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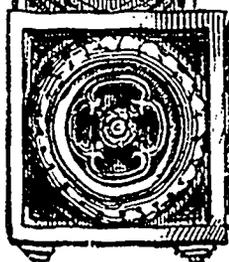
AND MISSION NEWS

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



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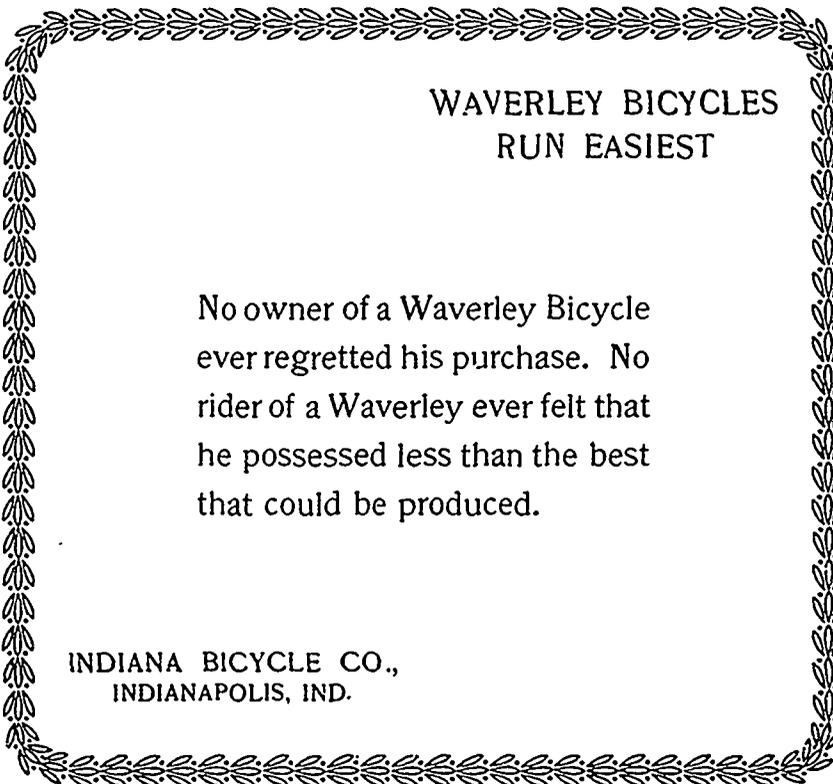
Twenty-five Years of the Church of England in Canada

By Rev. C. H. Mockridge, M.A., D.D.

A carefully condensed sketch of the **Church of England in Canada** during the last quarter of a century, is of value to all interested in the Church itself. The extension of the Episcopate, during the time specified, has been of a marked character in Ontario, the Northwest and British Columbia, and a document bearing upon it, as well as other departments of Church work, cannot fail to be of much utility. Facts relating to every diocese are given in concise form. This has been prepared by the Rev. Canon Mockridge, the author of "The Bishops of the Church of England in Canada and Newfoundland," and is now offered for sale in pamphlet form.

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THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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

VOL. XII.

TORONTO, JUNE, 1898.

No. 144

ASCENSIONTIDE APPEAL, 1898.

THE following Appeal was issued under direction of the Archbishop and Bishops of this Ecclesiastical Province and read on Sunday, May 15th.

To the Reverend the Clergy and the Members of the Church of England in the Ecclesiastical Province of Canada :

BRETHREN BELOVED IN THE LORD, We the Bishops and Board of Management of our Domestic and Foreign Missionary Society esteem it a high privilege, that we have free access to you, in all your congregations, that on two Sundays in the year we have the opportunity of setting before you, from every pulpit, the principles, the plans, and the progress of the Church's Missionary work.

We are sensible of the responsibility of using these opportunities with all the carefulness of preparation and accuracy and clearness of statement at our command. We spare no pains in order both to inform your minds and to stir them up by way of remembrance.

In no other branch of the Church is the same opportunity secured for the Chief Pastors and those responsible with them for her Missionary work, to reach and influence every Diocese, Parish, and congregation.

Practical and valuable, however, as our Pastoral Appeals undoubtedly are, we do not claim for them the intense and continuous power of personal influence.

The Personal coming of the Son of God to redeem mankind, His presence in the flesh, patiently teaching and fashioning men for His gracious purposes, has consecrated, forever, personal ministrations and personal influence as *the power*, the most direct and the most intense power in Christianity.

The Lord of Glory was not content to send another. He came Himself, in Person, to rescue us from our lost estate, to recreate us and to sanctify us for God.

Christ is Christianity, the Church is the Body of Christ; Christ and His Church are one. It is still Christ in His personal influence which is working among us. The first step in our holy religion is Union with Christ. We are made members of Christ that He may bring His personal influence to bear upon us, that the life in Him may be in us more and more, that out of His fulness we may receive grace for grace, each

grace in us the outcome and the reflection of some all glorious and perfect grace in Him.

We do not then magnify our opportunity above the personal influence, which both Clergymen and Laymen are exercising upon each other in all our Parishes day after day continually.

The Clergyman given to his Ministry a personal as well as an official Ministry like that exercised by the Saviour Himself upon earth, and still continued within the true Holy of Holies: the Layman, his heart touched with the strong desire that Christ shall see of the travail of His soul in the rescue and restoration of all the nations of the earth, the faithful member of the Woman's Auxiliary to the Church's Missionary work, each of these is exercising an influence, not on two occasions in each year merely, but day after day unceasingly, like the leaven, like the sunshine, like the Grace of God.

Our first word to you, then, to day is this. Set yourself to seize your opportunity of promoting the Saviour's work by personal influence, by the impress upon those around you of your own personal love for your Lord, and by personal devotion to the accomplishment of His will that all men should be saved and come to the knowledge of the Truth. Christ has made you a Christian, united you to Himself, that your love and devotion to Him may be warm and ever growing warmer; intense, and ever deepening in its power to extend, to overflow upon and into others. Be assured that it is according to the will of God that you should be filled with Christ-like graces.

In strong faith then at once ask that they may be freely bestowed upon you, then exercise them daily, act in the faith that they are within you. Thus shall ye be indeed not merely God's Husbandry and God's Building but workers together with God.

Our second word is this. Seek to make much of the occasion when at Epiphany and at Ascensiontide our great Missionary Society sets before you the principles, the plans, and the progress of the work in the Domestic field and in the Foreign field.

It rests with you either to welcome our words or to set yourself against them. To some we fear our appeals are not welcome. In this there is nothing new, for ever since the Gospel with its blessings and its claims was preached, it has always been to some the savor of death unto death.

Try yourselves by this test. It is simple, clear, and decisive. If the Church's appeal the appeal

of Christ Himself made to you at Epiphany and at Ascensiontide is distasteful, if it induces you to stay at home, to absent yourself from worship, because an appeal is to be addressed to you, what does this indicate, what does this reveal? Is it that the Gospel is a savor of life unto more life in you, or is it that the Gospel is a savor of death unto more complete death in you and in those whom you cannot avoid influencing? As you would be saved, lay this to heart.

To others among you our message is not un- welcome. On the contrary, you are interested in it, but you are vexed with yourself because you have not the money to help on the good work.

Your sense of annoyance may be well founded or it may be ill founded. If you are poor and really have it not in your power to help, God will accept your willing mind, "for if there be first a willing mind it is accepted according to that a man hath and not according to that he hath not."

But your vexation may be well founded. Have you spent all upon yourself and your family? Have you nothing left for God and His Church? Are you using all God's good gifts and blessings without one thought of Him, or of the claims He has upon you? Are you living without any definite rule as to your duties, the duties which Christ in His sermon on the Mount has enjoined upon you? Your prayers, your fastings, your almsgiving, are they attended to without any rule as to time and place and amount? Who can for long discharge his duty towards God or man in such a way? You must have a rule, a plan, a system.

If you have no rule, naturally enough you settle down into the practice of spending all you have upon yourselves.

It is a good sign, then, that you are vexed with yourself. Use that sense of dissatisfaction, to determine to set apart systematically a fixed proportion of your earnings or income for God and His Church. If Abraham and Jacob gave back to God one-tenth of what they acquired, can we Christians under the Gospel be doing our duty if we give back less?

There is another consideration which should make you welcome our appeals; we mean the excellency and the economy of our plan for collecting and applying your offerings.

In the first place, the work, from beginning to end, from the preparation of the Appeal, on and on through every step, until the money is paid to the Missionary, is the Church's work. It is not the work of a voluntary Society. It is the work of the Church. The Church is her own Missionary Society. It is not subscriptions which make you members of this Society. The same Sacrament which made you members of the Church, made you members of the Domestic and Foreign Missionary Society.

In the second place, the officers of the Society do its work without salary or reward. The Bishops

and Clergy are the officers and agents of the Society just because they are the officers and agents of the Church. Moreover the agents are in every place, in each Diocese, and in every congregation of every Diocese.

In a word, from first to last, the work is a work of love. Love changes the character of the worker, love improves and elevates all it touches. Work done for love is purer, higher and better than any other and such is the work of our Domestic and Foreign Missionary Society.

No payment is made to any clergyman or layman. The general secretary and general treasurer are honorary officers. No stipend is paid to either. The only outlay is \$300 for office expenses, and the travelling expenses of the officers when attending the meetings of the Board of Management.

These facts, which distinguish our great Missionary Society in Canada, will be appreciated. Show your appreciation of them by uniting loyally and heartily with the Church in her effort to do the great work entrusted to her in her own way, in her corporate capacity, as the Body of which Christ is the Head.

Do not confine your efforts to your offering on the occasion of each annual appeal. Enrol yourselves as subscribers to the two great funds, the Domestic and the Foreign.

The Society requests the members of every congregation to enrol themselves as annual contributors and to forward their names to the Society.

Voluntary Societies have found that the publication of the names of the subscribers in each place has been a means of provoking unto love and good works.

Why should not the Church in her corporate capacity do the same? It is true she may thereby be recognizing mixed motives, but she will not be contravening her Lord's own injunction, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

The words of the Bishops in the Domestic field who have written to us will set before you the pressing needs under which they labor at the present time.

DIOCESE OF RUPERT'S LAND.

"The great need of Rupert's Land is a sum for providing small grants, such as will make it possible to have clergymen sent to the following new missions among the incoming settlers: Fort Frances (part of the grant already provided), Wabigoon, Beausejour, Clandeboye, Posen, Reston, Baldur, Snowflake, Arden, Binscarth, Penrith and Lenore, Kings, and Gilbert Plains (grant almost provided).

"Indian Missions:—Two additional clergymen are required for the 2,500 Indians of this Diocese who are still in heathen darkness. Nearly all of

them are in that part of this Diocese which is within the Province of Ontario.

"Self support in this Diocese has been well drawn out. Last year the Church people contributed on the average \$15 per family, and this includes a number of Indian congregations able to give but little.

"The S.P.G. and the C.M.S. are reducing each year their grants to Rupert's Land. The Diocese therefore appeals to Eastern Canada for some portion of the assistance which they may no longer look for from England. Many of the weak congregations which require help to-day will in the near future become strong self-supporting congregations, but if neglected now they will not then belong to the Church of England.

"A small grant at the rate of \$200 a year made last May has provided services for three congregations, led to the erection of a brick Church, and brought out \$400 from the people towards the clergyman's stipend, and prepared the way for two additional out-stations. All this would have been lost but for the small grant of \$200. Other places afford the same promise if we only had the money to aid them for a few short years.

"All will recognize that it is impossible for the Diocese of Rupert's Land with its large proportion of new settlers to provide grants for sixty Missions, and to maintain in addition the Missions to Indians.

"Brethren, we pray you to do all you can to help us in our work among the Indians and in forming congregations which will soon support themselves and strengthen us in helping others."

DIOCESE OF CALGARY AND SASKATCHEWAN.

The Bishop of Calgary and Saskatchewan expresses his gratitude for the valuable aid extended to the Indian work in his Diocese by the Woman's Auxiliary in many parts of Eastern Canada.

He expresses surprise that his general mission work to the settlers does not receive assistance from the Church in Toronto and Montreal and other cities which are benefitting by the development of trade with the North-west. The chief congregation in Saskatchewan is at Prince Albert. The population, which has been already reduced by removals, is likely to be further diminished by the attractions of the Klondyke gold fields. The Bishop has only \$200 available for the clergyman's stipend, and appeals earnestly to us for help.

In the Diocese of Calgary are to be found Canadians, English, Scotch, and Irish, French from France, Eastern Canada and the United States, Armenians, Russians, Scandinavians, Galicians, Roumanians, Ruthenians, Bulgarians, Cilicians, Icelanders, etc. In the southern part of the Diocese, apart from the towns, population is very scattered, causing great difficulty in forming congregations. At the same time a large proportion of the stockmen are Englishmen and Churchmen.

A large percentage of the population of Alberta has no strong denominational leaning, and it seems certain that if the Church is manned as she should be, numbers would be gathered into the fold.

During the first few years of settlement in a new country, settlers cannot do much for the support of the means of grace. Their means and their energies are required for establishing themselves. It is wise to minister to them at this stage of their life in a new country, and if this is faithfully and wisely done, they will be drawn on to feel increased interest and to give support when they can.

The self-supporting Parishes of the Diocese are three, viz.: Calgary, Lethbridge, and Edmonton. Not one of the three is as yet in a position to provide a house for its rector; Calgary and Lethbridge have temporary churches only, and while the Synod requires from them annually certain offertories for Diocesan and Provincial purposes, each of these has as much as it can do to support its own means of grace.

The total number of Clergy in the Diocese of Calgary for the current year will be 24. Of these three are rectors of self-supporting parishes, seven are engaged in work among Indians, and fourteen in work among settlers.

There is a great need of at least three new Missions, and for each of them \$480 per annum for the next four years is the minimum sum required.

DIOCESE OF QU'APPELLE.

The Bishop writes: "This Diocese was carved out of the huge Diocese of Rupert's Land in the year 1884, so that in point of age it is only an infant Diocese, and yet in the Providence of God I am its third Bishop.

"The first Bishop, Dr. Anson, was consecrated on the 24th of June, 1884, and so St. John the Baptist's Day is still kept as the natal day.

"The Right Rev. Dr. Anson retired after eight years of self-sacrificing work. His health is still impaired by the many labors and anxieties of his Episcopate. He loves yet to do all he can for his old Diocese.

"The second Bishop was Dr. Burn. In his brief Episcopate of three years he endeared himself to all who knew him by his saintliness of life and charm of manner.

"My own work has been greatly lightened by those into whose labors I have entered.

"Thirteen years ago there were but one priest and two deacons working in the Diocese, now there are nineteen or twenty; then there was but one church and that heavily burdened with debt, now there are about thirty two churches, many of them free from debt.

"Still, we are engaged in a struggle which we cannot maintain without help from outside.

"Our greatest anxiety is for funds for the sup-

port of the Clergy, and for the consolidation and extension of the work among the Indians.

"Many of our pioneer settlers came with scarcely any capital, except their strong arms, stout hearts, and willingness to rough it and labor hard. In places like Regina and Moosomin, where any considerable number of Church people reside together, the Church is self-supporting.

"The Diocese owes a great deal to the S.P.G., S.P.C.K., and C.M.S. for liberal and essential help in the past; but the S.P.G. and C.M.S. have entered on a policy of reduction on the ground that the Church in Eastern Canada should take up the work.

"We have a loyal and devoted band of Clergy doing excellent service for Christ and His Church. When one thinks of the extent of our country Missions, the condition of our roads, and the difficulties of the long and severe winter, and in many cases, the utter want of home comforts, we cannot fail to be lost in admiration of the self-sacrificing devotion of our little band of Clergy.

"Our most pressing needs are \$1,000 for the opening of three new Missions among the settlers and the same amount for the consolidation and extension of the work in our Indian Missions. I also need two good men for pioneer work, men of faith, zeal, tact, and common sense, who are willing to work hard and rough it for a time.

"The work here is encouraging, and the future looks bright, if we can get the means and the men so that our people may be kept within the fold."

DIocese OF NEW WESTMINSTER.

Respecting the more urgent needs of this great Missionary Diocese the Bishop writes:—"There is now a great influx of men from the East who are working in mining camps in Boundary Country, and also settling along the projected line of railway through the Crow's Nest Pass. It is of the greatest importance that we should send men to work amongst them. Otherwise numbers will be lost to the Church. There are five new towns now rising in East Kootenay,—Ferne, Wardner, Cranbrook, Moyie, and Koskonoo. Fort Steele is at present the chief centre in East Kootenay, and I am hoping to send a man there in May.

"But unless help comes from the East, I see no prospect at all of overtaking the work in other places.

"Then as to West Kootenay, two men should be sent at once into the Boundary Country, one to Rossland, to help Mr. Irwin, who is trying to do work beyond any man's power, and the other to a point farther west. The above refers to new work which should at once be undertaken, but for which we entirely lack the means. There is besides, the necessity pressing upon us of raising annually \$1,500 for Missionaries already at work amongst our own people, sparsely scattered over extensive districts.

"Chinese Missions: Thanks to the Board of Domestic and Foreign Missions in Canada, and the W.A., our Chinese Mission in Vancouver is progressing. What we want now is a Clergyman, either a Chinaman or a white man with a knowledge of Chinese. Such an one is very hard to get, but I am making enquiries and am hopeful of securing the man we need. Meanwhile we do our best with our Chinese Catechist, and the ladies who assist him. If the board and the W. A. continue their kind help, as I earnestly hope they will, I think we shall be able to make really good progress in this branch of our Mission work.

"The importance of it will be seen, when I say there are from 7,000 to 9,000 Chinese resident amongst us, and that most of them return after a few years to their own country, their places being filled by newcomers.

"Indian Missions:—These stand greatly in need of help. They have been successful in a marked degree in Lytton, Lilloett, and the Nicolla Valley."

DIocese OF ALGOMA.

The financial position of Algoma is not yet satisfactory. The accounts of the Diocese still show an indebtedness of nearly \$4,000. The S. P.G. has begun to reduce its annual grant. Last year we received £85 less than the preceding year. The Diocese develops slowly in comparison with other Dioceses. It is true there has been real growth. When the first Bishop, Dr. Fauquier, began his work there were only 7 Clergy in the Diocese. There are now 33 Clergy and 3 paid Catechists in charge of Missions. There were then only 9 Churches. There are now 77. There was not at that time a single parsonage. There are now 24. But this expansion of property and work does not represent a corresponding increase of revenue. On the contrary, the widening of the Mission field represents an increased demand for outside aid, since all but three of our Mission stations require substantial grants to keep them alive.

The Bishop is trying to work up his people to a higher standard of self-help. But very little in this direction is at present possible. Algoma's money-raising power is very limited. Her agricultural resources are scanty. Her lumbering is uncertain as a source of income to the Church. Her mining, though the prospects are bright, cannot produce great results for some time to come. The railways have, of course, brought in population and improved the conditions of life. But there are no large towns—the largest, Sault Ste Marie, has only 4000 inhabitants—and there are no centres of wealth. The people, as a rule, are able only to make a bare living. And it must be remembered that the Church people in Algoma, as elsewhere, are only a fraction of the population.

The Bishop hopes that the people of older

Canada, realizing Algoma's position, will come to her aid with generous contributions, and that the various Dioceses will continue for some years to come their *pro rata* pledges to the Algoma Mission Fund.

He also hopes that fixed sums for the support of special Missions, or for special departments of work, will be given annually by the ever generous Woman's Auxiliary. The Toronto Diocesan Branch has already adopted this plan and is giving \$200 a year towards the Mission of Temiscamingue. The Indian work should be thus supported. It is a source of special regret that owing to lack of money two important Indian Missions are without clergymen.

Finally, it is hoped that liberal support will be given to the new Mission Sustentation Fund established in the past year to provide for the missionaries when the grants of the societies shall have ceased. The S. P. C. K. has promised £1,000 towards this fund, on condition that Algoma raises from other sources, within five years, £5,000. This represents a great task. But if the Church throughout Canada, or even her richest sons and daughters, would determine that it should be accomplished, it is by no means a hopeless one.

DIOCESE OF ATHABASCA.

The Bishop of Athabasca expresses his grateful appreciation of the grant of \$250 made to his Diocese by the Board last year.

The Clergy at work are in number eight, including the Bishop. There are also three laymen, a training school, a boarding school, and a farm, on which the Indians are taught to cultivate the soil.

The Diocese is a purely missionary region, and the treasury at the Bishop's disposal is scantily furnished.

OTHER MISSIONARY DIOCESES.

We have no statement from Dr. Perrin, Bishop of Columbia; Dr. Ridley, Bishop of Caledonia; Dr. Reeve, Bishop of Mackenzie River; Dr. Newham, Bishop of Moosonee; or Dr. Bompas, Bishop of Selkirk.

The Klondyke and its auriferous creeks are in the Diocese of Selkirk. The Bishop has not come out since he commenced in 1874 his work in Athabasca. Last October he sent an appeal for \$1,500 to the Board. The Board was not able to send more than \$500. The S.P.G. has recently informed the Board that they have appropriated \$1,000 to assist us in Eastern Canada in sending missionaries to care for the crowds of young men who are flocking into the Klondyke.

We hope that the Rev. W. G. Lyon will proceed this month to the Klondyke and place himself under the direction of Dr. Bompas, the Bishop of Selkirk. But what is one additional missionary among so many thousands?

The claims of our Domestic field are indeed

vast. They are almost sufficient to appal us, especially in view of the settled resolve of the English Missionary Societies to withdraw their aid and gradually leave this enormous mission field to us in Eastern Canada.

What shall we do brethren? Shall we say that the work is too great for us?

It is the Lord's work. If He assigns it to us Canadian Churchmen let us banish fear. let us bend our energies with a firm resolve to do all we can, up to our power and beyond our power.

It is the Lord's work. If He assigns it to us He can, if we are only willing, enable us to accomplish it.

"There is no restraint to the Lord to save by many or by few."

TRINITY-TIDE AND MISSIONS.

BEFORE this number of the magazine reaches our readers we shall have passed from the Festival into the non-Festival part of the Christian year: that part of it which, as Bishop Barry puts it, "appears to be devoted to the enforcement of the lessons both of doctrine and of life, naturally drawn from the great truths which the earlier part of the year has brought out in the various manifestations of God in Christ, culminating in the revelation of the mystery of the Holy Trinity." Whilst to the thoughtful mind every portion of the Church's year is found to be full of incentives to earnest and continuous work in behalf of Missions, it appears to us that throughout this latter part—the Trinity-tide—there is ever abiding the strong and inspiring motive of privilege as well as duty implied in the last words of the ascending Christ, for the fulfilment of which the promised gift of power through the Holy Ghost was made,—“Ye shall be witnesses unto ME both in Jerusalem, and in all Judea and in Samaria and unto the UTTERMOST PART OF THE EARTH.” What a glorious privilege! What an imperative duty! for every man and woman, baptized into His name, possessor of that true Faith referred to in the Collect for Trinity Sunday; stedfastness in which implies the recognition of the privilege, the fulfilment of the duty. It has been well said, “In the true knowledge of God standeth our Eternal life, and the great end of revelation is to make God known to His creatures.” And how fully, notwithstanding the awful indifference of many Christians has the assurance involved in the words of Him to whom all power is given in Heaven and in earth, “Ye shall be My witnesses” been already is still being fulfilled through the Missionary work of His Church?

And yet, constantly new fields are presenting themselves for the exercise of the same

duty and privilege. How greatly there is needed, however, a new bestowal of power, a new outpouring of the Spirit, that the "witnessing" may be more effectually and widely given, and may be more clearly shown in the lives of those who bear His Name and Sign. This is so beautifully brought out by one of the Easter-tide addresses of the Rev. Dr. Mortimer, of Philadelphia (published in book form by Longmans, Green & Co., New York, under the title "Jesus and His Resurrection") that we quote at length therefrom. After referring to the transforming and illuminating power of the promised Holy Ghost he continues:

II. And then He ends by telling them of one special purpose for which this power was to be given—that they are to be witnesses of Him, that they are to be His martyrs.

And what did this involve? The showing forth in themselves of His life. They had followed Him through the trials of His Ministry, they had heard His teaching, they had seen His miracles, they had beheld His death, they had been assured of His resurrection. Now they are to go out into the world and witness to these things.

Not only are they to tell the story of His life and death, with the eloquence which love of His memory will beget; but, after having received the power of the HOLY GHOST, they are to show forth in their lives the effect of what they had seen and heard. They are, as St. Paul writes to the Corinthians of himself, to be "always bearing about in the body the dying of the LORD JESUS, that the Life also of Jesus might be made manifest in our body." (II. Cor. iv., 10).

How they fulfilled our Lord's commands the rest of the New Testament tells us. We find a handful of weak, timid, and ignorant men, so transformed through the power of the HOLY GHOST given them at Pentecost, as to become stronger than all the powers which could be arrayed against them, bolder, more courageous than the greatest heroes of history, and wiser than the wisest philosophers the world has produced.

And all this strength and courage and wisdom was directed to one great end, to the fulfilment of our Lord's last command,—to witnessing to Him. Wherever they went the topic of their preaching was the same, Jesus and the Resurrection; Jesus Who died for our sins and rose again for our justification. His life, His death, His teaching,—this was the theme of all their discourses.

It was as though those last words, "Ye shall be My witnesses," were ever ringing in their ears, and that last Vision of Him, as the cloud received Him up out of their sight with His Hands raised in benediction, ever before their eyes.

And this it was which enabled them to speak with words of such burning eloquence, not of an historical CHRIST Whom once they had known, Whose life was beautiful and His death pathetic, but of a living, present Lord, Who has said, "Lo, I am with you always, even unto the end of the world."

So they preached, and so they lived, that men "took knowledge of them, that they had been with Jesus." (Acts iv., 13). And when they were persecuted and beaten and punished for their witness, they departed "rejoicing that they were counted worthy to suffer shame for His name." (Acts v. 41).

The effect of their testimony is among the things which can be most clearly traced in the history of the world. In every country, in every clime, wherever the Cross has been planted and the Gospel of Christ preached, *there* are the fruits of the witness of CHRIST'S Apostles. Well has the prophecy of the Psalmist been fulfilled: "Their sound is gone out into all lands, and their words into the ends of the world." (Ps. xix. 4).

III. But it is not for us merely to admire the splendid heroism of our Lord's Apostles, merely to observe the enormous powers conferred upon them by the HOLY GHOST as evidenced in their changed lives after Pentecost, in order to do no more than trace all these back to the thrilling charge with which our Lord departed from them, "Ye shall be My witnesses." For we must remember that the same words have been spoken to *us*, the same Gift has been given to *us*, and that it is the duty not only of the Priest of the Church, but of *every baptised member* of it, to bear witness of Christ.

And surely this is what is needed now, as it was needed in the Apostolic age. Then all the forces of the world were arrayed against Christianity, but the power of a handful of ignorant men, that is, the power of the HOLY GHOST, which was in them, was sufficient to conquer all opposition, to overcome all difficulties, and to convert the world.

And while we are inclined to say, and perhaps with some reason, that our lot is cast in evil times, that the age in which we live is not an age of faith; yet the difficulties we have to meet, the obstacles we have to conquer are trifles compared with those which confronted the Apostles.

We have the same *charge*, "Ye shall be My witnesses." We have the same *power*, the promise of the Father, the Gift of the Holy Ghost. If only we were to use it as the Apostles used it—not merely in talking about the teachings of Christ, but in bearing witness in our own lives to the power of Christ—how glorious would be the result!

What is it that the world needs? Scarcely theological discussion, for we have a very Babel

of religious speculation all round us to-day. What the world needs is the example of *Christ-like lives*; the witness of men who believe in Christ and His teaching, not merely as an intellectual conclusion for which they are ready to argue, perhaps even with bitterness; but as a moral conviction, for which they are ready to live, and if need be to die.

An earnest life, not a brilliant argument, is the force by which the world is to be converted to-day, as it was converted in the early ages of Christianity.

How are we to bear witness? Surely by comparing our lives with the pattern put before us by our Blessed Lord, and striving to conform ourselves more and more to His example.

Let us not read the words of the text (Acts i. 6-9), and try merely to estimate their effect upon the Apostles; but let us consider them as addressed to ourselves, and strive to show forth their power in our lives. After that we have received the gift of the Holy Ghost, we must be His witnesses.

We have received the power in Baptism, in Confirmation. How are we fulfilling the charge of bearing witness to Christ? The words of the last charge of our Blessed Master should ring in our ears. The power throbs, as it were, in our souls. The Vision of His Ascension, with His arms upraised in blessing, should be present to our sight; and then how changed our lives would be, how great their effect upon the world in which we live.

AN AMERICAN VIEW OF THE S.P.G. SOCIETY.

IN reviewing the Annual Report of the Society, the *Spirit of Missions* (the official organ of the American Church) is impressed with "the marvellous growth and magnitude of the work" of the Society. "That institution" (it says) "to-day has organized missions in all the great divisions of the world—in Europe, Asia, Africa, the Islands of the Sea, and in North and South America." The great spiritual needs of the colonists at the close of the seventeenth century "started a flame in the English Church that to-day shines with internal effulgence on both continents through the agency of the Society for the Propagation of the Gospel in Foreign Parts. Through all the years of its past history this Society has maintained a unique position, acting, not as a Society, but as the handmaid of the one Christian Society, gathering in one the many members, that each may do his or her part.

ASSOCIATE MISSIONS IN THE COUNTRY.

[A paper read at the Milwaukee Missionary Council by the Rev. Richard F. Sweet, D.D., Rock Island, Illinois.]

I THINK I may say, without fear of contradiction, that the population of the city is largely recruited from the country; therefore, the need of insuring the purity of the city in faith and life by the Christian education of the suburban peoples. Then, again, we hear a great deal of the wickedness prevailing in the city, which no doubt has its foundation in fact; but after years of observation and inquiry I am convinced that the immorality of the smaller cities, villages, and hamlets, and even the purely country districts, is quite as bad as that of our great cities.

We believe the Church to be the divinely appointed agency for the teaching and guidance of the people. Therefore the Church should occupy the country districts of our land with the strongest forces she can put into the field. As a rule we have not done this, no doubt largely for want of men and money, and so when we do attempt what we may call country work of evangelization, we find the field already occupied by various denominations of Christians, who naturally do not desire to see a Church advancing the claims that we do, intrude upon the ground which has been exclusively the field of their occupation.

The question has often been asked, Should the Church intrude upon ground already pre-occupied by one or more denominations of Christians? If we have nothing more to offer than they are giving—and we must admit they are in good faith giving the best they have to give of time and Christian devotion—then let us refrain from intrusion; under those circumstances, intrusion would be worse than folly, it would be downright sin; but if we have a fuller, more perfect Gospel to present, one which we know has been revealed in all its completeness in order that we may extend its gracious message to all mankind, then the question of intrusion cannot enter into our calculations.

Further, in all villages, hamlets, and even country districts there are many who, having been trained under the denominational systems, have quite given up all connection with any religious body. In dealing with these people there certainly can be no intrusion on any denominational pasture. Their previous training has failed to keep them within the fences, and as a rule they are ignorant of any other religious system of faith and life than that in which they have been trained. A large portion of them, both the more learned and the less wise, are longing for some religious system which shall bring them nearer to their ideal of

what a Church should be; they are suspicious of all claims on them as to religious affiliation; but if you can once present to them the system of the Church, with its uninterrupted organic life, the completeness of its revelation, its orderly system of worship, its divinely wholesome moral teaching, and especially its care and love for children—that God has made the Church the special guardian of children—you will find a quick, hearty and grateful response to this presentation of the Church of God.

We shall all admit, I think, that the work of the Church is not to proselytize, as the term is generally understood. Services and instruction might be carried on in any locality for twenty years without a single convert being attached, and yet the work would not be without results of the most profound and satisfactory nature. The complete Gospel of love, the order and beauty of worship, the fullness of the moral law, the gracious doctrine of the Fatherhood of God and the brotherhood of man, would have been presented. The result would be beyond our capacity to estimate. Ignorance would have been enlightened, prejudice removed, respect and regard for the Church kindled and deepened, and that which we all desire and are praying for as God's will, namely, Christian unity, wondrously promoted. We are not to be over-anxious about immediate results in bringing people to Holy Baptism and Confirmation. The best results will surely follow in God's time and in God's way.

I recall two instances in my own limited experience in mission work of persons who in early life attended a few services of the Church, and then, by removal to the Far West, for over forty years in each case, had never been privileged to attend a Church service, or to meet one of our Priests, and yet at the very first service which I was privileged to give them, they voluntarily and at once placed themselves under instruction for Holy Baptism and Confirmation, and in time, bringing wife and children with them. I have heard of scores of such instances.

Any Priest of Christian devotion and ordinary ability, with common sense in dealing with people, can go into any hamlet in the land and gather around him those who, having renounced their former connection with Rome or the denominations, are waiting for the brighter light and the more quickening life with which God has endowed His Church. These people are not satisfied with what they have received, and they are hardly conscious of what they want; but when the well rounded system of the Church's faith and life, of Apostolic order and Evangelic truth, is presented to them in its integrity, they recognize the claim and say at once, This is what I have been waiting for.

What people need, and what thousands are

unconsciously waiting for, is the Church's definite dogmatic instruction in Christian doctrine and life, coming *with authority*. If God has vouchsafed a revelation of Himself in His Triune nature and His relation to man and man's relation to Him, and has given to His Church authority to proclaim that truth in doctrine and Sacraments, the Church is bound in all loyalty to act on that authority and not be afraid to state it. There can be nothing arbitrary or offensive in so doing, any more than there would be in any civil representative to a foreign power proclaiming and standing by his credentials and instructions. The more we are conscious of the awful solemnity and sequence of the work committed by God to the Church the less of pride and arrogance we shall assume in asserting, and reasserting when challenged, the Divine commission which we hold. Men respect a Priest who stands by his Commission, even though they do not yet admit his claim.

The revelation of God is, if I may say it, a robust religion, and that is what men need, what they crave, even though unconsciously. It is a God-implanted desire, and men want it to come to them with authority humbly, yet strongly pressed upon them.

The Church can do this work in the hamlets, the small villages, and in the isolated farm-houses of our land. She can do it, first, because God has given it to her to do, and, secondly, because she has proved in many instances her adaptability and ability to do it.

How is she to do it most effectively? The parish Priest can do but little in this direction. The parish demands his time and labor, and needs it, too. He is generally, and I believe, properly so, a married man, and domestic affairs rightly claim his daily attention. The parish Priest has done very much, if comparatively little; but if the scattered work is to be done on a large scale and most effectively it must be done largely by Priests who can give their whole time to the work without neglecting other God-given responsibilities.

I believe that the men who have been trained in and live the community life—in other words, the associate mission—can best do the work of the country hamlet and the isolated dwellings of the farm. Many a man has done this work singly and alone. Bishop Kemper was a big associate mission in himself; so was James Lloyd Breck; so was Bishop Tuttle; so are many of our Missionary Bishops and our parish Priests to-day; but they are the exceptions to the rule. A body of men without family ties, living together in community life and going out for mission work under a systematic rule of visitation, can do more in the direction I have indicated than men who are bound by family and parish ties. Then, there comes the

important question of expense. In the associate mission men can live with comparatively small expenditure of money. Wherever they go they will receive a warm and generous hospitality, even from the poor people. The "prophet's chamber" is always open to God's messenger. We only need to recall the hearty welcome given to the old-fashioned circuit-rider and his horse.

In these days much of the travelling can be done on the wheel. Clergymen tell me of the thirty, forty, and fifty miles they have made in a day on their wheels for pleasure. Our villages are generally not more than ten or twelve miles apart, making a short ride for a man who wheels. In our early associate missions the Priest went on foot—twenty, sixty, even 200 miles on foot. Breck and Adams did this in Wisconsin. Breck and Chamberlain did it in Minnesota. If necessary, men can do it to-day; but however they may travel, they will find a warm welcome in the small hamlets, and especially in the more remote homes of country districts.

The results of such work are immense. I may perhaps be permitted a single illustration. In 1862-63 the students of Nashotah under the direction of the faculty had charge of eight Sunday-schools, numbering 600 children in the aggregate. These schools were all in the country, with the exception of one in a village of less than 300 souls.

With rare exceptions, I think the Prayer Book should be used. It is a most effective teacher. I was privileged to travel with Bishop Kemper on some of his long journeys in this diocese, and he always used the Offices of the Prayer Book. He carried a number of books with him, and distributed them in the congregation, always using the entire Office, from "Dearly beloved brethren" to the end. In my personal missionary work, which has been done only in connection with the pressure of parish duties, I have found the Prayer Book a most important auxiliary. In congregations numbering anywhere from fifty to 250, not a person present ever having seen a Prayer Book, I have found no difficulty in securing the most hearty responses, by giving the number of the page on which the various parts of the Office were to be found. A quiet request to stand or kneel has met with a ready response by the entire congregation, and so many people tell you afterward that for the first time in their lives they have realized the gladness of objective worship.

The value of the Prayer Book as a missionary agent has been most forcibly expressed by our dear Dr. Langford. I have read somewhere quite recently that the late Bishop Cobbs was first attached to the Church by the Offices of the Prayer Book, and that at the time of his

ordination, in 1824, "he had only once participated in public worship according to the usage of the Church." The story is told of Bishop Chase of Illinois, that on leaving a farm-house where he had passed the night, he gave a boy of six years old a Prayer Book, resulting, under God, in the boy eventually entering the Priesthood of the Church.

Some men say that the Church has no right to discriminate, to ask certain men to enter upon the hard work of a missionary, with its peculiar self-denial, while she permits the greater number of her Priests to serve at altars in parish churches. The fact is, the Church does not discriminate in this way. The man volunteers; the Church makes known her wants, and the man says, Here am I, send me. The Holy Ghost persuades him with gentle almightiness.

May the number of volunteers increase, and may their work be according to God's holy will!—*Spirit of Missions.*

STORY OF A CONVERSION IN SOUTH INDIA.

BY THE REV. J. A. SHARRICK.



HE scene lies at the small village of Mettupatti in the Estate of the Rajah of Pudukotai, about fifteen miles south of Trichinopoly. Mission work was started in this neighborhood thirty-five years ago by the Rev. C. S. Kohlhoff, but no progress was made, for caste, idolatry, and superstition have a terribly strong hold. There is a class of Hindus here called Nayakars steeped in prejudice and ignorance. They have as their head a man known as the Pattattu Nayakar, *i.e.* royal or titular Nayakar, who is ceremoniously enthroned when he succeeds his father as Headman. He also has a horse, which is known as the Pattattu horse, and he rules the caste like a petty Rajah. Any Nayakan who disobeys him is fined or excommunicated. All complaints, whether religious, secular, or social, come before him. No marriage is valid unless solemnized in his presence. It is needless to say that no one may become a Christian without being excommunicated and subjected to every kind of petty persecution. The ceremony of excommunication is performed as follows: First, all the Nayakars are assembled by special messengers under the command of the Headman. Then seven pits are dug; after this a black lamb is killed, and its blood poured into the first pit, and water into the remaining six. Next the presiding *Pandaram* dips his finger into the blood, and marks a round spot (*pottu*) on the forehead of each Nayakan present. Then he takes water from

the other pits and sprinkles it on their heads. After discussion on the circumstances of the case excommunication is pronounced, and as an outward sign of this the leaves of the margosa tree are taken and thrust into the thatched roof of the excommunicated man's house. From this moment any Nayakan who should dare to eat or drink with him will himself be excommunicated. Even his nearest relations must refuse henceforth to speak with him. No water may be drawn from the public well, no dhoby may wash his clothes, no barber may shave him, and no carpenter, blacksmith, etc., may work for him.

Such obstacles being placed in the way a man requires a very firm faith to embrace Christianity. One young man of twenty-five, however, dared it all. He, his old mother, brother and widowed sister with her three children went through the excommunication and endless persecution that followed; and I had the pleasure of baptizing them on the Vigil of All Saints' Day. The young man took the name of Yesudasan (Servant of Jesus), and he has shown himself to be worthy of his name. They were taught for some months previously by Mr. Daniel, the M. D. C. Catechist, to whose efforts under God their conversion is due. One of the most trying moments was when the younger sister, still a Hindu, came with her husband, and threw herself at the aged mother's feet, and, bathed in tears, implored her not to disgrace them and cut themselves off from them. Her mother wept too, but said she could not give up her faith in Jesus Christ. We pray that this daughter also may be won over in time.

A few words may be said of Yesudasan's history. He had not always lived in his native village, but had mixed with more enlightened men. He saw how they were practically slaves, and how the Christians were comparatively free. He attended Church once at Trichinopoly, and, as he says, a shock went through his heart and he felt he must become a Christian. Later on when passing the idol of Kattamalai Karuppan (a fearful god) he did not break a cocoanut to it as usual. When his mother asked him why, he said, "It is only a stone god." He was for some time, however, afraid of making an open confession, because he knew full well the persecution in store for him, and the fact that he could not get a wife. The catechist, however, warned him of his unsafe state, and he made his resolve. He was then sent for by the Pattattu Nayakar and refused to go. He was next summoned to a meeting of the caste and again refused. About 500 of them were present. As he would not come, some of them went to him and tried all day to persuade him. When that failed, they sent next day his nearest relatives, as men-

tioned above. Finally they proceeded to the ceremony of excommunication. Besides the ordinary penalties which followed they carried off his property, stole his bullocks, trumped up cases against him and got him fined in court. Not content with this, they subjected all the other Christians in that neighborhood to petty persecution. They also insisted, of course, on a debt of Rs. 40 being paid immediately. This money was advanced by the Mission. Next the Headman tried to carry off the children of his widowed sister, but here again we intervened and took the children into our Boarding School. He also had been urged to leave the place, but he says "No," he will stay and face it out. Does not all this show that the Gospel still has its ancient power?—*S. P. G. Mission Field.*

GLEANINGS FROM REPORTS FROM THE FOREIGN MISSION FIELD.

BENGAL.—The Rev. W. H. Ball lately gave some interesting particulars of his work to a meeting of the C. M. S. at Calcutta. "It is carried on in four languages—Urdu, Hindi, Bengali, and English—by thirty-five European missionaries (not including wives) and sixteen Indian clergy, besides lay preachers and teachers. In the Nadiya Zillah there is a native church of 5,400 Christians scattered in some forty different villages. Including the C. E. Z. M. S. missionaries, there were during the last cold season twelve different parties in tents evangelizing the villages in various parts of Bengal. One hundred and eight adults and 485 children were baptized during the year. There are 10,309 Indian Christians in the Mission, and these subscribed during the year for religious purposes, Rs. 6360.

For the fifth time during his Episcopate of twenty-one years the Bishop of Calcutta recently visited the Nadiya Zillah and held confirmation as follows: Krishnagar, 21; Chupra, 49; Ranabandha, 58; Bollobhpur, from four parishes, 181; and Kapasdanga, 51; in all 301.

PERSIA.—That the day of persecution for Christ's sake is not over appears from the case of a young man in Bagdad who had been going to the Rev. Mr. Parfit of that place for instruction. The last day he went the soldiers waited outside Mr. Parfit's door, and directly the young man came out they asked him if it was true that he was seeking Christianity. The dear fellow confessed Christ as his Saviour then and there, and was taken off to prison where he still is—no trial, no appeal, no redress, but simply autocratic power.

PALESTINE.—A lady missionary in Palestine reports the baptism of six converts during the last year in the district in which there had been no baptisms for the previous twenty years.

EASTERN AND WESTER EQUATORIAL AFRICA.—Bishop Tucker completed his visitations of the Coast Missions in February and started for Uganda on March 25th.

On Feb. 13th at Onitsha in W. Equatorial Africa Bishop Tugwell admitted a native catechist to the diaconate in Immanuel Church which was crowded, and there were one hundred communicants. "Three years ago when Bishop Tugwell opened the church, the uproar was so great that he could at times hardly proceed, but on this occasion perfect order was maintained for two hours and a half. In the afternoon the Bishop examined twelve men, candidates for Confirmation, who three years ago were heathen, but now can read fluently, and have a good grasp of the truth. Altogether the work at Onitsha is most encouraging."

INDIA.—The following account of baptisms at Basharatpur is given in the *North India Gleaner*: "Sunday, January 2nd, may be regarded as a red-letter day in the Mission. At the morning service Gorakhpur there were twenty-nine baptisms of orphans, some of whom were able to answer for themselves; and in the afternoon at Basharatpur there were no fewer than 100 baptisms, many of them being adults, both men and women, who first were inclined to Christianity through the kindness they had received at the hands of the Christians during the famine. There were also some children of the inquirers and also some orphans. These with one girl baptized at Gorakhpur on the following day make 130 baptisms—certainly the largest number we have ever had at one time.

"The service was a very solemn one; the candidates occupied the front seats in church, and the rest were crowded with Christians. On the verandahs, and looking in through the open west door, were many of their heathen friends, some of whom had up to the last minute tried to dissuade their friends from taking this irretaceable step. The service was orderly and reverent, though the church was very crowded, and the vows were made with an earnestness that could not be mistaken.

"The adults were baptized first; the women being baptized with their children in their arms. One could not but call to mind what we read in the Acts how that the Apostles used to baptize individuals 'with all their house.'"

THE Rev. W. McLean has now completed six years in Agra and over seven in India.

Within the six years he has had privilege of admitting into the Church by baptism about 140 Hindus and Mohammedans, many of whom are standing faithful and true, living monuments of what the grace of God can do. "But this," he says, "sinks into insignificance when compared with the enormous work which has been left undone, and which might be largely accomplished if we had another missionary for evangelistic work." During 1897 Mr. McLean baptized fifty-two. He attributes this large number of new converts, not to the famine, but to the special mission of 1896, when many of the Native preachers and teachers got a distinct blessing, and have since been working in a different spirit.

Two tablets, in memory of the late Miss Tucker, known to the world by her writings as "A.L.O.E.," have been placed, one in Lahore Cathedral and the other in the Church of the Epiphany at Batala, where, it will be remembered, Miss Tucker made her home for many years. The brass in the cathedral is near a tablet to the memory of the late Bishop French with whom she had so much in common, and whose warm friendship and esteem she so fully reciprocated. The inscription in the church at Batala is in English and Urdu, and sets forth that she was the first English missionary in Batala and the foundress of the Mission-school which now bears her name. A number of the old boys of the Baring High School, who had met at Batala by the invitation of the Principal, the Rev. E. Corfield, for their annual re-union, went over to the church for a short service dedicatory of the tablet, when the Rev. F. H. Baring, founder and first Principal of the school, spoke a few words about the life and influence of the lady who had accompanied him when, in 1878, he established that school with which she was for years completely identified. The Rev. Dr. Weitbrecht, himself a former Principal, closed the service with prayer."

SOUTH INDIA.—The following account of the conversion, steadfastness through persecution, and baptism of over a hundred converts is related by the Rev. A. E. Goodman, of Masulipatam, in a letter dated January 4th:

About June, 1896, the residents of two hamlets, Yeatipoggaru and Chinna Gollapollem, in the Kuthiventisummuti zemindary, at the mouth of the river Upataru, invited us to their homes to teach them the truths of Christianity. Their invitation was not responded to immediately, owing to a lack of agents and other circumstances which seemed to prevent the work being taken up. However, they were persistent in their invitations and came again and again to us. Occasional visits were paid by

agents to encourage the people. In August last I visited the villages, and afterwards posted Catechist Matti Gnananandam there. The work has gone on steadily ever since. Great persecution has prevailed. Some of the families were driven from their homes; the men were beaten, public ways were shut against them, false charges laid against them in court, the ferryman was instructed not to ferry any of those who had become enquirer of the weekly market on the other side of the river, the *komuties* were forbidden to sell them food and provisions, and the *dhobies* refused to wash their clothes, but the catechumens cared for none of these things. In November last, the climax was reached when the leader of the opposition party set fire to and burnt down one of the school-houses which these people had erected at their own cost. During all this persecution not one of the 117 has gone back! They have been living examples of the "power of Christ to save to the uttermost all that come unto God by Him." One old woman—Muthyalamma—received a visit one morning from some of the opposition. They told her that she must give up Christianity, or they would burn her house down. She replied, "You may burn my house, and even kill me, but I will never give up Christ." I have again just visited the villages, and after due examination, prayer, and exhortation, on the last day of the old year, at 7 a.m., I publicly baptized by immersion 101 of these people in the River Upataru. The service was orderly and marked with great solemnity. The morning sun shone forth in all his splendor as these, "who had come through great tribulation" descended to me in the river, were baptised, and received into the Church of Christ. I believe these villages will be a great centre of Christian life and activity. The "Sun of Righteousness" has dawned; "the Light is come, and the glory of the Lord has risen" upon them. There are yet two families, consisting of sixteen souls, to be baptized in these hamlets.

They had gone to distant villages and were unable to be present on this occasion. I hope they will be baptised this month."

SOUTH CHINA.—"During 1897, fifty-four adult converts were baptized in the city of Fuh-chow and its suburbs. 'A very small number, it is true,' Mr. Lloyd says, 'out of a population of at least a million, yet many more than in past years, when we lamented the barrenness of this great centre of population.' The interest evinced in Christ and Christianity is greater than ever, and the people seem to have learned to understand the reasons for the presence among them of the missionaries, and in consequence treat them with respect."

THE RINDERPEST YEAR.

THE Rev. Canon Callaway, of St. Cuthbert's Mission, St. John's Diocese, says that even all the glories of the Jubilee will fail to leave such an undying impression upon the mind of the British as the cattle plague has left upon the natives of Kaffraria. He writes:

The Kafirs are accustomed to mark dates by wars, and they will tell you that they were born in the year of such and such a war, but for many years babies have been born whose ages will in the future be quite difficult to calculate, owing to the general peace which has prevailed, so the rinderpest may at least claim the credit of "marking time." Probably 90 per cent. of the children born in this year will have names which suggest the calamity. Quite recently I baptized together a boy called "The Lamentations of Jeremiah" (translated into Kafir), and a girl called Validuduma ("The Sound of Thunder"), referring presumably to the distant, thunder-like growl of rinderpest, gradually coming nearer and nearer. . . .

The Rev. C. Johnson, of St. Augustine's, Rorke's Drift, Zululand, writes on the same subject. Last year was the hardest and most full of trouble since the Zulu war. The cattle plague is a national calamity, the effects of which have still to be realized. Hitherto the people have depended on their cattle for nearly all the necessities of life, food, fuel, clothing. Still, amidst all the trouble, Mr. Johnson is thankful that the rinderpest did not come in the previous year, when there was such a scarcity of food. It is wonderful, he says, how bravely the natives are bearing their losses and troubles. The native Christians in the Mission are beginning to realize what King David meant when he said: "I will not offer unto God that which doth cost me nothing." In spite of the rinderpest, they have done what they could. Here is a list of their total Church offerings in the district for the year:—

£180. 2s. 2d. in cash.	9 mats.
113 bags of mealies.	4 vases.
8 goats.	80 pumpkins.
3 sheep.	1 watch and chain.
33 brushes.	1 lectern Bible.

In describing the Society as "a faithful handmaid of the Church of England" and a "Mother of Churches," Bishop Corfe, of Corea, says that, although the term "Mother of Churches" might seem a strong expression to use of the S.P.G., he does not think it is too strong.—(From speech at Salisbury on December 6, 1897).

HOW THE GOSPEL IS SPREAD.

The Gospel Missionary.

WHEN the Society has accomplished its mission in any particular field—that is, when the Gospel has been “propagated,” and the Church can stand alone—it withdraws from that field and turns to another where the same work requires to be done. In this way the Society has been the instrument, in God’s hands, of planting and building up, in all parts of the world, Churches which are not only self-supporting, but are also taking their part in the evangelization of the world. The greatest of these branches is the American Church, which now has seventy-nine bishoprics, four being in foreign countries—West Africa, China, Japan, and Haiti. But besides the heathen in foreign countries, the American Church finds much to do among the heathen within its own borders. How this work is being done among the Indians of Dakota is thus shown in the *Spirit of Missions* for January last:—

A REMARKABLE GATHERING.

The prevailing skepticism as to the utility of Christian missions, especially among the Indian tribes of the far West, cannot but be silenced as it contemplates the nature and character of that gathering of more than 3,000 Indians in attendance upon the twenty-fifth annual convocation of the Church in South Dakota, held last autumn, on the Rosebud reservation. There, drawn together by the ties of Christian love and fellowship, were Indians not only from the Rosebud and Pine Ridge agencies, but also from Standing Rock, near the North Dakota line, Cheyenne River, Santee, Yankton, Sisseton, Lower Brulé, Flandreau, and Crow Creek—a gathering in actual numbers of 2,586 Indians, representing tribes formerly in hostile relations with each other, now sitting together around one common board and participating in a great feast that had been prepared by Christian hands, before the convocation opened. Such a scene was doubtless most picturesque and phenomenal, and one that was an object-lesson of the fruitful result of Christian missions.

A few years ago the Rosebud reservation was a desolate prairie, inhabited by this unfortunate people, roaming about in comparative idleness, sunk in vice and every kind of wickedness, illiterate, savage, having no ambition to rise above the level of the brute beasts, and living like them in squalid indifference. How changed is the scene to-day! Scattered over that prairie waste of a few years ago are chapels and schools and seventy separate congregations. Four substantial boarding-school houses have been erected, together with forty-eight neat churches and thirty-four small but comfortable mission-houses. Out of the Sioux tribe have been gathered into the Church 5,000 Indians, who have been confirmed since the mission work was begun, and from among them twelve, especially trained and educated, have been ordained and sent forth to preach and administer the Sacraments.

With the evidence of these profound and radical changes before us, who can predict the outcome of another twenty-five years of missionary work among these people? . . .

The news from Dakota will cheer the hearts of those who are laboring in other parts of the Mission-field. We trust that it will also help

to stir up many Christians to do their *duty* in supporting Foreign Missions. There are many places where evangelists are needed quite as much as they are, or were, in Dakota. And here it is only just to remember that the claims of the S.P.G. are stronger than those of any other Missionary Society, because it has done, and is doing, more than any other Society to carry out our Lord’s last command “*Go ye into all the world.*” We say this, not in a spirit of boasting, or with any idea of ignoring the good work of other Societies, but as a simple fact which is not sufficiently known or recognized *at home.*

For instance, with the single exception of the Falkland Islands, the Society’s field of labor has embraced every one of our Colonies, as well as India, and, outside the British Empire, has extended to Central America, Borneo, China, Manchuria, Corea, Japan, the Hawaiian Islands, Melanesia, Madagascar; and, on the African Continent, to West Africa, the Orange Free State, the Transvaal, Swaziland, Delagoa Bay, Gazaland, and Tongaland, or Maputaland; also to British subjects on the Continent of Europe. No wonder, then, that of the ninety-three Colonial and Missionary Bishoprics of the English Church, *all but fourteen contain Missions planted by the Society.*

Then we have the testimony of the great American Church (in the United States), which, at the close of the first century of its existence as a National Church, formerly acknowledged “*with deep and unfeigned gratitude that whatever the Church has been in the past, is now, or will be in the future, is largely due, under God, to the long-continued nursing care and protection of the Venerable Society.*”

“Not unto us, O Lord, but unto Thy Name give the praise.”

We must not, however, let our thankfulness for what has been done cause us to forget that “there remaineth yet much land to be possessed” for our Lord and Master.

“The earth, O Lord, is one wide field
Of all Thy chosen seed;
The crop prepared its fruit to yield,
The laborers few indeed.

We therefore come before Thee now,
With fasting and with prayer,
Beseeching of the love that Thou
Wouldst send more laborers there.

Not for our land alone we pray—
Though that above the rest;
The realms and islands far away,
O let them all be blest.”

Forty-four years ago there was not a single Karen Christian in the mountains of Toungoo. To-day there are over 21,000. Of these, 5,000 are claimed by the S.P.G.

ST. AUGUSTINE'S MISSION, RORKE'S DRIFT.

IN 1875 a mission was opened among a tribe of Basutos in the Estcourt district, Natal, by Mr. Stewart, at the request of their chief, Hlubi.

As a reward for his loyalty to the British during the Zulu war, the chief was granted a location in the Isandhlwana district, Zululand, and by his desire Mr. C. Johnson (who had become their teacher) accompanied the tribe to Isandhlwana in 1880.

Having assisted in forming the station of St. Vincent and been ordained, Mr. Johnson removed to a place twelve miles off, where Hlubi himself and many of his people had settled. Here a second station, called St. Augustine's, was opened. When it was first proposed to build a school-church, 130 of Hlubi's men came forward and promised to contribute 30s. each.

There are now nineteen churches and chapels in the district, each with its altar, and each forming a centre of mission work, surrounded by sub-stations and preaching places. Altogether there are ninety-one out-stations and preaching centres in the district where Divine service and classes for instruction are carried on regularly. To serve these places Mr. Johnson has thirty-two paid and twenty-five unpaid native assistants, one being a priest and one a deacon, the others being catechists, schoolmistresses, and evangelists.

Last year no less than 282 persons were baptized. About 500 of the Native Christians have gone to Johannesburg to work in the mines, and Mr. Johnson, in the face of some difficulty, has been enabled to make arrangements for their spiritual welfare there also.

Our last number showed how bravely the people were bearing their losses from the rinderpest. This plague has been followed by a terrible epidemic of enteric fever and dysentery. The natives themselves think that the rinderpest has spread to them now that the cattle are all dead, and in reality the symptoms are much the same in the human being as in the cattle.

How this fresh trouble has been the means of bringing hundreds of natives under missionary influence shall be told in Mr. Johnson's own words. He writes :

The Native doctors with their medicines, of course, have failed entirely, as they always do, in any serious epidemic. Ipecacuanha, laudanum, quinine, catechu, Epsom salts, and aconite are very simple medicines, but they have won golden opinions and much gratitude amongst these people lately. They came to me here from all parts of the country. I have had as many as 150 in one day. It has become rather a tax, and, as some of the heathen mothers, living at a distance, have brought their sick babies and have stayed with us while they were being treated, it has added a great deal to

my wife's work, as the sick children have to be fed on arrowroot, mazinga, etc. How my wife manages to get through all her work I cannot tell; she has her Native Girls' House with an average of twenty-four girls for the year, which, with my Native schoolboys and our own family, bring the total to be looked for daily in the kitchen to fifty-three; and, now with these sick people in addition, it is, I fear, a little too much; but she manages it all somehow, and would be terribly disappointed were anything left undone. I very often have a little laugh when I read some very forcible opinion delivered at some missionary meetings in England to the effect that missionaries would be better workers if unmarried. I can afford to have my little laugh, for I have an unsalaried Mission worker in my wife, whose assistance in the work here (I will not say my work) can never fully be estimated in this world. I do not often enter into domestic affairs in my reports, but there it is, and I would not like to have it cut out. —*Gospel Missionary.*

"EVEN A CHILD IS KNOWN BY HIS DOINGS."

We are but little children weak,
Nor born in any high estate;
What can we do for Jesus' sake,
Who is so High and Good and Great?

We know the Holy Innocents
Laid down for Him their infant life,
And martyrs brave, and patient Saints
Have stood for Him in fire and strife.

We wear the cross they wore of old,
Our lips have learned like vows to make;
We need not die; we cannot fight;
What can we do for Jesus' sake?

Oh, day by day, each Christian child
Has much to do, without, within;
A death to live for Jesus' sake,
A weary war to wage with sin.

When deep within our swelling hearts
The thoughts of pride and anger rise,
When bitter words are on our tongues,
And tears of passion in our eyes;

Then we may stay the angry blow,
Then we may check the hasty word,
Give gentle answers back again,
And fight a battle for our Lord.

With smiles of peace, and looks of love,
Light in our dwellings we may make,
Bid kind good humor brighten there,
And still do all for Jesus' sake.

There's not a child so small and weak
But has his little cross to take,
His little work of love and praise
That he may do for Jesus' sake. Amen.

NEW GUINEA has now a Bishop, the Rt. Rev. M. J. Stone-Wigg, who was consecrated in Sydney Cathedral on the feast of the Conversion of St. Paul. The Anglican Mission in New Guinea at present deals with forty miles only of the coast line, and the Bishop proposes an immediate extension to over 140 miles. The children of Sydney have contributed more than £70 for a boat for the Mission.

Young People's Department.

CALENDAR.

June	1—EMBER DAY.
"	3—EMBER DAY.
"	4—EMBER DAY.
"	5—TRINITY SUNDAY.
"	11—ST. BARNABAS.
"	12—1st Sunday after TRINITY.
"	19—2nd Sunday after TRINITY.
"	21—61st Anniversary of the Accession of Queen Victoria, 1837.
"	24—St. John Baptist.
"	26—3rd Sunday after TRINITY.
"	28—CORONATION of Queen Victoria, 1838.
"	29—St. Peter.

ROSEBUD AND COBWEBS.

BY JUDITH SPENCER.

Dear Aunt Margaret:

Everything has gone wrong, and I am as cross and horrid as I can be. There's no use trying to be good, its only makes me miserable. This very day I have failed in my lessons, been disrespectful to mamma, and impatient with the children. I hate to disappoint you, but you will have to give me up, —I shall never be anything but a wretched failure.

Your penitent, but bad-tempered and altogether miserable niece,

ROSE PRESTON.

My dear little Rose:

You must not be discouraged, and together we will find a way to clear the cobwebs out of the sky, even if we have to go after them with a broom, like the old woman in Mother Goose.

The bird and the bees have reminded me that Friday is my Rosebud's birthday, —and beside the thirteen kisses I want to give her then, I have planned a little afternoon party for her and all of the children, —for we will not begin with grown-up parties just yet. Mamma has given her consent, and I shall expect to see you, with Gertie and Willie and little May, on Friday at four o'clock. I am going to ask your cousins, and some of your school friends besides, and I hope we shall all have a pleasant time together. And then, when the party is over, I am going to keep my Rose with me to spend the night.

Good-bye until Friday, my dear, and don— if you haven't already found a way to unravel the cobwebs that are troubling you I think I can help you.

Your loving

AUNT MARGARET.

On Friday afternoon, promptly at four, aunt Margaret opened her doors to a troop of bright-faced children, large and small—who had come in response to her invitation, and who now clustered around her eagerly waiting their share of the welcoming kisses.

"It is just lovely of you, auntie dear," Rose whispered, "but I really don't deserve it, I've been so cross and horrid all the week."

Aunt Margaret smoothed the penitent pucker from the fair young brow, and smiled in a way that went far to reassure the young girl, who was really trying hard to be good and gentle, and whose quick "Preston temper" was always getting her into trouble.

Before all the hats and jackets had been laid aside, the rest of the little guests arrived, and "the party" was all assembled when aunt Margaret led the way down to her pretty parlor, before whose open door the children paused, astonished.

"What is it?" "Isn't it funny?" "Oh, my!" and similar exclamations were echoed on every side, as they saw the great web hanging from the upper part of the doorway, from the centre of which an enormous spider seemed watching with his big bright eyes, ready to dart out upon the first intruder who should venture within his reach. And beyond the doorway cobwebs were spreading everywhere, over tables and chairs and every available space—leaving no room for them to enter.

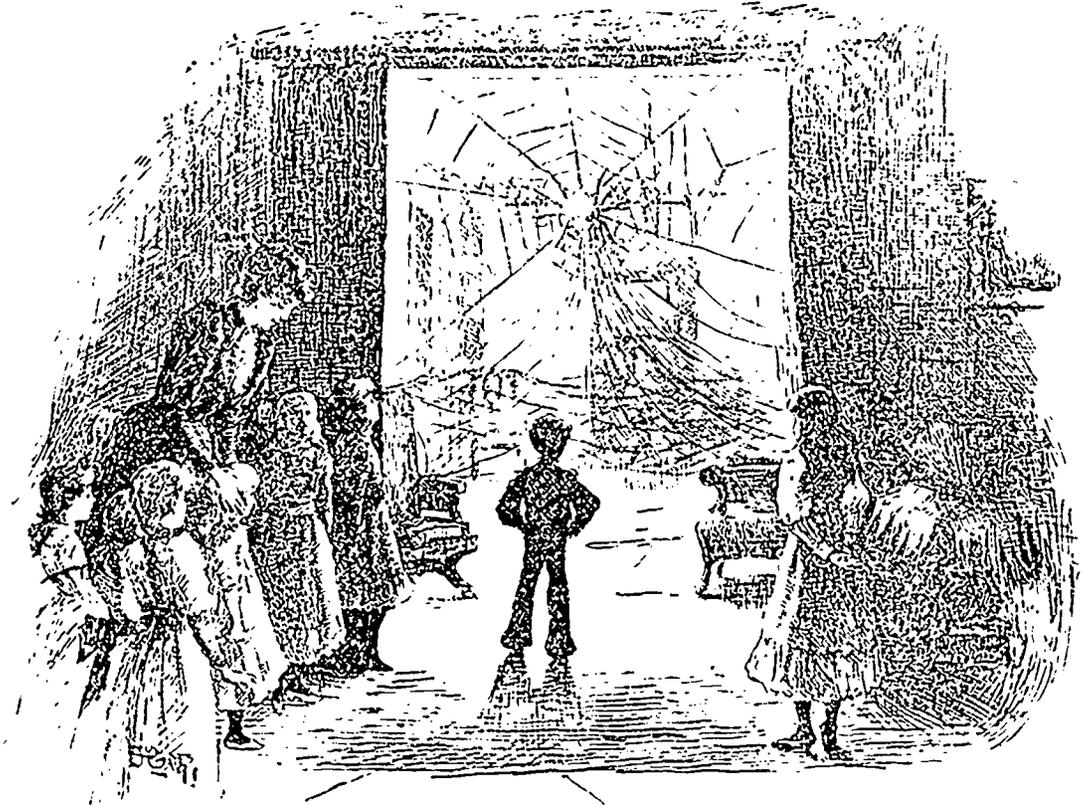
"Will you walk into my parlor?"

Said the spider to the fly—"

aunt Margaret said, in her merry way, "Now, my dears, I am the spider, and you are the flies, and this is our cobweb party, —and you are to see if you cannot untangle the webs that Mistress Spider has prepared to ensnare you in."

Rose's brown eyes sought her aunt's face, and were met by an answering smile.

"I am going to give each one of you an end of the web, and start you right in to the puzzle," aunt Margaret continued. "There, now follow each twist and turning wherever it



"THEY SAW A GREAT WEB HANGING FROM THE UPPER PART OF THE DOORWAY."

leads you, winding it as you go; so, forward and back again, in and out; I will help the littler ones, and we shall see who comes to the end of the cobwebs first, without breaking a single thread."

She started them off, and soon the girls went merrily hither and thither, and from room to room, wherever their cobweb thread happened to lead them, and their laughter and joyous voices as they followed the slender clues, proved that aunt Margaret's device had been a happy one.

Aunt Margaret herself was fully occupied at first in directing four-year-old May's footsteps, and in trying to prevent mischievous Willie from hopelessly tangling his own and all of the others' threads, but baby May soon claimed her undivided attention, laughing delightedly all the while at being allowed to join in the "bid girls' dame."

Suddenly aunt Margaret heard one of the girls cry out, "Oh, Alice Fane, that isn't fair, you cheated!"

"I didn't cheat, I can't help it if the cobweb breaks!"

"But I saw you break it, and you know that isn't fair——"

"Well, I don't care," said Alice, tossing her

curls. "Willie has gone and snarled the threads so they can't be straightened any other way."

Aunt Margaret saw a flash of the "Preston temper" in Rose's eyes, and scorn of the trick and the untruth, then, as her eyes and aunt Margaret's met, the color overspread her face and she said, quickly, "Give me the broken threads, I will help Willie straighten them out, and Alice can take mine."

Aunt Margaret smiled her approval and gave Rose's hand a little loving squeeze as she passed by, guiding little May, and so the momentary trouble was adjusted without her having spoken a word.

The webs were all unwoven at last, and as the children, with cheeks flushed a little with excitement, paused, aunt Margaret touched the bell, and the maid came in, carrying a tray filled with inviting-looking packages, tied up in dainty wrappings.

"This is Rose's birthday," aunt Margaret said, "and in honor of the day she has a little gift for every one of you. Come Rose," she said to the wondering girl, "read off the names now, and distribute the remembrances among your friends."

There were books for the older girls, and

games for the younger ones, with a dolly for little May, and a box of parlor magic for restless Willie, the only boy of the party.

On the last package of all Rose read her own name, and when she opened it and found a copy of Miss Alcott's delightful "Little Women," she gave an irrepressible cry of delight and turned to give aunt Margaret a kiss and a hearty embrace.

Then the refreshments were served, and soon afterwards the maids came to take the children home, and as they took their leave, May's little speech, "Aunt Mardet, I've had a velly dood time," was echoed by one and all.

When Rose and her aunt were left alone together, Rose exclaimed, "Aunt Margaret, it was lovely, how came you to think of it?"

Aunt Margaret smiled. "You see how easily the cobwebs disappeared, my dear, and I see, too, that my Rosebud has found out the way."

"Have I really, but how, auntie?" and a puzzled look appeared on the pretty face.

"He that ruleth his spirit is better than he that taketh a city," said aunt Margaret, softly, "and the Golden Rule, 'Do unto others as you would have others do unto you.'"

"Yes, but I can't—always," said Rose, with a doubtful sigh.

Aunt Margaret put her arm around her niece and drew her down on the sofa beside her.

"Yes, always, by God's help, my dear, and your own earnest endeavor. Rose, you will find cobwebs everywhere,—all through your life. There is never an end to them, but in each, as you brush it away, you will find a shining dewdrop of happiness, to refresh you and give you courage to press onward, and ever on. Keep this in mind, and gain a victory at every step, for it is always these little things that tell, and then if the moment ever comes when you are called upon to do a great action you will not fail. Not every one, my Rose, is forced to break down iron gates, or bear the heaviest cross; but there is never a pathway so full of flowers that it is free from cobwebs, so gather each precious pearly drop, my dear, as you brush away each web and thank God for the beautiful flowers, that have fallen to your share, even when some of them are sharp with hidden thorns."

ONE WAY OF DOING "STRAIGHT-WAY."

"FRANK, when are you going to take that parcel to Mrs. Jones? You know it was left here for her over a week ago."

The speaker was Frank's mother. Mrs. Jones was a poor widow living in the neighborhood.

Frank's reply was: "Oh, I'll take it to her sometime. I suppose there is no hurry."

"I don't know whether there is or not. The package may contain something that she greatly needs."

"Well, I guess it's all right. I'll leave it some time when I'm going near her house."

Grandpa sat in the room in which this conversation was being held. He had his Bible in his hand, as usual, but he looked over the top of his spectacles at Frank while the boy was answering his mother.

"Frank," said he, "there's an old-fashioned word in this Book that you don't seem to pay much attention to."

"What is it, sir? asked Frank respectfully.

"It's 'straightway,' have you ever noticed the places where it's found?"

"I think not, sir."

"Well, once Jesus was walking by the Sea of Galilee, and He saw two brothers, Simon and Andrew, busy fishing. He told them that if they would follow after Him He would make them fishers of men, that is, He would show them how to persuade others to follow Him too. They didn't wait to ask Him how He would do this, or how soon He wanted them, or how long it would do to wait. The Book says, 'STRAIGHTWAY they forsook their nets, and followed Him.' There's an example of promptness isn't there?"

"Then we go on reading here in the first chapter of Mark, and we find that, after calling Simon and Andrew, Jesus saw two other brothers, James and John, also engaged in fishing. Then He didn't stop to say, 'I'll be here another day, and that will be soon enough to call these two to follow Me.' The story says, 'STRAIGHTWAY He called them. Then they left their nets and their servants and their father, and went after Him immediately. So here we have Jesus and two of His disciples, all setting us an example of promptness.

"We go on to read then that they went to Capernaum. Then Jesus, 'straightway, on the Sabbath day, entered into the synagogue, and taught.' You notice He didn't say, another week will do quite as well. He did His work at once. So here we have His example again.

"Now I turn over to the Acts of the Apostles, and I find this word repeated. You remember the story of the jailer of Phillippi. You know how there came an earthquake while Paul and Silas were in prison, and how the keeper was frightened when he discovered that the prisoners' fetters were loosed, and how relieved he was to find that they had not all escaped, and how he was converted through the preaching of Paul and Silas. Then there comes our word again, 'He took them the same hour of the night, and washed their stripes, and was baptized, he and all his, STRAIGHTWAY.'

"You see how prompt he was to act when he once saw what his duty was. He didn't even wait until morning. 'The same hour of the night' was the best time, he thought, and I believe he was right.

"Now, if you're not tired of so much preaching, I'll find this word for you once more. It's in the chapter where we read about Saul in Damascus. He had lately been changed from a cruel persecutor into a devoted servant of Jesus Christ, and he was as anxious to proclaim the Gospel as he had before been to prevent its being proclaimed. So 'STRAIGHTWAY' he preached Christ in the synagogues, that he was the Son of God. There was no hesitation, no delay. This was henceforth to be his life-work, and he began it at once."

Grandpa stopped talking, and Frank said: "I see what you mean, grandpa. It is, that if it's any one's duty to do a thing, he ought to do it right away."

"That's the direction in which these examples seem to point," answered grandpa.

"Then the proper thing for me to do is to start for Widow Jones' house as soon as I can get my coat on," and Frank made an energetic move towards the door.

"It isn't always the case that one who listens to a sermon applies it to himself so promptly," said grandpa smiling. Frank's mother was the only one who heard this last remark, for Frank was out in the entry putting on his coat and hat.—*Mary Johanna Porter in Christian Intelligencer.*

SUNDAY TALKS.

BY BARBARA VECHTON.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth.—*Col. iii. 1, 2.*



So you know, dear children, any great honor entails a responsibility. The son of a king has to bear himself as befits his high station or he is not considered worthy of it. More is expected of one who bears an honorable name than of one who is of unknown parentage. Wiser acts are looked for from a man of wisdom than from a fool, and braver deeds from a valiant soldier than from one who has had no experience of war. So when we are enrolled, by our baptismal vows, in the grand army of Christians and "confess Christ" before men in Confirmation and in the Holy Communion, we attain a position of great honor, and it behoveth us to bear ourselves accordingly.

If we "be risen with Christ" we must seek those things which are above, where Christ sitteth on the right hand of God." You under-

stand this, do you not, boys and girls? Any one who has the privilege of being a follower of Christ should be careful to seek only those things of which Christ would approve, and to set his or her "affections on things above, not on things on the earth." That is the responsibility which accompanies this privilege.

Now let us consider what it means to set our "affections on things above." First of all, we must set up a high standard for ourselves, we must make a resolve that with God's help we will try to be as pure and gentle and loving and helpful as our Saviour was, and we must carry this into each day of our lives, and try to perform each detail in the spirit in which our Lord would have done it. By the same help we must guard ourselves against caring more for the pleasures and vanities of the world than for the "things which are above."

A certain amount of recreation and innocent pleasure is proper and necessary for each one. God intends us to enjoy ourselves or He would never have put us into such a beautiful world as this, and there is no record anywhere in the Bible that our Saviour was ever gloomy while on earth, but He does not want us to put pleasure before our love for Him.

Boys and girls may laugh and talk and play, provided they do it all at the proper time, and in the proper spirit, not to hurt anyone's feelings, so as to do no evil speaking, not to neglect a duty for a game. We must never allow the things of the world to take such a hold on us that they push out of our hearts our affection for the "things which are above, where Christ sitteth at the right hand of God."

We that are soldiers of the Cross know the things we should avoid, even the youngest soldier of us knows when he is disobeying his Captain's commands. We must never let our pleasure interfere with the worship and honor due our Lord from us. We must strive to give Him of our best—our time, money, love, worship—and we must pray with all our heart and soul and strength that what we offer may prove acceptable to Him. We must be "not faithless but believing," and faithful and believing we must stand fast and "quit us like men," to do honor to our Lord and Saviour Jesus Christ.—*The Churchman, N. I.*

"DOERS and not HEARERS only," appears to us to be a good motto for our boys and girls for Trinity-tide. During the earlier part of the Christian year they have been hearing and learning about Christ: His birth, His life, His death, His ascension; now it is for them and for us all to live like Him, to put into practice what He has taught us by His life, and in His holy word; and "Even a child is known by his doings."

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MISSION NOTES.

THE Rev. A. B. Hutchison, of Japan, writes: "For three years the diocese of Kiu-shiu had been stationary, with about 700 adherents. Now there has been definite progress and the numbers have advanced to 835.

At Galkisse, a suburb of Colombo, there are large schools in which more than a thousand boys and girls are being educated; and a like number in the district of Kalutara and more than twelve hundred in Matara at the extreme south of the Island.

UPWARDS of a thousand Jubilee *Birth-day* Offerings, ranging in value from fifty farthings to fifty pounds, were received at Salisbury Square (C.M.S. office) on April 12th and the following days. The total amount which had been sent in up to May is about £1010.

IN the Diocese of Colombo, Ceylon, there are more than a dozen stations where missionary work is being carried on by means of grants from the S.P.G. Besides other workers there are six native clergymen and nearly 2000 catechists, readers and teachers working under the honorary superintendency of an English Chaplain in the Diocese.

AT St. Thomas College, Colombo, a hundred boys belonging to the best families in the colony are being educated. They include representatives of the Singhalese, Tamil, Burgher and English races. Since the foundation of the College, forty years ago, between two

thousand and three thousand boys have been educated therein who are now in different parts of Ceylon doing their part in spreading the Church of Christ.

IN a remote Welsh village, situated high up among the wild rocks of Merionethshire, great interest has been shown in the C.M.S. for some years. One box is particularly worth noting, since for several years it has raised on an average over £3 per annum. This year its contents reached over £4 11s. The holders of the box are a poor Welsh spinster and her little maid, who keep a tiny shop in a small Welsh mountain village. Their missionary information is small but their love large. The Welsh Bible has helped them to realize the missionary call. The Welsh Sunday Schools, thank God, show some bright examples of the "wealthy poor."

MR. T. E. ALVAREZ and two native African workers started for Sinkunia in March, of last year, to commence Mission work in that district—the "hinterland" of Sierra Leone. On the whole, the people welcomed them, and they have already many real friends. After a journey round the districts and interviews with the various chiefs, they set themselves to learn the language and itinerate, preaching by means of an interpreter. In the middle of December Mr. Alvarez wrote: "God has so far blessed us that we are now able to carry on ordinary conversations without an interpreter, and even occasionally to try to preach by ourselves from Scripture pictures; and by the end of this year we shall be able, I hope, to report over one hundred preachings in towns around us."

THE troubles in Uganda have occasioned an act of touching liberality on the part of the Christians in Toro. A few years ago this district was ravaged by the very Soudanese of whom some have lately mutinied. After Captain (now Colonel) Lugard left Uganda, these Soudanese so completely devastated Toro that the unfortunate inhabitants said they had "forgotten what the bleat of a goat was like." Even now the country is poverty-stricken to a degree. Nevertheless, when they heard that the Baganda, owing to the mutiny, had not funds enough to pay their own native teachers, the poor Toro Christians, out of their penury made a collection 'for the poor saints in Uganda.' They sent seventy-eight pounds of ivory and 7,000 shells, the value of the whole being upwards of £30. "What a cruel wrong," writes Bishop Tucker, "would have been inflicted on the Church in Toro, had European money removed the necessity for this act."

PEACE IN UGANDA. By official telegrams we learn that the Government forces have overtaken and practically destroyed the Soudanese mutineers who had escaped from the fort at Luba's, which they had seized. As far as we can judge, therefore, the war, thank God, is at an end.

Letters have come to hand giving particulars of the death of Mr. G. L. Pilkington. From a banana plantation round the fort the Soudanese mutineers obtained their food, and also under cover of the bananas they were able to shelter when attacking. Mr. Pilkington was engaged in leading a party to cut down some of the bananas when he was shot by some rebels, in hiding close at hand. His "boy," Aloni, knelt at his side and said: "He that believeth in Christ, although he die, yet shall he live." Mr. Pilkington replied: "Yes, my child, it is as you say,—shall never die." He died very shortly and was buried the same evening, with Lieutenant Macdonald, under a tree outside the fort. It was, however, intended, in accordance with the strong wishes of the Waganda, to remove the body to Mengo, "that we may always remember him," the Rev. Henry Wright Duta (a native clergyman) writes; and adds, "If we had known how to carve his likeness on stone we would have done it; but the sight of his tomb will suffice us."—*C. M. S. Awake.*

THE excess of expenditure by the C.M.S. over receipts for the past year is now put down as amounting to £20,000. The total receipts under all heads including *special* funds not applicable to the Society's general purposes, were £331,590. The total amount contributed in the past year for the general purposes of the Society was £305,625 being £7,000 more than in the previous year.

THE "deficit" on the year's transactions of the C.M.S. above mentioned does not appear to distress the Society and is not regarded by it as any reason for departing from the "rule of faith" adopted in regard to accepting and sending out missionaries. The editor of the *C.M.S. Intelligencer* referring to this matter says "It is no new thing for there to be a deficit upon any particular twelve months. Between the years 1850 and 1870 these occurred again and again and the Committee again and again appealed to their friends for special contributions to wipe out the deficit and they were never once disappointed." He adds that owing to the heavy deficit of 1870 "the committee ordered severe retrenchments, including the keeping back of several missionaries. The result was deplorable. The report for 1871-72 is perhaps the most melancholy ever issued, speaking of 'a failing treasury and a scanty

supply of men.' But the Day of Intercession revived the supply of men, and with them came also the revival supply of means. So long as the Committee went forward praying for men, and sending forth all suitable men that appeared, which they did from the time of the Jubilee onwards for many years, there were many 'deficits,' but these were always made up. The moment the Committee ordered large, definite retrenchments the supply of *men* came down to a minimum, and it is a notable fact that in 1872 the Society had literally a smaller number on the roll than in 1862. We forbear to point the application, which will be clear to every reader. The Committee have solemnly faced the present position, and have resolved to go forward without hesitation, not doubting that if they have patience and wait upon the Lord, He will not fail to give the means for the maintenance of such men and women as He raises up, and of such work as He leads the Society to undertake."

NOTES FROM THE DIOCESE OF ALGOMA.

The Bishop gratefully acknowledges in the May number of *The Algoma Missionary News*, the special gift of \$25 from the W.A., Sherbrooke, P.Q., towards the debt on North Bay Church, and also an Express Order for another sum of \$20, received on the 4th of April, with the following six words of instruction only: "towards the support of a missionary." This latter amount has been applied to the Indian work at Sheguiandah.

The Bishop is seeking a fitting man to be the teacher of the Indians on Birch Island. As to qualifications the *News* says, "He should be a man of resources, for it is a trying position and lonely. He should be willing to take a small salary, for he would only have about \$300 a year at the outside and a cottage to live in. He should have the love of God in his heart, for he will have the souls of young and old to look after; and he should know and love the Church, for he will require to teach Her ways and principles. Who will go?"

The fifth Triennial Council of the Diocese opened its session at North Bay on the 31st May ult.

The Bishop's well known desire to have his Diocese more thoroughly self-supporting than in the past appears to be bearing fruit. At the Easter meeting in the Mission of Bracebridge the Incumbent stated his conscientious conviction to be that the time had arrived when the

Mission should (in justice to other Missions) be placed forever upon the list of self-supporting Missions. He adds it has been helped to the utmost, and there is ample wealth in the place to supply all the needs of the Church out of its own resources. He further said "we owe this effort to our God, to our Church, to our beloved Bishop who has made such self-denying and successful efforts to reduce the debt of the diocese, and I trust that this and other congregations will acquit themselves like men and be strong. It will need effort, united effort, hearty effort, and above all self-denying and prayerful effort, to accomplish the duty that the Church and the Great Head of the Church have given us to do, and by His help alone it can be done.

In the Uffington Mission reference was also made to the request of the Bishop that a further sum should be raised towards the support of the work and the relief of the general funds.

In the Sudbury Mission the Vestry unanimously acceded to the Bishop's request and added \$50 to local quota guarantee. Sudbury is now paying \$400.

"The Mission Sustentation Fund" which is an endowment fund just started for helping to pay the missionaries' stipends, and towards which the S.P.C.K. promises £1,000 if £9,000 be raised within five years from other sources—now reaches the figure of \$1,851. The Bishop has just received \$25 towards the fund from a friend and well-wisher in Ilfracombe. It is the first instalment of a subscription to be paid in five annual payments.

DELHI MEDICAL MISSION.

LAST year 12,411 out-patients received treatment in the S.P.G. Medical Mission, Delhi, while the in-patients in one month reached the highest number yet recorded. Throughout the year, indeed, it was with difficulty that the staff of nurses could cope with the work.

It is remarkable that, though the natives themselves so commonly attribute sickness to the power of some dreaded demon, who must be propitiated, the healing power of the Christian doctor is put down to the right source. Often, in return for some service rendered, a patient will utter a fervent prayer that the great God may bless you with wisdom and power.

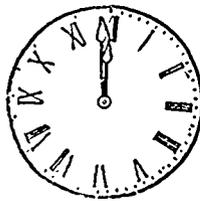
There is no doubt, too, that the regular prayers and religious teaching given in a Mission Hospital incline many native patients to have more confidence in the treatment there.

One lady, who had been treated in various Dufferin Hospitals without benefit, on the second day of her stay in the Delhi Mission Hospital told Miss Staley, one of the lady doctors, that she knew she should soon get quite well, "for," she said, "I heard you pray this morning for *all those who are now lying sick in this place*, and Christians are so good that the great God is sure to hear." "And," she added, "in those other hospitals where I got no benefit I never once heard a word of prayer, but only got food and medicine."—*Gospel Missionary*

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. Montizambert, Provincial Corresponding Secretary W. A., 159 College Street, Toronto.



Remember daily the mid-day prayer for missions

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession."—Ps. ii. 8.

NOTES FROM A MISSIONARY JOURNAL

LETTERS from Mr. Kristen Borup, who took a course at the Montreal Diocesan Theological College, and left Canada about a year ago to take up Missionary work in Africa, have come to hand. They contain interesting accounts of the journey of himself and party from the time of leaving Mombasa. Mr. Borup was the first missionary sent out by the Church of England in Canada to Africa. His expenses were provided for by the Montreal branch of the Gleaners' Union, and the Woman's Auxiliary in connection with the Church of St. Matthias, Westmount, the latter have promised \$500 per year for his support and by so doing have appropriated him as their "own missionary."

The party left Mombasa, Nov. 14th, and reached Kitwezi on the 29th. The journey on the whole was pleasant and uneventful, the only difficulty seems to have been trouble in getting their baggage conveyed in consequence of the scarcity of porters for the purpose. Of his first evening in camp, Mr. Borup says, "Mr. Madox and I had Luganda prayers with the Baganda boys before retiring. A strange Sunday." He speaks of the comfort and assistance he found his bicycle to be. He found it a good plan to wheel on before the rest of the party in the morning so as to have a quiet time for Bible reading while waiting at some point for the others to overtake him. Just before they reached Kitwezi, he writes,

"Hitherto I have found it very little trouble to travel in Africa, the road is much better than I expected it to be." They had service in Mr. Roscoe's tent on Sundays during the journey. "One misses the blessing of regular services while travelling thus," he says, and concludes his journal with these words, "I think I shall be able to speak Luganda in the time the society allows for learning that language. I am sure my friends will continue to pray for me. I feel I owe so much to their prayers that I cannot do without them." In a later letter, dated Jan. 2nd, Mr. Borup speaks of the sad news he had just heard, of the death of Mr. Pilkington, killed by natives. Christmas was spent at Kekuyu, of which he says, "It is hard to realize that this is Xmas week. There is nothing out here to remind us of that happy time at all, outside ourselves." We have yet to hear particulars of the arrival of the party in Uganda.

ANNUAL MEETING OF TORONTO DIOCESAN BRANCH OF THE WOMAN'S AUXILIARY.

BY MRS. ROBERTSON

THE twelfth annual meeting of the Auxiliary in this diocese, was begun by a Holy Communion service in St. James' Cathedral at 10.30 a.m. on Wednesday, April 27th. The clergy present were the Rev. Provost Welch, of Trinity University, who preached an impressive sermon on "The power of the Resurrection," the Rev. Canon Osler, of York Mills, and Revs. Messrs. Ashcroft and Wallis, of St. James' Cathedral. There were over four hundred women present all of whom partook of Holy Communion. At 12.30 the meeting was convened in the school house and after being formally opened, the delegates were entertained at lunch. At 2.30 the session was opened with the Auxiliary hymn, "The love of Christ Constraneth" and prayers. Mrs. Davidson, on behalf of the president, officers and Toronto members, gave a warm welcome to the delegates and visitors from our own and other dioceses. This was responded to by Mrs. Carey, of Millbrook, on behalf of diocesan delegates, and by Miss Muckleston, of Kingston, on behalf of the visitors from Ontario, Huron and Niagara. Letters of greeting were read from Right Rev. Bishop Sullivan, expressing regret at his absence, and from Huron, Niagara and Ottawa Diocesan Auxiliaries. The recording secretary then read her report mentioning that there are now 167 branches, with a membership of 3829, with 99 life members in addition to those separated from us by death. The rapid growth of the Blackfoot hospital work under Dr. Turner and the Misses Turner, was noticed as well as the useful work of the other

missionaries working under the auspices of the Auxiliary. The corresponding secretary gave a brief review of the various branches of work. The diocesan treasurer reported the amount received as \$13,647.79, nearly \$3,000 of this being given to diocesan missions. The Dorcas secretary reported 258 bales of clothing, quilts, blankets, and comfortable articles, as having been sent to various missions. Communion vessels, church bells, fonts, etc., had also been supplied, the moneys refunded from freight by the Government being used for these purposes. At the conclusion of this report a life membership was presented to Mrs. Banks, Dorcas secretary, as a token of warm esteem from the parochial branches, while the Dorcas committee presented the gold badge—a Winchester cross. Mrs. Banks made a suitable reply, after which the report of the Parochial Missionary Collections was presented by Miss Osler. The extra-cent-a-day fund, which is voted upon at the monthly Board meetings, in answer to the most urgent appeal which has come in during the month, was reported to be \$515.17, the Church of the Redeemer giving the largest amount. The literature committee reported a great improvement in the Lending library, both in the number of books, and of borrowers, greater interest being evinced by the branches in the important matter of learning about the different countries and the work done in them for Christ. Some books and magazines had been sent to mission Sunday schools, and seventy members of the W.A. send literature regularly, month by month, to the different missionaries.

The Junior branches showed a satisfactory improvement, now having 47 branches with 1,213 members, and \$532.20 has been raised, as well as many useful articles made by the little ones for the needy missions.

The Ministering Children's League report was submitted by the secretary, Mrs. S. G. Wood. There are 213 members. During the past year they had clothed five children and kept one aged woman. Several bales of toys had been sent to missionary stations.

Mrs. Cooper, Campbellford, moved and Mrs. Moore, St. Margaret's, Toronto, seconded the adoption of the reports, which was carried. The president then delivered her annual address in which she reviewed the work of the year, pointing out various matters for encouragement or otherwise, and dwelling upon the necessity of personal devotion and zeal, as well as punctuality, system, and rule. After the questions in the question box were answered, the session was closed with a hymn and prayers.

In the evening the Junior Branches turned out in goodly numbers as well as the Ministering Children's League. A most enjoyable evening was spent, with hymns, songs, recitations and missionary exercises.

On Thursday, at 10.30, the next session was opened with the missionary litany, after which Miss Tilley gave an instructive Bible reading on "The Christian's Joy" from Isaiah xii. The minutes were read and confirmed and the secretary called the roll, announcing that 14 officers, 58 life members, and 304 delegates had registered the previous day. An interesting discussion was led by Miss Osler in the affirmative, the subject of "Shall the Parochial Branch of the W.A. consist of all the women workers in a parish or are separate organizations best?" Mrs. Broughall led the negative side, and other ladies who spoke were Mrs. Boddy, St. Peter's, Mrs. Carey, Millbrook, Mrs. Savigny, Mrs. Brown, Mimico. The president summed up. During the lunch hour the members deposited their ballots for the nomination of officers and designation of the life membership fees. At 2.30 the session opened with the hymn "The Son of God goes forth to war," and Mrs. Willoughby Cummings contributed a paper on "The beginning of things in our auxiliary work," in which the early struggles were fully explained, and the various steps by which the present state of efficiency has been reached, were brought out. At the conclusion a life membership was presented to Mrs. Richard Thorne, who was one of the most zealous of the first workers: Mrs. Renaud, formerly president, and Mrs. Francis, who was corresponding secretary in 1888, testifying to Mrs. Thorne's enthusiastic and faithful example. The scrutineers' report was read stating that the following officers were elected by acclamation: President, Mrs. Williamson; recording secretary, Miss Cartwright; treasurer, Mrs. Grindlay; secretary Junior Branches, Mrs. Forsyth Grant; treasurer Extra-cent-a-day fund, Mrs. Viles. Dorcas committee: convener, Mrs. McLean Howard; sec.-treas., Mrs. Banks. P.M. Collections committee: convener, Mrs. Morgan; sec.-treas., Mrs. Alfred Hoskin. Literature committee: convener, Mrs. Davidson. The remaining officers to be balloted for again. Interesting letters were read from Miss Tims, Hay River, Mackenzie River Diocese, from Rev. Richard Farnes, Fort Hope, Moosonee, Rev. Mr. Weaver, Athabaska, from Miss Phillips, and Miss Matheson, Onion Lake, and other points in the mission field. An excellent paper on "Tithe-giving" was read by Miss Tilley, followed by a discussion in which Mrs. Boddy, Miss Stacey, and other ladies joined.

At the evening meeting His Lordship took the chair and the school room was well filled with workers, principally women. On the platform were, Rev. Canons Cayley and Sweeny, Rev. Dr. Lingtry, Rev. A. C. Kettle, Qu'Appelle, as well as the honorary president, Mrs. Sweatman, the president Mrs. Williamson, and Mrs. Cummings.

Dr. Parkin, of U.C. College gave an excellent address, in which he spoke of the marvelous ways in which England's sons are brought face to face

with heathenism of every description in every quarter of the Globe, and of the influence they can wield wherever they go. Hon. S. H. Blake made a most earnest speech in which he eulogized the Auxiliary, and spoke of his desire to give \$100.00 through its channels. Speaking of the money spent in the drunk traffic, in amusements, and in the war now begun, he contrasted the small amounts given to spread the Gospel of Peace. He also drew attention to the small sum spent by the W.A. for expenses—the whole amount being taken from the fees given for that purpose, ten cents from each member of the senior and girls' branches, the juniors being exempt. The Rev. A. C. Kettle then spoke on the subject of his work in the North-west.

Papers were contributed by Miss Joy, Orillia, and by Mrs. Farncomb and Mrs. Greenwood, Newcastle, (where the work has been wonderfully blessed), Mrs. Kuhring, Miss Cayley, Mrs. Boddy, and others.

At 2.30 the last session was opened by a hymn and prayers, and Mrs. Davidson read a paper on "A Missionary Outlook" in which she spoke of the work done in heathen lands, and recommended the perusal of the C.M. Society's little book, "The Story of the Year." After a hymn the thank-offerings were received, the amount being \$209.25, mostly in small sums, and very many texts and other messages accompanied the money, testifying to the goodness of Him "Whose goodness faileth never."

The life membership fees, amounting to \$325.00, had been given to rebuilding the church destroyed by fire at Seguin Falls, Algoma.

The result of the ballot was announced as follows: First vice-president for the ensuing year, Mrs. Cummings; second vice-president, Miss Tilley; corresponding secretary, Mrs. Newman; treasurer, Juniors, Mrs. E. F. Blake; sec.-treas. literature committee, Miss M. Hoskin.

Several resolutions were then put to the meeting, one expressing regret at the retirement of Mrs. Sullivan, Mrs. Septimus Jones, and Miss Osler; and Mrs. Willoughby Cummings changed position, from corresponding secretary to first vice-president, was noted. Thanks to the clergy and to all who contributed to the success of the meeting were carried unanimously. The Dorcas committee, formerly the C.W.M.A. was elected as arranged at the time the society became affiliated. A special vote of thanks was passed to the president, Mrs. Septimus Jones taking the chair while it was being done, and expressing her warm approval of it. The meeting was closed with the Canticle, "God be merciful unto us and bless us," followed by prayers and the Benediction.

THE GIRLS' AUXILIARY.

The closing programme last evening was under the auspices of the Girls' Auxiliary, and consisted of a most interesting series of statements, as to the

good work accomplished by the girls, the reports being interspersed by musical selections, and concluding with a "social hour."

One very interesting feature of the evening was an address by Miss Latt-Smith, on "Life in Palestine." Miss Smith was assisted by several young ladies in costume, who posed in illustration of various scenes in Palestine. This address was preceded by three minute papers on missionary work in various parts of the world, as follows: "In Africa," by a member of St. Clement's Girls' Auxiliary, of Leslieville; "Among the Mohammedans," by Miss Lulu Charlton, of St. Mark's, Toronto Junction; "In China and Corea," by a lady from the Church of the Ascension; "In Japan," by a lady from St. Stephen's Girls' Auxiliary.

ENGLAND'S DUTY TO INDIA.

BY THE REV. H. HOPKINS, OF ROOKLEY.

I HAVE always maintained and firmly believed that God has given us India—not to enrich ourselves, nor even to have an outlet for the superfluity of our countrymen to obtain a livelihood, but to bring this country under the sway of the Gospel, and win it for Christ. When formerly the natives asked, which they frequently did, "Why have you come to this country, and why do you stay here?" my answer always was: "To bring you the Gospel of Jesus Christ, that you may obtain everlasting life." And when they then said, which they often did, "You will not stay, you will have to leave again" this they did especially before the Mutiny, when they always told us that the British reign would soon be over, and the Mohammedan rule would begin again—I always rejoined: "As long as you have not all become Christians, we will not go, and you will not be able to drive us out! And when you are Christians, then you will not let us go, because you will then love us and look upon us as your own." This seemed always to please them, and they smiled.



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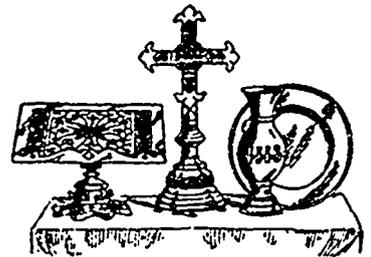
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