	3 44		
Becher	79			1 00	50	11 81	Rev. G. M. Franklin.
Walpole Island	2 15			2 00	1 00	5 15	Rev. J. Jacobs.
Wardsville	2 65			6 56	2 32		Rev. W. Johnson.
Glencoe	3 60			10 44	3 03		
Newbury	75		2 60	3 00	3 45	38 40	Rev. Wm. Lowe.
Warwick	10 00			7 22	8 50		
Wisbeach	2 65			1 44	1 27	31 08	Rev. H. A. Thomas.
Watford	1 48				5 80		
Brooke	1 75				1 55		
Warwick 4th Line	52					11 10	Rev. John Downie.
Warton	3 25			3 24	5 85		
Hepworth	3 01			2 15	1 95	19 45	Rev. W. Henderson.
Windsor	17 45			10 05	11 41	38 91	Rev. Canon Hincks.
Wingham	6 00			5 00	3 40	14 40	Rev. L. G. Wood.
Woodhouse	50			1 75	1 00		
Port Ryerse						3 25	Rev. Canon Young.
Woodstock	27 41			26 46	8 28	63 38	Rev. J. C. Farthing.
" Chapel				1 23			
Woodstock East	40 01			20 56	11 50		
Beachville	2 55			2 43		77 05	Rev. F. M. Baldwin.
Wyoming	1 60			1 55	2 87		
Camlachie	1 04			3 75			
Wanstead	60			75		12 16	Rev. J. M. Gunn.
Sarnia Indians				28	39	67	
	1,106 61		434 45	1,101 04	592 04		

RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

FROM MARCH 31ST, 1891, TO JULY 31ST, 1892.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Alberton, P. E. I.							Rev. J. M. Forbes
Albion Mines				16 41	*3 50	19 91	Rev. M. Taylor
Amherst				12 50	3 75	16 25	Rev. V. E. Harris
Annapolis		43 33		16 94	\$10 41	70 68	Rev. H. How
Antigonish				7 89	1 00	8 89	Rev. A. T. Brown
Arichat	11 40			3 47		14 87	Rev. E. Ansell
Aylesford	5 00			9 65	†2 86	17 51	Rev. J. M. Wade
Baddeck				3 00	*3 58	6 58	Rev. H. H. Pittman
Beaver Harbour							Rev. R. Smith
Blandford							Rev. E. Roy
Bridgetown				14 80		14 80	Rev. H. D. DeBlois
Bridgewater					\$10 28	10 28	Rev. W. E. Gelling
Canso							Rev. C. Lutz
Charlottetown, St. Paul's ..				36 21	†19 73	55 94	Rev. W. Hamlyn
" St. Peter's	113 17			79 07	*19 34	211 58	Rev. J. Simpson
Chester	5 00			7 00		12 00	Rev. T. Clift
Clementsport				3 86	\$4 27	8 13	

*P. M. Jews. †L. S. Jews. §Jer. B. Fund.

RETURNS FROM THE DIOCESE OF NOVA SCOTIA.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS
	General.	India.					
Cornwallis	35 76			19 01		54 77	Rev. F. J. H. Axford
Country Harbour							Mr. H. Gay
Cow Bay, C. B.	17 00			5 00	\$4 00	26 00	Rev. W. J. Lockyer
Crapaud, P. E. I.	4 95			16 88	17 10	28 93	Rev. A. W. Daniel
Dartmouth	16 05			37 30	125 17	78 50	Rev. T. C. Mellor
Digby	10 93			12 29	\$7 02	30 24	Rev. H. A. Hailey
Eastern Passage							Rev. H. Leigh
Falmouth							
Falkland				2 50		2 50	
Georgetown						5 00	Rev. F. E. J. Lyd
Granville	1 53			3 50	11 55	6 58	
Guysboro							Rev. W. J. Arnold
Halifax, Garrison Chapel							Rev. F. B. N. Norman Lee
" St. George's	P. 140 43	45 00		23 67	*12 61	221 71	Rev. Canon Partridge
" St. James'							Rev. K. Richardson
" St. Luke's	95 73	S. 16 50			35 51	147 74	
" St. Matthias'					A. 12 95	12 95	Rev. F. H. W. Archbold
" St. Mark's							Rev. N. Lemoine
" St. Paul's	250 41			744 60	152 26	1147 27	Rev. Dyson Hague
" St. Stephen's		6 21		12 50		18 71	Rev. F. M. Webster
" Trinity				C. 5 87		5 87	Rev. F. H. Almon
Herring Cove							
Hubbard's Cove				4 40		4 40	Rev. J. W. Norwood
Horton		A. 17 00		9 75	*4 00	30 75	Rev. Canon Brock
La Have							Rev. G. D. Harris
Liverpool	19 34			21 38	\$17 15	57 87	
Lockeport	3 42				\$3 61	7 03	Rev. T. W. Johnston
Londonderry				4 50	\$5 55	10 05	Rev. W. J. Ancient
Louisburg, C. B.	4 51			14 05	\$*20 15	38 71	Rev. T. F. Draper
Lunenburg	55 00	Sh. 12 00		85 00	\$23 00	175 00	Rev. G. Haslam
Mahone Bay		A. 3 20		15 30	*6 26	24 76	Rev. E. A. Harris
Maitland	3 50			3 70		7 20	Rev. G. R. Martell
Manchester							Rev. H. H. Hamilton
Melford							Rev. T. R. Gwillim
Milton, P. E. I.	5 21	A. 12 00		9 13		26 34	Rev. T. B. Reagh
New Glasgow				6 25		6 25	Rev. W. A. C. Frost
New Dublin				5 00	*6 15	11 15	
New Germany							Rev. K. Richardson
New London, P. E. I.							Rev. T. Lloyd
Newport				2 00		2 00	Rev. K. C. Hind
New Ross				1 70		1 70	Rev. E. T. Woollard
Parrsboro	6 79			12 03		18 82	Rev. S. Gibbons
Petite Riviere				6 48		6 48	Rev. C. P. Mellor
Pictou		A. 2 66		13 95	*14 77	31 38	Rev. H. A. Harley
Port Grenville							
Port Hill, P. E. I.					11 00	1 00	Rev. H. Harper
Port Medway	2 44			7 05	*2 92	12 41	Rev. J. Lockward
Pugwash					\$2 00	2 00	Rev. A. M. Bent
Rawdon	1 85			3 01	*2 00	6 86	Rev. J. Spencer
River John							Rev. J. L. Downing
River Philip							Vacant
Sackville	2 00				*12 50	14 50	Rev. Rural Dean Ellis
Seaforth							Rev. S. Davies
Shelburne	19 93			18 11	*33 57	71 64	Rev. Dr. White
Ship Harbour	5 59			3 10	*8 00	16 69	Rev. R. A. Heath
Spring Hill	27 75			16 50	*5 00	49 25	Rev. W. C. Wilson
Stewiacke					12 63	2 63	Rev. J. E. Warner
St. Eleanor's, P. E. I.							Rev. C. F. Lowe
St. Margaret							
St. Mary's							Rev. R. Johnson
Summerside	8 83			7 85	*6 00	22 68	Rev. C. F. Lowe
Sydney, C. B.	4 00			15 64	\$14 00	33 64	Ven. Archdeacon Smith
Sydney Mines, C. B.							Rev. R. D. Bambrick
Tangier	17 12			20 92	*7 62	45 66	Rev. E. H. Ball
Tidnish							Rev. C. A. French
Truro	43 00	S. 26 68		21 55	20 00	111 23	Ven. Archdeacon Kaulbach
Weymouth	10 83			8 52	17 00	26 35	Rev. Rural Dean Filleul
Wilmot				2 95	79	3 74	Rev. G. B. Dodwell
Windsor	128 48	S. 15 00		189 63	*43 06	376 17	Ven. Archdeacon Weston-Jones
Yarmouth				15 00			Rev. T. S. Cartwright
	374 22	357 33		126 98	326 41	14,935	

S. Bp. Sullivan Rest Fund. C. C.M.S. \$9. P. Rupert's Land \$12. A. Algoma. Sh. Shingwauk. W. coll. Miss. \$60.75. \$320, by Receipt.