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THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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No. 108.

HISTORICAL SKETCHES.

No. 108 —ST. GEORGE'S CHURCH, WINNIPEG.

THE parish of St. George's, Winnipeg, covers the west central part of Winnipeg, which grew so rapidly during 1881-2 that in 1883 the opening of new work became a necessity. In September of that year, therefore, arrangements were completed by which Holy Trinity, Christ Church, and, we believe, St. James' parishes each contributed certain districts to the proposed new parish. Canon O'Meara undertook the work of organization, in addition to his college duties; and John Ward and James Taylor were appointed first churchwardens. During the winter, services were held in a small public school building, near the site of the present central school. By the fall of 1884 the work had progressed so well that a church was built on the corner of William avenue and Lydia street. It was opened on Advent Sunday, 1884, by the Most Reverend the Metropolitan of Rupert's Land, assisted by Dean Grisdale, Archdeacon Pinkham (now Bishop of Saskatchewan), Canon O'Meara, and Canon Matheson.

The building was a plain frame structure, and as time passed on, and the work of the parish developed, various additions were tacked on without any regard to symmetry or beauty, so that at last it required some stretch of fancy to imagine it was ever intended for a church. Yet, despite its homely exterior, it became from the very first a centre of conscientious, active, self-denying work, until to many who have enjoyed in it sweet communion with God or happy work for Him, its ugliness has been transfigured as though by His very presence, and the recollection of many hours of privilege. For a great blessing seemed to follow the work, and God drew around it a congregation whose fidelity and zeal testified to their appreciation of the efforts of their pastor.

In 1886 the new parish had grown so much that Canon O'Meara found it impossible to keep up the duties of incumbent, which he had so cheerfully assumed, and faithfully carried out. Accordingly, on October 3rd, the Rev. J. J. Roy, B.A., of Montreal, was inducted as incumbent by Dean Grisdale as commissary for the Bishop, who was then in England.

The chronicler may, perhaps, be pardoned if he digresses for a moment to point out to churchmen how deep is the debt of the Church in Rupert's Land to the unique cathedral system, planned and organized by the Archbishop of Rupert's Land.

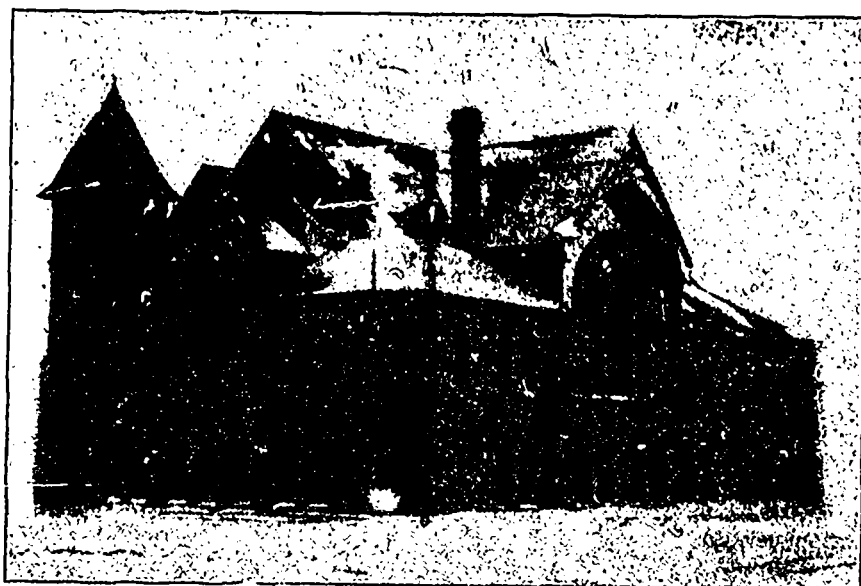
The Cathedral Chapter, consisting of the Dean and Canons, has, from the very first, been an active missionary force, not limiting its energies to cathedral services—parochial work in St. John's and an active share in the educational work of the college and province—but looking upon every new district and pastorless flock as its own special charge until the want could be supplied. St. George's is only one of many parishes which owe their origin to the vigilance and self-denial of the Dean and Chapter of St. John's.

St. George's was extremely fortunate in its new pastor. A man of indomitable perseverance, untiring energy, and marked ability as a preacher and organizer, Mr. Roy has amply justified



REV. J. J. ROY, B.A.,
Rector St. George's Church, Winnipeg.

his selection. The parish has made rapid strides, not only in the number of worshippers, but as a power for good in both city and diocese. About two hundred families are connected with the congregation, which numbers one hundred and fifty or more communicants. The Sunday school has about three hundred and fifty scholars on the roll, with twenty-nine teachers and seven officers. Other organizations are Young People's Christian Endeavor, Ladies' Aid, and, with the recently increased facilities, a branch of the Church of England Temperance Society; a Boys' Brigade, adult Bible classes, etc., are in contemplation. Three or four years ago the church



ST. GEORGE'S CHURCH, WINNIPEG.

was too small for the congregation, but difficulties stood in the way of obtaining a better building until last year. On July 11th the corner stone of a new church was laid by the Primate, with appropriate services. On the tenth anniversary of the opening of the first church, the fine new building, of which we give an illustration, was opened by the Right Rev. Dr. Young, Bishop of Athabasca, acting for the Primate, who was, unfortunately, indisposed. Canon Matheson preached in the evening, and on the following evening a parish social was held in the splendid basement to mark the happy event, when Mr. Roy and his people received many congratulations from friends from other parishes.

The interior of the building, which seats four hundred, is very tastefully finished in white pine, and the basement is extremely well adapted for Sunday school and parish gatherings.

The building, designed by Mr. George Brown, has cost \$12,000, of which \$6,000 has been raised by the congregation, the balance being covered by a loan falling due in six annual instalments.

In the history of this parish there is much to stimulate faith and hope. May the congregation in its new home be enabled to rise to higher duties and greater responsibilities to the still further glory of God!

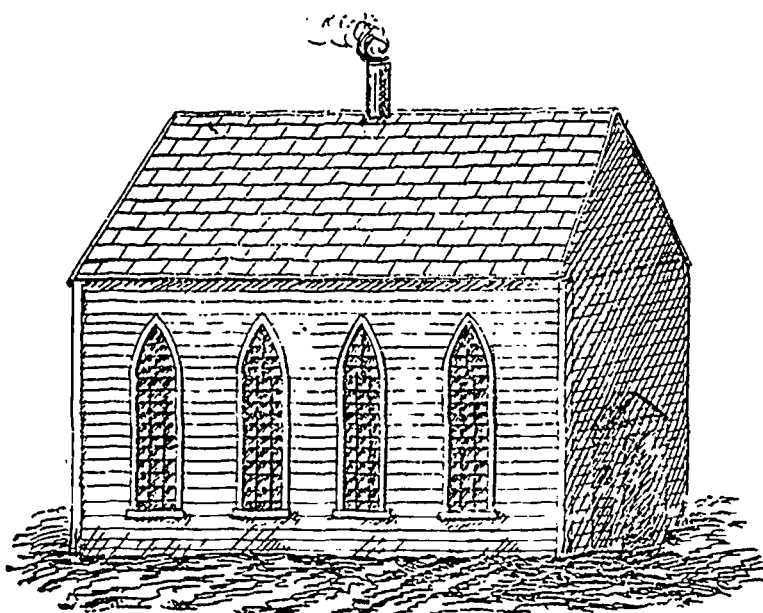
The rector, Rev. J. J. Roy, B.A., is by birth a French Lower Canadian. He was educated at the Sabrevois Schools, Montreal. After a short visit to France he returned to Montreal, and was for some years organizing secretary for the Sabrevois Mission, in which work he was very successful. He was successively in charge of the French "Church of the Re-

deemer" in Montreal, and of St. Hyacinthe, near that city. In 1886 Mr. Roy was appointed rector of St. George's, Winnipeg.

THE ARCHBISHOPS OF CANTERBURY.

UNDER EDWARD V., RICHARD III., AND
HENRY VII.

EDWARD IV. dead, Archbishop Bouchier proceeded at once to protect the royal youth who succeeded him as Edward V. For safety he was placed in the palace of the Bishop of London. Richard, Duke of Gloucester, brother of Edward IV., and the king's uncle, looked up to as a great and good man, was made Protector of the realm. Queen Elizabeth, the lady who, though not of royal blood, was, nevertheless, the young king's mother, took refuge with her other little son, the Duke of York, in Westminster Abbey. But Richard, the Protector, insisted that the child should be given up to him. With a heavy heart and much misgiving, the poor mother, on the persuasion of the Archbishop, was forced to let him go, and the two royal princes were thus placed in the possession of the ambitious Richard. These children suddenly disappeared. The old tradition has it that they were smothered in their beds, in a room under the Tower steps, by order of their uncle. Visitors to the Tower are shown to-day the spot where this tragedy is said to have been perpetrated. At all events the children disappeared, and the Duke of Gloucester became King of England under the title of Richard III. The Archbishop returned to the quietude of his own



THE ORIGINAL TRINITY CHURCH, WINNIPEG.

(See page 8 of our January issue.)

work, and began to influence the king in favor of wholesome measures for procuring, among all classes of people, "virtuous and clean living." The Archbishop wished to check, if possible, the shameful scenes that had marked the court life of Edward IV.

But England was speedily thrown into fresh political turmoil. Public feeling yearned to know something of the two lads that were placed in the hands of Richard for protection. What had become of them? Richard's popularity could not withstand this clamor. The people were suddenly turned against him, and a widespread sense of justice, to say nothing of the natural feelings of every father and mother in England, pointed at him as the one who should explain their disappearance.

This the king would not do, and the heart of the poor old Archbishop was well-nigh broken. He had pledged his word to the queen that her children should be safe; now they were gone. He naturally shrank from the king, who could not clear himself of the foul suspicions that were whispered against him. He felt bound to the poor mother to make all amends possible for the cruel result of his persuasion that she should give up her children, and all England felt for her, much as she had once been disliked, in her bereavement. The weeping mother aroused the indignation of the people, and the House of Lancaster was once more strong enough to threaten with destruction the recently triumphant House of York.

One of the most prominent men in England at this time was John Morton, Bishop of Ely. He was greatly interested in the disturbed state of the country, and looked about him for

some solution of the difficulty. It occurred to him that it would be a good thing, if possible, to unite the two houses of York and Lancaster by marriage, and by his influence a marriage was arranged for between Henry, the young Duke of Richmond, of the blood royal, and Elizabeth, the daughter of Edward IV. Henry was a man of energy. On learning the feelings of the people towards Richard III. he landed in England. Crowds flocked to his standard. He met Richard III. in battle on the field of Bosworth, and gained a complete victory, the king himself being killed.

Thus did Henry VII. of Lancaster come to the throne of England. Archbishop Bouchier dragged himself wearily to London to anoint him. This was in August, 1485, and immediately afterwards London was visited by a terrible plague, which paralyzed all business and left but little occupation for any except the burying of the dead. The coronation of Henry partly for this reason, partly, it may be, for want of money, was deferred till October, and was very quiet in character; and for this reason also it probably was that the projected marriage did not immediately take place. Early, however, in the following year (1486) the aged Archbishop officiated at this memorable marriage, by which the two rival houses of York and Lancaster were united, and the terrible struggle between them forever brought to a close.

This was the last official act of Archbishop Bouchier, and it was one that must have been highly pleasing to him, for he had always tried to be a peacemaker; and now, when he joined the hands of Henry Tudor and Elizabeth of York with his own trembling fingers, he must have felt that he was ready to depart in peace. This he did shortly afterwards, for in April, 1486, he breathed his last at his own quiet residence at Knowle. He was buried at Canterbury.

On his death the Bishop of Ely, already mentioned, was advanced to the primacy. John Morton had run a distinguished career. He was educated at Balliol College, Oxford. As a lawyer he afterwards was supported and encouraged by Archbishop Bouchier, and advanced to several positions of trust. Admitted to holy orders, he was appointed to a living,

and was known as "the parson of Blokesworth." He was much attached to the Queen, Margaret of Anjou, and fled with her when Edward of York won the victory which made him King of England, and seems to have followed her fortunes faithfully until, seeing that Edward IV. was well established on the throne, he received pardon from him, and was reinstated in power. New honors came in, thick and fast, upon him. He became Master of the Rolls, a member of the Privy Council, and as such of the royal household. And the king further advanced him in 1478 to be Bishop of Ely. On the death of Edward the life of Morton was more than once in danger from the suspicions of Richard III., but he managed to escape, and it was he, as we have seen, who worked hard to bring about the accession of Henry Tudor, and the union of the rival houses of York and Lancaster.

He was enthroned Archbishop of Canterbury on the 28th of January, 1487, and, like most of his predecessors, began his work by trying to reform the clergy, some of whom were living improper lives. Many of them had ceased to wear the clerical dress, and had also thrown aside the clerical character. In fact, it was becoming very evident that a reformation in ecclesiastical circles was a necessity that was beginning to make itself felt. The charges brought against the monastery of St. Alban's, accusing the inmates of gross immorality, would alone indicate that.

It is, however, in his capacity of Lord High Chancellor and chief adviser of King Henry VII. that Archbishop Morton's name is best known in history. It was a time when a new state of things was beginning to dawn for the world. An age of expansion and freedom had already set in. It was the age of the "discovery of America" by Christopher Columbus, and of Newfoundland by the Cabots. It was a time when nobles could no longer oppress the people, for the people, through trade and merchandise, were themselves becoming too powerful to be meddled with. The great "middle class" of England was beginning to make itself known. Henry VII. was a wise enough man to see all this, and to govern himself accordingly, and the Archbishop, as his chief adviser, must come in for a share of the wisdom shown in directing a stream which it would have been folly to have attempted to withstand. In the affairs of the Church, however, Archbishop Morton, himself a Cardinal, was devoted to the see of Rome, and was unable to foresee the dawn of better things that were close at hand for the English Church. He had under his care the king's second son, Prince Henry, who was destined to play an important part in the Reformation that was soon to come. England was becoming a different England. Not only were the houses of

York and Lancaster united by Henry VII., but, by the marriage of his daughter Margaret with the King of Scots, the way was paved for that close relationship between England and Scotland which afterwards took place.

Archbishop Morton did all in his power to promote learning, and he himself was fond of displaying the knowledge that he possessed of the Greek and Roman classics. A frequent visitor to his household was "young Thomas More," afterwards the accomplished and unfortunate Sir Thomas More, who, in his "Utopia," spoke kindly of things he had seen and heard at the hospitable table of the Archbishop.

Thus, working in the offices of politician and ecclesiastic combined, Archbishop Morton continued a conspicuous figure in English history up to extreme old age; but, in the year 1500, an attack of ague carried him away. He was buried in the crypt of Canterbury Cathedral, but it is said that his bones were stolen, bit by bit, as relics, till not a trace of them was left behind.

The policy of Henry VII. was to consolidate his kingdom, to bring Ireland and Scotland, if possible, into closer touch with England, and so lay the foundation of the future "Great Britain and Ireland." He found Ireland a mere dependency upon England, left to herself, isolated and neglected. To improve this state of things the king appointed Henry Dean, prior of a Welsh monastery, to be Lord Chancellor of Ireland. Dean conducted himself so well in this position that the king made him Bishop of Bangor, in Wales. Bangor being close to the channel between England and Ireland, the king thought it might be useful to have Dean there, so that, on an emergency, he could readily pay a visit to the "Green Isle." Shortly afterwards, however, Henry Dean was promoted to the bishopric of Salisbury.

Such was the position of affairs when Archbishop Morton died. On his death Thomas Langton, Bishop of Winchester, was designated archbishop, but he died of the plague before the appointment could be consummated. The choice then fell upon the Bishop of Salisbury, a man in whom, as we have seen, Henry VII. had every confidence; but Archbishop Dean lived only two years after his consecration. The most of this brief period he devoted to the interests of the king. His episcopal duties were relegated to a suffragan, John Bell. It was Archbishop Dean who officiated at the marriage of Arthur, Prince of Wales, the king's eldest son, with the young Princess Katharine, of Arragon. The relationship of this lady to the bridegroom's brother, Prince Henry, is a matter of after history. How little, amid the pomp and splendor of her wedding, did she know of all the misery that lay before her in after years!

When Archbishop Dean died, in 1503, the

management of his funeral was entrusted to Richard Gardiner and Thomas Wolsey, both of whom were destined to play an important part in English history. He was buried in Canterbury Cathedral, but all trace of the spot, once marked by an inscription, has disappeared.

"HOW THINGS ARE IN JAPAN."*

IT is two weeks yesterday since I arrived here, and I am still staying with the Rev. Mr. and Mrs. Waller. It seemed as if it would be impossible for me to get a house, and I was almost in despair, as the cold weather is coming on, and I am anxious to get settled for the winter. The other day we settled on a place, not such as I should have liked, but the best that could be procured. The house is much too large, and very much out of repair—of course it is a Japanese, there being no other kind in this place. There are about eight rooms, but I shall at present only furnish three, dining-room, sitting-room, and bedroom; the two latter will be upstairs. I will have a servant, and the Bible woman, my teacher, will live with me. Her name is Ya-ma-mat-ta San, and she is a dear little thing, but does not know a word of English, so you may imagine we have some fun making each other understand, but I will try, while taking my Japanese lessons, to teach her some English. I rather dread taking up house-keeping for myself, for I shall have so many callers, and there is so much ceremony to be gone through, so much putting of one's nose to the ground, so many polite expressions, so much pressing to be done before anything is accepted, that I know I shall break their code of etiquette at every turn, but all those that I have met are so polite and good-natured, that I shall get along all right, I trust. The native Christians say that when I get into my house, they are coming to see me very often. Mr. Waller thinks that this may interfere with my hours of study, so he is going to write a notice to be put on my door, that I will receive callers from three to four; this is really quite necessary, as, if it were not done, I could never count on a moment, as the Japanese think nothing of time, and come from early morning till late at night, staying for hours at a time. I have begun my lessons in the language, and find it very difficult; it will take some months of study before I am able to talk or understand much. At present I am just learning the tones, as there is so much in the pronunciation. I am greatly pleased with the work that has been already done here, and when you see the meetings here night after night, principally composed of young men, some just beginning to get interested, others preparing for baptism, and watch their

faces, and the deep interest with which they seem to listen, your heart grows glad. I have wondered if, in the city of Toronto, we could get young men, night after night, to come together to listen to the teaching of the Bible. On Sunday, twice a month, we have communion in this house, at nine o'clock; only the baptized come to this—then at ten we have the morning service with sermon. The evening service is held at seven in the preaching station, and is open to all, Christian and heathen; these services are generally taken by the catechists; the attendance is generally very good; how I wish I could understand what is said, but of course, all is in Japanese. A few nights after my arrival, Mr. Waller invited the Christians to a social evening, to be introduced to me. Kakuzen San was there, and made a speech, telling them all about my past work, then Mr. Waller followed, and then I was asked to say a few words; this I did, with Kakuzen San as my interpreter. Refreshments were then handed round, in the shape of tea, *Japanese* cakes, etc.; you were supposed only to eat a few of them and carry the rest home! Games were then got up, and to see these men and women, forty in number, enjoy themselves like overgrown children! I cannot take time to tell you of their games now. Mrs. Waller says that when they first came here she sent out invitations for an afternoon, and only *one* person came, and to see the crowd the other evening shows the way that they have made into the hearts of the people. . . . There is a *great*, a *grand* work before us here. God has given these people into our hands and it will be our faults, if the little ones who swarm in the town are allowed to grow up in heathen darkness, and oh! what darkness is there; little savages, most of them are, in behaviour far worse than our Northwest Indian children, doing and saying things that I cannot yet bear to *think* of, let alone talk of. I am helpless to take any part in drawing these little ones into Christ's fold, until I can take them and teach them, therefore my time, for some months to come, must be given up to study and little else. . . . The country around here is very beautiful but the walking is very hard for city-bred feet. As there are no sidewalks or side-paths, you must always walk on the roads and they are very stony. Mrs. Waller is a good walker, but when we go out we are always followed by a crowd and the noise of their gata (wooden shoes) makes it most difficult to carry on a conversation. . . . If you want to know where the foreign women are, all that need be done is to look for a crowd.

There never was a day that did not bring its opportunity for doing good that never could have been done before, and never can be again. It must be improved then or never.

*From a letter written by Miss L. Paterson, Nagano.



ATHABASCA: GROUP OF BOATS AWAITING ARRIVAL OF THE BISHOP.

A MISSION TOUR IN ATHABASCA.

BY THE BISHOP OF ATHABASCA.
No. II.

MERGING from the willow bushes that hedge the tortuous course of the Slave river, and passing the sandy ridge that, at this point, forms the lake shore, the lake lies before us. About three miles away is an island, partially wooded, making, on a summer's evening, a pleasing foreground. Flanking the lake, both on its eastern and western sides, are well-wooded hills, tinged with the rich hues of the setting sun, while purple in the distance stands out the bold ridge, known as the "House" mountain.

Early next morning our brigade of boats was gathered in a little bay of the island previous to starting over the lake.

Their gathering here and start out on the lake were made use of for photographing the brigade, though with poor success.

A traverse of some twelve miles was made, and we landed on the main western shore for dinner. Heavy thunder-showers, intervalled by hot gleams of bright sun, were chasing each other along the ridge of hills to the east of the lake, but now and again reaching across the lake. To the north the sky looked black and threatening. Our guide hesitated to start with the heavy-laden craft, especially as a traverse over an arm of the lake lay just ahead. Provision for the crews, however, in one main source was at a low ebb, viz., bacon, and this turned the scale. We started, and had reached about half way across, when a head wind got up with increasing force. The crews labored

hard at the ponderous oars. It was an interesting spectacle to watch our companion boats rising and falling, and dashing the spray over their bows, as they slowly forged ahead amid the short, heavy waves. The rising gale necessitated our camping for two days on a swampy tongue of land which oozed with moisture every time the foot pressed it. Sunday evening the wind calmed sufficiently to start. Shortly after doing so we reached the "narrows" and crossed to the easterly side.

The lake, from being a stormy sea, had calmed down till its surface mirrored every changing hue of the sky. A cheer rose from the toiling crews as a breeze after sundown gave promise of a sail wind. Each boat's crew hurried to get up the primitive gear of mast, yard, and huge square sail, whose rig is almost classical in its suggestion of the rig of an old Roman galley.

As the stars shone out and the cool night breeze bellied out the lumbering sail, we rolled ourselves in our blankets and sought for as many square inches of level area as our guide could clear for our tired and somewhat cramped limbs. Thus lying prone, listening to the ripple and gurgle of the water on the boat's side, or lazily contemplating the dark outline of mast and sail gently waving over head, nature spread for our entertainment one of her gorgeous displays. The northern lights, first like a luminous haze, spread over the sky, then concentric bands that flashed in all the colors of the rainbow, a rich purple predominating. As the charmed eye followed the dancing motions of the spiral bands, one easily realized the suggestion to the superstitious mind of the Indian that he was gazing on the spirits of his ancestors moving in solemn dance in the great spirit world above.

We woke in the cold morning air by the grating of the boat's keel on the shingly beach. Blazing fires soon marked the rallying point of each of the six crews, and hot tea, bannock, and bacon were far from unwelcome in a country where indigestion rarely occurs. Indigestion is the more common complaint, attributable to a frequent lack of something to digest.

Arrived at the Hudson's Bay Company's post, where we received a most kind welcome from Mr. and Mrs. McDonald and other of the company's officers, we gathered ourselves and our belongings into one of the boats and crossed Buffalo Lake under a blazing sun that might compete with the tropics.

A little crowd at the landing, on our nearer approach, resolved itself into the Rev. G. Holmes, Rev. M. Scott, and Rev. H. Robinson, Mr. P. Muller, and boys of the Indian school.

The first glad greetings and enquiries over, we wended our way through a tree-like growth of willows to the mission. This lies on a flat,

gradually rising from the lake level. It consists of (in order of construction) mission house, a two-story building of some thirty feet area; the first schoolhouse, a neat, compact little building, to be the lower story of a hospital building; the church, a log building 31 x 24 feet, nave; 14 x 13 feet, chancel, and the recently completed Indian school. This is a strongly constructed log building, of some forty feet area, with kitchen abutting on the rear.

Rising immediately behind the mission is a grassy plateau, commanding a fine view across Buffalo Lake to the bold, heavily wooded ridge that lies between this and Lesser Slave Lake, terminating at "Shaw's Point" at the channel connecting the two lakes. The heavy swamps that more than fringe the lake are the resort of countless ducks, and, at certain seasons in the spring and fall, of large bands of Wavies.

These periodical visits to the missions are generally a very busy time. Much to do and arrange and talk over, and little time to do it.

Our chief business was our Triennial Synod. The illness of Rev. J. G. Brick, and the impossibility for others to leave their missions, deprived us of the presence of four of our little band of clergy. A rather larger number of lay members served to counterbalance the drawback.

The following Sunday a confirmation was held by the bishop, and seven of the older Indian scholars were confirmed. It was something to thank God for to see these seven thus enrolled as full members of our Church, and joining with the older communicants in celebrating our dear Lord's death.

Some two years ago an Indian father took his boy with him for the summer, intending to return him to the school in the fall. He did not do so, and our missionary, Mr. Holmes, visiting Wabiskaw the following winter, found the father almost heart-broken. The little fellow had sickened with fever, very prevalent that winter, and died. Dying, he sang the hymns he had learnt while at school in his own Cree tongue. The father sat and listened, and longed to know more of that Jesus whose love so wonderfully upheld his dying child. Being promised a resident missionary, he sent word that he had cut and got out logs, and was putting up a house for the promised teacher.

Another Indian, weeping as he spoke of his little daughter, told how, just before her spirit passed away, she said, "Father, I am going to pray as I was taught at the mission."

The school is thus already bearing fruit, and proving to the many friends who have taken so kind and practical an interest in it that their interest, gifts, and prayers have not been in its case without fruit.

WHOSOEVER recounts to you the faults of your neighbor will doubtless expose your defects to others.—*Persian*.

A CURIOUS ACCIDENT.

LAST Sunday," said a clergyman to his congregation, "some one put a button in the collection bag. I won't mention names. I will merely say that only one individual in the congregation could have done so, and I will expect the same member, after the service, to replace the button with a coin of the realm." After church a well-to-do but close-fisted individual sought an interview with the clergyman in the vestry. "I—er," he began, hesitatingly, "must apologize for the—er—button incident, which I can assure you was an accident. I happened to have the button in my waistcoat pocket, together with a shilling, and took out the former by mistake. However, sir, here is the shilling." "Thank you," said the clergyman, taking the shilling and gravely handing him the button. "By the by, sir," said the man, "I cannot understand how you should have known that it was I who—er—committed the much-to-be-regretted mistake?" "I didn't know," replied the clergyman. "Didn't know! but you said, sir, that only one individual in the congregation could have done so." "Just so. You see, sir, it is scarcely possible that two individuals could have put one button in the bag, is it now?" said the clergyman, with a bland smile. It was so much easier for the button contributor to say "good-day" than to answer this puzzling question that he made his bow at once.—*Irish Ecclesiastical Gazette*.

If your very best friend went away on a long journey, and asked you, before he started, to do something for him while he was away, would you not do it at once, directly he was gone? Now, our dear Lord Jesus, the best Friend we ever had, has gone away to heaven; but just before He went, He asked His friends on earth to do something for Him. He may very soon be coming back now, and yet, do you know, they have not yet finished doing it, though He asked them years and years ago! What He said was, "Go ye into all the world, and preach the Gospel to every creature," and there is still half the world that knows nothing about Him! So you see we must do all we can to help others to be missionaries, even if we are not big enough yet to go ourselves, because our best Friend has asked us to do so.—*Select*.

WHEN Carey decided to resign the pastorate of his congregation in Leicester and go out to India as a missionary, the following entry is said to have been made on the records: "No business of importance, except that in January our pastor gave us notice that he should leave us in March, having engaged to go on a mission to Bengal, in the East Indies."



THE SCHOOLHOUSE AND HOME FOR THE CHILDREN :

Rev. Mr. Brick's son, Mr. Muller (the teacher), and Mr. White, of White Fish Lake mission, in the foreground ; part of the storehouse in background. (See p. 126)

FOREIGN MISSIONS IN THE FIRST CENTURY.

IN the first century Foreign Missions and Home Missions were carried on side by side ; but it is easy to distinguish them, and the obstacles in the way of the former were greater than they are now. Preaching the Gospel to Gentiles was the primitive equivalent of Foreign Missions, as was preaching it to Jews of Home Missions.

The first obstacle was bitter opposition within what we may call the Church at home. Hebrew Christians were not unwilling that the heathen should be saved ; but they were slow to admit that they could be saved until they had been made Jews, a difficult task, which the Messiah Himself had discouraged. Such Christians were likely to say, " Let us evangelize the unbelieving masses of our own race before we try to make proselytes of doubtful sincerity among the heathen," and Foreign Missions as actually carried on by St. Paul and his associates, without requiring circumcision, were an abomination to men of this class. The only missionary work for Gentiles which we know of their undertaking was that of undoing what St. Paul did. They frequently succeeded, as did others who resisted him with the weapons of philosophy. His converts often became perverts, while very often they justified the bad opinion of the Jews by relapsing into heathen vices.

These facts pointed to another equally disheartening. The Gentile converts seldom

represented the best side of heathenism. It was the outcasts, the ignorant, the slaves, who received the Gospel soonest, so often to betray it ; and what was true of classes was in a degree true of races. The pure-blooded Greeks of Athens gave little heed to the preacher on Mars Hill ; it was rather the mongrel populations of commercial cities, like Corinth, or such races as the Cretans—" liars, evil beasts, slow bellies"—or the Phrygians, the scorn of antiquity, that the Christian teachers reached soonest. Many memoirs of the early Church were the worst of a bad stock.

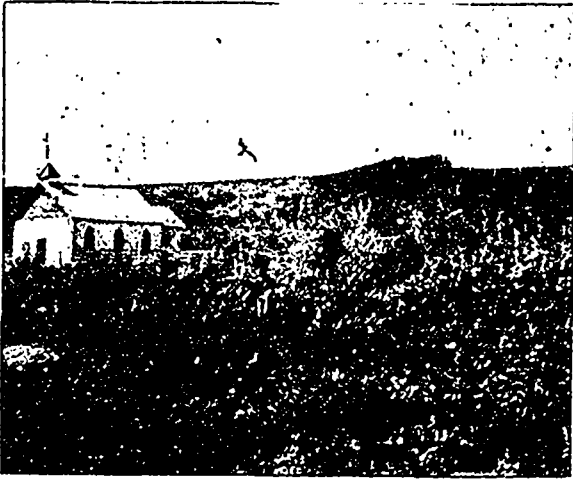
What, as we look back, seems to make the case more desperate, and could not then have

been wholly concealed from Hebrew evangelists familiar with God's judgments upon nations, the communities in which Gentile Christianity was first planted were, as a rule, decaying communities. Indeed, the Roman Empire itself was doomed ; almost the whole civilization of the ancient world was dying at the roots ; and the one permanent race, the one alone destined to a long career, was the very one from which the Foreign missionaries of the first century seemed to be turning away, though perfectly aware that its inheritance in the future had not been forfeited (Romans xi.).

Judged by the favorite tests in use to-day, the Foreign Missions of the first century were a reckless and wicked waste of men and money. Evidently that council at Jerusalem made a great mistake in not stopping them. Only, had it done so, what should we have been, and what would the world have been in the nineteenth century? And, whatever results may be or seem to be now, as long as there are true-hearted men in the Christian Church, men of honor, to whom disobedience means disgrace, neither argument nor human authority will prevent the fulfilment of the Lord's command—" Preach the Gospel to every creature."—*Spirit of Missions.*

GIVE.

As God hath prospered thee, oh, give !
And help some other soul to live.
Since thou hast ever His dear word,
And all its tender bidding heard,
Some other soul in need will see,
And give as He hath prospered thee.



ATHABASCA : ST. PETER'S CHURCH,
Lesser Slave Lake, with C.M.S. Flagstaff : Cemetery on the hill.

BURMESE PRIESTS.

BURMA is a dreadfully priest-ridden country. The ascetic would apply better than priest, if we understand the latter in a European sense. It is the custom amongst male Burmese of all ranks to spend at least one year in a monastery. This is generally done in early manhood. The head is kept shaven, and nothing is worn beyond the single robe of yellow and sandals. I believe the priests are supposed to spend their time in meditation, which, being interpreted by what I saw, means extreme laziness. There certainly are schools in connection with the priests, and it is a remarkable fact that every Burman can read, but the great bulk of the priesthood live in idleness. Every morning the younger members go round to the houses of the village or town with baskets, and into them the natives put small quantities of rice, the priest averting his gaze if it is a female who brings the dole. As several bodies of priests exist in every place of any size, each villager receives every day a corresponding number of visits. This tax, multiplied by 365, represents a very serious inroad upon a poor man's resources in the course of a year. But no complaint is made; it is the custom of the country and a feature of its religion. After a year's sojourn in a monastery, the young priest will return to his home and pursue his worldly avocations as before. But this return to the world will depend very much upon what prospect fortune holds out to him. If he has but a poor outlook, he will in all probability remain a priest; and it is not at all an uncommon thing for some to use the monastery very much as our poor do the work-house, assuming the yellow robe in times of poverty, and doffing it when things look brighter. This ochreous garment is a veritable "cloak of religion," and on all unbiased sides it is admitted that it is shamefully abused.—*Leisure Hour.*

TEN THOUSAND PER CENT.

MR. STUART dropped into the office of his friend, Mr. Morris, in a mood decidedly depressed, occasioned by a failure. It was a little after business hours, but Mr. Morris was still in his office and alone. He laid down his pen and greeted his friend with a cheerful nod and a cheerful "How are you, Stuart?"

"Sour as an east wind," was the response, as he looked at the beaming countenance of his friend, whose counsel he had sought many a time, and scarcely ever been disappointed.

There appeared to be a little more than the usual brightness in Mr. Morris' face as he wheeled his chair round and bade his friend be seated in another. Mr. Stuart noticed it, and said:

"What are you up to, Morris? Had some good news, eh?"

"Oh, no, Stuart," he replied, "nothing unusual or new in particular. I was only thinking of a little investment I am just about making."

"I thought so," said Stuart, "and a good one, I'll be bound."

"I think so," was the reply. "What would you say to ten thousand per cent.?"

"Ten thousand per cent.! You are raving."

"Not a bit of it," said Morris. "And the very best of security—a regular royal pledge."

"Now I know you are crazy. Who ever heard of such a thing?"

"Crazy? Not a bit of it," said Mr. Morris. "This," wheeling round his chair and laying his hand upon a paper on his desk, "is a cheque which I have just signed, and intend for a poor missionary whom I know. I have just heard he is sick, and in much need. The Scripture says that 'he that giveth to the poor lendeth to the Lord,' but I was never awakened to the fact of what interest He pays until yesterday, when our clergyman startled me by saying that He had promised ten thousand per cent.!"

I pricked up my ears at the statement, and waited curiously to hear the proof; and there it was, sure enough, in St. Matthew xix. 29: 'And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, shall receive an hundred-fold, and inherit eternal life.' I was struck at the sound of ten thousand per cent., but I figured it out and found it correct. I was very much impressed at the time with the thought, and, in fact, have been ever since. It was in my mind when you came in. Not that I can lay claim for a moment to the spirit of self-sacrifice which the text quoted indicates, but my gift to the poor is a loan to the Lord, and I am not afraid but that I shall reap a good dividend."

Mr. Stuart did not commit himself, but he thought of what was said, nevertheless.—*Selected.*

STRAIGHTFORWARD.

CHAPTER I.

HE shan't have her. I've told her that plain. My girls have got a good name of their own, and, while I can lift a hand to prevent it, they shan't part with it for a worse. For a worse, do I say?—for none at all. The lad spoke fair enough, I will say—told me everything straight out: he's not a Proudfoot at all, but just a chance child, left on a doorstep and brought up out of pity. If he'd been a real Proudfoot, of King's Cobbe, now, it would have been different. I mightn't have said a word. *They've* got a name, though land and money's been scarce enough with them for many a long day; but this here nobody's child to come after my 'Lisbeth!—"

There was a pause; breath failed the excited speaker. A very red handkerchief was passed across a still redder face. Harvest weather is a bad time for such things as indignation and wrath; and although Farmer Holt, of Netherby, England, was on the Cobbe, or pier, of King's Cobbe—a very airy, breezy situation, as every one knows—he felt as if he was sitting at the mouth of a baker's oven.

He had reason to be hot and vexed, perhaps. He was a stay-at-home man, with a stout, easy wife, two strong sons, and three pretty daughters. The best and prettiest of these, 'Lisbeth, had been for two years in the service of Colonel Ames, of The Cliffs, King's Cobbe, a trusted upper nurse, albeit she was so young, to his two little girls.

And now, all of a sudden, as the farmer would have told you, 'Lisbeth writes word home that she's engaged to be married. And who to, do you think? To Mr. Proudfoot, him as they call *valet* to young Captain Mostyn, of the Grange. All very fair that sounds; but a sort of whisper gets in the air, no words exactly, but just something uncomfortable.

So off starts the farmer to find out the truth. He doesn't go nigh 'Lisbeth, not he, but just marches up to the Grange, and has it out with the young fellow, who stands up very straight and quiet, and owns to it. He hasn't a drop of the real Proudfoot blood in his body; doesn't know who he is, either; was left as a baby on their doorstep, may be by a passing tramp. "And he to even himself to my 'Lisbeth! Says I, 'Young man, here's an end of this; just put my girl out of your head, for I'm her father, and I'll have none of it.'"

"But he's thought a deal of at the Grange?"

This observation is made by Mr. Lott, of "The Moor's Head," the little public house which commands the Cobbe. He has known the lad, Perran Proudfoot, as they have called him, all his life, and he both likes and respects him.

"May be;" the farmer is turning gruff,

"And what's family?" asks Lott, who is a good-natured, not very deep politician. "What's forefathers and ancestry? We're all descended from Adam. Let every tub stand on its own bottom, say I."

"Master Lott, when I'm going to buy a horse or a cow I look to its pedigree first thing. Folks may say it's a good goer, or a good milk-er, but it has the best chance of pleasing me if it comes of a good stock. Now, I ain't a-going to choose husbands for my girls less carefully than I'd choose beasts."

"It isn't every fine name comes in first at the winning post," said Lott, for he wasn't going to be put down by a Netherby man, on his own Cobbe, too; he loved talking too well for that. "Look you, Mr. Holt, this here lad, Proudfoot—I mean Perran, as we call him up here—that's his christened name, you'll let him have that—he's a downright good chap, family or no family, name or no name. He mayn't be good enough for your liking, I ain't saying that, but he's honest to the backbone, and every bit as good as he looks, which is saying a deal."

So it was, for Perran Proudfoot was undeniably the handsomest young man in King's Cobbe. Others besides 'Lisbeth Holt would confirm that statement.

"What made Michael Proudfoot pick up the boy?" asked the farmer, somewhat sulkily.

Here was an opportunity for mine host of "The Moor's Head." He could tell you all about every one in the place. He began deliberately, as befitted one who knew so much:

"It was Mrs. Proudfoot, Marion Colyer she was—she did it. They'd only been married a twelvemonth, a few weeks over that is, and the baby died, their eldest. Folks think that some tramps passing through the place chanced to hear of the death. Anyhow, it was a cold winter's night, and Mrs. Proudfoot she wakes her husband to tell him that the confined child, in the spare room, is crying. He gets up, to find it's a poor deserted infant outside on the doorstep. He brings it in, all stiff and cold, and Marion she warms it and feeds it, and in the morning won't let it go. It's sent her, she says, instead of her own. I mind the christening, too; it was the day of the funeral. It was Mrs. Proudfoot's fancy, and Michael wouldn't cross her. Dear, how time goes! that's four-and-twenty years since." Lott paused a minute to look back across that space. "And then Captain Spence, of the *Billow*, offers Michael a free passage to India, and the roving blood of the Proudfoots got stirred, and he, and the missis, and the baby went off, and the next we heard was of his 'listing in the Artillery out there, which they say is a first-rate service."

Farmer Holt was cooler now, and interested in the narrative. "Roving blood, indeed! All the county knows that a Proudfoot never dies in his bed," he announced.

"Except old Simon," declared Lott; "and he couldn't sleep quiet in the churchyard. That crumbly bit gave way with him the stormy year when I was a lad; and in the morning there was 'Sacred to the Memory' on the beach, and he far out at sea, poor old chap, in his six-foot boat. That was why the sea wall was built. Folks didn't fancy their forbears washed out of their graves."

"I thought Michael had lads of his own," said the farmer. "I made sure this was one of them." He felt sore and taken in by this business of his girl's attachment; he was only a working farmer, and would not be able to leave much to his girls. The young man at the Grange, but for the flaw in his descent, would have been a nice match for 'Lisbeth, Sir John having promised him a lodge, and permission to marry, if only he would not leave his invalid son.

"Michael has three lads besides this un," Lott jerked a finger landwards. "This is how it stands. Perran here goes into his father's—Mike's, I mean—his regiment. So does David, so does Will—a drummer-boy he is—and so will little Jesse by-and-by. Perran often talks to me about 'em. He's rarely fond of the lot; wouldn't have left India but for Captain Mostyn's accident. He was his soldier-servant, you know."

No, Farmer Holt didn't know and didn't care. He must be going to see 'Lisbeth now; he supposed he should have a time of it with her; girls were so set on their own way, or else they took to crying. He sauntered off reluctantly, as men do with an unpleasant business before them.

The Proudfoots, of King's Cobbe, were well known by name and reputation all over the county. They had never of late years been more than ordinary yeomen, working for their daily bread like any one else, but, as Lott said, they had roving blood in their veins, and stay at home they could not.

There was hardly ever a Proudfoot in "The Pale," that odd three-cornered bit of land, with the cottage on it overhanging the sea. They always either went to sea or enlisted after a few years of domestic life; sailors or soldiers they all were. Proudfoots in the churchyard there were few, though there were three or four old monuments, and as many records in the church books telling strange stories of dead ancestors.

This Proudfoot had died fighting the Turks. His bones were whitening in the Holy Land.

Another Proudfoot had changed clothes with a king flying for his life, and had perished by the hand of an enemy rather than betray his royal master.

A Proudfoot family—a father and four sons—had manned a little boat—before lifeboats were—and gone to the rescue of a distressed Spanish galleon off the Cobbe. They had brought the

greater part of the crew safely to land, when they were overtaken by a heavy sea, which swallowed up the little craft and drove on shore, some hours later, the lifeless bodies of father and sons. Two grass-grown hillocks in the churchyard on the cliff finished that story.

A Proudfoot girl had saved the twin babes of the lord of the manor, when the mansion took fire a hundred years back, perishing herself in the flames in an after attempt to rescue a sick servant. To her memory the grateful lord had erected a grim, stiff monument on the north wall of the church. There was a double inscription on it. One taken from the book of Daniel: "Our God whom we serve is able to deliver us from the burning fiery furnace." And the second, "Straightforward." The Proudfoot boys asked the meaning of this last.

"It is our motto," said Michael, simply; "the Proudfoot motto."

Perran liked the idea, though he knew that he was not a Proudfoot.

The family had indeed gathered incident enough around it to keep its memory green in King's Cobbe. As a rule, these roving, daring men had ever been ranged on the side of right: "For God and their country" they had ever striven.

Even "the bad Proudfoot," as a lawless character of the last century had been called, who was more than suspected of being a smuggler, had died protecting a French captain's daughter from a rough companion's insults.

No wonder that Michael's boys, fine, well-disposed lads, from Perran downwards, all longed to go out into the world and do likewise. This desire was at first absorbed in entire devotion to their father's regiment, and intense pride in it. They would all be artillerymen too. Despite the tropical climate, Michael and his wife, by dint of common sense and care, had managed to rear strong, sturdy children; and twice, in the period of their twenty years' service, the family had revisited England, taking up their abode in the old Pale cottage, which was kept habitable by the spinster cousin who lived in it rent free.

Only the year before had been the last furlough. Michael had brought his wife, Will, and little Jesse to the old home. David could not get leave, and Perran was already at King's Cobbe with his master, who had returned a few months before. That was a pleasant year to all. Perran ran down to the Pale most evenings to talk over the day's doings; fair-haired little Jesse was always on the great fellow's knee at these times. As lads will, they often made up grand futures for themselves. "Straightforward" they would go, too, through all dangers, serving Queen and country like their forefathers.

Jesse's ambition was to be a martyr. The blue eyes and dimpled features of five years

old were angelic enough to frighten his mother with a fear of early death for her youngest darling, but she never anticipated any fate more grievous. And so the days passed, almost too quickly. Mrs. Proudfoot would have liked Michael to give up soldiering and settle down at the Pale; but what would the boys do then?

So they went back to India at the end of the furlough, leaving Perran behind with the master, to whom he had become so valuable.

It was very soon after this happy summer that Perran made the acquaintance of 'Lisbeth Holt. He had hardly thought of marriage at first; but it was pleasant to have a sympathizing listener when he talked of the boys.

It was Captain Mostyn who encouraged the affair, praised 'Lisbeth, and gave the young couple opportunities of meeting.

"It will keep his mind off India, and going back to the regiment, which I know he hankers after," said the young man, laid low by a gunshot accident, which had injured a lung. And Sir John and Lady Mostyn agreed with him, never thinking what a formidable opponent of their match-making schemes Farmer Holt was going to prove.

To most people Perran was really what Michael Proudfoot loved to call him--his eldest son; and it had fallen like a blow in the dark on the young man at the Grange, those seemingly cruel words of 'Lisbeth's father. It was the first time he had heard his position in the world so plainly defined.

Yet the man was right, and Perran neither would nor could gloss the matter. "Straight-forward" he might, however, adopt the motto of the family to whom he was not allowed to belong even by courtesy.

And so he stood up unflinchingly before Farmer Holt, and owned that he had no ancestry, no parentage, no name. He was just what the hot, eager, prejudiced man saw before him--six feet of strong young manhood, with a great deal beneath the surface that a looker-on could not see.

"I was sorry for the lad," Holt acknowledged to his wife that evening; "a better-looking fellow doesn't tread shoe leather, and Lott says he's as good as he looks. But there! our 'Lisbeth ought to look for more than that."

"If he'd only a bit of a place of his own," said the wife, whose woman's heart pitied the kinless young fellow of whom men spoke so well; "but Captain Mostyn might dwine off any day, they say, and then where would his prospects be?"

"Captain Mostyn's not likely to die," the farmer was obliged to grant that; "but if one could get over his belonging to no one, the lad mightn't always take their fancy up at the Grange, and then where would he be as a married man, home and everything snatched

from him, and 'Lisbeth and he thrown on the world?"

"Aye!" Mrs. Holt heaved a deep sigh, 'Lisbeth had taken to heart terribly the ill reception of her lover by her family. She hadn't cried, the farmer said, but turned white and cold-like when he had forbidden her all thought of the young man who called himself Perran Proudfoot.

"I *must* think of him, father," she said, steadily, "because I have promised to be his wife; but I'll give you this promise--you've been a good father to me, and I'll wait your word, I'll never marry while you say 'no.'"

And then the girl gave the surprised man a quick kiss, and ran out of the housekeeper's room at the Cliff, in which the interview had taken place.

With this promise Holt had to content himself, for 'Lisbeth did not put in another appearance before he left the house.

(To be continued.)

"ARISE, SHINE!"



RISE and shine, thy light is come!
The glory spreads o'er land and sea;
Awake, awake, the night is done,
Darkness is past, the shadows flee.
Lift up thy head, behold the sun
That flushes all the eastern skies,
The earth breaks forth in songs of joy--
The Lord is nigh, awake! arise!

Arise and shine, thy light is come!
Spread forth the glory far and wide,
Summon the wand'ring nation's home,
Proclaim the message, Christ has died;
Has died and lives again on high,
And comes with ever-quickening; might
To gather in the souls He loves
In one great flood of life and light.

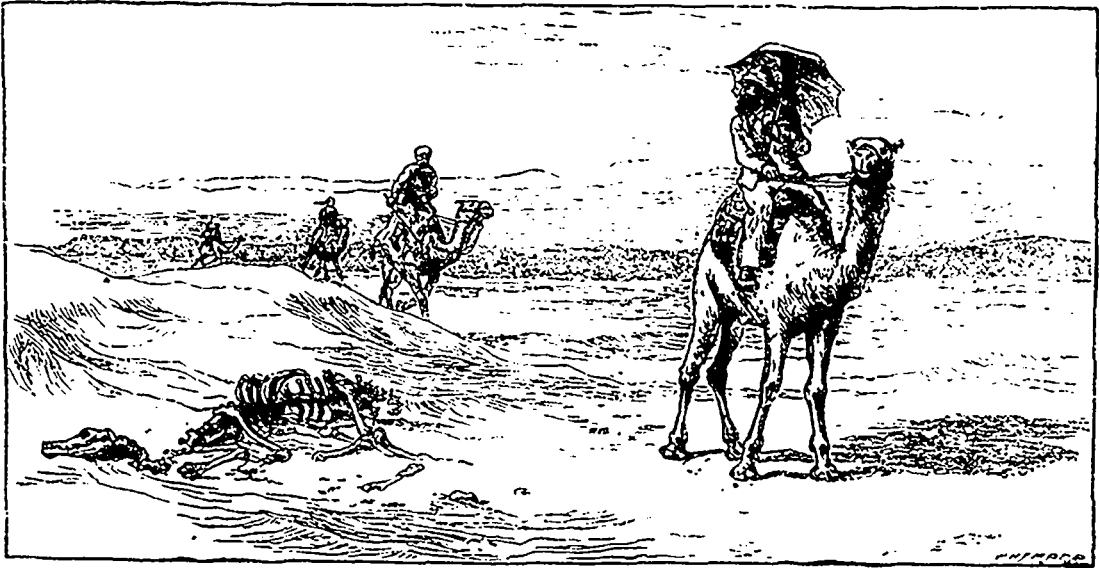
Arise and shine, the light is come!
Oh! Zion, lift thy voice and sing,
Come forth, come forth, Jerusalem,
And own thy everlasting King.
Thy Saviour reigns who wept for thee,
Thou art His glory and His crown;
Thy Saviour reigns, put on thy strength,
Thy sun and moon no more go down.

Arise and shine, thy light is come!
The world is filled with dawning day,
The ransomed of the Lord return,
Sorrow and sighing flee away.
Awake, awake, the Bridegroom comes,
When victory shall end the strife,
And all the lands of all the earth
Be filled with light and crowned with life!

—Mary Bradford Whitney, in *Church Missionary Gleaner*.

TO LOVE is to do each moment, each day, and for each person with whom Providence gives us any intercourse, what Jesus would do were He in our place, surrounded by the same persons, and having the same means we have.
—*Golden Sands*.

Young People's Department.



ACROSS THE PATHLESS DESERT.

VERY often in the Bible is sin spoken of as "blotted out." Moses speaks of it, and David, and Jeremiah, and St. Paul, and St. John; but Isaiah uses an illustration, gives a little parable, about this great forgiveness, that, if we think of it a moment, makes it very much clearer. "I have blotted out," he writes, giving God's gracious message to His people, "I have blotted out as a thick cloud thy transgressions."

When we remember what a *cloud* means to Eastern minds, we shall see directly how full of comfort these words are. To us, very often, clouds simply mean gloom, a dull, black sky, a chilly air, a gray mist, rain and storm, when the earth yearns for sunshine. Clouds gather quickly over our fairest skies, and pour down upon us showers of rain.

But in the East it is very different. They are glad to see clouds there. When the heavens were "black with clouds," in Ahab's day, the glad sight made all shout with joy, and one of the greatest blessings to the Israelites in the desert was the pillar of cloud by day that went before them across the burning sand.

Can we picture to ourselves how hard it is to travel under the glare of a desert sun at noon-day? No "shadow of a great rock" is near, no large palm, not even a little juniper tree;

the patient camel plods silently on over the yielding sand, his tongue hanging from his mouth, for not even this "ship of the desert" can do without water any great length of time.

The air quivers with heat; brilliant lizards flash across the sand; stinging scorpions creep into places of shelter; bones at the roadside tell of travellers, or their beasts, that have perished on their way; not a breath of air seems to stir; the water is all gone; and the poor traveller knows that the next well is many miles away.

And all the time the scorching rays of the sun are a torment to eyes, and head, and skin; savage flies buzz, and bite, and sting; there is no possible escape from this agony of heat; it thrills, and throbs, and glares, around, beneath and above.

Imagine, then, what a glad sight a cloud would be that would come and blot out this burning heat. Cool and dark, and bearing promise of delicious rain, the cloud—so seldom seen in a desert—sails across the sky. Suddenly the fierce rays of heat are shut off; the sun ceases to "smite by day"; the awful, blinding glare is stopped. Life, and hope, and courage come back again, and while the welcome cloud lingers the pilgrim can press forward rejoicing.

Just so comes the gracious cloud of God's forgiveness, blotting out all our sins; for no scorching fire shall ever reach him over whom God has spread "a cloud for a covering."—*Selected.*

THE BOY WITH THE LITTLE HEART.



HERE was once a boy who was never happy unless he had his own way. When father or mother told him to do anything he did not like, an ugly "I won't!" crept out of his lips, and a frown clouded his face.

No one liked him. His playmates found him selfish; his master could never get him to be obedient unless he was scolded or punished. People called him "the disobedient boy." He scarcely ever did what was right cheerfully, with a smile and a pleasant word. He was a puzzle and trouble at home and at school, among his playfellows, and wherever he went. His mother often wondered what she could do to make him better and happier. She heard her friends say, "What will that boy do when he grows up? Nobody cares for him now, but he will become more selfish and unbearable by and by." And this made his mother very sad.

One day, when she was thinking about it, a veil seemed to drop, and she looked right into her little boy's heart. She saw a tiny chamber quite filled up by a discontented boy, crying, "I want this! I like that!" She had heard these words till she was weary, but now she knew that her child's heart was full of self. There was no room in it for father or mother or friends. He never thought he would like to please them, but just lived for himself.

It was a bitter thing for that loving mother to see inside her boy's heart. But she knew God could help her, and she asked Him to make the child's heart bigger and let her creep inside.

That evening he was very troublesome. "I won't!" "I won't!"—she counted it more than twenty times. Every time she heard it she seemed to get a glimpse into the selfish little heart, but she prayed for patience and went quietly on. When bedtime came, she tucked him snugly in and knelt at his side. The sharp little eyes saw tears trickling down the cheeks, and noticed how tired and sad mother looked. The Father in heaven was answering prayer.

As the mother knelt by his bed, the little boy seemed to look right into her heart. He saw himself there, saw his father there, learned what all the kindly deeds and words of the past meant. He understood how much he was grieving her who loved him, and began to feel ashamed of his cross and selfish ways.

Just then he fell asleep. In his dreams he heard an angel ask, "Shall I show you your heart?" The little boy was rather frightened, but replied that he would like to see it. As he began to see how little room there was in it for any one besides himself, a blush covered his face. He ventured to ask if there was no medicine for the heart. His mother had been reading to him about the chief Sekomi, who sat in

Livingstone's hut, one day, absorbed in thought. At length, in pompous tones, he said to the missionary, "I wish you would change my heart. Give me medicine to change it; for it is proud, proud and angry—angry always." Livingstone picked up his New Testament, and was about to tell the chief how it might be cured, when Sekomi interrupted: "Nay; I wish to have it changed by medicine—to drink, and have it changed at once; for it is always very proud and very uneasy, and continually angry with some one." He would not wait to hear of the remedy, but rose and left the hut.

That story seemed running in the little fellow's mind as he dreamed. The angel told him that the medicine for his heart was love—love that would make room there for others as well as himself. The boy offered a little prayer, and dreamed that the old evil tempers vanished from his heart.

It was the beginning of better days. Every morning the little fellow wondered how he could bring a smile to his mother's face. He thought about her far more than about himself, and kept back the angry look or impatient word, so that his home became the happiest in all the town. But his heart was not big enough yet. He had a Bible of his own which he prized very much. One evening he picked it up and read that verse: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." While he stopped to read it again, a veil seemed to fall from his face, and he looked right into the heart of God. He saw how much our Father in heaven loved him, and began to think what he could do to please Him. He fell down on his knees, asking for a blessing. It was a far richer blessing than he dreamed of getting, for God opened the door and came into that boy's heart.

As days went by, his heart became bigger still, and all the world crept in. He had a smile for every one. He never seemed tired of saying a kind word or lending a helping hand. People called him the boy who went about doing good.

As he grew older the love in his heart made him long to be a missionary. He sailed far away to live among savages, where there was no white man near. But the love in his heart covered him like a shield. Angry passions died away wherever the friend of the poor and sinful and helpless came. He taught the savages about Christ, and won their hearts for Him, so that the whole tribe among whom he labored learned to live holy lives. Then he "fell asleep," and went home to see his Saviour.

This is a parable for boys and girls; but how many true stories might be made to illustrate it! If you will read the life of David Livingstone, you will find how his heart was enlarged as Robert Moffat told him about Africa, and



BURMESE LADIES.

will see how he lived and died for that Dark Continent.

"I am a missionary," he said, "heart and soul. God had an only Son, and He was a missionary and physician. A poor, poor imitation of Him I am, or wish to be. In this service I hope to live; in it I wish to die."

David Livingstone's great heart still seems to beat with love as we stand in Westminster Abbey, and read those words he wrote from Africa a year before he died: "Al! I can add in my loneliness is, May heaven's blessing come down on every one—American, English, or Turk—who will help to heal the open sore of the world."

May God enlarge our hearts that we may run in the way of His commandments, because love for Him and all the world is continually prompting us to do good!—*Selected.*

THE BURMESE.

EVERY school boy and school girl knows—or ought to know—where Burma is. It is a great country for rivers and mountains and valleys, for rice and wheat, and fruits of many kinds. It is full of wild animals, that are very large and very fierce. The biggest elephants in the world are to be found in Burma. The people there think a great deal of elephants. One of the emperors there used to call himself "Lord of the White Elephant." The climate is very

warm, and the flowers very beautiful. There are a great many different tribes of people living there, so many that it is not easy to teach them. In some of the towns and cities there are English missionaries and some fine English churches, but the people are nearly all heathen, for though they are taught about Christ, it is slow work to reach them all. There are ten millions of them, and it will take a long time to tell the good news to all of them. Yet men and women are preaching and teaching there, trying to tell the good news, that it may spread in time amongst them all. You see a picture of two Burmese women; one is a teacher and the other a pupil. They are Christians now, like many others in that large and splendid country.

JAPANESE CHILDREN IN YAMAGUCHI.

SI was walking along the streets the other day, I came across a group of little Japs playing in some sawdust that had been left by a wood-sawyer. One of them had an umbrella. They opened the umbrella and stood it upon the ground, right side up, and heaped sawdust upon the top of it till it would hold no more. Then the leader took up the umbrella, being careful not to spill the sawdust, and they started off to march in a procession, stamping grandly along, gesticulating and shouting. All of a sudden the leader gave the umbrella a twirl, and oh, my! how the sawdust did fly! Right into the faces and eyes of all the others who happened to be near. Such a spitting, for they all had their mouths open as wide as they could to let the noise out, and the sawdust went in faster than the noise came out; and such a rubbing of eyes and faces, and such a clawing down necks to get rid of the sawdust, I think you never saw.

I thought the ones who got the sawdust in their eyes and mouths would be angry. Not a bit of it: as soon as they could see and talk once more, they laughed as loud and danced as high as any one. As I went on, they were preparing the umbrella for a second trial, but I could not wait to see the result.

I saw one little fellow the other day standing in the door of his father's shop with a string tied to the middle of a stick for a pair of scales, trying to weigh a little wad of paper, which he had tied to one end of the stick, by placing pebbles in a little sling tied to the other end. Of course he was playing "store," and the pebbles were weights, and I suppose the wad of paper was, well—sea-weed, perhaps, or pickled radish, or perhaps it was cake made of rice-flour and bean-paste. At any rate he seemed very happy, and I thought him very ingenious for such a little fellow.

The children here are just as smart as American children are, and so I think the only reason the Japanese have not become a great nation, with railroads and telegraph lines, etc., is because that when they get old enough to understand about religion they worship stone images and foxes, and believe stories that are not true, instead of the Bible, and that deforms their intellects so that they cannot think rightly about anything.—*Children's Work for Children.*

A LITTLE BROWN PENNY.



LITTLE brown penny, worn and old,
Dropped in a box by a dimpled hand;
A little brown penny, a childish prayer,
Sent far away to a heathen land.

A little brown penny, a generous thought,
A little less candy just for one day;
A young heart awakened for life, mayhap,
To the needs of the heathen far away.

So far away from the fount of life,
Living, yet dead in their dark despair;
Waiting to hear of the tidings of joy:
Go, little penny, and lisping prayer.

The penny flew off with the prayer's swift wings;
It carried the message by Jesus sent,
And the gloom was pierced by a radiant light
Wherever the prayer and message went.

And who can tell of the joy it brought
To the souls of the heathen far away,
When the darkness fled like wavering mists
From the beautiful dawn of Christian day?

And who can tell of the blessings that came
To the little child when Christ looked down;
Nor how the penny, worn and old,
In heaven will change to a golden crown?

THE PIN AND THE NEEDLE.



PIN and a needle, neighbors in a work contract, being both idle, began to quarrel, as idle folks are apt to do.

"I should like to know," said the pin to the needle, "what you are good for, and how you can expect to get through the world without a head."

"What is the use of your head," replied the needle, rather sharply, "if you have no eye?"

"What is the use of an eye," said the pin, "if there is always something in it?"

"I am more active, and go through more work than you can," said the needle.

"Yes; but you will not live long."

"Why not?" said the needle.

"Because you always have a stitch at your side," said the pin.

"You are a crooked creature," said the needle.

"And you are so proud that you can't bend without breaking your back," said the pin.

"I'll pull your head off if you insult me again," said the needle.

"And I'll pull your eye out if you touch my head," said the pin.

While they were thus contending, a little girl entered, and, undertaking to sew, she very soon broke off the needle at the eye. Then she tied the thread around the neck of the pin, and, in trying to pull the thread through the cloth, she soon pulled its head off, and then threw it into the dirt by the side of the broken needle.

"Well, here we are," said the needle.

"We have nothing to fight about now," said the pin.

"Misfortune seems to have brought us to our senses," said the needle; "how much we resemble human beings, who quarrel about their blessings till they lose them, and never find out that they are brothers till they lie down in the dust together as we are."

"DO SOMETHING FOR SOMEBODY QUICK."

NOT long ago I read a story about a little girl who had a parrot. Among the funny things which this parrot could say was the line that stands at the head of this story. She had heard Madge, her little mistress, say it over and over as she learned it in a piece to recite at school. Madge did not know about this, and one morning she woke up very cross. She crawled slowly out of bed, and began sulkily to put on her shoes and stockings. She pulled so hard at the button-hook that the very first button popped off. Pretty soon off went another. This made poor cross Madge so angry that she pulled off the shoe, flung it across the room, and screamed out: "Everything is so hateful! Oh, what shall I do!"

Polly, who was on her stand by the window, was very much excited by all this noise, and screamed back: "Bad girl! do something for somebody quick!"

This made Madge laugh, but it made her think, too. She made up her mind that all that day she would try to do something for somebody, and see if that would not keep her from feeling cross. I think it did. Suppose you try Polly's cure for crossness.

O guard your heart with a wordless prayer,
Your lips with a prayerful song,
As to and fro, on your tasks intent,
You go through the whole day long.
Then the fretful word will not escape,
And the angry spark not fire;
But the soul will be filled with the sweetest thoughts,
And the feet and hands ne'er tire.

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REV. J. C. COX—Travelling Agent, Maritime Provinces, Falmouth, N. S.

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EDITORIAL NOTES.

OUR readers will please note that we present them this month with four additional pages of reading matter.

WE are glad to welcome the *Nova Scotian Church Monthly*, the diocesan paper of Nova Scotia. It is edited by Rev. W. J. Ancient, and in matter and appearance is highly creditable.

Eganville, Diocese of Ontario, has grown from a weak mission to be a self-supporting parish, all in the space of one year. Rural Dean Bliss is to be congratulated upon his success. His parish now ranks as a rectory.

YIELDING to the often-made request of some of our readers, we have commenced the publication of a serial tale. It is reprinted from an English magazine, and will be found interesting as from month to month it unfolds itself.

ENOUGH money has been subscribed for the endowment of the see of Ottawa. As soon as the subscriptions are paid in, the new diocese will be set off and the time for the election of a bishop appointed by the Archbishop of Ontario.

THE annual report of the Church Missionary Society (England) shows a steady and increasing work. In the last seven years the number of missionaries has doubled. The total receipts for the last year were £272,000, thus exceeding by more than £20,000 those of any former year.

A "ROYAL CANADIAN HUMANE ASSOCIATION" has been formed. Its object is "to reward all persons who, with promptitude and bravery, and at personal risk or hazard of their own lives, save or make strenuous efforts to save the lives of others." Mr. Adam Brown, of Hamilton, is president of the association; Dr. J. George Hodgins, of Toronto, secretary; and Mr. Henry McLaren, of Hamilton, treasurer.

THE NEW PROVOST OF TRINITY.

After some months' delay, the Archbishop of Canterbury and the Bishop of Durham have selected and appointed a scholar to the provostship of Trinity College. The man so selected is the Rev. Edward Ashurst Welch, M.A., who seems to have enjoyed singular advantages, which ought to fit him in every way for the important post he is called upon to occupy. He was a scholar of King's College, Cambridge, and Bell University scholar, 1880. He graduated with first-class classical honors in 1882, and theological honors in 1884. He was appointed by the late Dr. Lightfoot, Bishop of Durham, to be his domestic chaplain, and was partially employed in superintending the work of the students resident with the bishop from 1886 to 1889. Since the bishop's death he has held the vicarage of the Church of the Venerable Bede, Gateshead. Dr. Westcott, in writing to state to whom the appointment had been made, mentions that the connection of Mr. Welch with the late Dr. Lightfoot is the best warrant for his "wise and sound churchmanship." Trinity may certainly be congratulated on having a man who comes with such recommendations from the leading bishops of the Church of England, and whose past experience seems likely to have fitted him both for administering the affairs of the college and also for the work of professor in divinity, in which he will also have to engage. It is probable that Trinity and Trinity's friends will have no cause to regret the delay in the appointment, since it has resulted in the selection of so well qualified a man.—*Toronto Mail*.

THE WOMAN'S AUXILIARY.

The women of the Church are doing a good work in the missionary cause. The annual report of the diocese of Huron is before us. We turn naturally to its financial result, and we find this to be, for the year, \$3,056.37, raised and spent upon various departments of missionary work. But it is not only the offerings which attract attention. There is also the spiritual atmosphere that pervades it all. The address of Mrs. Baldwin, the president, shows that the desire is prominent to do work for God, only from the purest and highest motives. It is most gratifying to note that each year seems to

bring increased love for the auxiliary, on the part of her members, and a corresponding devotion to the work in which they are engaged. We hope to notice other reports as they may appear.

MISSIONARY INFLUENCE.

Men are inclined to look for the success of missions among dry figures and statistics. "How many converted?" they demand. But this question, answered by whatever figures may be, will not give the full result of missionary work among a heathen people. Take Japan and India as an example. During the late war Japanese officers gave full permission for the distribution of Bibles among the soldiers, and for the prosecution of missionary work among them. The result that may follow from this cannot be shown by figures. Again, in the general conduct of the war, a humanity was shown in great contrast to the barbarous cruelties of former warfares. It is fair, therefore, to conclude that *some* influence has been at work within the nation for good. May not this have come from a careful study of the ways and methods of Christian countries when engaged in war? We learn, again, that Christian education is exerting a decided influence for good throughout the whole empire of India. This is something which cannot be shown by figures, but those who are on the field tell us that the old religions are becoming modified, and that a change is taking place among the people themselves — though not converts — which, in all fairness, may be attributed to the influence of Christian teaching. Thus may it not be that the way is being paved now for a success in numbers to be gained in the future? The quiet influence of Christianity, even when observed from afar, must produce in these days of rapid transit and quick communication a favorable effect even among people who, as yet, have not embraced it.

THE SECRETARY-TREASURER.

The secretary-treasurer has been asked by the Board of Management to publish in this journal a record of his work since its regular semi-annual meeting in October last. A continuous portion of time is taken up each month in editing this magazine itself, which involves a large amount of reading, correspondence, arranging of manuscripts, procuring of illustrations, writing of articles, correcting proof-sheets, etc. It is a work in itself which ties the secretary-treasurer very much, and gives him no small amount of anxiety and care. This is not a matter which is easy to put on record, but he feels constrained to say that many hours beyond the usual term of an ordinary day's work are consumed by him in prosecuting his editor-

ial duties. Besides this, there is a large amount of office work which has to be done every day, letters to be answered, and entries of all kinds to be made in the books of the society. In dealing with nine dioceses and the Woman's Auxiliaries connected with six of them, this requires much time and care; for, whether the returns are sent in as cash or vouchers, careful disposition has to be made of every item, as to the diocese or auxiliary or individual from which it comes, and the particular missionary field or object to which it is to be devoted. This department of the duties connected with the office, together with the editing of the magazine, is one man's work of honest labor all the year round. But, in addition to this, the secretary-treasurer has ever held himself ready to deliver addresses or preach sermons whenever desired, or whenever an opportunity for doing so might occur. As a matter of record, he has preached or spoken on behalf of missions, in the space of time intervening between the two last meetings of the board, at St. Luke's, Toronto, and at Grace Church, Church of the Messiah, St. Cyprian's, St. Margaret's, and St. Stephen's (Woman's Auxiliary), and Wycliffe College (twice), of the same city; also at the following places in the diocese of Toronto: King, Mimico, Islington, Clairville, Malton, Port Hope (St. John's), Port Hope (Woman's Auxiliary), Thornhill, Richmond Hill, Bradford, with outstation, and Brampton. But these meetings have been, as a rule, only indirectly for the benefit of the Domestic and Foreign Missionary Society, the collection, in most cases, either entirely or in part, being for diocesan missions. Incumbents inform the secretary-treasurer that they appeal to their people *twice a year* for the funds of the Domestic and Foreign Missionary Society, either through its own written appeal or otherwise; that, in addition to this, clergymen come down from the Northwest, make appeals, and get money for domestic missions; that the Good Friday collections are given for the conversion of the Jews, classed as foreign missions; that in some cases the Lenten offerings of the children are given to the society; and that the Woman's Auxiliary are also continually raising funds for the very objects for which the society exists; that, consequently, they see little or no room for further appeals, if they are to call for additional collections. This has stood very much in the way of anything like systematic deputation work.

Complaints have been made in newspapers of the cost of managing the Ascensiontide and Epiphanytide missionary money, but this forms but a very small portion of the work of the society.

The present position of affairs has come about through circumstances which could not well be avoided. Owing to the continued and increasing pressure of the work, connected as it

was with parochial duties, the secretary-treasurer (then the general secretary—honorary—of the society) resigned, and a committee was appointed to consider the whole question of the management of the society. No one, apparently, could see his way clear to take upon himself voluntarily the duties of the society, in addition to his own proper work, and the committee reported in favor of combining the offices of secretary and treasurer, and attaching an income to the office, so that the work, as already in hand, might be continued. The present occupant of the position resigned his parochial work in order that he might give himself to the duties of the society. The society has not been without its beneficial results, the Woman's Auxiliary itself having been called into existence by it, and its income, through all its agencies, has increased from \$14,339.73 in 1884 to \$36,000.85 in 1894. It cannot well be managed now without a duly qualified officer, responsible to the board and devoting his whole time to it. But the present secretary-treasurer does not wish to stand in the way of the general prosperity of the Church if some other and better plan for the management of her missionary society can be devised and put in action.

ALL over England, in towns not two hours apart, are found great cathedrals with their corps of clergymen and choirs, with daily service heralded by softly-chiming bells, uttered by divinest music and invested with the solemn usages of long ages. There is no interruption of this service, no vacation, no break from pestilence or war or political change. Here is a mighty fact tremendously asserted; it forces a sort of inevitable reverence; it becomes the conservator of that faith, and is the only way in which it can be conserved—through the reverent sentiment and poetry of our nature. Hence, it has reduced the entire service to chant and song. The prayers and creeds are not said, but sung. Translated thus into sentiment, etherealized into poetry, the hard and outworn part of them vanishes away, and their real spirit lays hold of the spirit, and is sent up into the spiritual heavens on the wings of song; for a creed is not made to read as prose, but to be sung as poetry; and it is all the truer and more truly confessed because so rendered.

DR. RIDLEY, Bishop of the North Pacific mission, in a late public address in England said: "Surely if it is right to have a passion for music, or painting, or science, it is doubly incumbent upon Christians to have a passion for saving souls, for surely, if the angels rejoice over penitent sinners, that is the music of heaven, and is not that sweetest of all? And if the heathen are as God's outline filled in with the devil's likeness, surely the obliterating of that, and the renewing of the image of Christ,

is the most glorious art! And if giving them that knowledge which shall make them "wise unto salvation" is anything, it is the science of sciences. So we have that which should surely be the ambition of the brightest spirits amongst you."

HOW TO MAKE MISSIONS KNOWN TO THE LAITY.

IT is manifest that in proportion to our population and needs offerings for missions of all kinds are small. They do not grow in ratio with the Churchfolk. Undoubtedly there is a want of knowledge on the subject, and consequently a corresponding want of interest. This remark applies mainly to men. The women do take a great interest, read, know, and appreciate the Church, and all that appertains to the cause of her divine Head. It is true they are more emotional, and are more easily touched than men. Further, they go to church, and they help heartily both parish and missions. They give, they work, they affect one another, they influence one another, in a way which excites our admiration. In fact, rectors and missionaries could do very little unless they had women for lieutenants.

Now, men read about religion or missions very little, and go to church very little. About a fourth part of a congregation on Sunday morning will be men. This number will be less in the evening. To induce them to do any work is well-nigh impossible. Only a few men are laborers in the vineyard.

The rich never give in proportion to their means; they do not stimulate one another except, perhaps, in the building of a church, or in some matter of special interest. They often give from necessity, vanity, or good-fellowship; rarely from principle, from belief in the Church and her missions. If a wealthy man gives one per cent. of a large income, in return he thinks he ought to control, own a large piece of the rector, and boss generally. He rarely wishes to do any work; he only wishes to be asked about it, and whether it ought to be done. We have known a man of small income work and expend fifty per cent. of his annual means in the service of the Church. There are men who work and give, but they are few. Generally they are men of limited means, and feel what they give. Many men in every community never go to church, and only give to please their wives and children. A few attend service because it is respectable, but hardly believe anything. Of course, we can only speak to those who pass for laymen, whether baptized or not.

Now, what is to be done?

Worldly men understand that men are gov-

erned by their interests, as they apprehend them. They approach one another directly or indirectly upon that principle, and they make no mistakes on the subject. The time was when the clergy appealed to men in the light of their highest interests, of the deepest welfare of themselves, and of all near and dear to them. People once were taught that they were immortal, had souls to be saved, and that they could save them only or let them be saved by embracing their Lord and Saviour, who died to redeem them. Men were taught that Christianity is a scheme of redemption. At present infidelity is rife, both hidden and expressed. The secular press, the magazines, the novels, and popular literature, are boiling over with infidelity in some of its many guises. The most successful books are, as a rule, those which are most corrupt and immoral in their influence. Inside the church the evil shows itself. Indifference marks many. Universalism, in truth, predominates everywhere, even among those who profess to believe.

If men are to be reached, a new departure is necessary. If men will not go to church to hear the Gospel, it must be carried to them, and they must be taught the rudiments. When they realize that they have souls to be saved and must make exertions, they will comprehend also that it is their duty to succor others. Sense of duty is a tremendous power for good.

There are so many things to be said touching missions, and so much has been written about them, that I need not repeat the instruction. One method has been tried very little among men, and that is *personal solicitation*. It is the right arm of men who have schemes to promote. Let bishops, priests, and deacons, especially bishops, devote much of their time to visiting the laity, teaching them and soliciting them in behalf of the cause of Christ. Personal solicitation will aid missions as no other human power can.—*Spirit of Missions*.

LAYMEN do not always realize how much they might do to sustain the Church in weak places. We recently heard of one man who opened a mission in a church in a large city, which had been closed for over two years, and ordered by the bishop to be sold; yet he persevered for three years, holding lay services twice a week, establishing a parish guild, a chapter of the Brotherhood of St. Andrew, a Sunday-school, holding two sessions weekly, and a free sewing-school for girls. He paid all the gas and coal bills himself, and finally started a confirmation class numbering twenty-five, whom the bishop recently confirmed; a rector has been called, has taken charge, and is doing his best to continue the building up of the good work thus auspiciously begun by a layman. Are there

not many who could go and do likewise, reviving the services of the Church where they have been abandoned, and patiently and perseveringly seeking to win back to the fold those who have wandered or lost their interest?

ASCENSIONTIDE APPEAL.

The following is the Appeal issued by the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada at Ascensiontide on behalf of Domestic Missions:

In the year 1844 a large canoe might have been seen making its way slowly day after day up the Ottawa river, until it reached the French river, which flows into the Georgian Bay. Round the Georgian Bay, past the Sault Ste. Marie rapids, and close to the shores of Lake Superior, the canoe proceeded for many hundred miles, until it reached the waters which flow down from the height of land separating Rupert's Land from Algoma. Up these it was forced by twelve men, whose paddles were always in the waters, until Fort Garry was reached. Fort Garry was then only a post of the Hudson's Bay Company. It is now the city of Winnipeg.

In the centre of this canoe sat the Right Reverend Dr. George J. Mountain, the third Bishop of Quebec. He was possessed of a true missionary spirit—just such as the Canadian Church seeks to encourage in all her congregations and in every one of her members.

In days when the heavy cost, and the long delays, and the great fatigue of travelling in Canada were sufficient to deter any but the most resolved and undaunted, he had planned this long voyage of nearly 2,000 miles.

His purpose was to carry in quiet, humble faith the ministrations of his office as a bishop of the Church of God to the few settlers in the Red River District, and to prepare the way for the extension of the Church in her completeness to the far-stretching plains of the west.

Very large and blessed results issued from his venture of faith. A chief factor, or manager, of the Hudson's Bay Company contributed, a few years afterwards, \$60,000 towards the endowment of a diocese for the Northwest.

This was the foundation of the diocese of Rupert's Land, which, for many years, embraced the whole of the great Northwest. The first bishop was Dr. Anderson, whose faithful work was taken up by the present Archbishop of Rupert's Land and Primate of all Canada, the Most Reverend Dr. Machray, who in the vigor of his early manhood made light of his long and trying journeys by canoe in summer and by dog sleighs in winter; for, like Bishop Mountain, he was possessed of a

true missionary spirit. The Spirit of the Good Shepherd had descended upon him, and he counted nothing dear unto himself that he might do His will, working heartily and unceasingly for Him and His Church.

Not until 1872 was the vast diocese of Rupert's Land divided. In that year the Church Missionary Society of England made provision for three new dioceses, and by the year 1874 Moosonee, in the region of Hudson's Bay, Athabasca, the northern part of which was within the Arctic circle, and Saskatchewan were set off from Rupert's Land.

The labors of the first bishops of these dioceses—Dr. Horden, of Moosonee; Dr. Bompas, of Athabasca; and Dr. McLean, of Saskatchewan—are to be reckoned among the best examples of missionary life and enterprise of any period in the Church's history.

Twice did Bishop Bompas, on the subdivision of his diocese, choose for himself the colder and more inhospitable region as the sphere of his labor, taking first, Mackenzie River, and afterwards, the diocese of Selkirk. Dr. Reeve is now Bishop of Mackenzie River and Dr. Young is widely known and loved amongst us as the Bishop of Athabasca.

About eleven years ago Alberta and Assiniboia were made dioceses by the Provincial Synod of Rupert's Land. The former is known by the name of its see, Calgary, and is, for the present, connected with Saskatchewan. The Right Rev. Dr. Pinkham is bishop of both. The latter is also designated by its see, Qu'Appelle. The first bishop of Qu'Appelle was the Right Rev. and Hon. Dr. Anson. The present bishop is Dr. Burn.

The missionary spirit which distinguished Dr. Mountain and Dr. Machray is to be seen in all the bishops of our great Northwest. Nor is it by any means confined to them. In the Canadian Church there always have been, and there are to-day, bishops, priests, deacons, and laymen whose great desire is to act up to their power, and beyond their power, in extending the Church—the kingdom of God—far and near, at home and abroad.

Believing that the fullness of the blessing of the Gospel of peace is most effectually conveyed in the way which God has provided, they have sought in the past, and their unceasing effort now is, to extend the Church, the kingdom of heaven, here on earth in its completeness.

It was this which led the Provincial Synod of Canada to set apart, in 1873, the diocese of Algoma under its own bishop—the first missionary bishop supported by the Church of England in Canada.

Algoma, as you have been frequently reminded, extends through Muskoka and Parry Sound, along the Georgian Bay and Lake Superior, until the line is reached which separ-

ates Canada from the United States. Its extent will be recognized by the statement that the distance from Muskoka to the head of Lake Superior is as great as that from Niagara Falls to Gaspé. The wisdom of the Canadian Church in setting a bishop over this region may be seen in the increase in the number of missionaries and catechists now laboring in Algoma, and in the number of churches and parsonages erected during the twenty-two years of its existence as a diocese. No one can for one moment suppose that there could have been any such substantial growth or such effective work had it continued an outlying portion of the diocese of Toronto, without a bishop of its own. The two excellent bishops of Algoma have accomplished, under circumstances of unusual discouragements and difficulties, a larger present work, and laid the foundation for a still larger enduring work in the future, than our Canadian congregations seem disposed to realize.

Brethren, all these dioceses, Algoma, Rupert's Land, Qu'Appelle, Calgary, Saskatchewan, Athabasca, Mackenzie River, Selkirk, Moosonee, together with the three on the Pacific coast, Columbia, New Westminster, and Caledonia, form our Domestic Mission field, and it is for all these that we plead with you to-day. The very list of these dioceses, each with its bishop and clergy and pressing interests, is in itself an eloquent, a moving appeal.

Do you realize how much depends upon the response you make to this appeal? Do you think how very much depends upon the offerings which the Churchmen and Churchwomen in our congregations will present to God on Sunday next for His work in each of these dioceses?

From quarter to quarter the clergy in Algoma are almost entirely dependent upon outside aid for their stipends.

If our offerings are insufficient to enable the Bishop to meet the engagements which, in all good faith, he has made with the clergy, he cannot pay them. The wear and tear of this, the anxiety and the responsibility, have worn him down so that he has been obliged, under medical advice, to withdraw from his diocese for months at a time. Surely the offerings of all our congregations in our nine dioceses from Port Arthur to Halifax should provide abundantly for Algoma's need, and even more for the dioceses of the Northwest. The Indians in the Northwest, as elsewhere, may be a dying race, destined to disappear in a few generations. If it be so, let us see to it that they be gathered into the Church without any delay, so that they may die, not as pagans, but as Christians.

Our congregations in this eastern part of the Dominion do not seem to have yet realized the magnitude and the present pressing importance of the Church's work in the Northwest.

We stand in the same relation to those who

are making their homes there as the mother Church in England stood to our fathers, who first came to eastern Canada.

The Church in England acted the part of a true mother, sending out her clergy to plant the Church in this land. We and our children are enjoying the fruits of their labors and self-sacrifice.

Let us follow the example of the Church in England, and freely provide missionaries for the few years during which assistance will be needed by those who are forming settlements in Manitoba and the west. To-day, in the diocese of Rupert's Land, fifteen new districts need as many missionaries, if the ground is to be held for the Church of England.

Unless we can send money to provide these additional clergy, the need cannot be supplied, for the mission fund of Rupert's Land is totally unable to meet it.

In all this, brethren, we may either follow the Holy Spirit's promptings, or we may withstand His blessed will.

In order to know the Holy Spirit's will, and to come under His control, constant recourse must be had to humble and believing prayer. The incarnate Son of God, in the days of His flesh, when His heart of compassion yearned over the sheep of His pasture, neglected "as sheep having no shepherd," gave a solemn call to prayer. Face to face He stood with the greatness of human need. The helpless were before the omnipotent One in their helplessness. And what was His remedy? Oh, wondrous mystery! Turning to His little band of disciples, the Almighty Son declares that the relief is to be found in their prayers. "The harvest truly is plenteous, but the laborers are few," is His pathetic cry. "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

The Church is not wiser than her Lord! Without honest, persistent, unceasing prayer, there can be neither effective laborers nor fruitful ingathering.

Prayer is faith expressed in words, and resulting in obedience. He who prays well works well. "Work without prayer," one has said, "is presumption; but prayer without work, where work is possible, is hypocrisy."

It has been well and truly said in reference to the Saviour's parting command—"Go ye into all the world, and preach the Gospel to every creature"—that it calls upon every Christian to "*go, let go, or help go*." More laborers are wanted in the Northwest mission field. Who will say, "Here am I, send me"?

Or, perhaps, God is calling *our children* to the work. Are we willing to hear and recognize His voice, and to let them go? Do we count it all joy, yea, and the highest honor, that the Holy Ghost should separate them into such a ministry?

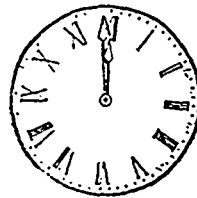
Or we have *money* wherewith to help. Shall we not thankfully offer it, that it may help others to go and proclaim the everlasting Gospel, to the great and endless comfort, not only of heathen Indians, but of the scattered sons and daughters of the Church, pining for the strong and enduring consolations of the kingdom.

This is certainly a means, open to all, by which missionary work may be done; and missionary work is God's work. Think of the abiding presence of Him who said, "Lo, I am with you alway, even unto the end of the world." He is with His Church. He will never leave her nor forsake her, and some day He will return to receive her to Himself forever.

May we, one and all, be ready against that day!

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, General Corresponding Secretary W.A., 12 Harbord 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."

The editor asks that we will only supply a small amount of "copy" this month, in order to leave room for an extended account of the meeting of the D. and F. M. Board, consequently we refer our readers to the report of that meeting for interesting items about our foreign subject for this month—Japan. Our two lady missionaries, Miss Smith and Miss Paterson, will be much in the minds of our readers, we are sure.

NEW WESTMINSTER.

Mr. Walter J. Walker, diocesan treasurer for the above diocese, has kindly furnished us with the following interesting contribution to our pages:

Lytton Indian Hospital.

"The month of June being set apart for the study and intercessions of the members of the W.A. on behalf of this diocese, a few words relative to one of its most recent institutions may be welcome to your readers. Built at a cost of \$1,800, exclusive of site, the hospital was opened on the 23d of August, 1893. During the remainder of that year seven in-patients and thirty out-patients were treated by the staff. Five of the in-patients required medical attendance. During the year 1894, twelve Indians and ten whites were admitted into the hospital, and forty out-patients were provided with medicine and nourishing food. The small

number of Indian in-patients is accounted for by the prejudice occasioned by the death of one of the white in patients. This distrust is now dying away, as may be seen by the fact that already during 1895 twenty Indians have been admitted, and the hospital is now full. Application has been made by the officers of synod for a renewal of the Dominion Government grant of \$400 for maintenance, appropriated to medical attendance, drugs, etc., etc., for the Indian patients, but, even if this be passed, it will not be sufficient. Although the institution is primarily intended for the benefit of the Indians, yet white sufferers are not excluded, but they are required to pay for their support. No less than \$189.95 was received in 1894 from this source alone.

"The executive committee of synod is very grateful to the W.A. for help so generously given for the building of the hospital, and also for the aid to the Chinese mission in this diocese. It would, however, be a great relief to the feelings of anxiety, largely occasioned by the vacancy of the see, if further assistance could be afforded, to be devoted, at the discretion of the committee, either to the hospital or to the Chinese mission, whichever stood most in need of it at the time of receipt. It would be impossible to portray the deep thankfulness occasioned by the receipt of \$325, for the general fund, from the D. & F. M. S. in February. A shortage in the Christmas quarterly remittance from the English committee compelled the executive committee to make reductions in the stipends of the missionary clergy at the end of the year; but, by this welcome aid from the east, all arrears were handed to the clergy as they appeared at the meeting of synod, and the payment in full of their stipends was ensured also on the 31st March. As for the end of June next, well! we must trust in God that means may be forthcoming."

YORK FACTORY.

As you wish for information about York Factory, I will preface this note by saying that we wish we had known something of you excellent auxiliary when we were living on the remote, isolated, and barren shores of Hudson's Bay; for there we had real cases of poverty, starvation, and many deaths from starvation. The characteristic of the country is so different there from what it is here; for the poor Indians live purely by hunting and fishing. We used to get assistance from England, by the great annual ship, and I believe that many are alive to-day who would have been in their graves, had it not been for such assistance. But, notwithstanding the generous gifts of flour, oatmeal, and clothing, not a few succumbed to the terribly hard winters. Sometimes as many as

three in one tent have been taken away; on one occasion three dear little ones, the only children of a young couple. The following year an old man, sixty years of age, and two dear infants, fifteen and thirteen months, respectively, died from starvation. But amid such fearful privations it was grand to witness the holy submission to a Father's will. When sympathizing with the young couple over the loss of their three little ones, the father meekly replied, pointing to heaven: "It is He who has done it, and we know that what He does He does well." By the last mail from York Factory we were glad to hear that the Indians were fairly well off.

My work here is among a people differently occupied. Although living in the town of Prince Albert, the first house in my parish is fourteen miles away. On a good map you will see a reservation marked due south of Prince Albert. The reserve itself is six miles square, but my charge extends many miles east and west, making the length about thirty miles. Most of the people are engaged in agricultural pursuits, but there are many old people who cannot work; and towards the end the Indians are so poor that they seem to be dying of sheer poverty. Two men came to our house last night asking for food, but I must tell you plainly that we have to be extremely careful in bestowing what little charity we have at our disposal, as some are given to drink. So far I do not think I have been deceived, and the clothing I have given was chiefly for the poor women and children. Old settlers supply me with the necessary information. Any assistance your auxiliary may be able to render shall be distributed with great care. But this is not to be our future sphere of work. We came out from England to proceed to Sandy Lake, and actually went there, sixty miles west of Prince Albert; but as there was no house for us, we were compelled to return. We thought that the majority of the Indians, or at least a large minority, were still heathen, but it is not the case. The work would be pastoral, much the same as at York Factory, and our chief object in leaving that place was to work among heathen. But we believe that our heavenly Father hedged up the way in order to bring us back and find out a tribe where all are heathen. They are living twenty miles north of this, around Sturgeon Lake. Many have told us that these Indians are "a terrible set of heathen," and that no one had been able to do anything with them. I reply, "Such were all the Indians at York Factory years ago," but, thanks to God, there is not now a single heathen. Our chief—quite an old man—died in 1886, trusting only in the finished work of the cross, and his great antagonist died two years afterwards, but long before he passed away he said, "All fear is gone, I got love." The son of that old war-

rior chief is the faithful and successful clergyman at Trout Lake, and has given full proof of his apostleship. About twelve men at York Factory are able to conduct divine service; and at least fifteen are Sunday-school teachers.

In conclusion, I would say that I shall feel most grateful to receive any contributions to defray present expenses, and to purchase stoves, etc., for the new mission house. Thanking you in anticipation for your kind assistance, believe me,

Yours very sincerely,
G. F. WINTER,
Archdeacon.

BOARD OF MANAGEMENT.

EASTER MEETING.—1895.

The Board of Management of the above society met in St. George's Cathedral Church Hall, Kingston, on Wednesday, April 24th, at ten o'clock a.m.

There were present from the Diocese of Fredericton the Lord Bishop (Rt. Rev. Dr. Kingdon) and A. P. Tippet, Esq.; Niagara, the Lord Bishop (Rt. Rev. Dr. Hamilton) and Rev. George Forneret; Nova Scotia, the Lord Bishop (Rt. Rev. Dr. Courtney) and Rev. E. P. Crawford; Ontario, His Grace the Archbishop (the Most Rev. Dr. Lewis), the Archdeacon of Kingston (the Venerable T. Bedford Jones), Rev. Rural Dean Pollard, R. T. Walkem, Esq., and R. V. Rogers, Esq.; Quebec, the Lord Bishop (Rt. Rev. Dr. Hunter Dunn); Toronto, Rev. Canon Cayley, L. H. Baldwin, Esq., and George B. Kirkpatrick, Esq.; also Rev. Canon Mockridge, D.D., Secretary-Treasurer.

All the dioceses were represented except Algoma, Huron, and Montreal.

His Grace the Archbishop of Ontario presided, and opened the proceedings with prayer.

The minutes of the last meeting of the Board, having been printed and circulated, were taken as read and confirmed.

MEDICAL MISSIONARIES.

The following resolution, rising out of the minutes, was moved by the Bishop of Niagara, seconded by Rev. G. A. Forneret, and carried:

That Rev. Dr. Mockridge and Mr. L. H. Baldwin be a committee to study the information which may be received from the S.P.G. and the C.M.S., as well as that which has been already received from the Domestic and Foreign Missionary Society in the United States as to their arrangements and action in sending medical missionary laymen into any part of the foreign field, and that they be requested to submit in form such regulations as they would recommend this Board to adopt.

ASCENSIONTIDE APPEAL.

The draft of the Ascensiontide Appeal was read (the rules of order being suspended for the purpose) and referred to a committee consisting of Rev. G. A. Forneret, Rev. E. P. Crawford, and Mr. L. H. Baldwin.

It was moved by the Bishop of Niagara, seconded by Mr. R. V. Rogers, and resolved:

That the appeals to be read at Epiphany and Ascensiontide be sent to the Secretary-Treasurer at least one month before the meeting of the Board at which they are to be adopted, and that the Secretary-Treasurer be instructed to have them printed or typewritten, and a copy sent to each member of the Board two weeks before the meeting in order that the subject of the appeal and its expressions be carefully studied.

CORRESPONDENCE.

The Secretary-Treasurer read letters of apology from members of the Board who were not able to be present at the meeting, also a letter from Rev. Canon Partridge resigning his position as a member of the Board, owing to his removal from the Diocese of Nova Scotia, and a letter from the Bishop of Nova Scotia appointing Rev. E. P. Crawford in his place. A letter was also read from Rev. George Rogers, of the diocese of Rupert's Land, regarding no grant having been made to Rupert's Land at the last meeting of the Board. Several letters were also read from Rev. Prebendary Tucker, Secretary (England) of the S.P.G., regarding the financial position of the Canadian mission at Nagano, Japan. A letter was also read from Miss Montizambert, the General Secretary of the Woman's Auxiliary, regarding the incorporation of the Auxiliary. The Secretary read a petition from the missionaries at Nagano asking for the removal of Miss Smith from Kobé, Japan, to Nagano, also a letter from Miss Smith requesting such removal.

THE S.P.G. AND THE CANADIAN MISSION IN NAGANO, JAPAN.

It was moved by the Bishop of Niagara, seconded by the Archdeacon of Kingston, and resolved:

That Mr. Walkem, Mr. Rogers, and Mr. A. P. Tippet be requested to examine, in company with the Secretary-Treasurer, the accounts of the Domestic and Foreign Missionary Society with the S.P.G., and to report at 10 a.m. to-morrow the exact balance, as well as the amount which ought to be transmitted to the S.P.G., in order to comply with the regulation drawn up by this Board and accepted by the S.P.G.; that the committee be further requested to report whether the amounts sent in by dioceses for foreign missions unappropriated, and therefore available for the Japanese missionaries through the S.P.G., are sufficient to enable the Board to pay the stipends of the missionaries in Japan.

It was further resolved, on motion of Mr. Baldwin, seconded by Rev. E. P. Crawford:

That the same committee be requested to consider generally our financial obligations towards our missionaries in Japan, and whether or not it would be advisable to deal direct with them rather than through the S.P.G.

THE WOMAN'S AUXILIARY AND INCORPORATION.

It was moved by Rev. E. P. Crawford, seconded by Dr. R. T. Walkem, and resolved:

That the Secretary-Treasurer be instructed to reply to Miss Montizambert's letter drawing attention to the fact that the Board of the Domestic and Foreign Missionary Society has applied to the Parliament of Canada for incorporation, and will then be possessed of all necessary powers for both the Board and its auxiliaries.

MISS SMITH'S REMOVAL TO NAGANO.

It was moved by the Archdeacon of Kingston, seconded by Rev. George Forneret, and resolved :

That inasmuch as the Canadian missionaries at Nagano, Japan, have petitioned the Board for the removal of Miss Smith from Kobé to Nagano, and inasmuch as Miss Smith also has petitioned on her part for such removal, the Right Rev. Dr. Bickersteth, Bishop of Central Japan, be requested by the Board to arrange for the carrying out of the resolutions of the Board adopted with reference to said removal on the 11th of October, 1893.

DUTIES OF SECRETARY-TREASURER.

The Rev. Canon Cayley presented the report of the committee appointed to define the duties of the Secretary-Treasurer, which was read clause by clause, amended, and finally passed as follows :

The Secretary-Treasurer shall :

(1) Attend all the meetings of the Board, take and keep in accurate form the minutes of its proceedings, and exercise general supervision of its work

(2) He shall collect information for the use of the Board, conduct all correspondence connected with the aims and work of the society, and take the necessary steps for carrying into effect the resolutions of the Board.

(3) He shall prepare and present at each regular meeting a full report of his work, and of all the business transacted since the preceding meeting. He shall also prepare and present at the autumn meeting an annual report, to be published and circulated amongst the clergy and laity of the Church as the Board may direct.

(4) He shall visit as many parishes as possible throughout the various dioceses, preach sermons, address meetings on behalf of the great objects of the society, solicit subscriptions, legacies, etc., for its benefit, and generally promote the purposes for which the society was constituted.

(5) He shall receive all moneys for the purposes of the society, and deposit the same in a bank or banks to be approved by the Board, in the name of the Domestic and Foreign Missionary Society of the Church of England in Canada.

(6) He shall keep accurate accounts of all moneys contributed for the benefit of the society, carefully distinguishing between appropriated and unappropriated amounts, also between those contributed by the Woman's Auxiliary, and sums given directly to this Board.

(7) He shall sign all the cheques of the society, but no money shall be withdrawn from the bank unless such cheque be countersigned by such person or persons as the Board may, from time to time, appoint for that purpose ; funds specially appropriated may be withdrawn in accordance only with the terms of their appropriation, at any time in the manner described above, but no money shall be withdrawn from the unappropriated funds except on resolution of the Board authorizing such withdrawal, and in the case of moneys not actually passing through the hands of the Secretary-Treasurer no entry shall be made on the books of the society, unless upon the authority of vouchers clearly indicating the designation of the missionary objects of such money.

(8) He shall present a financial statement to the Board at each regular meeting thereof, and the annual statement made up to the 31st of July in each year he shall submit to the autumn meeting.

(9) He shall furnish to the Board security to their satisfaction for the due account of all moneys which may come into his hands, the bond for which shall be placed for safe keeping in the hands of the regularly appointed auditors of the Board.

THE NAGANO MISSION, JAPAN.

Dr. Walkem presented the following interim

report regarding the salaries of the missionaries at Nagano, Japan :

The arrangement between the Board and the S.P.G. had its origin in a suggestion offered by the S.P.G., which was laid before the Board on the 11th October, 1888. This suggestion was in the following words : " That in the opinion of the standing committee it would, as a temporary arrangement, most effectively conduce to the objects desired in common by the Church in Canada and by the S.P.G. that meanwhile the S.P.G. should receive any moneys entrusted to it by the Church in Canada for missionary work among the heathen, on the understanding that the society will be prepared to receive and place upon its list, and pay out of the funds so contributed from Canada, any well-qualified candidate who may be presented to it by the Canadian Church for work in India, Japan, and other heathen countries."

This suggestion, as well as a further recommendation that a permanent fund should be raised, was approved of by the Board at the same meeting.

In October, 1890, the Rev. J. G. Waller was accepted as a missionary of the Board to Japan, at a salary of £200 per annum, and the Secretary was instructed to forward his name to the secretary of the S.P.G., and to request that he might be placed on the list of the S.P.G. as a missionary of the Canadian Church in Japan, in accordance with the agreement of the S.P.G. and the Domestic and Foreign Missionary Society of the Church of England in Canada, and that the Treasurer be requested to forward to the S.P.G. the amount appropriated at this meeting, less the sums paid to the Rev. J. G. Waller, and to state that Mr. Waller's stipend for one year at the rate of £200 per annum, from the 1st October, 1890, is included in the amount now forwarded. In April, 1891, the same difficulty appears to have arisen as to the expenses of Mr. Waller, in consequence of which it was resolved that application be made to the S.P.G. for suggestion as to the truest way of providing for his expenses as a married missionary, without incurring the risk of such trouble as must arise from the Canadian missionaries placed by the S.P.G. on its own list. At the October meeting in 1891 it was resolved that the secretary of the S.P.G. be requested to pay the Rev. J. G. Waller the same allowance and the same stipend as they pay to the other missionaries on their list in Japan, provided that the stipend in his case does not fall below the £200 to which this Board is pledged by its agreement with him.

In April, 1892, a certified account of expenses was sent by Mr. Waller, and it was resolved that it be paid by the Board, and that the Treasurer be instructed to remit the same to the secretary of the S.P.G. for Mr. Waller.

In April, 1894, the Rev. Mr. Kennedy was accepted as a missionary of the Board for Japan on the usual conditions, and at the same meeting a grant of \$400 per year was made to Miss Jennie C. Smith for services during her residence in Kobé.

In October, 1894, Rev. Masazo Kakuzen was accepted as a missionary of the Board, and the amount of his stipend was to form the subject of correspondence with the secretary of the S.P.G.

The charges on the funds of the Board in respect of Japan work at the present time amount to the sum of about \$3,400, which is made up as follows : Rev. Mr. Waller, \$1,400 ; Rev. Mr. Kennedy, \$1,250 ; Rev. Masazo Kakuzen, \$350 ; Miss Smith (while in Kobé), \$400.

The committee cannot find that this sum is at the Board's disposal.

The report was adopted.

THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

The Secretary-Treasurer then read the following report as to the financial condition of *The Canadian Church Magazine and Mission News*, and also of *The Canadian Church Juvenile*.

REV. CANON MOCKRIDGE:

DEAR SIR,—I herewith enclose statement of *The Canadian Church Magazine and Mission News* and *The Canadian Church Juvenile* from the beginning of my management to February 28, 1895.

In connection with it I may say that, at the beginning, the mailing sheet was subjected to a very severe weeding out of useless names, such as "left the country," "deceased," "no good," etc., which, at the outset, reduced it considerably. I am glad to say, however, that it is again on the increase and, numerically, is about equal to the old list, but is much more valuable, being composed of paying subscribers.

I regret I cannot report favorably as to the advertising. The receipts have not yet attained the sum, over and above which sum you would participate to the extent of 50 per cent. I feel certain, however, that it will do so next year, as it is slowly but surely creeping up.

Comparing the liabilities as at February 28, 1895, with those of June 1, 1894, there is a very satisfactory decrease, as below:

<i>Liabilities.</i>	
June 1, 1894, C. C. M. Note.....	\$513 11
Bryant Company account.....	298 18
C. C. J. account.....	4 57
	<u>\$815 86</u>
Feb. 28, 1895, C. C. M. Note.....	\$500 00
Less cash at credit	
of C. C. M. ... \$23 21	
Less cash at credit	
of C. C. J. 38 11	61 32
	<u>438 68</u>
<i>Total decrease of</i>	<u>\$377 18</u>

I remain, yours faithfully,

F. N. W. BROWN, Publisher.

THE EPIPHANY APPEAL.

On motion of the Bishop of Quebec, seconded by Rev. George Forneret, the Rev. Dr. Mockridge was appointed to prepare the Epiphany Appeal for 1896.

NEXT MEETING OF THE BOARD.

The next meeting of the Board was appointed to be held in Montreal on Wednesday evening, September 11th.

THE NAGANO MISSION, JAPAN.

Mr. Rogers presented the report of the committee appointed to consider the correspondence between the Secretary-Treasurer and the secretary of the S.P.G., as follows:

Your committee finds, on examining the account book produced by the Secretary-Treasurer, that the actual balance of unappropriated moneys on hand was the sum of \$1,036.79 on the 31st of March.

The average of receipts on this account for the last five years has been \$4,872. We have reason to hope and expect there will be received before July 31st the further sum of \$1,800.

After deducting the share of expenses as fairly chargeable to the Foreign Mission account, of say, \$1,000, there would still be available the sum of \$1,836. Your committee would recommend, therefore, that the Secretary-Treasurer be instructed to remit forthwith to the S.P.G., on account of Japan Mission, £200, which will be sufficient to pay the stipends to the end of September next, and to inform the secretary of the S.P.G. that the balance for the year will be forwarded in September.

And your committee would further recommend that a special effort be made by the Secretary-Treasurer to raise for Japan Missions the sum of \$1,500.

Your committee would further recommend that Miss Smith be informed that the appropriation for hospital nurses ceases when she leaves Kobé; and that the Secretary be instructed to obtain from Mr. Waller a detailed account of the expenditure of the amount received by him from S.P.G. in excess of salary of \$1,200 for the last two years.

DIRECT MISSIONARY WORK WITH JAPAN.

Mr. Rogers presented the report of the committee appointed to consider the question of this Board dealing directly with our missionaries in Japan, as follows:

That we find the time and information at our disposal too limited to enable us to form any satisfactory opinion on the matter, and would suggest that the question be referred to a larger committee, to report at the next meeting of the Board.

The members of this committee were appointed as follows: The Bishop of Toronto, the Bishop of Niagara, Rev. E. P. Crawford, Rev. G. Forneret, Dr. Walkem, Mr. Baldwin, Mr. Tippet, and Mr. Rogers.

It was moved by Mr. Rogers, seconded by Mr. A. P. Tippet, and resolved:

That the report be adopted, with instructions to the Secretary-Treasurer that, in the event of his not having the money to act in accordance with it, he should at once communicate with Mr. Walkem and Mr. Rogers, who are hereby authorized to direct the Secretary-Treasurer what to do in order to comply as nearly as possible with the terms of the report. That the Secretary-Treasurer be directed to attend at Kingston, if requested by Mr. Walkem and Mr. Rogers.

GENERAL MISSIONARY WORK OF THE CHURCH.

The Permanent Committee appointed to draw up suggestions asked for by the eastern section of the committee of the General Synod on the missionary work of the Church reported as follows:

They recommend the Board of Management to recognize that the experience of the sister Church in the United States indicates the advantage of having one missionary society co-extensive with the Church of England in the Dominion of Canada, with the General Synod represented by one Board of Management. In the judgment of your committee, the Board of Management of the Domestic and Foreign Missionary Society of this ecclesiastical province should advise the Provincial Synod to proceed in this direction. Your committee would advise that they be reappointed, with instructions to study and report suggestions as to the Board of Management of the Domestic and Foreign Missionary Society co-extensive with the General Synod, with the view of providing such a Board as will command the confidence of the whole Church.

PROPORTION OF EXPENSES.

It was moved by Mr. Tippet, seconded by Mr. Baldwin, and resolved:

That whereas the relative amounts of contributions to the two mission funds of Domestic and Foreign are not equal, therefore resolved, that the amount required to be paid by this Board for necessary expenses be divided *pro rata* between the said accounts, and that, as the average receipts show about three-fifths as received for Domestic Missions, and two fifths for Foreign Missions, the proportion chargeable to the respective accounts be at the said rate.

REPORT OF SECRETARY-TREASURER.

It was moved by Rev. E. P. Crawford, seconded by Mr. L. H. Baldwin, and resolved:

That the Secretary-Treasurer be instructed to prepare and print in the next number of the *Magazine* a short report of the work done by him, meetings held, etc., since the last meeting of the Board in October, 1894.

RETURNS BY PARISHES.

It was moved by the Bishop of Quebec, seconded by Rev. Canon Cayley, and resolved:

That for the future the moneys received by or reported to the Board from the parishes be printed in such form as to show for each parish the amounts contributed in response to the Epiphany and Ascensiontide appeals, special donations for domestic and foreign missionary work, children's offerings, and also moneys raised by the Woman's Auxiliary, with a total for every parish or mission and an aggregate total for the diocese. Also that an alphabetical list of the names of the donors be appended at the end of the annual report.

THE ASCENSIONTIDE APPEAL.

The Ascensiontide Appeal, on motion of the Bishop of Quebec, seconded by Rev. E. P. Crawford, was referred to a special committee consisting of Rev. G. Ferneret, Mr. Baldwin, and the Secretary-Treasurer for consideration and issue in new or revised form, and that the appeal in its new form be not issued until it has been approved by the Bishop of Niagara.

THE JAPAN MISSIONARIES.

It was moved by Rev. E. P. Crawford, seconded by Rev. Dr. Mockridge:

That the Board has received and read with great pleasure the reports from its missionaries in Japan, and direct that they be printed in the *Magazine* for the information of the members of the Church.

Books and Periodicals Department.

The Nicene and Post-Nicene Fathers. Second series, Vol. viii. *St. Basil. Select Works and Letters.* New York: The Christian Literature Co. At the memorable death of Arius (A.D. 336) Basil was a child of about six years of age. He was sent to school at Caesarea, and afterwards studied at Constantinople and Athens. He was baptized late in life, and shortly after his baptism was appointed a reader. He soon became much enamored with the idea of a monastic life, and visited monasteries in Egypt, Syria, Palestine, and Mesopotamia, and finally entered one himself. He was ordained a deacon about the time that Julian the Apostate became emperor of Rome. Ten years afterwards he was elected Bishop of Caesarea. As Archbishop of Caesarea he is best known in history. His letters are interesting as bearing upon the important events of the period in which he lived, and his great work on "The Holy Spirit" shows the deep theological thought of one accustomed to write about sacred things. The translation and notes of this excellent volume are by the Rev. Bloomfield Jackson, M.A., Fellow of King's College, London. The possession, in good English, of a standard work like this, showing the mind of the church and some of her trials in the early days of her existence, is much to be prized. The copious use of Scripture throughout these writings is shown by the index of texts quoted, and the index of subjects shows the diversified character of the themes and objects referred to and described. The typography of this volume, like all its predecessors, is of a high order, and reflects credit upon the publishers.

Wealth and Waste: The Principles of Political Economy in their application to the Present Problems of Labor, Law, and the Liquor Traffic. By Alphonso A. Hopkins, Ph.D.

Cloth, 12mo. 286 pp. \$1.00. New York, London: Toronto: Funk & Wagnalls Company. This is designed for popular reading, and also as a text-book in the higher institutions of learning, to fill a place now occupied by no book has heretofore sought to occupy. It is a book both for scholars, and students, and plain laboring-men, with clear, concise definitions and practical illustrations for all these classes. It is a study for every reformer, for its treatment of the fundamental principles underlying political science.

(1) *The Sunday at Home*; (2) *The Leisure Hour*; (3) *The Boys' Own Paper*; (4) *The Girls' Own Paper*; (5) *Friendly Greetings*; (6) *The Cottager and the Artisan*; (7) *Light in the Home*; *The Child's Companion*; (9) *Our Little Dots*. The Religious Tract Society, 56 Paternoster Row, London. *The Sunday at Home* for May has a good healthy tale "Told by a Housekeeper: The General's Story," the moral effect of which is to show that heroism and religion can be made to go hand in hand. The stern trials of missionary life are shown in "Henry Nott, the Apostle of Tahiti." As one reads this he easily comes to the conclusion that it is not every one that is able to be a missionary. Henry Nott accomplished it, but many of his companions failed. Yet Tahiti is an example of the success of the Gospel. Stepney, in East London, is well described. *The Leisure Hour* for May has many good pictures, especially those of the different kinds of story-tellers. It has also several good articles, such as the "Olympic Games" and "Rambles in Japan." The other publications for May of the Religious Tract Society are up to the usual mark of excellence, and several additional penny tales are given.

(1) *The Expositor* (one shilling), (2) *The Clergyman's Magazine* (sixpence). London: Hodder & Stoughton, Paternoster Row. Many learned thoughts are given in the May number of the *Expositor* on the Old Testament, in two articles, one on "Modern Religion and Old Testament Immortality," by Professor Davidson, and the other on "The Old Testament Question in the Early Church," by Professor Orr. "The Words Denoting Missionary Travel in the Acts," by Prof. Ramsay, are indicative of the thoroughness of apostolic work. *The Clergyman's Magazine* for May has Waterland, "The Expounder of the Lord's Supper," as the subject of "Leaders of Thought in the English Church." Several suggestive notes for sermonizing also appear, and "St. Paul on Sins of the Tongue" is continued. A learned treatise is given on Habakkuk in this magazine, and one also in the *Expositor*.

The Missionary Review of the World. Funk & Wagnalls Co., 30 Lafayette Place, New York. Price \$2.50 a year. In addition to longer articles on "Some Hindrances and Helps in Evangelizing Laos Land," "The Negro as a Missionary," "On Idolatry (the second commandment)," "Railroads in Turkey," "The Growth of the Christian Church in Japan," "Dr. Gordon's Relation to Missions," there are in *The Missionary Review of the World* for May shorter articles and pithy paragraphs from all parts of the world, indicating the work for God which still goes bravely on. Some of the illustrations are worthy of note, especially the King of Siam, with his three little boys. It is the picture of a happy young father with three fine little boys climbing about him.

The Review of Reviews. New York: 13 Astor Place. \$2.50 a year. *The Review of Reviews* for May. It is not necessary, in these days, to give long descriptions of persons, places, and things; the half-tone illustrations do it all now much more quickly and effectively. *The Review of Reviews* thus presents to its readers pictures which introduce them to great personages and important scenes, so that, indeed, they see them at a glance. The work done each month by this periodical is a large one. Take as an instance the "Index to Periodicals." This is an alphabetical arrangement of all the articles that have appeared in the last number of the leading periodicals of the day. Thus, if one wishes to read an article on any given subject, and can find it in this list, he will know at once where it is to be seen.

CANADIAN CHURCH MAGAZINE

Religious Review of Reviews. Edited by Rev. Canon G. B.D. London and New York. Price sixpence. Number for May has articles on "Welsh Disestablishment—Pro and Con," "The Drink Question," "The Church and the People," "Parish Cricket," "Possibilities of Preaching" (this last, by the way, is a most excellent article—would that the bulk of our preachers were actuated by it!), and many other subjects bearing upon religious questions of the day.

Germania. A. W. Spanhoofd, Manchester, New Hampshire, editor. This is a well-arranged monthly periodical for the study of the German language. Each number contains valuable assistance for students of that tongue.

TREASURER'S DEPARTMENT.

The following are the amounts received to date by the Secretary-Treasurer since last amounts acknowledged:

ALGOMA, for—

	Domestic.	Foreign.
Indian Homes (from Sunday School of Port Arthur).....	\$ 20 00	\$
Indian Homes (from Sunday School of Uffington).....	68	
	\$ 20 68	

FREDERICTON, for—

Indian Homes (from Sunday School Bay du Vin).....	5 78
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HURON, for—

Algoma, Shingwauk.....	12 50	
Rupert's Land.....	18 75	
Indian Homes (Sunday School offerings).....	11 63	
Foreign Missions.....		64 44
" " (per Rev. W. Shortt, Cobourg).....		2 50
Newfoundland clergy....		10 00
	\$42 88	\$76 94

MONTREAL, for—

Indian Homes (Sunday School offerings).....	9 97
	\$9 97

NIAGARA, for—

Moosonee.....	25 51	
Q'Appelle.....	3 80	
Domestic Missions (half of unappropriated gifts).....	7 50	
Q'Appelle per W.A.....	35 00	
Conversion of the Jews—London Society.....		60 83
Wycliffe College, Japan Mission..		18 62
Foreign Missions (half of unappropriated gifts).....		7 50
Zenana Missions per W.A....	12 50	
Wycliffe College, Japan (expenses) per W.A.....	17 17	
Wycliffe College, Japan Mission per W.A.....		15 00
	\$ 71 81	\$131 62

NOVA SCOTIA, for—

Indian Homes (Sunday School offerings).....	36 04	
C.M.S., Uganda.....		19 00
	\$36 04	\$19 00

ONTARIO, for—

Indian Homes (Sunday School offerings).....	138 06	
Moosonee.....	9 00	
Saskatchewan and Calgary—Blackfoot Home.....	6 00	
Saskatchewan, Piegan Reserve..	18 43	
Selkirk, Wycliffe College Mission..	9	
Domestic Missions—(half of unappropriated gifts).....	55 00	
Indian Homes (Sunday School offerings).....	22 12	
Collection, Kingston Missionary Meeting.....		27 07
Foreign Missions (half of unappropriated gifts).....		55 00
Foreign Missions.....		159 41
Chinese Work in New Westminster.....		15 00
Miss Smith's Fund, Japan (per W.A.).....		131 20
Zenana Missions, General.....		9 40
Zenana Missions, Miss Sugden....		30
Conversion of the Jews, London Society.....		61 38
Parochial Mission to the Jews....		248 65
	\$257 61	\$707 41

TORONTO, for—

Qu'Appelle.....	17 84	
Indian Homes (Sunday School offerings).....	2 36	
Athabasca, Indian Homes.....	50 00	
Indian Homes (Sunday School offerings).....	88 30	
Mackenzie River (Wycliffe College).....	107 50	
Moosonee.....	191 90	
Qu'Appelle.....	36 36	
Rupert's Land (Wycliffe College).....	100 00	
Saskatchewan and Calgary (Ne-powewin).....	14 94	
Saskatchewan and Calgary, Blackfoot Home.....	14 00	
Foreign Missions.....		191 86
Foreign Missions (interest on investment).....		8 89
Wycliffe College, Japan Missions.		12 70
Rev. J. G. Waller, Japan.....		26 41
C.M.S. for Rev. F. N. Alexander.		43 00
Foreign Missions.....		11 78
Malay Work.....		5 00
Zenana Work, Miss Mitchenson..		413 87
Zenana Work, Miss Sugden.....		19 00
	\$623 20	\$732 51

RECAPITULATION.

(These figures include sums previously acknowledged.)

	Domestic.	Foreign.	Total.
Algoma.....	\$ 20 68		\$ 20 68
Fredericton.....	85 24	\$ 77 20	162 44
Huron.....	2092 36	1058 19	3150 55
Montreal.....	520 95	604 40	1125 35
Niagara.....	1077 95	577 78	1655 73
Nova Scotia.....	167 56	699 77	867 33
Ontario.....	486 52	1287 61	1774 13
Quebec.....	5 03	1437 12	1442 15
Toronto.....	4086 05	2010 88	6096 29
	\$8542 34	\$7752 95	\$16295 29

CHAS. H. MOCKRIDGE,
Secretary-Treasurer.

Toronto, May 11, 1895.