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THE CANADIAN CHURCH MAGAZINE

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HISTORICAL SKETCHES.

No. 129—THE REV. DR. BREYNTON.



HE Rev. Dr. Breynton is probably the first colonial Rector among those possessions of Great Britain which remained loyal to her. In the territory now occupied by the United States there were rectors of churches at a

much earlier date than the time of Dr. Breynton, but inasmuch as that region became an independent nation, the history of the Church there belongs to an entirely separate people. Looking, however, at the colonies of Great Britain as they are to-day, Dr. Breynton is probably the first colonial rector and St. Paul's Church, Halifax, Nova Scotia, the first colonial church.

When Cornwallis arrived at Nova Scotia in 1749 with his band of settlers, who at once formed the town of Halifax on the site still occupied by the city of that name, he had with him a clergyman and a schoolmaster. The clergyman was the Rev. Mr. Anwell, and another, the Rev. William Tutty, of Emmanuel College, Cambridge, arrived shortly afterwards. The latter gentleman was appointed by the Society for the Propagation of the Gospel the first resident minister of Halifax. He does not seem, however, to have taken the title of "Rector." He was simply a missionary, no parochial organization having been formed. His salary, on which he could scarcely have been "passing rich," was less than three hundred and fifty dollars a year.

Arrangements were made in 1750 for the erection of a church, and from this sprang in time St. Paul's Church. Mr. Tutty received as his assistant, in 1752, the Rev. John Breynton. Shortly afterwards, Mr. Tutty, who was a worthy and painstaking missionary, returned to England, where he took ill and died. Mr. Breynton, being thus in full charge, received as his assistant the Rev. Mr. Wood, who came to him from a place called New Brunswick, in New Jersey.

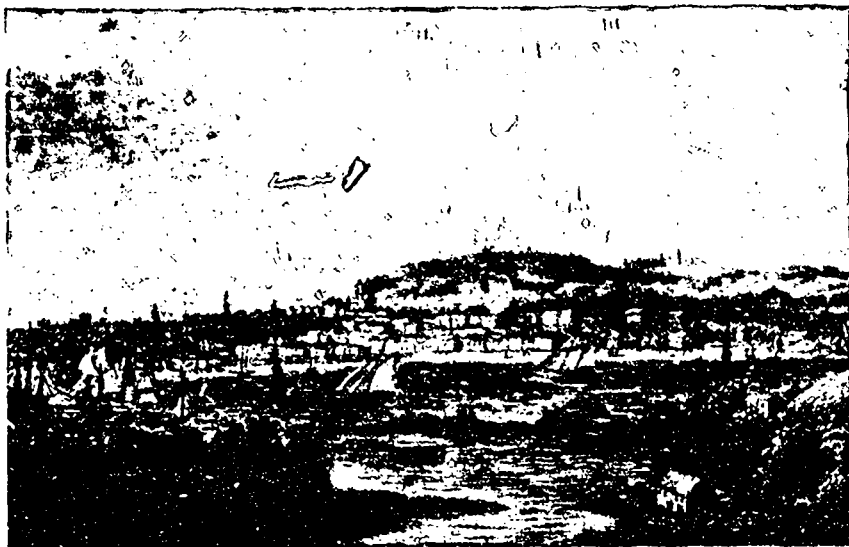


THE REV. DR. BREYNTON,
First Rector of St. Paul's Church, Halifax.

In the year 1755, a year marked by the destruction of General Braddock's army, and by the expulsion of the Acadians from Nova Scotia, Dr. Breynton speaks of the church (St. Paul's) as completed without forming "a very hand, some appearance, and as aisled and plastered within and pedwed after a rough fashion." He mentions the population of Halifax at that time as 1,300, of whom 300 were church people. In 1759 the parish of St. Paul's was properly and legally formed and churchwardens appointed, one on the nomination of the "Rev. John Breynton and Rev. John Wood, Vicar," and the other elected by the vestry. Thus the Rev. John Breynton became first Rector of St. Paul's

and for many years went in and out among his people ministering to them as a faithful pastor. He had persons of all kinds and descriptions within his congregation, from the Governor down to the negro or the half clad Indian.

An organ was secured for St. Paul's Church in 1765 under peculiar circumstances. A ship was seized and her cargo sold. Part of her cargo was an organ, intended for a Roman Catholic Church. This the St. Paul's congre-



HALIFAX IN 1837.

gation purchased, and it remained amongst them till it was replaced by a better one in 1841. Regarding this organ and the choir connected with it, it is interesting to note the following resolutions passed in Halifax on the 24th of July, 1770, at a vestry meeting:

"Voted, that whereas the anthems sung by the clerk and others in the gallery, during divine service, have not answered the intention of raising the devotion of the congregation to the honor and glory of God, inasmuch as the major part of the congregation do not understand either the words or the musick and cannot join therein. Therefore, for the future, the clerk have express orders not to sing any such anthems or leave his usual seat without directions and leave first obtained from the Rev. Mr. Breynton."

"Voted, that whereas, also, the organist discovers a light mind in the several tunes he plays, called voluntaries, to the great offence of the congregation and tending to disturb rather than promote true devotion; therefore, he be directed for the future to make a choice of such tunes as are solemn and fitting divine worship in such his voluntaries, and that he also for the future be directed to play the psalm tunes in a plain familiar manner without unnecessary graces."

Mr. Breynton enjoyed the good will of "dissenters and churchmen alike," and in 1770 was able, out of a total population of 5,000, "including the army, Acadians and fishermen," to return 4,500 as being in outward conformity with the Church of England, stating that "many of the Protestant dissenters attend the church and occasionally use its ordinances."

In 1771 Mr. Breynton visited England, where he received the degree of Doctor of Divinity in return for his arduous services, and

was welcomed back in Halifax in 1772 with every mark of affection and esteem.

The American Revolution brought a large increase to the population of Halifax, and the church progressed with corresponding power. Additional pews were added to the church, and in 1780 a rectory was purchased, being a house on Argyle street overlooking the church. In 1780 need for enlarging the church was felt, and the building was repaired, the

grounds enclosed, new pews added to the gallery and the "aisle pews made one foot wider." Opposite the church was a square where the military used to parade. St. Paul's was pre-eminently a state church.

In 1785 the Rev. Dr. Breynton felt the need of rest and visited the Old Country, from which he was unable to return. The congregation waited for him till towards the end of 1788, when they felt obliged to ask him to procure for them in England some clergyman to succeed him as rector. And thus ended St. Paul's connection with this great and good man—"the man," Dr. Hill eloquently says, "who had been for so long years the chief ecclesiastical ruler in the community and the colleague of all in authority, who had been the associate and companion of Lawrence, Belcher, Wilmot, Franklin, Lord William Campbell, Hammond and Parr; who had witnessed the magnificent fleets that rode at anchor in the peerless harbor awaiting the order to attack the stronghold of Louisburg; who had conversed with Lords Howe and Loudon ere they set sail with Admiral Holborne to meet the sad disaster which compelled their return to England; who, in the succeeding summer, welcomed to these shores the distinguished general, Lord Amherst; the honored sailor, Admiral Boscawen; the skilful, gentle, yet dauntless, soldier, the young and loyal Wolfe, who had passed through all the trying scenes of the infant colony."

Dr. Breynton did all his work without any episcopal supervision—a colonial bishop being unknown. It was only as he retired from his work that the full organization of the Church in Nova Scotia was completed in her three-fold ministry, and the first colonial bishopric established.



ST. PAUL'S CHURCH, HALIFAX, N.S., IN OLDEN DAYS.

THE ARCHBISHOPS OF CANTERBURY.

BY THE REV. CANON MOCKRIDGE, D.D.

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UNDER GEORGE II.—Continued.

CHARLES WESLEY was a man of no ordinary kind. He was the "sweet singer" of the Methodist movement, and his beautiful hymns, some of which, like "Jesu, Lover of my soul," "Hark, the herald angels sing," "Hail the day that sees Him rise," will last as long as Christianity itself. The influence of hymns upon the religious life is great, and while Charles Wesley was scarcely equal to his brother as a preacher and a revivalist, he was immeasurably above him in his power to touch the heart through Christian song. His capacity for this was unbounded. He is said to have composed over six thousand hymns, four thousand one hundred of which were published. Charles Wesley was a strong Churchman, and constantly opposed anything which looked like aiming at a separate existence for Methodism. Thus in 1744, John Wesley wrote an address to the King (George II.), setting forth the loyalty of the Methodists, but his brother objected to it because it looked as if the desire existed to constitute Methodism a sect, distinct from the national Church. The address, therefore, was not presented.

Such was the position of affairs regarding the great revival movement, as it continued during the time of Archbishop Potter. It was an event of large importance in the history of the Church of England, and ought to have been more closely watched and less despised than it was by the clergy and dignitaries of the Establishment. But it was an age when but little respect was shewn for religion. There were many unbelievers who held up Christianity to scorn, and delighted in the writings of Hume and Voltaire, as from time to time they appeared. Deism, however, was not left unanswered. William Warburton, afterwards Bishop of Gloucester, published, in 1738, an instalment of his "Divine Legislation of Moses," the object of which was to prove that the Jewish religion was under the guidance of an extraordinary Providence. The tastes of the people, as manifested by the character of the stage, and by such brutal pastimes as bull-baiting and cock-fighting, were licentious and coarse. The attendance at Church was small, as a rule, and the services somewhat tedious and dull. Though the best of sacred music was being published at the time, such as Handel's "Israel in Egypt"—his "Messiah" and "Judas Macabæus" were first published in Archbishop Potter's time,—still the singing in the Churches was not of a high standard. It was largely the custom of the people to remain seated during the singing. The Holy Communion was very seldom administered. The Bishop of Oxford (Secker) mildly suggests to his clergy that there ought to be an administration "during the long interval between Whitsuntide and Christmas," thus making a quarterly celebration,—but the bishop even goes so far as to hope that celebrations may yet be held at least once a month. Wesley, on the other hand, as a High Churchman, advocated weekly communion. Though it is true that the Church was not aglow with religion, yet there were some pious souls that adorned it, even in Archbishop Potter's day. Such was James Hervey, who was ordained to the ministry in the same year in which Dr. Potter was elevated to the Primacy. Hervey at first favored Methodism, but afterwards clung strongly to the Church alone. His influence for good was widespread, and his

"Meditations," published in 1746, found a ready entrance into many a home.

Queen Caroline died in the same year that Dr. Potter was made Archbishop. Carlyle says of her: "There is something stoically tragic in the history of Caroline, with her flighty, vapping little king: seldom had foolish husband so wise a wife." With all his faults, George II. was truly grieved at the loss of this good woman, on whose advice he greatly relied. The government of Sir Robert Walpole came to an end in 1742, and Sir H. Pelham became Prime Minister. In 1744, Charles Edward Stuart, the "Young Pretender," held his court at Edinburgh, but in the following year his prospects were all blighted by the battle of Preston Pans.

Archbishop Potter died in the year 1747, leaving behind him two sons and three daughters. Hanging in Lambeth palace there is a picture of a child—a fine, intelligent boy of six years of age—representing "the son of the linen draper, who afterwards became Archbishop of Canterbury." This, from the dates assigned in connection with the picture, and from the traditions regarding it, is clearly John Potter, who at six years of age was said to be able to read the Greek Testament. Perhaps he would have been a more vigorous man if he had not been thus urged to advanced studies at such a tender age.

The next Archbishop of Canterbury, Thomas Herring, was born in 1691, when William III. was king, and in the year when Archbishop Sancroft was deposed and Tillotson took his place. Thomas Herring was the son of a clergyman, the Rev. John Herring, Rector of Walsaken, Norfolk. He was educated at Wisbeach school, and afterwards at Jesus College, Cambridge. He became a Fellow of Corpus Christi in 1716, when Dr. Wake was Archbishop. He was ordained in 1719, and became minister of Sheeford, and then of Stow. He then held an appointment at Trinity, Cambridge, and was afterwards *m. de* Domestic Chaplain to Dr. Fleetwood, Bishop of Ely—one of the most noted preachers of the day,—who presented him to the rectories of Rettenden, in Essex, and Barclay, in Hertfordshire. We find him Lincoln's-inn preacher in 1726, and soon afterwards Chaplain in Ordinary to the King (George I.). In 1737, the year when Dr. Potter became Archbishop of Canterbury, Herring was made Bishop of Bangor, from which he was promoted to the Archbishopric of York, in 1743. From this position he was called to be Archbishop of Canterbury, in 1747. He was not, however, the first choice for the position, for, on the death of Archbishop Potter, the primacy was offered to Dr. Sherlock, Bishop of London, who, however, declined the high honor, as also did Dr. Butler, Bishop of Bristol. It was then offered to Archbishop

Herring and accepted by him. He was chosen more for his political record and position than for any other reason, he having made himself well known as a staunch supporter of the House of Hanover—especially in the troublesome days of 1745, when the attempt was made to place Charles Edward Stuart upon the throne. It was therefore a satisfaction to him when the "Pretender," in the same year that saw him Archbishop of Canterbury, escaped from the country and took up his abode in France. It was at the beginning of Dr. Herring's rule that the Shakers originated in England.

There was much room for improvement in many of the practices as then in vogue in the Church. Confirmation, for instance, had become a mere holiday ceremony, and a game for boys. Indeed it was more often omitted than performed. Methodism on the other hand continued to flourish. Whitefield had been in Georgia, and many parts of America, where he made a great name for himself as a preacher. On his return to England, in 1748, he found himself in very straitened circumstances, and was obliged to sell everything that he had. It was then, however, that he met with a powerful patron and friend in Selina, Countess of Huntingdon. This lady was the daughter of Washington Shirley, second earl Ferrers, and she became the wife of Theophilus, ninth earl of Huntingdon. On her husband's death, in 1746, she was deeply moved by the preaching of Wesley and Whitefield, and connected herself with the great religious movement represented by them, and on learning Whitefield's forlorn condition, in 1748, she appointed him her Chaplain, giving him a silk scarf to mark the appointment. While remaining a member of the Church, she promoted the interests of Methodism in every way, both by building chapels and obtaining, when possible, friends for it among the great and the wealthy. At her house some of the ministers of state and of the nobility listened from time to time to the stirring sermons of Whitefield. The influence of the Countess, however, does not seem to have extended to the clergy and the bishops of the Church, or to the sedate prelate who held the reins of power at Canterbury.

At this time the Episcopal Church of Scotland was in a most woeful plight. The members of that Church were most unpopular in Scotland, and were branded as traitors in England, because of their loyalty to the House of Stuart. An endeavor was made to crush them out of existence, and laws were enacted from time to time—the severest of which was passed in 1748—prohibiting them from holding any meetings or from exercising any rights as a Church. The Archbishop and bishops of the Church seem to have been supremely indifferent to this state of things, and not to have shewn the least care as to whether the Church should die out

or not. It is but fair, however, to bear in mind the strong political feelings that existed at the time, owing to the attempt on the part of Scotland to bring back the exiled House of Stuart.

While Methodist preachers were endeavoring to infuse some spiritual life into the souls of men within the Church, the great body of non-conformists seemed to shew a desire for union with the established body, and various bases on which this might be effected were debated. In this, Archbishop Herring and Dr. Doddridge, a leading nonconformist minister, took part. It was thought that the dissenting ministers would even consent to a form of Episcopal ordination "if it did not suggest any invalidity in previous orders." This also brought with it the idea of the revision of the Prayer Book, many suggestions for which were made. This, however, unhappily all came to nothing, owing chiefly to the way in which the Church was connected with the state. The policy of the government of the day, under Sir Henry Pelham, was that of letting a sleeping dog lie. Its motto was, "Stir not what is at rest," and this lethargy the Church leaders—themselves none too active—were unable to move.

In 1749, Swedenborg published his "Arcana Cœlestia," and in the following year Hume's Essays appeared. Fielding published his "Tom Jones" in 1750, and Johnson his "Rambler." In 1751, Frederick, Prince of Wales, died, unmourned by his father, who had taken some great dislike to him. This dislike also had been shared by the young man's mother, the pious Caroline, but the cause of it seems to be unknown. His death, however, left the way to the throne open to his son, another George. In 1753 Wesley's hymns were published. Some progress was also made in learning and research by the founding of the British Museum. Sir Henry Pelham died in 1754, and in 1755 Johnson's famous dictionary was published.

The rule of Archbishop Herring will always be memorable as marking the dawn of life in the colonial Church. Many churches had been built in Virginia, and other parts of what is now known as the United States, and many congregations were formed, but as these colonies in time became independent, and formed themselves into a new and vigorous nation, the Church, in its relation to them, will have to be considered at another time. In 1849, however, a colony was founded on the banks of the harbor of Chebucto, Nova Scotia, and named Halifax. In laying out the town a lot was reserved for a church, and St. Paul's Church was determined upon. The timbers and material for it were brought from Boston, Massachusetts, and the church, in rough form, was ready for divine worship in 1755, the year when the unhappy Acadians were expelled from Nova Scotia, and when General Braddock was killed in the forest near what is now called Pittsburg,

U.S., and his army hewn to pieces by savages. St. Paul's Church—built of wood—remains in Halifax still, with additions and alterations which from time to time were made to it and in it, but substantially the same church—the first among the colonial churches of Great Britain, whose name is now legion.

Archbishop Herring died in 1757, after having been Archbishop of Canterbury for ten years. Matthew Hutton, his successor, was a descendant of Matthew Hutton, who was Archbishop of York in the days of Queen Elizabeth. He was born at Marske, Yorkshire, on the 3rd of January, 1692, the second son of John Hutton, of that place. He went to school at Kirby Hall, near Richmond, and afterwards at Ripon. He graduated from Jesus College, Cambridge, in 1713, and was elected a Fellow of Christ Church College in 1717; was appointed Rector of Trowbridge in 1726, and in 1728 took the degree of Doctor of Divinity. In 1729, through the Duke of Somerset, he was appointed Rector of Spofforth. In 1734 he was made a Prebendary of York, and one of the Royal Chaplains of George II., whom he accompanied to Hanover in 1736. He was afterwards made Canon of Windsor. The rest of his career was spent in succeeding Dr. Herring in the various places vacated by him—first as Bishop of Bangor, in 1743; then as Archbishop of York, in 1747, thus making the second Matthew Hutton holding that position; and finally as Archbishop of Canterbury, in 1757. This last position, however, he held scarcely a year. He never occupied Lambeth Palace, owing to a dispute with the executors of his predecessor regarding repairs to the fabric. He died on the 18th of March, 1758, at his house on Duke street, Westminster, and was buried at Lambeth. He was a calm, dignified man, but was cheerful and amiable. Towards the end of his life he became anxious as to the provision for his family, and correspondingly saving.

(To be continued.)

CANADIAN MISSION IN JAPAN.

BY ARCHDEACON SHAW.



THE readers of the *Mission Field* are doubtless aware that the Canadian Church has now, in connection with S.P.G., a vigorous mission in this, the central, part of Japan. The work of the Mission centres in and about two large towns of Shinshu, an inland province of the main island. In October last I was able to pay the workers a promised visit, and some details of my journey and of the manner in which the work is being carried on may not be without interest. Travelling in Japan is much more easy and rapid than it was a few years since, owing to the development of a railway system, and I was able to make a considerable part of the journey

by train. The railway by which I travelled passes through the centre of the island from one sea to the other, and, leading as it does past one of the largest Buddhist temples of Japan, is much used by pilgrims to this famous shrine—one would imagine a rather incongruous method of performing pilgrimage. My fellow-travellers by the railway were a merchant and an invalid who, accompanied by his wife and son, was on his way to visit one of the numerous mineral baths which exist in the mountains of Japan. The invalid was very ready to dilate on his sufferings, and the way in which he spoke of the cause of his attack is a good illustration of the weakness of the feeling of moral responsibility which is, I think, so often to be observed in Japanese character, and I suppose in all character where Christianity has not had its work of deepening and strengthening this feeling. "I am," he said, "a very hot-tempered fellow. The least thing has always made me fly into a violent passion. It was this that was the immediate cause of my paralysis. If I had been of a calmer disposition, it would never have happened." There was no sense of any moral principle being involved, but he spoke just as if he were describing some peculiar physical formation of his body. My companion, the merchant, was extremely polite, insisting upon spreading out his rug for me to sit upon and refreshing me with fruit. I was puzzled at first by his conduct at the various stations through which we passed. He would leave the carriage, and rushing excitedly up to the guard would beg him to do him the favor of posting a letter which he gave into his charge. After having disposed of several letters in this way, he confided to us that he had purchased \$500 worth of the new postage stamp struck to commemorate the war with China, and had in the course of his travels been posting letters with them to his own address ever since, the date and post-mark on the stamp giving it an enhanced value. So has the Japanese intellect refined on the stamp-collecting craze of Europe! I had also in charge the matron and two girls from our St. Andrew's Orphanage. The latter are survivors from the disastrous earthquake of six years ago, and have been educated in our orphanage. One was now going to be trained as a sick nurse by Miss Smith, the excellent nurse of the Canadian Mission, and the other—dare I tell it?—to be inspected by a young man whose father had entrusted the Mission with the task of finding a Christian wife for his son. We parted at Uyedu, at which town I was to spend the night, and they to go on to their various fates to Nagano, where Mr. Waller, of the Canadian Mission, was to meet and take charge of them. They are sweet, good, earnest girls, and will, I am sure, do us credit. The one confided to

us that she would like to study and become a real doctor! From the other we kept quite secret the object of her journey, in case for any reason she should not prove satisfactory.

A night in a Japanese inn is not altogether the pleasantest or surest method of obtaining rest. The partitions between the rooms being only of thin papers, there is very little quiet to be had. The floors again are covered with thick straw matting, which forms an admirable lair for hordes of fleas, against whose attack one is powerless. Still, considering that for the two meals, attendance, and the night's lodging a sum of from sixpence to a shilling is all that is asked, one's hopes should not be set too high. The next morning, bright and early, I set off in a jinrikisha, drawn by two men, for a long day's journey through the mountains to Matsumoto, the town of second importance in the province, and one of the stations of the Canadian Mission. Very soon after leaving Uyedu, traces of the disastrous floods which have visited Japan in the past summer were met with. The bridges everywhere had been entirely swept away, and in many places every trace of the road had disappeared and the stream had taken its place, in the bed of which we were obliged to walk, the men dragging or carrying the light vehicle as best they could. The road lay over a mountain pass between four and five thousand feet in height, and amid very beautiful scenery. From the summit for some miles another stream had entirely taken possession of what was once a road, and travelling was very difficult and wearisome, so that at one o'clock we were all very glad to rest at a little hamlet for our mid-day meal. The people were very friendly, but the only food they could provide was boiled rice and some soup made out of a species of fungus. On resuming my journey after lunch, I found that Mr. Kennedy with his Japanese teacher had walked out from Matsumoto ten or twelve miles to meet me, and had for the last hour been waiting for me at a more respectable inn in the lower end of the village. Mr. Kennedy, with his young wife and little child, leads a very isolated life within the almost impassable barrier of these mountains, over which there are no roads worthy of the name. But both he and his wife seem most happy in their work and devoted to the Japanese by whom they are surrounded. Their life is an ideal one from a missionary point of view. It is worth recording, too, that nearly a quarter of a century ago, when Mr. Kennedy was but a child of six years old, he said to the writer of this paper that when he grew to be a man he would join him as a missionary to the Japanese. The fulfilment of this promise after such a length of time and in the face of many difficulties is certainly a signal instance of



THE REV. MR. KENNEDY AND MASAZO KAKUZEN.

determination of character and of the guiding providence of God.

Matsumoto is a flourishing town, situated in the midst of a most fertile and populous plain. It was formerly the seat of a daimiyo, or territorial baron, whose castle still remains intact, forming with its walls and lofty turreted roof a picturesque landmark for the neighborhood. The town itself was greatly injured in the floods through the bursting of the banks of a river which runs across the plain behind and above the town. The water rushed through the streets in torrents, washing them out in many cases to the depth of several feet, and covering the lower floors of the houses with mud and slime and refuse from the rice fields. Several people were drowned in the streets themselves, and the town, after some months, still presents a very dilapidated appearance.

The missionary work is, of course, in its infancy, but Mr. Kennedy is gathering about him a band of earnest Japanese workers. Mr. Kakuzen, a Japanese who was ordained in Canada, had come to Matsumoto some little time before him to begin the work, and, besides preaching and teaching at Matsumoto itself, they have work in four or five other towns distant from one to two day's journey from their centre. Their house is situated in one of the main streets, and they seem on excellent terms with their neighbors, having immedi-

ately on their arrival been properly enrolled in what is called the five house band. This is an interesting relic of the old social customs of the country which has passed away to a large extent in Tokyo and the larger towns. According to the custom, your neighbors on your right and left, together with the three houses opposite, form one band mutually responsible to the authorities for each other. A head of one of the houses is chosen as chief, whose duty it is to represent the others in all matters needing application to the governing body of the town. The first duty of a new member who takes up his residence in one of these communities is to send small presents to each house, humbly requesting admittance into their fellowship. The morning after my arrival we had an amusing illustration generally of the unity of human nature, and specifically of Japanese life. At a little after seven in the morning a terrible uproar was heard proceeding from the right hand of the three opposite houses—crockery smashing, paper slides flying about, and all the signs of a violent domestic commotion. Soon the head of the "five band" was seen hurrying across the street to inquire into the matter, and his arrival soon restored affairs to their ordinary quietude. Later on we heard the cause of the turmoil. At breakfast the husband, who does not bear the best of reputations, had

incidentally remarked that he had no very high opinion of his wife's father. She retorted that singular to say her opinion of his own father was of a similar nature. This was of course too much for any husband's temper, and, as she had stood up to emphasize her opinion, the push he gave her sent her through one of the paper slides, which in falling knocked over the boiling pot of silk worms cocoons, which had been got ready for the morning's work of spinning. This was indeed adding injury to insult on the wife's part, and led to the general breaking up of crockery, etc., which we had heard, and finally to the attendance of the head of the band to pacify the household.

In the evening there was a "Sobetsu kai," or meeting of welcome, in my honor, which was attended by all of the little band of converts. It was held in Mr. Kakuzen's house, in which also the Sunday services are carried on. There were about thirty present, young and old, among whom were some who, so far, are only inquirers, that is, Japanese who are favorably disposed towards Christianity, and are willing to attend classes for instruction, but who have not yet been regularly admitted into the order of catechumens. We had a very pleasant evening together, congratulatory speeches and their answers; tiny cups of tea and bean cakes by way of refreshments; and then the younger

members engaged in games of various kinds, and the elder in conversation. I sat for some time by the side of a venerable-looking old man, who in his youth had lived in the house of one of the great court nobles at Kiyoto long before the Emperor had come to his own, and while he was still living in seclusion. The old man had many interesting stories to tell of the life of those days, and of the great changes he had witnessed in the life of his country, and none greater than that the once hated religion should now enjoy a perfect toleration.

The next morning (Sunday) we had our early celebration in a little room which Mr. Kennedy has fitted up as a chapel in his own house. The number of communicants was of course very small, but the fact that we were so gathered together, a little band far away in the heart of Japan, surrounded on all sides by the heathen world, gave us a sense of oneness in the great Body of Christ which might be weaker under more favored circumstances. Later on in the day we had services in the regular preaching station, and addresses intended more especially for the "hearers" and the heathen. The work seems very hopeful, and is ideal in its character—a little body of Christians gradually gathering to itself those whom God calls and leads to the truth, and showing forth to the heathen around them new ideals of life and duty, of love and justice and truth; the little leaven mysteriously working out into the lives of others until the whole lump be leavened.

After two days more spent in Matsumoto, I took leave of Mrs. Kennedy and Miss Paterson, a lady connected with the Woman's Auxiliary of Canada, who, no longer young, has with great self-devotion come to Japan to work among the women, and who for the present is making her home with Mr. and Mrs. Kennedy. In company with Mr. Kennedy and Mr. Kakuzen, I made a day's journey across the plain to the town of Omachi, lying at the base of the lofty Hida mountains. The mission hopes to begin Christian work in this town before long, as at present there is no resident worker of any denomination. The people do not appear, however, very well disposed towards Christianity, and it is remarkable that in this whole district there is very little religion of any kind. Buddhism has never obtained any hold on the belief or the affection, of the people, and one sees hardly any temples. This is the more remarkable as in the same province, and only a day's journey away, there exists a very celebrated temple dedicated to Shaka (Amida), and the people are devoted Buddhists. The next morning I took leave of my companions and started on the last stage of my journey over the mountains to Nagano, the capital of the province where Mr. Waller is working. This part of the country is *par*

excellence the highlands of Japan, and more lovely scenery I have never met with. The hills at this time of year are bright with the many colored autumnal foliage, the crimson and scarlet of the maple predominating, while as a background, in wonderful contrast, at a few miles distance, rose up the snowy ranges of the Hida mountains, dazzling in their brilliancy. The road in the higher ground was very good, but, when towards the late afternoon I got down nearer the river, I found the same story of damage by the floods. The river is one of the most considerable in Japan, and during the floods it had risen thirty feet above its normal level, sweeping the road clean away, and having little else than bare precipice among its banks. In a bend of the river I passed the spot where, now some years ago, the whole side of the mountain had been shaken down by an earthquake into the bed of the stream, thus banking up its waters to an immense depth, and, when a little later on the dam burst, the waters spread out over the whole fertile Nagano plain, causing terrible destruction and the loss of thousands of lives. This year, too, has been an eventful one in Japanese history. Never before, at least in modern times, has there been such a succession of calamities, tidal waves, earthquakes and floods.

I received a very warm welcome at Nagano from Mr. and Mrs. Waller and the Japanese workers, followed by the "feast of welcome." Mr. Waller has now been living at Nagano for several years, and has gathered about him a considerable number both of workers and converts. The difficulties of Mission work among the people of the place are very great. Nagano being, as I have mentioned, the seat of the worship of Shaka (Amida), the founder of Buddhism at the great temple of Zenkoji, a large portion of the prosperity of the place depends on the number of pilgrims who visit the shrine, which therefore stands in much the same relation to the town as the temple of Diana did to Ephesus. The converts are drawn for the most part from those who have come to Nagano from other parts of the country, and not from among the natives of the place. Still, the opposition to Christian teaching is steadily decreasing, and insults and acts of open violence to which Mr. and Mrs. Waller have been subjected are becoming rarer. The Governor of the Prefecture, who lives near the Wallers' house, is distinctly friendly, as are some of the chief inhabitants. One of the agencies of the Mission is a training home for nurses under the extremely able management of Miss Smith. She has made a name for herself already through the whole district, and is continually applied to for aid by the various hospitals of both town and country. I found my young charges from our Tokyo orphanage

installed in the home and looking very bright and happy. The one who had been sent for inspection with a view to marriage had proved to be too young for the position. The proposed father-in-law is the owner of a silk factory, and it is necessary that his son's wife should be old enough to superintend and keep in order the girl operatives, and this of course a girl of eighteen could hardly do. As she had known nothing of all this, or of the special object which had caused her to be sent to Nagano, no disappointment was involved in the matter, and I have no doubt that she and her companion will be quite contented and happy in their new life under Miss Smith's care.

I spent several very pleasant days with Mr. and Mrs. Waller visiting the Christians, holding services, and preaching. The work is of course uphill and slow, and subject to many disappointments. But there is the broad fact that in the very shades of the great shrine of Zenkoji, where but a few years since the word Christian was the most hated and opprobrious of epithets, a Christian missionary now lives and works unmolested, steadily winning his way, conciliating public opinion, and drawing one by one into Christ's fold those who have ears to hear the message of God's love he has come to bring them.—*The Mission Field*.

EARLY HISTORY OF THE CHURCH OF ENGLAND.

BY GEORGE S. HOLMSTED, TORONTO.

And yet this so-called "Protestant invention" on the 18th February, 1870, was by Pope Pius IX. also attempted to be added as an article of the Christian faith, 1,273 years after Augustine.

Then, again, the doctrine of purgatory, as now taught by the Church of Rome, was unknown to Augustine, and certainly could not have been an article of faith in his time, because it was not until the Council of Florence, 1439, or 842 years after Augustine, that even the existence of a purgatory was asserted to be an article of faith, and it was not until the Council of Trent, 1563, or 1,000 years after Augustine, that the modern Romish doctrine as to the efficacy of the Holy Communion as a propitiatory sacrifice for the relief of souls from purgatory was attempted to be made an article of the faith.

The invocation of saints was for a long time no more than a floating opinion. So late as 1150 Peter Lombard, an eminent theologian, when treating of this doctrine, only ventures to assert that, "It is *not incredible* that the souls of the saints . . . understand what is passing in the outer world." And Veron, an eminent Jesuit divine, writing so late as the seventeenth century, denied it to be an article of faith, though a probable opinion.

The veneration of relics, though no doubt

practised in Augustine's time, was not then a matter of faith; neither was the acknowledgment of the Roman Church as the mother and mistress of all churches, and even in the Roman Church itself these additions were not attempted to be made to the faith until the sixteenth century. Prior to that they were opinions about which men might differ, even in the Roman Church.

The modern Roman doctrine concerning "The Church" is thus expressed in the creed of Pius V., which embodies the novel dogmas added by the Council of Trent:

"I acknowledge the Holy Catholic, Apostolic, Roman Church for the mother and mistress of all churches; and I promise true obedience to the Bishop of Rome, successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ."

It is true that this creed seems to admit that there are *other churches* besides the Roman Church, otherwise there would be no sense in declaring the Roman Church to be "the mother and mistress of all churches." Modern Romanists, however, seem to have got beyond the statements of this creed, and virtually assert that the only true Church is the Roman Church, and, according to modern Romanists, no one can be truly a Catholic unless he is also a *Roman Catholic*.

If it were, indeed, true that the Roman Church is "the mother and mistress of all churches," a statement, however, which is plainly historically false, as, if any Church is entitled to that designation, it must be the Church of Jerusalem, from whence St. Peter and all the other apostles came. If, however, it were true, it must be confessed that so far as the ancient British Church was concerned, she proved little better than a very bad step-mother. For at St. Augustine's advent the native British Church had been so long left to its fate by this so-called "mother" that she had apparently forgotten she had such a child.

But in the pages of Bede we plainly see that in Augustine's time the existence and autonomy of the different national churches into which the Catholic Church was divided was a recognized fact, and the theory that the Roman Church was the only true church had no existence. Among the questions addressed by Augustine to Pope Gregory was this:

"When there is but one faith, why are there different customs of churches, and why is one custom of masses observed in the Holy Roman Church, and another in the Church of Gaul?"

To which Gregory made this answer:

"You, my brother, know the custom of the Roman Church, in which you remember that you yourself were brought up. But my sentence is that whether in the *Roman*, or the *Gallican*, or in *any church*, you have found anything which may be more pleasing to Omnipotent

God, you carefully select and with special instruction impart to the *Church of the English*, which as yet is new to the faith, what things you have been able to collect from many churches. For things are not to be loved for the sake of places, but places for the sake of good things. From each individual church, therefore, choose the things which are pious, which are religious, which are right, and deposit these things, when you have collected them, as it were, into a bundle, in the minds of the English for their use."

This is very excellent advice, and entirely accordant with the teaching of the Anglican Church to-day, but we can hardly imagine that a modern Roman Pope would give such sensible advice to any missionary bishop nowadays.

With regard to the use of images, the purity of the ancient British Church is well attested by the fact that when, in 787 (or 190 years after Augustine), the second Council of Nice foolishly sanctioned the veneration of images, a Council of the Bishops of the Anglo-Saxon Church was held, at which the decree was unanimously condemned, but of this I shall have something more to say further on.

Turning now to some of the peculiar practices adopted by the Church of Rome, e.g., the enforcement of celibacy on the clergy, the denial of the Eucharistic cup to the laity, we find that the latter grievous error had no place in the Anglo-Saxon Church, nor even in the Roman Church, until the beginning of the thirteenth century; and whatever theories may have been prevalent as to the advisability of priestly celibacy, as a matter of practice, it was by no means universally adopted in the Anglo-Saxon Church. While in so many respects the ancient Church of England differed in its faith and practice from that of modern Romanism, still it cannot be denied that some of those opinions and practices which ultimately ripened into the dogmatic decrees by which the Roman Church has attempted from time to time to add to the Catholic faith as set forth in the Nicene Creed, by degrees gained a foothold in her bosom, and were widely adopted, until the great upheaval of the Reformation, when the Church of England set herself carefully to scrutinize every doctrine and every practice, and while scrupulously reforming those which were really primitive she fearlessly cast from her those which were false or unwarranted, or which tended to superstition, and by this means she recovered not only her pristine purity of faith, but even more than her pristine purity in practice.

Augustine, as we have seen, failed to secure the union and co-operation of the British bishops, but what he failed to accomplish was ultimately effected under one of his successors in the See of Canterbury.

Through the influence of Oswy, King of Northumbria, those Roman usages which, we have seen, differed from those of the ancient British bishops, were ultimately adopted by the successors of the latter, and under Theodore, Archbishop of Canterbury, the British and Roman parties became united, and thus the Anglo-Saxon Church became consolidated (circ. 669); it is also well to remember that it was not until the reign of Egbert, about 160 years afterwards, that the State of England became united under one king, because it is sometimes foolishly said that the Church in England owes its origin to the State.

While we cannot yield to Rome the merit of founding the Christian Church in the British Isles, we may nevertheless gratefully acknowledge that in an age of darkness and barbarism it afforded, through Augustine's mission, material aid to the native church and helped in an important measure to hasten the conversion of many of our forefathers to the Christian faith.

The Anglo-Saxon Church, after its consolidation under Theodore, was adorned by many noble sons, of whom we, their fellow-churchmen, may well be proud. Theodore himself, a fellow-countryman of S. Paul, though not coming to England until 66 years old, lived 22 years in the country as Archbishop of Canterbury, and he may be justly ranked as one of the ablest prelates that ever filled that important See. Though he did much to establish the authority of the Roman See over the English Church—for which we may not think him particularly praiseworthy—he also gave stability to the religious establishment of England, both in regard to its organization, doctrine and discipline, and he also wisely provided for the intellectual growth of the nation by his liberal and enlightened patronage of learning.

In 673 was born that Christian scholar and priest I have already mentioned, whose name will always be memorable in the annals of the Church—the Venerable Bede. From the early age of seven years he was an inmate of a monastery, his earliest patron and instructor being Benedict Biscop, the abbot and founder of the monasteries of Jarrow and Wearmouth. After passing his childhood and youth under circumstances most favorable to his advancement in learning, he was at 19 ordained deacon and at 30 priest. He was of a studious turn of mind, and his industry was indefatigable. Scripture was his favorite study, but he seems to have eagerly explored every branch of learning within his reach, and he became the great school master of the Anglo-Saxon race. In addition to his "Ecclesiastical History," which has come down to us, and which is an invaluable record of interesting events compiled from ancient monuments, traditions and personal knowledge, he translated into Anglo-Saxon the most necessary formularies of the

Church, and at his dying day was engaged in a translation into Saxon of the Gospel of St. John.

Alcurie, another learned and pious Anglo-Saxon, became the trusted counsellor of the Emperor Charlemagne, and an illustrious teacher not only of his own countrymen, but of the people of France, too.

To Alcurie it is supposed that we are indebted for an important work known as the Caroline Books, which came to be promulgated under the following circumstances: In 792 Pope Adrian transmitted to Charlemagne the decrees of the second council of Nice, and he in turn forwarded them to Offa, King of the Mercians, who laid them before the Anglo-Saxon clergy. These decrees sanctioned the adoration of images of Christ and the saints. The Anglo-Saxon Church had looked for some time past to the Pope with deference and respect. He was without doubt the most powerful and important bishop in western Christendom. But this demand upon their obedience was one to which they could not yield. They were, however, in the dilemma that the Pope himself had adopted this decree, which seemed to them subversive of the first principles of their religion. The English ecclesiastics, therefore, offered to ignore the Pope's connection with the second council of Nice, and treated that assembly as merely oriental, and denounced its decrees as a grievous disgrace to Christianity, *the worship of images being* (as they affirmed) *that which God's Church altogether execrates.* This was, however, really nothing less than an open defiance of papal authority, and the Anglo-Saxon Church sought an advocate whose pen might give weight to its opinions. For this task Alcuin, the most illustrious of contemporary scholars, was selected, and his execution of it excited unqualified admiration. The work that he produced is not preserved to us under his own name, but it is supposed to be none other than the celebrated Caroline Books.

(To be Continued.)

"KEEP OFF THE GRASS."



BLESSING upon those who are considerate to children! As a rule their habits and wishes are not sufficiently studied. In order to promote their happiness they must be viewed largely from their own standpoint instead of from that of the full grown. Children should be allowed to play. It is nature's pastime, it is God's pastime for them, and old people should promote this instead of repressing it. Children will love that home best which is a free and generous play ground for them. To expect children to "keep still" is an enactment which borders on cruelty. Play grounds in a city

are, alas! a scarce article, and boys anxious for sport can scarcely find means for obtaining it. They must not play on the street for fear of that ogre, the policeman. They must not play in the park,—oh! no—they must "keep off the grass"—dogs and children are not allowed. The parks are meant for men and women who do not care to gambol, at least not when spelt in that way, but who like to look at faultless green lawns and magnificent banks of flowers, that is all. The children gaze on it, too, but it is wistfully. They wonder why they may not play on such lovely playgrounds. It may be well to have things beautiful, but it is not well to rule children out of all consideration in the matter of vacant space. Even parents are often inconsiderate in this matter. Their own back yard is turned into a miniature park, with tender vines all round the fences, with flower beds and velvety lawns in the space between. Dogs and children are not wanted there either. But then there is the house—ah! but the carpets and the furniture. They must not be damaged or scratched, and the poor children must "keep still." The street, the park, the yard, the house, all closed to them, and their young hearts must learn to be still, and they must become demure, like men and women. Those parents are not only wise, but merciful, who give up at least their back yards to the children, where they may romp and play, with puppy or kittens as they may choose, and if they can extend that to the house, on rainy days, at all events, all the better. But then they make such a noise—well it is a lovely noise to hear. There are those who would gladly have little ones restored to them even at the price of allowing them to make what noise they might choose. Village children are happy in this respect. They have the village green, where there are no flowers nor artificial lawns to check their mirth, where they can "drive their wickets in" and strike out right and left, where they can plough up the grass round their bases at will. This is what promotes that true boyhood which alone can develop into vigorous manhood.

It is pleasing then to find that the late Mrs. Withers, of Bloomington, Ill., has left a valuable piece of land in the heart of the city for the children of the citizens of Bloomington and she has specified that no flowers shall ever be planted there and no notices to "keep off the grass" shall be set up. Again we say a blessing on those who are thoughtful for children.

GUIDE us, Lord, from day to day,
Keep us in the paths of grace;
Clear all hindrances away,
That might foil us in the race;
When we stumble, hear our call,
Work repentance for our fall.

THE COOK AND THE CAPTIVE;
OR,
ATTALUS THE HOSTAGE.

BY CHARLOTTE M. YONGE.

CHAPTER XII.

GILCHRIST'S VENTURE.

GILCHRIST, the Irish pilgrim, had been detained much against his will at Langres by repeated outbreaks of the disease in his wounded foot, and the fever and weakness that accompanied them; but at last recovery had set in, and he could walk, so that he would already have set forth if he had not been assured that he would find it absolutely impossible to cross the Alps in the coming winter, and that if he set out now it would only be to leave his bones upon the mountains.

Native of warm, damp Ireland, he hardly believed what he was told, even on the word of the Bishop and of Tetricus, who had both made the journey, and described to him the precipices, the glaciers, the avalanches, and the impossibility of finding his way without the guides whom he could not pay, so that his only chance was by joining some company of pilgrims who were certain to be crossing in the summer, and were sure to allow him to accompany them and share their food.

However, he had been detained, much against his will, so long that he seemed like a regular inmate of Gregory's house, and shared many of its interests, besides having become tolerably familiar both with the Gallic form of Latin and the broken Frankish that passed for the vernacular.

He spent the night in one long vigil. He preferred to do such watchings up to his neck in water, but as the river was too far off for this, he prostrated himself on the pavement. He always did the like, only not for so long a time, on Fridays, and seemed able to exist without food or sleep, or with the smallest possible amount, much longer than the household, who inherited habits of Roman ease, though kept in check by Christian self-denial. Indeed there was very little of him save a frame of bones covered by a freckled skin, with an eager soul looking out of a pair of vivid dark eyes.

No sooner was the house astir, and the morning daily Eucharist over, than he stood forth and said, "I go to find the boy, the grandson of the holy Bishop."

There was a general outcry:

He knew not where to go, the ways were forest; he would be eaten by the wolves; he would be starved himself; he would be lost in the woods; he would meet with mere barbarians; he did not know which road to take; it was mere madness. To all he had but one

answer: "God would lead him. The boy was the lamb of God's own. He would go to seek him. As to starving, he could live on little; as to the wolves, if it were Heaven's will, he was as willing to go to paradise by their teeth as by any other way."

What was the use of trying to persuade a man who had no fears, no shrinking from pain or discomfort? Besides, no one present possessed that authority of the Bishop to which alone he would give way, and he was absolutely determined. He knew that he must pass through Treves, and there he meant to put himself under the protection of the memory of the great St. Athanasius, the champion of the faith, as he well knew; but beyond this all was uncertain. Philetus insisted on writing a letter to bespeak kindness and protection from the clergy or the monks of Treves for the crazy pilgrim, and Leo filled his wallet with the food likely to last longest, and, moreover, walked out a mile or two from the town with him to prevent him from giving it all away to beggars.

"Would that I were going with thee!" said Leo as they parted; "I could succor the boy more effectively than thou art like to do."

"Come, then," said Gilchrist.

"I cannot—I am a slave."

"I had forgotten," said Gilchrist. "Yet aid me by thy prayers."

So the little worn figure in brown frock and hood disappeared from sight, and no word was heard of him.

"No doubt," said some of the more irreligious of the household, "the wolves had had him."

CHAPTER XIII.

THE HOLLOW TREE.

The winter was not a very severe one. If it had been the less promising colts would have had to be slaughtered, so as to leave food enough for the rest; and the family of Hunderik would have eaten them with as little scruple as they had in devouring the swine or cattle, of whom, as a matter of course, all the young progeny were eaten, and only the parents left to keep up the stock.

The horses were always spared to the last, though they could not at times be turned out, but a good deal of the labor of their herds was spent in collecting the ferns and reeds, and anything that would serve for fodder, to help out the small amount of hay and straw that had been stored in the early autumn. Whenever it was tolerably fine and free from snow the horses were taken out to pick up what they could in some of the more sheltered valleys, where springs resisted the less violent frosts and kept the grass tolerably moist.

Milo and Attalus with him, had gone out with a favorite mare and her foal, to take them, apart from the others, to a place in the forest

sheltered by high trees, but open to noontide sun, and where a little green had been discovered, showing the first signs of early spring. There was a small stream, bordered but not covered by ice, and they were endeavoring to find a little fish or two to add to their own ration of a lump of hard salt fish, when suddenly a strange sound fell upon their ears—the chanting voice of a man, singing words in a language neither understood; but Attalus looked up as he caught the lilt, and exclaimed, "That is the 'Breastplate of St. Patrick!'" and he started forward in the direction of the sound in among the trees.

There was a great hollow tree, between several other huge primeval firs, with long sweeping branches hanging almost to the ground, and there, in the hollow, scarcely to be distinguished from the ruddy brown of the pine stems in his dark reddish dress, stood a hooded figure, freckled, red-bearded, and singing forth in his native Erse that beloved hymn—

Christ in the field,
Christ in the fold,

and by his side lay two pretty, delicate-limbed, deer.

"Gilchrist! Gilchrist!" shouted the boy, flinging out his arms.

The hermit started, the hinds sprang up, but one of them limped, and instead of bounding off shrank to Gilchrist for protection, while he exclaimed, "Blessed be the saints! Found, found! as I promised his Clemency the Bishop," and he gathered the boy into his embrace.

"Gilchrist, Gilchrist, how didst thou come here? Didst come to search for me? Milo, 'tis a pilgrim, a guest of my grandfather's. Oh, let me hear! How is he? How is my uncle? Am I ever to go home?"

Gilchrist answered each confused question as well as he could, and they gradually came on each side to an understanding of the situation. Gilchrist told of the return and repurchase of Gola in the absence of the Bishop, and how he himself had set forth on finding that Attalus was left alone, so as to discover what had become of him. His way had been very long, and much hindered, especially since he had passed Treves, and no doubt he had been nearly starved, and existed by something little short of miracle; but to that these primitive Irish saints were well used, and Gilchrist said not a word of his hardships.

Lying at the bottom of a steep place he had found the half-grown fawn, its leg broken, and its side torn by a hunter's dog, and the mother standing over it. She had darted away at first, and the creature struggled, but soon submitted under his hand when he bound it up, and both had become his fond companions ever since. The hind still had milk enough to afford him a little support when all else was lacking, and they had slept beside him and kept him warm.

They had gone a little way off, their great soft wistful eyes regarding his visitors with some alarm, but it was plain that they were not about to leave him.

Had he been at Hundingburg? Yes, some days ago he had been to the town, as he called it, but there had been a yelling forth of words that he could not understand, and he saw dogs ready to be loosed, which made him fear for his hind and her fawn, and he had retreated, endeavoring to make his approaches more warily, as indeed he had not been able to discover whether this were the place of Attalus's captivity. He had decided to wait as near as was prudent, and endeavor to find out whether this were the dwelling of Hunderik. So he had wandered on till he had found the shelter of this hollow tree, such a hermitage as many a Celtic anchorite of those centuries owned, there to rest his foot, which showed signs of renewed mischief.

He was perfectly contented there. He said he wanted for nothing—he ate the seeds out of the fir cones, and caught the little fish, and he would not even taste a piece of Milo's meat because it was Lent. Milo was far past keeping fast-days, and Attalus had forgotten the time of year. Indeed, the fresh smell of the pines, with their young scaly buds becoming visible, was very grateful.

There was much to tell and tell again on either side, till, as the sun began going down and bathing the stems of the pines with ruddy light, Gilchrist exclaimed that it was time for his evening praise and prayer, and began to chant. It was badly pronounced Latin, but the words were familiar to Attalus, and spoke of home, and to Milo they were the cadence of a long, long forgotten time, and by and by, when Gilchrist and Attalus had ceased, the rough fellow's face was covered with tears.

"Father," he sobbed, "thou wilt not go away. I will come back again to-morrow and bring thee—"

"I—I could not go if I would," said Gilchrist, smiling, and holding out a foot which frost, rocks, and dust had brought to a state that would have horrified Philetus, and made Attalus cry out with pity and dismay. Yet Gilchrist, in his solitude among the whispering pines, and with no companions save the two deer, seemed far happier than ever he had done in the household at Langres.

Milo and Attalus went back, with their two horses, both grave and sad, many a thought and yearning within them. Attalus was wakened from the indifference that had been growing on him, and felt utterly homesick and weary as the dear old faces of his grandfather, Leo, and even his stern uncle and Philetus, rose on him; the chantings in the chapel sounded in his ears, and as he looked down at his ragged and dirty tunic, supplemented by a goatskin belted

round with a thong, he felt a great disgust with himself and all his surroundings. He gazed away over the hills and woods, and wondered whether Gilchrist had come with the expectation of helping him to escape. But of this nothing had been said, nor did it appear that Gilchrist could move, besides, he supposed he was still a hostage; and as he lay on his bed of fern, among the horses, he wept bitterly, and prayed as he had never prayed since the earlier days when hope had not faded away from him.

Milo had a good deal more liberty than Attalus, since no one thought of his escape being possible. Gilchrist's lair was at no great distance, and as soon as the first dawn of the March morning began to come in he was stirring, and was soon on his way, while the cattle's dull champing sounds of chewing the cud, the cock's occasional clarion, and the early twitters of the sparrows were alone to be heard around. With a hard, dried griddle-cake, saved from what had been thrown to him for his supper, he was on his way, while the sky above the trees grew lighter, and presently he heard another sound—at first he thought that of a fox stealing home, but it really was that of Attalus's bare feet, and a hand was thrust into his, as almost fearfully the boy looked about on the world in this unaccustomed light. He, too, had brought a share of his supper. He was drawn by the longing to see the good man again, with all of home that the contact with him brought.

The sun had not risen, only the tender shoots on the tops of the pine-trees were gaining a brighter, redder hue, when the two came in sight of the little brown figure kneeling, and could hear his lowly murmured prayer, while his two deer were feeding on the frosty grass around. He looked much more congenial there amid the pine woods than ever he had done in the great Roman palace, and both his visitors were struck with a strange feeling of new reverence, such as Attalus had scarcely felt even in church.

Milo threw himself at the hermit's feet and cried aloud, "Oh, pray for me, win pardon for me! I am a sinful man!"

Gilchrist laid a hand on him and prayed with him, and promised to join constantly in prayer with him and with Attalus, whose boyish indifference and childish faults were now recollected with shame and pain.

CHAPTER XIV.

THE HIND AND THE HOUNDS.

No one could have supposed that a wild and lame Irish hermit, living in a hollow tree, could have made such a difference to Attalus as did the presence of Gilchrist, and not merely to Attalus and Milo but to others besides them.

Attalus was roused from his dreary indifferent state, in which he had been fast falling into the heathen and ungodly ways of the Franks around. To hear his dead old Gola was safe and had carried tidings of him to Langres was great joy, and gave him hopes of his grandfather being able to do something for him; but above all the renewal of prayer and all good influences woke him up to the consciousness that had been passing away from him.

It was the same with Milo, and one or other of them tried to visit the hermit constantly in the lengthening mornings and evenings. There were others who followed their example, creeping out to see what strange resort they had. Some thought that the little russet man was a sort of wizard, and shrank back from him; but others came near, drawn by an irresistible sort of attraction, and listened while he told them of the One Allfather and of His Son the Redeemer.

Roswitha had not been so entirely kept apart from Attalus after the winter began, though he was seldom admitted within the family dwelling; but she had met him on the snowy days when the cattle cannot be turned out, and there had been little conversations, not much more than gossip, about the horses, cows, and goats; but he somehow fell into the habit of bringing her home the first signs of spring—a willow catkin, a primrose flower, or a buttercup—and she watched for him.

"What makes thee go off to the fir-wood cave so often?" she asked. "Is it true that there is an old wizard there who bewitches thee?"

"Oh, nay, nay, Roswitha. He is a good old man, who tells me those holy words thy mother cut me short in saying to thee."

"I thought thou knewest them well before?"

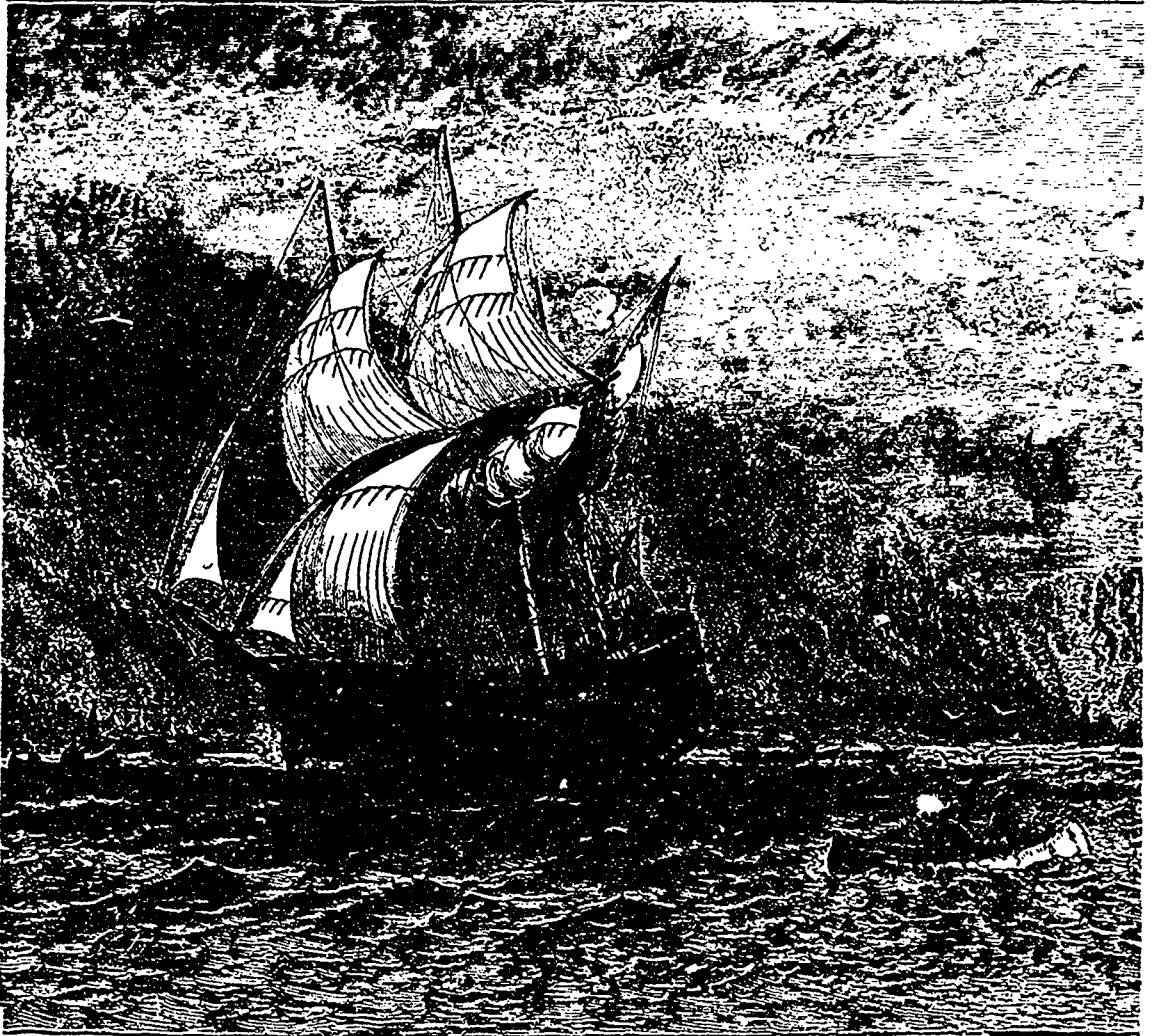
"Ah! but I had forgotten in this godless place. Come Roswitha, and see him some morn."

Roswitha had more liberty just now, for both Valhild and Hundbert were unwell. Probably it was from the feverish forms of illness that often beset the dwellers in conditions that might be very healthy in the summer, when life was spent in the open air, but in wet winters like the past were apt to be very unwholesome. Frau Bernhild never cared much for her daughters, and Valhild might peak and pine, fret or rage, without much notice; but little Hundbert was quite another affair—the only son, and the pride of the family as well as the darling. Indeed, Bernhild could never be sure that, if her boy died, his father might not take another wife; for Christianity sat very lightly on him, as on others of the Franks, and he would only have been following the example of the royal line of the Meeywing.

(To be Continued.)

This tale may be had in book form from Thomas Whittaker, publisher, New York.

Young People's Department.



THE "HALF MOON" ASCENDING THE HUDSON.

DISCOVERIES IN AMERICA.

WHEN the men who first discovered the different parts of America sailed into any large river they nearly all thought that they had found a short cut to China. Such a man was Sir Henry Hudson. He was an Englishman in charge of a Dutch vessel called the "Half Moon." It was a very curious looking old ship and very different from the vessels which are made now. But that was a long

time ago. It was in the year 1609, or nearly three hundred years ago. There were no cities, or towns or green fields or railways then. There was only the thick forest or the broad prairie through which the splendid rivers rolled on their way. Hudson, having crossed the Atlantic in his ship, found himself at the mouth of a splendid river. He sailed up this river in his "Half Moon" and as he went on and on he felt sure that he had found a passage way to China and the east. It was in the month of September when the trees were beginning to

change the color of their leaves and when the beautiful sun still sparkled brightly on the waters. As the "Half Moon" sailed on, the natives, or "Indians," as the sailors called them, because they thought that they were already close to India, came out in their canoes and paddled about, behind and in front of the great ship which was, of course, a very wonderful thing for them to see. After sailing up the splendid river for one hundred and fifty miles Hudson saw that he must be wrong and that the direction he was going could never lead him to China, so he returned, simply reporting the river he had discovered. The noble stream has ever since borne his name and is called the Hudson river. Along its banks now are beautiful cities, towns and fields, and on its waters, instead of the lonely "Half Moon" and the Indian canoes, splendid steam boats, pleasure yachts, schooners, brigs and ships of all kinds move on their busy way. The dream of finding a water passage across America to India and China was never realized, but we now have a great iron road, the Canadian Pacific Railway which stretches across the whole continent of America and takes passengers on their way from England to China and the east.

CHARLIE'S LIFE.



OTHER," said little Charlie, "Will Harnin says his mother writes books."
 "Does she?" said the mother. Then she went on sewing, and forgot Charlie who was trying to stand on his head.

"Mother," said Charlie presently, "is it very hard to write a book?"

"I don't know, I'm sure," said mother.

"I'm going to write a book," said this small man in petticoats.

Just then the door-bell rang, and Charlie's mother went to see a caller. When she came back, her little boy was sitting on her foot-stool, busily writing; but as he wrote with a slate-pencil, it didn't do any harm.

"Now mother," said Charlie, "I'm done with my book."

"No," said his mother, thinking a little while, "you are not done. God has given you a book to write. I hope it is a long one, full of beautiful stories."

"What is the name of my book?" he asked, coming closer to her.

"Its name is 'Charlie's Life.' You can write only one page a day, and you must be very careful not to make any black marks in it by doing ugly things. When you pout and cry that smears your page; and when you help mother, and keep a bright face, and don't

quarrel with Reddy, that makes a nice fair page, with pretty pictures on it."

"And when will I be done writing that book?" asked Charlie.

"When God sees that your book is long enough," answered mother, "He will send an angel to shut its covers, and put a clasp on it until the great day when all our life books are opened and read."

Charlie sat very still for a while, and then said softly, "Dear little Lucy finished writing her book when they put her in the white casket, and laid the white roses over her."

"Yes," said his mother, "her life-book was just a little hymn of praise to God. Its pages were clean and white, with no stains on them."

Charlie looked up and saw two tear-drops fall on mother's work; but they were bright tears, and a bright smile came with them.—
Selected.

Houses in Korea are built with mud or tile, laid in mortar, and have straw thatches or tile roofs. The rooms are usually about eight feet square, with stone floors, all nicely papered over with oiled paper; under the floor are flues for the fire, which is lit every day of the year, and as the Koreans sleep on the floor, we may say they sleep with a fire under the bed. Whenever they see our bedsteads, their first remark usually is, "But isn't it very cold to sleep with no fire underneath you?" Korean houses are always neat inside, though they look badly from the outside; but a Korean never wears his shoes inside the house, he keeps his hat on instead.

AT HIS POST OF DUTY.

IT was in the Doge street school, in Omaha, and there were five hundred children in the building, when on the 23rd of January, 1896, a teacher dashed into the principal's room with the cry that the schoolhouse was on fire. Everybody was frightened and all was confusion. The hall was full of smoke, the children were crying, the teachers were shouting and trying to calm them, the fire engines were at work outside, hundreds of children were crowding towards the top of the stairs, ready to rush down, treading on the little ones who had fallen, and ready to struggle for life, in such confusion that many must be trampled and crushed.

Hark! the drum! "Rub-a-dub-dub, rub-a-dub-dub; rub-a-dub-dub, dub-dub, dub-dub." It was little Offie Downs, the drummer boy, who, while teachers and scholars were helpless with fright, rushed down two flights of stairs into the principal's room, caught the drum from its hook, slung it over his shoulder, and rushed back to his post at the bottom of the stairs.



BRAINERD'S TOMB AT NORTHAMPTON.

"Keep step!" shouted Principal Allen, as he pulled some of the little children from under the feet of the rushing throng. "Keep step!" and at once the panic was over. Steady as an old veteran, Offie Downs hammered away at his drum, and at every stroke five hundred little feet stepped forward, marching out of the big building, while amid the smoke the fourteen-year-old boy stood at his post and drummed and drummed, until every child was out of the burning building, and the principal called him away. Then as the little hero came down the steps, the outside crowd greeted him with a storm of cheers, for he had saved the lives, no doubt, of many children, and kept away the shadows which otherwise might have darkened many a home.

There had been fire drills in the school again and again, and every child was taught to know his place and how to act in order to escape in case of fire. Everybody had been trained, but when the fire came they forgot it all, and everything was in confusion. The children had lost their heads, and the teachers could not manage them. It needed one thing to straighten things out, and that was *Offie's drum*; and he was the boy who knew what was needful, and without waiting to ask or to be told, he *took his place and beat his drum*.

The people who were there that day will never forget the sound of Offie's drum; and perhaps some other boy will learn from this story to keep cool when others are frightened, and remember what ought to be done and *go and do it*. Many a life would be saved if people would only think instead of screaming, and act with coolness and judgment, instead of giving way to senseless fright and panic.

And it may be that some man may learn from Offie Downs the importance of attending to *his own business*, and doing his *own duty*, no matter what others may do or say. If this one boy had forgotten his duty, or had sought to save his own life, what horrors might have followed. But Offie stood to his post, and turned the tide and saved the day. Some time you may find your opportunity—be ready to improve it.—*The Little Christian*.

A MISSIONARY'S TOMB.

T Northampton, a town of Massachusetts, in the United States, there is a tomb marking the spot where David Brainerd was buried. He was a missionary to the Indians in New England and other parts of the United States, a long time ago. He was born in 1718, and died in 1749, while still a young man. Of his thirty-one years only four were spent as a missionary, but still he left behind him a great name for the work he had done. He travelled hundreds of miles on horseback, in all weathers, and chiefly through the woods, always studying the language of the Indians, and preaching to them whenever he could. The Indians were then, many of them, very fierce, but Brainerd had no fear, and soon they learned to love him and to hail his visits with joy. Some of them would travel thirty miles to meet him, and to hear him preach. He was a noble disciple of the Lord Jesus Christ, and therefore worked hard to save, if possible, the poor savages that had never heard about Him.

LIMPY TIM.

THE newsboys and bootblacks around the post-office in a large city, says the Little Friend, were surprised when "Limpy Tim," a lame shiner called out:

"Boys, I want to sell my kit. Here's two brushes, a whole box of blacking, and a good stout box; and the outfit goes for two shillings."

"Are you going away, Tim?" asked one boy.

"No," said Tim, very soberly, "but I must have two shillings."

"Going on an excursion?" queried another boy.

"Not to-day," replied Tim, "but I've got to have two shillings."

The outfit was bought so cheap that two of the boys joined together and bought it.

Then Tim took the money and went straight to a newspaper office. Putting the money down on the counter he said:

"I guess I can write the notice if you'll give me a pencil."

Taking the pencil in his trembling hand, he wrote a death notice—only the place was added. This is what he wrote:

"Died—Little Ted—of scarlet fever—aged 2 years. Funeral to-morrow; left one brother."

"Was he your brother?" asked the newspaper man.

Tim tried to brace up, but he couldn't. His chin quivered, and the big tears came, as he pointed to the notice and said:

"I had to sell my blacking kit to pay for it; but he had his arms around my neck when he died."

Then Tim hurried away to the hovel that he called home. But he had not been there long when his kit was left at the door, and a bouquet of flowers.

The notice in the paper brought the attention of kind-hearted people to the pitiful case, and the funeral was no mean affair.

There are many great hearts in the bodies of the poor, ragged children. God loves them, and if His children will look after the wants of the poor as their Master did, many of them will be saved in His Kingdom. The true disciples of Jesus will follow him in His work of helping the poor and seeking to gather them into His fold.—*Selected.*

CHINESE MUSIC.

IN every possible way we want to get pleasure for our five senses, namely, for the sense of hearing, touch, smell, sight and taste. The subject on which I am writing is music, and it relates to the sense of hearing. There is some difference between Chinese and foreign music. Both of these please our ears. There is hardly any one who does not like to hear nice, pleasant music. If any one does not, we think of him as one who has no ear for music. Even infants delight in hearing pleasant songs or tunes. Chinese music has eight notes, and foreign music, too. These eight notes are used throughout the whole vast empire in all kinds of musical instruments. Seven kinds of instruments are used largely; they are called two-stringed guitar, three-stringed guitar, balloon-shaped guitar, flute, fife, reed organ, and flageolet. Most of these instruments differ from one another in the variety of their sounds and the way of twisting the musical strings. These seven kinds of instruments have a solemn tone. Their names are given them on account of their shape and from what they are made of. The two-stringed guitar is called so because it has two strings. This instrument is considered of a low class, because it is used generally by beggars and fortune-tellers. When they go along the streets they use the two-stringed guitar to accompany themselves. The three-stringed guitar is so named because it has three strings. It is also

used by blind people when they go along begging.

The balloon-shaped guitar is called so from its shape. It has six strings and sometimes four. This instrument is of a high class. Those who study how to play it form a kind of society, which holds meetings at certain seasons of the year to compare who can play best. If any one can play well, his fame is spread abroad throughout the district.

The flute is made of bamboo, and is held horizontally. It has seven holes; in one there is a very thin bit of paper, on account of which it makes a sharp sound. The fife is played perpendicularly, and is also made of bamboo. It has six holes, one on the back and the other five in the front. It has not so sharp a sound as a flute. Reed-organs consist of fifteen small bamboo tubes.

Different sounds are produced by the different lengths of the bamboo. These are the best musical instruments in China. We have others, but they have hard sounds, so people generally don't like to hear them.—*LIH-KUNG-DZAN, in St. John's Echo.*

IF! IF!

If every boy and every girl,
Arising with the sun,
Should plan this day to do alone
The good deeds to be done—

Should scatter smiles and kindly words,
Strong, helpful hands extend,
And to each other's wants and cries
Attentive ears should lend—

If every man, and woman, too,
Should join these workers small—
Oh, what a flood of happiness
Upon our earth would fall!

How many homes would sunny be,
Which now are filled with care!
And joyous, smiling faces, too,
Would greet us everywhere.

I do believe the very sun
Would shine more clear and bright,
And every little twinkling star
Would shed a softer light.

But we, instead, must watch to see,
If *other* folks are true,
And thus neglect so much that God
Intends for us to do. —*Golden Days.*

A LITTLE Hongkong lad in a Chinese Sunday-school in San Francisco, was observed to stop, during the singing of the evening hymn, and write, "Under Thine own Almighty wings." Then he asked in a soft voice: "What it mean?" The teacher explained, and he seemed to understand. The next week, after he had repeated the words to his teacher, he was asked what they meant, and he replied, "I know," and crossing his arms on his breast, added, "Folding very close: take very good care."

The Canadian Church Magazine AND MISSION NEWS

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

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BUSINESS MANAGER.—F. N. W. BROWN, 31 Czar Street, Toronto, Ont., to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed.

VOL. XI.

MARCH, 1897.

No. 129

EDITORIAL NOTES.

THE Very Rev. Mervyn Archdale, Dean of Cork has been elected Bishop of Killalve, Ireland.

THE Rt. Rev. Wm. Basil Jones, D.D., the one hundred and nineteenth Bishop of St. David's died recently at the age of seventy-five. He was Bishop of St. David's for twenty-three years.

WE are glad to see that the Alumni of Trinity College, Toronto, are endeavouring to establish a bishopric for Japan, and that they have already taken steps to assist substantially in the foreign missionary work of the Church in Canada. Wycliffe College, Toronto, has been conspicuous for its missionary work for many years, and the Montreal Diocesan Theological College has also commenced its own foreign and domestic mission work. These are hopeful signs of the times.

THE Montreal Diocesan Synod was held in Montreal on January the 19th. The venerable bishop, Dr. Bond, presided with his usual vigor and ability.

THE *Living Church*, Chicago, is publishing a very interesting missionary paper called "An Apostle of the Wilderness," being an account of James Lloyd Breck and his missions, in what was, in his early days, the far west, Milwaukee and Washota. It is written by Rev. Theo. I. Holcombe and was commenced in the issue of the 6th of February.

MEETING OF THE BOARD OF MANAGEMENT.

THE Board of Management of the D. and F. M. S. met in the Synod office, Montreal, on February 10th, 1897, at 10 a.m., the Rt. Rev. Dr. Bond, Bishop of Montreal presiding. There were present the Bishops of Montreal, Ottawa, and Quebec, the Dean of Montreal, the Archdeacons of Ottawa and Kingston, Canon Von Iffland, Rural Dean Pollard, Rev. G. Osborne Troop, Dr. L. H. Davidson, O.C., Mr. Chas Garth, Captain Carter, Mr. W. R. Wright, Mr. John Hamilton, Mr. C. A. Eliot, General Treasurer, and Canon Spencer, General Secretary. Amongst other business the Bishop of Ottawa was requested to draft a letter to the Secretary of the S.P.G. setting forth the true object and position of this Board, and begging the S.P.G. (in view of the fact that it is impossible for the Canadian Church to assume the responsibility of taking care of the Church in Algoma and the Northwest) to continue its grants to those Dioceses that need them beyond the end of this century. The secretary was instructed to inform the Rev. J. G. Waller, of Japan, that his furlough is subject in every respect to the conditions as to time and financial and other privileges as the S.P.G. Missionaries enjoy, and that he may draw on C. A. Eliot, Esq., General Treasurer, at Ottawa, for such amount as the rules of the S.P.G. will warrant. The following scale of appropriations were adopted for Domestic Missions:

FROM GENERAL FUND.

Algoma Diocese.....	\$1,000 00
New Westminster.....	250 00
Selkirk	200 00
Moosonee.....	150 00
Mackenzie River.....	150 00
Athabasca.....	150 00
Qu'Appelle.....	100 00
	\$2,000 00

FROM FUND FOR NORTHWEST MISSIONS.

Qu'Appelle Diocese.....	\$ 50 00
Saskatchewan and Calgary.....	100 00
	\$ 150 00

\$2,150 00

It was resolved that regarding the application of Mr. Borup and his commission as a missionary of the D. and F. Missionary Society to be an emergency pending the negotiations at present in progress with the C.M.S., this Board willingly accepts the responsibility of acquiescing in his appointment, on the express understanding that the salary and outfit of Mr. Borup are guaranteed by his friends in Montreal.

The Very Reverend the Dean of Quebec and the Rev. Lennox Williams were requested to

prepare the Ascensiontide Appeal and to send it to the Secretary before the 21st March next. A letter from the Rev. C. H. Brooks, applying for work under the Board in the Levant, was read, and the Board regretted, although sympathizing with the position described by the writer, it had not the funds at its disposal to comply with Mr. Brooks' request. The meeting adjourned to meet in Kingston April 28th, and was dismissed by the Chairman with the benediction.

Books and Periodicals Department

The Story of the Nations, Canada. By J. G. Bourinot, C.M.G., LL.D., D.C.L., Clerk of the Canadian House of Commons, etc. London: T. Fisher Unwin; Toronto: The Copp, Clark Co., Ltd.

Dr. Bourinot has done exactly what was expected of him, viz., he has told the story of Canada,—and a very interesting story it is. He does not weary the reader with any long disquisitions of his own but simply addresses himself to the narration of events as they unfold themselves from the earliest days of Canada down to the "makers of the Dominion," whose work extended from 1867 to 1891. The dawn of discovery in Canada lasting from 1497 to 1525 is followed by the story of Jacques Cartier and De Monts, covering Quebec and Nova Scotia, 1534-1603. Then we learn of Acadia and Port Royal, (Nova Scotia), and of Samuel Champlain in the valley of the St. Lawrence, of the Canadian Indians and the humbled Iroquois, of the fur traders and Coureurs de Bois making their way from old Quebec to the distant west, of Louisbourg and Fort Duquesne, of Canada, won by Wolfe on the Plains of Abraham, of Pontiac and his bravery, of the American Revolution and the death of Montgomery, of the U. E. Loyalists and the foundation of new provinces, of the heroic war of 1812 followed by political strife and the rebellion of 1837, of separate provincial governments leading up to Confederation in 1867 followed by the development of the North-West and British Columbia and various "national events" consequent upon it. A number of valuable and quaint maps of early days, plans, portraits, costumes and other illustrations are scattered throughout the work and greatly enhance its value. The Copp, Clark Co., Toronto, are the Canadian publishers of this pleasing and useful book.

The Warden of the Plains. By John McLean. Toronto: William Briggs, Wesley Buildings.

These are stories of cowboys, Indians, fur traders and the like in the North-West, written by a gentleman evidently conversant with all things that he undertakes to describe. The prairies, ranches, hunting and trapping grounds of the distant west, such places as Alberta and Saskatchewan abound with people of strange and unique character. A life is lived there totally different from the lives spent in the midst of Eastern civilization. There is vice there as well as in the East. There is meanness; there is revenge,—there are all the plays of human passion. There is charity and there is religion,—but all that is different,—in many cases strikingly different from what goes on in the midst of a more civilized community. In "The Warden of the Plains" we have the picture of a rough and unlettered cowboy whose heart has been touched by Christian power. He preaches to his fellow cowboys in his own quaint way, and they listen to him with respect and with a certain amount of wonder. He prays with them and helps them in distress and when his own means fail he "takes up a collection," putting a case

so touchingly that the rough lads come down with their dollars and make the hat that is passed around gingle with substantial aid for some "poor Jim" or "unfortunate Sam" whose strength has failed him. The stories are very interesting and leave behind a good, wholesome impression.

Snap Shots from Boy Life. By F. T. C. O'Hara. Toronto: William Briggs.

Books of advice to boys and young men are numerous, but not always interesting or in such form as to catch and keep the attention of those for whom they were intended. The present book, however, "Snap Shots from Boy Life" is full of sound advice and is presented in a form that is likely to be read. The chapters are short and are printed in attractive form, heavily leaded and supplied with ornamental initial letters. Boys, to say nothing of grown-up people, need these things. There are twenty-four of these "snap shots" beginning with "Being a Boy" and ending with "Be Happy," and in between such subjects as letter writing, how to study, cultivating the memory, self dependence and the like are well and judiciously treated. This book would be a useful present to make to a boy.

The New Century Review. Ludgate Circus, or 26 Paternoster Square, London, E.C.

The second number (February) of this new periodical is a worthy successor of the initial issue, though Mr. A. W. Hutton will find many who will not agree with him in his view of "Anglican Orders and the Future of Anglicanism." He does not admit the ancient status of the Church of England but grants that she is "*facile princeps* among the Reformed Churches." Arthur Griffiths gives a pleasing article on "The Real Wellington," in which he mentions many happy reminiscences of the "iron Duke." In "A Septet of Stories," Clementia Black gives a healthy criticism on seven recent novels, such as "The Story of Hannah" and "An Uncrowned King" and the like. "The Growth of the Speakership," by J. G. Swift MacNeill, M.P., will be found entertaining to those interested in Parliamentary affairs. We trust that this new *Review* will meet with the success that it deserves. A good serial tale might aid its popularity.

The Homiletic Review. New York and Toronto: Funk and Wagnalls.

The Homiletic Review for February keeps up the pace set by the January number. It does not resort to syndicates and the scissors for cheap matter, but goes directly to the great authoritative thinkers and writers and secures from them their best thoughts on all the burning questions of the day, in which the preacher is supremely interested. In this way its articles are always original, timely, and of living interest. A special feature of the Seed-Thought Section, entitled "Sermonic Illustration from Current Life"—will furnish just what preachers without number are calling for, as evidenced by such subjects as "Sermon Topics Suggested," "A Half Dozen Hints for Young Sermonizers," "Side Lights from Scripture Metaphors," and "Seed-Thoughts for Sermons and Public Discourses."

(1) *The Sunday at Home*, (2) *The Leisure Hour*, (3) *The Boys' Own Paper*, (4) *The Girls' Own Paper*, (5) *Sunday Hours for Boys and Girls*. The Religious Tract Society, 56 Paternoster Row, E.C.

"Jacob Blessing Pharaoh" is a beautiful colored picture as a frontispiece to the February *Sunday at Home*. The tales and articles are of the usual interest and

merit, giving information regarding many things far and near. "Midland Sketches" and "The United States Navy" are continued in *The Leisure Hour*, and will interest many. The Midland Sketch is Northampton. *The Leisure Hour* also contains a pleasing sketch of Charlotte Bronte. *The Boys' Own and Girls' Own* are full of interest for "young men and maidens," while *Sunday Hours* with its pleasing pages affords wholesome Sunday literature for the young folks at home. "The First Cloud," an early quarrel between a newly-married couple in high life, forms a good frontispiece to the February *Friendly Greetings*.

The Missionary Review of the World. New York and Toronto: Funk & Wagnalls.

The Missionary Review of the World for February presents an especially interesting table of contents. It contains two especially noteworthy articles: "The Siege of Thibet," accompanied by an excellent missionary map, and "The Polygamus Applicant," a symposium of missionary opinion as to whether or not he should be admitted to church membership. The English movement toward a higher spiritual life, known as the "Keswick Movement," is fully described in its history and present development by Dr. Pierson, the Editor-in-Chief, and is accompanied by a half-tone cut of the beautiful town which nestles among the famous English lakes. China, the principal subject for the month, is treated by several well-known writers.

(1) *The Expositor*, (2) *The Clergyman's Magazine*. London: Hodder & Stoughton.

The Expositor for February has "A Criticism of Dr. Hatch's Essays in Biblical Greek," by Dr. Hart. Principal Fairbairn continues his suggestive articles on "Christ's Attitude to His own Death," and Rev. Dr. Beet his instructive paper on "Christian Perfection." The other articles are all suggestive of new thought on important Biblical subjects. *The Clergyman's Magazine* has a continuation of Principal Moulton's chapters on The Epistle to the Colossians and suggestions for sermons on various subjects. The Golden Text series is continued and other articles on subjects helpful for preachers and teachers are given.

The Youths' Companion. Boston, Mass.: 205 Columbus Avenue.

Life at Washington—the inauguration of a President, the selection of his Cabinet and the seating of a new Congress give especial timeliness to the remarkable series of articles on various phases of the government by Secretary Herbert, Postmaster-General Wilson, Attorney-General Harmon, Senator Lodge and Speaker Reed to be printed in the *Youths' Companion* during 1897. This series of articles and the many other brilliant features promised for 1897 show that now, on the eve of its seventy-first birthday, the *Companion* is as wide-awake and as progressive as ever. An Illustrated Prospectus may be had free by addressing the above.

The Review of Reviews. 13 Astor Place, New York. \$2.50 a year.

The principal topics treated editorially in the February *Review of Reviews* are the Anglo-American arbitration treaty, the Cuban situation, the prospects of the Nicaragua Canal, the recent elections of United States Senators in the different States, and the relation of the great corporations to political campaign funds. There is also the customary *resume* of the significant foreign events of the past month. The editorial pages, like the other parts of the magazine, are fully and suitably illustrated.

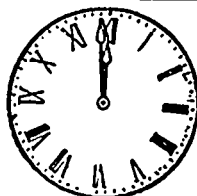
(1) *Germania*, (2) *L'Etudiant*. A. W. Spanhoofd, Manchester, N.H.

These are well arranged periodicals for instruction in German and French respectively. A study of these each month will repay any one who wishes to acquire or keep up a knowledge of these languages.

Woman's Auxiliary Department.

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

Communications relating to this Department should be addressed to Miss L. H. Montizambert, Provincial Corresponding Secretary W. A., 139 College Street, Toronto.



Remember daily the mid-day prayer for missions

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

PROVINCIAL TREASURER'S REPORT

1895-1896.

HURON, 1896.

Statement of accounts of Woman's Auxiliary, in the Diocese of Huron. Compiled from the Diocesan Treasurer's Report for the year ending March, 1896.

RECEIPTS.

Balance from last account.....	\$457 53
Received from all sources.....	2795 01
	<hr/>
	\$3252 54
Less Diocesan Missions.....	550 40
	<hr/>
Total.....	\$2702 14

DISBURSEMENTS.

Domestic Missions.

Diocese of Algoma.....	\$196 87
" " Athabasca.....	3 43
" " Calgary.....	400 75
" " Mackenzie River.....	111 00
" " Moosonee.....	49 00
" " New Westminster, B.C.....	1 00
" " Rupertsland.....	114 00
" " Saskatchewan.....	33 67
" " Selkirk.....	131 51
	<hr/>
	\$1041 23

Foreign Missions.

India—Zenana Missions.....	\$295 05
Japan—Lady Medical Missionary... ..	142 65
" Rev. C. Robinson.....	49 76
S. P. C. among the Jews.....	32 35
	<hr/>
	519 81
Wycliffe Mission.....	13 00
Newfoundland (Diocese—not Home, Domestic or Foreign).....	20 00
Missions, undesignated.....	37 00
Education, Missionaries' Children.....	302 00
Thank Offering for the Consolidation of the Church.....	180 97
Knitting Machine, Literature, Badges.....	21 25
Expenses: Printing, Postage, etc.....	214 02
Balance in the hands of Mrs. Sage, Diocesan Treasurer.....	\$391 16
Less Diocesan Missions.....	38 30
	<hr/>
	352 86
Total.....	\$2702 14

NIAGARA, 1896.

Statement of accounts of Woman's Auxiliary, in the Diocese of Niagara. Compiled from the Diocesan Treasurer's Report for the year ending March, 1896.

RECEIPTS.

Balance from last account.....	\$454 22
Subscriptions and Donations from Branches.....	1239 35
Collections at Meetings and Offertory Collections.....	92 26
Members' Fees, etc., etc.....	45 35
Interest on Deposit in Savings Bank.....	9 11
	<hr/>
	\$1840 29
Less Diocesan Missions.....	81 85
Total.....	\$1758 44

DISBURSEMENTS.

Domestic Missions.

Diocese of Algoma.....	\$16 00
" " Athabasca.....	10 00
" " Calgary.....	216 75
" " Mackenzie River.....	21 50
" " Qu'Appelle.....	38 00
" " Rupertsland.....	52 75
" " Saskatchewan.....	17 00
Sabrevois Mission.....	1 00
Undesignated.....	35 00
	<hr/>
	\$408 00

Foreign Missions.

Armenian Relief Fund.....	\$5 00
India—Zenana Missions.....	103 50
Japan—Lady Medical Missionary.....	150 00
" Sundry.....	157 13
Mission to the Jews.....	2 00
	<hr/>
	417 63
Missions, undesignated.....	15 00
Thank Offering for Consolidation of the Church.....	136 45
Education, Missionaries' Children.....	200 00
Stewart Memorial.....	14 65
Expenses: Printing, Postage, etc., etc.....	131 73
Balance in hands of Mrs. Webster, Diocesan Treasurer.....	434 98
	<hr/>
Total.....	\$1758 44

MONTREAL, 1896.

Statement of accounts of Woman's Auxiliary, in the Diocese of Montreal. Compiled from the Diocesan Treasurer's Report for the year ending February, 1896.

RECEIPTS.

Balance from last account.....	\$0 79
Subscriptions and Donations.....	1222 88
Collection at Annual Meeting.....	42 48
Thank Offering for the Consolidation of the Church of England in Canada.....	44 60
Members' Fees, etc., etc.....	217 44
Interest on Deposit in Savings Bank.....	2 49
	<hr/>
Total.....	\$1530 68

DISBURSEMENTS.

Domestic Missions.

Diocese of Algoma.....	\$152 00
" " Athabasca.....	40 00
" " Calgary.....	3 00
" " Mackenzie River.....	55 60
" " Moosonee.....	136 00
" " New Westminster, B.C.....	15 00
" " Rupertsland.....	311 00
" " Saskatchewan.....	64 50
	<hr/>
	\$777 10

Foreign Missions.

India—Zenana Missions.....	\$94 00
Japan—Lady Medical Missionary.....	150 00
" Sundry.....	34 15
Mission to the Jews.....	50 35
Mission to the Lepers.....	7 85
C. M. S.....	10 00
	<hr/>
	346 33
Thank Offering for Consolidation of the Church.....	44 60
Expenses: Printing, Postage, etc., etc.....	358 18
Balance in the hands of Mrs. Dawson, Diocesan Treasurer.....	4 47
	<hr/>
Total.....	\$1530 68

ONTARIO, 1896.

Statement of account of Woman's Auxiliary, in the Diocese of Ontario. Compiled from the Diocesan Treasurer's Report for the year ending June, 1896.

RECEIPTS.

Balance from last account.....	\$302 86
Subscriptions and Donations from Branches.....	1688 27
Sundry Members' Fees, etc.....	2 90
Collections at Meetings.....	45 14
Interest on Deposit in Savings Bank.....	6 61
	<hr/>
Total.....	\$2045 78

DISBURSEMENTS.

Domestic Missions.

Diocese of Algoma.....	\$46 35
" " Calgary.....	648 21
" " Mackenzie River.....	30 00
" " Moosonee.....	10 00
" " Qu'Appelle.....	70 00
" " Rupertsland.....	13 50
" " Saskatchewan.....	10 00
Indian Homes (Diocese not specified).....	35 88
Northwest Missions ".....	74 75
Undesignated.....	6 00
	<hr/>
	\$944 69

Foreign Missions.

Armenia.....	\$5 00
China.....	2 00
Chinese in B. C.....	24 00
India—Zenana Missions.....	37 15
Japan—Lady Medical Missionary.....	198 25
" Sundry.....	53 00
Missions to the Jews.....	13 60
Undesignated.....	14 20
	<hr/>
	347 20
Missions, undesignated.....	69 95
Education, Missionaries' Children.....	32 15
Thank Offering for Consolidation of the Church of England in Canada.....	178 30
Expenses: Printing, Postage, etc., etc.....	137 75
Balance in the hands of Mrs. Rogers, Diocesan Treasurer.....	335 74
	<hr/>
Total.....	\$2045 78

QUEBEC, 1896.

Statement of accounts of Woman's Auxiliary, in the Diocese of Quebec. Compiled from the Diocesan Treasurer's Report for the year ending May, 1896.

RECEIPTS.

Balance from last account.....	\$377 04
Subscriptions and Donations from Branches.....	1154 73
Special Donations, etc., etc.....	12 53
Collections at Meetings.....	56 93
Interest on Deposits in Savings Bank.....	11 00
	<hr/>
Total.....	\$1612 23

DISBURSEMENTS.
Domestic Missions.

Diocese of Algoma.....	\$183 55
" " Calgary.....	321 87
" " Mackenzie River.....	10 00
" " Moosonee.....	5 00
" " Qu'Appelle.....	60 00
" " Rupertsland.....	222 10
" " Saskatchewan.....	17 00
Undesignated.....	47 00
	\$866 52

Foreign Missions

Japan—Lady Medical Missionary... \$130 00	
" Church at Nagano, etc..... 140 00	
India—Zenana Missions..... 18 71	
Undesignated..... 20 00	
	308 71

Missions, undesignated..	19 00
Education Missionary's Daughter.....	100 00
Thank Offering for the Consolidation of the Church in Canada.....	3 25
Cent a Month Fund.....	11 98
Self-denial Fund.....	2 20
Missionary Magazines, etc.....	8 92
Expenses: Printing, Postage, etc., etc.....	100 57
Balance in the hands of Mrs. M. Bell Irvine, Diocesan Treasurer.....	191 08
Total.....	\$1612 23

TORONTO, 1896.

Statement of accounts of Woman's Auxiliary, in the Diocese of Toronto. Compiled from the Diocesan Treasurer's Report for the year ending April, 1896.

RECEIPTS.

Balance from last account.....	\$1287 73
Subscriptions and Donations from Branches.....	10392 08
"Extra Cent a Day" and Special Donations.....	955 37
Collections at Meetings.....	209 47
Thank Offerings.....	182 25
Life Members' Fees, etc.....	183 88
Interest on Deposit in Savings Bank.....	37 90
	\$13248 68
Less Diocesan Missions.....	4798 68
Total.....	\$8450 00

DISBURSEMENTS.
Domestic Missions.

Diocese of Algoma.....	\$983 90
" " Athabasca.....	214 50
" " Calgary.....	1992 49
" " Columbia, B.C.....	30 52
" " Mackenzie River.....	568 16
" " Moosonee.....	198 45
" " New Westminster, B.C.....	26 53
" " Qu'Appelle.....	105 62
" " Rupertsland.....	583 73
" " Saskatchewan.....	34 86
" " Selkirk.....	10 77
Northwest Mission Fund (Diocese not specified).....	93 46
Sabrevois Mission.....	130 00
	\$4972 99

Foreign Missions

Africa.....	\$7 00
Armenia.....	80 19
China.....	86 06
India—Zenana Missions.....	596 64
" Sundry.....	45 00
Japan—Lady Medical Missionary... \$150 00	
" Sundry.....	461 33
Jews, London Society.....	1 60
South America.....	1 00
S. P. G.....	4 25
Foreign Mission Fund.....	31 32
	1464 39

Diocese—not Home, Domestic, nor Foreign—

Nova Scotia.....	7 00
Education Missionaries' Children... ..	332 00
Literature, etc., etc.....	60 96
Self-denial Fund.....	35 34
Expenses: Printing, Postage, etc., etc.....	557 37
Balance in hands of Mrs. Grindlay, Diocesan Treasurer.....	1014 30
Balance from Luncheon Fund.....	5 65
Total.....	\$8450 00

CONDENSED STATEMENT, 1896.

Condensed Statement of accounts of Woman's Auxiliary for the year 1896.

RECEIPTS.

Diocese of Quebec—Total Contributions... \$1612 23
" " Toronto " "..... 8450 00
" " Montreal " "..... 1530 68
" " Huron " "..... 2702 14
" " Ontario " "..... 2045 78
" " Niagara " "..... 1758 44
Total for this Ecclesiastical Province... \$18099 27

DISBURSEMENTS.
Domestic Missions.

Diocese of Algoma.....	\$1578 67
" " Athabasca.....	267 93
" " Calgary.....	3583 07
" " Columbia, B.C.....	30 52
" " Mackenzie River.....	796 26
" " Moosonee.....	398 45
" " New Westminster, B.C.....	42 53
" " Qu'Appelle.....	273 62
" " Rupertsland.....	1297 08
" " Saskatchewan.....	202 91
" " Selkirk.....	142 28
Diocese not specified.....	168 21
Sabrevois Mission.....	131 00
Undesignated.....	88 00
	\$9000 53

Foreign Missions.

Africa.....	\$7 00
Armenia.....	90 19
China.....	88 06
Chinese in B.C.....	24 00
India—Zenana Missions.....	1155 05
" Sundry.....	45 00
Japan—Lady Medical Missionary.....	920 90
" Sundry.....	895 37
Missions to the Jews.....	99 90
Mission to Lepers.....	7 83
South America.....	1 00
C. M. S.....	10 00
S. P. G.....	4 25
Undesignated.....	65 52
	\$3414 07

Diocese—not Home, Domestic, nor Foreign—

—Newfoundland, \$20; Nova Scotia, \$7..	27 00
Wycliffe Missions.....	13 00
Undesignated.....	140 95
Education Missionaries' Children... ..	966 15
Thank Offerings.....	543 57
Stewart Memorial.....	14 65
Self-denial Offerings.....	37 54
"Cent a Month" Fund.....	11 98
Sundries.....	91 13
Diocesan Expenses.....	1499 62
Diocesan Balances.....	2339 08

Total for this Ecclesiastical Province.. \$18099 27

REPORT OF PROVINCIAL TREASURER.

The Provincial Treasurer in account current with the Provincial Woman's Auxiliary, 1896.

Dr.

Sept. 7, 1895.

To Balance from last account as follows:

Life Membership Fees.....	\$150 00	
Thank Offerings for the Consolidation of the Church....	323 60	
Lady Missionary to Japan....	10 00	
Zenana Missions.....	10 00	
St. John's Home, Gleichen....	5 00	
Expense Fund.....	143 40	
		\$642 00

1896.

To Diocesan Branches of Montreal,

Toronto, Huron and Ontario,

Thank Offering for Consolidation

of the Church of England

in Canada.....
 \$513 32 | || Additional from Quebec W. A..... | 3 25 | |
| | | 516 57 |

To Mrs. Williamson, balance of Collection at the Woman's Conference, in Toronto..

" Collections at Meetings during Triennial

" Miss Murray, Fredericton, Member's Fee

" Mrs. Brown, New York, for Algoma....

" Indian Department of H. M. Government,

rebate of freight on bales to Indians for

1895.....

" Diocesan Branches of Niagara, Toronto,

Montreal, Huron and Quebec, Miss

Phillips' Salary, at Onion Lake.....

" Sunday School Children, Salmon River,

Nova Scotia, through Mrs. Crawford,

for support of a Japanese Child at

Nagano, Japan.....

" Diocesan Branches Huron and Toronto,

Assessment for Provincial W. A. Expenses.....

" Diocesan Branch Ontario, Mrs. Tilton's

Life Membership Fee.....

" Church Children's Mission Guild, St.

Luke's Church, Halifax, N.S., Diocese

of Moosonee, \$10.25; Lady Medical Missionary

to Japan, \$10.00; Zenana

Missions, \$10.00.....

" Sundry, through Corresponding Secretary,

for Mackenzie River.....

" Brookdale, Nova Scotia, for Mackenzie

River.....

" Brookdale, Nova Scotia, for Medical Missionary

to Japan.....

" Toronto, Diocesan Branch, Lady Missionary

to Japan, Salary.....

" Diocesan Branches Quebec and Toronto,

Self-denial Offerings.....

" Diocesan Branches Huron and Niagara,

towards expenses of Provincial pages in

Leaflet.....

" Quebec, Diocesan Branch, W. A. Hospital

in Japan.....

" Quebec "Cent a Month" Fund.....

" Mr. J. R. Matheson, Onion Lake, gift

to W. A.....

" Sundry, through Provincial Treasurer, for

Piegan Home.....

" Quebec, Diocesan Branch, for Miss Patterson's

(Japan) Training Home for Bible

Women.....

" Niagara and Huron, for Circulars, etc.

(Dorcas Department).....

" Miss Ferres, Discount allowed by Davidson on Badges.....	2 98
" Sundry, Litanies and Cards.....	0 37
" Union Bank, Savings Branch, Interest on Deposit, to 1st March, 1896.....	26 35
Total.....	\$2284 48

Cr.

By Bishop of Saskatchewan and Calgary, Life Membership Fees, for Endowment Fund of Diocese.....

" Rev. Canon Mockridge, Secretary-Treasurer D. and F. Missionary Society,

Salary Lady Missionary to Japan.....

" D. Kemp, Esq., Treasurer Diocese of

Algoma Superannuation Fund.....

" Rev. J. G. Waller, Nagano, Japan, towards purchase of site and building

W. A. Hospital.....

" Mr. J. R. Matheson, Miss Phillips' Salary,

at Onion Lake.....

" Colonel Lewis, for Church of England

Zenana Missions.....

" Miss Jeannie Smith, for her medical work

in Japan, \$20.00; for support of a

Japanese Child, \$3.00.....

" Rev. J. O. Stringer, for travelling expenses of

Mr. Young to Peel River, Diocese

of Mackenzie River.....

" Very Rev. Dean Grisdale, for Rev. J. O.

Stringer, for ditto.....

" Rev. Wm. Henderson, D.D., for Bishop of

Moosonee.....

" Right Rev. Bishop of Saskatchewan and

Calgary, for the Peigan Home.....

" Venerable Archdeacon Tims, for St. John's

Home, Gleichen.....

" Rowsell & Hutchinson, Printing Triennial

Report, \$74.90; Labels for Mite Boxes,

\$2.00.....

" G. Parker, Printing Dorcas Forms and

Circulars.....

" Mrs. Denne, Recording Secretary, Express

and Postage on Reports.....

" Rev. Canon Mockridge, Litanies.....

" Miss Montizambert, Corresponding Secretary,

Express, etc., on Copying Machine

" Miss Turner, Travelling Expenses to Triennial,

1895.....

" Corresponding Sec'y, Postage... \$17 81

" Dorcas Secretary, Postage..... 12 32

" Provincial Treasurer, Postage... 5 47

LOUISA IRVINE,

Quebec, 31st Oct., 1896.

Provincial Treasurer.