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THE CANADIAN CHURCH MAGAZINE

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HISTORICAL SKETCHES.

• No 107--ST. PHILIP'S CHURCH, TORONTO.

WHEN, twenty years ago (1875), the city of Toronto grew rapidly towards the west, it seemed right and fitting for the authorities of the Church in that day to establish a new parish, to be known as St. Philip's, with St. Stephen's on the north and St. John's on the south. The old historic house of "Bellevue," the picturesque old house of "Heavietree," and the more modern mansion of "Englefield," were the three nurseries of the infant church. On the site of the present church there stood a little cottage belonging to the Tolfree estate, and in that little cottage (a sketch of which, by the kindness of a parish artist, can be seen in the vestry at any time) the first services of this parish began. Seventy-nine people assembled on that first day to sing to the glory of God praise or the birthday of the new parish. A short time after, or at the expiration of a little more than one year, it was found that the cottage was wholly inadequate to accommodate the congregation that assembled for worship. The building was enlarged. Still the congregation could not be accommodated, and accordingly in 1876 a chapel schoolhouse, now called the parish lecture hall, was built, costing \$5,000. The infancy of the parish was watched over by the Rev. G. H. Moxon, who was appointed to it from the Church of the Ascension, Toronto,

but at the expiration of some two years, or a little over, he relinquished the charge. Returning to the motherland, he was given a living there, which he afterwards resigned to accept work with the Colonial and Continental Church Society, of which he is to-day the chaplain at Dusseldorf. He was succeeded by the Rev. James S. Stone, L.D., who from 1878 to 1882 watched over the childhood of this parish. He



REV. CANON SWEENEY, D.D.,
Second Rector of St. Philip's Church, Toronto.

left to fill the vacant rectorship of St. Martin's, Montreal, on the removal of Canon DuMoulin to Toronto. Subsequently he has filled the important rectorship of Grace Church, Philadelphia, and at present is rector of St. James' Church, Chicago. In the autumn of 1882 the present rector, Rev. Canon Sweeney, D.D., took charge of the parish, shortly after which, in 1883, earnest preparations were made for the building of a church, which resulted in the erection of the present edifice. It was opened for divine service on the 27th of January, 1884, by the Right Rev. Dr. Sweatman, Bishop of Toronto.

The present rector thus spoke at a recent special service

held at the dedication of a new organ set up in the church: "What has been accomplished during these twenty years? Statistics are very dry, therefore I will not trouble you with a great many, but would say that seven hundred and forty-four have received the sign of the cross in holy baptism, that three hundred and seventy have had holy hands laid upon them in the rite of confirmation, that two hundred have 'plighted their troth either to other' in holy matrimony, that three hundred and thirty-



ST. PHILIP'S CHURCH, TORONTO.

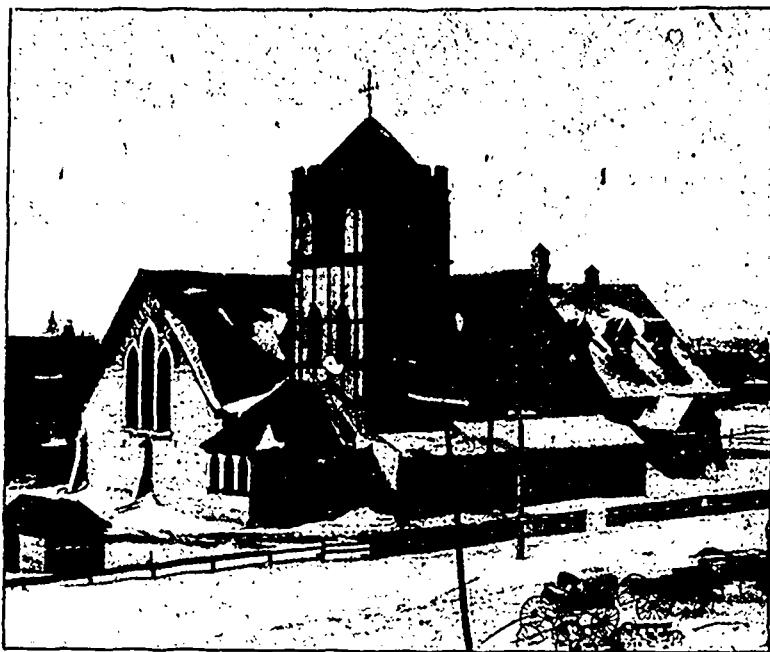
three have been laid to rest, awaiting the sound of the trumpet of the archangel of God which shall summon all men from their graves. Let me add that this parish, which began with a congregation of seventy-nine in 1875, has grown to its fair proportions in 1895. Over five hundred names of families appear upon my parish lists, over four hundred persons are actual communicants of the church, and in this period this church has contributed in the neighborhood of \$60,000 towards the different objects which from time to time have been brought before your attention. Brethren, you are none the poorer, are you? Nay, is not every one the richer for the gifts which he or she has given in freewill offerings unto God? Sunday after Sunday, every one who has contributed conscientiously, systematically, proportionately as God has blessed him or her, has received corresponding blessings from the 'Giver of every good and perfect gift.'

"The present occasion marks another epoch in our parochial history, and, therefore, I think, renders apology for an historic reminiscence of the parish altogether unnecessary. It illustrates, too, what we may call the evolution of the music of the city church. In that little cottage where the beginning was made people were content to sing (whilst one amongst their number played) hymns and chants to the accompaniment of a humble and unpretentious melodeon. Then as the chapel school-house drew near completion an organ must be placed in the west side of it; but, being found insufficient, it was deported, and is today erected in St. George's Church, Islington, in the parish of Mimico. Since then our long-standing friend of thirteen years, whose tones you heard for the last time at public worship last Sunday, has led our praise, and, dear friends, it is not without some sadness that we bid farewell to that instrument, whose tones have been so familiar to us. We are all full of joy and thankfulness this morning. It was surely the right note for us to sing at the beginning of the service the note of praise and

thanksgiving in the great and glorious doxology of the Church, but still there is a sad sentiment connected with the parting that we take with the old organ, whose sounds we shall hear no more. We think of the hundreds of voices whose worship it has led in this building, and the never-to-be-forgotten and beloved forms of the departed, as well as the tones of their voices, come back and throng the memory upon this occasion; voices whose tones we can never forget; voices whose tones we yearn to hear once more. Silent are those voices now, at least we may not hear them. We remove the instrument that led their praises, but we have preserved and cherished their memory by making this new instrument so largely a memorial of them.

"The character of our services in the past may be summed up, it seems to me, in three words, 'plain, hearty, congregational,' and, whilst I am proud of these three words, do not misunderstand me. Do not think for one moment that I prefer or delight in severely plain services, for you know I am honest enough to tell you that I like for my own taste a brighter and more ornate service than we have here; still, I say the character of our services in this parish, having been such as I have described, shall continue such. But when I ask you to preserve the service plain and hearty and congregational, I do it, as you know, not because it is to stamp this church as a certain kind of church, but because I believe it is the best thing for those who cannot worship under other conditions, and so it is for God's glory and for no other motive whatsoever, and any other motive that comes to you, and appeals to you, dismiss as unworthy of the Christian worshipper. Thus, as for the glory of God we have erected this organ in the first place, and secondly only, to perpetuate the memory of the blessed dead, so in all that we do in this church, aye, and out of it, let it be done for the glory of that God 'who hath done great things for us already, whereof we are glad.'"

The present rector is a native of London, England, and is the son of Col. Sweeny, late staff officer H.M. pensioners, Montreal, and formerly of H.M. 83rd and 12th Regiments. He came to Canada in 1869, and was educated in Montreal, graduating at McGill University, taking his degree of B.A. in 1878, and M.A. in 1881. He was admitted to the diaconate in 1880, and to the priesthood in 1881. For a short time he was rector of St. Luke's Church, Montreal, and on the 16th of December, 1882, he was appointed rector of St. Philip's Church, Toronto. Taking an *ad eundem* degree of M.A. from Trinity University, Toronto, Mr. Sweeny proceeded in that university by regular course to the important degrees of B.D. and D.D., which last he obtained in 1888. In the following year the bishop of the diocese



CHRIST CHURCH, WINNIPEG. (See April issue, p. 73.)

appointed him an honorary canon of St. Alban's Cathedral, Toronto.

Canon Sweeny is a good, active worker in the Church, and many branches of it outside his own parish have received, and still receive, his attention. For a time he was a member of the Board of Management of the Domestic and Foreign Missionary Society, and has always been an active promoter of the Sunday school Association and of the Church of England Temperance Society.

St. Philip's Church, like all the churches of Toronto, has a partial endowment from the St. James' rectory fund. It has no pew rents, the free-seat system having been adopted from the first. It is pleasantly situated on Spadina Avenue, and occupies a good place for active and useful Church work.

THE ARCHBISHOPS OF CANTERBURY.

UNDER HENRY VI. AND EDWARD IV.

The time of the death of Archbishop Kemp the imbecility of King Henry VI. was of such a nature as to render the appointment of a Protector absolutely necessary. The man selected by parliament was Richard, Duke of York, the representative of the posterity of Lionel, the third son of Edward III. Henry VI. of Lancaster represented the posterity of John of Gaunt, the fourth son of Edward III. Hence it would appear that the Duke of York, appointed Protector, had a better claim to the throne itself than the

poor invalid who occupied it. Thus arose the feud between the Houses of York and Lancaster, from which, in time, sprang the Wars of the Roses. Had Henry VI. been capable of government, he would probably have appointed William Waynflete, Bishop of Winchester, and founder of Magdalen College, Oxford, Archbishop of Canterbury; but the House of Commons having recommended Thos. Bouchier, Bishop of Ely, for that high position, the Duke of York, as Protector, was only too glad to accede to the request.

Thomas Bouchier was himself of royal descent, his mother, Ann Plantagenet, being the eldest daughter of Thomas, the sixth and youngest son

of Edward III. and Queen Philippa. Thus the King (Henry VI.), the Protector (Richard, Duke of York), and the Archbishop (Thomas Bouchier) were all great or great-great-grandsons of Edward III. It was the large posterity of good King Edward III. which led to such serious complications between the houses of York and Lancaster.

The Protector had reason to believe that Bouchier was more attached to his own branch of the family than that of the reigning sovereign. Hence his ready assent to the recommendation of the House of Commons. Thus do men sometimes easily rise to high positions.

And Thomas Bouchier was a man who coveted high positions. He began early to receive them. When only about twenty-three years old (in the year 1427) he was made Dean of St. Martin le Grand, in the city of London, a well-known and important college of the day. When thirty years of age he was made, by the influence of Henry VI., who had regard not only to his high birth, but to his really excellent attainments and character, Bishop of Worcester. Ten years afterwards, in 1443, he was made Bishop of Ely, and in 1454, when about fifty years of age, he was advanced, as we have seen, to the primacy.

It was about this time that all Christendom was startled at the inroads made by the Turks upon the old eastern empire. In 1453 Constantinople, the great head of eastern Christendom, had fallen into the hands of the Turks, and the noble cathedral of St. Sophia was turned into a Mohammedan mosque. Yet no attempt

was made to recover this lost territory. The days of the Crusades were over. The Archbishop of Canterbury proclaimed a day of fasting, humiliation, and prayer over the dire catastrophe, and it was then that the collect used on Good Friday for "Jews, Turks, Infidels, and Heretics" was first appointed to be read.

It was frequently the case that when a new archbishop was appointed the lives and conduct of the clergy were scrupulously investigated, and the advent to power of Thomas Bouchier proved no exception to the rule. He found much folly, foppiness, and neglect existing among the clergy, and took what measures he could towards repressing the evil.

He had some trouble with Reginald Pecock, Bishop of Chichester, who had written some books that were pronounced dangerous in their tendency and teaching. It was not that they were Wycliffite or "Lollard" in tendency—though Foxe claims him as one of the martyrs (indeed, they were remarkable for upholding the authority of the Pope)—but that they were of a liberal character, in an age when the free use of the pen was a dangerous practice. Archbishop Bouchier caused the books to be examined by a committee, who pronounced them to be heretical. The bishop was then made to recant publicly; his books were burned by the public executioner; he himself was deprived of his office and imprisoned in Thorney Abbey for the rest of his days. The Pope issued bulls in his defence, but Bouchier disregarded any interference from without. The treatment that Pecock received was harsh and ungenerous. He was first compelled to go through the degradation of a recantation, and then mercilessly punished after it.

The unfortunate king, having recovered temporarily from his illness, assumed again the reins of government, taking the chancellorship away from the Earl of Salisbury. It was bestowed upon the archbishop, as a compromise between the two parties, for, though he was a decided Yorkist, he still was much respected by Queen Margaret, who, in the weak state of her husband's health, was thrown into the active stream of political events. The birth of a young son, an heir to the throne, made her very jealous over the growing power of the Duke of York; still she had a reverence for the archbishop, and to some extent relied upon him.

In other respects, however, she was not so temperate, her attitude towards the house of York being so hostile as to arouse the duke of that name and his friends to action. Among these friends was the famous Earl of Warwick, afterwards known as the "King Maker." Alarmed for their own safety they took up arms, marched towards London and won the battle of St. Alban's, at which the Duke of Somerset, their deadliest enemy, was killed. At a parliament shortly afterwards assembled, the Yorkists,

having declared that they had no feeling of disloyalty towards the king, but had simply taken up arms for their own defence, an amnesty was obtained for them, largely through the influence of the archbishop. Shortly afterwards (in November, 1455), on a recurrence of the king's disorder, the Duke of York was again declared Protector, Bouchier remaining Lord Chancellor. In February of the following year, however, the king having again partially recovered, the Duke of York was deprived of his position, and two decided Lancastrians, the Duke of Buckingham and Henry Beaufort, son of the Duke of Somerset, who had fallen at St. Alban's, were called to the royal council. Under this régime Bouchier felt it impossible for him to retain the chancellorship. He therefore resigned it, and Waynfleet, Bishop of Winchester, accepted it. The new chancellor, however, was on the very best of terms with the archbishop, and rendered what assistance he could in trying to bring about a reconciliation and agreement between the two great political parties, whose feuds were assuming most threatening aspects.

The peacemakers were successful. The two parties were brought together in love, and every one rejoiced. The happiest man in England was the archbishop. This peace, however, lasted but a short time, owing, it would seem, to the rash action of the queen, who seemed to wish, not the pacification, but the annihilation of her dreaded foes. An attempt on her part to send the Earl of Warwick to the Tower aroused the sleeping dog, which it would have been much better to have let lie. This powerful earl was commander of the fleet at Calais. The Yorkist leaders, heavily oppressed by the queen, "the foreign woman," as many in England were now beginning to call her, set sail for the continent to consult with him upon the gravity of the situation. The archbishop himself was greatly alarmed, and all his own retainers were armed. Whenever he moved about they accompanied him. He was as a general at the head of a small army. In this way he marched to the seashore at Sandwich. He was there to welcome the Yorkist leaders from across the channel. They arrived in their ships, and knelt down to receive the primate's blessing. At last the archbishop was driven to take a decided stand. He had brought the two parties together in every outward demonstration of peace and love. Unreasonable jealousy and hatred on the part of one of them had speedily broken this up. He now welcomed those whom he considered honest-hearted Englishmen, who had come to save his country from the apparent madness of a foreign woman.

The archbishop marched with these earls of England to London, men of arms joining them as they proceeded until a large army was gathered. Several attempts were made still by the archbishop in the interest of peace, but the

queen would have all or none. The poor imbecile king was made to sign the order for battle. It was fought at Northampton and won by the Yorkists, who took the poor king captive, marched him off, under the leadership of the Earl of Warwick, and lodged him in the palace of the Bishop of London. Queen Margaret, with her child, abandoned everything and fled for safety. The archbishop remained in attendance upon the king, whose mind was so far gone that he was unable to tell friend from foe, and this was now the strongest point left for the Lancastrian party. The poor king had never injured any one. Anything that he had ever done had been in the interests of religion and peace. His illness and incapacity were not his own fault. The king was pitied, and, now that the "foreign woman" was away, the king was loved. When, therefore, the Duke of York made an attempt to have himself proclaimed king, the loyalty of the archbishop and his own friends to the reigning sovereign rather surprised him. It was finally arranged, however, that the Duke of York should be regarded as the heir to the throne, and, with the consent of the king, he was so proclaimed, and appointed also Lord Protector of the realm. This arranged, the archbishop, wearied, no doubt, with the continued strife he had witnessed, retired to his ecclesiastical duties only, and took no further part in the struggle.

When Queen Margaret heard that her own son was thus shut off from being heir to the throne she was greatly incensed, and with what army she could command marched against the Duke of York. The armies met at Wakefield. The Duke of York was defeated and slain. Terrible vengeance was taken by the enraged woman upon her enemies, till it was thought that the house of York would be annihilated. But suddenly a champion appeared who speedily changed the order of events. This was Edward, the duke's eldest son, now himself Duke of York. A splendid young nobleman, not yet twenty years old, he proved himself a born leader of men. He met the Lancastrians and defeated them at the second battle of Wakefield. His march was retarded by the defeat of the Earl of Warwick, but Edward moved on nevertheless to London and demanded the crown. In the unsettled state of the country he was looked up to as its hope and safety. He was crowned by Archbishop Bouchier, Edward IV., King of England, on the 29th of June, 1461. At Towton he gained a complete victory over the Lancastrians, and, it was thought, broke their power forever.

Though Edward was a good and successful general, and was pronounced "the handsomest prince in Christendom," he was a libertine. He had married secretly a widow—much older than himself—Elizabeth Woodville, and Archbishop Bouchier re-solemnized the marriage

and crowned Elizabeth queen. She was, however, a foolish woman, and brought much trouble to her husband by the enemies that she made. The king saw a sudden change in the minds of many people. Even many of his friends deserted him. The great Earl of Warwick, for reasons that history has never explained, turned against him and united with Queen Margaret. Edward fled, and poor Henry VI. was once more the only king in England. Suddenly, however, Edward returned, raised an army, and, on the bloody field of Barnet, overthrew Warwick, "the last of the barons," and once more triumphed over his foes—his final victory at Tewkesbury over the queen's force that had landed in England immediately after Warwick's overthrow rendering his position unassailable and complete.

The reign of Edward IV., on the whole, was a prosperous one. The rebellion of 1470, under Warwick, was an interruption only of about eleven months. The king was a business man, and, though profligate in his habits, one of the best monarchs that ever ruled in England. He had had terrible experiences in dealing with men when he himself was little more than a boy. Such experiences would have made some men monsters of cruelty and crime, but beyond excesses in the gratification of bodily pleasures, which in the end told upon himself more than upon any one else, he appears in history as a humane and wise ruler, anxious for the prosperity of his people.

Archbishop Bouchier, too, was only too glad to welcome a cessation of the terrible scenes that he himself had witnessed, and to help the king in his laudable endeavors for the welfare of the nation. He had been appointed a Cardinal in 1472. Himself of royal blood, he knew well how to entertain guests at his palace at Canterbury, as the king himself, and even the Patriarch of Antioch, who appeared unexpectedly at the city gates with "two camels and four dromedaries," could testify. He was fond, too, of literary men, and many a man of letters received a cordial welcome and warm patronage at Canterbury. Music was greatly improved, especially in harmony, which was now studied as an art, counterpoint replacing the old, unmusical Gregorians. The post office was first established in this reign. It was set up between London and Scotland, horses being placed at the distance of twenty miles from each other and journeying in this way at the rate of a hundred miles a day. The beautiful St George's Chapel at Windsor, and King's College Chapel, Cambridge, are noble specimens of the architecture of the period. A passion for the study of classics had set in, and astronomy and chemistry began to take the place of the old superstitions of astrology and alchemy. A love for mechanism began to show itself, and even printing is said to have been



HOME FOR INDIAN WOMEN AT POONA.

not unknown. In the general progress and improvement, however, of this reign, the clergy remained singularly backward and superstitious, though the archbishop himself was the patron of advancement.

In the year 1480 old age warned the archbishop that he must have a coadjutor, and William Westkarre, with the title of Bishop of Sidon, was appointed to that position. But the quietude of public events was suddenly broken by the early death of Edward IV., who fell a victim to over-indulgence and high living. His record has been well summed up in the few words—a bad man, but a good king. The aged archbishop did not officiate at the royal funeral, but the king's death gave him work to do which interrupted the ease and quietude which he had hoped for in his declining years.

HIGH CASTE GIRLS OF INDIA.

DISTRESSING pictures are often drawn of the unfortunate little high caste "child widow" of India. Betrothed when an infant, if the one to whom she is betrothed dies, all happiness for her is at an end. Her head is shorn of its glossy hair—of which all Indian girls and women are naturally proud—one scanty garment only is allowed her, every one avoids her, and at once she is thrown into a life of drudgery.

Ramabai, herself a woman of India, crossed over to England, studied the English language

and other subjects, and greatly interested charitable people in the work she had in view, viz., a return to her own country, and the establishment of a refuge where these poor little ill-treated children might find a home. All this she has been able to accomplish. Her home is called "Sharada Sadana," and it is established at Poona, a town situated about eighty miles from Bombay. Through the kindness of the officers of the Ramabai Circle of Toronto (Mrs. J. L. Brodie, Mrs. S. R. Hart, and Miss M. E. Carty), we are able to present our readers with a picture of this home, together with a group of girls and women who have been rescued from the terrible life to which cruel heathen customs had doomed them. It is, indeed, a harbor of refuge, for in this home everything is done, not merely for the comfort of the homeless ones within it, but for their elevation and instruction. It is conducted on Christian principles, and by degrees many of the inmates learn to know the beauty of that religion which teaches brotherly kindness and sisterly love. In this way, not only are many lives rescued from misery, but many converts also are made from heathenism. This work is not exactly zenana work, for that is chiefly work among the Indian women themselves, who, shut up in zenanas, are virtually prisoners for life, without any mental cultivation or even bodily care bestowed upon them; but it is work among the *child widows*, little creatures that represent as sad a phase of humanity as perhaps can be found anywhere. Indeed, the whole case of the condition of Indian women seems to be most deplorable.

A Brahmin Christian lady, whose father is a priest working in the mission at Panch Howds, Poona, has written the following appeal from her Indian sisters :

Listen, listen, English sisters,
Hear an Indian sister's plea :
Grievous wails, dark ills revealing,
Depths of human woe unscaling,
Borne across the deep blue sea.
"We are dying, day by day,
With no bright, no cheering ray :
Naught to lighten our gloom,
Cruel, cruel, is our doom."

Listen, listen, Christian sisters,
Show ye have a Christlike heart ;
Hear us, sadly, sadly moaning,
'Neath our load of sorrow groaning,
Writhing 'neath its bitter smart :
With no hope of rest above,
Knowing not a Father's love,
Your true sympathy we crave,
You can help us, you can save.

Listen, listen, Christian sisters,
Hark, they call and call again ;
Can ye pass them by, unheeding
All their eager, earnest pleading ?
Hear ye not their plaintive strain ?
Let your tender hearts be moved,
Let your love to Christ be proved,
Not by idle tears alone,
But by noble actions shown.

This is no *romantic story*,
Not an idle, empty tale ;
Not a vain, far-fetched ideal.
No, your sisters' woes are real,
Let their pleading tones prevail,
As ye prize a Father's love,
As ye hope for rest above,
As your sins are all forgiven,
As ye have a home in heaven.

Rise and take the Gospel message,
Bear its tidings far away ;
Far away to India's daughters,
Tell them of the living waters.
Flowing, flowing, day by day,
That they, too, may drink and live
Freely have ye, freely give.
Go, disperse the shades of night
With the glorious Gospel light.

A LETTER FROM THE UPPER YUKON, ALASKA.



RS. BOMPAS writes to us, from her husband's diocese, the diocese of Selkirk, as follows :

I must try to send you a few items of Church work on the Yukon, as you have frequently asked me to do. I propose to myself the unprecedented achievement of writing a missionary letter without one allusion to the subjects of "more men and money"! I fear that our mission standard of perfect content is apt to be somewhat similar to that of the Scotchman who defined it as "only wanting a wee bit more than we hae."

We of the Upper Yukon are just now rejoic-

ing in lengthening days and increasing sunlight. We hope that the worst of our eight months' winter is past and o'er, and this in spite of our Candlemas Day having been bright and fair.

We have had it pretty cold through the month of January and the first week in February, the thermometer ranging from 30° to 55° and 64°. Even this low temperature is endurable so long as the air is still, but, if the least wind rises, it requires very strong courage and resolution to take a walk. But our Northwest attire is such as to render us almost impervious to cold and our "brave northeasters," and even one hundred degrees of frost fail to penetrate our sealskin, long-legged boots, and deerskin "parquets," which parquets are a coat and hood all in one, the latter completely covering the head and forehead, and is edged with a thick fringe of gray wolf fur.

We welcomed the first disk of the sun back on the 7th of January. We had had no sun above our horizon for nearly six weeks, and so we hailed his return almost with shouts and acclamations. Yet in these snowy regions our winter nights are by no means of pitchy darkness. Even had we no aurora to shed its consecrated gleams upon our sky, the reflection from our bright carpet of snow is enough to make visible most of the surrounding landscape. Our twilight also is so long that, even when the sun does not rise at all, there are lovely streaks of day-dawn in the southeast in the early morning, and the last streak will not expire till nearly 5 p.m.

Our mission buildings at Buxton consist of a small log house, well stuffed with moss between each log, and banked up with earth to keep out the cold. Also a good-sized schoolhouse, adjoining. In this the bishop holds services, i.e., daily evensong, and morning and evening prayers in Indian on Sundays, and one service in English for the miners and other white people round Forty-Mile Creek. One longs greatly to get a church started, but our funds will not allow this at present, although there is abundance of wood near, and our Indians, I doubt not, would give their services for part of the building. It is sad to have but one mean-looking building for all our Church services, including, as in the last two years, two ordinations, one confirmation, two marriages, etc.

We are here in the centre of a large gold mining district. Fresh creeks are constantly being prospected, and found to be rich in ore and gold dust. These are most of them on American-territory, but the access to the mines is from the British side. Miners are arriving every year in increasing numbers. About three hundred and fifty are now stationed at Birch Creek, some hundred miles from Fort Yukon. They are already building houses, and have named their new settlement Circle City, being

situated close to, if not within, the Arctic Circle. The miners make this, Forty-Mile Creek, their headquarters during winter. They have built themselves neat, comfortable cabins, some of them with kitchen gardens. Many of them are well-educated men, far ahead of the low average level of the mining camps. But others, again, are of a very different type, and these come from their mines flush of money, ready to spend it in any way that will furnish them with comforts, luxuries, and amusements. And two first-class traders are here, with well-equipped stores containing every article that heart could fancy, from a flour bag to a wedding ring (which latter article, alas, is perhaps the one least frequently asked for in the whole colony). Here is a good lending library and billiard room. Here are at least six saloons, several restaurants, and a theatre. We can also boast of two doctors, two blacksmiths, one watchmaker, and one dressmaker, with the latest fashions from Duncan! And, worse than all these, there are several distilleries, where rum or whiskey is made and sold to the Indians, and they have learned to make it for themselves, and that other highly intoxicating spirit called "Hoochinoo." And thus our Indians, being brought into contact with the white man, fall in only too easily with his taste for luxury, love of gambling, coarse, vile language, and for the miserable and ruthless degradation of women. Our American citizen would scorn to marry an Indian; indeed, by an iniquitous law of his country, he is forbidden to do so. But the higher law of God he can set aside and ignore. The sweet, oval face and laughing eyes of our Indian girl pleases him; he knows that she can be made as deft with her hands, as tidy and orderly, as skilful with her needle as any white woman. She is sadly, deplorably vain, poor child, and a gay shawl or two, a pair of gold ear-rings, will sorely tempt her, as the bag of flour has tempted her father to wink at the transaction!

Soldiers of the White Cross army, we want you in this dark corner of the earth! Knights of chivalry, sworn to succor the defenceless, to defend the right, has the cause, or the courage to maintain it, quite died out among us? Indeed, our position in this part of the mission field is sad enough, yet not quite desperate. "Faint, yet pursuing," should be our motto. It is a struggle against wind and tide. "Nous marchons à tâlons dans les ténèbres de la foi." Yet even we are not without some gleams to cheer us, some light amid the clouds to whisper hope and comfort. We have, thank God, a few, too few, and yet each time an increasing number of Indian communicants. There are some of our men making strenuous efforts to keep from drink. We have heard of some leaving this neighborhood and going off into the woods to be out of the way of temptation. Throughout

the last winter, with a temperature as low as 55° and 64° below zero, when the lamps would hardly burn from the frozen oil, we never failed to have our little band of worshippers at evening; men holding their ears from the cold, women wrapped in their blankets, little ones toddling along in their rabbit-skin coats, would hasten in at the sound of the mission bell, and join reverently in the prayers and singing.

It is well for these Indians that their bishop is as at home in Tukadth as in many other Indian languages. The variety of tongues we meet with is a serious difficulty in the work. We have at present but five mission children boarding with us, but amongst these are three distinct languages!

The bishop contemplates opening another mission beyond Selkirk, where are a number of heathen Indians who have never yet heard the sound of the Gospel.

Commending ourselves and the Indians and white men in Selkirk diocese to your kindly offices and prayers,

Believe me, sincerely yours,
C. S. BOMPAS.

OUR HEROIC PAST.



CONTEMPORARY, speaking of a great devotional gathering, refers to our Heroic Past as a matter of much interest and importance. Undoubtedly this is true. The eleventh chapter of Hebrews is a rehearsal of the Heroic Past of the Church of God, by a man who was then living and acting in a Heroic Present.

For besides an Heroic Past, there is an Heroic Present. And many people are thinking of and doing with the Heroic Past who have little to do with the Heroic Present. They speak of men who were stoned and sawn asunder; who had trials of cruel mockings and scourging, yea, moreover, of bonds and imprisonment; and who suffered reproach, and scorn, and exile, for the sake of Christ and His Gospel; but they endure none of these things. They have never known what it was to be hungry, or thirsty, or cold, for the Gospel's sake. They have never hazarded their lives; nor have they hazarded anything else. They dwell in heated houses; they sit at well-spread tables, they wear soft raiment, they erect monuments to the memory of good men who have suffered for Christ's sake; they contribute pennies for missionary purposes, they become rich and increased in goods, but they know little of the offence of the cross, and they do nothing that demands heroism, nothing that evinces heroism.

The Heroic Past is a great theme for their gratulation, but there is room, moreover, for an Heroic Present. There are hundreds of millions of people who are yet as ignorant of the

Gospel as the men were to whom the apostles and evangelists went, taking their lives in their hands. There are, all about us, opportunities to do, to suffer, to endure. There are persecutions; there are causes which need devotion; and there are multitudes who are perishing for the light of the knowledge of God's truth; and it may be that there is an Heroic Present nearer to them than they think. It may be that while they are blessing themselves and comforting themselves with the thoughts of the good which their ancestors have done, there are those who, to-day, are enduring, and doing, and daring as much for the advancement of the cause of Christ and the devotion of neglected and forgotten truth as was done in years gone by, by those men whose memory they so honor.

The world did not know the Son of God when He was here on earth. The world never has known His people, because it knew Him not. And it is possible that those who are thinking of an Heroic Past, and boasting of what others have done in years gone by, might, if they would search the Word of God, and stand for the truth of Christ, find an Heroic Present where they themselves might be workers for God, and might win the honor that cometh from Him and the glory that shall never fade away.

Let us remember the Heroic Past of the Church of God. But let us be in the Heroic Present, doing work for Him. Let us not think to say in ourselves, "We have Abraham for our father." But let us remember that God can raise up children of Abraham from the very stones, and that there may be sons of Abraham, to-day, who are as little acknowledged by the worldly and prosperous and popular members of religious circles, as were the prophets and apostles of old, or their Master, who was despised and rejected of men, a man of sorrows, and acquainted with grief.—*The Armory.*

To MAKE some human hearts a little wiser, manfuller, happier, more blessed, less accursed, is a work for a god.



INDIANS OF THE YUKON.

SOME MISSIONARY COLLEGES.

No. 3—ST. JOHN'S COLLEGE, RANGOON.

RANGOON is the capital of Lower Burma, and is one of the cities of that country which belong to Great Britain. It, together with other important territory, was annexed in 1852, and it is now the seat of an English bishopric. The "Digest of S.P.G. Reports" thus speaks of it: Rangoon, the capital of Burma, is a remarkable city. Tamils, Telegus, Bengalis, and other Hindus, Chinese, Armenians, Jews, Parsees, Mahommedans, mingling with the native and European and Eurasian population, give it a cosmopolitan character. Its natural surroundings are of great beauty, and it contains what is regarded by the Buddhists as the most sacred edifice of Burma, the Shway Dagon Pagoda, a building commenced 2,000 years ago, and supposed to cover eight hairs of the head of Gautama, the founder of their religion.

Early in 1863, Mr. J. E. Marks, of Moulmein, twice visited Rangoon for the purpose of superintending the printing of the Burmese Prayer Book completed by him; and during a fortnight's stay there in January, 1864, he collected in five days large sums of money for the proposed mission—a considerable portion of it being from the Burmans themselves.

Having been ordained deacon at Calcutta, Mr. Marks was transferred to Rangoon, where in March, 1864, he began work by opening a mission school in "The Cottage." It was at first agreed to receive no European pupils, as

what are now known as "the Rangoon Diocesan Schools" had been opened a fortnight earlier, but this "embarrassing" agreement was afterwards annulled by mutual consent. Meanwhile, with the assistance of ten old pupils and Mr. Kristnasawmy and a Burmese teacher (all of whom Mr. Marks had brought from Moulmein), the native school rapidly filled. In nine months 220 boys had been received on the distinct understanding that they would be taught Christianity, and four had been admitted to baptism.

In December, 1864, Mr. Marks left, dangerously ill, but after a few months' stay in England he returned, against the protest of the society's consulting physician. The Rev. J. Fairclough and Mr. Rawlings soon joined him; and afterwards the Revs. C. Warren, C. H. Chard, and James A. Colbeck took part in the work. In 1868, the school—then, under the advice of Sir Arthur Phayre, called "St. John's College"—was removed into "Woodlands," and in 1869 a site was purchased from the Government and permanent teak buildings begun. These have been considerably added to from time to time, Government and the people, both Europeans and natives, helping liberally. With the exception of an interval spent at Mandalay (1869 to January, 1875), and short furloughs, the institution has remained under the charge of Mr. Marks, who was described by the first Bishop of Rangoon, in 1880, as "one of the most skilful and successful of schoolmasters, who . . . has . . . learned to speak Burmese like a native, and is not only known throughout the chief part of British Burma, but is so loved and admired by the Burmese as to possess influence over them wherever he goes. . . . In many ways I found him quite a power among them."

As an instance of this, during a visit to Mandalay in 1889, Dr. Marks was met at every station by old St. John's boys. One brought him a little money, another an emerald ring, others fruits, till his cabin was filled with presents. At Mandalay many welcomed him; each gave his history, and together they presented an offering of nearly 500 rupees for the Rangoon Orphanage.

At the close of 1871 the college had but 184 pupils; ten years later the number had risen to 500, and there are now 650 (300 boarders). Altogether, nearly 10,000 boys have been admitted, and the old pupils cover the country as clerks and Government officers in almost every department. The variety of races represented in the college—Europeans, Eurasians, Armenians, Jews, Burmese, Talines, Chinese, Shans, Karens, Siamese, Arakanese, Khins, Bengalese, Tamils, Mussulmans, and many others—and the diversity of costume entailed by it, present a scene like a large garden filled with many-colored flowers. The scholars all learn together and play together happily, and national disputes and

quarrels are unknown. Their ages vary from seven to over thirty, and they are of different ranks in life—princes and servants, gentlemen's sons and the poorest of the poor—all are equal in class and in the field. The college is famous for athletics; the native lads play barefooted, and are always willing thus to challenge teams of English soldiers or sailors at cricket and football. The college also furnishes two companies of cadets of the Rangoon Volunteer Rifles, with brass and drum and fife bands, and an efficient fire brigade of 250 boys with manual engine, etc., always ready to go to fires, which in Rangoon (built mostly of wood) are frequent and destructive. A large number of the Eurasian boys are orphans—the children of European fathers who are either dead or have left the country. Towards erecting the orphanage department Government gave 10,000 rupees, but its maintenance, requiring, as it does, £1,000 a year, causes much anxiety and care.

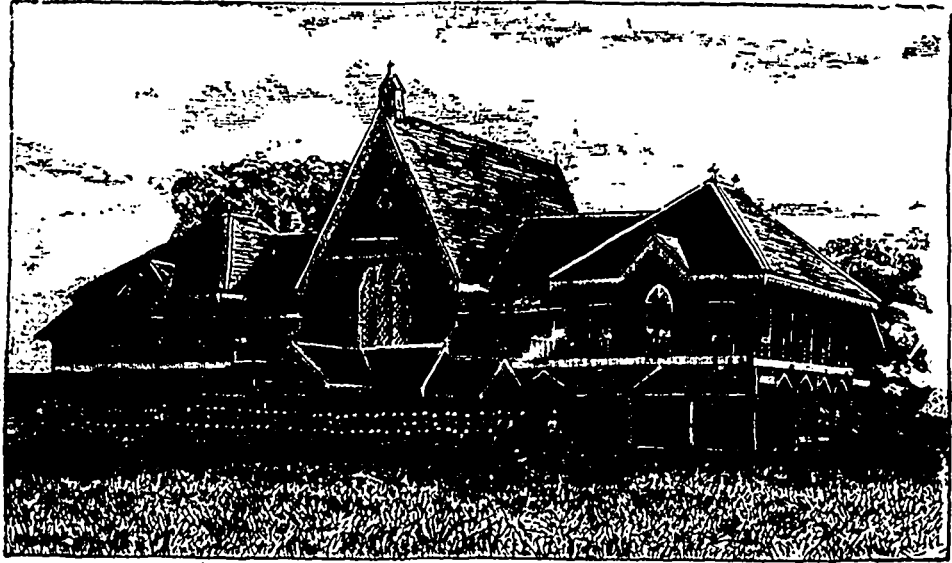
The college is conducted in accordance with the principles of the society, and in pursuance of a scheme drawn up by Bishop Cotton, of Calcutta. The boys are educated (chiefly through the medium of English) up to the matriculation standard of Calcutta University, but the object of the college is to teach Christianity to all of them.

How that object is being accomplished shall be told in the words of Bishop Titcomb: "The delight with which I first (in 1878) walked into its spacious hall and class-rooms and beheld this mass of youths under Christian instruction may be well imagined, especially in view of the fact that it has had to compete with our magnificent Rangoon high school, which, though built and conducted by Government at an enormous cost, upon the avowed principle of *non-religious instruction*, has been, nevertheless, fairly beaten in numbers by this missionary institution. All the heathen boys down to the youngest receive daily instruction in the Bible from Christian teachers, the effect of which is that, although conversion may not take place during school life, such boys, nevertheless, grow up enlightened with a foundation knowledge of divine truth, which afterwards makes them much better qualified to receive the Gospel, either as impressed upon them by self-reflection over the past, or by the efforts of missionaries in other places."

MISSIONS IN THE SUNDAY-SCHOOLS.

BY REV. E. DANIEL, FORT HOPE, ONTARIO.

How to cultivate the missionary spirit in the Sunday-school—this is the problem to be solved, and a very important one it is. Mirabeau, an eminent French statesman, once said that the way to teach a nation the meaning of liberty was to begin with the infant in the cradle, and



RANGOON COLLEGE.

to let the first name he uttered be that of a famous champion of freedom. And so, if we would make the Church of Christ what God meant it to be, the great evangelizer of the world, we must begin as early as possible to impart to our children that apostolic zeal for perishing souls which should mark the character of every true and loyal disciple of our Saviour.

But how can this be done? What method should be adopted? I answer that in order to attain this end three things are necessary; and of these the first in order and importance is information. Many Christian men and women are quite indifferent to the work of missions, simply because they are ignorant of the facts concerning them. They may have listened to many discourses upon the subject, but as to the actual work being done, its needs, its urgency, and its practical success, they have still to be informed. And so it is with most of our children.

What they want in order to give them a real and intelligent interest in the work itself is to be instructed in regard to the facts of the case. And this instruction can be given, it seems to me, in various ways. For example, (1) by the circulation of a juvenile missionary paper. I have no great faith in the free distribution of missionary papers in Sunday-schools; papers which children receive for nothing they value accordingly. But if you can get a scholar in each family to become a subscriber to a paper, even if it is only to the amount of five or ten cents a year, you will soon find him taking an interest in it just for that reason.

(2) And then, again, there should be regular missionary addresses or readings to the scholars. In some schools it is customary to read a short

extract (not occupy more than ten minutes) from some missionary paper, or to have a brief address given to the children once a month, on the Sunday preceding the monthly mission collection, and this has been found successful.

(3) It is also a great advantage, whenever possible, to secure for special occasions a returned missionary, or one who is well acquainted with the work, to visit and address the school. This has a very stimulating effect upon all concerned.

The second thing that is necessary to success in cultivating a missionary spirit is wise and faithful teaching and exhortation in the ordinary course of lessons. It is a matter of the first importance that clergymen, superintendents, and teachers should be alive to the value and importance of missions. If those who preach and teach are cold and indifferent, how can we expect our congregations and our scholars to be in earnest?

The trouble with many of our churches and Sunday-schools in the past has been this: that to a very great extent the real aim and object of Christ in founding His Church, as stated by His own lips, namely, the evangelization of the world, has been shamefully disregarded and overlooked. We have been too much occupied hitherto with the business of our own comfort and salvation, and that of our kindred and friends, and have failed to see that the Church exists for the whole world. Instead of distributing the five loaves and two fishes, we have been sitting down at home and consuming them ourselves, to the disgrace of Christianity and the displeasure and grief of our divine Master. We have been praying, "God be merciful unto us, and bless us: and show us the light of his

countenance, and be merciful unto us," and have overlooked the conditions attached to the prayer, "*that thy way may be known upon earth: thy saving health among all nations.*" And so in the future we should strive to make amends for the past. We should teach our children, both by stated lesson and by frequent references to the subject in connection with our own Bible study, that Jesus Christ expects His disciples to be missionaries to others, in the sense of doing all they can to spread the Gospel. When we have taught our people and our scholars that Christianity and missionary are practically synonymous, that Christians are really to be the salt of the earth and the light of the world, then we shall have made them understand the meaning of Christian.

And, thirdly, what is necessary to the cultivation of a missionary spirit in our schools is practical application. By this, I mean the adoption of practical devices for carrying our teaching into effect. And this can be done by (1) teaching our scholars to pray for missions. In the Church of England in Canada there is now what is called the Junior Auxiliary to Missions, which issues a regular card of membership with a prayer upon it for daily use, and by means of this auxiliary it is now possible to form in every school of our Church a prayer union of scholars, pledged to remember this work in their supplications before the throne of grace.

Apart, however, from any such society, there is not the slightest doubt that a vast amount of good could be done, and a vast amount of interest awakened, by the enlisting of our scholars in the definite work of prayer for the spread of the Gospel upon earth.

(2) We should also teach our scholars to work for missions. Very many churches now have special mission bands formed from the older scholars and working for this object, but as yet, it seems to me, we have not engaged our younger scholars as fully as we ought to do in this department of religious activity.

There does exist, of course, in our Church at the present time, what is known as the Ministering Children's League, which has done good service already in supplying children's homes and hospitals with various useful articles, and thereby proving that it would be practicable to employ even the smaller children of our schools in the actual assistance of missions.

There should certainly be something which our younger scholars could do in this direction, and one of the problems soon to be solved is that of uniting them as well as their elders in such branches of Christian work.

Lastly, we should teach our scholars to give to missions. There is nothing like giving to increase one's interest in a good object. Some one not long ago met a boy hurrying along the crowded street of a large city, and, on asking

him the cause of his haste, he was told by the boy that he was on his way to the great annual meeting of a certain missionary society, to which he had subscribed twopence. He had given his money, and wanted to know, he said, how it had been spent.

In order, however, to teach children to give, it is very important to set before them clearly and definitely the objects to which they were asked to contribute. Mere generalities have but little effect in arousing their interest. They want some definite and specified object for their liberality. For example, one very good way of accomplishing the desired end is to put a Sunday-school in direct communication with certain workers in the mission field, and to make an arrangement whereby one or more letters shall be received from those workers during the course of the year.

Some schools, again, adopt a child in a training home or missionary school, or else contribute to his maintenance, and are greatly interested in hearing from time to time of his welfare and progress. Different methods, of course, may commend themselves to various schools, but if the one end be kept in view, of direct and definite communication between the school and the mission field, the interest of the scholars can and will be awakened and sustained. Let a monthly collection be taken up in each Sunday-school, with a distinct understanding among the scholars in regard to its purpose; of the collection let due notice be given the preceding Sunday, and scholars can and will learn to give to missions.

To sum up briefly what I have said: In order to arouse and cultivate a missionary spirit in our Sunday-schools, there must first be information given, and this can be done by means of a missionary paper, the delivery of brief monthly addresses or readings on the Sunday preceding "Missionary Sunday," and by occasional visits from special speakers. There must, secondly, be faithful teaching and exhortation in connection with the regular course of Bible study; and, thirdly, there must be a practical application of the whole subject by teaching scholars to pray, to work, and to give to the cause of spreading the Gospel; not forgetting to lay special stress on the need of direct communication with workers in the mission field. These are the things, so far as I can see, which are required to cultivate the missionary spirit in the children of our Sunday-schools.

MANY of the evils in society, much of the vice and crime which we deplore, come from the degrading nature of the amusements entered into. To inveigh against them avails little; but to substitute something better, and to persuade men to choose it, is a task worthy of all endeavor.

Young People's Department.



TRAVELLING IN MADAGASCAR.

MADAGASCAR.

MADAGASCAR is a large island on the eastern side of Africa. It is over nine hundred miles long and, in its widest part, about three hundred miles broad. There is a large part of the island that as yet we do not know anything about, but some parts of it are said to be a very nice place to live. The inhabitants are a curious lot of people, who have taught themselves a good many things which other savages do not know. But they have a great deal to learn yet, and Christian missionaries are trying to teach them. If you want to travel in Madagascar, instead of hiring a carriage or going on a railway train, you get up on a litter which is carried by four men, two in front and two behind. Then, with an umbrella over your head to keep off the hot rays of the sun, away you go. Sometimes four other men come along to take their turn at carrying the litter. But they must get very tired and out of breath if the journey is a long one. The Church of England has built several churches and schools in Madagascar, and good men and women are trying to teach the people to become Christians.

There are many curious plants and trees in Madagascar. There is one tree, we are told, that yields water for thirsty men to drink. It is not sugar water, like the sap that comes out

of Canadian maple trees, but good water that people can drink.

A man who was once travelling there had emptied his water-flask and was suffering from thirst. "Where can we get water?" he asked of one of the natives.

"Right here, sir, any time you like," said the man.

Then he led him to a group of tall trees standing quite near, with straight trunks and bright green, broad leaves growing out of both sides of the stalk, making the tree appear like a great fan.

"You think this is a fine tree," said the native, "and so it is; now I will show you what it is good for."

He pierced one of the leaf stems at the point where it joined the tree, and a stream of clear water spurted out, which the traveller caught in his water-can, and found to be a cool, fresh, excellent drink.

The native went on to say, "This tree, which is good for us in more ways than one, we call the 'traveller's tree.' The leaves drink in the rain that falls on them and store it up for the thirsty traveller's use."

Did that native know the good God who had provided for the wants of His creatures in such a curious way? We read, "The Lord is good to all, and his tender mercies are over all his works."

HOW THE CAT BUILT A CHURCH.

IT was only a few words in the corner of a newspaper. It read thus: "Last week, the little church, which we built with much toil and self-denial, was burnt to the ground. The insurance is small, we are poor. We were so happy in having made ready a place in which to worship God. Will no one help us to rebuild?" That was all.

Aunt Maria glanced it through, and said to herself, "Yes, I will send them something," and she marked the lines with her pencil. But Aunt Maria was one of the directors of the Orphan Asylum, head of the Industrial School, and secretary of the Auxiliary, so the next day she rolled up the paper and sent it to her nephew in Maine, without thinking again of the burnt church.

"Hurrah!" cried all the little Newgents, "here's a paper from Great-aunt Maria; let's see the puzzles; please read the children's column; what's that marked place?"

Nellie read about the burnt church. "Poor things," cried the little Newgents, "think how we'd feel if our church burnt down! Let's help them."

"Well," said Allan, who always was ready with ideas, "we might speak pieces; I know that one about Spartacus, with gestures. Or we might have a sale, or give a play, or maybe have a circus; Tom can stand on his head first-rate." But the other six heads shook discouragement, and Nellie said, "Mother wouldn't let us do such things to get church money." Then "I have it," cried Allan, the inventive, "molasses candy!"

"Why," cried little Katie, "a *molatheth* church would be *thplendid*, but it would melt away when it rained, if the *vetltrymen* didn't eat it up before."

The children laughed. "We'd make the candy and sell it and send the money, goosie," exclaimed Allan.

"Let's do it," cried all.

Mamma said they might make it in the brick kitchen, which was behind the regular kitchen, and was the children's playroom and treasure-house. So papa built a big fire, and hung the kettle on the old-fashioned crane, and Allan collected pennies, and bought the molasses, and poured it into the kettle. Then seven necks were stretched out, seven noses sniffed, fourteen hands snatched at the spoon, and fourteen feet trod upon one another. It was wonderful that nobody tumbled into the fire.

But that molasses did not seem possessed with the missionary spirit that made the children so eager; it would not boil. In vain they scorched their faces in watching, and lamed their wrists in stirring. At last a few lazy bubbles appeared. "There she blows!" cried

Allan; "bring us a cup of cold water and let's see if she's ready to pull."

She wasn't ready, in the least, and although about a quarter of the molasses was wasted in these tryings that which remained in the kettle seemed in no hurry to harden.

"I'll tell you what," said Allan; "I'm going to run over to the woods and get some foxberry leaves to mix in; they'd improve it ever so much."

"So am I," said Tom.

"Let's draw lots for one to stay and stir," said Nellie.

The lot-fell to Joe. Now, Joe was next to the youngest, and pretty small to leave in charge; but the kitchen was hot and the woods cool, so Joe must stay. "We won't be long," called the others, cheerfully, as they ran off.

Joe sat down on the low stool when he wasn't stirring. Tabitha sat opposite. Tabitha had eaten all the molasses that had fallen to the floor, and that was a good deal. She had a "sweet tooth." She very much approved of the candy-making. Joe stirred manfully, winking his scorched eyes, and rubbing the knuckles that had hit against the hot kettle. He took the spoon in both hands and went round ten times; then "tried" to see if it were ready to pull; then went into the front kitchen to look at the clock. Stir, try, clock; stir, try, clock. It was weary work.

"Oh, hum!" sighed little Joe. "Maybe I'd better help 'em look for those foxberry leaves." He started toward the wood, leaving the molasses to bubble and the cat to watch; but he bethought him of the charge not to let it burn, so ran back and pulled the crane forward till the kettle was directly over the stool.

"There, she can't burn there, and I'll be back soon," he said.

The children rebuked Joe for deserting his post, but concluded to remain a few moments longer. As there didn't happen to be any clock in those woods, they did not realize how fast time was passing till it began to grow dark. Then they hastened home.

What a sight met their eyes! Tabitha was standing on the stool with her head and fore-legs in the kettle. But she was not happy. Far from it. Her paws were stuck fast in the soft candy, and the more she struggled the worse it was. The children had a sad time getting her clean, and of course the candy was spoilt.

"I didn't mean to," sobbed repentant Joe.

"It's just as much our fault as yours," said Nellie. "We'd no business putting all the hard work on you. It's our fault that that poor minister can't rebuild his church."

It was a sad evening for them all; but the next day things looked brighter. "We've begun, and we must do it," said Allan. "I'm going to write that the money's coming, and



THE PUSSY THAT BUILT THE CHURCH

we must just work, and get it somehow."

In a small village far away, the Rev. Mr. Bent sat in his study, leaning his tired head on his hand. He looked very sad, and so did his wife, who had just come in. "It was no use, my dear," said he, "putting that appeal in the paper. Nobody has noticed it. We can't raise enough money to rebuild; we'll have to wait."

"Oh, William," sighed his wife, "how can we go back to that dirty hall, with its stage and footlights and gaudy curtain? It isn't a fit place in which to worship God. If you could have seen these people, who have struggled and saved for two years, standing and gazing at the smoking ashes of their church!"

"I did see them," answered her husband. "They are too much discouraged to make another effort."

"Father, here's a letter for you!" shouted a boy, running into the room. "I'm sure it was written by a boy of my age; it looks just like my writing."

Mr. Bent began to read, and as he read his face brightened; he lifted his head, and smiled. "Listen to this," he said:

"Rev. Mr. Bent. Dear Sir,

'We the undersigned want to let you know that we are going to send you some money, to help rebuild your church. We began last week, but the candy got spoilt, because the cat got stuck because we all did wrong. But we'll make the money somehow and send as soon as

possybel. If you begin before we get it, please leave a little for us to finish.

"Yours, etc.,

"Nellie, Tom, Annie, Joe, Katie, Carl, and Allan Newgent."

"There, Mary, that cheers me," said Mr. Bent, "I'm going to see the people."

It cheered Mrs. Bent, too. She watched her husband walk down the street as he had not walked since the fire, his threadbare coat flying out behind like a banner of victory; then she tripped upstairs and sang as she beat up the pillows and made the beds. The letter cheered the people, too. Of course, they knew that the children's money could not help much, but they thought to themselves, "God has not forgotten us; if one person answers the appeal, why should not others do the same? If those little ones in distant Maine are doing their best, we might try a little harder ourselves."

The senior warden took the letter home to read to his wife; the junior warden did the like; the "Ladies' Guild" asked to hear it, and it was read to the Sunday-school. If Allan had known how many were to see his document, he would have looked once or twice in the dictionary; but nobody dreamed of laughing at the spelling, although many wondered what was meant by "*the cat got stuck*." That letter gave cheer and courage wherever it went, and soon workmen, among whom might be recognized several of the Sunday-school boys, began clearing away the mournful, blackened timbers, and making ready to rebuild the church.

In about a month, a letter came from Maine containing—five hundred dollars! Of course, the Newgent children hadn't earned all that; in fact, with their mightiest efforts, they could collect only a few dollars; but Mr. Bent had answered Allan's letter, and told him how cheered they were, and that they meant to try again to build, and Mr. Bent's letter had travelled about the village in Maine as much as Allan's did in the distant Western village, and, wherever it went, it made people want to help. It even went to Aunt Maria, who was shocked that she had forgotten, and so hastened to add of her abundance to the children's pennies.

"We never should have done it, if your letter had not cheered us so, my boy," wrote Mr. Bent. Whereat Allan laughed, and said, "And I never should have written if Tabitha hadn't spoiled the candy. She began it!"—*Mary M. Burgess.*

"Tick," the clock says, "tick, tick, tick.
What you have to do do quick:
Time is gliding fast away;
Let us act, and act to-day.
When your mother speaks obey,
Do not loiter, do not stay;
Wait not for another tick;
What you have to do do quick;"—*Selected.*

BOYS IN BOMBAY.

LIFE is much pleasanter for the boys in Bombay, or indeed in any part of India, than for the girls. When the boy first comes into the world, he is welcomed with great joy. His father is delighted, and his mother is proud and happy. I don't suppose the little baby knows much about this himself, but when he grows older he soon learns what an important member of the family he is.

For the first five or six years of his life this little boy runs about as he pleases, playing out-of-doors most of the time, and wearing little or no clothing. Sometimes he wears a little cambric jacket of some gay color, and sometimes he wears a chain, tied around his waist with a string, and nothing else. His little brown face grows still browner in the hot sun, but he does not care. Because he spends so much of his time out-of-doors he is usually well and strong, and though our little boys would not think he had very much to make him happy, yet he always seems bright and smiling.

When the boy is about six years old he begins to go to school, and then he has some new clothes, perhaps the first he has ever worn, and he is very proud and happy. He does not need any books or slate at first. His fingers are all the tools he wants, as he sits down on the floor with a little sand before him and makes the letters, marking with his finger in the sand. He has a harder alphabet to learn than the little boys in America, for, whatever language he speaks, there are sure to be about thirteen or fourteen vowels, and twenty or more consonants.

If he is a little Telugu boy he begins by writing two characters which mean a, a, only he pronounces the short a like u in tub, and the long one like a in father. If he is a Tamil boy, he will have to learn fourteen vowels and eighteen consonants. But if he lives in Bombay, he will be more likely to learn the Marathi alphabet, and he will have to learn the printed characters, and also the written ones.

I don't know whether the little boys in Bombay would think the English letters were hard to learn or not, but when I tried to learn the Marathi alphabet I found it very hard. I wish I could show you the queer-looking letter; but, if I should write them here, I am afraid the printers in Boston could not set them up. However, these little boys seem to make easy work of it, and they soon learn not only to write, but to read.

A good many of the boys like to learn English, as they are more likely to get good situations, when they are older, if they can speak English well. It is funny to hear them try to pronounce the letters, for they often put a "y" before their vowels. I remember hearing one

class reciting like this: Ya, b, c, d, yef, g, yaitch, yi, j, k, yell, yem, yen, etc.

I became pretty well acquainted with some boys in Bombay. They were in a mission school there. Some of them could talk English very well, and some of them could only smile to me in Marathi, but I think we understood each other finely. I shall not soon forget the little boy about seven or eight years old who put a garland of flowers around my neck, the last time I saw the whole school together, and I am sure I shall remember the faces of those older boys who came to the steamer to see us off.

But I must tell you about one more boy that I saw in Bombay who was not in the mission school. It was Sunday evening, and we were on our way to church, when suddenly we heard the sound of drums and horns, and saw a very grand procession come, which we were informed was a wedding procession. First came six horses mounted by six little children, very richly dressed, and decorated with garlands of flowers. Then came the musicians, and then a great company of people walking, then some more horses, and then came the boy who was the hero of the occasion, for he was the bridegroom.

He was riding on a beautiful horse, and was adorned with garlands which almost covered his head and face. Over his head was a large umbrella, and some one walked beside him fanning him. He looked about fifteen years old, though perhaps he might have been a little older. Behind him was seated his little bride, who looked about five years old, and was decked out in jewels of all sorts, earrings and nose jewels and bracelets and anklets and necklaces.

Afterwards I saw a good many more wedding processions, but no other quite so fine as this one. I have often thought since I came away of that boy who had such a grand wedding, and have wondered what kind of a life he will live and whether he will be kind to the dear little girl who is to be his wife.

If you could only see the boys in Bombay, the Mohammedan boys, and the Parsee boys, and the Marathi boys, if you could realize that they are all your brothers, I am sure you would want to do all you could to help them. One thing you can all do, you can pray for them, and perhaps you can give some of your money to help them.—*Mrs. F. E. Clark, in The Golden Rule.*

I FEEL a profounder reverence for a boy than for a man. I never meet a ragged boy on the street, without feeling that I may owe him a salute, for I know not what possibilities may be buttoned up under his shabby coat. Among the boys are the great men of the future, the heroes of the next generation, the reformers and moulders of the next age.—*Garfield.*

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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Rev. J. C. Cox—Travelling Agent, Maritime Provinces, Yarmouth, N. S.

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EDITORIAL NOTES.

THE Bishop of Athabasca and Mrs. Young leave for the north on May 2nd. Address after that time will be Athabasca Landing, *via* Edmonton.

THE various annual meetings of the Woman's Auxiliary diocesan branches are being held, and show good progress in their work.

A MISSION has been opened among the Indians of Valley River, in northwest Manitoba, with Mr. Miller in charge as catechist.

THE new Bishop of Adelaide (Australia) is to be Rev. J. R. Harmer, an Englishman, under forty years of age. He was domestic chaplain to the late Bishop Lightfoot of Durham.

CANON PENTREATH has decided not to withdraw his resignation. He leaves Winnipeg on June 1st, having obtained a year's leave of absence from the diocese. Part of this time will be spent at Brainerd, Minn.

THE people of Kingston may well be proud of their cathedral. In its new enlarged form, it is a splendid building, the only Anglican church probably in Canada that has a dome. It looks like a miniature St. Paul's!

MONEY is sorely needed for the Canadian mission in Shinano, Japan. The missionaries there are Rev. J. G. Waller, Rev. F. W. Kennedy, Rev. Masazo Kakuzen, and Miss L. Pat-

erson. Miss Jennie C. Smith, now at Kobe, will join the mission soon.

THE meeting of the Board of Management of the Domestic and Foreign Missionary Society was well attended. A full account will be given of it next month. All the bishops were present except the Bishops of Montreal, Toronto, Huron, and Algoma. The Archbishop of Ontario presided.

FOLLOWING the newspapers again, we were led into error regarding the collections made in this part of Canada by Rev. Mr. Teitelbaum, of Qu'Appelle diocese. Over and above his expenses the amount collected was a minus quantity, but he secured promises of some value for the future carrying on of his work.

WE are glad to note that Miss L. H. Montizambert, the general secretary of the Canadian Woman's Auxiliary to Missions, has been presented with a life membership by the Quebec diocesan branch, on her resignation of the diocesan secretaryship. Miss Montizambert, to the good of the society be it said, still retains her position as general secretary.

THE new Bishop of Mashonaland, the Venerable Archdeacon W. R. Gaul, is a clergyman of much experience in Africa. He went out to Bloemfontein diocese as a deacon in 1874, and was admitted to priest's orders in 1875 in Bloemfontein cathedral. He labored for fourteen years with much trouble and anxiety among the workers in the diamond fields. His missionary experience and enthusiasm will be of great value in his new and high sphere of labor.

RURAL DEAN LLWYD points out, in the *Algoma Missionary News*, that the progress of Algoma as a diocese from its inception in 1873 has been most satisfactory, quite sufficient to justify the wisdom of those who secured its formation. He pleads earnestly for a regularly organized synod for Algoma, which he thinks would materially aid its further prosperity. We are glad to know that Bishop Sullivan will soon be back at his work again, when, no doubt, his wise counsel and influence will aid in procuring what his commissary so earnestly pleads for.

THE good attendance of bishops at the Board of Management meeting at Kingston was largely due to the fact that they were summoned as an ecclesiastical court to hear a case of appeal from the diocese of Huron. It was a sight of some solemnity when the five bishops filed in in their robes and took their seats on the platform in St. George's Hall, the Archbishop of Ontario being in the centre. It was a sight also unusual in Canada to see lawyers

stating their legal views of things before the bishops as judges. The court was open, and was attended by several visitors.

THE missionary meeting in connection with the Domestic and Foreign Missionary Society was well attended, and was enthusiastic throughout. The Bishop of Niagara presided. The speakers were the Bishops of Quebec and Nova Scotia. The Bishop of Quebec spoke earnestly on the subject of foreign missions, pointing out the great improvement that had taken place in the sentiments of the people regarding foreign missions since the days when Carey was told to sit down, that if God wished to convert the heathen He could do so without the agency of man. The Bishop of Nova Scotia spoke pleasantly and humorously upon what he regarded as the more prosaic subject of domestic missions, and ended with an earnest appeal for their support. The collection amounted to about twenty-eight dollars, and was applied towards the missionary buildings at Nagano, Japan.

At present there are three bishops in Japan, Bishop Bickersteth and Bishop Evington (English), and Bishop McKim (American). Bishop Bickersteth, in his admirable pastoral lately issued to his clergy, hopes for a speedy increase of the episcopate in Japan, not in anticipation of any widespread movement (which the bishop does not think immediate), but as a means of suitable preparation for true evangelistic work. It is possible that two more dioceses may be established before long, one English and the other American, though it seems there is not much hope at present for a native episcopate. In the South Tokyo and Osaka jurisdictions, forming the diocese of Bishop Bickersteth, there are eighteen million souls. In South Tokyo there are twenty priests and five deacons. Of these twenty-five six are Canadian missionaries. There are thirteen lay workers (all ladies), two of whom are Canadian. In Osaka there are fifteen priests and five deacons with twenty-three lay workers, nearly all C M S. missionaries, while one, Miss Smith, is a Canadian missionary. We are pleased to notice that the largest number of confirmees in the South Tokyo jurisdiction, viz., twenty, is in the Canadian mission of Nagano, under the Rev. J. G. Waller. Bishop Bickersteth notes "with much thankfulness the gradual growth of both the Canadian missions," and in conjunction with Bishop McKim, of the American Church, seems to long still for a Canadian bishopric in Japan, for, in the division of territory agreed upon by the two bishops, the words are added, "In the event of a Canadian bishop being appointed on the west coast, Echigo shall be in his jurisdiction."

OBITUARY.

Toronto has lost Rev. Canon Brent, M A., rector of Newcastle, who died on the 8th of April, at the age of 77.

Also Robert Bethune, Esq., one of the sons of the second Bishop of Toronto, and a warm supporter of the church in his own parish of the Church of the Holy Trinity and in the diocese at large.

The Rev. Thomas Nixon De Wolfe, of Windsor, Nova Scotia, died March 28th, leaving behind him about a third of his property and money to good and charitable objects, chiefly to English missionary societies and Nova Scotia objects, amounting in all to about \$10,000. He had built a church at his own expense, and served it gratuitously, and still left money to do good after his own efforts should cease. He died at the ripe age of 83.

THE Bishop of Chôta Nagpore is now surrounded by twenty clergymen, sixty readers, and a great number of catechists. His diocese contains about 13,000 baptized members, half of whom are communicants. It also contains 500 towns and villages, and it is the youngest of the Indian sees save one. When it is considered that the Kols are admittedly one of the most backward of peoples, this rate of religious and social progress must be characterized as simply marvellous. The Kols are known of men as "the Navvies of India," and Bishop Whitley is, at all events, to be congratulated upon the achievement of ruling over a community who have time and again been complimented by the authorities upon their citizen-like qualities.

REPORT OF REV. MASAZO KAKUZEN, JAPAN.

Matsumoto, Shinano, Japan, Jan. 12th, 1895.

I have the pleasure to report you for the first time of my work out here.

I came here from Nagano last May, and commenced my work by calling on two Seiko-Kwai members, one of whom was baptized at Nakano, Shinano, and the other in Tokyo. Besides, I got a list of people to visit from Mr. Tanaka, who had been here four summers ago, and who is the catechist in charge of the preaching station at Matsudo. But many have moved to distant places since then, and some have lost entirely their interest in Christianity; so I have kept only one out of the eight in the list, and even he is not very much advanced. However, I have made acquaintance with a good many people by myself and through those two Christians above mentioned.

During last year I admitted two men and a girl as catechumen, and one man and the girl

were baptized before Christmas. So, counting in my household, the number of our congregation is altogether seven. There is one Christian who was baptized at the Methodist church and wants to join us. He lives eight ri south from Matsumoto, and comes to our Sunday service once or twice a month. I am preparing him for confirmation. There are also eight people who are seeking after the truth at present. I hope I shall be able before long, by God's help, to admit two of them as catechumens.

I am of opinion that Matsumoto will become in future an important place, as the centre of missionary work in the southern Shinano. This town has a population of seventeen thousand, and is now the seat of the county office of Higashi Chikuma.

There are five highways going out from Matsumoto: in the north one to Nagano and Uyida, and one to Yechigo through Omachi; in the west, one to Hida; and in the south one to Gifu, and one to Suwa and Nagoya. So, if we first found a strong church at the town and go out to the neighboring villages and towns on missionary tours, it will serve as a convenient centre; much more so when the two proposed railways, the Shinonoi line and the Central line, shall be completed.

There are three denominations of the Christian Church, besides us, represented at Matsumoto. They are the Romans, the Methodists, and the Presbyterians, and their number varies from one hundred to twenty, the Roman Church leading the list. There are also a few Baptists in the neighboring villages of Matsumoto.

Our work here is chiefly among the Shizoku caste, for they are educated more or less, and have more inclination to listen to the new doctrine than other classes. But the missionary work here is slow. This is chiefly because of the indifference of people to religious matters. Their religious ideas received a violent shock soon after the restoration, when the governor of Chikuma Ken issued a proclamation abolishing Buddhist temples and monasteries, and ordering to substitute the Shinto ceremony for the Buddhist funerals which were then prevalent. And there still remains in the people's mind old prejudices against Christianity, such as that it has been a forbidden religion, or that Christians play magical tricks to deceive other people. Schoolmasters, and those who have studied Japanese and Chinese classics, think that Christianity is against the national principle, and that one cannot be a Christian and a loyal subject of the emperor at the same time. I know one instance of a schoolmaster's dismissal on account of his embracing Christianity. The schoolmasters' influence upon the pupils can be seen from the fact that the attendance of Sunday-schools is very small, and that the schoolboys behave very badly to the

churches and preaching stations, sometimes throwing stones at them and shouting loud outside. I have lately started work among the officials of the post office, near which my house stands. The man who was baptized lately is one of the staff. Several of the seekers who come to me are from the post office. The other day I called on the head of the office. He is himself a strong opponent of Christianity, but he does not seem to have any objection to his under officials adopting the new faith.

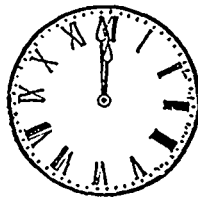
I hold morning service on Sundays, and on Sunday and Wednesday evenings I preach for the heathen. I generally speak to the Christians on the Christian morals and devotion, and to the heathen on the Christian doctrine and its fruits, but now and then I put in apologetical sermons. The attendance was very fair in the summer time, varying from 25 to 10. But the most of them stood outdoors, being afraid to get into the inside of the house. So, as it gets cold, the audience has strikingly decreased, and at present I have those only that are Christians and seekers.

According to my experience, visiting is more effective in the conversion of people than sermons.

This is a brief account of my work for the last ten months at Matsumoto; praying God for more blessings upon my work and myself for another year.

Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.
Communications relating to this Department should be addressed to Miss L. H. Montizambert, General Corresponding Secretary W.A., 12 Harbord Street, Toronto.



Remember daily the mid-day prayer for missions.

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

TRIENNIAL MEETING.

The fourth triennial meeting of the Woman's Auxiliary is to be held in Montreal next September, at the same time as the Provincial Synod meets. Each diocesan branch has the privilege of sending its president (who is vice-president of the Provincial W. A.), the three diocesan officers who are members of the Provincial Board of Management, and four delegates, to the triennial meeting, making, in all, eight votes from each diocese. It is earnestly hoped that not only the above mentioned, but as many members as can, will arrange their summer outings so as to find themselves in Montreal for the meeting, to which all will be cordially welcomed.

ST. JOHN'S MISSION, GRAND RAPIDS, SASKATCHEWAN.



HIS mission stands at the mouth of the great Saskatchewan River and at the northwest corner of Lake Winnipeg, and is the last station in the north-eastern portion of the diocese of Saskatchewan. There has been a permanent mission here for nearly twenty years. The mission houses—plain log buildings—were erected by the first missionary in charge, who did an excellent work in every way.

The Indians on this reserve belong to the Swampy tribe of the great Cree nation and originally came from Red River, where most of them were baptized and instructed in the truths of our Church by those indefatigable pioneer missionaries, Archdeacon Cochrane and the Rev. Mr. Jones. Our old chief was one of Archdeacon Hunter's right-hand men; he also made all the mortar used in building the stone church on St. Peter's reserve, diocese of Rupert's Land. It is very interesting to hear him give an account of the church and her workers in the days when heathenism reigned in all its glory. As a result of the early training which most of our old people received, they can read the Bible and Prayer Book both in English and Cree, and some of them almost know the gospels by heart, and a good portion of our beloved liturgy.

Our old chief, who is blind and infirm with age, can always be heard above the others in the responses. A short time ago this same old man was nearly killed by falling from his bed whilst in a standing position. We all thought he had received his deathblow, but I am glad to say he is much better, though far from being well. The Sunday following the accident was Holy Communion Sunday, and, although he could hardly walk or hold up his head, he was there to partake of the Holy Eucharist, and I have no doubt the help and comfort he sought were vouchsafed him.

Many people tell us that an Indian is only good when he is dead, but I think the above instance proves that there are some good live Indians to be found.

Another encouraging feature of our work is that all the Indians, when at home, are most regular in their attendance at church, and join very heartily in the services. In this I think they would shame many congregations who have received Christian civilization.

Besides the regular Sunday services we have one on Wednesdays and saints' days which is very well attended, and our desire and prayer is that the teaching inculcated from week to week will make us realize more and more the words "grow in grace," for without this growth all our work for Christ and His Church will be in vain.

We have a very good Sunday-school; there

are forty scholars on the register. Old and young come, and, judging from the number and good attendance, this necessary and most important branch of church work is highly appreciated by all. Mrs. Pritchard has a Bible class for adults, and some of them are making very good progress in reading. The junior classes are taken by some of our young men and women, who seem to take a great interest in teaching their little brothers and sisters.

The language of these Indians is Swampy Cree, a dialect of the great Plain Cree, but the difference between them is very slight, so that when one is learnt the other is easily understood. The Swampies turn "y" into "n" in a great many words, whilst their Plain Cree brethren give it the "y" sound; e.g., the Swampy word for "all" is "kakinow," but the Plain Crees turn the "n" into "y," and pronounce it thus, "kakiyow." It has been well said that the Cree language is a very perfect one, and affords a very interesting study to students of philology. To any one learning the language the "verb" is most intricate and exhaustive, and once mastered in its many inflections the student is then master of the language.

Whilst we are deeply thankful and appreciate every encouragement and blessing in our work, yet I cannot but tell you of the difficulties in our path. The people here under my charge are about 150 in number, and are composed of pure Indians and half-breeds.

There is very little land on this reserve suitable for farming, as the whole country is forest, lake, and marsh; therefore you will not be surprised when I tell you that the Indians are most indifferent to the cultivation of the soil. Some, I am pleased to say, do make an effort to improve the land at their disposal. A few days ago one of my people, in conversation with me, said that some of his friends only thought of farming when they saw others with a plentiful supply of vegetables when they had none. I thought at the time that he hit the right nail on the head.

The district of Grand Rapids is indeed blessed with an abundant supply of food; indeed the fish supply is illimitable, and the whitefish, in particular, has a world-wide reputation. There are also in the vicinity large numbers of moose, deer, and partridges, so that the Indians, had they the thrift of the white-man, could always have plenty to eat, but I am sorry to say that with all this food, and the work which they get from time to time from the fish companies who are located here, yet many of them are often in a state of destitution. As we live on the confines of civilization, articles of clothing and consumption are necessarily at a premium. Such being the case, the Indian, being paid for his labor in trade, has to suffer from exorbitant prices.

With regard to your question as to the really

deserving cases here, I beg to say that there are three men and ten widows who are not in a position to purchase their necessary clothing. One case in particular to which I would like to call your attention is that of a man of the name of John Knight, one of my most respected parishioners. This winter he was employed by the fish companies to help to put up the ice for use next summer. Although he was earning good wages, yet the prices charged for the bare necessities of life utterly prevented him from providing clothing for his wife and nine children. On the 16th ult. I visited their house, and was greatly shocked to see the deplorable condition of his children, two of whom were clad in thin print dresses without underclothing of any description, and without shoes and stockings also, the temperature at the time being considerably below zero.

This, my dear madam, is, of course, an extreme case, and one worthy of the benevolent consideration of our friends. There are forty children in this mission, many of whom would suffer severely did they not receive material help from the W.A.'s.

Last summer our Indians had little or no work, as the fish companies imported large numbers of foreigners to do the work hitherto done by Indians. This, of course, affected their temporal welfare considerably, and made itself apparent in their homes; however, I am thankful to say that I was able to cheer the hearts of some of them by giving what I did receive.

The bales sent us last summer were composed of very useful articles, especially quilts, but I should feel grateful if more underclothing were sent for women and girls, also a more liberal supply of men's and boys' clothing of all descriptions.

In a diocese where funds are very low it is impossible to expect high stipends, therefore I make the able-bodied Indians realize the value of the goods sent by making them bring fish, wood, and doing any temporary labor round the mission in return for the clothing they get. I trust this meets with your approval.

I therefore look upon the great work of the W.A., not only as a means of helping the Indians, but as a means of strengthening the hands of the clergy and building up of the faith.

There is another request I would like to make to you, and that is that my people and myself would be thankful if a number of prayer books and hymn books (Ancient and Modern) could be supplied us, either new or second-hand; also some carpeting suitable for the chancel of our church. A few mottoes for church decoration would relieve the white-washed walls of our church very much.

The Indian women have contributed five dollars towards the purchasing of a font; could you, by any means, assist us to our end? We

would also be glad of picture books and cards for distribution among the children. Anything, in fact, will be useful to our needs. Quilts are amongst the most acceptable of presents.

I have omitted to say that our nearest railway depot is three hundred miles away, and that our post office is two hundred miles from here, the mail arriving there only once a month, and here we expect it when we see it.

Material for making clothing (which could be made up by the people themselves) would be especially acceptable. Bales, etc., intended for us should be dispatched not later than July. In conclusion, I trust you will not think me too importunate in my requests, but I hope that my letter gives you the information required. Thanking you and all those who have helped us in the past, and with earnest prayer for God's blessing on your great work,

Believe me, my dear madam,

Yours in the Master's service,

C. J. PRITCHARD.

PALESTINE—ASSYRIA.

"Beginning at Jerusalem."—St. Luke xxiv. 47.

To those who, either from choice or from necessity, never leave their native shores, Syria and Palestine must seem, indeed, a "far country," and the interest taken in them only coincident with very ancient time and circumstances; but to those who have once crossed the Mediterranean, these lands of Biblical interest are lands to be lived in and not only dreamt of; lands full of real, actual, thrilling interest. It is not possible to have lived in Syria and Palestine and disbelieve the Bible; to lay it aside as a worn-out, old-fashioned book; for day by day its characters stand before us, its customs are prevalent among us, and in every part we see and hear its actual life and language in our midst. And we cannot stop here; not only is it a Bible land, but a Church land also; it not only saw the origin of the Bible, but of the Church.

Everything in nature recalls some text or Scripture incident; the very insects have their commemorative lesson, from the moth that we find such a terrible pest in our houses, to the ant that furnishes a parable to the wisest of mankind. Those moths! do you wonder that our Lord took them as a portrait of the perishing nature of all earthly treasure?

It is possible, too, to see a face fit for the picture of a Madonna; and how often we see represented the scene of Joseph and Mary and the young child, the old man leading the ass with the mother and infant on it—a sight to inspire thoughts of highest reverence. Yes, after all, it is the people and not the place that teach us most and awaken in us the deepest interest; yes, the people so like and yet so un-

like the Bible characters dear to us from our childhood's days, people for whom our Lord has prepared the one Fold. If we can compare them with Bible people, what must not He do? For are they not (humanly speaking) His compatriots, His own people, and of the Jews especially be it said His peculiar people? Shall we wonder at the Church's order to begin at Jerusalem? One Fold and one Shepherd! That they all may be one! It is the *oratio Summi Sacerdotis*, the prayer of the Great High Priest. As He has prayed, as He has worked, as He has died, so let us pray, so let us work, so let us die, if need be, for this great object—the unity of His Church.—*Selected.*

EXTRACTS FROM REPORT OF THE "JERUSALEM AND THE EAST MISSION FUND."

The friends of our mission will be thankful to see that during a year of sad depression following the deficient harvest of 1893, and the industrial troubles of the last few years, the income of the Jerusalem and the East Mission Fund has not fallen off. For this we cannot be too thankful. The usefulness of the work at Jerusalem, Haifa, Cairo, and in the several chaplaincies has been proved, and the development of work at each station and at Ainanoub may be measured only by the support which the fund shall receive. The security of our work, humanly speaking, depends on such a necessary increase of income as will put us in possession of our own buildings, as is more particularly pointed out in the reports from Cairo and Haifa. Building must also be undertaken at Jerusalem, as the proposed Anglican college there is a pressing need; but, unfortunately, the special fund opened for the purchase of land and building the college has not met with the same response this year as last. This is, we think, chiefly owing to the fact that its objects, and the exceeding usefulness of the project, are not yet understood by Churchmen at home. Our mission is still too young for us not to feel anxiety as to the means of carrying it on, but year by year the number of its friends increases and the good reports of it brought home by visitors are more frequent, while the proved possibilities of work in the bishopric on its new constitution have shown, beyond a doubt, the prophetic wisdom of the decision which gave the Anglican communion a representation in the mother city of the faith.

The Bishop's Mission Home,
Jerusalem, June 30, 1894.

We can, I think, say with thankful hearts that the Bishop's orphanage and mission work among the Jews (which is carried on under the same roof) have prospered during the past year

more than any year since the work began, and we feel, if it is to continue on the same lines, we shall need larger premises next year, when the lease of this house is over. We are badly cramped for space now. There are eight children at present under our care. Two of them were commended to us by his Beatitude the Patriarch Gerasimos, and are the daughters of a much-esteemed Greek priest, now dead, as also is another of our orphans. The Jewesses' work classes have been well attended and grow in numbers beyond our capabilities, so that we have to refuse any more applications for admittance, as our room is too small, and staff of workers also. There were 2,521 attendances of Arabic-speaking Jewesses during the year on seventy-eight days, in addition to a class of Spanish Jewesses which meets once a week. The number altogether on the books is seventy. The day school also increases steadily, though slowly, many of the women who work sending their children regularly. There are thirty-six on the list.

We attribute much of our success during the past year to the prayers of our Ladies' Association, and we are thankful to think it is extending as the work is better known.

Books and Periodicals Department.

Standard Dictionary of the English Language. Vol. ii. M to Z. Funk & Wagnalls, New York.

The completion of this great work is a masterly triumph of enterprise, skill, and perseverance. It is not the work of one man, nor of two, but of a host of specialists. Men have been chosen to define the terms used in those particular branches of learning or art with which they are most familiar. The result has been the preparation of a book which may be considered as reliable in the information it gives as, perhaps, it is possible to produce. Two hundred and forty-seven editors, selected from among the foremost of English and American scholars, have been engaged for several years in the preparation of this great work. It is not only a book of the definition of terms or meaning of words, but it is a book of concise and useful reference in subjects upon which information is often sought. Take, for instance, the word "man." Along with the usual definitions of the word are given Mirart's five points which man shares with the inferior animal creation, also the twelve points in which he differs from it. There is also a large plate, showing forty-two different classes of countenance according to the races and tribes of the earth, together with a careful analysis and classification of mankind on general ethnological and other grounds. The pronunciation is regulated by a "scientific alphabet," which, however, requires a little study to become familiar with its representations. It only shows how lamentably deficient the English language is in anything like phonetic spelling.

The Century Cyclopedia of Names. Edited by Benjamin E. Smith, A.M. The Century Company, New York.

This is a pronouncing and etymological dictionary of names in geography, biography, mythology, history, fiction, etc., names ancient and modern, names of the living and the dead. You can find from it who F. Marion Crawford is, as well as who Cicero was; where Toronto is, as well as where Eretria was. You can find out about "Wilkins Micawber," as well as Napoleon Bonaparte. You can glean from it concise historical notes upon the England of

to-day and upon the Babylon of old. The information given is brief, yet any name you look for gives a very fair idea of whom or what you are in search of. It is a classical dictionary, as well as a modern cyclopedia; a Bible lexicon, as well as a concise geography of the world as it is to-day. A work as comprehensive as this cannot fail to be most useful to the busy student who wants to know in a hurry who he was, or who he is; where it was situated, or where it now is; or anything else concerning the proper names he is liable to meet with in his study or his reading. The book is well and clearly printed, and is of a size not difficult to handle.

(1) *The Sunday at Home*; (2) *The Leisure Hour*; (3) *The Boys' Own Paper*; (4) *The Girls' Own Paper*; (5) *Friendly Greetings*; (6) *The Cottager and Artisan*; (7) *Light in the Home*; (8) *The Child's Companion*; (9) *Our Little Dots*. The Religious Tract Society, 56 Paternoster Row, London. "It was a wonderful home-coming" forms the conclusion of the pretty little Russian tale of Nadya in *The Sunday at Home*. "A Visit to Bashan and Argob" has ten interesting views of ruins to be found in these ancient fields. The sacred pictures of the number are very fine. *The Leisure Hour* has many interesting and well-illustrated articles, among them "Rambles in Japan" and "New Oxford," being a description of Oxford as it now is. *The Boys' Own* is particularly fine this month, some of the pictures especially. A new story, "Cousin Mona," by Rosa Nouchette Carey, is begun in this number. "Rescued," in *The Cottager and Artisan*, is a lovely picture. *Friendly Greetings* is an attractive periodical, in monthly parts, fourpence each. Two penny tales, "The Sunbeam of the Factory" and "Sent Back by the Sea," are published this month.

(1) *The Expositor* (one shilling), (2) *The Clergyman's Magazine* (sixpence). London: Hodder & Stoughton, Paternoster Row. An article in *The Expositor* by Prof. Driver on "The Speeches in Chronicles" will attract attention. It is his defence against attacks made upon some of his writings by Rev. Valpy French. The professor shows wonderful confidence in his own Hebrew learning, compared with that of his opponent. There is a delightful and suggestive article by Rev. Henry Burton on "The Wise Men." Four other articles on varied topics stimulate religious thought, and Dr. Dod's "Survey of Recent Biblical Literature" is "up to date." *The Clergyman's Magazine* has a treatise upon Joseph Butler, the author of the "Analogy." Many solemn and good thoughts are given for Good Friday, especially appropriate for a three hours' service. "The Scriptural Character of the Book of Common Prayer" is continued, and a series of articles on "St. Paul on Sins of the Tongue" is commenced. Brief notices of new books are given.

The Cyclopedic Review of Current History. Fourth quarter, 1894. Garretson, Cox & Co., Buffalo, N.Y.

Begins with a full account of Dr. Charles H. Parkhurst and his attack upon the corruptions found in various departments of municipal government. The exposé made by his zeal and energy shocked thousands of people ignorant that such plague spots could exist in the government of a civilized community. "The Yellow War" details the progress of the struggle between China and Japan. In Canadian affairs a good portrait is given of Dr. Montague, "the new member of the Canadian Government," and of the Hon. W. B. Ives, also a new member of the Cabinet. The progress of events during the last three months of 1894 all over the world is given. Would it not be a good plan for this excellent work to open a department detailing the progress of Christian missions?

The Review of Reviews. New York, 13 Astor Place; \$2.50 a year. The April number, appropriately enough, has an aroma of Easter about it in its opening picture, "An Angel at the Sepulchre." The "Progress of the World" is continued, and keeps the reader posted in the events of the day. The portraits of Prof. Blackie and Sir Henry

Rawlinson remind us of the removal from earth of two splendid men. Greece comes in for an exhaustive article regarding itself and its affairs. The extract from a Greek newspaper, giving an account of the proposed revival of the Olympic games, is interesting for those who wish to compare modern Greek with that of Thucydides and Aristotle. An excellent portrait of the Rt. Hon. Arthur J. Balfour, together with a full notice of his book, "The Foundations of Belief" is also given.

The Missionary Review of the World. Funk & Wagnalls Co., 30 Lafayette Place, New York. Price, \$2.50 a year. The April number contains photographs of the cathedral and other buildings on the Island of Iona, accompanying an article on "The Apostle Colombo." It also contains a series of extremely interesting articles upon the empire of India, treating of the conditions of the peoples, the religions, present-day reforms, and statistics of the population and progress of missions, as well as sketches of missionary work by eminent missionaries. There is also, as usual, a vast amount of recent news and judicious comments concerning the affairs of the Kingdom at home and abroad.

The Colonist, Winnipeg. The April number, the first under the management of Mr. Alex. Smith, is a fine issue, handsomely printed, and fully illustrated. The journal may now be expected to do better work than ever before in the interest of immigration and the development of Manitoba and Western Canada.

Religious Review of Reviews. Price 6d. London, Westminster, S.W. Edited by Canon Fleming. A fine portrait of the Lord Bishop of Bangor (Dr. D. L. Lloyd) accompanies an article on "Welsh Disestablishment." Some useful hints on "The Possibilities of Preaching" are commenced in this number.

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

The American Church Sunday School Magazine, Philadelphia. A very excellent periodical, not only for Sunday-school teachers, but for all.

TREASURER'S DEPARTMENT.

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

FREDERICTON, for—

	Domestic.	Foreign.
Algoma, Bishop's stipend.....	\$ 79 46	\$
C.M.S. Japan Fund and China Fund		5 52
Foreign Missions.....		71 68
	\$79 46	\$77 20

HURON, for—

Rupert's Land, per Rev. G. Rogers	636 86
Mackenzie River, Rev. I. O. Stringer	13 00
Algoma, Bishop's stipend.....	175 00
	\$824 86

MONTREAL, for—

Athabasca, Peace River.....	7 89
Qu'Appelle, for Oxbow Church. .	25 00
Qu'Appelle, General Fund.....	97 70
Rupert's Land, Indian Fund.....	3 00
Rupert's Land, Washakada Home	1 79
Saskatchewan and Calgary, Piegan Indians.....	15 24
Miss Smith (Japan) Fund, from W.A.	\$ 63 7

Kaffraria, Africa, from St. John's Church.....		\$ 55 70	
S.P.G. work in Diocese of Madras.....		328 21	
C.C.M. Association of C.M.S....		11 00	
Rev. J. C. Robinson, Wycliffe College.....		46 29	
		\$150 62	\$504 95
NIAGARA, for—			
Algoma, General Fund, from W. A.....		7 50	
" Indian Homes, " ".....		2 50	
Athabasca, " ".....		8 00	
Rupert's Land, " ".....		50 75	
Saskatchewan and Calgary, Black-foot Home, from W. A.....		3 00	
Saskatchewan and Calgary, Sarcee Reserve, from W. A.....		75 00	
Saskatchewan and Calgary, St. Barnabas' Home, from W.A....		5 00	
Saskatchewan and Calgary, Memorial Hospital, from W.A. Juniors		5 27	
Rupert's Land.....		69 12	
Foreign Missions.....			300 00
Jews (London Society), from W.A.		4 00	
Zenana Work (Miss Coleman), from W. A.....		58 00	
Zenana Work, General, from W.A.		7 00	
Wycliffe Japan Missions.....		20 00	
Liberia, West Africa.....		25 87	
		\$226 14	\$414 87
NOVA SCOTIA, for—			
Moosonee, from Windsor.....		53 81	
Domestic Missions, from St. Peter's, Charlottetown.....		59 11	
Domestic Missions, from Dartmouth		4 60	
Japan Missions, from St. Paul's, Halifax.....			320 06
Foreign Missions, from St. Peter's, Charlottetown.....		46 94	
Wycliffe Japan Missions, from Crapaud.....		6 12	
Foreign Missions, from Dartmouth		4 60	
" " " Wolfville..		9 00	
" " " St. Paul's,			
Halifax.....		50 00	
Foreign Missions, from Capt. Winn, Halifax.....			121 11
		\$117 52	\$557 83
ONTARIO, for—			
Algoma, Bishop's stipend.....		100 00	
" Shingwauk.....		27 36	
Northwest Missions.....		90 55	
Saskatchewan and Calgary, Blood Reserve.....		10 00	
Saskatchewan and Calgary, Onion Lake.....		1 00	
Foreign Missions.....			\$550 00
Canadian C.M.A. of C.M.S.....		57 55	
Zenana Missions.....		30 20	
		\$228 91	\$637 75
QUEBEC, for—			
S.P.G. General Fund.....		\$732 58	
Madagascar, from Lennoxville....		19 50	
Foreign Missions.....		532 42	
S.P.G., General Fund.....		16 50	
S.P.G., from the Lord Bishop.....		25 00	
S.P.C.K., from the Lord Bishop..		25 00	
		\$1,351 00	
TORONTO, for—			
Rupert's Land, per Rev. G. Rogers..		\$923 35	
Mackenzie River.....		10 00	
Domestic Missions, per W.A.....		5 00	
			\$1,041 35
Northwest Missions, from R.B.S. \$ 15 00			
Mackenzie River, per Rev. G. A. Kuhring.....		100 00	
Mackenzie River, Wycliffe College Mission.....		25 00	
Algoma, General, per W.A.....		60 75	
" Temiscamingue, per W.A.....		9 00	
Mackenzie River, per W.A.....		42 00	
" " Education Fund, per W.A.....		50 00	
Mackenzie River, Rev. I. O. Stringer, per W.A.....		3 35	
Qu'Appelle, Oxbow Mission, per W.A.....		25 76	
Rupert's Land, Indian Missions, per W.A.....		77 00	
Rupert's Land, Indian Hospital, per W.A.....		3 00	
Rupert's Land, Dynevor, per W.A.		2 50	
Saskatchewan and Calgary, Black-foot Home, per W.A.....		49 46	
Saskatchewan and Calgary, Black-foot Matron, per W.A.....		31 15	
Saskatchewan and Calgary, Piegan Home, per W.A.....		2 75	
Algoma, General, per W.A.....		42 00	
" Temiscamingue, per W.A.....		125 00	
" Wawanosh Home, " ".....		10 50	
Qu'Appelle, General Fund, " ".....		18 75	
Rupert's Land, " ".....		146 00	
Northwest Missions, " ".....		3 25	
Saskatchewan and Calgary, " ".....		100 00	
" " Fort à la Corne, per W.A.....		2 00	
Saskatchewan and Calgary, Black-foot, per W.A.....		108 00	
Saskatchewan and Calgary, Blood Reserve, per W.A.....		3 00	
Rupert's Land, General Fund....		90 00	
Moosonee, General Fund.....		9 94	
Foreign Missions.....			\$429 58
" " from W.A., per C.M.			5 00
C.M.S. Missions.....			4 95
India (Zenana).....			75
Wycliffe College Japan Mission, per W.A.....		3 35	
Foreign Missions.....		160 10	
Wycliffe College Japan Mission...		50	
C.M.S. Missions.....		3 25	
Miss Smith's (Japan) Fund, per W.A.		150 00	
" " Dispensary, " ".....		4 46	
India, " ".....		1 00	
Uganda, " ".....		1 20	
Africa (C.M.S.), " ".....		30	
S.P.G., " ".....		3 25	
India (Ramabai), " ".....		1 00	
Newfoundland, " ".....		74 50	
		\$2,093 51	\$843 19
RECAPITULATION.			
(These figures include sums previously acknowledged.)			
	Domestic.	Foreign.	Total.
Algoma.....			
Fredericton.....	\$ 79 46	\$ 77 20	\$ 156 66
Huron.....	2,049 48	991 25	3,040 73
Montreal.....	510 96	605 40	1,116 36
Niagara.....	1,049 39	453 66	1,503 05
Nova Scotia.....	131 52	680 77	812 29
Ontario.....	228 91	637 75	866 66
Quebec.....		1,437 12	1,437 12
Toronto.....	3,462 85	1,278 37	4,741 22
	\$7,512 57	\$6,161 52	\$13,674 09
CHAS. H. MOCKRIDGE,			
Secretary-Treasurer.			
Toronto, April 15th, 1895.			