

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- ☐ Coloured covers/
Couverture de couleur
- ☐ Covers damaged/
Couverture endommagée
- ☐ Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- ☐ Cover title missing/
Le titre de couverture manque
- ☐ Coloured maps/
Cartes géographiques en couleur
- ☐ Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- ☐ Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- ☒ Bound with other material/
Relié avec d'autres documents
- ☒ Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- ☐ Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.

- ☐ Coloured pages/
Pages de couleur
- ☐ Pages damaged/
Pages endommagées
- ☐ Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- ☒ Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- ☐ Pages detached/
Pages détachées
- ☒ Showthrough/
Transparence
- ☐ Quality of print varies/
Qualité inégale de l'impression
- ☒ Continuous pagination/
Pagination continue
- ☐ Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

- ☐ Title page of issue/
Page de titre de la livraison
- ☐ Caption of issue/
Titre de départ de la livraison
- ☐ Masthead/
Générique (périodiques) de la livraison

☐ Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
☐	☐	☐	☐	☒	☐
12X	16X	20X	24X	28X	32X

THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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

VOL. VIII.

TORONTO, MARCH, 1894.

No. 93

HISTORICAL SKETCHES.

No. 93. —THE FIRST PRIMATE OF ALL CANADA.

WE are glad to present our readers this month with a portrait of the Archbishop of Rupert's Land and Primate of all Canada, as he appears at the present time. In our issue

of November last year, we gave a portrait of his Grace as he appeared in the early days of his episcopate, when, as a missionary bishop, he was battling with the privations and rigorous duties of Rupert's Land, a term so indefinite as to embrace in those days the whole vast territory of the Northwest. Canada owes her first primate to Scotland; Robert Machray, the father of the archbishop, having been Advocate of Aberdeen. Though he has been nearly thirty years Bishop of Rupert's

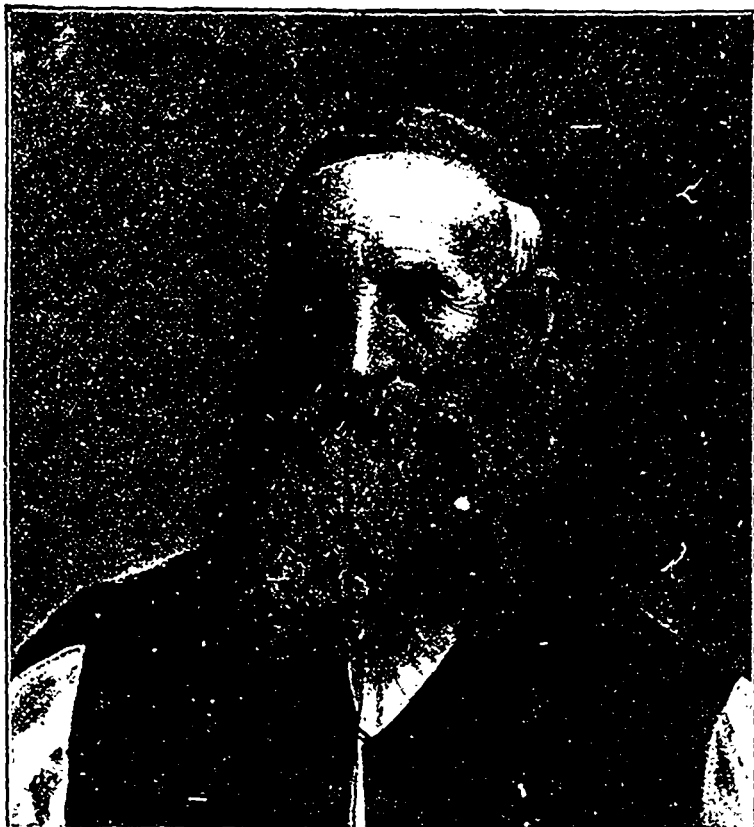
Land, his Grace is only about sixty-two years of age; and, humanly speaking, with his powerful frame and rugged build, he will probably be Primate of all Canada for many years to come.

When he was appointed Bishop of Rupert's Land in 1865, he was monarch of all he sur-

veyed in the great Northwest. No other diocese but his own was to be found west of Toronto except Columbia, on the Pacific coast. In 1873 Saskatchewan, Moosonee, and Athabasca were formed; largely, no doubt, through his influence with the Church Missionary Society in England. Other dioceses were added, until there are now ten in the territory embraced by the two—including his own—when Dr. Machray arrived in this country to be Bishop of Ru-

pert's Land. Man's ordinary lifetime is short, yet Bishop Machray's career so far is an evidence that great changes may take place in the history of one person. With the fine city of Winnipeg where there was only a trading post; with the Canadian Pacific Railway where there were only trails for dog trains; with numerous mission posts and churches where all was a lone wilderness; with the whole Anglican Church in Canada

united as one body in a General Synod where there were only scattered ecclesiastical provinces and dioceses, there is much at which the archbishop must needs feel gratified; and considering his own hard missionary work, and all that he has done for the Church of England



HIS GRACE THE ARCHBISHOP OF RUPERT'S LAND, AND PRIMATE OF ALL CANADA.

in the Northwest, it is most fitting that the Church of the whole Dominion should place him, as it did on the very first opportunity that offered, in the high position of an Archbishop and Primate of all Canada.

THE ARCHBISHOPS OF CANTERBURY.

THE Anglican Church has had several different elements brought into it from time to time. There were the original British or Celtic Christians, who afterwards mingled to some extent with the Anglo-Saxons. Then when the Danes were incorporated into the English nation as ruled over by King Alfred, still a third ingredient was introduced when the conquered Danes laid down their arms and became Christian. Odo, the son of a Danish chief, loved to listen to the missionaries; he would follow them about from place to place, until at last he became a Christian. Under the patronage of King Alfred he was well and properly instructed, and in time took holy orders and acted as a sort of chaplain to the navy, a post which suited him, for his old Danish nature asserted itself in his love for fighting. In 926 he was made Bishop of Ramsbury, which afterwards was merged into Salisbury. A bishop in those days was not above taking the field of battle sometimes, and wielding a formidable club, bristling with spikes—for it was contrary to clerical etiquette for an ecclesiastic to use a sword! This bishop, on the field of battle, is said to have saved the life of King Athelstan by placing in his hands a sword when the king's sword had been broken off at the hilt.

When Wulfhelm died in 942, this warlike bishop was offered by King Edmund the archbishopric of Canterbury. The prime minister of King Edmund was Dunstan—Abbot of Glastonbury and a priest—a man destined to have much influence upon the history of his times. Naturally fond of the gaieties of life, as a young man, he was induced to renounce them, even his lady-love, to become a monk. As is often the case, he then rushed to the other extreme, and lived in a solitary cell till circumstances called him to take more active duties, which he did, and rose to be prime minister. Odo qualified himself for his new position, according to his own ideas, by going to France and becoming a Benedictine monk. He found the cathedral at Canterbury greatly in need of repairs, and he spent three years in putting it in proper shape. He was an eloquent and powerful preacher, but his Danish love for fighting brought much trouble and misery into the Church. He insisted upon the married clergy putting away their wives, and introduced the foreign Benedictine rule into the monasteries. So hard was he in his measures that he was

called "Odo the Severe," and in them he was assisted to some extent by Dunstan, the chief minister of state. King Edred was ruled in the matter chiefly by Dunstan. When Edred died, he was succeeded by Edwy, his nephew. Though very young, he had a mind of his own and refused to be ruled by Dunstan, who showed his rage at the royal independence of will by direct personal insults and even violence. On the occasion of Edwy's marriage to Elgiva, the king preferred retiring to his wife's society to remaining at the head of the table of feasting. Dunstan and some others dragged the young man by force to what they considered his rightful place. This enraged Edwy, and made him Dunstan's enemy. The persecuted clergy thus found suddenly a powerful friend, who restored them to their wives and livings. Dunstan was obliged to fly the country; but the clergy pushed this triumph too far in instituting persecution against the Benedictine monks. This turned the laity against them, and caused an uprising unfortunate for King Edwy. Dunstan returned in triumph, and was made Bishop of Worcester, and also of London, holding both positions at the same time.

Odo, the severe archbishop, decreed a divorce between Edwy and his wife on the ground that they were too nearly related to one another, and sent a military force to separate them. This was done, and the beautiful Elgiva was branded on the face with hot irons and disfigured for life. She was banished to Ireland. Shortly after this, Odo, the archbishop, died, and Dunstan, who now greatly desired to be made Archbishop of Canterbury, found that King Edwy was strong enough to keep him out of it. The man he nominated, whose name was Alsine, or Elfsine, occupied the position for less than a year; he perished in the Alpine snows on his way to Rome to obtain the pallium, or cloak of office. The king then nominated Brithelm, Bishop of Wells, to be archbishop; but a tragic event prevented his consecration, and left the way open, after all, for the fulfilment of Dunstan's ambition.

The unfortunate Elgiva had made an attempt to escape from Ireland and rejoin her husband; but she was captured by her enemies, and was so mutilated by them in her limbs that she died, and in the same place her broken-hearted husband was soon afterwards found dead also.

Edgar, Edwy's brother, and Dunstan's friend, now became king, and at once cancelled the nomination of Brithelm in favor of the powerful ecclesiastic who had warmly espoused his cause against his brother.

Though the faults of Dunstan were glaring, he had undoubtedly a powerful mind, which fitted him to be a valuable adviser of the king, a young man of coarse, vicious nature, who soon found that the archbishop was bent upon



THE COMING OF THE NORMANS.

making himself the true ruler of the realm. Though Dunstan gave Edgar all the appearance of power, and treated him with every possible consideration, yet he was obliged to resent some of the depraved acts of the young monarch, and to put him under penance for them. He had by no means a quiet rule, for the deprived clergy had many friends, and there was always a strong party against him. When Edgar died he succeeded in getting Edward, the king's son by a former marriage, made king, to the exclusion of Ethelred, his son by a second marriage; but when Edward (known as "the Martyr," but for no other reason than that he was murdered by his step-mother) was killed, Ethelred (the Unready) succeeded to the crown.

After nine years of struggling with Ethelred, who never liked the archbishop, and tried hard to be independent of him, the great Dunstan, greater as a statesman than an ecclesiastic, went the way of all flesh, and was buried near the altar in Canterbury Cathedral, A.D. 988. Five hundred years afterwards, in the reign of Henry VII., his tomb was opened and the skull and bones of the dead man were found. This was done to refute a report then current that his body had been removed to Glastonbury Abbey. The authorities of Glastonbury, however, were not convinced by this, inasmuch as they declared that the "principal bones" of the great man rested with them. This superstition regarding dead men's bones and their actual resting-place has, happily, to a great extent, passed away.

He was succeeded by Ethelgar, Bishop of Selsey (now Chichester), who, however, died in the following year, 989. Siric, Bishop of Wiltshire, then became archbishop. Siric was a learned man, but he was fond of pomp and religious ceremonial. He was also a poor

adviser to the king (Ethelred). It is said to have been by his advice that "the Unready" established the Danegelt, or annual tax for buying off the Danes—an unfortunate policy, which finally led to the overthrow of the Anglo-Saxon kings. Siric died in 994, and in 995 Elfric, formerly a foreign monk (from Abingdon), but afterwards Bishop of Wiltshire, succeeded him, and is known as a man of some learning, and as the author of some original writings. He allowed the Pope to have great influence over him, and thus helped this foreign ecclesiastic to gain all the more power in England. The will of Archbishop Elfric, which has come down to us, shows that he was a man of great wealth and power, and the disposition of his lands and effects was that of "a good subject, a good landlord, and a charitable Christian." He brought the Anglican Church into a new century, and died in 1006.

Troublesome days then came for the Anglo-Saxons. Their old enemies, the Danes, swooped down upon them once more. Fire and desolation left large portions of England in misery and despair. It was then that Elphege, Bishop of Winchester, a man of noble birth, was called upon to preside over the English Church. He was a man severe alike to others and himself, an ascetic, pale and thin through fasting. Of his emaciated hand it might be said:

"It was so wan and transparent of hue
You might have seen the moon shine through."

All Canterbury rejoiced to welcome him, but soon all Canterbury was in dire distress from an attack by the terrible Danes. Elphege helped in the defence of the city by his prayers and by his courage, but some one betrayed it, and the barbarous soldiers poured into it, killing and destroying wherever they went. They

seized the archbishop and bound him with chains, then dragged him to watch his cathedral burn. It was full of people, chiefly women and children, but it was set on fire by these fiends in fleshly form, who rejoiced in the destruction of human life. After keeping the archbishop in chains for several months, hoping to get a large sum of money for his ransom, they at last put him to death in the midst of a drunken feast; and then, feeling sorry for their deed, handed his poor, thin, mutilated body over to the clergy, who buried it temporarily in the cathedral at London. It is said of this holy man that even in chains he preached the Gospel to his cruel persecutors, and succeeded in converting some of them, and baptizing them in the name of Jesus. The missionary spirit at times burned strong in the Church of England—stronger in adversity perhaps, as a rule, than in prosperity.

The next archbishop was Lyfing (or Living), Bishop of Wells, who was appointed in 1013. In his time Sweyn, king of the Danes, subdued England, bringing terror wherever he went. King Ethelred and the archbishop were shut up for a time in London, but finally fled the country, which was forced to acknowledge Sweyn as its king. The death of this free-looter, however, gave the Anglo-Saxons hopes of bringing back their own king, who returned for a brief space, and made promises of better behaviour in the future, but the Danes reappeared under Canute (or Cnut), the son of Sweyn, who established himself as king over England. Meantime the cathedral at Canterbury remained, like the church itself, desolate and in ruins, and Lyfing, the archbishop, was only enabled to replace the roof when, in A.D. 1020, he died.

King Canute chose for his chaplain Ethelnoth, who had been a monk of Glastonbury and Dean of Canterbury. It was probably under his influence that a great change came over the king. From a hard and cruel pirate, barbarous, apparently, in every thought and action, he became a meek and quiet Christian, and tried by his prayers and good deeds to atone for his past cruel deeds. Ethelnoth was made by him Archbishop of Canterbury, and therefore his chief adviser. He lent his powerful aid to the rebuilding of churches and monasteries. He loved everything religious. When on the river, close to some monastery, he would say, "Draw near to shore, boatman, and let us hear these monks sing." What power there has ever been in Christianity to soothe the savage breast! By the munificence of this king, Ethelnoth was enabled to restore and beautify his cathedral. He united the English and Danes so closely together that we hear no more of any trouble between them. By marrying Emma, the widow of Ethelred, he reconciled the Saxons still further to his rule. He

was anxious that Hardicanute, his son by Queen Emma, should succeed him, and on his deathbed he made the archbishop promise to use his influence to this end. But when the king died, an older son, Harold Harefoot, seized the throne. Ethelnoth, however, greatly displeased, refused to crown him.

In 1035 Archbishop Ethelnoth, being very old, felt the need of a coadjutor-bishop, and a clergyman named Eadsige was appointed to that position under the title of Bishop of St. Martin's—St. Martin's being the little church at Canterbury where Queen Bertha had prayed, and which was placed at the disposal of St. Augustine by Ethelbert, King of Kent. On Ethelnoth's death in 1038, Eadsige became archbishop. He crowned Harold, who probably stipulated for this as the price of obtaining the archbishopric. Harold's reign, however, was brief, and on his death Hardicanute was acknowledged king.

But at this time a young Anglo-Saxon was being educated in Normandy who was destined to bring trouble upon his own race. This was Edward, son of Ethelred II. and Emma, who was the daughter of Richard, Duke of Normandy, and afterwards the wife of King Canute. By degrees, this young prince became, not only by manners and education, but at heart, thoroughly Norman. He spoke the Norman French, and around him continually were Norman friends. Among these was Robert Champart, by birth a Norman. Formerly a monk, this man became Abbot of Jumièges, a monastery on the Seine, and his fortunes were linked with those of Edward, who was so wanting in spirit as to forget his native land. On the death of Hardicanute in 1042, this Edward, known as the Confessor, was called to the throne, and was crowned by Archbishop Eadsige. The king appointed his friend Robert Champart to be Bishop of London, and on the death of Eadsige in 1050 appointed him archbishop, though the Chapter of Canterbury had chosen another. This arbitrary action of the king betokened no good for the Anglo-Saxon Church. For the first time, a Norman archbishop presided in the English city of Canterbury, and coming events cast their shadows before. The design of the archbishop was to crush the Saxons, and exalt the power of the Normans. The most powerful Saxon in those days was Godwin. He, with his famous sons, was a foe by no means to be despised; but the archbishop reposed high hopes in the weak-minded, superstitious king, who was base enough to despise his Saxon subjects, and showed every desire to surround himself with the powerful knights and nobles of Normandy. But the insolence and rapine of these foreigners aroused the indignation of the Saxons, who rallied round the standard of Godwin, and drove the foreigners in large numbers back to their own



BUILDING A WINTER HOUSE—TWO ESKIMOS ASSISTING.

land. Archbishop Robert himself was glad to escape in a shattered fishing vessel from the country of the sturdy race which he had defied.

In this crisis King Edward sent for Stigand, Bishop of Winchester, who had been the chaplain of Queen Emma, his mother. Under his influence a witenagemot, or Saxon parliament, was held, over which Stigand himself presided. Sentence of banishment was passed by this assembly upon the Normans; the Saxon earls were restored to their rightful positions; Robert, Archbishop of Canterbury, who had fled the country none too soon, was deposed from his high office, and Stigand was installed in his place. Thus did the Anglo-Saxon Church show, in the hour of approaching gloom, a complete independence of Roman or any foreign power in the management of its affairs.

Stigand became archbishop in the year 1052, and occupied the position for about eighteen years; but before that period closed great and stirring events occurred in England.

The unpatriotic Edward, to whom history has given the undeserved title of the Confessor, died. Stigand at once summoned a witan. Edgar Atheling, the heir to the throne, was only a child. It was felt that the times demanded a vigorous and heroic king, and one devoted to the Anglo-Saxon people. Such a one they found in Harold, the second son of the devoted Earl Godwin. Though himself the grandson of a cowherd, he was by marriage related to royalty. "Tall, open-handed, and handsome," he took his place as a natural leader among men. But the fortunes of war were against him. The great invader landed upon the shores of England. The battle of Hastings was fought.

Poor Harold, known as the Dauntless, was slain, and William the Conqueror, at the head of his Norman barons, found himself the supreme head of a vanquished nation.

Archbishop Stigand was perplexed. The Saxons rallied for a time, and, if they had had a resolute leader, William of Normandy might still have been resisted. For such a leader Stigand longed, but none appeared. With loyal devotion he anointed Edgar Atheling King of England; but, finding everything against him, he took the royal child by the hand, and yielded full submission to the Conqueror. William, though hard and stern, could be just, and at times merciful. He received Stigand most kindly, and saluted him as his bishop. But the Conqueror took him, and a few of the Saxon leaders whom he thought might be dangerous if left behind, over to Normandy with him to grace his triumph there. On his return to England, Stigand found that the Norman rulers had greatly oppressed his beloved Saxons. He took the royal Edgar to Scotland, where Malcolm, the king of that country, gave him a safe hiding place. Then the archbishop

took refuge, with much valuable treasure and many Saxon patriots, in a fortified castle at Ely; but in time the powerful Conqueror seized him and his friends as rebels. He was treated as a felon and loaded with chains. He had already been deposed in 1070, and a stranger ruled in his place at Canterbury. He had saved a large amount of money and treasure with the hope that some day a hero would arise to free his people from their foreign yoke; but no such person arose, and the poor archbishop, unfitted himself to be a leader of men in a critical emergency, died of a broken heart, and his vast treasure, found after his death, was seized to enrich the Normans whom he would have fain driven from the land.

(To be continued.)

MISS JENNIE C. SMITH.



THE picture on the following page represents Miss Jennie C. Smith, medical missionary of the Canadian Church in Japan, and two of her Japanese friends. Miss Smith was born in the town of Perth, Ontario. She qualified herself to be a teacher in the public schools, obtaining for that purpose a second-class certificate. After teaching for seven years, part of the time at Sharbot Lake, she met Mr. Smithyman and his wife, from India, and became strongly moved through them to devote herself to foreign mission work; and as she was always fond of nursing and visiting the sick, she inclined to devote herself to that department of it. She made application to the Board of Missions, and was accepted on condition that she should take a regular course of nursing. This she did by taking a two years' course in the Kingston General Hospital. She left for Japan last June, and has been working in Kobe under the direction of Rev. H. J. Foss, S.P.G. missionary at that place.

The following extracts from a letter recently written by her to members of the Woman's Auxiliary will be read with interest:

"Having procured the services of O. Ken San, from the American Episcopal school in Osaka, I opened our school Oct. 1st, and feel that we have been making progress in the right direction since then. Of course, it is very difficult to train nurses properly without a hospital of our own, for the one we are connected with only allows the class to be present at operations and to attend lectures. At first we were allowed to visit each patient; but objections were raised, so now we only have district cases. I cannot tell you how pleased I am with my nurses—they are so clever about their studies, so painstaking and faithful in their work, that it is a real pleasure to teach them. The Japanese doctors have taken a great interest lately in our work, and the way



MISS SMITH AND TWO JAPANESE FRIENDS.

they consult me about their cases is most amusing. Imagine a doctor in Canada consulting a nurse! At present, three of the nurses are out taking care of the superintendent of the hospital and his son, both of whom have typhoid fever. One goes in the day, and the other two take the night work, while I go twice a day to inspect and take further orders. We have already nursed many patients in the same way, and I think in every case our efforts have been appreciated. When able, our patients pay 30 sen a day; but to the poor our services are free. The nurses are not allowed to take presents. I was so pleased lately when my interpreter came to me and said that the nurses wished to form a guild to do embroidery, knitting, etc., when not on duty, so as to earn a little money to buy medicines, wine, etc., for our charity cases. I learn from the bishop that we are not likely to get any help from the S.P.C.K., as I hoped, for they say that they are not prepared to give it, and that the Canadian Church should support the work. It was such encouragement to us all when your letter came saying that help would be sent us from Canada.

"Mr. Kakuzen brought us a welcome box of hospital supplies, for which we are most grateful."

The Bishop of Mackenzie River, in his report to the C.M.S., speaks in the highest terms of the earnestness and devotion of Messrs. Marsh and Stringer, Canadian missionaries laboring among the Indians in the far north. Mr. Stringer is at the mouth of the Mackenzie River, ministering to the Esquimaux, probably the nearest missionary to the North pole.

THE ESKIMO.

BY THE RT. REV. W. D. KEEFE, D.D., BISHOP OF MACKENZIE RIVER.

THESE interesting people are found in Greenland; all along the northern coast line of this continent, from Labrador on the east to Behring Straits on the west; amongst the islands of the Arctic Ocean; and under another name on the coast of Siberia. Their number is unknown. It has been estimated at thirty-five thousand, but that is probably somewhat over the mark. It is difficult to compute it with any degree of accuracy, as they extend half-way round the world, and no census has ever been taken of them.

Being so widely scattered, they naturally differ somewhat in their character, habits, language, and appearance; so that what is said of one tribe may not apply altogether to another.

The name (Esquimaux) means eaters of raw flesh, and was given them by others. They call themselves Innuits, which signifies The People! They have a tradition that none of the different types of people made by the Creator suited Him until He made the Innuits. With them He was so satisfied that He made no more; hence the name.

In their heathen state (and the great majority of them are still heathens), they are not only ignorant, degraded, and superstitious; they are also thievish, addicted to lying, gluttonous, unchaste, easily offended, and murderous. It is said that wives are not infrequently exchanged or borrowed, as circumstances or

fancy may require. Children are given away, sold, or stolen, as the case may be. If a woman have no children of her own she will buy, or, if chance should offer, steal one from her neighbor. If she have too many (and three are so considered), she will readily part with one for a trifle. Last summer (1893), a woman, pointing to her son (as I imagined him to be), told me she had taken him by force from his mother, and afterwards given her some tobacco for him! Baby girls are sometimes smothered, and in hard times old people are left to perish, or are put to death by their relatives. Woman's condition is as pitiable as that of most other savage nations.

The Indians and Eskimo used to be deadly foes. Murders, followed by revengeful massacres, were not uncommon. Hearne, in his narrative, mentions a dastardly and unprovoked attack, of which he was an unwilling witness, made by his party of Indians upon a small encampment of sleeping Eskimo, when more than twenty were cruelly murdered. But in Mackenzie River diocese, now that the Indians have become Christianized, they are no longer hostile, but meet as friends, and encamp peaceably near each other, the change being greatly appreciated by the poor Eskimo.

As a race they are described as being somewhat diminutive, but such is not the case in this diocese. The women are not tall, but most of the men at the mouth of the Mackenzie River are quite the average height, and some of them considerably over it. In appearance they differ much from the Indians, the features being broader and the complexion lighter; but the difference does not extend to the hair, which is straight, coarse, and black. The men crop their hair close to the crown, in the shape of a tonsure something like that of a Roman Catholic priest; and cut it straight across the forehead like a little girl's "bang." The women have the peculiar and inconvenient fashion of piling theirs on the top of the head, not only that which grows there ordinarily, but also that which at any time has become detached! This is mixed with the other (mud, I have been told, helping it to adhere), and the mass increases with age; increases, too, by the addition of the husband's; so that an old woman has a much bigger topknot than a young one! Sometimes it is divided, and hangs on each side of the head.

The men adorn their faces with an ornament called a labret, or, in their own language, a *totuk*. During youth a hole is made in through the lower lip near each corner of the mouth, into which a piece of bone or ivory is inserted, something like a collar stud, the outer disk being round or oval shaped, and sometimes a couple of inches in diameter. In the centre of each disk is inserted the half of a greatly prized blue bead, to obtain which they formerly

were willing to make a very long journey, and pay a very high price. It is an ugly and rather disgusting fashion, as the apertures serve for outlets both for the saliva and liquids when drinking. The women tattoo their faces, chiefly on the forehead and chin.

Men and women dress pretty much alike, and, excepting boots and mittens, a complete suit consists of shirt and trousers. The principal difference consists in the woman's upper garment being *peaked* before and behind, and having a larger hood, to take in the baby, as well as her mass of hair. The immense herds of reindeer which frequent the Arctic coast in summer furnish most of the clothing, but seals, muskrats, and mountain goats also yield their skins for the same purpose. The skins are dressed and made into garments by the women. Much taste is often displayed in their construction. Strips of the skins of different animals are let in with a neatness and skill which would do no discredit to Dent, or Alcroft, the famous glove makers. Tufts of wolverine hair placed here and there, a fringe of the same, and blue beads are also used for ornamentation. Last summer I saw a very handsome and beautifully made woman's dress which I should have liked to buy as a specimen, but having nothing with me that would have been likely to tempt the wearer to sell it was obliged to be content with admiring it. For greater warmth, the hair is turned inside next the skin of the wearer, and in very cold weather another suit is put on over this with the hair towards the outside. Thus clad they can defy the rigors of their severe climate, and sheltered from the wind by a snow wall will sit for hours over a hole in the ice watching for seal.

Like all the northern tribes, they are nomadic in their habits, moving about from place to place in search of food, but seldom going far inland. They occupy different kinds of dwellings, according to the season of the year. In summer they live in canvas tents, or skin lodges, set up within a few feet of the water's edge. In the autumn and early winter they dwell in primitive houses partly excavated, and lined more or less with poles. Logs are roughly piled on the outside, and earth or snow is thrown over these as an outer covering. They are always built at a good fishing station, and are returned to year after year. A large one is sometimes set apart as a sort of public hall, where they meet to talk and discuss their plans. Sometimes several families live together in the same hut, and thus unite in keeping it warm. In that case they may stay there all the winter, but if they are in small parties, as the cold increases, they resort to their dome-shaped snowhouses, which, of course, have to be constructed afresh as they are required. So expert have they become in the erection of these that one can be completed in about an hour.



LOG CHURCH AT LAKE TALON.

(See page 58.)

A small oil lamp serves for fire and light. The lamp is a shallow dish made of stone. Moss serves for a wick. A lump of fat or whale blubber is suspended over the dish, and as it melts from the heat it drops into the moss and keeps the flame alive. When we consider the length of time it would take to melt the snow, boil the water, and cook the food over such a small fire, we can understand how it is that the trouble of cooking is often dispensed with. It is a curious fact that the people who live in the coldest part of the world use very much smaller fires than those who reside in more temperate climes. Nature, however, has provided them with a layer of fat underneath the skin as a protection against the cold, and they eat a large amount of fatty food, which keeps up the animal heat.

Their food consists of the flesh of the whale, walrus, and seal, which, as above intimated, is often eaten raw. Fish, reindeer, musk ox, goats, and wild fowl are also obtained in their season. Whale fins, when somewhat putrid, are considered a great delicacy, as are also the intestines of all animals, especially when stuffed with fat and frozen!

Both sexes are immoderately fond of tobacco, which they smoke differently from other people, in pipes of peculiar shape manufactured by themselves. The bowl of the pipe, in shape, is something like an empty cotton reel with one end cut off, the other end being uppermost. Into this a little tobacco is pressed, two or three whiffs are taken, the smoke is swallowed, and a transient intoxication is produced.

Travelling is performed in winter by dogs and sledges. From five to ten dogs are attached, each by a single trace, to the sledge, which is set on runners; the runners being coated with ice to make them glide the more smoothly over the snow. In summer the

sledges are packed away, and skin boats or canoes are made use of. The men go ahead in their little light *kyacks*, using a double-bladed paddle. The women follow in the larger boat, called a *romiack*, which is propelled by oars or sail. Sometimes the whole family, men, women, children, dogs, and all the household effects, are stowed away in one of these, and long voyages are taken; and they are used by the men in hunting the whale, walrus, and seal. In springtime, before the ice has cleared away, both sledges and boats are used. The boat is packed on the sledge when ice blocks the

way, and the sledge is put in the boat when open water is reached; and so on.

They are expert at making things for their own use, such as bows and arrows, spears, knives, needles, fish-hooks, canoes, etc. The fish-hooks are sometimes made of bone; others are made of walrus ivory, in the shape of a fish, with a piece of bent iron let in near the tail. Needle cases and small ornaments are also made of ivory. Fishing nets are made of split whalebone, as well as of the bark of willows; and the roots of trees are split and woven into baskets capable of holding water. These used to be used as kettles for cooking their food, hot stones being put into the water to heat it.

Cleanliness is *not* a characteristic of these people, and godliness still less so. Many of their habits are such as to make it almost impossible for a white man to live amongst them. They are, however, hospitable, and, in their way, kind, and even courteous, to visitors, civil and obliging. Their religious belief is very vague, and they seem to have little or no knowledge of a future life. They possess a tradition of the creation, of the descent of mankind from a single pair, and that in the first family in the world one brother killed the other, and had afterwards to wander from his home and was lost. When they first saw Europeans, they thought these were the descendants of the long lost fratricide! Various superstitious practices are observed to drive away sickness, avert calamity, obtain success in hunting, propitiate the evil spirit, etc. Their only idea of a good spirit is connected with the sun as a source of warmth and life.

(To be continued.)

MANY people are willing to give the cup of cold water, provided they can have their own name engraved on the cup.



A LOG SCHOOLHOUSE.

OUR PARISHES AND CHURCHES.

No. 93.—ALL SAINTS' CHURCH, PETAWAWA.

IN OUR issue of December, 1886, also in that of September, 1890, some account was given of the Upper Ottawa mission, whose headquarters were originally at Mattawa. This mission, undertaken in Easter, 1882, by Rev. Forster (now Rural Dean) Bliss, affords one of the most encouraging histories of zeal and energy in pioneer Church work to be found anywhere. It was practically a wilderness two hundred miles distant from Ottawa, and probably a hundred miles from any village, or from any settled homes. The Canadian Pacific Railway was then in course of construction, and along its line were to be found, in the very heart of the forest, rude stations, close to which people gradually began to settle. Here services were held in any suitable buildings that might offer, until, at a lumbering centre called Mattawa, a brick church and mission house were built. This was the first church erected west of Pembroke, one hundred miles distant, and for several hundred miles further west there were no churches.

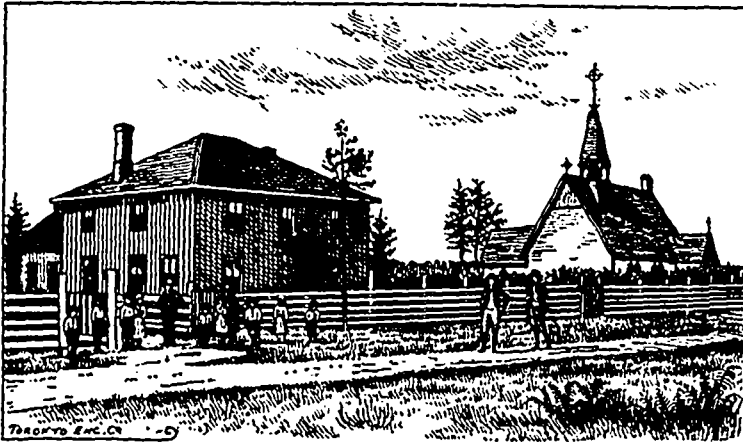
Long distances in a dense forest formed no barrier to the extension of Church work under Mr. Bliss' management. North Bay, forty miles distant, and Sturgeon Falls, sixty miles away, were opened up as missionary posts in the west, and Tennant Settlement, near Chalk River, ninety miles distant, was visited in the east, and established as a place for the holding of regular services. Mr. Bliss adopted the plan of having young men looking forward to holy orders associated with him in this work. This enabled him to extend his operations more effectively. The extent of the mission was one hundred and forty miles in a direct line along the railway, and the style of work done in it is thus graphically described by a friend in England:

"Endless journeys over rough roads, through forest paths, sometimes crossing stretches of

water by canoe, at other times welcoming a lift on the half-finished railway, all with the one purpose of knowing, and being known, by his parishioners. Here is a little babe to be baptized; in another lone cabin a dying man to be comforted and prepared to meet his God; further on a solitary man, almost a hermit, who has lived without religion so long that it seems hopeless to try to wake the long-sleeping soul—but God's messenger must try to do it. And so the work went on. Stations for holding periodical services were marked out. Here at one little hamlet, on the first Sunday in the month; on a certain other day whole forests distant, preaching, praying, catechizing, baptizing, and communicating the aged or dying."

Churches of simple construction were built at North Bay and Sturgeon Falls, and more frequent services established. This was in 1884, and in the following year it was discovered that these places were situated within the bounds of the diocese of Algoma, and were accordingly handed over to the care of Bishop Sullivan, who appointed the Rev. Gowan Gillmor as the missionary in charge.

Work was now opened at Deux Rivières, twenty-two miles east, and at Lake Tallon, twenty-two miles west, of Mattawa. The journey to and from these two stations had frequently to be taken on foot, there being no driving road, and the train service being unsuitable. In 1886, Fau Claire, twelve miles west, was opened and worked in connection with Lake Tallon. The services of the church at Lake Tallon were highly appreciated, as a number of English families resided in the vicinity, having heven for themselves homes in the very heart of the forest. These good people, under the guidance of their missionaries, managed to erect a log church, which was opened for divine service on the festival of the Epiphany in the year 1887. In this year another mission station was established at Petawawa, ninety miles east of Mattawa. At this point a number of families were found who had had no regular Church privileges for fifteen or twenty years. Still another station was opened at Klocks, where services were held in the waiting room of the railway station, twelve miles east of Mattawa. By walking part of the way on Saturday, the missionary was able to hold morning service in this place, and then move on, on foot, to Deux Rivières, ten or twelve miles distant, for evening service, making the return journey on Monday, sometimes getting a lift on the section hand-car. A church was erected at Petawawa, and opened on All Saints' day, 1888, by the bishop, Dr. Lewis, the present Archbishop of Ontario. With a view to a future division of the whole mission, a new township, that of Alice, was added to it, thus making a total of fourteen townships with nine



ALL SAINTS' CHURCH, PETAWAWA.

congregations, all under the supervision of the Rev. Mr. Bliss, with three lay associates. The subdivision took place in the following year, the western section comprising the eight townships adjacent to Mattawa, and the eastern section the six townships in the region of Chalk River, with Petawawa as headquarters. One of the associate missionaries, Mr. R. W. Samwell, was advanced to the diaconate and placed in charge of the Mattawa mission, while Mr. Bliss himself, after seven and a half years of pioneer work, took charge of the newer and less organized work at Petawawa, and in reward for his labors was made Rural Dean by his bishop. A mission house and parsonage was at once built on a lot of land adjacent to the church, and comprising fourteen acres, which the rural dean had secured from the government.

With two new points (North Alice and Point Alexander), which were at once opened from Petawawa, there were six congregations in the newly-formed mission, viz., Petawawa, Chalk River, Tennant's Settlement, North Alice, Point Alexander, and South Alice. Besides Petawawa, there was a church only at South Alice; but in 1891, chiefly through the offerings of an anonymous donor in England, one was erected at North Alice, and dedicated to St. Aidan. At once the congregations increased here threefold, many dissenters attending the services. In 1892 a church was also built at Chalk River, and dedicated to St. Oswald. A church has been commenced at Tennant's Settlement; but is awaiting funds for its completion.

In the meantime, Mr. Samwell, at Mattawa, had built an additional church in his mission; so that in a region where, twelve years ago, there was not a single church or mission station, there are now nine churches and another partially built, two parsonage houses and fourteen

acres of land. There are in the mission about two hundred communicants.

In the Petawawa mission the properties are all clear of debt; but in Mattawa a part of the original debt yet remains. This debt, from time to time, was reduced by the personal canvassing of Mr. Bliss in several of the wealthier parishes of Ontario.

The following laymen, ten of whom afterwards took holy orders, were from time to time associated in the work of this extensive and prosperous mission:—Messrs. W. Q. Ketchum,

G. J. Schrader, W. M. H. Quartermaine, Morris Taylor, F. Cecil Powell, M. McA. Harding, Walter Creswick, R. W. Samwell, Walter T. King, Thos. James, C. T. Lewis, R. Southwell, J. Empringham, J. A. Goodfellow, E. Coshgan, and E. M. Rowland.

A missionary work of this character commends itself to all who are interested in the extension of the Anglican Church in Canada. It is through such work as this that, according to the census of 1881, the Church of England in Canada has built more churches than any other religious body; and Mr. Bliss, the pioneer missionary of the Upper Ottawa, may well feel gratified at the result of his twelve years' work. He now retires from the mission, and has been appointed incumbent of Eganville.

T a missionary meeting held among the negroes in the West Indies, these three resolutions were agreed upon: (1) We will give something. (2) We will all give as the Lord has enabled us. (3) We will all give willingly. As soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down, as secretary and treasurer, what each came to give. Many came forward and gave, some more, and some less. Among those who came was a comparatively rich old negro, almost as wealthy as all the others put together, and threw down on the table a small silver coin.

"Take dat back agin," said the secretary; "dat may be according to de first resolution, but it not according to de second."

The rich old man accordingly took it up and hobbled back again to his seat, in a great rage. One after another came forward, and, as almost all gave more than he, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "Dar, take dat."

It was a valuable piece of gold, but it was given so ill-temperedly that the sable secretary answered again, "No, dat won't do yet. It may be according to de first and second resolutions, but it is not according to de last," and he was obliged to take up his coin again.

Still angry at himself and all the rest, he sat a long time till nearly all were gone, and then came up to the table with a smile on his face, and very willingly gave a large sum to the treasurer. "Very well," said the courteous but dignified official; "dat will do; dat according to all de resolutions."

BY THY CROSS AND PASSION.

"Good Lord, deliver us."

THE Cross is raised on Calvary, and there
The tender holy body is laid bare;
The gentle hands, so often stretched to heal
And ne'er to wound, are there outstretched to feel
The tearing nails; and the dear sacred feet
That Mary late anointed with the sweet
And priceless ointment, lo! they, too, are torn,
And over the dying head, in scorn,
They write His blessed Name, with jeering smile,
"Jesus of Nazareth - King of Jews," the while
He—God's own Christ—all uncomplainingly
Suffers three hours of untold agony.
Aye! on the cross, three weary hours, He hangs
The while; not e'en the worst of all His pangs
Moves His pale lips to utter one weak word
Of pain or plaint. Nay, the dear, dying Lord,
Bending calm eyes of pity on the crowd
Who mock at Him, with curses deep and loud,
Speaks tenderest words of loving, pleading prayer
To God for every murderous sinner there;
Meets with forgiving looks the dying eyes
Of the poor thief, and grants him "paradise;"
And true to Mary, to the mournful end
Leaves her the solace of His gentle friend;
Then desolate of God Himself, the cry
Comes, of His passion's deepest mystery.

Oh! patient, suffering Saviour, dying Lord,
Write on our sinful, straying souls each word
Heard from Thy cross, and give it grace and power
To shield our souls in dark temptation's hour;
Teach every sinner that he is forgiven
Through the rich power of Thy last plea with Heaven;
Give every sinking soul the swift belief
And calm repose of the repentant thief;
And plead with every careless heart the cry
Of Thy mysterious, lonely agony.

—Banner of Faith.

THE CHIMES OF LONDON.

"The chimes, the chimes of mother-land,
Of England, green and old,
That out from thane and ivied tower
A thousand years have tolled!"

OFTEEN thought of Coxe's beautiful ballad when, after a day spent in Waterloo Place, I have listened, on my way homeward, to the chimes of Marylebone Chapel sounding sweetly and clearly above the din of the Strand. There is something in their silvery vibration which is far more expressive than the ordinary tones of a bell. The ear becomes wearied of a

continued toll—the sound of some bells seems to have nothing more in it than the ordinary clang of metal—but these simple notes, following one another so melodiously, fall on the ear, stunned by the ceaseless roar of carriages or the mingled cries of the mob, as gently and gratefully as drops of dew. Whether it be morning—and they ring out louder and deeper through the mist—or midnight, when the vast ocean of being beneath them surges less noisily than is wont, they are alike full of melody and poetry.

I have often paused, deep in the night, to hear those clear tones, dropping down from the darkness, thrilling, with their full, tremulous sweetness, the still air of the lighted Strand, and winding away through dark, silent lanes and solitary courts, till the ear of the careworn watcher is scarcely stirred with their dying vibrations. They seemed like those spirit voices which at such times speak almost audibly to the heart. How delicious it must be to those who dwell within the limits of their sound to wake from some happy dream and hear those chimes blending in their midnight fancies, like the musical echo of the promised bliss! I love these eloquent bells; and I think there must be many, living out a life of misery and suffering, to whom their tones come with an almost human consolation. The nature of the very cockneys, who never go without the horizon of their vibrations, is, to my mind, invested with one hue of poetry.—*Bayard Taylor.*

ARCHDEACON FARRAR says of missionaries: "Is it nothing that through their labor in the translation of the Bible the German philologist, in his study, may have before him the grammar and vocabulary of 250 languages? Who created the science of anthropology? The missionaries. Who rendered possible the deeply important science of comparative religion? The missionaries. Who discovered the great chain of lakes in Central Africa, on which will turn its future destiny? The missionaries. Who have been the chief explorers of Oceania, America, and Asia? The missionaries. Who discovered the famous Nestorian monument in Tingar Fu? A missionary. Who discovered the still more famous Moabite stone? A missionary. Who discovered the Hittite inscriptions? A missionary." This important aspect of the case is frequently lost sight of.

THERE is no possibility of standing still on the pilgrimage to God's Heavenly Temple. Each day that passes over our heads makes us better or worse Christians. If I am not at the end of the day more heavenly-minded, there is only one alternative—I am more earthly-minded. He who finds that he is not going up may assure himself that he is going down.

Young People's Department.



A PLACE OF SHELTER FOR TRAVELLERS.

A REFUGE.

THERE is a text of Scripture which says, "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

Along the west coast of South America run the Andes Mountains. They are so high that they are always covered with snow, although at the same time lovely flowers and shrubs, with birds singing in the branches, are found below at their foot. It is a dangerous thing sometimes to cross these mountains. When the snow falls fast, as it often does, travellers are apt to lose their way; the track gets covered up, and the storm blinds their eyes. To help people that get lost in this way, houses of refuge have been built in different places, so that men may crawl into them and find shelter from the storm. They are built of big blocks of stone, or of thick brick, with loop holes only for windows. The poor horses or mules must

stand outside, but it is some shelter even for them, for they can hide themselves a little from the wind. These places are of great help sometimes to travellers, for when the storm is over they can crawl out again, and, after looking around them for a while, can find the pathway which they had lost.

This is shown in the picture. It is like the text of Scripture quoted, only there the refuge is said to be a MAN, not a house. What does this mean? Try to find out where this text is, and read it for yourself. "A man shall be as a hiding place, and as a refuge." It is said that a man once saw a little bird out in a storm. The wind was blowing it about so that it was in great danger, but the little thing managed to get under the roof of a house where the storm could not hurt it. Then the man thought that that was like a soul tossed about with the wicked things of the world and ready to be lost. And was there no shelter? Yes; he remembered that a MAN was to be a shelter and a refuge- and you all know who that is. He knew, for he sat down and wrote that beau-

tiful hymn which is often sung in our churches, and which begins with the words:

"Jesus, refuge of my soul,
Let me to thy bosom fly,
While the gathering waters roll,
While the tempest still is nigh."

Children should try to remember this text. It will help them when they grow up, if they should ever feel lost and lonely. The Saviour will always help. "A man shall be as an hiding place from the wind, and a covert (or refuge) from the tempest."

WHAT CURED KITTY.

KITTY was a pretty little girl with long golden curls, rosy cheeks, and blue eyes. But something was always happening to make her cry. Her mamma had talked with her and punished her, but the bad habit was not checked. Twenty times a day, at least, Kitty was in tears.

"I'm going to try a new plan with Kitty," said Aunt Susan, one day, as she was starting for the city. She wouldn't tell any one what the plan was; but, when she returned in the evening, she took out of her shopping bag a small pasteboard box.

"That's my plan for Kitty," she said.

She hadn't had time to take off her bonnet before she heard Kitty crying in the hall.

"What is the matter, Kitty?" she asked, as the little girl came sobbing into the room.

"James wouldn't let me look out of the window," answered Kitty.

Aunt Susan quickly opened the pasteboard box, and took out a little looking-glass, about as large as a silver dollar. It was set in a frame of red, green, and yellow stones, and had a jewelled ring for a handle.

"Look in and see how pretty you are, Kitty," said her aunt, holding the glass up before her.

Kitty looked in, and stopped crying at once. She was ashamed of the puckered, tear-stained face she saw.

"Won't you give this beautiful glass to me, Auntie?" she asked.

"Yes," replied her aunt, "if you will promise to look into it every time you cry. I will hang it on a ribbon around your neck, and whenever you begin to cry you must hold it up before you, so you can see how you look."

Kitty promised, and the pretty mirror was hung about her neck with a blue satin ribbon.

Half an hour later Kitty was told that it was time all little girls should be in bed. She began to wait at once.

"Remember the looking-glass, Kitty," said her aunt.

Kitty at once held up the little glass, but when she looked into it the tears stopped coming, and she began to laugh.

"I can't cry and look in the glass, too," she said. "The tears get in front of my eyes, and I can't see myself at all."

And it was so every time she cried. In order to see herself in the glass she had to stop the tears, and in this way her bad habit was cured.

And whenever she heard of any child who was called a "cry-baby," she would always say, "Somebody had better buy a little looking-glass."

F. B. H.

MISSIONARY APPLES.

I SHALL tell you a little true story which was told me by a lady who had been a missionary in far-away Japan. She is now living in England, and one day when she was visiting an aged lady there she noticed a fine old apple tree in the garden. It was springtime, and the tree was beautiful with blossoms.

When my friend spoke of it, the old lady said, "Yes, that is my missionary apple tree," and then she told the little story.

Many years before, a missionary clergyman had visited the place, and the old lady had entertained him at her home.

When he was going away he wished to pay her for her kind attention, but she would not receive anything.

"Then," said the missionary, "I will plant an apple tree in your garden as a token of my gratitude, if you will allow me." So he planted the tree, and it grew nicely.

When it began to bear apples, the lady said they should be *missionary apples*, and she sold them and gave the money which they brought to missions. Each year she had done this, and the neighbors, knowing it, were always ready to buy the apples, and to give her a specially good price for them.

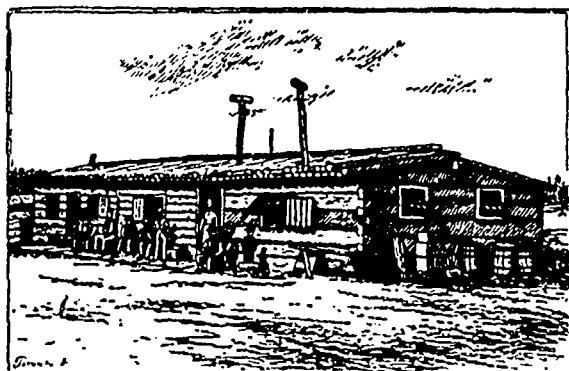
It is always the way, children, when you are really trying to do a good work you will be pretty sure to find others ready to help you.

Even the tree seemed to have a blessing upon it, for it always bore plentifully, and it was getting to be an old tree when my friend saw it.

"Now," said my friend, "this good old lady has died since I came over to America, but I think, when I go back, I shall find her daughter still keeping on her mother's good work. The daughter told me that she remembered the missionary's visit, though she was a little girl then."

Now, my little soldiers, you and I ought certainly to find some way to help the missionary work of the Church, when we remember this steadfast old lady and her "missionary apples."

—Jennie Harrison.



LOG SHANTY.

A LOG SHANTY.

THE Rev. Mr. Bliss, who has been a missionary for twelve years in the woods, two hundred miles away from Ottawa, gives us a picture of a log shanty. It looks a funny little house to live in, but people in the woods cannot have very nice things. It is not very hard to make a log house. Trees must be cut down, and made of the length or width that the house is to be. These are the logs. They must then be shaped, so as to be square, and not round, and so they are built up into a house. The cracks are filled in with mud or mortar, and, when well banked up with earth on the ground outside, the house itself is very comfortable. Many a clergyman has been glad to sleep in a log house, and even to preach in a log church. People who live in the woods think a great deal of a log church. Children who live in fine houses and have grand churches to go to should pray for missionaries in the woods, and help them with what money they can.

A NOBLE JAPANESE.

A JAPANESE who had become a Christian and learned to read the Bible was so grateful and so anxious that others of his people should have the precious knowledge too that every morning, when he went out of his house to go to work, he left his door open, with this notice on it:

"If any one wants to come in here while I am gone and read my Bible, he may do it."

Now, wasn't that beautiful of him? He had learned the way, and he was anxious that others should know it too, that others should read the Book that had proved so precious to him.

What a sweet trait is this, dear little workers, just the very sweetest in a Christian's character—unselfishness. Indeed, I doubt if any one can be a real Christian without it.—*Selected.*

WHAT CAN CHILDREN DO.



WHAT can little children do for the Lord?" was once asked by a member of an infant class. There was a short pause, and then a little girl answered: "They can always try to be pleasant. It was a very sweet answer. How much of the burden would be taken from life if every one, young and old, "would try to be pleasant." Here is an example: Jack oversleeps himself a little. He has to hurry in his dressing, which is in itself aggravating, and comes down to find breakfast nearly done, the coffee cold, and himself in danger of being late for an engagement. Jack may scowl and snarl, speak disrespectfully to his mother, snub his little sister, scold the servant who is doing her best to wait on him, and go off fretting and leaving a disagreeable impression behind him, or he may laugh and say, "Never mind! It was my own fault; better luck next time." He may joke with his sister, kiss mother good-bye, and run away whistling. Which is the best course to pursue?

Yes, you can all try to be pleasant. And you can all try to save trouble, not only by watching for chances to do little services, but by taking care of your clothes, by being on hand at meal times, and in a hundred other ways, small in themselves, but which, taken together, mean a great deal. You can perhaps help some boy or girl, not so well off as yourself, to an afternoon in the park; or you can take care of younger children, and so give your mother a chance for a day's outing. Do but keep your eyes and ears open, and you will find plenty of things you can do.—*Parish Visitor.*

"TAKE ME ON SHORE."



A GODLY minister had a careless and idle son, who left home and sailed to a foreign land. His sorrowful parents could only pray for him, and send him good advice. The ship which bore their boy reached a distant port, and was waiting to take in a fresh cargo, when the sailors went on shore and brought back with them a little native boy, who could play some curious kind of music.

He amused them for a long time; but at last said, "You must now take me on shore."

The sailors told him that he must not go yet.

"Oh, indeed, I cannot stay any longer," replied the little black boy; "and I will tell you why. A kind Christian missionary has come near the village where I live. From him I have learned all I know about Jesus Christ

This is about the hour when he meets us under a tree to tell us more; I want to go and hear him."

The sailors were overcome by the boy's entreaties, and at once rowed him ashore. The minister's thoughtless son was struck with the words of the little heathen boy. He felt condemned by them. "Here am I," he said to himself, "the son of a minister in England, knowing far more about Jesus than that poor boy, and yet caring far less for Him! That little fellow is now earnestly listening to the Word of life, while I am living quite careless about it!"

In great distress of mind, he retired that night to his hammock. There his father's instructions came back to his thoughts, and reminded him how he might seek and find that salvation he so much needed. He became a sincere Christian; and great was the joy in his English home when the happy tidings reached his parents.—*Ashore and Afloat.*

ONLY ONE CATERPILLAR.

WHILE I was walking in the garden one bright morning, a breeze came through and set all the flowers and leaves fluttering. Now, that is the way flowers talk; so I pricked up my ears and listened.

Presently an old elder-tree said, "Flowers, shake off your caterpillars."

"Why?" said a dozen all together—for they were like some children who always say "Why?" when they are told to do anything. The elder-tree said, "If you don't, they'll eat you up."

So the flowers set themselves shaking till the caterpillars were shaken off.

In one of the middle beds there was a beautiful rose which shook off all but one, and she said to herself, "Oh, that's a beauty! I'll keep that one."

The elder-tree overheard her, and called out, "One caterpillar is enough to spoil you."

"But," said the rose, "look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet; I want too keep him; surely one won't hurt me."

A few mornings afterward I passed the rose again. There was not a leaf on her; her beauty was gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dewdrops on her tattered leaves.

"Alas! I didn't think one caterpillar would ruin me."

So it often happens that one very little bad habit will, in time, grow so much as to spoil the good characters of boys and girls.—*Selected.*

THE BOYS WE NEED.

HERE'S to the boy who's not afraid
To do his share of work;
Who never is by toil dismayed,
And never tries to shirk.

The boy whose heart is brave to meet
All lions in the way;
Who's not discouraged by defeat,
But tries another day.

The boy who always means to do
The very best he can;
Who always keeps the right in view,
And aims to be a man.

Such boys as these will grow to be
The men whose hands will guide
The future of our land, and we
Shall speak their name with pride.

All honor to the boy who is
A man at heart, I say;
Whose legend on his shield is this,
"Right always wins the day."

THE DIFFERENCE.

Two little girls were sitting near a brook in the woods.

"Listen to that noisy brook," said one, "it scolds and scolds. I wish it would keep quiet."

"Why, sister, it is not scolding; it is singing," said the other.

"The leaves are falling from the trees. How bare and ugly they look!" cried the first speaker.

"Oh, but it is so pleasant to gather the leaves," was the reply; "then we see more of the blue sky, and the sun shines on us better."

The other frowned angrily, and said: "Your ears and eyes must be made differently from mine."

Ah, children, the difference was not in the ears and the eyes, but in the heart. If the heart is right, the brook will sing, not scold; the sky will look blue, and through the bare branches God's love will shine.—*The Orphan age Record.*

How mournfully we write it or speak it at times: "We have nothing left but God." As though that were the extreme of destitution: just one spark of hope to save from despair, one faint star only glimmering through the deep black night! Nothing left but infinite power, infinite wisdom, and infinite love! Why, having this, we have all the blessedness and wealth of heaven, the full joy of immortals, the glory and peace of the redeemed in the mansions of light.—*Selected.*

The Canadian Church Magazine AND MISSION NEWS

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

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

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

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

ALSO

The Canadian Church Juvenile

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

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

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

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

VOL. VIII.

MARCH, 1894.

No. 92.

EDITORIAL NOTES.

THE Bishop of Algoma, we regret to learn, is still unable to resume his work.

THE offerings of St. George's Church, Montreal, for diocesan missions this year exceeded three thousand dollars.

THE Rev. Dr. Ormsby was consecrated, on the 28th of December, Bishop of British Honduras, in succession to the late Bishop Holme, who died in July, 1891, almost immediately after his consecration.

THE Rev. Cecil Wilson, M.A., Vicar of Moor-down, Bournemouth, has been appointed to the vacant missionary bishopric of Melanesia, to succeed Bishop Selwyn. He proposes to go to New Zealand for consecration.

THE Report of the Anglican Lay-Workers' Association of the Diocese of Huron for 1893 shows that a move in the right direction is being made in that diocese by laymen organizing to assist the clergy in their work.

MISS JENNIE C. SMITH writes hopefully of her work in Kobe, Japan. She has received a donation of \$150 from the Premier of Queensland, Australia, whose wife, on her way to Canada, was nursed in Kobe by one of Miss Smith's native pupils, under her supervision. So delighted was the lady with this nurse, "O Nani San," that her husband made the donation mentioned. Miss Smith says that "their new church" will be completed at Easter.

THE Bishop of Saskatchewan makes an earnest appeal for contributions towards the endow-

ment of Calgary, so that it may have a bishop of its own. During the last two years many thousand settlers have made homes for themselves in this district, and towns are growing rapidly between Calgary and Edmonton. Church work would, no doubt, increase rapidly under the supervision of a bishop. About \$25,000 have been secured towards this object already. The good work ought not to stop there.

THE world has lost a noble soul in Mr. George W. Childs, who died recently in Philadelphia. He spent his money liberally from time to time in many deeds of kindness and love, instead of locking it up and bequeathing it at his death. He simply leaves his wife, who knows what he has been doing in charitable works, directions to continue dispensing his money as he had done. How speedily would a new era break in upon the Christian Church if her wealthy sons and daughters would give systematically of their abundance to further its aims and work!

WE are glad to be able to present to our readers the financial report of the Domestic and Foreign Missionary Society for the last year, and also a statement of the accounts as they stood when transferred from the late to the present treasurer. It shows an increase of \$4,474.79 over last year in the total receipts, which were last year \$38,383.44, and the present year \$42,858.23. The increase has been mainly in the domestic missions department, which shows an increase over last year of \$4,799.23. In foreign missions there has been a slight falling off, the figures being \$15,660.27, as against \$15,984.71, or a decrease of \$324.44. Considering the "hard times," this result may be regarded, on the whole, as satisfactory; but it is earnestly to be hoped that the friends of missions throughout this ecclesiastical province will exert themselves to secure a larger showing next year. If it had not been for the slight falling off in foreign missions, the total this year would have been within sixty-three dollars of being three times as large as the total in 1884, the first year's work of the society—the total that year having been \$14,339.73.

THE Bishop of Qu'Appelle and the Rev. George Rogers, Financial Secretary of the Diocese of Rupert's Land, are in the east trying to get aid for their missionary work. It is to be hoped that success will crown their efforts. Mr. Rogers shows by figures that Churchmen are not giving as liberally for the support of missionary work in the Northwest as members of other religious bodies. While the largest subscription given by Churchmen is fifty dollars, there are some Presbyterian laymen who are giving sums ranging from two to six thousand

dollars! If this statement is correct, there is certainly some need for the reconstruction of our Northwest offerings. There are men making a noble fight there for the establishment of the Church in new lands. Surely they ought to be supported by our prayers and substantial contributions. The Bishop of Algoma says upon this point: "Scores upon scores of our Church people are slowly, silently, but surely, drifting from our ranks out into the 'dead sea' of practical unbelief, or away into the arms of Nonconformity, simply because the Church of England in Canada does not do adequate justice to her 'firstborn.' With the means she does supply, we do our very best. For what is lacking, and the consequences sure to follow, I disclaim all responsibility."

AFFAIRS IN JAPAN.

(From Our Own Correspondent.)

WE are at present in much the same situation as we were at the end of the year. Parliament has been dissolved, and we are in the throes of a general election. It is not, of course, possible fully to forecast the result of these elections; but everybody says that the new parliament is going to be more stubborn than the last, and that the government will probably have a poor time of it. I must say that I cannot see much in the ultra-Japanese Conservatives. There are a few who sincerely regret the old feudal days that are irrevocably gone; but the majority of the Conservatives are simply "agin the government" because it is the government, and have absolutely no policy except obstruction.

All this political excitement troubles us, of course, a little. The number of foreigners in Japanese employ is steadily diminishing, foreign merchants find themselves cut out a good deal by native enterprise, and the missionaries experience more and more difficulty in getting passports, permitting them to reside in the interior. The sole prospect for the improvement of affairs lies in the hope that, in the near future, England will be able to conclude with this country a treaty which will prove less irritating to the national feelings of Japan than the existing one.

Meanwhile, I hear from all sides of the faithful work that is being done by the Nagano mission workers. One of Mr. Waller's catechists, Soga, an old pupil of mine, visited me the other day, and told me a great deal about the work.

From Nagoya there comes news in the shape of a circular sent round to the missionaries, asking their special intercessions on behalf of the various Nagoya churches, which have been

undergoing a "revival," as the result of the week of prayer observed there at the beginning of the year. One of the signatures to this circular is that of Rev. H. J. Hamilton, late of Wycliffe College. I have no particulars as yet of what has taken place, but I daresay the Nogoya clergy will be writing direct to you or some other Canadian paper.

It is just a fortnight since Archdeacon Shaw left Japan for England. He has been here now for over twenty years, and has done very good work for the Church, his influence being especially great amongst the foreign communities in Tokyo and Yokohama. I suppose he is certainly the most distinguished missionary that Trinity College, Toronto, has ever produced.

Our local Tokyo Synod, which met a few days ago, was a surprise to us all. A motion was unexpectedly introduced which brought up again the vexed question of the respective jurisdictions of the American and English bishops. Everybody thought the question was shelved for the present, but the motion revealed that a large number of the clergymen were by no means satisfied with an arrangement which divided the Tokyo centre between a pair of bishops, and the Osaka centre between the same pair. The whole question of jurisdiction bristles with difficulties; we can only trust that our rulers will be so guided as to make permanent arrangements on a catholic and practicable basis.

Tokyo, Feb. 1, 1894.

A. L.

DEACONESS WORK IN THE CHURCH OF ENGLAND.

WHAT is a deaconess? is a question that we have been so often asked that we think it well to answer it, in a few words, giving at the same time an idea of the way in which it is expected that the work will be carried on. A deaconess is a trained worker, willing and able to give her whole time to the service of Christ in His Church. She works under the clergyman of the parish, and is ready to help him in any work he may desire. Her services might also be secured for any special work in an institution where a trained worker was needed.

In order to train such women a Deaconess House has been opened in Toronto, under the presidency of N. W. Hoyles, Esq.; Miss Wilson, 46 St. George Street, being head deaconess. Ladies who offer for the work will receive two years' training at the Deaconess House. Lectures will be given there, in the mornings, on the study of the Bible, Church History, the Prayer Book, and other subjects likely to help them in teaching others.

Practical parish work will be carried on under the supervision of the head deaconess. Several parishes have been offered as a field

for this work. It has been deemed wise only to accept of one to begin with, though it is hoped that the sphere of their labors will soon be largely extended. St. Philip's parish, Toronto, is the one chosen at present, as its many poor streets afford a capital training ground, where mothers' meetings, sewing schools, etc., can be carried on with good effect. The lectures at the Deaconess House will be free to all who wish to attend them, and will begin very soon. Training in nursing will be given, so that a deaconess may be able to bandage and dress a wound, or tell a mother what to do in case of an accident or other emergency, where no physician is at hand, or where the case is not serious enough to need one. The true vocation of a deaconess is to try to lead men and women to Christ, and, for His sake, to help them in all the ways she can. That such trained workers, giving up their whole time, will be an invaluable help to overworked clergymen, in town and country, no one can doubt. The committee also hope that many of the deaconesses will become missionaries, both in the Northwest, where such able helpers are sadly needed, and also in the foreign fields, where the laborers are so few and the field so large. They appeal for help in finding women willing to offer themselves for this noble service, and for money, without which no work can be carried on. Each probationer is expected to pay four dollars per week during her two years of training; this, including laundry, will scarcely pay all the outlay of her board, and, of course, there will be other expenses. There may be candidates suitable in every other way, but unable to pay this sum; and a fund to draw upon for such applicants might secure valuable workers, whose services would otherwise be lost.

No subscriptions will be asked personally, and the committee will be gratified if those who are interested and anxious to help will send their gifts to the treasurer, Rev. G. A. Kuhring, Toronto, or to any member of the committee.

The work is undertaken in faith, and God has supplied each need as it has arisen. To His help the committee look in assured trust, while they deem it right to tell His people, and commend the carrying on of the work to their sympathy and aid.

Woman's Auxiliary Department.

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

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

THANK-OFFERING.

By an almost unanimous vote, the Provincial Board of Management have decided to ask the members of the Woman's Auxiliary to unite in

a thank-offering for the consolidation of the Church in Canada—offerings to be given this year and next year, and sent in to the Treasurer of the Parochial Branch, who will send them to the Diocesan Treasurer after the annual meeting of the Branch. There are, in round numbers, 10,000 members of the W.A. If an average of *even* 25 cents a head was obtained each year, we would have \$5,000 by the next Triennial, when the offering will be presented. But we need not limit ourselves to that sum. Those richer in this world's goods, and having had better understanding of the value of the great work which God has permitted our Canadian Church to accomplish, would, doubtless, contribute much more than 25 cents, and thus make up for those who, though equally willing, have not the means to give more than a very small sum.

What this consolidation means has not come home to all of us yet, perhaps; but that it is a grand work, and one from which great results will follow, seems to be acknowledged on all sides. The very fact that our bishops, clergy, and prominent Churchmen have labored so long and perseveringly to bring about this consolidation should be guarantee enough for us Churchwomen that it is a thing for which to be very thankful. Our first desire should be to give full proof of our thankfulness to our Heavenly Father by denying ourselves something, that we may help on the spread of that Church of which He is the gracious Head, and in which He has enabled us to be brought to Him.

The object to which the thank-offering will be devoted has not yet been decided; but let us see to it that we have one fit to lay before our Lord, not only in being a large amount, but as coming from hearts that recognize His love and goodness in affording us the many spiritual advantages we enjoy as members of that Church, His body, whose work is the spread of the knowledge of God, and His Son, Jesus Christ, our Lord, in all the world.

In a recent number of the *Spirit of Missions*, referring to the offering of the W. A. in the United States towards the Church Missions House, a member suggests that some who cannot give money may be able to bring some disused article of silverware which has been stored away in sideboard or bank vault, doing good to no one. Might not jewellery be offered in the same way, or valuable pictures, or bric-a-brac? "We brought nothing into this world, and it is certain we can carry nothing out."

BISHOP HILL ON MISSION WORK IN AFRICA.

THE Right Rev. Dr. J. Sidney Hill, Bishop of the Church of England in Western Equatorial Africa, wrote in a most interesting manner in

the *Church Missionary Gleaner* concerning the great privilege of being a missionary in Africa, and the bright prospects in his own missionary diocese: "It was an African that rendered the needed service of bearing the cross of the world's Saviour to His crucifixion; may it not be that in the crowning day that is coming the very brightest jewels in the Redeemer's diadem will be found to be some of Africa's suffering sons? It was in Africa that the Holy Child Jesus, the Son of God, found a needed refuge from the massacre of innocents; may it not be that ere the King comes Africa's blood-bought children may find in the loving Father's unspeakable gift of His only-begotten One a recompense, a rest, a refuge for all their sorrows? It was in Africa that Arab and English, American and Portuguese, vied with each other in producing what Dr. Livingstone called the 'open sore of Africa,' and to-day the chief characteristic of that land of human woes is the familiar sight of innumerable heavy-laden burden-bearers—little children, feeble women, overworked men—sighing from morn to night for the Rest-giver, and the ushering in of the kingdom of righteousness and peace."

And now what do we hear? "The Bishop and Mrs. Hill at rest"—"the Rest-giver" came to usher *them* into "the kingdom of righteousness and peace"—they having given their lives to bring these blessings to those of whom the bishop wrote above.

A LETTER from Buganda, Eastern Equatorial Africa, contains the following:

"Work is going on here as it did before the Mohammedan party tried to make an insurrection, though a lot of people who were here before the fighting have gone to their gardens, and remained there. This enables those in the country to learn something from the better instructed. Most of those who are baptized can, at any rate, teach others to read, if they cannot do more; but most of those baptized recently are well able to teach also the elements of the Christian religion. The way they know their gospels is really wonderful. They can give chapter and verse of almost any text in the gospels at once. We have had already this year two hundred and sixty-four adult and sixty infant baptisms, and there are at present about 340 names on the list of those who have asked for baptism and are under instruction. We are most careful that every one baptized has been thoroughly instructed, and is, as far as we can find out, leading a consistent Christian life.

"The king seems to be very much changed from what he was. He is never intoxicated now, and he used seldom to be sober! He is a most earnest reader, and Mr. Roscoe goes to teach him three days in the week. He is always glad to see him and asks all sorts of questions, which show that he is following and

understanding, and has been reading in the intervals between his lessons. He has also given up smoking chang (hemp).

"May I ask your prayers for the king, for more workers here (we do need men), the work, and for myself?"

ATHABASCA is our domestic mission subject for prayer and reading during this month. That special effort is needed to add to these some material help all will acknowledge who read the following, just received from the Rev. Malcolm Scott, of Fort Vermillion: "The old mission house in which we lived until last June, and in which Mr. Warnick, our school teacher, since lived, was burnt to the ground in the middle of November. I need not enter into particulars of the fire, but no one could be blamed for the accident. It occurred one Sunday while we were in church, and we only arrived in time to get a few articles out. A store which was close to the house, in which many things were stored, was burned, and we could only get out a few bags of flour. The fierce gale which was blowing at the time carried the cinders on to our stacks of corn, and our entire crop of about 350 bushels of grain was destroyed. Many of our household effects and clothes had been left in the house when we came over here, as I had not time to secure them. Mrs. Scott has been the greater loser in this respect. The chief thing which she more immediately misses during the winter is the carpets, which were all burnt. The cold, hard floors are painful to her rheumatic and tender feet. The loss of the grain has been, in a sense, the most serious. It was our dependence for the year's bread. With imported flour at \$15, and native barley flour at \$7, it is no light matter to feed over a dozen children, besides ourselves. Our potato crop, too, has been very small, on account of the drought, which adds somewhat to our difficulties. It is to our God we commit ourselves. We are as children without care, but we are assured of the faithfulness of His word, that they who trust in Him shall want for nothing. I need hardly tell you that the things needed to clothe our Indian children, boys and girls, are the same all the world over. I know that the kind women of our Church in Canada would not long look on without helping, if they could see my wife, as I often have done, pushing her needle through with her elbow, or with the table, because her hands were too weak from rheumatism. All the girls are little ones and cannot do much needlework. Mr. Warnick (who as well as school teacher is my kind and helpful yokefellow) lost all his possessions by the fire, except his books and the clothes he had on. This comes rather hard on him, especially as a lady is coming out next July, when he expects to go to housekeeping. We had hoped to help him with some of our things,

but have now barely enough for our own needs. Odd cups and saucers would be most useful to us, also medicines, of which I use a great deal among the Indians, and which are very expensive. Any of the simple liniments, cough-mixtures, chlorodyne, etc., would be most acceptable. May I add that goods sent cost considerably, after they reach the end of the railway, before they reach us—about \$9 per 100 lbs.? Senders do not always remember this. I have built a schoolhouse almost entirely by my own labor; for here, if you hire a man, you must feed him, and his family, too. The upper part is not yet complete, but for this we must wait, as the lumber prepared for it got burnt, and I will need about \$150 to complete it and pay for some help I have had. Please tell the Junior Auxiliaries that there is a bell-tower on the schoolhouse, but no bell. Also that the children at Vermillion are very fond of candies at Christmas."

Books and Periodicals Department.

Standard Dictionary of the English Language. Vol. I. A. L. Funk & Wagnalls Company, New York and Toronto.

To compile a dictionary is unquestionably a gigantic undertaking. The Funk & Wagnalls Company have succeeded in bringing out the first volume of what may be safely called a dictionary for the times. When one takes it in his hands, he is struck with the handsome appearance of the book, and also with the mechanical contrivances for the speedy finding of a word. In an instant, by means of the notch system, he can find the initial letter of the word wanted, which saves a large amount of turning over of leaves. After using the book for about five minutes, one is able to turn to any desired letter in an instant. It is a book which invites one to hunt up a word! And then, when the desired word is found, the information given regarding it is entirely satisfactory. In an age of invention, and controversy, and readjustment of social questions and relations, such as the present—to say nothing of the discoveries always coming to light by incessant travelling and investigating in all parts of the world—the coining of new words and phrases becomes a necessity. Special attention to such words has been given in this dictionary, and words like *boycott*, *kodak*, *electrocuting*, *criminology* are given, with full description, when necessary, of their origin. A picture, even, of the ghastly electrocuting machine is given. While the dictionary is as new as it possibly can be in the way of spelling, yielding to the tendency of the day to cut out all unnecessary letters, it is at the same time conservative; more so, in some cases, than Webster. The word *endeavour*, for instance, is not found in Webster. You must look up *endeavor*, and then you find it stated that it is written *endeavour*. But in the present dictionary you find *endeavour*, but it says of it "endeavor—the usual spelling in England." The plates and illustrations are numerous, and apparently most accurate. Some of the former, such as birds, decorations, flags, and gems, are beautiful and gorgeous in coloring, and all of them, notably those on architecture, cattle, horses, dogs, and fowls, useful in the way of instruction. Evidently a large amount of money and care has been spent upon this work. The first volume makes one long for the second, which is promised for May, 1894. The price of the book in Morocco is \$18; in Russia, \$14; in two volumes, Morocco, \$23; Russia, \$17. There is little doubt but this work will meet with universal acceptance.

Diocesan Histories. "Sodor and Man." By A. W. Moore, M.A. S.P.C.K., London, England. The Society for the Promotion of Christian Knowledge has added another volume

to its valuable histories of the English dioceses, the subject this time being "Sodor and Man." The author has given a clever and interesting sketch of ecclesiastical matters in the Island of Man from the earliest times to the present. The diocese consists of the Isle of Man, and is therefore a small one, containing only thirty-four parishes. An attempt was made in 1836 to abolish the diocese and annex it to Carlisle, but the clergy of the island held out so stoutly against it that the act passed for the purpose was never enforced. It was represented that the revenues of the see would be divided among themselves so as to increase their incomes, but their reply was a spirited one. "Though the vicars of the diocese are in straitened, in very straitened, in lamentably straitened, circumstances . . . they still disclaim a wish to procure temporal advantage at the expense of spiritual loss."

Colonial Church Histories. Diocese of Mackenzie River. By Right Rev. Bishop Bompas. S.P.C.K., London, England. Bishop Bompas, in this little book, gives an interesting account of his old diocese of Mackenzie River. He tells of the early explorers of the vast district, and of its true geographical position; then of the Church of England missions established in it; of its inhabitants—the Indians and Eskimo; of its fauna and flora and meteorology; of its resources and prospects, together with an entertaining account of Arctic life. The modesty of the good bishop has kept himself and his noble work in that region too much in the background; yet the book is valuable for giving a correct picture of what the vast diocese really is, and what it demands in the way of work.

The Strike at Shane's. George T. Angell, 19 Milk street, Boston. This is a prize story of Indiana, written in the interests of the American Humane Education Society. It is a very good tale of a strike among the dumb creatures on the farm of a hard, money-making old farmer, whose eyes are gradually opened to the fact that it pays to be kind not only to wife and children, but to horses and cattle. As its price is only ten cents, people interested in the welfare of the brute creation can easily obtain copies for circulation. It is a sequel to "Black Beauty."

(i) *The Expositor*; (ii) *The Clergyman's Magazine*. London, England: Hodder & Stoughton, 27 Paternoster Row. The difficult subject of the Holy Spirit, in St. Paul's conception of Christianity, is dealt with forcibly by Professor Bruce in the *Expositor*; the Agapha, or Sayings of our Lord not Recorded in the Gospels is continued. Sir J. W. Dawson adds another article in his Bible and Science series, his subject being the Book of Genesis. Other articles are of standard merit and usefulness. *The Clergyman's Magazine* keeps rigidly to what its name indicates. It is intended to be a help to the clergyman in his study, and in the preparation of his weekly work. A study of its pages cannot help being of use in this way. The present number deals largely with the lessons which may be taught during the Lenten season. An excellent sermon by Rev. A. Irving on "Inductive Christianity" is given in *extenso*.

The Review of Reviews. New York, 13 Astor Place. February, 1894. No one need be behind the age if he can take regularly, and read, this periodical. It is full of portraits and illustrations, as well as of information regarding current events. The portraits of the veterans of the world are very interesting. A full account is given of the late Professor Tyndall; much is said of the Yosemite valley, and Relief measures in American cities; and a good idea is furnished of what is going on in the political and literary circles of the world.

The Missionary Review of the World. Published monthly by Funk & Wagnalls Co., 18 and 20 Astor Place, New York, at \$2.00 per year. In the March number the editor-in-chief discusses "Christian Co-operation and the Social Mission of the Church," and W. T. Elsing, of the New York City Mission, writes from his practical experience on the condition of the "Christian Toilers of the City."

Other subjects follow on various missionary questions. The editors of this magazine certainly put forth every effort to make it valuable and interesting.

The Illustrated London News. New York: Ingram Bros. \$6 a year. Pictures of Major Allan Wilson and his comrades, slain by the Matabeles, in Africa; of Bishop Hill and Mrs. Hill, who lost their lives also in Africa, by the deadly fever, as soon almost as they arrived there, are given in *The Illustrated London News* for February 3rd. The story, "Under the Red Rope," is continued. Large engravings, eighteen inches by twelve inches in size, are given of "The Landing of the British Army in Aboukir Bay," "The War in South Africa—a Critical Moment." The reading matter, as well as the illustrations, is interesting.

Germania. A. W. Spanhoofd, of Manchester, New Hampshire, publishes an interesting periodical for the study of the German language. Each number contains valuable assistance for students of that tongue.

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

TREASURER'S STATEMENT.

Abstract of Receipts from 1st August, 1892, to 31st July, 1893.

DIOCESE.	DOMESTIC MISSIONS.			FOREIGN MISSIONS.			GRAND TOTAL.
	APPROPRIATED.	UNAPPROPRIATED.	TOTALS.	APPROPRIATED.	UNAPPROPRIATED.	TOTALS.	
Huron	\$2,025 43	\$1,410 77	\$3,436 20	\$ 769 57	\$1,109 76	\$1,879 33	\$5,315 53
Niagara	1,980 92	536 56	2,517 48	654 08	480 00	1,134 08	3,651 56
Toronto	11,503 57	2,861 43	14,365 00	4,793 37	1,277 80	6,071 17	20,436 17
Ontario	1,071 82	400 00	2,071 82	772 64	736 28	1,508 92	3,580 74
Montreal	555 10	573 74	1,128 84	704 34	36 00	740 34	1,869 18
Quebec	791 74	745 80	1,537 54	1,370 07	1,022 12	2,392 19	3,929 73
Fredericton	746 39	3 25	729 64	772 24		772 24	1,501 88
Nova Scotia	1,258 47	24 70	1,283 17	442 94	434 57	877 51	2,160 68
Algonia			2 00	15 15	126 26	143 08	160 23
Sundries		126 27	126 27		126 26	126 26	252 53
Totals	\$20,515 44	\$6,682 52	\$27,197 96	\$10,294 40	\$5,365 87	\$15,660 27	\$42,858 23

J. J. MASON, General Treasurer.

HAMILTON, January 10th, 1894.

ABSTRACT.

Toronto

Domestic, General	\$2,861 43
Northwest Missions	15 01
" Indian Missions	2 24
Algonia, General	2,781 91
" Stipend	1,000 00
" Health Fund	650 53
" Uffington	3 75
" Missionary, travelling expenses	3 00
" Boyat Shingwauk	20 00
" Temiscaming, Catechist	254 30
" Shingwauk	375 15
" Wawanosh	144 59
" Indian Homes	30 50
" Superannuation	17 00
" Wycliffe Missions	1,021 85
" Marshville Parsonage	32 00
Sask. and Calgary, Indian Missions	10 00
" St. Peter's, Piegan	2 00
" Piegan Home	93 42
" "Charlie's" Board, Piegan	3 00
" Rev. J. Hinchliffe, Piegan	200 00
" Sarcee Home	7 00
" Blackfeet Home	570 77
" " (Matron) ..	75 00
" Rev. A. H. Wright	45 11
" General	85 00
" Nepowewin	52 28
" Blood Reserve	645 13
" Devon Mission, Bell Fund ..	10 00
" St. John's Home (Matron) ..	25 00
Rupert's Land, General	896 00
" Indian Missions	344 00
" Industrial School	12 00
" Elkhorn Home	25 00
" Hospital	117 00
" Treherne Building Fund	22 00
" Rev. J. R. Henwood	8 00
" Springfield, Man., repairs	3 00
" Wycliffe Missions	166 15
Moosonee, Rev. J. A. Newnham, Moose Factory ..	2 00
" General	5 31
Mackenzie River, General	444 48
" Wycliffe Missions	465 67
" Mr. Marsh	5 00
" Education Fund	22 00
" Wycliffe, for Mr. Stringer	154 43
Athabasca, General	50 00
" Peace River	125 16
" New Home, Lesser Slave Lake ..	240 00
Qu'Appelle, Gordon School	3 00
" (Matron)	12 00
" Emma Cochran	25 00
Bishop of New Westminster, Chinese Work	33 10
" Hospital	28 48
Sabrevois Missions	40 00
All Hallow's School, Yale, B.C.	4 25
Victoria, B.C., Chinese Work	75 00
\$14,365 00	
Foreign, General	\$1,277 80
Wycliffe, Japan Fund	1,976 50
Rev. Mr. Waller's Student	57 73
Miss Sherlock, Japan	150 00
Lady Missionary, Japan	124 34
Universities' Mission to Central Africa	3 79
Fu Chou, Nangua, China	30 90
Ramabai Circle	15 00
London Society Jews, General	545 16
" Russian Relief	8 00
" Jerusalem	100 00
Parochial Missions, Jews	519 06
Church Miss. Society, General	15 25
" Uganda	7 20
" Leper Hospital	1 00

Zenana Missions, General.....	\$ 358 78
“ Bible Woman, Salcrathy....	15 49
“ Miss Mitcheson, India	800 00
“ Miss Sugden.....	40 60
S.P.G.....	9 57
Home for High Caste Widows, Ramabai, India.....	15 00

Ontario.

Domestic, General.....	\$ 400 00
Algoma, Health Fund.....	150 00
“ General.....	86 11
“ Stipend.....	400 00
“ Shingwauk.....	25 50
“ Wawanosh.....	12 50
“ Sheguiandah.....	11 00
“ Indian Homes.....	17 50
“ Mission Debt.....	230 37
“ Education Fund.....	5 00
Northwest Missions.....	170 04
“ Indians.....	163 70
Saskatchewan and Calgary, Piegan Home	10 00
“ “ for St. Peter's	8 70
“ “ General.....	5 00
“ “ Teacher.....	300 00
“ “ General.....	20 00
Moosonee, Biscotasing Organ Fund.....	4 00
Mackenzie River, General.....	5 00
Rupert's Land, General.....	6 00
Athabasca, Rev. J. G. Brick, Peace River.....	40 00
New Westminster, B.C., Hospital.....	1 40

\$2,071 82

Foreign, General.....	\$ 736 28
S.P.G.....	1 79
C.M.S.....	10 00
Miss Sherlock, Japan.....	30 50
Zenana.....	190 84
“ Salary Bible Woman at Coonore, S.I.	25 00
P. M. Jews.....	227 94
London Society Jews.....	87 57
Lady Missionary, Japan.....	100 00
Chinese, New Westminster.....	8 00
“ Columbia.....	5 00
Wycliffe, Japan.....	86 00

\$1,508 92

Algoma.

Algoma, W. and O. Fund.....	\$ 2 00
Foreign, General.....	143 08
Wycliffe, Japan.....	15 15

\$ 158 23

Huron.

Domestic, General.....	\$1,410 77
Algoma, General.....	147 94
“ Stipend.....	700 00
“ Health.....	400 00
“ Indian Homes.....	44 78
“ Shingwauk.....	190 59
“ Omosekene Home.....	5 00
“ Mission Fund Debt.....	23 33
Rupert's Land, Elkhorn Home.....	25 00
“ Indian Work.....	123 34
Sabrevois Missions.....	365 05

\$3,436 20

Foreign, General.....	\$1,109 76
P. M. Jews, Blyth.....	50 80
London Society Jews.....	507 13
Wycliffe Japan Fund.....	147 64
Miss Sherlock, Japan.....	60 00
Lady Missionary, Japan.....	4 00

\$1,879 33

Niagara.

Domestic, General.....	\$ 536 56
Algoma, Uffington Parsonage.....	10 00
“ Stipend.....	625 00
“ Health.....	200 00
“ General.....	362 25
“ Superannuation.....	25 00
“ Boy at Shingwauk.....	30 00
“ Indian Homes.....	65 62
Qu'Appelle.....	3 24
Mackenzie River, Wycliffe Missions.....	61 53
“ General.....	3 00
Rupert's Land, Treherne.....	4 00
“ Teacher, Indian Industrial School.....	150 00
“ General.....	197 20
“ Poplar Point.....	1 00
“ Ladies' College, for Julia Scott.....	200 00
Saskatchewan and Calgary, Bonnybrook	5 00
“ “ Red Deer.....	2 00
Athabasca, Peace River.....	20 25
Bishop of New Westminster.....	2 25
Northwest Missions.....	13 58

\$2,517 48

Foreign, General.....	\$ 480 00
Wycliffe, Japan.....	69 92
Native Woman in Miss Braddon's Home.....	25 00
Miss Sherlock, Japan.....	8 75
Miss Coleman.....	47 30
C.M.S.....	27 25
Chinese Work, New Westminster.....	5 00
“ Victoria, B.C.....	4 50
P. M. Jews, Blyth.....	108 92
“ General.....	71 64
London Society Jews.....	123 09
Zenana.....	132 71
“ Miss Sugden.....	5 00
Lady Missionary, Japan.....	25 00

\$1,134 08

Montreal.

Domestic, General.....	\$ 573 74
Algoma, Health.....	511 25
Athabasca, Peace River.....	27
Sask. and Calgary, Piegan.....	10 00
“ Blackfeet.....	11 08
Selkirk.....	5 00
Rupert's Land.....	2 50
“ Indian Missions.....	15 00

\$1,128 84

Foreign, General.....	\$ 36 00
Wycliffe, Japan.....	11 00
Miss Sherlock, Japan.....	50 00
S.P.G., Madras.....	505 74
“ General.....	15 10
“ Uganda.....	50 00
Lady Missionary, Japan.....	67 50
Zenana, Miss Sugden.....	50 00

\$ 740 34

Fredericton.

Domestic, General.....	\$ 3 25
Algoma, Health.....	154 00
“ General.....	232 14
“ Indian Homes.....	77 73
“ Shingwauk.....	48 59
“ Stipend.....	150 00
Mackenzie River, Wycliffe.....	33 00
Rupert's Land, Wycliffe.....	30 93

\$ 729 64

Wycliffe, Japan.....	\$ 120 63
S. P. G.	323 47
London Society Jews.....	24 66
School at Jerusalem.....	1 94
P. M. Jews.....	260 96
C. M. S.	40 58
	<u>\$772 24</u>

Newa Scotia.

Domestic, General.....	\$ 24 70
Algoma, General.....	91 58
Health.....	255 00
Stipend.....	600 00
Indian Homes.....	27 45
Shingwauk.....	44 95
Northwest Missions, Indian.....	61 00
Rupert's Land, Wycliffe.....	14 45
Elkhorn Home.....	6 36
General.....	120 55
Mackenzie River, Wycliffe ..	14 45
Moosonee.....	8 34
Caledonia.....	8 34
	<u>\$1,283 17</u>

Foreign, General.....	\$ 434 57
Wycliffe, Japan.....	129 75
P. M. Jews.....	140 00
Blyth.....	35 29
L. S. Jews.....	85 90
Zenana.....	42 00
C. M. S.	9 00
Mr. Batchelor, Japan.....	1 00
	<u>\$ 877 51</u>

Quebec.

Domestic, General.....	\$ 745 80
Algoma, General.....	6 08
Health.....	162 30
Indian Homes.....	6 45
Stipend.....	300 00
Shingwauk.....	12 00
Missionary Debt.....	68 00
W. and O.....	34 00
Northwest Missions.....	10 00
Rupert's Land, General.....	77 50
Sioux Indians.....	68 41
Sask. and Calgary, Rev. F. Swainson. Piegan Reserve.....	8 00
Qu'Appelle, General.....	5 00
Mackenzie River, General.....	24 00
Athabasca, General.....	5 00
Moosonee, General.....	5 00
	<u>\$1,537 54</u>

Foreign, General.....	\$1,022 12
Miss Sherlock, Japan.....	75 00
Wycliffe, Japan.....	15 00
Lady Missionary, Japan.....	50 00
S. P. G., General.....	768 30
Bishop's Work, Corea.....	27 00
St. Paul's College, Madagascar.....	60 33
Zenana.....	41 87
S. P. C. K.....	5 00
C. M. S.	10 00
P. M. Jews.....	231 55
London Society Jews.....	20 02
	<u>\$2,392 19</u>

Total Receipts, Expenditure, and Balance, 31st July, 1893.

Total Receipts from 1st August, 1892, to 31st July, 1893, including balance on hand 1st August, 1892.	\$58,419 64
---	-------------

Total Expenditure from 1st August, 1892, to 31st July, 1893.....	\$43,484 60
--	-------------

Balance on hand 31st July, 1893.....	\$14,935 04
--------------------------------------	-------------

Divided as follows:

Domestic Missions, General.....	\$2,645 94
Appropriated.....	797 66
Northwest Missions.....	420 21
Foreign Missions, General.....	8,466 94
Appropriated.....	2,604 29
	<u>\$14,935 04</u>

Amounts paid out since 31st July, 1893.

Rev C. H. Mockridge.....	\$ 250 00
Japanese Deacon.....	500 00
Miss Smith.....	60 00
.....	1,000 00
The Sec'y, S. P. G.....	5,966 72
C. M. S.....	1,798 43
Col. and Con. Ch. Soc.....	886 25
S. P. C. K.....	891 25
Diocese of Columbia, for Chinese Work.....	509 50
The Bishop of New Westminster, for Chinese Work.....	263 00
Rev. J. G. Waller, for Student.....	44 73
The Sec'y L. S. Jews.....	20 02
Zenana Missionary Society.....	385 03
P. M. Jews.....	\$ 231 55
The Treas. Wycliffe Japan Fund.....	5 00
	<u>\$12,811 48</u>

Balance on hand 31st July, 1893..	\$14,935 04
-----------------------------------	-------------

Balance paid Rev. C. H. Mockridge.....	\$2,123 56
--	------------

Additional Items.

Bank Interest on acct. to Nov. 30, 1893.....	\$ 96 04
Collection, Missionary Meeting, Halifax.....	171 13
From Diocese of Toronto for Domestic Missions, General.....	\$ 10 12
From do. for Mackenzie River:	
(1) Hon. S. H. Blake... \$100 00	
(2) F. W. Kingstone, Esq. 25 00	
	<u>125 00</u>
From Diocese of Quebec for Miss Smith's salary.....	135 12
	<u>75 00</u>
Balance paid Rev. C. H. Mockridge.....	\$477 29

J. J. MASON, *Gen. Treas.*

Hamilton, Jan. 29th, 1894.

AUDITORS' REPORT.

To the Board of Management Domestic and Foreign Missionary Soci ty.

GENTLEMEN, -We beg to report that we have examined the books, statements, and vouchers of the late Treasurer of the Society from August 1st, 1892, to this date, on the transfer thereof to the present Secretary-Treasurer, and we have found them correct, and the balance of cash on hand duly paid over to Rev. Dr. Mockridge, viz., \$3,600.85.

We submit herewith certified abstract of receipts from dioceses from August 1st, 1892, to July 31st, 1893; statement of total receipts and expenditure for the same date, and balance at July 31st, 1893, with amounts since paid out on account thereof; also balance sheet as at February 2nd, 1894.

Respectfully submitted,

R. L. GUNN, }
C. S. SCOTT, } *Auditors.*

Hamilton, Feb. 2nd, 1894.