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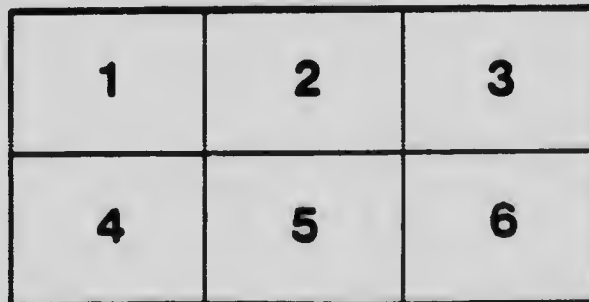
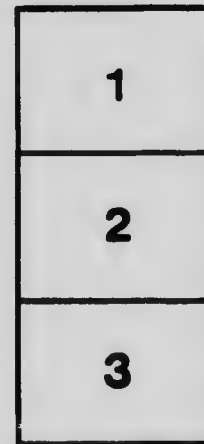
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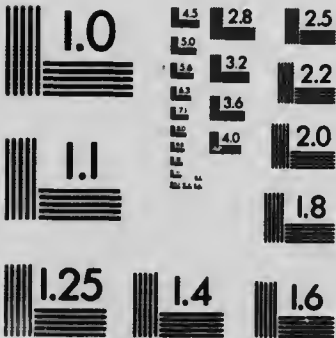
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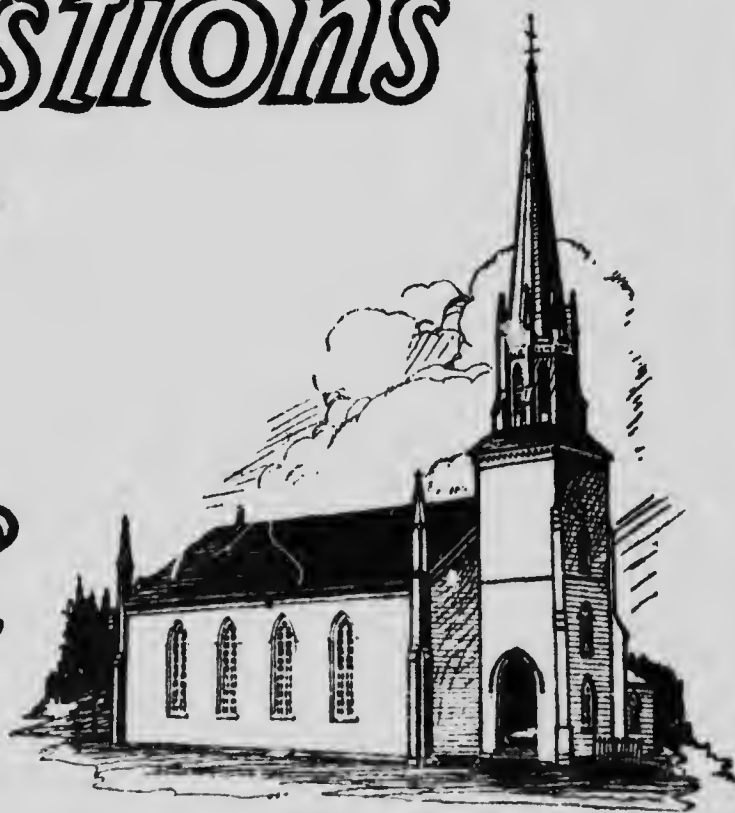
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*"A Year of Crisis and
a full Apportionment"*



Three Questions

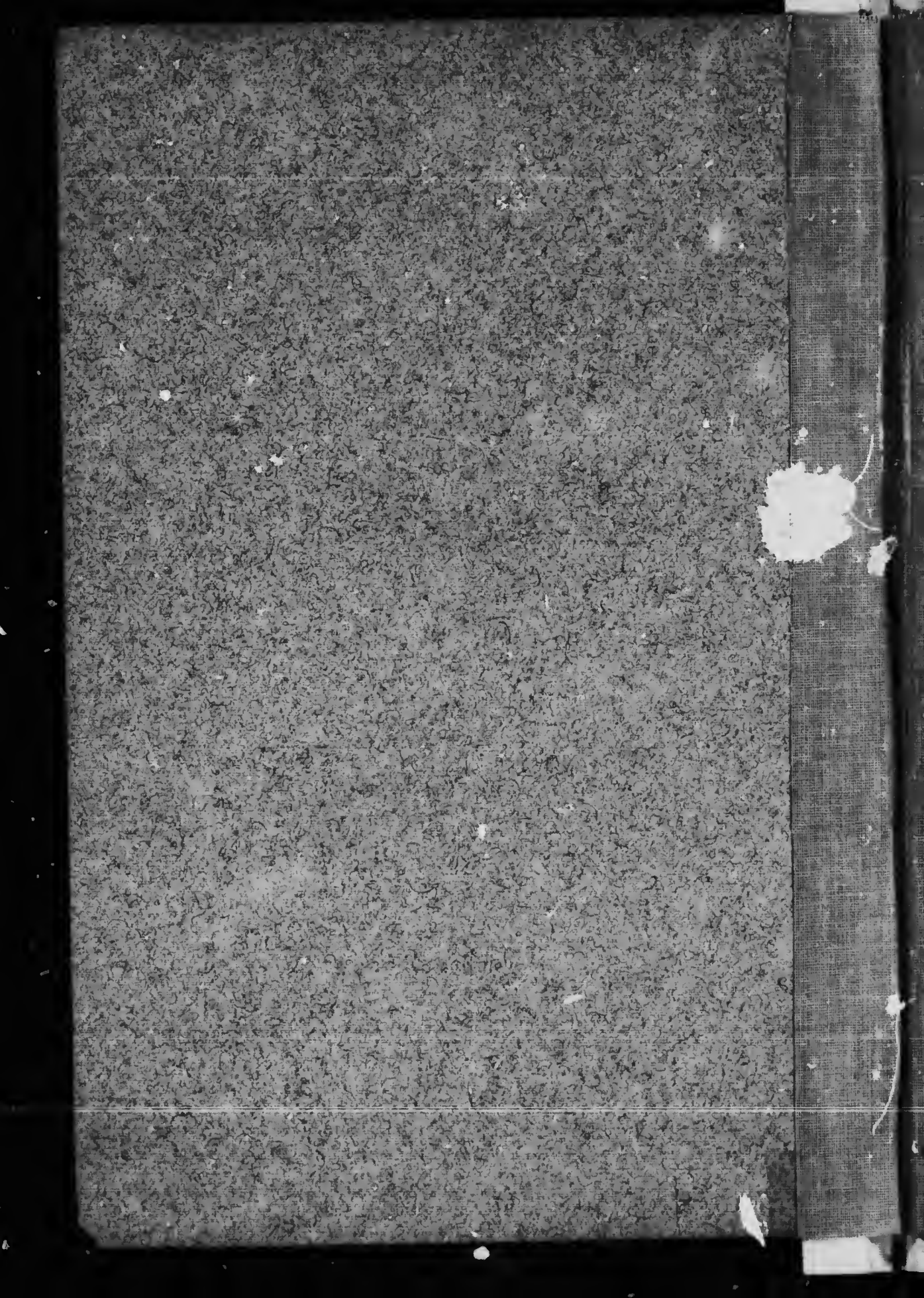
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THREE QUESTIONS

An Illustrated Outline of the
WORK
of the
Missionary Society
of the
Church of England in Canada

by
Reverend Canon Gould
General Secretary



Offices:
131 Confederation Life Building
TORONTO

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THREE QUESTIONS

OUTLINE

- I. How MUCH ?
Apportionment, \$177,892.00

- II. WHAT FOR ?
 - A. Foreign Missions
 - 1. Jerusalem
 - 2. Kangra
 - 3. Honan
 - 4. Mid-Japan

 - B. Canadian Missions—Dioceses
 - 1. Algoma
 - 2. Athabasca
 - 3. Caledonia
 - 4. Cariboo
 - 5. Edmonton
 - 6. Keewatin
 - 7. Kootenay
 - 8. Moosonee
 - 9. Qu'Appelle
 - 10. Saskatchewan
 - 11. Yukon

 - C. Canadian Missions—Definite Activities
 - 1. Jewish Work
 - 2. Columbia Coast Mission
 - 3. Prince Rupert Coast Mission
 - 4. Church Camp Mission
 - 5. Immigration Chaplains
 - 6. Japanese Work

- III. BY WHAT METHODS ?

120442
DEC 18 1985



THE MOST REVFREND S. P. MATTHESON, D.D.
Primate

Three Questions

In this year of "crisis" the honour of the Church, and the exceptional needs of the work, alike, require a "full apportionment." The "responsibilities" of the M.S.C.C.

Foreword

are undertaken in the name of the whole Church, by the representatives of the whole Church—the Bishops, with two clerical and two lay representatives from each diocese who compose the Board of Management. The following pages, reprinted from the *MISSION WORLD*, are sent out as a concise, explicit, and, we trust, readable account of our current responsibilities.

The **THREE QUESTIONS** are :

1. The sum of money required during 1917 ?
2. The purposes for which that sum is required ?
3. The principles and methods which should be followed in obtaining it ?

The total apportionment for the present year is \$177,892. Of this amount \$13,068 is for Jewish work and expected to be obtained in the form of Good Friday Offerings. The remainder \$164,824, represents the apportionment on the ordinary basis to which we have been accustomed. To the above sum of \$177,892 we should add \$23,866 the amount, exclusive of appeals, undertaken by the W.A. for work among women and children in the three foreign fields. This will

How Much?
Apportionment
\$177,892



PAGODA AT KAIFENG

give us a complete total of \$201,748 asked from the Church during 1915 to discharge the total responsibilities of the M. S.C.C., in Canada and abroad, and those of the W.A. in the three fields mentioned. Experience, however, has taught us that we may, with the greatest confidence, leave the obligations of the W.A. in the hands of its leaders and members, and confine our attention and efforts to the immediate responsibilities of the M.S.C.C. We thus revert to the figures \$164,824 required on general apportionment, and \$13,068 required for work among the Jewish people resident in Canada, or \$177,892 in all. During the past year, 1914, the Society received for the former \$154,813.30, and for the latter \$10,469.23, a total of \$165,282.53. We thus see that the sum of \$12,610.00 is the amount which the Church is asked to provide for the M.S.C.C. during 1915 in excess of the total raised during the previous year. This result, as noted in the last issue, was obtained by the decision to withhold all reinforcements of men for our work abroad and after all possible savings had been made on proposed expenditures for lands and buildings. The past year yielded an advance in income of \$6,868.89 for grants under general apportionment and the receipt of \$10,469.23 for the work among Jews. The Society received in addition \$19,983.72 for objects not under the apportionment and the year was marked by the fact that our "turn-over," or total cash book receipts, exceeded, for the first time, the sum of two hundred thousand dollars. The amount was \$202,826.00. This again was independent of the Reserve or working fund of \$40,699.37 and of the amounts contributed by the W.A. for work among women and children. To repeat, once more, figures that we should all remember the M.S.C.C. requires for 1915, as compared with actual receipts for 1914, the sum of \$164,824 under general apportionment, and the sum of \$13,068 under special apportionment for work among Jews; an increase of \$10,011 for the former and of \$2,599 for the latter, a total advance of \$12,610. The prosperous conditions obtaining throughout most of the

agricultural communities, combined with the splendid spirit of self-sacrifice and devotion which characterizes, at this time, the Canadian people should make it more than possible to provide during this year the advance asked of \$12,610.



ARAB SHEPHERD, SOUTH PALESTINE

A study of the objects for which the money is required reveals the far-reaching nature and the intensely interesting character of the activities of the Society. It makes evident

also the relative impotency of our efforts
What For? Objects and the total insufficiency of our funds.

If we pass these objects in review in the order of my recent journey we shall also follow the Divine plan of beginning at Jerusalem and reaching out unto "the uttermost part of the earth."

The new Bishop in Jerusalem, the Right Reverend Remic MacInnes, is a man of proven merit and experience, of great administrative ability, of wise and
Jerusalem, \$3,250 sympathetic touch with the problems and needs of the Eastern Churches, of unstinted devotion, and of great missionary gifts. His vast diocese begins at the boundaries of Persia, includes the whole of Mesopotamia, Arabia, Syria, Palestine and Egypt; and, through the Suffragan Bishopric of Khartoum, stretches away to Kordofan and the borders of Uganda. He takes up the duties and burdens of his high office at a time when

the "Holy City and the Holy Land" are once more thrown into the throes of a great crisis. But the light of a new day is already surely apparent. The womb of the morning that cometh holds for the earthly country of "the Carpenter's Son" liberty, from the nightmare of a brutal and soul-crushing thralldom, coupled with the glorious possibilities of a



ST. GEORGE'S COLLEGIATE CHURCH, JERUSALEM

new day when the ever-present perfect tense of the prophet shall again be fulfilled and the people within its borders shall say the one to the other "the Lord hath made bare His holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God."

For the work of the Bishop in Jerusalem the Society supports Dr. and Mrs. Thwaites and votes a grant-in-aid, for

medical and surgical supplies, for St. Helena's Medical Mission, or a total of \$3,250.00. This sum represents, I sincerely trust, but the "first fruits" of love and service which the Church in Canada will bear literally from the ends of the earth to offer as an oblation before the Lord in Jerusalem.

The Bishop of London, in his sermon at the consecration of Bishop MacInnes, summed up the position in these admirable words :

"The Bishop in Jerusalem must be a missionary. If from the first the Gospel was to spread throughout the world, 'beginning at Jerusalem,' Jerusalem must never cease to be a missionary centre. There must be no faithless despair as to the eventual conversion both of Jews and of Mohammedans."

The entrance of Turkey into the war has brought the work in Palestine to a temporary standstill ; when it is over the Bishop in Jerusalem will be confronted with immense needs and marvellous open doors. In the meantime, let us heed the injunction and so share the promise of the ancient Scripture which was taken as the text for the sermon noted, "O pray for the peace of Jerusalem; they shall prosper that love thee."



EVANGELISTIC WORK IN THE BAZAAR, KANGRA

The traveller from Jerusalem to Kangra proceeds first from Jaffa to Port Said, thence by way of the Suez Canal, the Red Sea and Aden to Bombay; and from there by one of

the great Indian Railways to Lahore and Amritzar in the Province of the Punjaub. At Amritzar Kangra, M.S.C.C., \$9,269,00; another train is taken to Pathankot the W.A. \$2,994,00 terminal station of a branch line. From Pathankot it is fifty-six miles to Kangra, the Central station of our missionary district. Work in the district was begun as long ago as the year 1852, when Donald McLeod, Lieutenant-Governor of the Punjaub, wrote to the C.M.S:

‘My best energies have been, and will be devoted to endeavours to bring about the establishment of a mission in this quarter and more especially in the hills or in Kangra adjoining them. This portion of the Punjaub is very generally admitted to be surpassed by none in interest. It was the first brought under our rule, and is the connecting link by more lines than one with our older provinces and has, therefore, in my opinion, claims which I am unwilling to surrender in favour of the adjoining lands of more recent acquirement.’

This appeal was answered, missionaries were sent, idolators were converted, believers were baptized, congregations were formed, churches and other buildings were erected. This was the position when the great earthquake of April 4th, 1905, occurred.

‘The earthquake completely devastated the district and some four thousand inhabitants lost their lives, the whole missionary plant was destroyed. Houses, schools, churches and homes, all shared the same fate.’

The M.S.C.C. entered a district in which much seed had been sown, but with practically every vestige of organization swept away and destroyed. The Mission therefore was able to review the entire situation and lay down new lines for its activities. These, for the present, are grouped around three centres.

THREE CENTRES.

1. Kangra town ; 2. Palampur ; 3. Dharmsala.

At Kangra town are the headquarters for the whole mission, two missionary residences, a small native congregation, day schools for boys and girls, the Maple Leaf Hospital for women and children and the Institution for the training of native mid-wives. The two latter, alone, call for further description.

The former consists of a dispensary and small in-patient department with a capacity of about fifteen beds, with operating room and quarters for a nurse. Mrs. Haslam, M.B., has carried on its work under the difficulties and limitations imposed by the care of her own family. She has had, however, the powerful and skilful assistance of Miss F. M. Macnaghter; with the result that much suffering has been relieved, many lives of women saved, and the confidence of the people in the district secured.

The work of the Maple Leaf Hospital resulted in the proposal to establish a Training School for native mid-wives. This excellent plan cannot be better described than in Mr. Haslam's words :

"The Commissioner of the District—a man next in authority to the Lieutenant-Governor of the Province—said to me this summer that he heard on all sides from Indians and others how great a boon the Hospital was to the women of the District. The Deputy Commissioner has approached Mrs. Haslam with a request to have a training class for mid-wives in connection with the Kangra Hospital. He brought with him a company of Zaildars (village officers) who one and all promised to support the idea and send representatives to be trained as well as report cases for treatment. The District Board will pay for all women trained. Already we have had enquiries from the Native State of Mandi asking when the classes will be ready as they, too, wish to send in representatives for training.

Palampur is a beautiful hill-station on the main road leading into Western Tibet. At this centre are our chief agencies for medical work and female education.

The Medical work is under the skilled and experienced care of Dr. G. B. Archer. The hospital consists of three parts:



THE ELEPHANT GOD

Hospital The "Harriet Buchanan Memorial Out-patient Department," is placed on the high road and on the corner of the mission property, nearest the town. The large main hall, in addition to the reception and teaching of out-patients, will be used for illustrated lectures and evangelistic services.

The "Block for Surgical Operations" is the gift of St. Paul's Church, Toronto. It is spacious, and provides separate rooms for the administration of anaesthetics, sterilizing instruments and supplies, and the actual surgical work. It is thoroughly equipped and so placed that it will occupy the central position in any future enlargement of the hospital.

The "In-patient Department" provides for twenty-five beds with quarters for nurses and native attendants. The Dorcas Department of the W.A. contributed the sum of \$1,349, for the furnishing of the women and children's wards.

Girls' Schools The schools for girls are being built on the cottage plan. Under this system each cottage will provide accommodation for about twelve girls under



GIRLS' DAY SCHOOL, KANGRA

the immediate care and supervision of a resident teacher. All will assemble in a central building for instruction. A resolution of the Governor-General-in-Council (February 21st, 1913) contains

the following striking remarks:

"The education of girls, remains to be organized. In 1904, the Government of India remarked that peculiar difficulties were

encountered in this branch of education owing to the social customs of the people, but that as a *far greater proportional impulse is imparted to the educational and moral tone of the people by the education of women than by the education of men*, liberal treatment has been accorded for girls in respect of scholarships and fees."

"The Government of India believe, however, that in certain areas there are indications of a swiftly growing demand for a more extensive education of girls."

The urgent need of female education is illustrated by the following incident. Miss Macnaghten was attending the wife of an Indian doctor, who had received his education in London and held an English medical degree, when this conversation occurred.

Miss Macnaghten : "Your wife is in a serious condition and requires such and such a small operation for her relief. May I do it?"

Indian Doctor : "Yes, I understand the condition, go ahead and do what is necessary."

Miss Macnaghten leaves, but is called back by the Indian doctor with the remark.

"Wait a minute, I forgot, I must ask my mother."

He departs to ask his mother and returns :

"I am very sorry but my mother refuses to give her consent."

Miss Macnaghten : "But you are a doctor, you understand the case, and know that if it is done your wife will be all right and if it is not done she will almost certainly die."

Indian Doctor : "Yes, I know, and I understand, but unfortunately my mother is an ignorant woman, and neither knows nor understands, *she refuses to consent* and the operation cannot be done."

The operation was not done and the woman died.

The work of Christian women for women is possibly the greatest single factor making for the uplift of the people of India.

At Dharmsala we are establishing an agency of great importance and far-reaching influence. It is a Normal Training School in which we, as a mission, will train all the

**Dharmsala.
Normal Training
School**

teachers for the Government Primary Schools of the district. The King Emperor replying to an address of the Calcutta University on January 6th, 1912, launched a great vision or the education of his Indian subjects and said in part :

"It is my wish that there may be spread over the land a network of schools and colleges, from which will go forth loyal and manly and useful citizens, able to hold their own in industries and agriculture and all the vocations of life."

The Governor-General-in-Council considered this great proposal and, in the resolution noted above, made these significant statements :

"The defects of educational systems in India are well known and need not be restated.



CONFERENCE OF CHRISTIANS AT KANGRA

"In the forefront of their policy the Government of India desire to place the formation of character of the scholars and undergraduates under tuition. In the formation of character, the influence of home and the *personality of the teacher* play the larger part.

"Doubts were also expressed as to the efficacy of direct moral instruction when divorced from religious sanctions."

In this institution the Mission, acting in the closest co-operation with the Government, will train, in a direct religious atmosphere, the future teachers and trainers of the young throughout the district. This co-operation takes a

direct and practical form. The Government has asked the Mission to open the Normal School in connection with the Government High School and has given it a whole block of the new buildings there and will assist the work with liberal monetary grants. The Principal of the Normal School, the Reverend W. A. Earp, is to have a general oversight of the High School with liberty—

“To suggest such alterations as will minister to the most effective work of the Normal. You will readily see,” the letter continues—“that this brings us into a position of unique privilege and opportunity. The Normal School will have the High School classes for Model lessons. Earp will be in touch with the higher education of the district, and thus with all the young men who go up for university work, as well as all those who leave school on matriculation.”

Let no person say, in face of these facts, that the Government of India is opposed to Christian Missions, when rightly, wisely and loyally conducted.

We have now passed in review our activities and responsibilities for the Kangra Mission. I would that space permitted us to dwell upon the wonderful changes which are taking place in India through the spontaneous outburst of affection, loyalty, and service consequent upon the outbreak of the war. Every letter speaks of great changes and readiness to hear. Let the following quotations suffice :

**Evangelistic
Work**

“It seems to be admitted that a great change is coming over India in its attitude towards the presentation of Christianity.”

“What the state of India *was* towards those who preach Christ I only know from hearsay, but I can give a certain and clear witness to what it *is*.

“The Thanadar, for example, is probably the most influential man in the place and nominally a Mussalman. He entertained me and my two Indian preachers to tea and placed his rest house or bungalow at my disposal during our stay.

“The head master of a school, supported by the Arya Somaj, invited us to hold a magic lantern service in the schoolhouse.

“The most important personage at the place; personally conducted me over the Rajah’s estate, placed a house at our disposal for the purpose of giving a lantern lecture on Christianity, and himself despatched an official to call the whole populace to hear me.

“As we walked down the Bazaar, crowds thronged us, buying scriptures, so that we had to return again and again to our centre of fresh supplies.

"India to-day stands upon the threshold of a new epoch in her long history."

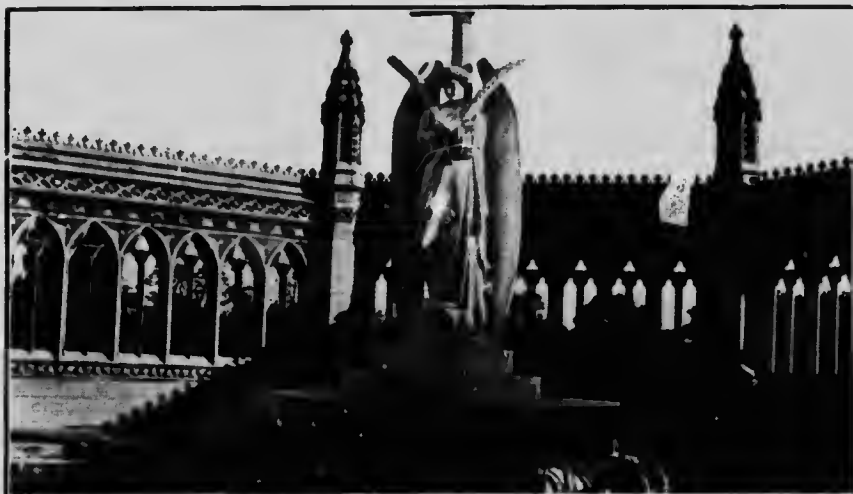


"ENQUIRERS" NEAR PALAMPUR

The route followed from Kangra, India, to Honan, China, was by way of Delhi, Cawnpore, Calcutta, Madras, Madura, Tuticorin and thence by steamer, a night's voyage, to Columbo in Ceylon. From Columbo ship was taken for India to China Penang, Singapore, Hong Kong, and Shanghai. Of all the interesting places visited on the journey, two are famed for their connection with events of vital importance at the time of the Indian Mutiny.

Delhi is renowned for the Ridge, the Powder Magazine, the Fort, the Cashmere and Lahore Gates, but more especially for the intrepid courage and heroic death of General Sir William Nicholson, and the early exploits of Britain's greatest soldier, "Bobs" or Lord Roberts. In recent days it was the scene of the gorgeous

ceremonies connected with the coronation of George the Fifth as King-Emperor of India. The buildings and palaces of India's



"THESE ARE THEY WHICH CAME OUT OF GREAT TRIBULATION"

new capital were, at the time of my visit, rapidly taking shape on the chosen site near the Ridge.

Cawnpore makes an impression on the mind which can never be effaced. The defence of Wheeler's entrenchments, the capture of the women and children, their im-



"ON THIS SPOT STOOD THE HOUSE OF MASSACRE"

prisonment in the native house, their slaughter at the hands of the native butchers from the bazaars, and the casting of their bodies, the dying with the dead, into the well near-by, are among the most pathetic events of all that heart-stirring and suffering period :

Cawnpore

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"The Memorial over the well is one of the most beautiful monuments in existence. It stands in a lovely garden within which so many awful scenes were enacted. Over the well is a most lovely 'Angel of the Resurrection' in white marble by Marochetti (given by Queen Victoria). Over the arch is written, 'These are they which came out of great tribulation,' while, round the wall, marking the circle of the well, is a longer inscription detailing the iniquitous massacre by Nana Dhundu Pant. Around the well is a beautiful Gothic screen, designed by the late Sir H. Yule, R.E., C.B. In the garden, to which Europeans and the caretakers alone have access, are other tombs, including those of women and children of the 6th Battery Bengal Artillery and the 32nd Foot."

A short distance from the Memorial stands a small, plain, marble cross on the base of which is inscribed :

IN MEMORIAM
ON THIS SPOT STOOD
THE HOUSE OF MASSACRE
JULY 15th



VIEW AT SHANGHAI

1857.

Shanghai is one of the great gateways into China, and, in consequence, the place where a large number of visitors receive their first impressions of the country, the stamp and

China calibre of native Christianity. A seaport, particularly one with large foreign concessions and communities, furnishes notoriously unfavourable soil for the faith to take root and bear its fruit. The opium dens driven out of the native areas flourished unrestricted in the concessions. Schools, colleges, printing-presses, Christian literature agencies, hospitals and congregations all provide prominent and convincing evidence that Christianity is destined to resemble the vine brought by Jehovah of old out of Egypt, of which it is said :—

“Thou prearest room for it, and didst cause it to take deep root, and it filled the land.”

The time required for the process of taking deep root is an essential element in the growth of every tree, and must be remembered in the establishing of indigenous national branches of the Christian Church. This process is clearly illustrated by the following facts concerning the development in numbers and power of the native non-Roman Church of China.

In 1860 the number of communicant members was below 1,000, in 1876 it had risen to 13,515, in 1889 to 37,287, in 1909 to 177,774, and in 1912 to 209,737. That is, for the first sixteen years of the period the increase was 12,515, for the next thirteen years it was 23,772, for the next ten years it was 140,487, and for the next three years it was 31,853.

Judged by the standard of giving, the result is equally satisfactory. In 1876 the total contribution in Mexican currency was \$9,571, in 1889 it was \$36,884, in 1906 it was \$301,263, and in 1910 it was \$356,748. If these figures are reduced to an individual basis we have a contribution per member of 71 cents in 1876, of 99 cents in 1889 and of \$1.23 in 1912. When it is remembered that the business, official, and gentry classes have only recently begun to respond to the Gospel; that in China, as in Judea of old, it was the poor, and the very poor, who “heard Him gladly,” the figures given are not only satisfactory but striking and impressive.

The fact that the Church has been recruited so largely from a strata of society of which large numbers live on the ragged edge of poverty, and no inconsiderable proportion within the smallest possible margin of actual starvation, explains many of the mistakes, and much of the prejudice, concerning missions in China.

A Church so composed presents at the same time elements of weakness, of strength, and of great promise, and has had to be constantly guarded against ulterior motives which would afford any just ground for the charge of *rice Christians*. It has demonstrated its power to develop strength in the midst of weakness, and to advance to higher, better, and nobler things in the face of the greatest opposition and along the lines of greatest resistance. The ability of the better types of Chinese Christianity to compare favourably with similar types in Western lands is one of the first impressions made upon the mind of an observant and unprejudiced visitor.

The outstanding example of the power of the Chinese both to receive and to apply the principles of the Christian faith is seen in the Commercial Press of Shanghai. This great industrial institution, begun in 1897 by three practical Chinese printers as a small job shop, now occupies eight acres of ground, has seven modern factory buildings, with twenty departments and 1,200 employees.

"The employees are well paid; they are given a bonus in proportion to the record and importance of their service, and a certain amount of allowance is set apart as pensions for the old, retired employees or the family of the deceased. The spacious, well-ventilated workrooms present a marked contrast to the stuffy apartments in which printers in general, and particularly those in China, have to spend their long hours. Clean and comfortable blocks of dwelling-houses, erected especially for the employees, can be rented at moderate prices. School privileges from kindergarten to high school training are maintained for their children. A small hospital has been established by the company for the sick employees, and especially for injuries in the workrooms. Nine hours' work and Sunday holidays are features very seldom found in a Chinese workshop."

Among the numerous and vigorous missionary agencies of the Yangtse valley, the educational institutions of the American Church stand out with great prominence. St.

American Church Missions John's University on the outskirts of Shanghai and Boone University, Wuehang, have probably done more to propagate the principles which are moulding modern China along Christian lines than



STUDENTS, ST. JOHN'S UNIVERSITY, SHANGHAI

any other two forces in the country. The recent marked increase in their scope may be illustrated by the remark of the Principal of the latter that the total enrolment at Boone in 1904 was about *one hundred students*, and that on Easter Day, 1914, there were *one hundred and eighteen communicants* in the College Chapel.

For competence of grasp, inspiration of leadership, clearness of objective, unity of force and oneness of purpose, the work of the American Church under Bishop Roots at Hankow

made a deeper impression on my mind than anything else which I saw on my journey. To hear, at the early service on Easter morning, the surpliced native choir singing "Jesus Christ is risen to-day" was an experience not easily forgotten.

From Hankow we set out upon the last stage of the journey to the first foreign missionary diocese to be established in connection with the Church of England in Canada, *the Diocese in Honan*. The railroad is the main line running from Hankow



SOUTH GATE, KAIFENG

Honan:
M.S.C.C.
\$21,160
W.A.
\$9,900

to Peking. Its trains are equipped with comfortable day coaches, good sleeping cars, and fair dining facilities. At each station a squad of soldiers was drawn up along the edge of the platform. Every train, on arrival and departure, was accorded a grave and formal salute. From most of the hills, or large grave mounds, sentries could be seen scanning the surrounding country. The brigand chief "*White Wolf*," with his marauding horde, had lately passed across the southern part of the province on his way to the Western Province of Kansu. On all sides, in consequence, was disquietude and unrest. It is a relief to learn, through a recent letter from

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GENERAL SYNOD, 1915, KUNG HWA SHENG KUNG HWEI

NOTE—The Kung Hwa Sheng Kung Hwei is the unified Anglican Communion in China. The Chinese characters in the title are the same as those employed for "Holy Catholic Church" in the Apostle's Creed. The same characters are used for the title of Church in Japan, but are pronounced Sei_Kok Wei (see page 37).

Bishop White, that this gentleman's pathway of rebellion and ravage has brought him to the end attained by many predecessors, the execution block. His head now adorns the wall of Kaifeng City.

Nine o'clock at night brings the train to Chengchow, the junction for Kaifeng and the first outstation occupied by the activities of the Mission. A little search on the crowded platform places the delegation under the safe guidance of the

Chengchow

Reverend Neville L. Ward and his native helper. The exit from the station is besieged by runners from the native hotels all seeking by vociferation and gesticulations to attract custom. Each is armed with a large paper lantern tied to the end of a long bamboo and embellished with the Chinese characters representing his particular caravanserai. The idea, judging from experience, is to hypnotize the benighted traveller by thrusting this creation into his astonished face and so, willy nilly, lead him off into temporary captivity. After a fairly comfortable night, spent in a fairly comfortable Chinese hotel, we issue forth after breakfast to get our first impressions of the Honanese, the people for whose welfare the Church in Canada has undertaken such serious responsibilities, and for whose uplift our men and women missionaries are devoting their lives in a far-away land in the midst of new, and, frequently, unattractive surroundings. They have been described by one who knows them well in these words :

"The Honanese do not care for travel. Their view of the world is limited by their own horizon. The majority are farmers, somewhat rude and uncouth in manner, easily roused to anger, quick to take offence. They are of an independent turn of mind, and will not brook reproof : very conservative they do not welcome foreign innovation. They are distinctly intelligent and are often marked by strong individuality. Poverty and squalor prevail ; the people are indifferent to discomfort and dirt and apparently lack the enterprise necessary to ameliorate their own condition. The cold of winter is met without any warming apparatus. They add more warm clothing. Roads, houses, people, animals, all suffer from neglect. The land is well tilled, however, and the harvests are good."

The first member of the Church to meet us at Chengchow was a B.A. under the old Chinese system of education. At Chengchow also we experienced the first of a series of public receptions, with presentation of addresses of welcome and speeches in reply, which marked our visit

**Addresses
of
Welcome**

to Honan. The chief of these were the reception tendered by the Christians of Kaifeng in the nave of Trinity Church, and that arranged by the students of St. Andrew's College. The



VILLAGE STREET, HONAN

addresses made on these occasions furnish the best indication of the mind of the infant native Church, and, through the boys of St. Andrew's, the hopes which are stirring in the hearts of young China. The congregation addressed us as follows :

"All the members of the M.S.C.C. at Kaifeng are very glad to welcome the delegates from our Mother Church in Canada, saying, 'Alas, through gloomy centuries all our elders and young people in Honan have been foolish and dull under a cloudy heaven !' But it is said that when one meets with the poorest condition he thinks of comfort, and that, after the long hindrance, he will be successful.

"Because God has taken pity upon us and lightened us with His glorious Brightness, our Church of Honan has been established. Moreover, Bishop White has with might and main been engaged in the Church business for a few years, and so, at present the Church here has a good constitution.

THREE QUESTIONS

"As the darkness disappears the morning light comes, it gives us great pleasure to see these two delegates. They come here from the far country not only to give our Church inspiration but also to give us happiness. For this we are exceedingly glad to we come them.

"We are all sure that the delegates are both pillars of the Church, and envoys of the Kingdom of Heaven. Their work is great and their fame is known. They earnestly wish to save the world with the kindness of Christ and they have suffered a great deal for the Kingdom of Heaven's sake. Now they have kindly come to us and we welcome them with great pleasure to-day.

"During the growth of the Church of Honan thousands of our brethren will be able to escape the sea of sorrow, and to climb up the shore of the Christian doctrine through the Society which these dele-



STUDENTS, ST. ANDREW'S COLLEGE SPORT'S DAY

gates represent. We expect that after their glorious return to Canada they will for us ask the Mother Church to establish churches and schools everywhere, so that every one may hear the doctrine, the Church here may soon become prosperous, and a large number of people may be saved. This is our greatest hope.

"To-day, in welcoming these guests, we anticipate the coming rapid progress of the Church of Honan and also the development of the Church of the Republic of China."

The love of the Chinese for both the spirit and the letter of formality and etiquette was illustrated by the order of events in the student's reception

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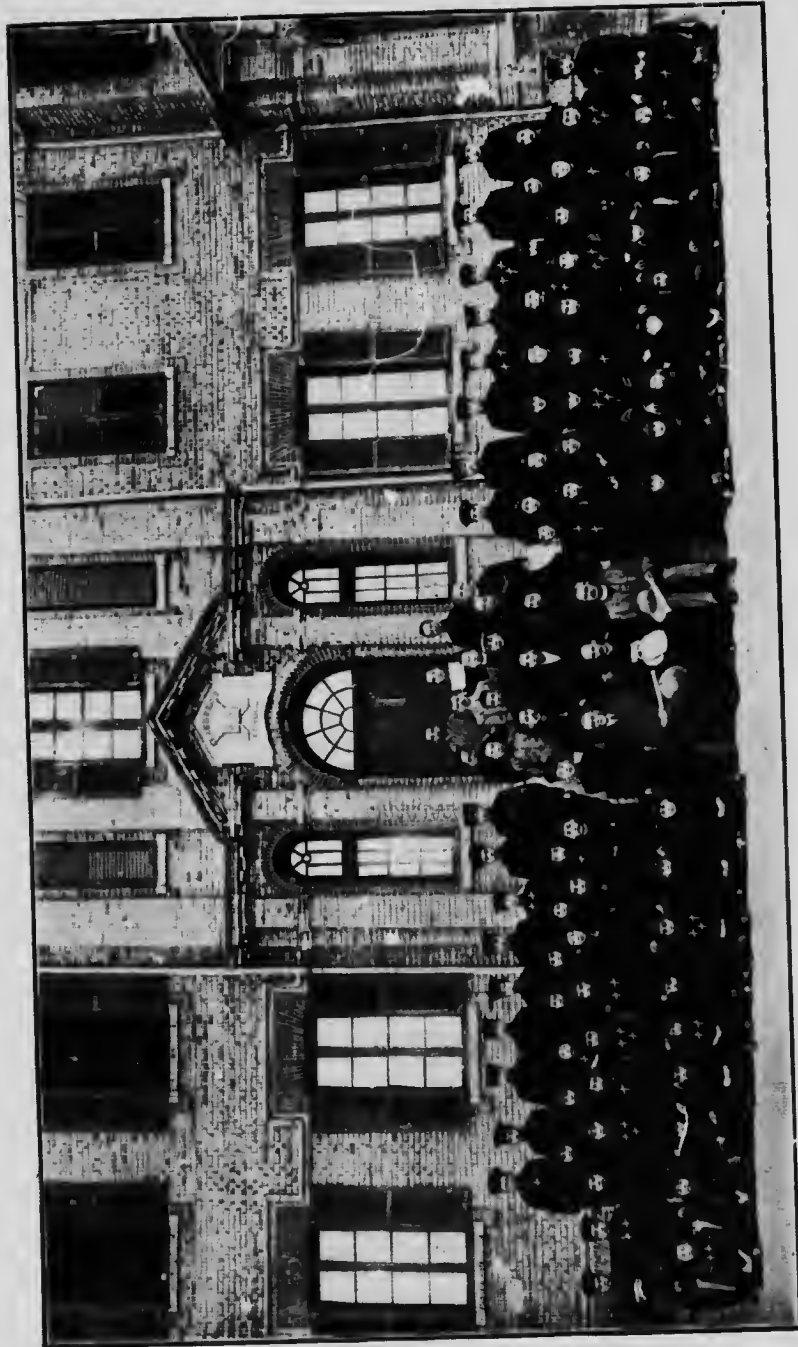
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ST. ANDREW'S COLLEGE, KAI-FENG
Single Cross—Catechuminate; Double Cross—Baptized; Three Crosses—Confirmed
Front row, centre, left to right—Mr. L. A. Hamilton, Bishop White, Canon Gould.

1. The head boy waits upon the delegates in Bishop White's house, and announces that the students of St. Andrew's are awaiting their arrival :

2. The head boy precedes the delegates to St. Andrew's Hall, at the entrance of which a squad of students is drawn up and salutes as the delegates enter :

3. The address from which these extracts are quoted is presented :

"We pray and beseech you that you will exert every effort to help us to expand into an institution worthy of the Church which planted us here. The Church in Canada has done much for us ; and the only way in which we can reward her is by making daily progress physically, intellectually and spiritually. Our faithful results will be the Mother Church's reward, our success her glory. We feel sure that you two delegates are at one with us in our sentiments. Although our school has been established for only two years and three months, yet we can see that the seed sown has already brought forth fruit. This can be seen from the following results :—Boys baptized since the school was started, eighteen. Boys that have entered the Catechumenate, thirty-four. There are a number of boys that are anxious to enter the Catechumenate but they have not gained the requisite permission from their parents. Although this is so, yet these same boys are availing themselves while at school, of the opportunity of studying the Bible prayerfully and listening to the Gospel addresses in the School Hall from day to day. They say that when they leave school they will be independent and will then be able to enter the Church.

"We think that a Christian School is of great assistance to Church extension. Take, for instance, what each boy can do towards the spread of the Gospel. When a boy leaves the School a converted Christian, he carries the Gospel message to his home ; from his home it is carried to the village ; from the village to the city. Hence we maintain that the pulse of a diocese is in the educational institutions. If the schools of the diocese are strong, the extension of Church work in the diocese will be great."

4. The head students serve refreshments and tea :

5. The second head boy comes forward and whispers, "The students of St. Andrew's are glad that the delegates have honoured them with their presence : "(A Chinese master describes this in another stage whisper "as the very best Chinese style.")

6. The head students again serve refreshments and tea :

7. The delegates express their acknowledgments and thanks :

8. The second head boy responds. The latter was from another province and aptly illustrated the confusion caused by variations in dialect. The boy spoke to a Chinese master, the Chinese master translated to Bishop White, and Bishop White translated to the delegates. My notebook gives the result in these words :

"The students are very glad that the delegates are present, for St. Andrew's has been established only two years and its fame has not yet spread to foreign lands. We are glad that you like the photographs presented and hope that you will take them with you across the water of the great Pacific, that the people there may see us, that you may be the better able to describe us and our needs, and that they may be the better able to remember us in their prayers."



PHYSICAL DRILL, ST. MARY'S HALL

Mr. C. T. Wang, one of the leaders among the younger and educated class of Chinese Christians, vice-president of the Senate in Dr. Sun Yat Sen's first Parliament, said to me :
"No mission no matter how rich can ever reach the nation ; that must be done by Chinese. The aim of the Mission should be to establish model institutions for the Chinese to copy." It is in this respect that the M.S.C.C. Mission in Honan, considering its extreme youth, has made very marked progress.

**Model
Institutions**

In the order of their establishment these institutions are—
St. Mary's Hall, the Girls' Boarding School, in charge of its devoted Acting Principal, Miss Robbins. At the time of our visit, St. Mary's had a record of fourteen girls baptized. Six others were in the Catechumenate.

St. Mary's Hall
 St. Andrew's College was the next in order. Its record has been noted in the address quoted above. It has been very successful also in securing in the form of fees, payments for board, etc., a large proportion of its cost. On last Christmas Day fifteen boys were admitted to the Catechumenate.

St. Andrew's College

St. Andrew's annual sports day presented a striking illustration of the change which has taken place in the conventions and prejudices of the Chinese. It is only a few years ago that the story was related of the mystified Chinese official who first saw a football match and when it was over gravely enquired of the players : *Could you not afford to pay your servants to kick the ball around for you ?* All forms of active exercise were undignified and taboo. The narrow chest, rounded shoulders, and languid movements of the student and scholar were the poise and bearing affected. Now all this is changed. The students carried through a varied programme of matches, races, and physical feats with splendid vim and enthusiasm. Thirteen hundred invitations were sent out, two thousand people accepted them, and quite four thousand came to the sports. The crowd began to arrive before breakfast and line up outside the barbed wire fence. The students had erected mat sheds for the invited guests. These began to put in an appearance about mid-day. By the time the games began every important official was present save the Governor, whom it was not thought wise to invite, and one other who was absent from the city, the latter sent his personal representative. The Commissioners of Foreign Affairs and of Education officially presented medals to the two boys winning the highest number of

points. It would be difficult to find anywhere a more interested or good humoured crowd. The uniformed police were there in full force and their numbers strengthened by soldiers ; but when the sports were well under way, and the excitement became intense, the crowd outside swept over barbed wire, police, and military alike, and swarmed on to the ground. All this in the most conservative province in China and at the last great provincial capital to allow foreigners to reside within its walls.

St. Paul's Hospital for women and children is a most excellent building thoroughly equipped for its purposes, with



THE FIRST IN-PATIENT IN ST. PAUL'S HOSPITAL, KAIFENG, HONAN, CHINA

about fifty beds for in-patients and accommodation for the training of twenty nurse probationers. The training of competent women nurses is one of the greatest needs of the country. Given the necessary additions to the staff the future of the Hospital should be one of great blessing and far-reaching influence. The Margaret Williams Hospital, a similar institution at Shanghai, has the following record. Its accommodation is eighty beds. It had in one year, 60,000 attendances at the dispensaries, 35,000 new patients and 300 maternity cases. It has on the staff four foreign women doctors. We cannot, for various reasons, expect an equal record for St. Paul's Hospital, but we can, and should, look

**St. Paul's
Hospital**

forward to a splendid work for the relief of suffering among women and children, together with the training of considerable numbers of Chinese women in the art and science of western nursing. To these ends the W.A. must be prepared to give Dr. Margaret Phillips every support and encouragement.



ST. PAUL'S HOSPITAL TRAINING SCHOOL FOR NURSES, SENIORS AND JUNIORS, MARCH, 1915

In a very favourable and prominent position on the main street, leading from the South Gate, stands the Church House, giving access through a small courtyard to the Nave of Holy Trinity Church. Here, on the Sunday after Easter Day, I was privileged to preach by interpretation to a reverent and attentive congregation of five hundred people.

Holy Trinity
Nave

Door of Hope

The "Door of Hope" was established to provide for the waifs and orphans left with the mission as a result of two severe famines. Bishop White writes :

This has been the best year yet in the history of the orphanage. The children seem to have recovered from the physical strain they passed through in the famine seasons, and are at present in the best of health.

They have had regular instruction in class, have been contributing somewhat to their support by growing vegetables, and the older boys are now being taught weaving. We have installed two modern Chinese looms and the boys are making very good progress in their weaving, good cloth now beginning to appear. The institution is still under the care of Mrs. White, and is supported entirely through the Woman's Auxiliary.

From Kaifeng, the delegation proceeded in Chinese carts, a three days' journey, to visit the eastern end of the Diocese; a densely populated area around the

Kweitch

centres of Suichow, Kweitch and Yung Chen. The second city, Kweitch, is



ORPHAN, DORE OF HOPE

the best and most natural centre for the whole district. There are several millions of people in this region which are the peculiar responsibility of the Church of England in Canada. A good beginning, but only a beginning has been made for the work. With part proceeds of the Tisdale legacy a large native property has been purchased in a favourable position in the city. This will provide accommodation for the beginnings of our medical, educational, and evangelistic work.

The needs in the diocese are so vast, the population so numerous and the opportunities so many and so various, that it is practically impossible



PAGODA, YUNG CHENG

to set any bounds to the requirements of the situation or the extent of our responsibilities. Under these circumstances we can only endeavour by a careful application of our resources to accomplish the greatest good with the means that we have. The greatest good, from this standpoint, must be estimated not by the numbers baptized only, but by the power and influence of the Mission, as a whole, in moulding the awakening public opinion of the country, in setting up and making plain correct standards of thought and conduct, and, in short, by touching in a vital way those classes which exercise the greatest influence upon the moral and spiritual development of the people. In my opinion, the first steps, in attaining our object, must consist in the establishment of strong, thoroughly equipped missionary activities and native congregations at the great and strategic centres of Kaifeng and Kweitch. From these centres, as our means and staff permit, we shall be able to reach out and found subsidiary, evangelistic, educational, or medical agencies in the scores of surrounding towns and villages.

The journey from the Diocese in Honan to that in Mid-Japan is one of the greatest interest. The route followed was by way of Peking, Tien-tsin, Mukden, Seoul, Fusan, and thence by steamer to Shinonoseki at the south end of the main island of Japan.

Honan
to
Mid-Japan

The first stop was at Wei-hwei fu, in the province of Honan north of the Yellow River, one of the main stations of the aggressive and successful Canadian Presbyterian Mission. In Peking visits were made to the Temple of Heaven, the Llama Temple and other points of interest; and a very happy and profitable Sunday was spent at the S.P.G. Mission, with Bishop Norris of North China. At Mukden and throughout Chosen, or Corea, the pushing activities of the Japanese were very evident. Seoul, the capital of Corea, under their energetic administration, is being transformed.

The Diocese in Mid-Japan is at once the oldest foreign mission and the youngest foreign missionary diocese of the



ENTRANCE KYOMIDZU-DERO TEMPLE, KYOTO, JAPAN

Church of England in Canada. The first missionaries, sent to work outside the boundaries of the Dominion, went to Japan. The Rev. J. Cooper Robinson in 1888, and the Rev. J. McQueen Baldwin in 1899, were sent by the Wycliffe Mission; the Rev. J. G. Waller in 1890, and the Rev. F. W. Kennedy in 1894, by the Domestic and Foreign Missionary Society of the Provincial Synod of Canada. The Wycliffe Missions became in 1895 the Canadian Church Missionary Society; and the Domestic and Foreign Missionary Society of the Provincial Synod of Canada, gave place, in 1902, to the Missionary Society of the Church of England in Canada. Finally, at the meeting of the Board of Management, held in London, Ont., April 24th, 1903, a basis of union, between the Missionary Society of the Church of England in Canada and the Canadian Church Missionary Society, was arranged and adopted. From that date the latter ceased to appeal for, or collect funds, and assumed the position, so faithfully maintained, of a loyal and whole-hearted Auxiliary to the former.

The Diocese
in
Mid-Japan:
M.S.C.C.
\$24,247.00
W.A.
\$10,972.00



The Diocese in Mid-Japan therefore represents, in a peculiar degree, the birth of the sense of missionary responsibility in the Canadian Church, while its history illustrates the development and consolidation of that sense of missionary responsibility through the various stages to its official and growing expression in the M.S.C.C. These forces reached a logical and happy culmination in the fact that the General Synod of the Nippon Sei Kokwai at its triennial meeting in 1911 adopted the following resolution, which was the immediate cause of the establishment of the Diocese :—

“That this (the tenth) General Synod of the Nippon Sei Kokwai tenders its sincere thanks to the Church in Canada for the brotherly love manifested in more than twenty years of devoted and effectual missionary work in Japan, and moreover recognizes that for the further development in Japan of the missionary operations of the Church of Canada, the time has come when that Church should be urged to appoint a missionary Bishop, and that the Bishops of the Nippon Sei Kokwai, be respectfully requested to send a joint communication to the Church of Canada embodying this request.

“The Board of Missions of the Church of England in Canada at its meeting held in London, Ontario, September 8th, 1911, responded to the request and resolved :—

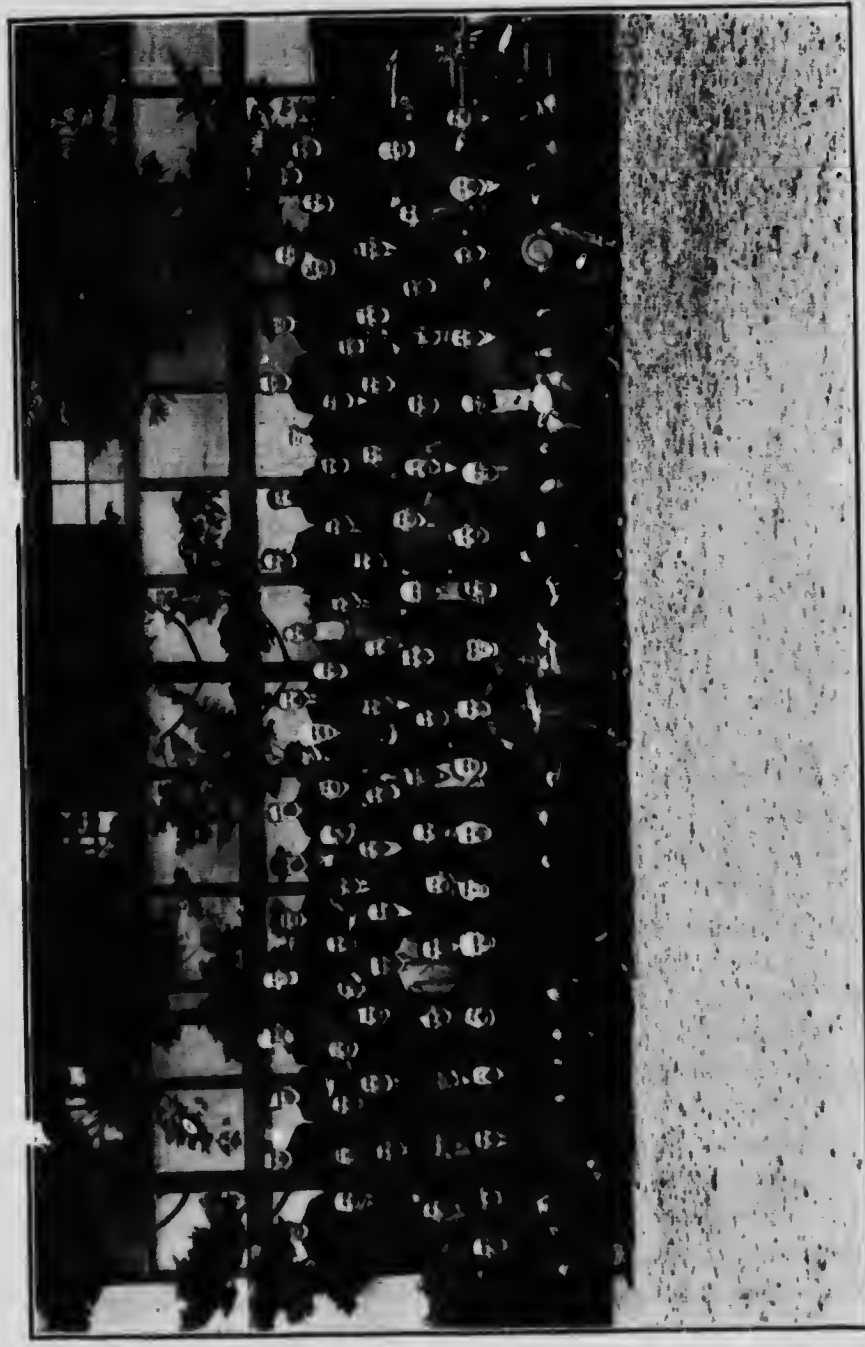
“That subject to the adoption of the Canon on Missionary Dioceses and to the provisions thereof the Board of Missions hereby establishes a Missionary Diocese in Japan, consisting of the four Prefectures of Niigata, Nagano, Aichi and Gifu, and the Board of Management is hereby directed to take all steps necessary for giving effect to the resolution and for the choice and consecration of a Bishop of the said Missionary Diocese.”

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GENERAL SYNOD, NIPPON SEI KOKWAI, 1914

The Reverend Heber James Hamilton was elected Bishop of the new Diocese by the Board of Management at its meeting held in Toronto, April 18th, 19th, 1912 ; he was consecrated in Christ Church Cathedral, Montreal, on St. Luke's Day, 1912, and the Diocese was formally established on his arrival in Japan, January 1st, 1913.

This diocese, again, is not only our oldest foreign mission and our youngest foreign diocese ; it is also our largest and, in a sense, our smallest foreign responsibility. It is our largest from the fact that it has the largest staff of missionaries, both foreign and native, that it has the largest number of Christians organized into the largest number of congregations, and that it forms an integral and important part of the first daughter-Church of the Anglican Communion to be established on an independent basis, absolutely under its own synods, in a great non-Christian country. It is, in a sense, our smallest foreign responsibility through the fact that the work is limited almost altogether to these pastoral and evangelistic activities which distinguish Church work at home. The latter, however, are directed towards the members of non-Christian faiths while the former are exercised, for the most part, through the ministrations of native clergy and catechists.

We thus see that the Diocese may be described, further, as at once our easiest and our hardest mission. The easiest in the sense that all medical work and all educational work, save kindergartens, is eliminated. The missionaries are thus freed from all considerations connected with text-books, curriculums and examination standards. They lose on the other hand that intimate contact with the sympathies of the people which, in other fields, is attained through the daily relationships of the schools and the Christ-like services of the dispensaries and the hospital wards. The fact that these features of mission work are absent in Mid-Japan is a clear indication that our missionaries there are dealing with a people possessing many of the evidences and capacities of western civilization. Educational and medical work are not features of



MAIN STREET, URAGAWA, JAPAN

missionary activity in Japan for the reason that the state system of education and the native medical profession are of such high standing as to render missionary efforts in these directions unnecessary and, indeed, almost impossible. The few exceptions in the way of boarding schools in the educational sphere, and the notable exception of St. Luke's Hospital, Tokyo, in that of medicine, serve to emphasize, rather than to detract from, the truth of the general statement made. Our missionaries therefore, on the intellectual side, are confronted with a task of unusual difficulty, that of presenting the Christian faith to a people who, along with many other acquirements, have absorbed much of the materialistic or agnostic anti-Christian literature of the west. This literature is accessible for the most part in the form of translations, but every city of size and standing, possesses bookshops where the leading recent English, German and French publications may be obtained in the original language. Every student of

Japanese Missions should remember the important consideration that the Christian faith has taken root, for the most part, in the cities and drawn its adherents from the educated and official classes. The great bulk of the country towns and villages, and the great mass of the country population, remain almost totally unreached and untouched. In many other lands the Christian Missionary has had the high honour of planting the torch of intellectual and spiritual emancipation in all stratas and parts of the state. In Japan the eager feet of the Government have carried the light of education into every isolated district and village far in advance of the tardy progress of the messengers of the Gospel. All these points serve to emphasize the fact that the missionary in Japan is confronted with conditions which call for unusual gifts of devotion both mental and spiritual ; he, of all men, must be "a man of God thoroughly furnished unto every good work."

Life in Japan possesses many compensations, the variety and beauty of the scenery, the excellent transportation facilities, the clean hotels with attentive and courteous service, the stimulating contact with a people keen, artistic, eager and progressive. All these tend to develop the best in the best men and to relegate the mediocre and weak to inferior and rear-ward positions.

The Diocese in Mid-Japan is representative of the country. At one end it possesses the great and teeming industrial, educational, and military centre of Nagoya, bordered by the densely populated plain country stretching away to Toyohashi in one direction and to Gifu in the other. At the other end the Diocese rises into the magnificent mountain country around Matsumoto, Nagano, and Takata, and then sweeps off to the coast of the Japan Sea at Naoetsu, Nagaoka and Niigata. In all these, and other centres, the mission is represented by Canadian or Japanese agents or both. Around each and every centre there are opportunities for extension and advance.



SEA-WEED GATHERERS, JAPAN

A Bishop from the West recently declared that the people on the Pacific Coast, at the beginning of the war, slept quietly in their beds because the Japanese fleet stood between them and the powerful German squadron which destroyed Admiral Craddock off the Coast of Chili and was itself destroyed by Admiral Sturdee off the Falkland Islands. That fact may be taken as illustrative of the considerations set forward above. Those battles of the seas were decided by the solitary force of the impact of shot upon armour. The ram, the torpedo, the submarine, and all other adventitious agents were eliminated. The armour-piercing force of the shell and the shot-resisting power of the armour were the determining factors in defeat or victory. So in Japan the Mission Hospital and the Mission School are conspicuous by their absence. The direct impact of the Gospel is the direct and decisive force in the hands of the missionaries. That the weapon they yield may lose none of its force in their hands it is necessary that they should be thoroughly equipped for their service and continually supported, by prayers and offerings, in their conflict.

In 1914 the mission had 24 Canadian and 31 Japanese workers, and 1283 baptized Christians. The year was

marked by 135 baptisms, 94 confirmations, and 68 admissions to the Catechumenate. The Mission possessed 25 churches and preaching places, 6 kindergartens with 163 children, and 39 Sunday Schools with 3382 pupils.



JUNCTION OF BULKLEY AND SKEENA RIVERS, B. C.

The visit to the Diocese in Mid-Japan completed the duties of the official delegation and its members, sailing from Yokohama, returned by way of Vancouver to Toronto. The duties of the Delegation, I have said, were completed on the termination of their visit to Mid-Japan; they were in touch however, with the work and interests of the M.S.C.C. throughout the whole of their homeward land journey from Vancouver to Toronto. It is this portion of the work which remains to be passed in review.

The place of vital importance occupied by *Canadian Missions* in the consolidation of the Church in the Dominion and in the organization of the M.S.C.C. cannot be put more forcibly than in the words of the late Archbishop Bond of Montreal. When preaching, in that city, to the General Synod of 1902, he said :

**Canadian
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The Dominion, Showing Dioceses
NOTE—Since this illustration was prepared the name of Selkirk has been changed to YUKON and two additional dioceses have been formed:
(1) Edmonton, from the northern part of Calgary; (2) Cariboo, from the north-east part of New Westminster.

"Men and brethren, we have before us a great work. We are summoned to devise more efficient means to minister with the strength of union, in the vast field in which we are placed and the fields beyond even unto the ends of the earth."

The late Archbishop Machray of Rupert's Land, Primate of all Canada, in his address to the same gathering, said:

"By far the most important question before the General Synod is the establishment of a Missionary Society for the whole Dominion. In the view of the West this has from the first transcended every other in importance and was a main cause for the desire for the consolidation of the Church."

His Grace emphasized the essential relationship between the two great divisions of our work, Canadian and Foreign, and continued:

"But I recognize most fully the first duty of Foreign Missions and the blessing we may expect in our Home operations if we remember our Lord's command and take an earnest part in the work for the heathen abroad; the experience of the Church testifies that those who are moved by the need of the heathen will be the first to exert themselves for the needs of those about them."

The student of the Church of England in Canada must be impressed with the opportune and providential character of the events which resulted in the organization of the General Synod and the formation of the M.S.C.C. The year 1912 marked the culmination of a period of development which will leave its impress upon Canadian conditions for decades to come, and upon the character of the Canadian people for all time. The extent and effectiveness of the work of the Church of England in Canada leave much to be desired; but any contemplation of its probable present position, made on the supposition that it had not been organized under the General Synod and led out to larger vision and activities through the M.S.C.C., is sufficient to fill one's heart with gratitude for those great land-marks in its history and to strengthen the conviction that in those events the good hand of God is plainly manifest.

In crossing the boundary between our Foreign and Canadian Missions we miss at once the defined relationship to the work of the Woman's Auxiliary. Not that the activities of the Auxiliary are less widespread, less beneficial, or less conspicuous in the Canadian Mission Fields. On the contrary they are even

**The Woman's
Auxiliary**

more vigorous and far-reaching; beginning, as they do, with the parish and diocese and stretching out in everwidening circles of benefit and blessing to the farthest missions among the Indians and Eskimos. What we miss is that definition of "spheres of activity" which, under the provisions of the "New Plan," governing work among women and children in our Foreign Fields, supplements and reinforces the main body of the missionary forces of the Church as expressed through the M.S.C.C.; by the splendid gifts of self-sacrifice, intercession, and organization of its women and girls as expressed through the Auxiliary. It is the dream of many, and the immediate hope of some, that it will be found possible to formulate and adopt a similar plan for the work at home. When that time comes care must be taken to preserve to the Auxiliary those powers of initiative in organization, freedom in finance, and consultative co-operation in direction and control, which have crowned the "new plan" with success, enabled the Auxiliary to relinquish entirely an initial annual grant-in-aid of \$6000.00, and assume the full responsibility during 1915 for estimates which total the sum of \$23,866.

The importance of the missionary problems within the Dominion are only equalled by their marvellous diversity and magnitude. The countries now engaged in the great European war occupy such an engrossing position on the stage of humanity



TYPICAL CHURCH ON PRAIRIES

that one is liable to forget how small is the portion of the surface of the globe, with the exception of Russia,

which they form. The following comparison will, at least, serve to bring home to our minds the vast area of our homeland. Canada, we are told, is thirty times the size of the United Kingdom, is eighteen times the size of Germany or of France, is almost as large as Europe, and could contain thirty-three Italys within its boundaries.

The Mission work in Canada for which grants are voted by the M.S.C.C. falls into three classes ; *first*, the missionary dioceses, *second*, missions to non-Christian residents, and *third*, definite missionary activities.

The Missionary Dioceses include the work among white settlers and the missions to the Indians and Eskimos. They bring us into touch with the vast movements of population, into Canada, across Canada from East to West, and from the rural districts into the urban areas, which have been such marked features of the years since the opening of the present century. The movement into Canada reached its climax in 1912 with an influx of 402,432. The movement East to West across the country accounted, from 1901 to 1911, for a migration of 482,059. Of this number Ontario contributed 296,744 ; Quebec, 113,677 ; New Brunswick, 25,961 ; Nova Scotia, 32,311 ; and Prince Edward Island, 13,966. The movement from the rural districts to the urban areas, in conjunction with that from East to West, decreased the country population of Ontario by 52,184 ; of New Brunswick by 1,493 ; of Nova Scotia by 29,981 ; and of Prince Edward Island by 9,546. Combined with the movement into Canada, it increased the city population of Ontario by 392,511 ; of New Brunswick by 22,262 ; of Nova Scotia by 23,981 ; and of Prince Edward Island by 15. The population of Western Canada, during the same decade, increased in Alberta from 73,022 to 374,663 ; in British Columbia from 178,677 to 392,480 ; in Manitoba from 255,211 to 455,614 ; and in Saskatchewan from 91,279 to 492,432.

**Missionary
Dioceses**
\$71,248.00

Such vast movements occurring in a country of immense distances, with a meagre total population at the beginning of the period of about five millions increasing to a little over seven millions at its close, precipitated circumstances which strained its Christian organization to the utmost and created immediate conditions which were subject, in the natural order of events, to a further period of readjustment and of comparative quiescence. The oncoming of the latter period was distinctly observable in 1913. In the third quarter of 1914 its effects were quadrupled by the European war-crisis and the consequent concentration of the Dominion's energies and resources upon its share in that supreme task of the Empire. It was under the operation thus formed that the Canadian missionary Bishops wrote the reports which appear in the current annual report of the M.S.C.C. Those reports, in consequence, reflect to an unusual degree the strain of the past, the difficulties of the present, and the uncertainties of the future. They form, nevertheless, for every one who will "read, mark, learn, and inwardly digest them" splendid sources of information and inspiration. As the best method of grasping the outlines of our responsibilities, on behalf of the white settlers and the aboriginal races of the Dominion, we will pass them briefly in review in the order in which they appear in the report.

Algoma. In this order it is particularly fitting that the heroic, self-sacrificing Bishop of the first official missionary diocese of the Church in Eastern Canada, should be the first to speak.

Algoma
\$7,150.00

In his opening words, "This has been a year of crisis," he strikes the note echoed by all his brethren. The crisis broke with paralyzing severity upon all the activities of the district. The Bishop adds, "even our local populations have shrunk, many of our men have gone away to seek work, and many have volunteered for the Front to fight the battles of their country." The fact, however, that the true spirit of Christianity thrives under difficulty and delights to advance along pathways of greatest

resistance is shown by the completion of three new churches, the raising of \$3,380 for the M.S.C.C. apportionment, and "even a better showing than usual, on the part of the various parishes and missions, in raising their assessments for diocesan dues." The difficulty of securing properly qualified agents for the work of the Indian missions gave the Bishop much anxiety. When he sums up his conviction in the words, "it is not so much a question of money as of men," he is stating, with lucid brevity, a fundamental fact having bearings far beyond the boundaries of Algoma.

Athabasca, but recently invaded by the advance guard of the great white invasion, naturally begins with the Indian missions and brings that portion of the report to a close with the following interesting paragraph :

Athabasca
\$7,307.00



INDIANS, PEACE RIVER DISTRICT

"If the supporters of these Indian Missions could hear and see the local evidences of faithful endeavour to lead godly and consistent lives, they would be assured that their prayers or gifts were not in vain. Recently an aged Indian afflicted with total blindness, with hands outstretched in argument, and with much animation of expression, reviewed his past life in the contrasted light of heathenism and Christianity. "Your teaching is true," he said. "I have known both

sides, and have reason to believe the Christian faith is the true one of comfort and holiness. I have prayed and my prayers have been answered. I have listened to the teaching of the Holy Book, its words are good for my heart. Your teaching indeed is the truth."

"The inflow of the human tide continued without abatement but its strength was somewhat diminished." The Bishop mentions the departure of large numbers of "our best men" on active service. These were accompanied to the front by several members of the diocesan staff.



MISSION CHURCH, ATHABASCA LANDING

"Two railways entered the Diocese during the year, one proceeding north-west, the other north-east. The former especially is meeting a great need; the latter will become more active as it penetrates further. In such a Diocese as this, where railway trains on their inward journeys are still filled with people and loaded to their utmost capacity with freight, and on their outward journeys are almost empty, we must maintain a process of constant expansion. The scope of the Church is great indeed. The pioneer character of the work demands men carefully chosen for special service, large hearted men, strong in faith, uncomplaining amid new conditions with their attendant trials, men with power to see opportunity as it occurs, and with tact and grace to use it."

Caledonia, the northern half of British Columbia, which was entered by the Church of England as long ago as 1857, has "by far the largest number of clergymen and churches of any denomination." The Diocese has twenty-one clergymen on its list and possesses thirty-two churches. "In twenty-three of these places

Caledonia
\$6,577.00

our Church is the only Church building of any denomination and in thirty of these places we were first in the field." Under these circumstances it is particularly important that the Church at large should heed, and remedy, the Bishop's opening and closing statements, "the year 1914 began with rapid Church expansion—it ended with retrenchment." "Surely a great responsibility rests upon us. It is heartbreaking that, having occupied these advanced trenches under pioneer conditions, the bugle should now sound the retreat."



SMITHER'S, B. C., ST. JAMES' CHURCH IN FOREGROUND

Cariboo, the youngest diocese of the Church in Canada, and the youngest beneficiary of the M.S.C.C., "includes what is called the upper country, (of Central British Columbia) including Cariboo, Chilcoten, and part of the Yale electorate districts, about 50,000 square miles in extent. The population is very scattered, about 4,000, of whom 1,700 are members of the Anglican communion, with 1,300 returned as communicants."

The Diocese is administered by the Bishop of New Westminster. It needs five additional clergy this year. "The



SUNDAY CONGREGATION AT RANCHER'S HOUSE

inhabitants," says the Bishop, "are chiefly ranchers, living from thirty to sixty miles apart. Many of them never go to town excepting they go to Ashcroft when the cattle are driven out. I confirmed a class of ten in a ranch house on Whit-Sunday of 1914, not one of whom had ever been in a church since infancy, and only two of whom had ever seen a railroad train or a church building; yet they were well instructed, and their parents had morning service for the household and cattlemen on the ranch, regularly, almost every Sunday."

Edmonton, cut off from Calgary and erected, last year, into an independent diocese, "reveals how great is the extent to which foreign settlement has spread in every direction.

Edmonton
\$3,653.00

This necessitates the clergy travelling over large districts and ministering to a mere handful of people in many scattered centres." The Bishop expected in June to have all his districts occupied with the exception of the area covered by the Edmonton section of the Archbishops' Western Canada Fund, where "we are face to face with the prospect of having to close several missions because eight or ten of its members, lay and cleric, have left



FIRST SYNOD, DIOCESE OF EDMONTON

the mission for the Front." Two new districts were opened up last summer, and it is hoped that one other will be so re-organized as to include two or three outstations. The chief problem is the raising of the Bishopric Endowment Fund. The Provincial University is situated in Edmonton and the Diocese has secured a site and the beginnings of a building fund for a hostel and Theological College. The Church of England numbers 8,900 members ; communicants, 2,800 ; clergy, 31 ; parishes, 51, having churches ; outstations, 63 ; Sunday School teachers, 186 ; scholars, 1,848.

Keewatin, resembles Algoma in its geographical features. Only one or two small portions can ever become farming land, hence growth is very slow indeed. The sparse white settlement is limited, practically, to the lines of the three transcontinental railroads, the Canadian Pacific, the Canadian Northern, and the Grand Trunk Pacific. The Diocese possesses but one self-supporting parish, Kenora. "Fort Frances should become self-supporting this year, after being in existence eleven years, and Rainy River town is not far behind."

The chief strength of the Diocese must continue to lie in its Indian and Eskimo missions. It is therefore most encouraging to read the Bishop's testimony :



ESKIMO—MOTHER AND CHILD

“Of our Indian work (and nearly half of our work is either Indian or Eskimo) I can speak very hopefully. Our missions are growing in grace and strength. We thank God for what has been done, and we go on in faith and trust that He who has begun a good work will not allow it to be put a stop to. A time of testing is coming fast to all our Northern missions, by the opening of the Hudson's Bay Railway, which will run nearly 400 miles through the northern portion of the Diocese, but I am hopeful that many of our northern Indians will withstand the temptations far better than those of the south, for the simple reason that they have the Word of God in their own tongue, and can and do read it: in fact, it is to them ‘The Book,’ and I find that the Bible is the best

living missionary to-day in any and every part of the Mission Field.

“One Indian Mission, with a total population of 340 souls, raised last year for their own Church work over \$650.00, and they all live by hunting and fishing and have very little money at all. There are people who will calmly tell you that the Indians never do anything for themselves, but I have found that when able they are far more generous than the white man.”

Kootenay, attained the realization of its hope, long deferred, the completion of the Episcopal Endowment Fund and the election of its first Bishop, the Right Rev. A. J. Doull.

Kootenay
\$2,923.00

During the year 1914, the Diocese received six clergy and lost four. “Like other parts of the Church this diocese has felt very keenly the effects of the war. A very considerable number of our men went to the Front; we miss them very much in our finances. But since they are doing their duty we must not complain, and wish them God's blessing.” These conditions have necessitated the restoration of mission grants to some parishes and prevented the opening up of new work. The report written by the Archdeacon closes: “It is noted on all hands that there is among all our people an increased fervour in religions

matters, we may hope that when once the war is over, we shall quickly recover from the set-back we have received, and with increased spiritual fervour may go on to greater things than we have ever expected."

Owing to the absence of the Bishop in England, no report for 1914 was received for Mackenzie River. The previous year was a very important one in the history of the diocese,

and it is to that report we now turn. Bishop Mackenzie River Reeve resigned in 1907, and from that date to \$5,115 1913, the diocese was without a bishop. Episcopal supervision was exercised in alternate years by Bishop Stringer of the Yukon, and Bishop Robins of Athabasca.

Through the untiring efforts of Bishop Reeve the Episcopal endowment fund for the diocese was completed, and in October, 1912, Archdeacon Lucas was elected Bishop. "The news of his election reached him in January, and on August 31st, his consecration took place in Holy Trinity Church, Winnipeg." The work of the diocese is concerned, solely, with missions to Indians and Eskimos. The faithfulness of the Indians under isolation and disappointment is shown by the record of those at Fort Norman.



THE BISHOP OF MACKENZIE RIVER

"A visit was paid to Fort Norman where our faithful band of Indians were again doomed to disappointment at the failure on our part to supply a missionary. The visitation lasted two hours and a half, and in that short time seven children were baptized, a wedding ceremony performed and the Holy Communion celebrated.

Some of these Indians had not been to the Mission for four years, but from the testimony of an American trader we learned that services had been regularly conducted by the native Catechist amongst his people. This surely is cause for great encouragement and speaks well for the faithful teaching from God's Word received by them in years gone by. May the time soon come when a missionary shall be found to minister to this neglected tribe."

While Herschel Island, the scene of the heroic efforts of Bishop Stringer and the Rev. C. E. Whittaker on behalf of the Eskimos,—they laboured in patience and faith for sixteen years before the first convert was baptized—is situated within the boundaries of the diocese of Yukon; the chief haunts and trading centres of the Eskimo are in, or near the delta of the Mackenzie River. The work amongst them is therefore the concern, chiefly, of the Bishop of that diocese. Bishop Lucas, in his report for 1913, speaking of his visit to Fort McPherson, says :

"The Bishop held special services here, including the Holy Communion, and was greatly cheered at the sight of Indians and Eskimos kneeling together at the Lord's Table—demonstrating the power of the Gospel to break down the barriers of race, prejudice and hatred.

Of the Eskimos, 268 have been baptized and nine confirmed. Their yearly offerings amounted to six hundred dollars (\$600). Of



OPEN-AIR SERVICE, ESKIMO

many of them it may truly be said that they are daily growing in grace and in the knowledge of their Lord and Saviour Jesus Christ.

The Rev. W. H. Fry, while wintering at Cape Parry, had some forty Eskimos with him under instruction. He was not able to reach the 'Blonde Eskimos,' but we trust that with the new motor boat 'The Torch,' the next expedition will prove more successful, and to us may be given the honour and joy of proclaiming to them also, the unsearchable riches of Christ."

The discovery of these Eskimo, of the neighbourhood of Coronation Gulf, is now an old story ; and so, to many, is the story of the band of Christian Eskimo who, at their own charges, volunteered to accompany Mr. Fry on his hazardous expedition, but Bishop Stringer's description of the event is more than worth repeating. He depicts the manner in which the facts were set before the Christian Eskimo, and continues

"It was accordingly arranged that Mr. Fry should go to the East. But he could not go alone, and yet who was to go with him? We thought a few of the more earnest Christian Eskimos might be willing and so we asked for volunteers. We reminded them of the example of the Disciples, who were sent out here and there to the regions beyond. We told them 'Now you are Christians, and your first duty is to teach others those truths that have made such a difference in your lives. If it has helped you it will help others.'

Then we told them of the conditions and difficulties. The new field was one thousand miles east of Herschel Island. The people were strange and might be troublesome, like they themselves were a few years ago. The country would be new to them, and they would have to trap and hunt for their living. We had no funds for their outfit. They would have to go at their own expense, and on a two years' expedition. It was a severe test, and yet we felt a few might be willing. The Church was packed when volunteers were asked for, and it was at first a little disappointing, as no one responded at once. Then a leading Eskimo said : 'TELL US WHO IS TO GO? 'WE ARE ALL WILLING, BUT IF WE VOLUNTEERED, SOME OF US MIGHT NOT BE SUITABLE FOR THE WORK. NAME THE PERSONS YOU THINK BEST FITTED.' It was a challenge, and we wondered how much it really implied, but we answered, 'Very well, to-morrow morning we shall tell you the names.' That night we prayerfully considered the question, and selected ten—five couples. The next morning, all assembled in the big tent eager and expectant. As I read out the names, I noticed how pleased were those who were selected, while others who were not chosen, showed their disappointment on their faces. I am sure we could have had scores of suitable volunteers for the work, but we added only two more to the number—two young fellows who were relatives of some of the others already selected. After the names were chosen, I asked the question : 'NOW ARE YOU WILLING TO GO?' They seemed surprised at the question, and replied : 'WE ASKED YOU TO TELL US WHO WAS TO GO. YOU

HAVE TOLD US AND WE ARE GOING.' But I said : 'It may be inconvenient for some. If so, tell us now. We do not want anyone to turn back later.' The brief answer was : 'BUT WE SHALL NOT TURN BACK.' And the answer was characteristic and I believe prophetic. I have never felt to such an extent the presence of the Holy Spirit, as during those last days together.

We met in Church for our last service, soon to separate for our different fields of work. More baptisms, more marriages, and then the words of admonition and council and prayer joined in so heartily by all—prayer especially for those going to the regions beyond. There was no apparent excitement, but a tense earnestness, and a quiet determination to carry out the work allotted to each. As Mr. Whitaker and I stood together in the chancel, the same thought came to each of us, and was whispered one to the other : 'THIS IS A MODERN MIRACLE.' 'YES, THINK OF A FEW YEARS AGO.' 'AND THESE ARE THE SAME PEOPLE.' 'LAUS DEO.'



THE "ATKOON," ESKIMO MISSION BOAT ON THE WAY TO THE FAR NORTH

Moosonee is the immense diocese which, adjoining Algoma on the north, stretches away to James Bay and includes the eastern shores of Hudson Bay and the Eskimo Missions of Baffin Land. The work among the white settlers in the Porcupine region and along the National Transcontinental Railway, east and west of Cochrane, is rapidly becoming of increasing importance. "At the beginning of the year we had only two clergy besides the Bishop. Now there are six." Two churches were built and opened during the year. A forest fire destroyed the Church of St. Mark and the town of Hearst. The Indian work suffered a similar severe loss in the destruction of the Moose Boarding School, with several outbuildings. The Church Camp Mission provided three students who did effective work during the summer.

Moosonee
\$3,653.00

“The Bishop, in his annual summer visitation, spent three months in travelling to and inspecting the missions on the Albany River and the James Bay Coast. Conveyed by train and motor car through the kindness of the contractors and engineers of the T.C.R. for 500 miles, he took canoe from Bucke’s Siding, and after much exploring (for we had no guide and never had gone that way before) reached the H.B. Co. branch post at Lake Savant, where no missionary had ever visited. Fourteen families of Indians were found here. Services were held for them in their own tongue and eleven children were baptized. They are Christians, but had only seen a missionary when they happened to reach Lac Seul or Osnaburgh, which was seldom. A little incident that occurred during our stay will illustrate this. When the Indians had assembled in front of the Bishop’s tent for the first service, one man was noticed standing in the door of his wigwam some distance away. I called to him and asked if he were not coming to the service. “No,” replied he, “I know very little about religion.” “All the more reason why you should come,” I said. So he came along with his family. After the service, he said, “Do you know why I didn’t like to join you? Because I was baptized by a Roman priest when a young lad, and I have never seen a priest since.” I felt the rebuke, for the inference was that they would not see me again, and one visit did not help them much. Another rather amusing incident happened during the sermon on the same occasion. Suddenly an old man, who had been watching me intently, interrupted my discourse by exclaiming in a loud voice for the benefit of his fellows, “Now I know him, I saw him at Lac Seul 25 years ago.”

The Revs. E. W. F. Greenshields and W. Bilby, who have been on furlough, return this summer to the Eskimo Mission of Baffin’s Land, and the Rev. A. L. Fleming will come home after two years’ lonely sojourn in those regions. An explorer in an unoccupied part of the northeastern coast of Hudson Bay told the Bishop “that he was more than surprised



ESKIMO—AT FAIR HAVEN

at what he saw the Eskimo doing. Three times a day they met together and held service among themselves, and would not allow any business, or trade, or anything else, to interfere with that practice."

Qu'Appelle was set apart from the Diocese of Rupert's Land and Saskatchewan in 1883, and comprises an area of over 92,000 square miles. In 1884 it had only 530 miles of railroad, it now possesses 4,300. "During the year 1913, no less than 90 new sites for village churches were provided in the diocese." In the larger number of Missions it is necessary for the clergy to travel long distances and endure considerable inconvenience. "A Church population of 45,000 scattered over a vast territory, larger than that included within the borders of England and Wales, presents untold difficulties to those who labour to supply that population with the ministrations of the Church of God." Twenty-four small new churches have been opened since June last. Sixty-six per cent. of the missions of the Diocese have been organized since January, 1910, and forty since January, 1913. The offerings for M.S.C.C. during 1914 amounted to \$4,889.00."

Qu'Appelle
\$10,960.00



ST. CHAD'S COLLEGE, REGINA

"The rapid growth of a prairie town is illustrated by Melville, a divisional centre on the line of the Grand Trunk Pacific between Winnipeg and Edmonton, in the heart of the Diocese of Qu'Appelle. In 1906 Melville did not exist. In 1914 Melville had a population of 4,200. In 1908 there were one teacher and thirteen school children attending the little common school. In 1914 there were thirteen teachers and 675 school children, not one of whom could claim Melville as its birthplace. In 1908 the present Bishop first visited the few scattered wooden shacks in the neighbourhood of this town. In 1914 there was a flourishing town, a self-supporting parish with a modest wooden church, a parsonage, a large Sunday School and active branches of the W.A. and the Brotherhood of St. Andrew. In 1914 this parish, in addition to supporting its own clergyman, gave some £90 to Home and Foreign Missions and extra-parochial charities. The creation of a parish such as Melville is only made possible by the assistance given during the first years of its existence by the Missionary Society of the Canadian Church, the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge."

Saskatchewan sends a report which "is brief and is very encouraging. There has been a decrease in the number of Church people, in financial support, in financial gifts, in clergymen and in missions." In October 1918, *Saskatchewan*, which was largely destroyed by the "decade of boom," is suffering from the necessary period of adjustment accentuated by the war conditions. Last year the Bishop was addressing his Synod "to point to 128 parishes and missions, which comprised 300 congregations, and only one self-supporting

Saskatchewan
\$11,911.00

parishes. These figures would have to be decreased now in spite of the brave efforts of a few parishes to increase their contributions.



PRAIRIE CHURCH, SASKATCHEWAN

The Indian work has suffered less than the white work. The staff of workers has slightly increased. "The fine new residential school at The Pas has been opened with a full staff and is already almost filled to its utmost capacity." The Diocese possesses the splendid Emmanuel College at Saskatoon, erected and supported temporarily by the Colonial and Continental Church Society, and St. Alban's College for Girls at Prince Albert. To one who knows the

energy and capacity shown in the work of the diocese its future cannot be gloomy. The Bishop reserves his notes of encouragement for the end of his report :

"Financially, we have sent in a larger sum to the M.S.C.C. than we expected : in many cases the parishioners have made real effort to do more for the support of the Church in their midst, and the *extra-parochial* contributions have been more general and more worthy. The number of adherents, and what is better, of regular attendants and of communicants, has increased in many parishes. I confirmed in the year 413 persons, the largest number yet in any one year. Also there seemed to have been on the whole—with some disheartening exceptions—a deepening of the spiritual life and a greater realization of Christian responsibility, and of the necessity of proving one's faith by one's life. Our gratitude is due to our financial helpers, the C.C.C.S., C.M.S., S.P.G., S.P.C.K., A.W.C.F. (very slightly and temporarily), and to our own M.S.C.C. for its generous response."

Yukon takes us into the far North-west of the Dominion, and into the last of our Canadian Missionary Dioceses. The

Yukon
\$1,500.00

Bishop announces the practical completion of the Episcopal Endowment Fund, a most necessary provision for future stability and progress.

The work of the Diocese consists of the White Community

work in Dawson City the Camp Mission activities among the miners, and the missions to Indians and Eskimos. The intermingling of the population, with the attendant dangers to the Indians, is shown in the following extract :

"Mr. Totty also visited Mayo and reports as follows concerning his trip : "During the summer, I was able to visit the Indians at Mayo on Stewart River. They received me kindly and gladly, and were pleased for me to stay for a time amongst them. These Indians have no resident teacher, but are very anxious to have one. Mayo is a mining town where a fair number of white people are in residence. A school for white children is held, but nothing is done for the Indian children except what the missionaries can accomplish during their visits. I held school in my tent, which was well filled, and in the evenings and Sundays we all enjoyed some very happy church services. A number of baptisms and marriages took place, which were attended by some of the white people who came down to the village from the town ; they seemed pleased to see so great an interest taken in the services by the Indians. I also conducted afternoon services in the school room for the white people. They attended and contributed to the expense of my visit."

The unique fact is mentioned that, with the Bishop's full approval, the Rev. J. Hawkesley resigned his position as incumbent of Dawson to accept the office of Indian Agent, or Superintendent of Indian Affairs for Yukon Territory. The Eskimo Mission of Herschell Island, with its history of heroic missionary endeavour, is served by a native Christian. The report concludes on the war note :

"The war has affected this part of Canada as well as other localities, but we shall feel it more as the time goes on. Some of our men are at the front, and more are on the way. It is splendid to see the way in which the residents generally have responded by contributing to various patriotic funds. In our churches collections have been taken up for Red Cross, Belgian Relief, etc. The Indians also have contributed a considerable amount both in money and kind, one collection amounting to about twenty dollars, which means a great deal as the people are very poor. One of our leaders amongst the Indians many miles away, wrote that he was praying continuously for King George and his people that God would give His help and that victory should come at last."

The dioceses described returned at the end of 1913 the following totals : Church population, 138,514 ;
Summary Clergy, 404 ; paid Lay Workers, 152 ; Self-supporting Parishes, 74 ; Missionaries, 370 ; congregations, 1,200.

The term "Definite Activities," is designed to include all those "special missions" or "agencies" which have been organized to meet the "special conditions" created by the circumstances of mining, lumbering, and construction camps, or the presence of such large numbers of "strangers within our gates." In every sane view of Canadian conditions the destiny of these "strangers within our gates" must be regarded as that of assimilation into the blended racial stock which will form the Canadian people of the future. Our Definite Activities are thus seen to occupy a direct relationship to problems which are intimately connected with profound questions of national development. The character of these problems may be illustrated by the facts concerning the naturalization of aliens during three years. For 1911 the number was 24,128, representing 47 different races ; for 1912 the number was 18,242, representing 44 races ; and for 1913 the number was 29,118, representing 59 races. These returns do not include the large numbers who took up their residence in the Dominion and failed to become naturalized. The net result, and it is a very serious one, is to be seen in the fact that the British element, in the population of Canada, which was 57.03 per cent. of the total in 1901, decreased to 54.08 per cent of the total in 1911. The meaning of these figures is that Canada has attempted to absorb a larger "alien element" than has been successfully assimilated by any other nation in the world.

The "Definite Activities" include : Work among Jews ; the Columbia Coast Mission ; the Prince Rupert Coast Mission ; the Church Camp Mission ; the Immigration Chaplaincies ; and the work among Japanese in British Columbia. Of these the M.S.C.C. is solely responsible for the work among Jews. The assistance given to the others is by way of a "grant-in-aid." The chief financial responsibility in each case is borne by a diocese or another Society.

Work among Jews is carried on with vigour and success in Montreal, with an estimated Jewish population of at least 50,000 ; in Hamilton, with 4,000 ; in Ottawa with a like number ; and in Toronto with 20,000. The Mission staff consists of twelve paid and six voluntary workers. The mission activities include : Open-air and indoor services ; Bible Classes ; Sunday Schools ; English Classes, Distribution of Scriptures, and other Christian literature ; House-to-house visitation, and Sewing Classes. In Montreal alone, during the past year, 267 services and meetings were held in the Mission Hall with an aggregate attendance of 6,747.

Jewish Work
\$13,068.00

Mission staff consists of twelve paid and six voluntary workers. The mission activities include :

Open-air and indoor services ; Bible Classes ; Sunday Schools ; English Classes, Distribution of Scriptures, and other Christian literature ; House-to-house visitation, and Sewing Classes. In Montreal alone, during the past year, 267 services and meetings were held in the Mission Hall with an aggregate attendance of 6,747.



A STREET IN JERUSALEM

Palestine, Poland, and Russia. We have also met them from Morocco and Persia."

"The first Jews came from Spain and settled in Montreal. Following the anti-Jewish disturbances in Russia in 1881, large numbers fled to Canada as well as to other countries, and the Jewish population of the Dominion has since then been increasing very rapidly. According to Government returns, 61,384 Jewish immigrants entered Canada during the period January 1st, 1900, to March 31st, 1913. They have come from Spain, Portugal, Germany, Austria, Hungary, Holland, Galicia, Bohemia, Roumania, Italy, Turkey,

A great difference of opinion exists concerning the probable effect of the war upon the flow of future emigration into

Canada. The following quotation from "The International Review of Missions" shows the extent to which the Jewish people are suffering and affords strong evidence that when the war is over they will seek, in largely-increasing numbers, new homes and opportunities in other lands. For that possibility it behooves the Church to be prepared :

"No non-Christian nationality has been more affected by the war than the Jews. Over 9,000,000 of the 13,000,000 Jews live within the war zone ; the seat of the war in Eastern Europe is the home of the Jewish race ; over 200,000 Jews are serving in the Russian Army alone. Hundreds of thousands of Jews are being torn away from their abiding place of many generations. Already a quarter of a million Jews have migrated from Galicia into Hungary, and into other Austrian provinces. Again, the altered position of the Jews in Russia, due to the Tsar's proclamation, cannot fail to affect their thoughts of Christianity."

"In June, 1904, the Rev. John Antle, in a 16-foot boat, built by his own hands, made a voyage from Vancouver to Alert Bay and back, calling at the lumber camps and settlements, covering altogether a distance of over 500 miles. At that time there were 3,000 men living along the coast of the Gulf of Georgia, chiefly in lumber camps, cut off from the comforts of civilization, destitute of medical or surgical aid, and almost entirely lacking the privileges and influences of religion. He conceived the idea that the only way to help these men was to equip a boat as a hospital and dispensary, with lending library and facilities for religious services, and to establish hospitals along the coast at suitable intervals."

The result, at present, is the splendid motor yacht, "Columbia II.;" the Columbia Hospital, opened 1907 on Van Anda Island ; St. George's Hospital, opened 1909, at Alert Bay ; and St. Michael's Hospital, opened 1911, at Rock Bay. The work of the Mission has thus grown to even larger proportions than were at first anticipated. The running expenses amount to about \$30,000 yearly. A good part of this is provided by the people benefited and the M.S.C.C., as noted, gives \$2,000.00 per annum as a grant-in-aid. It is



ROCK BAY HOSPITAL

probable that the Government will increase, considerably, its present grant to the Mission on account of the medical and other services which it renders to the Indians. The Mission reported for eight months, regular Church Services, 137 ; celebrations of the Holy Communion, 31 ; Baptisms, 13 ; Marriages, 3. On the medical side, the total number of cases treated, for a year, was 1,858. Of these 397 were in-patients, and 1,461 out-patients. The hospitals, with their trained nurses, are of particular benefit to the women of the district. The extent to which the Mission is self-supporting is shown by the earnings of the hospitals, viz., \$14,570.00 ; and Government grants, \$6,326.00.

“While the Dioceses of Columbia and New Westminster united in the work of the Columbia Coast Mission, the Diocese of Caledonia to the north, with its thousands of miles of coast line, up deep inlets and round large islands, was too far removed to be reached by any ship sailing in southern waters bounded by the stormy Queen Charlotte Sound. The need of doing something for the

**The Prince
Rupert Coast
Mission, \$500**

scattered settlers along this northern coast led to the founding of the Prince Rupert Coast Mission. A swift and staunch little vessel specially designed and built for this work and named the "Northern Cross," because it was to carry the message of the Cross in northern waters, was put into commission, October 5th, 1912, under the able management of Rev. W. F. Rushbrook, B.A., who is a qualified navigator. Through the generosity of the Woman's Auxiliary of Canada and the British Columbia Church Aid Society of England, the cost of this mission launch (\$6,000) was soon met.



"THE NORTHERN CROSS"
The mission boat of the Prince Rupert Coast Mission

From Low Inlet to the head of Portland Canal, a distance in a direct line of over two hundred miles, is the ordinary beat of this mission launch but a straight line is the very opposite of the course followed, as this northern coast is noted for its wonderful mountain-walled inlets, running sometimes at right angles to the general trend of the shore line. Regular visits are paid to Porcher Island, which is nearly a hundred miles in circumference, with about four hundred settlers

scattered over it, and to a cluster of smaller islands which are in the neighbourhood of Porcher Island. Also to the canneries and fish-stations in the mouth of the Skeena River, and to the following lighthouses : Green Island, Lucy Island, Lawyer Island, and Holland Rock. Also to villages and towns and to mining camps and other points on Portland Canal and Observatory Inlet, a hundred miles and more north of Prince Rupert. Regular monthly services are conducted in nineteen different places, and only once since the "Northern Cross" went into commission has it failed to keep its appointment, and this was owing to ice in the Skeena River. When all the other mission launches on the coast were hauled up at Vancouver for the winter, the "Northern Cross" still made its rounds in northern waters. This has been a great strain upon the faithful skipper, who only has one other with him, the engineer.

Words cannot express how some of the lonely settlers on isolated islands welcome the return every month of the "Northern Cross," with its message of peace and good will.

Rev. Mr. Rushbrook does work also among the Japanese and Indians. He has had as many as a hundred Indians at his service. He distributes Japanese literature among the Japanese, and magazines, etc., among the isolated settlers, and has a lending library on the launch.

One of the best proofs of the importance of the work of the Prince Rupert Coast Mission is to be seen at Anyox, Granby Bay, where there is now a fine new church and a resident clergyman. It was the monthly visits of the "Northern Cross" for nearly two years which produced this fine result."

The Bishop, in addition to the above interesting account, tells us that the people have taken the initials of the Mission, P.R.C.M., and changed its title to "Parson Rushbrook Comes Monthly." The P.R.C.M., however, we may read its initial letters, is clearly a mission which deserves an early and considerable increase of the small M.S.C.C. grant-in-aid of \$500.

Some years ago an advertisement, which appeared in certain English newspapers, calling for large numbers of men to work on the construction of the Grand Trunk Pacific Railway, attracted the attention of the Navy Mission Society to the construction, mining, and other camps of the Dominion. The first missionary sent out was J. Miller M'Cornick, who worked along the line of the G.T.P., chiefly in the Diocese of Keewatin. The Navy Mission Society brought the great needs and possibilities of the work to the attention of the M.S.C.C., and, by agreement between the two, it was organized under the title of the Church Camp Mission, with Mr. M'Cornick as superintendent. To the

Church Camp Mission the M.S.C.C. has made for some years an annual grant-in-aid of \$1,500, but the Navy Mission Society continued to provide, from England, the main support of the work. With the intention of transferring the responsibilities for its support and direction to a complete Canadian basis a constitution for the Mission has been approved and adopted by the two parent Societies.



CAMP MISSIONARY

During the past year the "battle line" of the Church Camp Mission extended from the construction camps of the St. John Valley Railway in New Brunswick to the mining camps of the Klondike Creeks in the Yukon ; with workers in the Dioceses of Fredericton, Moosonee, Saskatchewan, Athabasca, Edmonton, Calgary, New Westminster, Columbia and Yukon.

The aim of the mission is to select and send manly men as the bearers of the message and service of a "straight Gospel" to men. We have abundant evidence that the right men are being sent and that their endeavours are producing the right effects.

The Bishop of New Westminster in his charge to his Synod said :

"Along the line of the Pacific Great Eastern from Squamish to Clinton rapid construction work has been carried on, and we have been doing excellent work for the Church through the instrumentality of Mr. Goldstraw, the energetic Church Camp Missionary, who has been in charge of that district for the last year. By his means two sites for churches have been selected, one of which has been surveyed, and soon, I hope, will be conveyed to the Synod. A generous donation of \$600.00 has also been made by the mother of an engineer working in that district, which has been placed at my disposal for Church work there."

The Synod of Athabasca resolved :

"That we the Synod of the Diocese of Athabasca, now assembled in session, desire to record our sincere appreciation of the co-operation of the Church Camp Mission in sending a representative to work in the railway construction camps of the Diocese."

Bishop Stringer quotes from the report of the agent working in the Yukon :



"BLIND PIGS"

Method of smuggling whiskey into camps

"From there I went twenty miles to Eureka, where thirteen miners are very busy getting at the gold. I visited them next day and invited them all to service in the evening. As almost all of them are working individually, they hoist the dirt from the bottom of the shaft, so a good many of my visits were paid underground, wandering

along the drift or tunnel to where I saw a candle dimly burning, and the miner either shovelling the dirt into a bucket or perhaps looking closely at the 'pay streak' in the hopes of seeing a little 'yellow' encouragement. Nine came to the service and it seemed quite a crowd in the miner's cabin; all the seats were occupied, two chairs, two bunks and two boxes. We all did our best at the singing, and after the first hymn the 'volume' was better. When I offered gospels or tracts to any one who wished them, seven came forward and took them. Next morning on my way to Black Hills, I met one of them, and on his invitation, went into his cabin for a few minutes. As we were talking, he took down a tin in which he had some gold dust, put it in a small 'poke' and gave it to me saying, 'It's only a little, but I want to let you know we appreciate your coming along to see us and hold services.' The 'little' was about half an ounce and worth eight dollars.

For three years the Mission has supplied, to the Bishop of Columbia, the services of a divinity student, to work, during the summer months, on Vancouver Island. Mr. Walker, the missionary last year, "is now lieutenant of the Royal Canadian Dragoons, and is with his regiment on his way to the front. At his request he is still a member of the Mission Staff, and writes L's interesting weekly reports of his work for God and service to men."

Two other brief extracts, out of many, must suffice to indicate the varied activities of the Mission. The first is from the foothills of the Rocky Mountains, the second from Moosonee.

1. "May we see another scene? Eighteen miles beyond the mines was an Indian encampment. This we visited one day and were cordially welcomed by the chiefs of the Stony tribes. There were about 65 Indians in camp, including women and children. Out in the pouring rain a few Indians were at work with rude tools endeavouring to make a plain wooden casket. They told us an old Indian had died that morning, and asked if we would conduct the burial service. All had been arranged: the whole camp followed behind the bearers to the grave, and here a short and impressive Christian funeral service was read. The Indians joined in the hymn, 'Nearer my God to Thee,' singing in the Stony language and in harmony, and they listened most attentively to a short address spoken through an interpreter. At the conclusion of the service they came and warmly shook us by the hand, asking us to come again and hold services."

2. "During the summer I have travelled over twelve hundred miles, have distributed twelve sacks of literature, both religious and secular, including marked Testaments and Gospels. It was my privilege to work amongst these settlers in the latter part of my time this

summer, and I found the people very anxious to have a church and regular services. I found that there were a number of Anglican families in the district, and one of their number would give a piece of land to



A PIONEER SUNDAY SCHOOL

build a church on. This I reported to the Bishop and he offered to make a grant towards the building of one. The men were willing to give their services free to build this church. Churchwardens have been chosen and an enthusiastic band of workers have been gathered together. The church is to be known as St. Luke's and services will be held every other

week, with a celebration of Holy Communion once a month. In the same district I found five children to be baptized and one girl to prepare for confirmation."

The latest activity of the Mission is for the benefit of the men employed on the new Welland Canal. Two experienced workers have been placed in charge, and three reading and recreation rooms, equipped with writing materials, libraries, etc., have been opened. To this object the Board of Management recently made a special grant of \$500, and it is being supported by Church people in Niagara and Toronto.

The Church Camp Mission is the most effective agency we have through which the Church may fulfil its ministry to the thousands of men who, in the midst of abounding temptations, are congregated in the construction, mining, and lumbering camps of Canada.

The census returns show the effect of the "decade of immigration" upon the Church of England in Canada. In 1901 its total membership was returned as 681,494, and in 1911 as 1,043,017, an increase of 361,523. That a very large part of this increase was due to immigration cannot be questioned. Its "missionary significance" is equally clear. The numbers of "English voices" in Church choirs all the way from Halifax to Prince Rupert is one indication, out of many, of the excellence of much of this new material. On the other hand many

Immigration 1911 as 1,043,017, an increase of 361,523. That
Chaplains a very large part of this increase was due to
\$700 immigration cannot be questioned. Its "mis-

"Anglican Immigrants" are "Anglican" by extraction or tradition and by clear profession or practice "nothing." Many of them, again, have but little conception, particularly from the financial standpoint, of the "duties" of Church membership as distinct from its "privileges." The necessity, therefore, of "getting into touch" with Anglican immigrants when they purchase their tickets in England, and of "keeping in touch" with them until they are definitely united with a parish in Canada is of supreme importance to the Church. For this work we are mainly indebted to the Society for Promoting Christian Knowledge; that venerable Society of England whose age seems hut to increase its activities. The S.P.C.K. appoints and maintains chaplains at the ports of embarkation in England, on the ships across the Atlantic, and at the ports of debarkation in Canada. The *first* gets into touch with the emigrants, the *second* cares for them during the voyage and collects the necessary information, the *third* receives them on arrival and puts them into touch with the clergy at their Canadian destination. The Canadian port chaplains pay particular care to special classes and to those unfortunates who, for one cause or another, are detained at the ports, or whose entrance into the country is forbidden. The grant-in-aid of the M.S.C.C. is for the purpose of facilitating and extending the work of the port chaplains.

It is the Society's aim, also, to encourage the appointment of local chaplains in each of our large centres of population. The extent to which the efficiency of the whole system depends upon this provision is shown by the fact that about 25% of the British immigrants are booked to Toronto, which means that some 15,000 "Anglican immigrants" detained in that city in one year. The Port Chaplains, during 1912, came into touch with 48,640 persons who claimed to be members of the Church of England.

"During the three years, 1911-1914, the Chaplains met 871 ships and gave 87,838 introductions, covering 144,549 persons. The names and addresses of more than 80% of these people were sent on to the parish clergy, this information being furnished in every instance where

it appeared likely to be sufficient to enable the parish clergy to locate the incomers. Every attention is paid to the people during the trying process of the various inspections at the immigration buildings, the Chaplains co-operating with the various Government and transportation officials in the effort to facilitate the entry of those who are eligible, and ameliorate the lot of those who are barred. The detention quarters are visited regularly and frequently, and regular Sunday services maintained there.



CHILDREN OF IMMIGRANTS

“One of the most important branches of our work among immigrants is that among young women who come out to domestic service. The majority of these are Church girls, and the duty of caring for them brings to us a heavy problem. Their isolation and loneliness create a situation fraught with grave perils. Too much importance cannot be attached to the necessity of keeping in constant touch with these girls, and surrounding them with the safeguards of wholesome religious and social influences. Deaconesses are employed in this work in Toronto, Montreal, Calgary, Moosejaw, Hamilton, and Edmonton. In many other places the Girls' Friendly Society is doing good service, but there still remains much to be done. There is a splendid field here for voluntary workers. Of equal importance is work among the children. Many clergy report the most discouraging experiences with English people of a certain class, stating that they are often indifferent to religious matters, and unresponsive to every effort for their spiritual welfare. Our Sunday Schools have the solution of this problem very largely in their hands. Even though the parents may not be shaken out of their indifference, a great deal can be done to insure to the children a thorough grounding in the faith, and an influence in their lives that will counteract the spiritual sloth of the homes.”

The presence of large numbers of non-Christian foreigners in our midst creates conditions which the Church cannot

neglect except at her peril. The protection lately afforded the Pacific Coast by the Japanese fleet, and the assistance loyally given the British cause, by the people and rulers of India, will place, after the war, some of the problems arising out of these conditions upon a basis of greater urgency and intricacy. A good deal is being done, on a parochial basis, throughout the country for the Chinese, and something is being done by the Diocese of Columbia for the Sikhs, but the work for the Japanese in British Columbia is the only activity to which the M.S.C.C. gives direct monetary support.

The Rev. F. W. Kennedy, an experienced missionary, has lately been transferred from Japan to undertake the oversight of the Mission. In his first report Mr. Kennedy outlines its position and needs as follows :

"There are 11,470 Japanese in British Columbia, and as more than half this number is settled in Vancouver and its vicinity, it is

natural that the headquarters of this larger work should be in that city. The largest colony of Japanese is to be found in the east end of the city, so special attention is now being given to the re-establishment and placing on a more solid footing the old East End Mission. The first thing to do is to secure a building which will be the property of the Mission; moving from one place to another does not tend to advance the work; it often does it a positive injury. The Oriental Committee of the Diocese is therefore unanimous in desiring to get a permanent home for this work.

"In a temporary building a night school has been begun and is fairly well patronized by those Japanese who are desirous of becoming



Japanese
Work
\$1,000

proficient in the use of English. Bible Classes in both languages are held regularly and the attendance is good. It is hoped that branches of this night school will be opened in other places where a number of Japanese have taken up their residence, and that earnest Church laymen will, as some are already doing in the East End, undertake the English teaching and set the missionary free to pass from branch to branch to give the Christian instruction. An invitation has come from a place called Eburne, where 721 Japanese are living, for a visit on the first Sunday in every month, and this is being taken advantage of. Farther to the south is another town, Steveston, with a Japanese population of 1,500. Work should be opened up here at once.

"To do such work effectually, Christian Japanese should be employed. The night schools are the means through which we get into touch with these quiet, retiring people, but we must, to a great extent, be dependent upon Japanese workers who understand better than we do how to deal with their own people.

"Infinite patience, strong faith and an unflinching hope are necessary in prosecuting an undertaking like this, for the work is slow and full of disappointments. We labour to establish the Church in a certain place, but find, that as the Japanese population is largely a moving one, those who are with us to-day are gone to-morrow. Nevertheless, the good seed is sown in the hearts of those who for a time have been given into our charge, but they pass on and by their changed lives become a leavening influence wherever they may be.

"We are liable to forget, in our keenness for the cause, that we are only co-workers with God and that what is often disappointing to us is part of His own great plan.

Last in order, but by no means least in importance, is the question, "By What Methods?" The best method for the Christian Church to adopt, in raising its funds, is that which approximates most closely to the method recommended in the New Testament. The New Testament method as stated by St. Paul is found in the second verse of the sixteenth Chapter of First Corinthians, where we read:

**By What
Methods?**

THE PAULINE METHOD

PERIODIC
"Upon the first day of the week
PERSONAL
"let each one of you
PROVIDENT
"lay by him in store
PROPORTIONATE
"as he may prosper
PREVENTIVE
"that no collections be
made when I come."

*"Upon the first day of the week
let each one of you lay by him in
store as he may prosper, that no
collections be made when I come"*
(Rev. Ver.).

58

1ST SUNDAY AFTER EASTER

APR 30 1916

58

S. Stephen's Church
TORONTO

**For the Missionary Work of
the Church**

FOR PAROCHIAL EXPENSES



Amount.....

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him"—1 Cor. 16:2.

Amount

"Go ye into all the world, and preach the gospel to every creature. —Mark 16:15.

This definite statement places the New Testament method beyond question. What we are concerned with is the "Best Method" by which we can make the "New Testament Method" of Christian giving a matter not of mere vague intellectual assent but a principle of definite and actual Christian profession and practice.

That method is the Duplex Envelope, by which offerings for parish purposes and for missions are placed upon the same basis and emphasized as a weekly act of worship.

The basis in Scripture of the principle of the Duplex Envelope is clear and nothing further will be said upon that point, we are more concerned with its introduction and use. This will be discussed under three points: *first*, success in its introduction; *second*, success in its use; and *third*, the test of results.

The New Testament principle is *individualistic* and in introducing the duplex envelope it is sought to conserve that principle by the *every-member visit* or canvass. A personal visit to every member of the congregation by persons officially appointed to represent the congregation. A Committee is appointed to

**Success in
Introduction**

New-Duplex

These envelopes are **absolutely guaranteed**. Bear this in mind when ordering your supply.

Note the cut out in the flap, it prevents numbers being lost in the opening. Also that there is no perforation. **Tear from the bottom** and you have an absolutely satisfactory division. This is impossible with other styles.

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TORONTO, ONTARIO

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**Success in
Introduction**

visit, two by two, every member, to place before each the claims and needs of the parish and of the mission fields, and to urge upon each the use of the duplex envelope, and a definite offering for parish purposes and for missions, as a weekly and public act of worship. The Committee should be composed of "live" men, who have been carefully instructed and prepared for their work, who will make their rounds under a full sense of responsibility, and who will give prayer a prominent place in their efforts. The clergy, by sermons or addresses, should explain the principles of the method and prepare the people for the personal visit of the Committee.

For the successful use of the Duplex Envelope two things are essential :

1. The continuance in office of a Committee, the members of which will continue and conserve the success of the introduction of the method : (1) By visiting every new member on his, or her, arrival in the parish, and (2) by an *annual every-member visit*.

**Success
in Use**

2. The appointment of a special treasurer for the "missionary end," who will receive all missionary contributions and forward the same, at regular intervals, to the diocesan treasurer.

The test of results yields abundant evidence of the scriptural character and practical benefit of the method in increasing the number of contributors and the amount given.

**The Test
of Results**

A few *Anglican* results must suffice. One parish increased its subscribers to parochial funds by 78 and to Mission funds by 83 ; and its contributions by \$15 per Sunday for the former, and by \$11.95 per Sunday for the latter. Another increased its contributors for parochial purposes from 115 to 220 and for Missions from 84 to 154 ; with an increase in annual contributions from \$1,750 to \$2,600 for the parish and from \$1,025 to \$1,475 for Missions. Another, in the far West, increased its subscribers by 74 and its income by \$710 for parish purposes ; and its subscribers by 71 and its income by \$500 for Missions.

These examples have been taken at random from a large number. They may be repeated in dozens of other cases representative of all parts of the country and of all sorts and conditions of parishes.

This is a year of crisis and unusual difficulty. For the honour of the Church, for the encouragement of our missionaries, at home and abroad, and for the support of their work, it is hoped that the Board of Management will, at its close, be in a position to pay *all grants in full*. For that purpose *a full apportionment* is necessary. That possibility will be made possible if every one will do his share : *Will you do yours ?*

“A year of crisis and a full apportionment.”

