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AUGUST, 1894.

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OTTAWA
Church of England Magazine.

Calendar for August 1894.

August 5—Eleventh Sunday after Trinity.
12—Twelfth “ “ “
19—Thirteenth “ “ “
24—St. Bartholomew.
26—Fourteenth Sunday after Trinity.

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

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

ASSISTANT-SECRETARY—Miss BAKER, 5 Arthur Street.

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

Clerical Visitations.

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

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

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

GAOL.—Rev. J. J. Bogert.

HOME FOR FRIENDLESS WOMEN—

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

HOME FOR THE AGED—Rev. T. Bailey.

GIRLS FRIENDLY SOCIETY—Rev. H. Pollard.

LOCAL PARISH NOTES.

At Christ Church, according to custom, no
sermon is preached at Evensong during July and
August.

The Rev. Mr. and Mrs. Loucks have returned to
the City after a very pleasant holiday in Muskoka.

The Ven. Archdeacon Lauder will spend a
well earned holiday at Caledonia Springs.

Owing to the absence from the city of some of
the Clergy and several of the Lay readers, there
has been some difficulty in keeping up the services
especially in the outlying parishes.

The Rev. J. M. Waterson, Incumbent of
Rougemont, Quebec, preached in St. John's Church

on Sunday July 15th. In earlier days Mr. Waterson
had been a pupil in St. John's Sunday School.

The services in Anglesea Square Mission Hall
are being kept up by Mr. H. B. Small every
Sunday afternoon at 4.30.

The Rev. H. and Mrs. Pollard are spending their
holiday at Cap 'a l'Aigle.

The Parish Magazine of All Saints, Winnipeg, is
edited by an old St. John's worker, Mr. Fred Bott.

A Sunday School Convention for the Deanery of
Clarendon will be held early in October, at the
residence of the Rural Dean, Rev. F. R. Smith,
Hull.

S. S. TEACHER'S ASSOCIATION.

The Sub-Committee of the S.S. Teachers Associa-
tion appointed to draw up a programme of subjects for
the next winter session, have agreed upon a series
of lectures on the times immediately preceding the
Reformation down to the present century, taking
several Archbishops of Canterbury as representa-
tives of the period, as follows :

1. Abp. Wareham—1503-1530.
The Approach of the Reformation.
2. Abp. Cranmer—the Reformation—1530-56.
3. Bp. Coverdale—Translation of the Bible.
4. Abp. Parker—Settlement of the Church and
rise of Romanism in England—1569-75.
5. Abp. Laud—1633-45.
6. Abp. Sancroft—1678.
7. Abp. Wake—1715.
Rise of Wesleyanism, &c.
8. Abp. Howley—1828.

For the Scripture lesson it was proposed that the
Epistle to the Ephesians should be taken in eight
portions.

They also made the suggestion that the time of
meeting should be changed from the first Monday
in the month at 8 p.m., to the first Saturday at 4
p.m.

In Montreal the S. S. Teachers' Meetings are
held on Saturday afternoons and the attendance is
very good. There is little excuse for absence, as
ladies (and they form a very large proportion of the
S. S. Teachers), can get to the meetings and return
without needing an escort, and there are not many
engagements at that hour.

A meeting of the Executive Committee will be
called early in September to consider this sugges-
tion.

It is to be hoped that the attendance of teachers
will be greater during the coming season than it
has been in the past. The lectures on Church
History have been particularly interesting and
promise to continue so. It is a pity that so little
interest is taken in the subject by Church people.

CHURCH SERVICES.

CHRIST CHURCH.

VEN. ARCHDEACON LAUDER, REV. WALTER M. LOUCKS.
Sunday—11 a. m. ; 7 p. m. Daily, 10 a. m. and 5.15 p. m.
 Sunday School, 2.30 p. m.
 Holy Communion, every Sunday 8 a. m. ; first and third
 Sunday, 11 a. m. ; Holy days, 10 a. m.
 Baptisms, morning service, second Sunday in month.

ST. ALBAN'S CHURCH.

REV. J. J. BOGERT, M.A., R.D., Willbrod St.

Sunday—11 a. m., 7 p. m. Daily, 9.30 a. m. and 5.30
 p. m., except Wednesday, 8.30 p. m.
 Holy Communion—Every Sunday, 8 a. m. ; first, third and
 fifth Sunday, 11 a. m. Holy days, 9.30 a. m.
 Women's Guild, Monday, 10 a. m.
 Children's Church Missionary Guild, Friday, 4 p. m.

ST. JOHN THE EVANGELIST, PARK AVENUE.

REV. H. POLLARD, R.D., REV. A. W. MACKAY.

Sunday—11 a. m., 7 p. m. *Holy Days*—11 a. m.
Fridays—7.30 p. m., followed by choir practice.
 Sunday School and Bible Classes, 3 p. m.
 Holy Communion, 8.15 a. m. ; 1st and 3rd Sundays, 11 a. m.
 St. Andrew's Brotherhood—Friday, 8.15 p. m.
 Band of Hope and Mercy—2nd and 4th Wed., 7.30 p. m.
 Children's Church Missionary Guild—Wednesday, 4 p. m.
 Church of England Temperance Society—3rd Wed. 8 p. m.

ANGLESEA SQUARE MISSION HALL.

Sunday School, 3 p. m. ; Mission Service, 4.30 p. m.
 Bible Class—Thursday, 7.30 p. m. Boys Club, 8 p. m.

ST. BARTHOLOMEW'S, NEW EDINBURGH.

REV. E. A. W. HANINGTON, REV. T. AUSTIN SMITH.

Sunday—11 a. m. ; 7 p. m. *Friday*—7.30 p. m.
 Sunday School and Bible Class, 2.30 p. m.
 Holy Communion, Sunday 8 a. m. ; 1st Sunday 11 a. m.
 Women's Guild, Friday, 3 p. m.

ST. MARGARET'S CHURCH, JANEVILLE.

Sunday—3 p. m. and 7 p. m.
 Holy Communion, last Sunday in month, 9.30 a. m.

ST. GEORGE'S CHURCH.

REV. J. M. SNOWDON, REV. F. B. HODGINS.

Sunday—11 a. m. ; 7 p. m.
 Sunday School, 2.45 p. m. ; Bible classes, 3 p. m.
 Holy Communion, first and third Sunday in the month,
 11 a. m. ; other Sundays, 8.30 a. m.

ST. LUKE'S, BELL STREET.

REV. T. GARRETT, B.A.

Sunday—11 a. m. ; 7 p. m. Children's Service, 10 a. m.
 Sunday School, 2.30 p. m. Bible Class, Friday, 7.30 p. m.
 Holy Communion, 8 a. m. ; 1st and 3rd Sunday, 11 a. m.
Holy Days—11 a. m. ; 7.30 p. m.

GRACE CHURCH, ELGIN STREET.

REV. J. F. GORMAN.

Sunday—11 a. m. ; 7 p. m.
 Sunday School and Bible Class, 3 p. m.
 Holy Com., 1st and 3rd, 11 a. m. Other Sundays, 8 a. m.
 Woman's Bible Class, Friday, 4 p. m.
 Ladies' Guild, first Tuesday at 3 p. m.

ST. BARNABAS' CHURCH.

REV. T. BAILEY, Metcalfe street.

Sunday—11 a. m. ; 7 p. m. *Friday*, 7.30 p. m.
 Children's Service 3.30 p. m., first Sunday in month.
 Sunday School, 2.40 p. m. ; Bible Class, 4 p. m.
 Holy Communion—1st and 3rd Sunday, 8 a. m. ; 2nd and
 4th at 11 a. m.
Holy Days—Matins and H. C. 8 a. m. ; Evensong, 7 p. m.
 Guild of St. Barnabas, first Tuesday in each month

HOLY TRINITY, OTTAWA EAST.

Sunday—11 a. m. ; 4.30 p. m. Sunday School, 3 p. m.
 Children's Service 3.30 p. m., third Sunday in month.
 Holy Communion—First Sunday in month, 11 a. m.

ST. JAMES' CHURCH, HULL.

REV. F. R. SMITH, HULL.

Sunday—11 a. m. ; 7 p. m. *Friday*—7.30 p. m.
 Sunday School, 3 p. m.
 Holy Communion, 1st and 3rd in month, 11 a. m.
 Baptism at any service, or 2.30 p. m. and 4 p. m. Sunday.

BELL'S CORNERS.

REV. A. H. WHALLEY.

	Hazledean.	Fallowfield	Bell's Corners.
1st Sunday....	11 a. m.	3 p. m.	7 p. m.
2nd "	3 p. m.	7 p. m.	11 a. m.
3rd "	7 p. m.	11 a. m.	3 p. m.
4th "	11 a. m.	3 p. m.	7 p. m.

Wednesday, Hazledean, 7 p. m.
Friday and Holy days, Bell's Corners, 7 p. m.
 Holy Communion every Sunday 11 a. m.

NEPEAN MISSION.

REV. W. H. GREEN.

Sunday—St. Matthias, Hintonburg, 8 a. m., 11 a. m. and
 7 p. m. All Saints, Birchton, every Sunday. St. John's,
 Merrivale, every Sunday.

GLOUCESTER MISSION.

TRINITY CHURCH, BILLINGS' BRIDGE.—*Sunday*, 11
 a. m. and 7 p. m.
 Sunday School, 9.30 a. m.

ST. JAMES', COWAN'S.—Every Sunday, 11 a. m.

NAVAN MISSION.

REV. J. F. FRASER.

	Navan.	Cumberland.	Blackburn.
1st Sunday.	10.30 a. m.	3 p. m.	7 p. m.
2nd "	7 p. m.	3 p. m.	10.30 a. m.
3rd "	7 p. m.	10.30 a. m.	3 p. m.
4th "	10.30 a. m. and 7 p. m.	3 p. m.

Thursday, Blackburn, 8.30 p. m.

Friday, Navan, 7 p. m.

Holy Communion, 1st 2nd and 3rd Sundays, 10.30 a. m.

NORTH GOWER AND MARLBOROUGH.

REV. I. J. CHRISTIE.

HOLY TRINITY, NORTH GOWER.—Sunday, 10.30 a. m.
 and 7 p. m. *Friday*, 7.30 p. m., and choir practice.

Sunday School, 2.30 p. m.

ST. JOHN BAPTIST, MARLBOROUGH.—Sunday, 3 p. m.
 Thursday, 7 p. m., and choir practice.

Holy Communion—1st Sunday, North Gower ; 2nd Sun-
 day, Marlborough.

THE CANADIAN CHURCH MAGAZINE

◊ ◊ ANB MISSION NEWS ◊ ◊

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

VOL. VIII.

TORONTO, AUGUST, 1894.

No. 98

HISTORICAL SKETCHES.

NO. 98.—IN MEMORIAM, ACTON WINDEYER SILLITOE.

SINCE the first General Synod of the Dominion of Canada, held last September in the city of Toronto, Church people in this part of Canada possessed a clearer idea of the bishops of the far west than they had before. These men, all of them, to a greater or less extent, engaged in pioneer mission work, mingled with their brethren from the older and more settled parts of the country, and gave a new interest to their deliberations. Prominent amongst these was the Right Rev. Acton W. Sillitoe, the first Bishop of New Westminster. Fired with a deep interest for this first gathering of churchmen from all parts of the Dominion, Bishop Sillitoe lent his aid to the deliberations by several words of sound and practical advice. The bishops of all Canada then met for the first time—never, as the same body of men, to meet again. The first to be called to his rest was the Bishop of New Westminster, who,

at his own home in New Westminster, passed quietly away, close to the hour of midnight, on Saturday, the 9th of June. For some time he had been ailing, and was prostrated with a severe attack of pneumonia, from which he was destined never to rally. Up to the time of his last attack he kept battling bravely against his bodily pain and weakness, in order to perform his episcopal duties: and it was only when the

warning of the approaching end was too plainly written that he resigned himself to say his last earthly farewell. He sent for the registrar of his diocese, Mr. Justinian Pelly, and gave directions for his closing moments, after which, rejoicing in freedom from pain, he lingered till close upon the dawn of the first day of the week, and then breathed his last.

Acton W. Sillitoe was educated at Pembroke College, Cambridge, where he graduated in 1862, taking his M.A. in 1866. He was made a deacon in 1869 by the Bishop of Lichfield, and advanced to the priesthood in the following

year. His first position was that of curate of Brierly Hill. In 1871 he was curate of All Saints', Wolverhampton; then in 1873 curate of Ellenbrook, after which, in 1876, he accepted a chaplaincy at Geneva. A year afterwards he became chaplain to the British legation at Darmstadt, and to the Princess Alice. Here, in 1879, nine years after his ordination to the diaconate, he received a call from the Society for the Propagation of the Gospel in foreign parts to be a missionary bishop. The country in which he was to serve was British Columbia, at that



RIGHT REV. ACTON W. SILLITOE, D.D.,

First Bishop of New Westminster. Consecrated Nov. 1st, 1879; died June 9th, 1894.

time probably as much of a *terra incognita* to Mr. Sillitoe as it was to the most of the world. British Columbia, on the western shores of the Pacific Ocean, had been under the charge of a missionary bishop since 1859. It was resolved now to subdivide it into three dioceses, Bishop Hills, the original bishop, taking the island of Vancouver, and the mainland being divided into two dioceses, one to be under the charge



Arms of the diocese of
New Westminster

of the Church Missionary Society of England, and the other of the S.P.G. The northern part, under the C.M.S., was called Caledonia; the southern, under the S.P.G., New Westminster. This southern diocese had its boundaries fixed between the forty-ninth and forty-fifth parallels of north latitude and from the Rocky Mountains eastward to the water, covering an area of 160,000 square miles. Its headquarters was to be the town of New Westminster, then a small and unpretentious place.

Mr. Sillitoe was consecrated first bishop of this diocese at Croydon by Archbishop Tait, of Canterbury, assisted by Bishop Hills, of Columbia (British Columbia), and others, on All Saints' day, 1879. His journey from England to New Westminster was tedious and, to some extent, adventurous. After encountering much ice in the Atlantic, close to Newfoundland, and getting a good view of troops of seals surrounding the ship, he landed in Quebec, and pushed on as best he could to San Francisco. Owing to delay in leaving England and to the slowness of the journey, it was the 8th day of June, 1880, when the bishop reached San Francisco. He then embarked for British Columbia and arrived in the harbor of Victoria on the 15th. After spending a few days in this capital city he went by steamboat to New Westminster, which he reached on the 18th. All the clerical staff of New Westminster, two in number, met his lordship, and welcomed him to his new diocese. His first act was joining in a service of thanksgiving in the church which was to be his cathedral. This is described as a creditable stone structure with nave, chancel, north aisle, and south transept, disfigured somewhat by a large square wooden tower built to receive a peal of bells, presented by the Baroness Burdett-Coutts. The rector was the Venerable Archdeacon Woods, Archdeacon of Columbia.

Addressing himself at once to his work, the new bishop visited some of his mission stations, such as Sapperton, Trenant, the North Arm of the Fraser River, Burrard Inlet, Yale, and Kamloops. This latter place was in charge of the Rev. Canon Cooper, of the S. P. G., and was noted for its cost of living. A set of horse shoes cost \$6, and the day's wage of a tradesman was \$5. Had it not been for the consideration and liberality of the people, missionaries would not have been able to live there.

The Rev. A. Shildrick, the present missionary in charge of Kamloops, spoke recently in high terms of the people under his charge, and described it as the paradise of British Columbia.

The bishop was much struck with the grandeur of the scenery which greeted him, especially along the banks of the Fraser River. "There

are localities here," he wrote at this time, "to satisfy the keenest appetite for nature's wonders, when even Switzerland and the Rhine have been exhausted of their attractions." The bishop found some of these places of considerable interest. At Yale, for instance, he found a population of about 2,000—fifteen hundred of whom were Chinese. In the numerous Chinese throughout the diocese Bishop Sillitoe always took a deep interest, and wherever he went imparted to others the warm glow of his own missionary spirit. He was wont always to encourage the congregations in his diocese to give to foreign missions, notwithstanding the sore needs lying at their own doors. In Mr. Clougher's Year Book of the Church of England of Canada for 1894, it is stated that the liberality of the Church people in the diocese of New Westminster is of more than an ordinary kind, as may be seen from the fact that, counting every man, woman, and child, Indians and white, the percentage of their offerings is over two dollars a head.

The size of the diocese is so great, and the geographical obstacles, mountains, and rapid rivers so numerous, that missionary work is no easy task. The present staff consists of twenty clergy and a few lay readers. The diocese is divided into eleven parishes and seven huge missionary districts. New districts have rapidly opened, such as the Kootenay country, which, with Nelson as its centre, is attracting a large mining population.

Besides the white population, there are about forty thousand Indians and Chinese. The latter are almost wholly heathen, but of the Indians fourteen hundred are Christians, and the percentage of communicants among them, nearly fifty per cent., speaks well for their sincerity.

The bishop, in his recent report, said of his diocese:

"The year we have entered upon is going to be one of enormous progress, and this progress will bring with it increased responsibilities. It may seem as if the limit of human industry had been reached in our clergy, and further effort impossible. Nevertheless, the new responsibilities must be accepted, the new call answered, and the increased burden cheerfully shouldered. The Church in this diocese has always, thank God, been able to attract to its services men of energy and devotion. When the spurt is called for they will respond, but what will most encourage them in so doing is the hearty co-operation, the confidence and generous appreciation of those to whom they minister. The laborer's hire amongst us is not a sum of magnificent dimensions, but he will be gladly content with it if it be accompanied by the sympathy and regard of the people."

Such is the diocese which the honored bishop has now been called upon to leave. It is in



great sorrow over his comparatively sudden death, and many loving tributes were paid to his memory in the various churches of British Columbia on the following Sunday. From among them we choose a few words spoken in Christ's Church, Vancouver, by Rev. L. N. Tucker, who recently left the assistant minister-ship of St. George's Church, Montreal, for the rectorship of that church, under the Bishop of New Westminster:

"There is one subject, I am sure, which has been in the mind and on the lips of all of you this day. I allude to the death of Bishop Sillitoe. I cannot let this opportunity pass without saying, at least, one feeble word as to the loss which this diocese has sustained by his death. Called to preside over it at a time when it was little more than a vast and virgin forest, like a wise master-builder he laid its foundations broad and deep—foundations that are likely to stand the test of time. For years he toiled in this laborious field with a zeal and devotion and self-denial that are beyond all praise. And he toiled to the very last. It is scarcely more than a month since he was in our midst administering to our candidates the rite of confirmation. It is not too much to say that he died in harness—even to say that he died a martyr to his deep sense of duty.

"No one, I am sure, could know Bishop Sillitoe intimately without being charmed by his genial and friendly manner, and without being impressed by his zeal, earnestness, and manliness. Such qualities—the gifts of the Eternal Spirit—are not likely soon to die or to be forgotten. Through them, though dead, he yet speaketh, and will speak for many years to come to all who knew him."

A REMINISCENCE OF LIVINGSTONE.

From the Missionary Review of the World.

HE work of David Livingstone in Africa was so far that of a missionary explorer and general that the field of his labor is too broad to permit us to trace individual harvests. No one man can thickly scatter seed over so wide an area. But there is one marvellous story connected with his death and burial, the like of which has never been written on the scroll of human history. All the ages may safely be challenged to furnish its parallel. It is absolutely unique in its solitary sublimity.

On the night of his death, Livingstone called for Susi, his faithful servant, and, after some tender ministries had been rendered to the dying man, he said, "All right; you may go out now;" and reluctantly Susi left him alone. At four o'clock next morning, May 1st, Susi and Chuma, with four other devoted attendants, anxiously entered that grass hut at Ilala. The candle was still burning, but the greater light had gone out. Their great master, as they called him, was on his knees, his body stretched forward, his head buried in his hands upon the pillow. With silent awe they stood apart and watched him, lest they should invade the privacy of prayer; but he did not stir, there was not even the motion of breathing, but a suspicious rigidity of inaction. Then one of them, Matthew, softly came near and gently laid his hands upon his cheeks. It was enough; the chill of death was there. The great father of Africa's dark children was dead, and they felt that they were orphans.

The most refined and cultured Englishman would have been perplexed as to what course now to take. They were surrounded by superstitious and unsympathetic savages, to whom the unburied remains of the dead man would be an object of dread. His native land was six thousand miles away, and even the coast was fifteen hundred. A grave responsibility rested

upon these simple-minded sons of the Dark Continent, to which few of the wisest would have been equal. Those remains, with his valuable journals, instruments, and personal effects, must be carried to Zanzibar. But the body must first be preserved from decay, and they had neither skill nor facilities for embalming, and, if preserved, there were no means of transportation—no roads or carts, no beasts of burden available—the body must be borne on the shoulders of human beings, and, as no strangers could be trusted, they must themselves undertake the journey and the sacred charge. These humble children of the forest were grandly equal to the occasion, and they resolved among themselves to carry that body to the seashore, and not give it into any other hands until they could surrender it to those of his countrymen, and, to insure safety to the remains, and security to the bearers, all must be done with secrecy. They would gladly have kept secret even their master's death, but the fact could not be concealed. God, however, disposed Chitambo and his subjects to permit these servants of the great missionary to prepare his emaciated body for its last journey, in a hut built for the purpose on the outskirts of the village.

Now, watch these black men as they rudely embalm the body of him who had been to them a saviour. They tenderly open the chest and take out the heart and viscera; these, with a poetic and pathetic sense of fitness, they reserve for his beloved Africa. The heart that for thirty-three years had beat for her welfare must be buried in her bosom; and so one of the Nassik boys, Jacob Wainwright, read the simple service of burial, and under the moula-tree at Ilala that heart was deposited, and the tree, carved with a simple inscription, became his monument. Then the body was prepared for its long journey; the cavity was filled with salt, brandy poured into the mouth, and the corpse laid out in the sun for fourteen days, to be dried, and so reduced to the condition of a mummy. Then it was thrust into a hollow cylinder of bark, over which was sewn a covering of canvas, the whole package was securely lashed to a pole, and so was, at last, ready to be borne between two men, upon their shoulders.

As yet, the enterprise was scarcely begun, and the worst of their task was all before them. The sea was far away, and the path lay through a territory where nearly every fifty miles would bring them to a new tribe, to face new difficulties. Nevertheless, Susi and Chuma took up their precious burden, and, looking to Livingstone's God for help, began the most remarkable funeral march on record. They followed the track which their master had marked with his footsteps when he penetrated to Lake Bangweolo, passing to the south of Lake Liembe, which is a continuation of Tanganyika, and then

crossing to Unyanyembe. Where it was found out that they were bearing a dead body, shelter was hard to get, or even food; and at Kasekera they could get nothing they asked, except on condition that they would bury the remains which they were carrying. And now their love and generalship were put to a new test, but again they were equal to the emergency. They made up another package like the precious burden, only that it contained branches instead of human bones, and this with mock solemnity they bore on their shoulders to a safe distance, scattered the contents far and wide in the brushwood, and came back without the bundle. Meanwhile others of their party had repacked the remains, doubling them up into the semblance of a bale of cotton cloth, and so they once more managed to get what they needed and start anew with their charge.

The true story of that nine months' march has never yet been written, and it never will be, for the full data cannot be supplied. But here is material, waiting for some coming English Homer or Milton to crystallize into one of the world's noblest epics; and it both deserves and demands the master hand of a great poet artist to do it justice.

See these black men, whom some of our modern scientific philosophers would place at but one remove from the gorilla, run all manner of risks by day and night for forty weeks, now going round by a circuitous route to insure safe passage; now compelled to resort to stratagem to get their precious burden through the country; sometimes forced to fight their foes in order to carry out their holy mission. Follow them as they ford the rivers and traverse trackless deserts, daring perils from wild beasts and relentless wild men; exposing themselves to the fatal fever, and actually burying several of their little band on the way; yet, on they went, patient and persevering, never fainting or halting, until love and gratitude had done all that could be done, and they laid down at the feet of the British Consul, on March 12th, 1874, all that was left of Scotland's great hero save that buried heart at Ilala.

When, a little more than a month later, the coffin of Livingstone was landed in England, April 15th, it was felt that no less a shrine than Britain's greatest burial-place could fitly hold such precious dust. But so improbable and incredible did it seem that a few rude Africans could actually have done this splendid deed, at such a cost of time and such personal risk, that not until the fractured bones of the arm which the lion crushed at Mabotsa, thirty years before, identified the remains was it certain that it was Livingstone's body. And then, on April 18th, 1874, such a funeral cortege entered the great abbey of Britain's illustrious dead as few warriors, or heroes, or princes, ever drew to that mausoleum; and the faithful body ser-



DEATH OF LIVINGSTONE.

vants, who had religiously brought home every relic of the person or property of the great missionary explorer, were accorded places of honor. And well might they be! No triumphal procession of earth's mightiest conqueror ever equalled, for sublimity, that lonely journey through Africa's forests. An example of tenderness, gratitude, devotion, heroism equal to this the world has never before seen. The exquisite inventiveness of a love that lavished tears as water on the feet of Jesus, and made of tresses of hair a towel, and broke the alabaster flask for His anointing; the feminine tenderness that lifted His mangled body from the cross and wrapped it in new linen with costly spices, and laid it in a virgin tomb—all this has at length been surpassed by the ingenious devotion of a few black men who belong to a race which white men have been accustomed to treat as heirs of an eternal curse. The grandeur and pathos of that burial scene, amid the stately columns and arches of England's famous abbey, loses in lustre when contrasted with that simpler scene near Ilala, when, in God's greater cathedral of nature, whose columns and arches are the trees, whose surpliced choir are the singing birds, whose organ is the moaning wind, the grassy carpet was lifted and dark hands laid Livingstone's heart to rest! In that great procession that moved up the nave, what truer nobleman was found than that black man, Susi, who in illness had nursed the Blantyre hero, had laid

his heart in Africa's bosom, and whose hand was now upon his pall? Let those who doubt and deride Christian missions to the degraded children of Ham, who tell us that it is not worth while to sacrifice precious lives for the sake of these doubly lost millions of the Dark Continent—let such tell us whether the effort is not worth any cost which seeks out and saves men of whom such Christian heroism is possible!

Burn on, thou humble candle, burn, within thy hut of grass,
Though few may be the pilgrim feet that through Ilala pass.
God's hand has lit thee long to shine, and shed thy holy
light,
Till the new day-dawn pours its beams o'er Afric's long mid-
night.
Sleep on, dear heart, that beat for those whom cruel bonds
enslaved,
And yearned with such a Christlike love, that black men
might be saved.
Thy grave shall draw heroic souls to seek the moula-tree,
That God's own image may be carved on Afric's ebony!

THE Rev. Masazo Kakuzen, whose portrait is given on another page, is the first native missionary sent to a foreign land by the Church of England in Canada. He is an earnest Christian, and is working heartily under the direction of the Rev. J. G. Waller at Nagano, Japan. The very sight of a native of any foreign land working for Christ among his own countrymen must be a great help in the way of leading some of them to the Christian fold.

ARCHBISHOPS OF CANTERBURY.

(Continued.)

MELANCHOLY state of things took place on the death of Archbishop Fitz-Walter. In all too eager haste some of the younger members of the convent church of Canterbury elected their superior, whose name was Reginald, to be archbishop. This they did without consulting the king, and Reginald was sent to Rome to gain, if possible, the consent of the pope, and so procure an archbishop without any reference to royalty. But when Reginald and his attendants were well on their way these monks began to fear the wrath of John, and requested him to nominate a successor for the archbishopric. This the king gladly did, and recommended John de Gray, Bishop of Norwich, who, accordingly, was elected unanimously by the frightened monks of Canterbury, some of whom were sent to the pope to announce the happy event and ask for its confirmation.

But while they were on their way the suffragan bishops, who claimed to have a voice in the election of the man who was to be their head, felt so indignant at being ignored that they, on their part, sent a deputation to the pope to protest against the election of John de Gray.

The pope at this time was the famous Lothaire, better known as Innocent III., a man bent on obtaining all the power over the kings and princes of Europe that he could possibly get. To him first came the pompous Reginald, who, contrary to his instructions, had surrounded himself with *the grandeur of an archbishop*. He demanded recognition as such. The pope did not like the appearance of things. His suspicions were aroused. He told the ambitious aspirant to archiepiscopal honors, somewhat to his dismay, that he would take time to consider the matter. Then came a second deputation, stating that John de Gray, Bishop of Norwich, had been elected. The pope was confused. What could it all mean? He determined to suspend judgment for a time long when, lo! a third deputation came to say that there had been no legal election made at all.

The pope at once took in the situation, and determined to turn the whole matter to his own advantage. Clearly, they were in doubt in England over the matter of selecting a new archbishop. He would therefore grasp the whole situation for himself, and make an appointment without any reference whatever to the King of England, his monks, or his bishops. He had at his court at the time a very estimable man—an Englishman who had been educated at Paris—whose name was Stephen Langton. He told the monks of Canterbury and the other members of the three deputations that had come

to him to meet together and elect Stephen Langton to the archbishopric. The unfortunate monks and others dreaded the wrath of their king, but they feared also to incur the anger of the pope; but as the pope happened to be the nearest they yielded to him.

When King John was told of what the pope had done he swore "by God's teeth" that no Stephen Langton should ever be forced upon him, let the pope do what he might.

Here was open war. The pope could not recede. John must be brought to terms.

There were three engines of power that the popes had in those days to bring obstinate kings to their senses. One was the interdict, the next was excommunication, and the third was deposition.

Innocent tried the mildest first. All England was placed under an interdict. That meant that the churches were to be closed, the services suspended, no clerical duties whatever performed. But this was not obeyed by all the clergy. Some, through loyalty to their own king, continued their duties as usual.

Finding after two or three years that the interdict did not accomplish the desired result, the pope excommunicated John. The king was truly alarmed at this, but when he found that his barons and people remained faithful to him, notwithstanding the excommunication, he became as defiant towards the pope as ever. King John had more loyalty and love shown him by his own people than he really deserved, for he was a man of profligate habits, who did not scruple to use his high position to lead astray the wives and daughters of the highest in the land and of those most devoted to himself. Had he been a man of upright character he might have been one of the greatest reformers known to history; but, though resolute and brave, he lacked the quality of perseverance and of upright dealing.

The pope, chafing at the determined obstinacy of the King of England, at last fired his heaviest gun and pronounced him deposed. That meant that any king who liked might step in and take his crown. And even here the people of England did not desert their king. In splendid numbers coming from the loom and the plough, from the cottage and the castle, they rallied round him, and the King of England stood forth to defy the world to take the crown from his head, even though deposed by the Pope of Rome.

Well had it been if he had stood firm here, but his poor superstition made him, all at once, collapse and yield to the pope. It was due, some said, to a prophecy which he heard some one make, that he would not be king at Ascensiontide.

Whatever the reason, he yielded and swore fealty to the pope.

During all this time Stephen Langton re-



REV. MASAZO KAKUZEN--See page 173.

mained on the continent. His enforced election, as described above, took place in December, 1206, and on the 17th of June, 1207, the pope, immediately after receiving King John's indignant letter, consecrated him at Viterbo. The newly consecrated archbishop retired to the monastery of Pontigny, where Becket, in his exile, had spent a large portion of his time. Here he employed his time by writing books, and in a diligent study of the Holy Scriptures. He is said to have written many beautiful poems, a life of Mahomet and a life of Becket. But his favorite study was the Bible. It is he, we are told, who first divided it into chapters, and in this he lives in many lands to the present hour. He was of a mild and conciliatory temper, and would have gladly withdrawn from the fierce battle of which he was the centre if the pope—who had been his personal friend before he was elevated to the papacy—would have allowed him; and when England lay under the interdict, on his account, he used his influence to have much of its hardships mitigated. So years flew by. In August, 1211, King John declared. "Never shall that Stephen obtain a safe conduct of force sufficient to prevent me from suspending him by the neck the moment he touches land of mine!"

But fear of assassination, or sudden superstitious terror, or some cause perhaps unknown to history, drove King John, as we have seen, to surrender, in the hour of his greatest strength, to the pope, who, of course, insisted that Stephen Langton should be received as Archbishop of Canterbury. This was in the spring of the year 1213, and in July of that year the

archbishop with his retinue, in all an imposing cavalcade, arrived in England. This was an undoubted triumph for the pope, and a blow at the independence of the English Church.

The archbishop met the king at Winchester. The mean-spirited monarch, for reasons of his own (afterwards very apparent), fell at the archbishop's feet, imploring his pity. The bishop in solemn tones absolved him, after he had made him take oath that he would defend the rights of his people, and then in the noble cathedral of Winchester, at that time a hundred years old, in the presence of a weeping and grateful people, the archbishop celebrated a high service of praise and thanksgiving—the first that had been celebrated for six years.

On what principles can an interdict be defended? For six years a Christian country must do without the means of grace, the church bells hushed, the sick unvisited, the children uninstructed, the wicked unwarned, the righteous uncomfortable—because a papal power, hundreds of miles away, was offended!

Stephen Langton saw the hardships of it the moment he landed in England.

And he was the first, on the assumption of his real power as archbishop, to disobey it; for when he celebrated his high service in Winchester cathedral, England was still under the blighting interdict.

And for this the pope never forgave him. The fact is, Stephen Langton was not the man the pope supposed him to be. From his landing in England he went upon the principle of "England for the English," and regarded himself as one whose duties should be to uphold the Church whose primate he felt it a high honor to be.

After long and painful negotiations and disputings as to terms the interdict was removed, after which it soon became apparent that the wretched John had a deep design in all this sudden obedience to the Church. He paid large sums of money towards the restoration of Church property, which had been confiscated during the interdict, and even enrolled himself as a crusader—the highest act of piety of the period. But his design soon became evident.

He was afraid of his barons, and hope through the power of the papal Church to crush them under his heel. But in this the honest-hearted Stephen Langton would not help him. Indeed he bitterly opposed him in it and sided with the barons. He was a born statesman—a man for the period. He called the barons together and made them hunt up the written constitution of England, as handed down from the days of Edward the Confessor. This had been ratified by Henry I., renewed by Stephen, and confirmed by Henry II., though observed by these kings or not, according to their own despotic will. This was called the charter of King Henry. The archbishop caused it to be

read aloud to the barons, and then made them swear to maintain it. The king at the time was absent from the country on an expedition against the French king. He came home enraged against those many barons who had refused to follow him to battle; but he met with a different reception from what he expected. The barons demanded their rights, and the rights of the people as set forth in the written laws of England, handed down from their Saxon forefathers. John refused, in a deadly rage. The barons arose in arms. The people assisted them and the king was obliged to submit. He signed the document that had been presented to him, and which is known well in history as the Magna Charta.

But he never meant to observe it. He sent to the pope for aid. The Archbishop of Canterbury then thought he would go himself and see his old friend, Pope Innocent, and counteract the influence of the king; but as he resolved to do this—while, in fact, on his way—messengers came from the pope annulling Magna Charta, and excommunicating all those barons who should refuse to lay down their arms against the king. These decrees the archbishop refused to publish, and for this was censured. All the same, he pursued his way to Rome, leaving the king to do what he might with the papal decrees. With these John was delighted. He had them published everywhere, but they had little or no effect upon the people. They preferred their own archbishop to the pope. When this reached the papal ears, Innocent was furious. He issued a bull of excommunication against the barons. This perplexed them, especially as their great leader, Stephen Langton, was away. And what of him? The pope refused to see him as a friend. He addressed him as his superior, suspended him from office, and retained him at Rome as a state prisoner.

While here, on Oct. 16th, 1216, the unloved John, King of England, died, leaving the throne to his young son Henry. Archbishop Langton returned to England in 1218, and was received with every mark of devotion and esteem by the people. Firm as ever to the cause of Magna Charta, he made the people confirm it in the presence of the young king, whom he anointed and crowned as Henry III. Nothing of much importance marked the rest of Stephen Langton's rule. On the 7th of July, 1220, he officiated at the "translation of St. Thomas of Canterbury"; in other words, the removal of the bones of Thomas à Becket from the crypt of the cathedral to a new and gorgeously wrought shrine behind the altar. It was a grand ceremony, which cost the archbishop an enormous amount of money in entertaining the multitudes who came from far and near to witness it.

His brother, Simon Langton, had been elected

by the canons and bishops to be Archbishop of York, but King John and the pope refused to allow him the honor. He then retired to France. In 1223 he was allowed to return to England. His brother, the archbishop, made him Archdeacon of Canterbury, to help him in the work of his diocese. He then retired to a manor house in Sussex for rest in his old age. He died on the 9th of July, 1228.

In almost every sense of the word, he was a great man. As the author of Magna Charta alone, his name is great in history, and his patriotic exertions to save the independence of the Church as established in England are remembered with gratitude and pride.

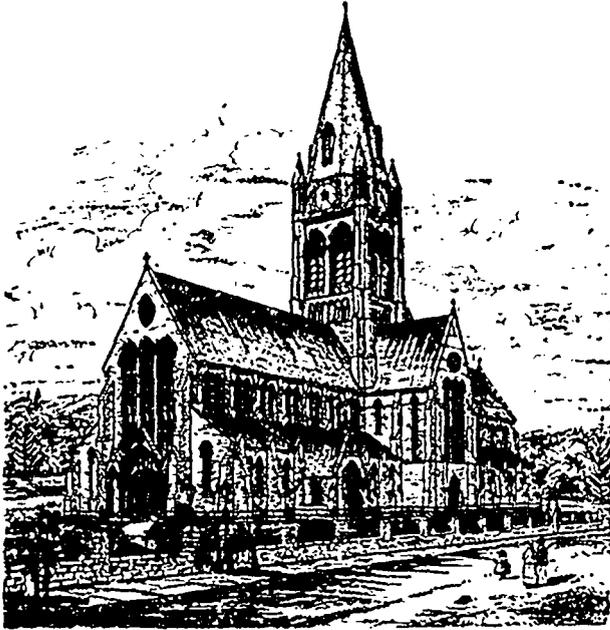
BERMUDA.



HE Church in Bermuda is established, and the people there speak of it and act towards it as they do in England. The Church population of the island is set down as ten thousand, that of all other religious bodies put together some what less than four thousand. The island is divided into five "livings." These are St. George's, Smiths and Hamilton, Pembroke and Devonshire, Paget and Warwick, Southampton and Sandys—in all nine parishes. The island of St. David's is attached to St. George's. These livings have had rectors since the years 1622-28.

The seat of government used to be at St. George's, but it was removed from there in the year 1790 to a more central place, which was laid out in streets and called Hamilton. This as was natural, soon grew in population, and, as the capital, became the chief town and centre of life and activity for Bermuda. The parish church of Pembroke (in which Hamilton is situated) was built in 1621, in the reign of James I. It was rebuilt and enlarged in 1721 and 1821. The growing importance of Hamilton made it imperative that a church should be built there, and accordingly in 1844 it was resolved to erect one. The legislature voted £900 towards it. Bermuda is a portion of the diocese of Newfoundland; but Bishop Feild, who had just been appointed to his high office, felt that Bermuda, from its insular position, would be some day a diocese by itself, and therefore thought this would be a good opportunity for procuring a cathedral in the capital. He therefore notified the rector of Pembroke that he would subscribe £200 if the church to be built at Hamilton should be erected a cathedral. This was not agreed to, but Bishop Feild, all the same, took great interest in the progress of the building, which took fully twenty-five years for its completion. It was not till Ascension Day, 1872, that it was consecrated. It stood as a great ornament and centre of use-

FROM JAPAN.



CHURCH IN BERMUDA.



HE following letter from the Rev. Arthur Lloyd, Tokyo, Japan, will be read with interest:

"Since my last letter we have had the meeting of the synod—a special meeting convoked to discuss the difficult question of jurisdiction in the two dioceses of Tokyo and Osaka. The decision seems to be about the best that could have been come to under the circumstances. It was decided not to divide the diocese, but to recognize the temporary jurisdiction over their own clergy of the American and English bishops. Hence we have now in the diocese of Tokyo a diocesan synod presided over, for the present, by Bishop McKim, and two subsidiary missionary societies, one for South Tokyo, presided over by Bishop Bickersteth, and one for North Tokyo, presided over by Bishop McKim. Osaka is treated in a similar manner, except that Bishop Bickersteth is the president of the synod there.

fulness to the town till 1884, when it was destroyed by fire. The work which had taken so many weary years to accomplish was destroyed in half an hour by, as it was supposed, an incendiary.

Trinity Church was built as a chapel of ease, and as such only was allowed by the rector to exist; but its destruction by fire reopened the question of the desirability of rebuilding it as a cathedral. Time has gone heavily on and the rebuilding of the church is not yet completed, although many handsome subscriptions have been given towards it.

Strenuous efforts, however, largely through the influence of the present bishop (Dr. Llewellyn Jones), have been made to complete it and to set it apart as the cathedral of Bermuda. This has been agreed to by the parishioners, and it is believed by the rector also. It will be the bishop's church, and as his lordship spends every alternate winter in Bermuda it will be a suitable home for him. In his absence services will be conducted by a "canon residentiary," who will be the bishop's assistant minister.

Bermuda has been in the possession of the British crown since early in the seventeenth century, and the above brief outline of its ecclesiastical affairs, together with the accompanying cut of the cathedral—kindly loaned us by a friend in Toronto and indicating what the building will look like when completed—it is hoped may be found of some interest.

The building is of magnificent proportions and will make a grand rallying point for the Church in Bermuda.

"I have had no news lately from Nagano. The bishop was there recently, but I have not seen him since he came back. We have had a good many ordinations. On Trinity Sunday, Bishop Bickersteth ordained two deacons, one English and one Japanese. On the same day, at the American Cathedral, Bishop McKim ordained four priests, and on the following Sunday one deacon. So the work goes on, and the clerical staff increases slowly and surely.

"A good deal of my own spare time is now taken up with theological study. I have been reading with Mr. Gemmill, who is now hoping soon to offer himself for the ministry. I was very pleased to be asked by the bishop to do this. It is always a pleasure to read a bit of theology.

"My little pamphlet on the Nicene Creed and Buddhism has brought me into a great deal of religious correspondence with Buddhist priests. It has been a very friendly correspondence, and one from which I have elicited a good deal of information about their various plans, hopes and thoughts. At the same time it has cost me a good deal of work, and some of my poor students, I fear, simply hate me for the amount of translation work I have put upon them. I hope, however, that I have left a seed there. A few good Buddhist priests (and there are such people), if 'obedient to the faith,' would be a great power to the Church.

"I am also just on the brink of another little step. Thanks to Gemmill's assistance, I have taken a little house next door. One room will be a little chapel; in the other part of the house

I shall have a caretaker and one or two Japanese students—that is to say, if I can find a nice one or two. The Japanese student is apt to be a rough diamond, sometimes with the diamond left out. So I am quietly beginning what may, if God's blessing go with it, do the work that God intends it to do. And if God does not intend it to do any good deed, it will fall to the ground, and fail, as so much of all our work does fail.

"I have a great deal of interest just now in one of my pupils. His name is Goto. I baptized him in the country about five years ago. Since that time he has been through the course at St. Andrew's Divinity School, and is now acting as catechist at the Church of the Good Hope, my old church; at the same time, attending the literature course at the Keicgijuku College. He is most anxious to get a year or two at a Canadian university; and in another year or so would be in a position to profit very much from the lectures at Trinity. Your Canadian mission will in the course of a few years need the services of some good Japanese clergy with a foreign education. Goto San would be a first-rate man for that work if he could be got and trained. Mr. Ryde, the priest in charge of the Church of the Good Hope, says that he is very spiritual in his sermons. I have never heard him preach, but I have known him for years, and just now I see a great deal of his work."

OUR PARISHES AND CHURCHES.

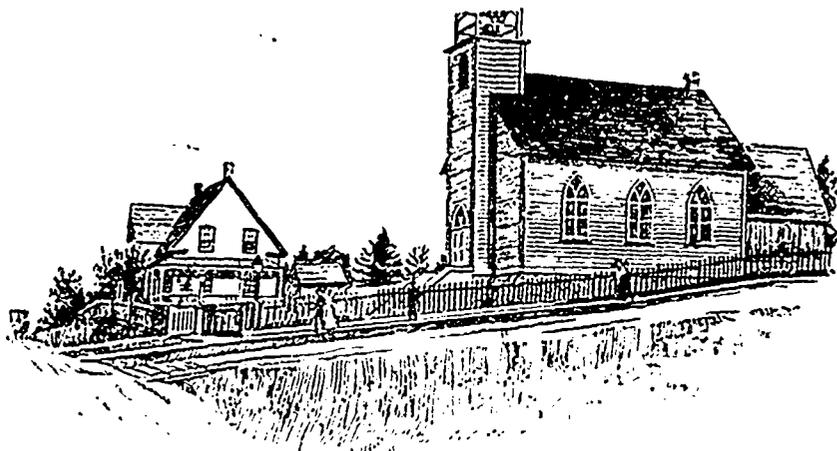
No. 98—ST. JOHN'S CHURCH, EGANVILLE.

EGANVILLE is an incorporated village in the county of Renfrew, 26 miles from Pembroke. The first services in its vicinity were held by Rev. E. H. M. Baker, now rector of Bath, diocese of Ontario. In point of fact, Mr. Baker's parish covered the whole county, and occasional services were held by him in the dwelling of the late Mr. John McMullin, about one and a half miles from Eganville. Mr. Baker soon left, and the people were again without the services of the Church which they loved, and to which they clung notwithstanding its long-continued neglect of them—a neglect which they felt the more bitterly when they saw the care bestowed upon their people by the Episcopal Methodists, Wesleyan Methodists and the Presbyterians, who provided regular services, and upon whose ministers the Church people had to depend for marriages, baptisms, and in times of sickness and bereavement. In the autumn of 1862 the Rev. T. S. Campbell came to Stafford, and, visiting Eganville, conducted the first Church of England services ever held in the village in the present dwelling of Mr. P. D. Campbell, which was just then building. In 1863 Mr. Campbell

opened regular fortnightly services in a small building called the Union Church. At the first vestry meeting, Mr. Wm. J. Warren, father of one of the present wardens, and Mr. J. Reeves were chosen churchwardens, a position which they continued to hold for many years. In 1863 Bishop Lewis paid his first visit to this section and held a confirmation service in the Presbyterian Church at Lake Dore, at which service a large number were confirmed, many of them adults. The Presbyterians had very kindly given Rev. Mr. Campbell the use of their church on every alternate Sunday with themselves. In 1864 the congregation determined upon building a church in Eganville. The work was pushed to completion and St. John's Church was opened for divine service on Christmas Day, 1864, the land having been donated to the Church by the estate of the late John Egan. The country was new, the people were comparatively poor, and the undertaking was a considerable venture of faith on their part; and although unfortunate circumstances caused them to struggle for many years under what to them was a heavy debt, they eventually overcame their difficulties. Early in 1867 Mr. Campbell left the mission, and the church was again without a clergyman. During 1867 Bishop Lewis paid his second visit to the parish and held the first confirmation service in St. John's Church, and the first ever held in Eganville, the class having been prepared by Mr. R. D. Mills, a young layman who was studying theology with a view to ordination. During the vacancy the Rev. Mr. Henderson, now Rev. Canon Henderson, D.D., Principal of the Montreal Diocesan Theological College, who was then stationed at Pembroke, kindly came to Eganville and held occasional services.

In the fall of 1867 the Rev. C. R. Bell, now of Toronto diocese, was appointed to Douglas, and Eganville was attached to that mission. In the following year the churchwardens, chiefly through the kindness of Mr. James Bonfield, obtained for the Church a commodious lot for a cemetery.

In October, 1869, Mr. Bell left, and the mission was vacant until March, 1871, when Rev. Basil Bevis was appointed. Mr. Bevis was the first clergyman to make Eganville his headquarters. He left in March, 1872, and the mission remained vacant until June, 1873, when the Rev. T. Godden took charge. Mr. Godden, who was an earnest worker, was energetic in getting the debt reduced and in improving the church property. In 1875 he built the present parsonage, but left that fall previous to its completion, and was immediately succeeded by the Rev. W. R. Clark, now of the Niagara diocese, who only remained six months. The mission was then vacant until September, 1875, when the Rev. Mr. Scammell was placed in charge. Mr. Godden, who was stationed at Renfrew, came



EGANVILLE CHURCH.

to Eganville at stated intervals and held services during the vacancy. Mr. Scammell left in May, 1876, and was succeeded by the Rev. M. G. Pool, who stayed until October, 1878. The mission remained vacant until July, 1879, when the Rev. R. D. Mills, now of the Montreal diocese (whose name has been already mentioned as a layman), took charge. Mr. Mills remained until January, 1890, and during his incumbency the debt was very much reduced, the chancel was added to the church, Victoria Hall with a large driving shed was built, the cemetery was laid out into lots, and other improvements were made upon the church grounds and premises. Mr. Mills was succeeded by the Rev. Jas. Robinson, now of Combermere, who remained one year, and was succeeded by the Rev. Mr. Saddington, who also remained one year. After a four months' vacancy the Rev. R. Orr, now of Beachburg, was placed in charge and remained for fifteen months. During Mr. Orr's incumbency the pretty little church at Lake Dore was built. The mission was again vacant for six months, but during this period services were regularly provided by Rev. Rural Dean Bliss, then in charge of the Petewawa mission, either by himself or by his lay readers. On Easter, 1894, Rev. Rural Dean Bliss took charge of the parish, and it is the earnest wish of the parishioners that he may long remain their pastor.

Previous to Easter, of the present year, a largely attended vestry meeting was held, when it was resolved to make some necessary improvements upon the church premises. The parsonage was reshingled and the interior thoroughly renovated, a summer kitchen, woodshed, and a good stable and carriage house were erected, while the church itself, in the interior, has been completely transformed. The ceiling has been panelled in ash and basswood, diagonally, and in sections, the tower has been lined and ceiled in a similar manner,

the wainscoting has been enriched by ash and basswood original finish, the inner door of the tower has been enlarged and arched, while the main entrance has been greatly improved by the entire removal of the old door and frame, substituting therefor a very handsome Gothic door of red oak, the arched finish of which shows some fine work. The walls of the nave

and chancel have been papered, a very fine quality of paper being used with suitable ecclesiastical pattern, harmonizing with other work in the church, the whole giving a very subdued yet chaste appearance, which at once pleases and satisfies the eye. The chancel has been carpeted throughout, the main aisle covered with matting, and, through the work of the ladies, five powerful lamps suspended from the ceiling.

The reopening services were held on Sunday, June 10th. The church was crowded both morning and evening, the services were bright and hearty, the rural dean preaching eloquent and appropriate sermons. At the morning service Holy Communion was administered. The collections at both services were to be devoted to paying for the improvements, and the congregation made a liberal response to the appeal, the morning collection amounting to \$111.38, and the evening collection to \$15.72, a total of \$127.10—a most satisfactory result, considering all that had already been done.

SOME MISSIONARY HEROES.

IV.—JOHN PATON.

From the time of its first appearance, five years ago, the autobiography of John G. Paton has been generally recognized as one of the most wonderful stories of missionary life. The one of whom it tells came from a humble home in Scotland, and it cost him a hard struggle to gain an education. But from his earliest years he had learned well the lesson of consecration and faith, and he put aside without hesitation attractive offers that came to him, because they would interfere with his giving himself to the service of God. While engaged in city missionary work in Glasgow, he was impressed with the claims of the foreign field, and in answer to

an urgent appeal for a missionary to the New Hebrides he offered himself, and in 1858 took his station on Tanna, an island peopled with cannibals. The years spent there were filled with grief and peril. His wife and fellow-workers died or were killed, his life was in constant danger, and the results of his labors were discouraging, until at last he was obliged sorrowfully to abandon the island. After making appeals in behalf of the work to churches in Australia and Scotland he settled on another island, and was at length rewarded by seeing many conversions. The effects of his labors spread to other islands of the group, so that they were won for Christ more thoroughly than many a community in Christian lands. Indeed, the last year was spent by Dr. Paton in Great Britain and the United States, pleading that Christian nations would keep out from the islands the debasing influence of the slave trade and the liquor traffic. The greatest enthusiasm was awakened by the sight of this hero, now in his seventieth year; and his untiring zeal, deep devotion to his Lord, great love for men, simple trust, and modest, unassuming manner, made his presence a benediction to all that had the privilege of hearing him.

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

In the Malays, or Malaysia, there is a population of sixty millions, mostly Mohammedan Malays. The British and Foreign Bible Society has several European colporteurs at work and twenty-five who are natives.

A FREE PRESCRIPTION.

THOUGH I am no doctor, I have by me some excellent prescriptions and shall charge nothing for them, so that you cannot grumble at the price.

We are, most of us, subject to fits. I am visited with them myself, and I dare say you are also. Now, then, for my prescriptions:

For a fit of Passion, take a walk in the open air; you may then speak to the wind without hurting any person or proclaiming yourself to be a simpleton.

For a fit of Idleness, count the ticking of a clock; do this for one hour, and you will be glad to pull off your coat the next time and go to work like a man.

For a fit of Extravagance or Folly, go to the workhouse, or speak with the ragged or wretched inmates of a gaol, and you will be convinced that

"Whoso maketh his bed of briar and thorn
Must be content to lie forlorn."

For a fit of Ambition, go into a cemetery and read the inscriptions upon the gravestones. They will tell you the end of ambition. The grave will soon be your chamber bed, the earth your pillow, corruption your father and the worm your mother and sister.

For a fit of Repining, look about you for the halt and the blind, and visit the bedridden, the afflicted and deranged, and they will make you ashamed of your lighter afflictions.

Are not these as good prescriptions as the most enlightened M.D. could give a person? I think so, and if any of my charming friends follow the directions they will think so, too.

Selected.

DO YOU BELIEVE IT?

A PATHETIC little incident is related of a Hindu lady who heard for the first time the words: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," when she suddenly exclaimed:

"Do you believe it, Mem Sahib, do you believe it?"

"Yes, Mohini, of course I believe it. It is God's own message to us all. I am reading it to you from His Word."

"Ah, I know; but, Mem Sahib, do you believe He gave His Son to die for us miserable Hindu women, as well as for you English ladies—do you believe that, and do your people at home believe it?"

"Mohini, yes; we all believe it. It is God's glad tidings to us all—to you and to us all alike. Yes, we believe it."

"Then why, oh! why did you not come sooner, and bring more with you, to tell all of us this good news?" sobbed poor Mohini.

Young People's Department.



AFRICAN ELEPHANTS.

THE AFRICAN ELEPHANT.

FARMERS in Africa have a great deal of troublesometimes with elephants. These great creatures get together at times in herds and roam up and down the country, and when they do that they are apt to do a great deal of harm. As long as they keep to the woods they are all right. They can't do the woods much harm, for there are trees in Africa a good deal larger than they are; but when they come out to a place where people live and have gardens and farms, they trample down everything that comes in their way. And people can't do much to keep them away. They are so big and strong that they think nothing of fences, and the poor people can only look on while the great brutes eat and trample upon whatever comes in their way. It does not do to fire at them, for there is nothing

more terrible than angry elephants. They will tear down and tread upon everything that comes in their way—men, women, children, fences, huts, houses—anything. It is better to let them alone, except that sometimes people drive them away by beating drums and pieces of metal and making all kinds of noises.

It is a very dangerous thing to hunt the elephant. There are men in Africa who are trained from childhood to be elephant hunters, and it is the king who sets them apart for it. Thus it becomes a very high honor. The bravest and the strongest sons of Africa are needed for this great work. They hunt the elephant chiefly for his tusks, which are ivory and bring a high price. But the flesh of the animal is very good to eat, and when one is killed the people rush to the carcass to get a portion of it, for elephant flesh, for some reason or other, in Africa, is never sold. It is a treat to which all are welcome who are in reach of it.

WORTH TRYING.

WAIT a minute, Will."
 "What for?"
 "I want to get that bunch of blue-bells."

Ned laid down his fishing-tackle and sprang over a fence, presently to return with a handful of the flowers, with their dainty coloring thrown out by a background of two or three ferns.

"You're a great fellow for flowers."

"Oh, they're not for myself; but mother's always crazy over wild flowers." And all through the walk home, notwithstanding that he was already well laden with rod and fishing-basket, Ned gave good heed to his flowers, once stopping to wet his handkerchief to wrap about the stems, that they might not suffer from the warmth of his hands.

"There she is!" While still at a distance, Ned spied his mother, and made a dash toward her across the large yard. Will, following more slowly, saw him drop his rod and take off his hat as he offered his flowers with a bow and a smile. A little stir of pain was in Will's heart as he saw them received with a kiss and some words, evidently loving ones, which he could not hear.

"Come round to the barn with your traps, and then you stay to supper; mother says so," said Ned, rejoining his friend.

"You're different from most boys," said Will; and Ned colored a little, for he was inwardly a trifle afraid of his mother's display of fondness provoking ridicule from the boys.

"How?" he asked, although knowing well what was meant.

"Oh—that," said Will, with an indefinite backward nod over his shoulder. "But I like it—I do, really."

"I like it," said Ned, his deepening color due now to feeling. "Don't know how I'd get along if my mother wasn't just that way. And, as she is just that way, how can I help being just that way, too? Of course, it comes natural that I should be."

Ned's mother, if she had heard this, might have smiled in remembrance of the many lessons it had taken to inculcate the grace of politeness, which was now, indeed, if not natural, rapidly becoming second nature to the boy.

"If I had a mother, I'd like to be so," said Will.

"Well, it isn't only just mothers, you know. That is, of course, nobody else can be like your mother; but I mean you can be it to other folks—in a way; to anybody in your home. They all like it."

Will burst into a laugh.

"All, hey? I wish you knew my Aunt Susan. But you will; for, now we're getting settled,

you must come over. You'll laugh at the idea of such doings for her. Why, if I should bring her a flower or take off my hat to her, she wouldn't know what to make of it. She'd think I was crazy."

"I don't believe it," said Ned. "That is, if she's a good woman. And of course," he added, in quick politeness, "your aunt must be."

"Good! I guess she is! She's so good herself she thinks there's no good in such a thing as a boy. I believe she thinks boys were only made to be a torment to such as her."

"Some boys are, I suppose."

Will colored a little as he inwardly realized that Aunt Susan might be somewhat justified in holding such an opinion.

"Well," continued Ned, "I thought all ladies liked flowers, and liked to be nicely treated, too. And," he added stoutly, "I think so still."

"I don't think Aunt Susan would take the trouble to notice either flowers or nice behavior," replied Will.

"Have you ever tried?"

Boys are not much in the habit of reading moral lectures to one another, so it is not likely Ned would have enlarged on the subject, even if they had not just then been ready to carry in their string of fish, to be duly admired by Ned's mother.

But Ned's lightly spoken and quickly, by him, forgotten question returned to Will's mind as, later, he walked alone in the direction of his own home—"Have you ever tried?"

"Well, I haven't—that's a fact. But," he gave a little laugh, "the idea of bringing flowers to Aunt Susan! Fancy her stare! She would not know what to make of it."

But the remembrance of Ned's grateful thought of his mother, and the sweetness of the caressing tenderness between mother and son, had touched the conscience as well as the heart of the motherless boy.

"If it wasn't flowers, I suppose it might be something else. She's as stiff and proper as a poker, and I suppose a boy might smile, and bow, and be polite all his life, and she'd never know but what he was cutting up some new kind of pranks. But, then, perhaps it's no wonder. She doesn't know much about any boys but me. I guess she thinks all they're good for is to carry mud in on their shoes, and slam doors, and leave the fly-screens open, and be late at meals. But, I say!—I've a great mind to try Ned's way; that is, partly—just for the fun of seeing how she'll take it."

With which determination Will walked around the house, to find his aunt approaching the side door with a huge parcel in her arms. At any other time he would not have troubled himself about this, but now he stepped up and opened the door for her. She took little notice of him except to ask:

"Do you know where Hiram is?"



ROY.

"No, I don't."

"I've been looking for him. I want to send this bundle down to Mrs. Brown's."

She passed on through the hall as if speaking more to herself than to any one else. Will was rushing up to his room, two steps at a time, when he suddenly paused.

"I'll take it to her, Aunt Susan."

She stopped and looked at him unsmilingly, concluding at once, in her own mind, that he had business of his own that way, yet still surprised that he should be willing to include in it a service for herself.

"Well, if it won't bother you," she said.

More intercourse with Ned awakened in Will a more honest resolution to make the best of himself in the matter of grace of manner and behavior. It is a pity that every boy should not reflect how largely his conduct influences those among whom he is thrown. Will increased his efforts to avoid small annoyances to his aunt, and began showing her small attentions, which sometimes won for him an approving smile.

He began to feel touched and conscience-smitten at perceiving that what he had begun in an unworthy spirit of fun should be making the impression on Aunt Susan which should belong only to honest effort. It was pleasant to the boy whose home life was so lonely to find himself looking for Aunt Susan's smile and for the softened voice in which she answered his good-morning. And one day he ran up to his room, and laughed by himself until he was out of breath.

"I took off my hat to her as I met her on the corner, and she actually turned red with astonishment."

"More shame for me that it should take her off her feet so," came with sober reflection.

"If I've done it in fun before, I'll do it in

earnest now. I think it pays for a boy to be decent in his ways, whether anybody notices it or not. It pays just in the feeling he has himself."

Which was as wise a conclusion as a boy often arrives at.

Months later Will went away from home on a visit. On his return Aunt Susan stood on the steps with a face which, in its welcoming expression, might almost have belonged to Ned's mother.

"Oh, my dear boy!" she exclaimed. "I have needed you so much. No one to hunt for my glasses. No one to bring me the paper. No one to have flowers on the table before I come down. No one to care whether I am waited on or not. I could not have believed I should miss you so."

Will went upstairs with the warmth of her kiss upon his cheek, trying to remember when anybody had kissed him before. The tears came very near his eyes as he saw about his room more than one evidence of Aunt Susan's very tender thought of him. "It was well worth trying," he said to himself.—*The Interior.*

UNCLE PHIL'S STORY.

"TELL us a story, Uncle Phil," said Rob and Archie, running to him.

"What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

"Oh, about something that happened to you," said Rob.

"Something when you was a little boy," said Archie.

"Once, when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and myself go and play by the river."

"Was Roy your brother?" asked Rob.

"No; but he was very fond of playing with me. My mother said 'Yes,' so we went and had a good deal of sport.

"After awhile I took a shingle for a boat and sailed it along the bank. At last it began to get into deep water, where I couldn't reach it with a stick. I told Roy to go and bring it to me. He almost always did what I told him, but this time he did not. I began scolding him, and he ran towards home. Then I was angry. I picked up a stone and threw it at him as hard as I could."

"O Uncle Phil!" said Archie.

"Just then Roy turned his head and it struck him right over his eye."

"O Uncle Phil!" cried Rob.

"Yes, it made him stagger. He gave a little cry and lay down on the ground. But I was still angry with him. I did not go to him, but waded into the water for my boat. But it was deeper than I thought. Before I knew it I was

in a strong current. I screamed as it carried me down the stream; but no men were near to help me. But, as I went down under the deep waters, something took hold of me and dragged me toward the shore. And when I was safely landed on the bank I saw it was Roy. He had saved my life."

"Good fellow! was he your cousin?" asked Rob.

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around the dear fellow's neck and cried, and asked him to forgive me."

"What did he say?" asked Rob.

"He said, 'Bow, wow, wow!'"

"Why, who was Roy, anyway?" asked Archie in great astonishment.

"He was my dog," said Uncle Phil—"the best dog I ever saw. I have never been unkind to a dog or any other animal since, and I hope you never will be."

This was Uncle Phil's story. Roy evidently knew more about dangerous currents than his master did. Perhaps some other boy may learn a lesson of wisdom from Uncle Phil's experience.—*Selected.*

BEING GRATEFUL.

ONCE went to visit a hospital in which were a number of poor old women, who were very kindly and carefully attended by the Sisters of Charity who had charge of the institution. It gave me great pleasure to see how warm and neat the old women were kept, and how nicely their meals were served by the ladies who had the care of them. I remarked to one of the old women that she must be very thankful to the good Sisters.

"Thankful!" she exclaimed, in a tone of the greatest contempt. "What would I be thankful for? Isn't it their business to take care of us?"

I hope none of my readers are quite as bad as this poor, ignorant old woman, but I fear some of them may think of their parents (if they think at all) in somewhat the same way. You get up in the morning, boys and girls, and find your comfortable breakfast all ready without any care of yours. It is the same with your other meals. You have beds to sleep in, and clothes to wear, and books, and a hundred other comforts which might as well grow on trees for any care or trouble you have about them. Yet, some one must work hard for them—your father at his business, your mother in contriving and planning if she keeps servants, or in cooking, and washing, and sewing if she does not. Do you ever think to thank your parents for their care and kindness? Do you

try to show your gratitude by *helping* them in any way—such as getting wood and coal, or sweeping off snow, or putting your own room to rights, or seeing that your father's chair and slippers are set for him when he is ready to sit down and rest? Do you ever think to give mother a good hug and a kiss when you come home from school? Or, if you can do no more, do you try to save trouble by being careful of your affairs? If you have never done so—if you have never thought of these things—begin to think of them, and to act upon them, now, this very day. And do not forget, at the same time, to thank God who has given you not only father and mother, but every other blessing you enjoy in this world, and the crowning blessing of eternal life through His Son, our Saviour Jesus Christ, who has given his Holy Spirit to guide us all through life and to lead us to Paradise at last.—*Parish Visitor.*

AN ACCOMMODATING EMPRESS.

One day in 1890 a number of patients were waiting their turns in the waiting room of the celebrated Dr. Metzger, of Amsterdam. Among them was a poor woman who turned to her neighbor, a lady of distinguished appearance, notwithstanding the simplicity of her dress, and said:

"How long we have to wait, to be sure! I dare say you have got a little child at home, too?"

"No."

"But when you get back you will have to sweep your rooms?"

"No, I have people who do that for me."

"Indeed! But you'll want to get dinner ready?"

"Not even that, for I dine at the hotel."

"Very well, as you have nothing particular to do, you might let me have your turn?"

"Very willingly," replied the lady, who was the Empress of Austria. So the poor woman took the empress' chance, while the empress waited and took the poor woman's place.

JOHN ELIOT, on the day of his death, in his eightieth year, was found teaching the alphabet to an Indian child at his bedside.

"Why not rest from your labor?" said a friend.

"Because," said the venerable man, "I have prayed to God to make me useful in my sphere, and He has heard my prayer; for now that I can no longer preach, He leaves me strength enough to teach this poor child his alphabet."

Eighty years of age and bedridden, yet still at work for others! And shall our boys and girls find nothing to do for those about them?

**The Canadian Church Magazine
AND MISSION NEWS**

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

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EDITOR.—REV. CANON MOCKRIDGE, D. D., 349 Brunswick Ave., Toronto, to whom all communications of an editorial character should be addressed.

BUSINESS MANAGER.—F. N. W. BROWN, No. 11 Confederation Life Building, Toronto, Ont., to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed.

Vol. VIII.

AUGUST, 1894.

No. 98.

EDITORIAL NOTES.

THE death of Lord Arthur Hervey, Bishop of Bath and Wells, is announced.

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

THE Rev. Cecil Wilson was consecrated Bishop of Melansia in Auckland on St. Barnabas' Day. He brought with him two clergy for work in the Solomon Islands.

WE regret that from pressure on our columns this month we are obliged to hold over the conclusion of Canon Sweeny's interesting paper on the American Church till next issue.

THE REV. J. COOPER ROBINSON, Wycliffe College missionary, has arrived from Japan to spend a short holiday in his own country. He has worked for nearly six years in Japan.

AMONG the many trials of missionaries in the northern dioceses is their enforced separation from wife and children. Mrs. Reeve, wife of the Bishop of Mackenzie River, is on her way to join her husband in the far north, having left her seven children in England.

THE oldest clergyman in the world is said to be the Very Rev. Dr. Macartney, Dean of Melbourne, Australia, who recently celebrated his ninety-fifth birthday. His physical faculties are said to be almost as vigorous as ever.

THE REV. PROVOST BODY, of the University of Trinity College, Toronto, has resigned his high position for a professorial chair in the New York Theological Seminary. Dr. Body has always taken a great interest in the affairs of the Canadian Church, by which he will be

missed as much as by the University, which he succeeded during his incumbency in greatly improving.

IT has been announced that the bishopric of Bath and Wells has been offered to the Right Rev. Dr. Kennion, Bishop of Adelaide. Bishop Kennion is a very active diocesan, and has done good work in Australia. It is always a pleasing recognition of the unity of the Empire when a colonial bishop is thus called home to preside over an English diocese.

THE Bishop of Athabasca left Winnipeg on the 22nd of May and reached Athabasca Landing early in June. Here he had to remain till towards the end of June, when the Hudson Bay Co. steamer, Athabasca, took her freight trip to Lesser Slave Lake. The bishop had with him several missionaries—men and women—to assist him in the work of his diocese. He rejoices in the help given him from this part of Canada, and in the bales of clothing and other useful articles sent by branches of the Woman's Auxiliary.

THE consecration of Dr. Green as Bishop of Grafton and Armsdale took place in the cathedral of Melbourne on May 1. The Bishop of Goulburn preached on Psalm xlv. 16. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." The Bishop of Melbourne was assisted by the Bishops of Riverina, Adelaide, Newcastle, Goulburn, and Ballarat, and 113 of the clergy took part in the procession. The cathedral was crowded.

ON Easter Monday, March 26, Hugo Gorovaka, a native of Guadalcanal, Melanesia, was ordained to the diaconate by the Bishop of Auckland at Bishopscourt. Gorovaka was on board the *Southern Cross* on September 20, 1871, the day on which Bishop Patteson was killed at Nukarn, and well remembers the bishop waving his hand and speaking to the men on deck as he moved away in the boat towards the shore. In the same year he was baptized by Dr. Codrington, and passed upwards from class to class, until he ranked as one of the best teachers in the mission, being thoroughly capable and trustworthy.

THE distressing news from France of the assassination of President Carnot, a man of kindly disposition and apparently just in his administration, brings to mind the fact that three Presidents of republics (two of the United States and one of France) have fallen in this way during the last thirty years. During that period a prince of Serbia, one or two sultans of Turkey and the czar of Russia, fell in the same way; but it is evident that the war of anarchy is not against crowned heads alone. Rulers of all kinds are subject to the cruelty of those who do not wish to be ruled.

REV. MR. RENISON has resolved to remain at his post of duty in Algoma. Every one regrets to know that his house at Nepigon and all his personal property have been destroyed by fire. Fire has been very busy of late in destroying churches and parsonages in Algoma. It is to be hoped that proper exertions are made there in the way of insurance. We are glad to know that contributions are being sent to assist Mr. Renison in his distressing loss.

THE Rev. C. J. Machin, incumbent of Gravenhurst, diocese of Algoma, calls public attention to the status, or rather want of status, of the diocese in which he lives. Till recently it had no representation in the Provincial Synod, and now but a very meagre one. At the Winnipeg Conference, too, no invitation was extended to it to send delegates, though missionary dioceses much smaller, as to clerical staff, were represented. It is to be hoped that the clear rights of the clergy and laity of Algoma will be secured for them at as early a date as possible.

THE friends of the Church Missionary Society (England) in Toronto have formed an association for Canada in connection with it. We are pleased to know that its work will probably be carried on, as in the case of the Wycliffe College Missionary Association, in harmony with the Domestic and Foreign Missionary Society. All voluntary missionary efforts should be, as far as possible, in connection with this society, which is the authorized missionary agency of the Church of England in Canada, and desires to treat all friends of missions within the Church in a spirit of strict fairness and love.

GREAT indignation is felt by Churchmen all over the world regarding the Welsh Disestablishment Bill. Its provisions show an amount of hatred towards the Church which savors strongly of persecution. It means robbery and spoliation. To disconnect Church from State is one thing, but to wrench from the Church property which is her own—as much her own, distinct from government, as that of any land owner or property holder in the “three kingdoms”—property, too, that has become venerable through ages, and has belonged to the Church, in many instances, from the very earliest history of the country itself, is a measure of tyranny and oppression which it is hoped the feelings of fair play and honorable dealings throughout the nation will resent.

As Her Majesty Queen Victoria approaches within three years of the longest reign of any sovereign that has ruled the English nation, she is permitted to see, by the birth of the little Prince to the Duke and Duchess of York, what no sovereign before her has ever seen, the

throne provided for in the direct male line for three generations. This provision, however, while causing congratulation through the Empire, makes stronger than ever the wish that it may yet be a good long day before any one shall be called upon to take the place of the good Queen upon the British throne—and in this wish the great bulk of the people throughout the civilized world, of whatever nationality, would cordially join. In the presence of the little Prince the world itself will say, stronger than ever, “God Save the Queen!”

BISHOP BLYTH, of Jerusalem, is very grateful for money sent him from Canada to assist him in his work. He says of it:

“It is a very curious coincidence that help has come from Canada three several times when I have been most anxious for what has then seemed a ‘God send.’ The first instance was when the starting of the new railway works at Haifa, under Mt. Carmel, ran up our rents to a prohibitive figure, and the arrival of £100 from the Dominion of Canada enabled me to commence a fine mission house, which the missionary began to occupy last week. That £100 saved my having to lay out £240 at that moment in a new lease, at greatly increased rates. Something of the same kind had occurred twice subsequently. No one can value more thoroughly than a bishop in charge of such work as mine the help that a flock gets from such a Board of Missions, given directly into a bishop’s hands, confers on work of the moment.”

THE Rev. T. Williams, of Riwari, India, writes to a friend; “THE CANADIAN CHURCH MAGAZINE grows in interest. It is a cosmopolitan paper, and seems wonderfully well up in Indian news. But it strikes me as remarkable that it says nothing of the curious results of the Parliament of Religions.” Mr. Williams is a most zealous worker in the mission field, and has lately caused some commotion by his exposures of the weak points of Mohammedanism and Hinduism, in the form of vigorous tracts, which he places in the hands of his native helpers. He wrote from a hill station on the Himalayas, Doonyaballi, an elevation of 8,000 feet, and seven miles from the borders of Kashmir. The view extends to Thibet, and on the north rises the giant mountain, Nanga Parwar, 26,000 feet in height, one of the highest in the world. The new church at Riwari, which was dedicated by the Bishop of Lahore shortly before his departure for England, is considered a very suitable building for its purpose. Mr. Williams hopes to add to it a cloister for preaching to the heathen.

THE work of the Rev. I. O. Stringer, in the region of the Arctic Ocean, is, as might be expected, of a hard and rigorous nature. In a climate where in the month of November the

sun peeps up but for a few moments, and soon is seen no more during a long winter, where the thermometer sinks to 55° below zero, he still travels hundreds of miles, telling his message, sleeping as best he can in snow banks and old Eskimo huts, sometimes being scarcely able to collect wood enough to boil his kettle. Yet he seems cheerful and, above all, anxious for his work. "Oh!" he says, writing to *The Evangelical Churchman*—"Oh, that I understood the language, or had the gift of tongues, that I might be able to preach the Gospel in all its fulness to these poor people. They have waited long. They know not the Lord; they call not upon His name. And no one was sent during those long years—how long, oh! how long! May the time be now at hand when they shall believe in Him of whom they have heard."

THE Bishop of Tasmania, in the May number of the *Church News*, describes the large island of Ysabel, and gives a deeply interesting account of the chief Soga, recently converted from head-hunting and cannibalism to Christianity. He became chief in 1884, and for a time continued his head-hunting, making expeditions to wipe out neighboring villages. In 1889 he was baptized, and a great change came over him and his people in Bugotu. There are some 2,000 of them, all rapidly becoming Christians, and abandoning their heathen customs, especially those relating to the marriage of widows and mourning for the dead. When the bishop visited Soga's house, he found him instructing some women in the gospels. He also gladly went to the aid of Dr. Welchman when he was anxious to complete his version of the gospels. At first he was asked to come in the evenings, but his interest was so excited that he soon came of his own accord in the mornings also, and even suggested an afternoon sitting, that the translation might be ready before the arrival of the *Southern Cross*.

We are sorry to note a tendency in some quarters to disparage domestic and foreign missions, and to lament that large sums of money are going out to distant lands and to the Northwest, while diocesan missions are languishing. That there should be a deficiency in diocesan missions is always to be deplored; but is it wise for that reason to throw cold water upon those who exert themselves in favor of the great work of the Church, viz., domestic and foreign missions? If all contributions to Northwest and foreign missions were to cease, would the diocesan missions be correspondingly benefited thereby? It is to be feared not; it is to be feared that the chilling of missionary zeal would show its cold breath upon all other departments of Church work. Suppose this theory were extended a little, how would it act upon diocesan missions themselves? Suppose

each parish were to say, "There are so many hundred dollars going out from our midst to help weak parishes, while we have our own sore needs pressing upon us; let us keep that for for ourselves," what would become of diocesan missions? Yet the same principle exactly acts in both cases. What would become of the true work of Christianity if men, women and children in their offerings are encouraged to be narrow or selfish? There is a much better missionary spirit throughout the Church of England in Canada than there used to be—owing largely, no doubt, to the regular appeals of the Domestic and Foreign Missionary Society, its organized work and its Woman's Auxiliary. But instead of disparaging this or its results, would it not be better to utilize the dawning missionary spirit for the purpose of increasing diocesan and parochial contributions? No more certain way for killing the giving spirit can be found than the attempt to make it narrow or selfish. Such was not the spirit of the Master or His apostles. Had it been so, Christianity would never have been heard of beyond Judea and Samaria.

THE CHURCH MISSIONARY SOCIETY.

At the last meeting of the Board of Management of the Domestic and Foreign Missionary Society the following resolution, with a view to removing misunderstanding as to the distribution of the funds for foreign missions, was passed:—

"That the secretary-treasurer be requested to publish in THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS, and elsewhere, a statement of such distribution, showing clearly the substantial reasons for the apparent inequality of grants to the various English societies."

The inequality referred to is that which lies between the Society for the Propagation of the Gospel and the Church Missionary Society. There is an impression abroad that the Board favors unduly the S.P.G. This has arisen from the fact that the S.P.G. appears to get the lion's share of the contributions for foreign missions; but the reason for that does not lie within the control of the Board of Management. The dioceses of Montreal, Quebec, Nova Scotia and Fredricton, from feelings of gratitude for the generous and continuous aid granted to their scattered missions by the S.P.G., instruct the Board as a rule to send all their foreign mission money to that society. This, of course, leaves the Board but a comparatively small amount to divide, and in making its division it has to consider its own missionaries in the foreign field. For instance, the Rev. J. G. Waller, of Japan, Masazo Kakuzen (the Japanese deacon), and now Rev. Mr. Kennedy (who is about to join the mission in Japan), hav-

ing all chosen the S.P.G. as the English society under whose banner they shall work, must be supplied with funds by the Board, for they are its own missionaries. This must go through the S.P.G. The Board is and has always been as ready to send missionaries to the foreign field under the auspices of the C.M.S. as of the S.P.G., but there are difficulties in the one that do not exist in the other. The C.M.S., for instance, demands a personal interview with the candidates, which means a journey to England. The Board, therefore, has obligations to meet in connection with the S. P. G. which, as yet, it has not with the C.M.S. The original practice of the Board was to divide all unappropriated money equally between the two societies. This was altered in 1886 to a threefold equal division, a third to each of the above and the remaining third to the Colonial and Continental Church Society. This was afterwards slightly altered, the division being four-ninths to the S.P.G., three-ninths to the C. M. S., and two-ninths to the C. and C. Church Society, and subsequently the two-ninths given to the C. and C. S. was divided between it and the Society for the Promotion of Christian Knowledge—one-ninth to each. And so, substantially, it has remained ever since—the S. P. G. and S. P. C. K. together getting five-ninths of the foreign money at the disposal of the Board, and the C.M.S. and C. and C. Church Society together getting four-ninths. The Board has made its appropriations always with as fair a hand as possible, taking into account the obligations to its own missionaries, which of course must first be met; and, as we have said, at present all of these are paid through the S.P.G.

DIOCESAN SYNODS.

ONTARIO.

 HE synod met for business on Tuesday, June 19th. A significant memorial was presented to the synod by a committee of workmen against the principle of land tenure, by which, as at the present time, the land which was meant for all, is monopolized by a few, and pointing out what the memorialists considered would be the result of this in the face of a rapidly increasing population. The memorial was referred to a committee, who framed a courteous reply to it, and asked for further time to consider it.

HURON.

The synod met on Wednesday, June 20th. A large deficit in the Diocesan Mission Fund was reported, and a measure was adopted calling upon each family in the diocese to pay one dollar a year towards its maintenance and that of other diocesan funds. A resolution was passed

in favor of forming the Province of Ontario into an ecclesiastical province by itself.

NOVA SCOTIA.

The synod met on the 22nd June. The bishop, Dr. Courtney, gave an admirable address. In order to secure, if possible, a division of the diocese, his lordship offered to give up the £203 which he receives from the S. P. G. if the sum of \$20,000 be raised for endowment of the new see within five years. The Widows and Orphans' Fund was reported as being in need of money to wipe out an old debt and increase the usefulness of the fund. Resolutions on temperance and Sunday observance were also passed. The Collegiate School and Church School for Girls at Windsor were reported to be in a sound condition, but funds are much needed for the welfare of King's College. The report of the committee on Domestic and Foreign Missions brought forth some good speeches on the subject.

NIAGARA.

The synod assembled on Tuesday, June 12th, in the schoolroom of Christ Church Cathedral, Hamilton. The special fund for the increase of the episcopal endowment has reached the sum of \$22,400. The amount required is \$35,000; \$2,005 have been collected for securing a see house, \$10,000 for the purpose required. A measure regarding the appointment to vacant parishes, virtually placing the matter in the hands of the congregations, was passed, subject to confirmation next year.

FREDERICTON.

The synod met in Woodstock, N.B., on Wednesday, July 4th. Bishop Kingdon, in his address, said that the finances of the diocese were not in a satisfactory condition. When in England he had secured from the S. P. G. and Colonial and Continental Church Societies the promises that grants should not be withdrawn, in the future, suddenly, but a gradual diminution of the funds was to be looked for. The absorbing topic of the session was the amalgamation of the old Church Society with the Diocesan Synod—a principle which was approved of by a large majority.

TORONTO.

The synod assembled on Tuesday, June 19th, in the schoolroom of St. James' Cathedral. Much regret was expressed over the unsatisfactory condition of some of the funds of the diocese, the Widows and Orphans' and Diocesan Mission Funds, especially, being in a very low condition. It was resolved to pay the proportion of the Bishop of Algoma's stipend (\$1,000) no longer from the Diocesan Mission Fund, but from funds to be raised specially for the purpose. A committee was appointed to consider the question of dividing the present ecclesiastical province of Canada into eccle-

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siastical provinces coterminous with the civil provinces. A resolution regarding the depressed financial condition of St. Alban's Cathedral was passed, urging the congregations which as yet have not responded to the bishop's late appeal to make contributions towards its relief. Many words of praise were spoken on the floor of the house regarding the missionary zeal of the Woman's Auxiliary. The vexed question regarding the Toronto Rectory Surplus Fund was settled for the next five years by a concordat entered into by the rectors themselves.

Woman's Auxiliary Department.

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

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

MISSIONARY LITERATURE AND ITS USES.*

IMAGINE any great movement being carried on without a literature. It is impossible.

We are not all agreed on the subject of prohibition, nor do I wish in this paper to use it for more than an illustration; but how have its advocates endeavored to spread its principles? Is it not by the use of literature? Scarcely a week passes that one does not receive, through the post or pushed under the door, some paper on the subject. The result has been a great change in the temperance sentiment throughout the country. This is not a new method for spreading principles, or awakening interest in any great subject; but it is only of comparatively recent years that the cheapness of printing has made it possible.

When Almighty God desired to speak to man, He did so chiefly through his fellow-man, guiding those to whom He spoke to write down that which He had spoken for the instruction of future generations, thus forming a literature which would be a continual source of strength and life to those who should come after.

We must not forget that the Bible is an inspired volume of missionary literature, the Old Testament recording the progress of God's ancient Church, while the New reveals to us the foundation and early years of the Holy Church of Christ, of which our Church of England in Canada is a true branch.

Missionary literature is but a history of the progress of the Church of Christ in past and present ages.

The gospels contain an account of what Jesus Christ began both to do and to teach; the Acts of the Apostles is a history of the missionary labors of some of the apostles in the

*Read by Mrs. Ingles (Parkdale) at the annual meeting, 1894, of the Woman's Auxiliary of the Diocese of Toronto.

early part of her existence; while the epistles are but letters written either to or from the mission field by men who went forth full of the spirit of their Master, who gave the command "to make disciples of all nations."

With the use of Holy Scripture as missionary literature, it was probably not the intention of those who appointed me this subject that I should deal. I will, therefore, say no more than that in the private use of the Holy Scripture, in the regular reading of some passage at our meetings for work, and also in our more extended united study at our devotional meetings, we receive more and more of His spirit whose way we are banded together to make known upon earth.

But let us now for a few moments turn to the missionary literature since the days of the holy apostles. When we read the many publications of the S.P.C.K.—histories of the early English Church, and the Celtic Church before it, with the missionary work carried on in Ireland, Scotland, and Saxon England itself—we must feel ourselves inspired to more earnest effort for the extension of the kingdom of our dear Lord in heathen and other lands.

Then, in more modern days, there are the publications of the two great missionary societies—the Society for the Propagation of the Gospel and the Church Missionary Society; the former just completing the second century of its existence, and the latter nearing its one hundredth anniversary.

Of all the literature within our reach at the present time, there is none more full of interest than the "Classified Digest" of the records of the S.P.G.—a book of which the Archbishop of Canterbury says: "It is a book which I shall always keep near me, and I can only say that I have opened it in a very large number of places, and at every page I felt compelled to go on and compelled to read." It is a marvelous book. But this book is simply a "digest" of all the various publications put forth by the S.P.G. from its beginning down to two years ago; and if we wish to keep ourselves informed in its missionary work, we must go on reading its current literature, such as the *Mission Field* and *Gospel Missionary*, together with its annual reports. The same may be said of the work of the C.M.S. It is impossible to know anything of the work of these societies, or to take an interest in them, unless we read their literature regularly and systematically.

How can we take an intelligent interest in that of which we know little or nothing? And how can we know unless we read?

I am thankful to say that our own missionary society in Canada is beginning to publish its own literature. There is THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS. No loyal Church family in Canada should be without this magazine. One cannot read its pages

without gaining some knowledge, at least, of the mission work carried on by the Church in her various fields of labor. For instance, in this month's number there is an article on Africa by one of our own auxiliary; one on the late Bishop Hill, of Western Equatorial Africa; one on the mission of Nepowewin, diocese of Saskatchewan; also an article on the Eskimo, by Bishop Reeve; in addition to which there is a portion devoted to the W.A., with its appeals from Peace River, the Sarcee and Blackfoot Reserves; and a brief mention of the diocese of Caledonia and India, for which our prayers are asked this month.

We must not, indeed, forget our *Letter Leaflet*, full of interest to every woman of the auxiliary.

Here we read not only of the appeals, but of the answers they have received from our sisters in one diocese or another. Here I urge most strongly on every member of the auxiliary the importance of not only subscribing for, but reading our *Leaflet*. I fear that too many of us just leave it, as well as our other missionary papers, on the table, until we have a more convenient time, which frequently means when we have nothing else to do, and the information contained therein has become the history of the past.

The mention of our Canadian literature would, indeed, be incomplete without reference to the "Handbook of Northwest Missions," compiled by Dr. J. G. Hodgins, of this city, to whom the Canadian Church owes a debt of gratitude for this very useful publication. I must also mention *The Algoma Missionary News* and *the Sower in the West*, the latter a leaflet in the interests of the diocese of Saskatchewan and Calgary.

The first duty of a Christian is to pray for missions. "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest." How can we pray intelligently unless we know the needs of the mission field? The first use, then, of missionary literature is that we may be more definite, and not merely general, in our prayers.

Secondly, we cannot properly help our representatives in the mission field unless we know their special needs, which knowledge can best be obtained by listening to their words, and reading everything that we can find about them and their work. For this purpose, every one should be a subscriber for one or more missionary periodicals for her own use, according to the means at her disposal and her time for reading, being careful to set apart some special time each week for missionary reading, for, unless this is done, we are very apt to neglect it altogether.

Thirdly, when we have read our magazines, why not lend them to some one who may, perhaps, not have the same opportunities for

obtaining them as we have? or we might make an exchange; thus two people could have the advantage of reading two magazines who might only be able to afford one.

Fourthly, missionary literature should be read at every parochial meeting of the auxiliary; at least one hour of the time being devoted to this purpose. The reading of any letters received from the mission field might be included in this time, or a paper written by one of the members. This would prove of great benefit to the branch, not only by increasing missionary knowledge, but also by preventing the possibility of the conversation drifting into unprofitable channels.

Fifthly, the distribution of children's missionary publications in our Sunday schools would be very helpful in promoting missionary interest among our children. For this purpose *The Canadian Church Juvenile*, published by our own society, and *The Children's World*, of the C.M.S., will be found useful. In our homes, the game of "Missionary Lotto" will be found a great aid in interesting children in missionary work.

I cannot bring this paper to a close without acknowledging that, having been asked to write on this subject, I reluctantly consented to do so, and now find that I have mapped out a much more systematic use of missionary literature than I have ever put in practice! I have said more what I feel ought to be done than what I have myself proved by experience. I trust the W.A. will pardon me for having written a paper under these circumstances, and that He who has given us the missionary command will pardon all He sees amiss, and make it in some way, however small, an instrument to the furtherance of His glory in the promotion of His kingdom.

Books and Periodicals Department.

The English Church in the Nineteenth Century. (1800-1833.) By John H. Overton, D.D., Canon of Lincoln. Longmans, Green & Co., London. New York, 15 East 16th St. A world of information is contained in this book of 342 pages regarding the Church of England and Wales in the eventful period of the first thirty-three years of the nineteenth century. It is the period when the dulness of the eighteenth century began to wear away, and the dawn of brighter things began to appear. The names of William Stevens, Joshua Watson, Christopher Wordsworth, Hugh James Rose, Isaac Milner, Z. Macaulay, John Venn, William Paley, Sydney Smith, Richard Whately, Thomas Arnold, and many others of like kind, give ample material for a very entertaining book. The condition of the Church as to her services and fabrics, literature and education, is fully described, and shows clearly how much the eighteenth century bequeathed the nineteenth century to do, and also how the nineteenth cautiously yet seriously set to work to do it. This book, however, embraces only the foundation work of a huge improvement and revival to be described, it is hoped, in a future volume. It was the period of the dawn of missionary societies, the S.P.G. alone emerging from the dulness of the preceding age. The Church Missionary So-

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ciety, the S. P. C. K., the B. and F. Bible Society, etc., come into existence. The episcopate is set up in India after much controversy, the nature of which in the present day causes surprise and much sorrow. The missionary spirit began to assert itself, and Bishop Heber first sang his "From Greenland's Icy Mountains." Who can say how many times it has been sung since? The book closes with some notes on the state of the Church (during the same period) in Ireland, Scotland, and America. The publishers, as is their wont, have clothed the author's words in a handsome and well-printed volume.

Cartier to Frontenac. By Justin Winsor. Boston and New York: Houghton, Mifflin & Co., 1894. Since Parkman wrote his charming books about the early history of this country much attention has been given to it. The book before us is an example of this. It is a book of maps and history, dealing with Canada in its earliest days, from Cartier to Frontenac, 1534-1700, got up in first-class typography, and profusely illustrated. The illustrations are chiefly *fac-similes* of ancient maps of North America, New France, etc., many of them of the quaintest possible form. The French were great pioneers in the way of discovery in the sixteenth and seventeenth centuries, and their adventures are often startling and even romantic. How much of the true discoverer, for instance, can be seen in the life of that great man, Champlain! Brave, persistent, venturesome, he struggled with ice and snow, forests and lakes, Mohawks and Iroquois, until he stamped his name forever upon the history and geography of America. But others succeeded him, like La Salle, who pushed his way to the Ohio and the Illinois, and Frontenac, governor of Canada. They did their part well in trying to build up for France a great empire. But the authorities at home never entered into the spirit of their work, and they often found themselves left alone in the wilderness. The reading of this book would be much enjoyed by any one who has the least interest in the history and geographical development of British North America.

Three Churchmen. By Rev. William Walker, LL.D. Monymusk. Edinburgh: R. Grant & Son. This is an entertaining little book regarding three worthy members of the Episcopal Church of Scotland—Right Rev. Michael Russell, Bishop of Glasgow; Right Rev. Charles H. Terrot, Bishop of Edinburgh; and Dr. George Grub, Professor of Law in the University of Aberdeen, a portrait of each being given. Books of this kind are valuable in many ways. They give an insight into the nature and characteristics of the periods embraced by them and bring to light many useful traits of human nature. The sorely tried Scottish Church has not been without its heroes and men of weight and power. Three or them are brought well before us in this book, and they are all worthy of attention. One is taken particularly with the portrait of Bishop Terrot, showing as it does a kind, intellectual face, full of character and refinement, and his life throughout, as depicted by his biographer, is in strict accord with the portrait. If one reads the anecdotes told of him (and there are several very good ones) and then looks at his portrait, one can fancy exactly how he would look when speaking what is recorded of him. A picture of an earnest layman and devoted churchman is given in the interesting life of Dr. Grub. Bishop Russell (who quaintly enters in his parish register for baptisms the exact time when he began to spell his name with "two lls"), shows us the career of one brought up a Presbyterian, "joining the Episcopal Church" and becoming a bishop.

(i) *The Sunday at Home*; (ii) *The Leisure Hour*; (iii) *Boys' Own Paper*, with the extra summer number; (iv) *The Girls' Own Paper*, with "Mignonette," or summer number. London, England: The Religious Tract Society, 56 Paternoster Row. *The Sunday at Home* for July has an interesting account of the Zanzibar mission and the late Bishop Smythies, of Edinburgh, inside its churches and out; it has several interesting tales suitable for Sunday reading. In *The Leisure Hour* two stories are continued, "Old Maids and Young" and "The Toadstone." "Galloway

Fastness," with two large weird-looking pictures, the "Southernmost City in South America," "Conway's Journey in the Himalayas," tell of scenery and travel, and other articles on various subjects make good reading. *The Boys' Own Paper* is so well known that it needs but little comment. It, with its splendid extra summer number, is brimful of tales, adventures, and pictures, such as boys delight in. *The Girls' Own Paper*, in its own way, is as suitable for girls, containing many things which are useful as well as entertaining. "American Slang, Catchwords, and Abbreviations," by Dora De Blaquiere, is most amusing. Many of the expressions she uses are familiar to Canadians, but in English ears they must have an amusing sound. The Religious Tract Society is to be congratulated upon its publications.

(i) *The Expositor*; (ii) *The Clergyman's Magazine*. London, England: Hodder & Stoughton, 27 Paternoster Row. *The Expositor* for July has a critical review of Professor Drummond's "Ascent of Man" by Benjamin Kidd, author of "Social Evolution." Though he takes exception to a good deal that the professor says, still he has, it is evident, a great respect for the beauty, the imagery, and the grasp of this wonderful book. Six other articles, by men of known ability, complete the number. *The Clergyman's Magazine* has a capital article "On Keeping up our Greek," in special reference to the New Testament, in which he shows that clergymen lose a great deal of profit and pleasure by neglecting to read and study their Greek Testament. No English version, whether authorized or revised, can ever be what the Greek Testament should always be to the scholar. The writer (Rev. R. J. Weatherhead) illustrates this by many examples.

The Review of Reviews. New York, 13 Astor Place, \$2.50 a year. The July number has many interesting articles. Among them, Mr. W. T. Stead's article on "Coxeyism" is well worth reading. Coxey is a man of Ohio, somewhat of the adventurer type, who conceived the idea of assisting the unemployed by setting them to work making good roads throughout the whole of the Union. With a view to calling the attention of the government to this, processions of unfed poverty-stricken men made their way from different parts of the States—some from the Pacific coast itself—to Washington. The adventures of these poor people are well told, and their peaceful effort to make the government listen to them will probably have some effect.

The Missionary Review of the World for August opens with a most interesting and able paper from the pen of the editor-in-chief on "The Real and Romantic in Missions." In it Dr. Pierson gives a masterly and somewhat adverse criticism of Dr. James Johnston's recent book, "Reality vs. Romance in South Central Africa," and shows the many hasty judgments which are formed regarding African missions by those who have not studied them sufficiently. The other departments of the *Review* are up to their usual standard of interest and usefulness. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. Price \$2.50 per year.

Collection of S. P. G. Maps. The Society for the Propagation of the Gospel has issued a book of forty-three sketch maps, showing the several countries where missions of the Church of England are to be found. The price of the book is only eighteen pence. The maps do not profess to be artistic, being simply sketches, but they will serve as good a purpose for some things as the best.

The Illustrated London News. New York: World Building. \$6 a year in advance. Many and profuse illustrations, as usual, adorn the pages of this excellent weekly. There is in the issue of July 21st a full page showing portraits of the assassinated rulers of the world. A new story, "A Flash of Summer," by Mrs. W. K. Clifford, is begun also in this number.

Two boys were walking along the road together. Their path finally led them to a portion of country where a railroad track was laid. One of the boys took the path between the tracks, but the other at once stepped aside and pursued his way at a distance from the tracks.

"Why do you walk there?" called his comrade to him. "There is no danger here now.

No train is coming." "No," replied the other, quietly, "not now, but I am on the safe side anyway."

You and I are on the road of life. Are we deliberately walking between the tracks of temptation and doubt, or have we resolutely turned our feet into the path of faith? Are we "on the safe side"?—*Selected.*



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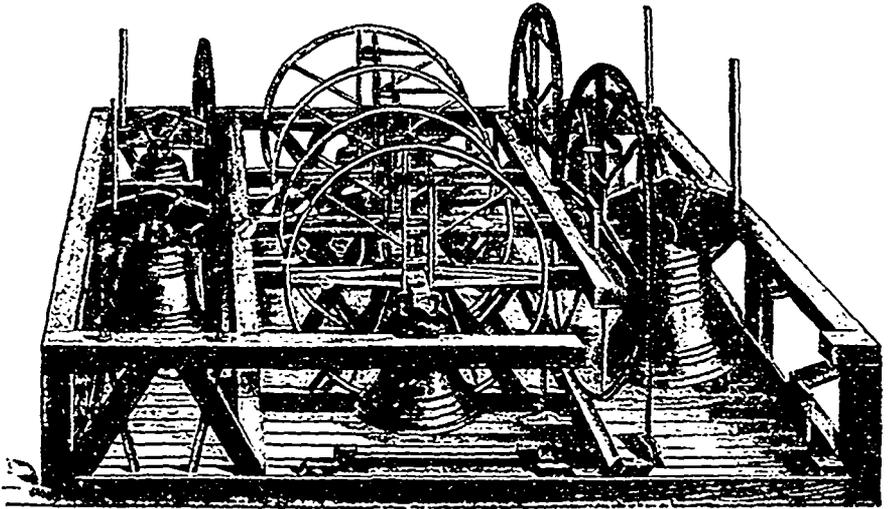
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