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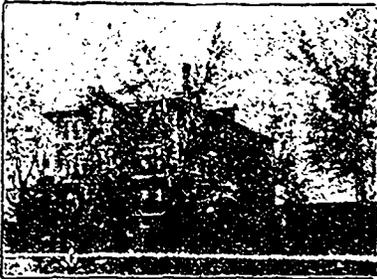
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THE HOLY WEEK.

WHEN the "old masters" painted scenes from the Life of Christ in the manner and fashion of their own times, the anachronism was a parable of profound truth. The Christ of history is a present Christ in every age and to every generation;—not only present; but with a cumulative force as the generations of men successively affix their seal to the Gospel of the Son of God. In no respect is this more true than of the Christ of Gethsemane and Calvary, who, having made Himself of no reputation to take on Him the form of a servant, yet further humbled Himself, and became obedient unto death, even the death of the cross. As truly as that sacrifice has, ever since, pleaded itself before the Father in heaven, through the priesthood of the glorified Son of Man, has it pleaded itself with men, through the administration of the Holy Ghost sent down from heaven. The actual spectators of Christ's Passion were few, and they paralyzed with grief and fear, or blinded by anger and prejudice. In either case, they were "slow of heart to believe." But already, while the eye-witnesses of the tragedy were living, an apostle could expostulate with Gentile converts on their disobedience to the truth—"before whose eyes Jesus Christ hath been evidently set forth crucified among you." To the Galatians the Passion was as entirely a tradition, however recent, as it is to them that are now living on the verge of the twentieth century after Christ. But to those children of heathendom the lesson of the Cross was strange and unfamiliar, a story without analogy or similitude in their myths and legends and without correspondences in their personal experience. For them, it must first create its own mental habitat, before it could effect permanent lodgment, and exert controlling sway. But to the heirs of Christendom it comes with the full force of heredity, coloring thought and language as with threads of scarlet interwoven in their texture; affecting motive and conduct as a climate, uplifting manhood by a strong attraction, that makes all human progress an ascension, if by a long

diagonal, yet with a steady increment. Never was it truer than to-day, which Christ said—"I, if I be lifted up, will draw all men unto me." For Christendom the example of Christ's great humility, culminating in the Cross and Passion, has yet the ideal before which false principles fall from their pedestals like Dagon before the Ark of God. And who can tell how deeply and widely the same ideal has affected heathendom, whether preached for a witness by apostolic men, its echo lingering on in the darkness that closed in again through long centuries; or absorbed, in some imperfect way, by contact with Christendom, or published by returning Queens of Sheba and Ethiopian treasurers after their own manner, as reformers of their ancestral systems of religion and morals. Spanish chroniclers of the conquest of Mexico and Peru tell of native faiths and practices so closely resembling Christianity that they can only ascribe them to Satanic wiles, foisting a spurious imitation of Christ's religion upon defenceless peoples. Buddhism unquestionably owes its chief strength to some infusion of Christian truth and light into its heritage of natural religion. A recent writer traces very distinctly the "Messiah craze" of the American Indian tribes, and their cult of the Great Spirit, to the preaching of the Jesuit missionaries of the seventeenth century and later, in the Mississippi valley. The Holy Ghost has been Christ's apostle to "tell it out among the heathen that the Lord reigneth from the tree," and wherever the evangel in any form has gone, it has left its mark in lofty motive and righteous action which the Day of Judgment shall reveal to the glory of God and the honor and praise of His dear Son. Well, then, does the Church rehearse with careful iteration this week of weeks, the fourfold story of the holy evangelists. As Dr. Liddon has said, "The agony of the Divine Victim reveals the price and yields the measure of the life of the human soul"—immortality. Let the children of the kingdom remember the warning, "Many shall come from the east and from the west and from the north and from the south, and shall sit down in the kingdom of God; and, behold, there are last which shall be first, and there are first which shall be last."

CHRIST IS RISEN !
THE LORD IS RISEN INDEED !
ALLELUIA !

And we all, while with face unveiled we behold as in a mirror the brightness of our Lord's glory, are ourselves transformed into the same likeness ; and the glory which shines upon us is reflected by us, even as it proceeds from the Lord, the Spirit,

"Welcome, Thou Victor in the strife.
Now welcome from the gloom !
To-day we triumph in Thy Life
Around Thine empty tomb."

ALIVE FOR EVERMORE !

The wondrous dramatic power of the Church's ritual for the Holy Week lies in the witness of the Holy Ghost, by the four evangelists, to the cross and Passion of the Incarnate Son of God. No accessories of human oratory, music, or art can add to the dignity and pathos of the words which the Holy Ghost teacheth. In this respect, the ancient cathedral has no advantage over the mission chapel at the farthest outpost. The loftiest human endeavor can only follow after, if that it may apprehend the mystery of redemption. The feeblest human spirit, with whom the Holy Spirit witnesseth, can supply its own Passion music, and its own reproaches as the solemn recital goes on. The most careless and unspiritual can hardly yield an outward compliance to the Church's order for the Holy Week, without being inwardly moved to some searchings of heart. And thus it happens that the Easter joy comes forth from the sepulchre with the Prince of Life, new, fresh and radiant on every recurrence of the Easter feast. The septuagenarian is glad some as the child ; the old believer, as the new disciple in his first emotions, and even aliens from the commonwealth of Israel catch the contagion of happy satisfaction at the triumph of that Just One, and join the sacred song. In a real sense and measure all generations partake in that ecstatic revulsion from grief to joy unspeakable and full of glory, which came upon the first disciples when they heard that Christ had risen, and came, and saw and believed, and said, "The Lord is risen indeed." And truly the source and spring of the Easter joy is Christ's own joy upon His victory over death ; nor can it be that the Son of Man, by the right hand of God exalted, is now indifferent to the memory of that mighty triumph. The exultation of His first All hail ! still rings in the voice with which He declares His identity to His servant John : "I am He that liveth and was dead, and behold I am alive for evermore, Amen. And have the keys of hell and of death." It is a man's voice

still, after so many years, thrilling with the profoundest emotion, alleging His deepest experience of sorrow and of joy, vibrating with His own sense of human immortality ; challenging the sympathy of His brethren that are in the earth, to send up the answering shout, "Christ being raised from the dead dieth no more ; death hath no more dominion over Him." Well saith the Greek service book : "Praise we Him, who rose on the third day, our Almighty God, who shattered the gates of hell, and raised the dead of ages from the tomb ; who appeared first, for so He deemed good, to the ointment-bearers, and greeted them first, with His All hail ! and, only Giver of life, bade His apostles rejoice. In faith the women bear back the glad news of triumph to the disciples ; hell groans, death mourns, the world rejoices, and all things sympathize in the joy."

"O share with us the spoils, we pray,
Thou diedst to achieve ;
We meet within Thy house to-day
Our portion to receive."

YE SHALL LIVE ALSO.

Not as spectators, but as partakers in the joy of the Son of Man the sons of men rejoice in the Lord, for he has said, "Because I live, ye shall live also." The hope of immortality was never lost out of men's hearts even while the covering of condemnation was cast over all people and the death-veil was spread over all nations. Already for Israel the power of Christ's resurrection stirred in His mystical members, with a drawing force, prophetic, inspiring, consoling ; as holy men of old spake as they were moved by the Holy Ghost, testifying beforehand the sufferings of Christ and the glory that should follow. But the sense of immortality both in body and soul, as an indwelling consciousness in the hearts of men, lost since Eden, sprang up again, and forever from that new tomb of human righteousness, wherein yet never man was laid until Good Friday. Thenceforth apostles preach Jesus and the resurrection as God's good news to man. Thenceforth, from Christ that died, yea, rather that is risen again, went forth a power to quicken a dead world, to abolish death and the fear of it for men, to swallow up mortality in life. Thenceforth with face unveiled and minds unblinded, "we all" behold the glory of the Lord bringing life and immortality to light, for His life is the light of men. "Now we see through a glass"—"as in a mirror"—by the power of the Lord, the Spirit. "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him." "And when I awake up after Thy likeness I shall be satisfied with it." Alleluia !

THE ETERNAL SACRIFICE.

Holy Week and Easter win a wider recognition year by year. The days that commemorate the death and resurrection of Jesus Christ are observed far beyond the limits of His visible kingdom. We may well be thankful for it and rejoice in any ampler honor shown to our King. But a danger presents itself—the danger that these days, adopted into the calendar that regulates material interests and temporal affairs, will lose the clearness of their spiritual and eternal significance. The Church has had to fight long and hard to resist the perversion, by a selfish world, of her most sacred expressions and her holiest institutions. And the battle is not over yet. One direction from which attack threatens just now is that of the rapid development of the outward and external element in the exercises of Good Friday and Easter. This development is entirely right; the Church must claim the whole nature of every man, must appeal to his eye as well as his ear, to his emotions as well as to his reason, his body as well as his soul. And yet it is easy to see that the more we illustrate in material ways the death and resurrection of Christ the more will those who stop short with the outward show be led to dwell upon the contrast between those scenes, the easier will it be to ignore the underlying unity. Realistic representations of the physical anguish of the Passion and funereal draping and tolling bells will be regarded as a foil for altars ablaze with Easter glory and elaborate music and æsthetic ritual. No doubt there are elements in human nature to which all this appeals. Many religions have owed their power over men largely to their violent contrasts,—the alternations of pain and pleasure, gloom and light. But the delight in sudden change is not moral, the ebb and flow of feeling, the stirring of the sentiments, is not necessarily spiritual.

We are not seeking to cloud the happiness that Easter ought to bring. All that is most beautiful and mirthful in the world may be traced to the Passion.

"Our souls the joys celestial seek,
Which from Thy sorrows flow."

Christian art has more of hope and cheer than heathen art because it has gained a fresh consecration and unselfishness from Him who, though He is the fairest among ten thousand, yet, in the dishonor of the Passion had "no form or comeliness, no beauty that we should desire Him." Family intercourse and social life have more of sweetness and warm, human affection now that they are lit up by the tenderness and love of Him who bore our griefs and carried our sorrows and yet took thought for His mother and His friend even in the hour of His sharpest pain. The earth itself is more entrancing in its spring delicacy or summer

richness, because over its "acres walked those holy feet that nineteen hundred years ago were nailed for our advantage on the bitter cross."

And if life is still a struggle we know that the struggle is not for nought. Even to those who are working hardest for their fellows there come moments of faint-heartedness and despair; the chill wind of doubt springs up and their souls shiver. "After all is the battle worth the pain it costs? Am I not giving up too much for others? Is it not time to draw back and attend to my own interests and let the world get along as best it can?" Yet even to ask the question is to feel the darkness of Self closing in upon the life. But the Easter bells ring out in the breaking dawn and the Risen One calls to us across the waves, "I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen." Death is the gate of life, sacrifice is the highest reach of human nature; that is what Good Friday reveals to us. Sacrifice is triumphant and eternal. That is the Easter Gospel.—*The Churchman, N. Y.*

SATISFACTION.

BY J. M.

"When I wake up after Thy likeness, I shall be satisfied,"

—PSALM CVII. 15. 5.

"Shall they be satisfied? the soul's vague longing,
The aching void that nothing earthly fills?
On! what desires upon my soul are thronging,
As I look upward to the heavenly hills!"

WHO has not felt the pain of dissatisfaction, with its never-failing supply of unhappiness and wretchedness following in its course? If it is not with our possessions, vocation or friends, often it turns back upon ourselves, our own motives, plans and actions, and the fruits of them. How it is reflected in our striving and yearning after something which is beyond us, or that God in His all-seeing wisdom withholds!

And so we construct, and—as we fondly think—accomplish some cherished scheme, when lo, this destroyer enters, and once in possession finally overthrows all.

A strange theme this for Easter-tide, some may say; yet surely in the Psalmist's words, "I shall be satisfied," the thoughtful reader finds portrayed the expression of that true completion which many a heart is seeking. And what is the secret of our failing to find? Is it not that we are prone to forget the time this shall be? "When I awake up after Thy likeness, I shall be satisfied."

There is the precious key which will open the way:

"Soul and body reunited,
Thenceforth nothing shall divide,
Waking up in Christ's own likeness
Satisfied."

"Then shall we know, even as we are known." Ah, yes, this is the theme for Easter, because at the resurrection only shall the promise be fulfilled, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." We shall be satisfied with the pleasures of our Father's house and in His presence shall find fulness of joy.

Placed beside this prospect, with the glory of the resurrection light crowning all, with what different feelings we regard the trials of our daily life. May this Easter-tide bring home the lesson of true satisfaction nearer to our hearts than ever before, giving us fresh hope and strength to meet the same, steadfast to the end.—*The Churchman, N. Y.*

THE NEED OF MONEY TO SEND THE MEN.



THE following paper by the treasurer of the Board of Domestic and Foreign Missions of the Protestant Episcopal Church applies *mutatis mutandis* to the church in Canada. Here as in the United States every baptized member of the church is theoretically a member of the Domestic and Foreign Missionary Society. Here as apparently in the United States the position of privilege and responsibility requires to be brought home to the consciences and hearts of church people. Here, too, there is equal if not greater disproportion between the number of *Communicants* and the amount of contributions by them to Mission work proper. And here in Canada we fancy that we are very far behind the sister church in the results obtained from our Sunday Schools, we therefore feel that the thoughts of such an earnest and prominent member of the Board of Missions of the church of the United States cannot but be acceptable to all our readers, and we give Mr. Thomas' article *in extenso*

"I am endeavoring in this article to follow those that have preceded, under the following titles: "The Need of the Non-Christian World for Christ," "The Need of the Christian World for Christ," "The Call for Men to Supply this Need," and hence the importance of the topic assigned to me, "The Need of Money to Send the Men."

At the first glance it would seem to be scarcely necessary to enlarge upon such a subject, as it must be self-evident to every one that if men are to be sent, money must be raised to make provision for them; but from the fact that in all missionary societies constant appeals are being made to raise money, it would seem that either those who should supply this need are neglecting their duty, or

that the subject is not presented properly to induce them to give. I feel, however, that there is no necessity of entering into any argument to prove that money is needed to send men to the work, and I shall therefore confine the few thoughts which I wish to throw out upon this whole subject to a discussion of the following topics:

(1) The duty of every person to support the missionary work of the Church.

(2) How best to increase that interest and secure the enthusiastic support which is essential to the successful carrying on of the work.

In discussing the former of these, I wish to remind every one that the constitution of the Domestic and Foreign Missionary Society of the Church provides that every baptized person is a member of the same. There is, therefore laid upon each one the obligation of doing what he can to spread the Kingdom of Christ upon earth to the extent of his ability; and I think that if the fact was constantly emphasized, it would tend to awaken all to a sense of their responsibility in the matter. We look forward longingly to the time when the world shall be converted to Christ, and we do little to help it forward. We attend our regular Church services, and are interested in various societies which do a great deal of good, and there never was a time when more efforts were being made for the amelioration of men; but the Church does not seem to have the faith which she should have in the promises of her Lord, nor the desire to prepare for His coming. Hence everyone should be impressed with the responsibility which rests upon him as a baptized member of the Church, of doing each one his or her share to the best of their ability as opportunity may offer, to further the good end which must be kept constantly in view.

I would like to put it also upon a higher plane than that of duty, for it should be regarded as a great privilege.

This brings us to the second division of the subject, How best to increase that interest and secure that enthusiastic support which is essential to the successful carrying on of the work. It is a lamentable fact that only a little more than one-half the parishes of the Church in this country are regular contributors to the Domestic and Foreign Missionary Society. It would seem, in the first place, that this is a defect which should be remedied as soon as possible, and perhaps I may say that selfishness has a good deal to do with this cause. If all our clergy and people realized the importance of the work to be done outside their own parish, they would not be found lacking when the roll is called. I would say, therefore:

First, the clergy, by precept and example, should bring the needs of the missionary work of the Church constantly before their people,

and show by their own self-sacrificing example that they will do without what may be called luxuries and comforts in their own immediate church or parish, as long as there is suffering for the actual Word of God outside.

Second, I believe that the Brotherhood of St. Andrew can do effective work in this direction. This organization has as its main object the spread of Christ's Kingdom among men. This is certainly a missionary idea to the fullest extent, and they can not only do this by bringing men to the services of the Church, but by themselves contributing to the missionary work of the Church. In a number of chapters there are fixed periods when offerings are made for missions, and if every chapter would do this much progress would be made.

Third, the Sunday-schools of the Church, in their Lenten offerings have set a noble example, but, strange to say, nearly one-half of the schools of the Church are not yet found as contributing. An effort is being made during the present season of Lent to have the offerings of the children reach the sum of \$100,000, and that the same shall be as a memorial to the late General Secretary, the Rev. Dr. Langford. The American Church Sunday-school Institute has taken this matter up, has obtained leave of absence for the Rev. Herman L. Duhring, one of its secretaries, from his duties as superintendent of the Protestant Episcopal City Mission of Philadelphia, and he is now making addresses throughout the country with a view of awakening enthusiasm in this direction. My own diocese of Pennsylvania has always led in this matter, and the whole question of Lenten offerings is the result of the effort of one layman of that diocese, who a number of years ago, conceived the idea and presented it to Bishop Stevens, by whom it was most heartily endorsed.

I need not refer here to the noble efforts of the Woman's Auxiliary, nor to kindred associations. I think I have said enough to show that the money to supply the needs of the Church will be forthcoming if the laity of the Church will arouse themselves and do their duty as they should do. We must be conscientious, consecrated and open-handed in this work, if we expect to accomplish anything. We must have faith in the Church, and believe that she is destined to accomplish great good. We can point with pride to the self-denying efforts of her missionaries, not only in our own country, but in far distant fields, and I feel sure that I may express the confidence of the entire Church in her Domestic and Foreign Missionary Society. As Treasurer of the same, I may say that the expenses are very small compared with the results that are achieved, and that all connected with the office are doing the very

best they can to serve the Church and to dispense knowledge of the needs of the work.

Our Church with her nearly 700,000 communicants should, without the slightest difficulty, raise every year, outside of sums needed for parish work, at least \$1,000,000 for her missionary work, and until at least this is done the Church will not have risen to her full duty in this particular. To accomplish this there must be enthusiasm on the part of the clergy and laity, mutual confidence in one another, and mutual desire for God's glory and the establishment of Christ's Kingdom upon the earth."—*George C. Thomas, in the Churchman.*

*OUR RESPONSIBILITIES IN RELATION TO OUR NORTHWEST MISSIONS.

A Paper prepared for, and read at the Annual Meeting of the Montreal Diocesan Woman's Auxiliary, Feb. 17th, 1898.

BY MRS. WM. LENOX MILLS.



FAMOUS statesman once being asked what was the greatest thought that had ever passed through his mind, replied: "The thought of my INDIVIDUAL responsibility before God."

In the hurry and excitement of this life, with its daily cares and burdens, its giant growths of selfishness, pride, and love of the world surrounding us, and—whether we will or no—exercising an influence upon us, we are too apt to forget this responsibility. We are so much engrossed with ourselves, and all that concerns our own welfare and comfort, that we are very apt to ignore the claims and needs of others.

Unselfishness, love, and sympathy should be the key note of every Christian life. If Christ is indeed precious to us "the chiefest among ten thousand," our interest and sympathy will be aroused, and our eyes will be wide open to the needs of others, and our hands and hearts will be willing and active in the service of love. We, who are living with the true light of the Gospel shining in our hearts, and with the bright beams of the Sun of Righteousness, irradiating our pathway through this world's dim forest of doubt and uncertainty, should surely recognize and realize our great privileges and responsibilities, and seek earnestly to bring others living in darkness, and in the cold shadow of spiritual death, into the same warm, life-giving sunlight. Are not the responsibilities laid upon us in ratio to our privileges? Are we not in a spiritual sense, our brother's keeper?

Archbishop Benson said "The first duty of

*The statistics in this paper have been gathered from various sources, and the writer has carefully gone over the statements, and as far as it was possible has verified them, so that she feels the figures given are in the main correct.

a Christian is to make other people Christians, and the first duty of a Church is to make other Christian Churches, until the whole world is covered with them." We long, and pray and work for the Evangelization of the world, and it is only right that we should do so, for thus alone do we fulfil our Lord's command, "Go ye into all the world, and preach the Gospel to every creature." But, in our zeal for, and interest in, Foreign Missions in Oriental lands, where a certain halo of romance, which appeals strongly to the sentiments and imagination, surrounds the work, and renders it perhaps more attractive—are we not too apt to forget the claims nearer home, where our own missionaries are laboring midst mountain fastnesses, by turbulent rivers, on open prairies and by Arctic seas?

The subject of my paper this morning is "Our responsibilities in relation to our Domestic missions," and I shall endeavor to give a short sketch of each missionary diocese, and some of the work being accomplished, in order, if possible, to stimulate our interest, and arouse us to more earnest efforts to help and encourage the workers in our own field.

We are almost entirely indebted to the Mother Church in England, and specially to the C. M. S., for the great work which has been already accomplished amongst the Indians and Eskimo of our North West. A large proportion of the Missionaries in the various fields being entirely paid from the funds of this society, which in 1896 expended over \$100,000 for this purpose, and so calls with an unmistakable voice to the Church in older Canada to awake and do her part.

Until more than ten years after the Queen's accession—that is less than fifty years ago—there was not a single diocese in our great North West, although there had been pioneer missionaries.

The original Dioceses were Rupert's Land, formed in 1849, and Columbia formed in 1859.

The Diocese of Columbia was divided in 1879, and the Dioceses of Caledonia and New Westminster were formed.

In the course of years the vast territory of Rupert's Land was also divided into separate dioceses as follows:

Athabaska, 1872; Saskatchewan, 1872; Moosonee, 1872; Qu'Appelle, 1882; Mackenzie River, 1884; Calgary 1887; Selkirk, 1891.

We shall begin with the Diocese of Selkirk. In 1858 missionary stations were established in the far North of British America both within and close to the Arctic circle, at two posts of the Hudson's Bay Company, one at Fort Yukon, and the other at Fort Simpson (on the Mackenzie River) 800 miles south-east of Fort Yukon. The trading posts of the Hudson's

Bay Company had always formed places of welcome to the Christian missionary.

Thirty-two years ago the present Primate of Canada (Archbishop Machray) was consecrated Bishop of the whole North West of British North America, known in a vague sort of way as Rupert's Land. The same year (1865) the Rev. W. C. Bompas, a young clergyman thirty years of age, went forth as a C. M. S. Missionary to the dreary wilds of Yukon District and Mackenzie River. At that time the Rev. W. W. Kirkby was at Fort Simpson, and Rev. Mr. Macdonald at Fort Yukon.

In 1874 Mr. Bompas was recalled to England to be consecrated Bishop of Athabaska. The Diocese then embraced the enormous districts of Athabaska, Mackenzie River, and the Yukon. In 1884 the huge Diocese was divided and Dr. Bompas retained the Northern part, and was known as the Bishop of Mackenzie River. He had laboured incessantly among the Indians and Eskimos of the Arctic Circle, learned their language, and still clung to these dreary regions when he had the opportunity of perhaps an easier field of labour. Many thousand miles has he travelled on snow shoes and in canoes in the solitudes of the far North to preach the Gospel of Christ. In 1891 a further division of this still vast Diocese was made, by which Mackenzie River and Selkirk became two separate dioceses, and again Bishop Bompas chose the more inhospitable region. The Diocese of Selkirk was formed by taking one fourth part of the area of the Diocese of Mackenzie River. The Mission and See House is at Fort Yukon, on the banks of the Yukon River which is frozen for eight months of the year. Archdeacon Canham has been laboring in this district for fifteen years. The discovery of vast beds of gold, has brought miners and seekers after wealth from all lands. The Klondyke mines, upon which the eyes of the world are fixed at this moment, are fifteen miles back from the Yukon River. A store for supplies was built on the banks of the River—according to custom—for headquarters, and as soon as this store was completed, numbers of Indians came and pitched their tents half a mile further on, and so there is quite an Indian village.

Rev. Mr. Flewelling was sent, more than a year ago, by Bishop Bompas to minister to these Indians. He has completed a mission house for residence, school, and church, where he holds services and teaches the Indians. The Rev. H. A. Naylor, who with his wife went out from our midst a year and a half ago, is at Forty Mile Creek. He has built a neat church, where he holds services. The Rev. Mr. Bowen, a young Englishman, brought out by Bishop Bompas, is working at Klondyke

or Dawson City. At Euxton also, there is a flourishing mission and school.

In these regions there is the grandest scenery in the world: towering mountains, capped with glistening snow, dense forests, giant glaciers, foaming cataracts, rushing rivers, low-lying valleys encircled by the perpetual hills—where Nature's God has scattered with a prodigal hand, beauty, and mineral wealth and grandeur. The climate is very extreme, the temperature in summer sometimes reaches 110—while in winter the thermometer at times drops from 30 degrees above to 40 below zero within twenty-four hours. 70 below zero has been reached. At Christmas the days are only two hours long, that is, it is only light for two hours, and we can imagine how weird and depressing it must be to live and work in this constant twilight.

This recent discovery of vast mineral wealth, and the great rush of people to this cold, bare and neglected region, bringing wealth out of apparent poverty, is a singular instance of God's wonderful working. Railways are being built, and thus the way opened to facilitate the work of missions.

At the recent meeting held in Montreal of the D. and F. Mission Board, \$500 was voted to the Diocese of Selkirk for an additional missionary to the Klondyke Mining Regions.

We will now turn to the Diocese of Mackenzie River, once forming part (as we have seen) of the present Diocese of Selkirk. Mr. Reeve, who went out to the District from England from the C. M. S. was ordained Deacon immediately after his arrival in Winnipeg by Bishop Machray in 1865, and in 1874 he was ordained priest by the newly made Bishop Bompas. In 1880 he took to England and had printed Bishop Bompas' translation of the Gospels for the Mackenzie River Indians. He was consecrated Bishop in 1891. Mrs. Reeve has shared her husband's wanderings, dangers and privations, and has been, indeed, a noble missionary herself. Their headquarters are at Fort Simpson.

We cannot forget Mr. Stringer's visit to Montreal about two years ago, nor his graphic description of the work in the Mission which he established among the Eskimo on Herschel Island, the most remote inhabited region in Canada, being within the Arctic Circle. It is a whaling station where many of the ships winter. The Eskimo, attracted by the ships, go there in large numbers, and the mission planned for them is no doubt of great spiritual benefit to the crews of the ships. The whalers themselves have subscribed \$500 towards the expenses of this mission, being the first contribution for Missions given on the Arctic Ocean. Mrs. Stringer helps her husband at the services by undertaking the music and

singing hymns. In 1895 Mr. Whitaker went out to help Mr. Stringer. The dangers and discomforts in getting to Herschel Island, are very great, owing to the terrific storms which sweep along the Arctic Coast in winter, and the quantities of ice and floods from the Mackenzie River in the spring. Mr. Whitaker writes to a friend describing a missionary journey. Sleeping out at nights with the thermometer ranging from 14 below zero on the warmest day to 57 below zero the coldest night. The snow houses of the Eskimo though frozen hard have a damp feeling, and the intense cold makes it impossible to keep the hands uncovered even in the houses. The Huskies always give the missionaries a cordial welcome, and receive the Word of God with eagerness and gladness.

Archdeacon Macdonald, the veteran missionary, has laboured with unceasing love and indefatigable zeal for forty years in this District among the Indians, and has himself translated the entire Bible into the Tukudh tongue, and last summer (1897) took the manuscript over to England to be printed. The entire work covered twenty-five years. The New Testament he had previously translated and had printed, as well as the prayer book and some hymns. The Tukudh children are now taught to read in their own language by native lay readers. A most successful work is being carried on at Peel River, amongst the Indians and Eskimo. At Hay River there is a flourishing school, under the charge of the Rev. T. J. Marsh and his sister. They have a grant from the S. P. C. K. and also a small government grant. Mr. Marsh has himself helped to enlarge the Mission house. At Fort Norman the work is also encouraging, but lack of funds very greatly retards progress, and many missions are left vacant owing to this pressing want. The Rev. John Ttssietla, the first, and only native clergyman within the Arctic Circle, is laboring at La Pierre's House in the Rocky Mountains, on the borders of the Diocese of Selkirk.

The next Diocese at which we shall glance is Caledonia—that portion of our great Dominion situated between the Rocky Mountains and the Pacific Ocean. This was set apart as a separate diocese in 1879. The Rev. W. Ridley, a Yorkshire vicar, having been asked by Archbishop Tait to undertake the new diocese—after some hesitation owing to his delicate health—finally consented, and was accordingly consecrated in St. Paul's Cathedral, London, and sent out by the C. M. S. He arrived in his diocese in the autumn of 1879, and at once proceeded to Metlakahtla, where some good work had already been done by Mr. Duncan. This is the chief missionary station, and the headquarters of the Bishop. In

summer the Indians in large numbers congregate on the Rivers Naas and Skeena for fishing. There are also Chinese, Japanese, and Europeans. Missions have been established at Hazelton, Kincolith, Kitkatla, Claxton, and other places; besides Queen Charlotte's Island, where Archdeacon Collinson and Rev. C. Harrison have laboured faithfully among the wild Hydahs, who are now entirely Christianized. At Metlakahla there is a very large cathedral. There are in the diocese eleven clergymen, one medical missionary, three hospital nurses, three white laymen, seven native catechists and some volunteer preachers. The Bishop has translated into the Zimshian language the Prayer Book and nearly all the New Testament. Mrs. Ridley being a good linguist helped him greatly, and translated nearly all the hymns. Of this delicate, but heroic woman, the following touching story is told. A remote mission on the banks of the Skeena having been suddenly vacated by a missionary and his wife, owing to the terrible isolation, Mrs. Ridley offered to go and take charge, as it was too late in the season to get another missionary to fill the deserted post. The Bishop after some natural hesitation consented, and his devoted wife voluntarily exiled herself from home and friends for nearly a year, to bring light and peace to those sitting in darkness and in the shadow of death. During that time the Bishop was summoned to England on urgent business. He crossed the ocean, transacted the business and returned to his diocese before his wife knew of his absence.

In July, 1895, a pretty church was opened at Fort Simpson, where the gospel was first preached nearly forty years before.

A devoted missionary is now labouring amongst the Stikine Indians. There is a flourishing chain of missions along the Stikine River, extending to the District of Cassiar, the most northern part of British Columbia. It is only very recently, that this remote district has been opened up to missionaries, through the generosity of some English friends. On the Skeena River are some flourishing Christian villages, where there are comfortable houses and the children are healthy and well clothed—a great contrast to the heathen villages, where there is disorder, untidiness and unhealthiness.

The Bishop writes "There is progress everywhere. Before long heathenism will have perished on the Skeena River, and in no small measure will it be due under God to the zealous efforts of the native Christians among the non-Christians.

Let us now turn to the Diocese of Columbia of which the See City is Victoria, which was made a trading post of the Hudson's Bay

Company about 1843, owing to its fine harbor. In 1856 there were only about two hundred and fifty white men resident there. In 1859 the S. P. G. sent out Rev. R. Dowson to work among the Indians. The natives at Fort Rupert were amongst the fiercest and wildest of all Indian tribes. They were actually cannibals less than forty years ago. In the same year (1859) the S. P. G. also sent out the Rev. J. Gammage to work among the miners, who had been attracted to the district by the report of large gold mines. About this time, through the generosity of Baroness Burdett-Coutts the S. P. G. was enabled to send a missionary Bishop to Victoria. The Rev. George Hills was selected for this pioneer work, and was consecrated Bishop of Columbia in Westminster Abbey in 1859. He remained in England for a few months to collect money for his new diocese, which he reached in 1860. Rough miners, wretched Indians, white people of all nations and tongues comprised the population amongst which Bishop Hills had come to labour. He was greatly perplexed how to reach this people so widely scattered, but the S. P. G. most generously added twelve missionaries to his staff between the years 1860 and 1865. At this time, we must remember, the vast diocese of Columbia included the present Dioceses of New Westminster and Caledonia, which were not separated from it until 1879. The Bishop himself travelled from post to post by canoe, by Hudson Bay steamer or on horseback. In 1892 his failing strength and his great age (being in his 77th year) induced him to give up, after more than thirty years of the most arduous and laborious work and return home to England. We can hardly imagine all the privations and sufferings and discouragements through which he passed during his long and active service in the mission field.

Bishop Perrin succeeded Bishop Hills, and is the present Bishop of Columbia. There are now twenty-two clergy, and thirty-one parishes and missions. Eleven more churches are required, and financial help to support missionaries. The Indians in the Diocese of Columbia are a very low type, degraded and superstitious. At Alert Bay there is a mission house, Home for girls, and Industrial school for boys.

There are many Chinese who ought to have spiritual ministrations, but the catechist who did such good work among them was obliged to return to China, for lack of funds to support the mission. While visiting Victoria two or three years ago I was taken by a friend through the Chinese quarter, and very squalid and miserable it was. I went into a Chinese Temple, or Joss House, where the most fearful objects were displayed to be worshipped. There were some hideous and fierce looking

animals carved in wood and stone, and all the decorations were glaring and tawdry.

"Shall we, whose souls are lighted
With wisdom from on high,
Shall we, to men benighted
The lamp of life deny?"

At the meeting of the D. and F. Mission Board held in Montreal in Oct., 1897, the sum of \$200 was voted for Chinese work in the Diocese of Columbia.

In 1879 the Diocese of New Westminster was separated from the original Diocese of Columbia, and the Rev. A. W. Sillitoe was consecrated its first bishop. The size of the Diocese is still so great, and the physical obstacles in the way of mountains and rapid rivers, are so difficult to surmount, that missionary work is no easy task. The great mineral wealth of the country has attracted large numbers of miners, many of whom are left without spiritual ministrations, owing to lack of funds to pay missionaries. Besides the white population there are, it is said nearly forty thousand Indians and Chinese. Of the former, some have been Christianized, but the Chinese—large numbers of whom are employed in the salmon canneries—are almost entirely heathen. Many people seem to lose sight of the fact that we have these Chinese in our own country, and surely it is only right that they should be ministered to before we send out missionaries to China. At a recent meeting of the Women's Auxiliary in Toronto the President suggested that each member of the W. A. all over Canada should give five cents a year, and the fund thus raised could be used by the Bishops of Columbia and New Westminster for the evangelization of the Chinese. There was a flourishing mission for them in Vancouver, but the funds are now so low it is feared the Chinese catechist will have to leave.

Bishop Sillitoe laboured incessantly and faithfully in this Diocese and struggled nobly on, even in sickness and weariness, and died, as one has said, "A martyr to his deep sense of duty."

His successor, Bishop Dart was consecrated in England in 1895 and still carries on the work amidst much difficulty and many discouragements. At Lytton there is a mission among the Indians, and also St. Bartholomew's Hospital which has been of great use. The churches at Lytton, Kamloops and Yale are pretty, and the services well attended. The Town of Rossland, so recently started, has now a population of about 7,000. There is a nice wooden church under the care of the Rev. H. Irwin. New missions are required, but cannot be opened up owing to lack of funds.

The Rev. L. N. Tucker during his recent visit to Montreal made an earnest appeal in behalf of New Westminster. The D. and F.

Board voted \$500 to the Diocese, and also \$500 for work among the Chinese.

Now let us turn to Athabaska whose first Bishop was Bishop Bompas, who had Episcopal jurisdiction at that time over the present Dioceses of Athabaska, Mackenzie River and Selkirk.

In 1884 when Athabaska and Mackenzie River were divided, Bishop Bompas chose the latter diocese, which was more dreary and isolated and the Rev. R. Young, who had been working for years as a C. M. S. missionary in the North West was consecrated Bishop of Athabaska. At Chippewyan there is an Indian school and a church, where the Rev. J. R. Lucas ministers, and preaches in the Chippewyan tongue. The Rev. George Holmes has been working with great success at St. Peter's mission, Lesser Slave Lake. During his absence in England Mr. and Mrs. White are working faithfully in this mission. The Toronto Women's Auxiliary some time ago sent Miss Dartnell out to Lesser Slave Lake as matron for the Indian school, where she has proved herself most efficient.

The Rev. Chas. Weaver has charge of the Wapuskaw mission in the heart of a country entirely the home of the Indians, and most difficult of access. In this school seventeen children are boarded, clothed and educated, but there is a debt of a thousand dollars on it, and Mr. Weaver, in building the school, personally incurred a debt of \$300.

Financial help is also greatly needed for the Industrial School at Christ Church mission up the Peace River, which was founded by the Rev. J. Gough Brick, who by his anxieties and hard work, completely broke down his health, and was obliged to give up the work and go away for a complete rest and change. He died in New York in December, 1897.

St. Luke's mission at Vermillion is under the charge of Rev. Mr. Scott and Rev. Mr. Warwick—the latter preaches in the Cree language. Bishop Young has himself translated and printed St. Mark's Gospel, also hymns and prayers for the Indians of his diocese. The Rev. W. A. Burman, who has been labouring in this district for some years, has visited our more eastern part of the Dominion to try and collect funds. Athabaska Landing has of late been brought more prominently forward, as it is the starting point for many steamers en route to the Klondyke. In the Church Magazine may be found letters from Bishop and Mrs. Young, describing in a very interesting way the work being carried on in the Diocese of Athabaska.

In 1872 the Diocese of Saskatchewan was formed, by taking a portion of the vast Diocese of Rupert's Land, and the Rev. Dr. McLean who had been working in that district under

Bishop Machray for nearly twenty years, was consecrated Bishop. He laboured most faithfully and energetically in the new Diocese and encountered many hardships. He founded Emmanuel College, and several schools and organized missions in remote and almost inaccessible spots. After his death in 1887, the enormous diocese was divided, and the Diocese of Calgary was formed, but Bishop Pinkham (his successor) was obliged to undertake the oversight of the two dioceses until sufficient money could be raised to form an endowment fund for Calgary. This has not yet been accomplished.

The Blackfoot Mission, established in 1883, has been most successful, and is now in charge of the Rev. Mr. Stocken. Greatly owing to the efforts of Archdeacon Tims there is a nice church, a school house and a small hospital, where Dr. Turner and his two daughters form a most efficient staff. The Woman's Auxiliary has done much in finding the funds for carrying on this work.

The Rev. E. F. Hockley, the C. C. M. A. missionary on the Blood Reserve—where there are 1350 Indians—in addition to his work among them, had charge of the Kiscock Homes, in which there are 64 children, during Mr. Swainson's absence in England. Mr. Hockley has returned to his original location Red Crow, and Rev. Arthur Owen has taken his place at Blood Reserve.

The Woman's Auxiliary of the Diocese of Huron has been most generous in contributing to the work being carried on at Omoksene.

Miss Rutherford, also sent by the C. C. M. A. has charge of the school at St. Paul's Mission, Blood Reserve, in which there are twenty-five girls.

The Rev. J. Taylor, of St. Mark's Mission, Sandy Lake, says that the work is very encouraging, but they are sadly in want of funds. From Onion Lake, our President has received many letters full of interest from Miss Shaw, in whom we, of the Montreal Auxiliary are specially interested, telling of the progress of the work there. Miss Phillips is also a most efficient worker. There is also a mission to the Sarcee Indians.

A new building has recently been erected for the Peigan Indians, and it is called the "Victoria Jubilee Home for Indian Children." The Rev. Mr. Hinchcliffe has been labouring in this mission for many years, and is still in charge, but his stipend is very much in arrears. Miss Brown is being supported at the Peigan school by the W. A. of Ottawa and Ontario.

Mr. Hines has been doing faithful work at the Devon and Pas mission. At Calgary there is a large Industrial School.

The work is everywhere most encouraging, but the labourers are few, as the field is so

large. The combined area of Saskatchewan and Calgary is five times more than that of England and Wales. The Bishop makes an earnest appeal in behalf of the diocese. Three or four more clergy are needed at once, and more missions should be established to meet the needs of a largely increasing population.

Now we turn to Rupert's Land where the first missionary was sent out by the Hudson's Bay Company in 1820. The Rev. John West proceeded to the Red River settlement and built a church and schoolhouse, on a lot set apart for church purposes by the Hudson's Bay Company, which is now within the City of Winnipeg, and known as St. John's church lot. He did good pioneer work among the Indians, and on his return to England in 1823, the C. M. S. sent out the Rev. David Jones, and later the Rev. A. Cochrane. In 1841, the mission was strengthened by the arrival from England of Rev. A. Cowley. In 1844, Bishop Mountain of Quebec paid a visit to the Red River Settlement, and was much interested in the work being carried on.

Owing to the munificent bequest of a chief factor of the Hudson's Bay Co., aided by grants from the Company itself, it was found possible to establish a Bishopric, and the first to hold the position of Bishop of Rupert's Land, was Rev. David Anderson, who was consecrated in Canterbury Cathedral in 1849, and immediately proceeded to his vast diocese. After labouring faithfully and with wonderful success amongst the wild and uncivilized Indians for fifteen years he resigned and returned to England.

The Rev. Robt. Machray, his successor, a noble man, physically, mentally and spiritually, was consecrated at Lambeth in 1865, and almost immediately afterwards went out to his remote diocese, which then included Selkirk, Mackenzie River, Moosonee, Saskatchewan and Calgary, Athabaska and Qu'Appelle. For several years Bishop Machray had entire episcopal jurisdiction over this vast territory, and then in 1872 MacKenzie River, Moosonee, and Saskatchewan were separated, and later there was a further division of the Northern Diocese.

The Clergy list of Rupert's Land, when Bishop Machray first came, amounted to eighteen. Now in the same territory (although of course under separate Bishops) there are 152. This shows how great the progress and extension of missionary work has been, and what wonders the Bishop has accomplished. His energy and zeal have been boundless, and he has started schools and missions, built churches, placed St. John's College, Winnipeg, on a more satisfactory footing, and collected large sums of money, besides giving most liberally himself to help on the work. In 1875

he became Metropolitan of Rupert's Land, and in 1893, at the first general Synod of the Church of England in Canada, he became Primate of all Canada. The names of Archdeacon Fortin in Winnipeg and Canon Rogers are well known to Montrealers. The latter has been most energetic in his efforts to collect money to forward the work of missions in Rupert's Land. He says fully one-third of the Church of England people of Manitoba are without services. The people themselves are doing their best.

St. Paul's Industrial School for Indians is very flourishing. There is also a mission for Sioux and Dacota Indians near Griswold founded by Rural Dean Burman in 1880.

At Islington the Rev. J. A. Maggarth is doing good work. In Rupert's Land there are fifty-five missions, so of course it is impossible to attempt to enumerate them. Only twelve are self-supporting, and there are ten missions without services.

Archdeacon Phair has just been amongst us, and given us a most interesting description of the work being carried on amongst the Indians of Rupert's Land, where he has been engaged in their civilization and evangelization for the past thirty years. He specially appealed for Dynevor Hospital, on St. Peter's Reservation, which is under the charge of Dr. Rolston, who generously offered his services without hope of remuneration. The Washakada Home seems to have a bright future before it; the new building is very fine. Mr. and Mrs. Wilson and Mrs. Vidal have been most efficient and zealous workers.

Qu'Appelle was set apart from the Diocese of Rupert's Land in 1882. Its first bishop was the Hon. and Rev. Adelbert Anson, who collected large sums of money in England for work in the Diocese, and brought out with him a staff of workers, eight priests, one deacon and six lay readers. Active work was at once begun at Regina, the capital of Assiniboia, but afterwards Qu'Appelle was chosen as the See City on account of its more central position. A Theological and Agricultural College (called St. John's) was founded, a school for boys started, and several churches built in the Diocese. But the work was most discouraging, and Bishop Anson resigned and returned to England in 1892. He had spared neither his time, his energy nor his means, but utterly disheartened he felt he must give it up.

His successor, the Rev. W. J. Burn, was consecrated in Westminster Abbey, March, 1893, and immediately came out to his diocese. Through the generosity of Lord Brassey, a new See house was built at Indian Head, also a school for girls and a church. Bishop Burn said of his diocese, that life was a continual struggle, and the isolation very trying. He

delighted in spiritual work, but found the financial burdens of the diocese very heavy. He died very suddenly in 1896, after little more than three years' work in Qu'Appelle. The Provincial Synod of Rupert's Land two months later elected the very Rev. John Grisdale, Dean of Rupert's Land, to the vacant bishopric, and he was consecrated in Winnipeg. He had been connected with missionary work in Rupert's Land for twenty years, and his wide experience in the field is of great benefit to the diocese of Qu'Appelle. The Gordon Indian School is working well but needs financial help. Work among the heathen Indians at Fish and Nut Lakes was begun in 1896. Saltcoats Hospital supplies a long felt want. Here again the work is cramped for lack of means. There is a mission at Fort Pelly, and an Indian School at the Touchwood Hills, where Rev. Owen Owens laboured for many years.

We now turn to the Diocese of Moosonee. When Mr. John Horden came out from England in 1851 as a C. M. S. missionary at Moose Fort, one of the trading posts of the Hudson's Bay Co., the Indians were barbarous and cruel, some of them being actually cannibals. In the summer of 1852 Bishop Anderson of Rupert's Land travelled fifteen hundred miles to this inaccessible portion of his diocese to welcome the new missionary who was already working energetically, and who had won the love of the Indians, and mastered their language in less than a year. The Bishop was so much pleased with his earnestness and zeal that before he left Moose Fort he ordained Mr. Horden deacon, and then priest. Mr. Horden was a great linguist. Besides the Cree language he learned Eskimo, Norwegian and Ojibbeway, and translated the gospels and prayers into syllabics, and printed them himself, the C. M. S. having sent him out a printing press and outfit. As he had previously known nothing about printing this was a great undertaking, and caused him much labour and anxiety. To his great delight he was successful, and there was great rejoicing when he had accomplished the task. In 1872 he was recalled to England to be consecrated Bishop of the newly formed Diocese of Moosonee. He had trained the Indians to work and to give and five churches had been built in his diocese, he, personally, having assisted, in no small degree, with the manual labour. He died early in 1893, being "faithful unto death," and was succeeded in the bishopric by the Rev. J. A. Newnham, so well known in Montreal, who was consecrated in Winnipeg in August, 1893. He had previously been working with Bishop Horden in the diocese for nearly two years. Archdeacon Vincent has been labouring in the diocese for more than forty years, having gone out from Winnipeg

with Bishop Anderson of Rupert's Land in 1855. He is in charge of the mission at Albany, and has done a great deal of hard, self-denying work. There is a school at every mission, at which English is taught. The Indians are also instructed in their own language. The three principal mission posts are Churchill, York, and Moose. In order to get from Moose Fort to York, although the distance is only five hundred miles, the Bishop has to travel two thousand miles, while the easiest and most comfortable way is via England. It has been estimated that the population of the diocese is 10,000, of these there are 5,000 baptized church members, so that thousands still remain heathen. In all this vast diocese there are only nine missionaries, and a few catechists. Archdeacon Lofthouse, during his recent visit to Montreal, described most graphically the hardships and privations of a missionary's life in the North West—tramping 1,000 miles over the snow, wading through ice cold water, fighting against heavy blizzards, exposed to extreme cold, and being often for days without food.

He has been assisted by the Rev. R. Faries, a native of the diocese, who was sent from Moosonee to the Theological College, in Montreal, to be prepared for the ministry. Another student from the same college, the Rev. A. C. Assah, after labouring successfully for about two years in this diocese, Montreal, resigned his position, in obedience to what he believed to be a call to missionary work in the Diocese of Moosonee, and went out to assist Bishop Newham.

Mr. Buckland, who formerly worked as a catechist out in that diocese, has been living for some time in Montreal, and is attending the Diocesan College, with a view to taking Holy Orders, and going back to labour in that field.

In the southern part of the diocese the Rev. J. Saunders is working at Biscotasing. The bishop and his devoted wife are doing their utmost to further the work, and bear, uncomplainingly, isolation and hardships. Shall we not try to do more to strengthen their hands, and cheer their hearts? The people are thirsting for the water of life. "The harvest is plenteous, but the labourers are few."

Now we come to Algoma, which has been called the child of the Canadian Church. In 1832, Mr. McMurray was sent to Sault Ste. Marie, a trading post of the Hudson's Bay Company, to minister to the heathen Indians. He built a log church, and after labouring for a time, he withdrew and was succeeded by Rev. F. A. O'Meara who became an enthusiastic worker among the Indians. Many other missionaries laboured in that field, and in 1872 the Diocese of Algoma was formed. It

included the districts of Muskoka, Parry Sound, and St. Joseph and Manitoulin Islands in the Georgian Bay. Archdeacon Fanquier, who had been working for more than twenty-five years in the Dioceses of Toronto and Huron, was elected the first bishop, and was consecrated in 1873. By personal application he succeeded in obtaining grants from some of the Church societies in England, in aid of his new diocese. The constant and unremitting labours, anxiety and financial difficulties, told upon the bishop, yet he struggled bravely on, until at last his great loving heart gave way under the strain, and he was called away from earthly labours to the rest of Paradise, Dec., 1881.

His successor, Dr. Sullivan, so well known and greatly beloved in Montreal, was consecrated in St. George's in June, 1882; and during his occupancy of the bishopric devoted all his powers, mental, physical and spiritual, towards the furtherance of the work, and the extension of missions. He used his great gifts of speech to obtain large amounts of money from people in England, so that he might place the diocese on a more solid financial basis. He formed the Episcopal Endowment Fund, Widows' and Orphans' Fund, and in every way did most thorough and successful work.

At last the health of this most energetic and faithful bishop, like that of his predecessor, broke down, under the constant worry, physical hardships, and mental strain, and in 1896, after long and determined struggling against ill-health, he was compelled to give up his work and resign.

His successor, the Rev. George Thornloe, was elected in November, 1896, and consecrated in the Cathedral, Quebec, in January, 1897. The population of Algoma is estimated at 80,000, including 10,000 Indians. There are great mineral resources in the country in the way of gold, silver and copper mines, but they are waiting development. There are seventy-seven churches in the diocese, sixty-eight of them are free and out of debt. Forty-one were erected during Bishop Sullivan's time. Shingwauk Home, an Industrial School for Indian boys, built at Garden River by the Rev. E. J. Wilson in 1875, is in a most flourishing condition, with the Rev. Ley King as Principal. There are seventy boys in residence.

The Wawanosh Home for girls, erected in 1879, is being rebuilt. There is a large debt on the Mission Fund, and the Bishop is hampered in his work for lack of funds. A flourishing association has been formed in England for the aid and support of Algoma. At the meeting of the D. & F. Board held in Montreal last autumn, \$2,000 was voted to

Algoma, besides a grant of \$787, to the Shingwauk Home.

It has been well said "Our domestic field is a field of heroism. Truly our Church has its saints and martyrs in the present day." Oh, that something could be done to awaken a more real interest in mission work. Surely if we only realized what is involved in the life of a missionary—the constant self-sacrifice, the daily privations and hard work, the isolation and the many discouragements, besides in cases of illness the anxiety caused by lack of medical attendance and proper care and nursing—we should not be so callous and apathetic. Well may we quote the words of St. Paul, which seem so applicable to many of these modern apostles, "In journeyings often, in perils of the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often." Truly "the love of Christ constraineth." There is still very much land to be possessed in this Canada of ours, for our dear Master.

The great missionary societies in England, on whom we have depended for so many years, for financial aid to evangelize the children of the forest, the aborigines of our own country—are gradually, but surely, withdrawing their grants, as they think we should be able by this time to support our own missions and missionaries. We have to face the situation, and try to realize that in a few years we shall be left entirely to our own resources. What then will be done? Shall the work, begun in faith and hope, continued in love, nurtured with prayers and tears, and persevered in amidst discouragements, and almost insurmountable obstacles, and at the cost of incessant struggles, and lives laid down by heroic men and women, saints and martyrs indeed, have to be abandoned? Certainly it would seem so, unless we church people rise to a sense of our responsibility, and pray and work and give in a much larger measure than we have ever done yet.

Oh! let us be more in earnest in our life work. Let us realize that time is fleeting, and that we are daily and hourly drawing nearer to the things unseen and eternal. The sands of time are shifting beneath our feet, and we are moving on rapidly to the shores of eternity. The fields are white unto the harvest. The sowing may be in tears and sorrow, but the reaping will surely be in joy.

Sooner than we think or dream, the words may be spoken from the Temple in Heaven, to the Lord of the Harvest with His golden crown and gleaming sickle:—"Thrust in thy sickle and reap, for the time is come for Thee to reap, for the harvest of Earth is ripe."

HINDRANCES TO CHURCH GROWTH.

(From the New Year's Greeting of the Archbishop of York to his Clergy.)

HAVE been speaking of ourselves in this diocese; but what shall we say as regards the Church at large! What signs do we see around us there of progress and renewal? Who that has watched the working of the Church, not only in England, but in its missionary and colonial dioceses, can fail to be struck with the vitality and energy which is increasingly manifested, and the undoubted growth and extension which is going on in every quarter. It is true that, both at home and abroad, there are serious hindrances which are probably inseparable from the work of Christ as carried on by the human agencies of the Church, and there are certainly difficulties of a very special character which are peculiar to our generation. Among those who have never grasped the great principles of the Catholic church, there is a restless seeking after something new, in the vain hope that their religious life will be promoted under altered circumstances and by different means. The teachers of science, falsely so-called, against whom St. Paul warned the young Bishop of Ephesus, have not ceased from amongst us; and there are many who are led away by high-sounding systems professing to throw light upon the mysteries of the spiritual world, and to offer new help amidst the difficulties of an eager and intellectual age. It may be that these delusions are often short-lived, or quickly assume some other form, but they do not pass away without leaving disaster behind them and many shipwrecks of individual souls.

On the other hand, the Church of Rome is making unprecedented efforts at the present time, to gather in proselytes from other branches of the Catholic Church, and it finds them in such uninstructed minds as I have already described. Among these, there is a certain class in fashionable society who are easily captivated by the assertions and allurements of Rome, and whose secessions are recorded from time to time in the columns of the daily newspapers. But these are little more than a mere handful compared with the millions of our National Church. The astounding statements which are sometimes made with regard to the numbers of these converts, can only proceed, it may be hoped, from those who are entirely misled as to the facts in the case. The statistics which bear upon this point are convincing as to the exaggeration of such statements, which nevertheless have their weight with a certain number of weaker minds. There is no fact of the kind more certain than that Romanism, in the aggregate,

is making no real advance in this country, and this confession has been made again and again by persons holding official positions in the Church of Rome itself.

Meanwhile the Church of England, the church of our fathers, goes on her way and bears witness, strong in the humble confidence that she "keeps whole and undefiled the Catholic faith;" whole as it was accepted and defined in primitive times, and undefiled by either the accretions or corruptions of mediæval error. She does not profess to "have attained or to be already perfect." She is still learning her shortcomings and her needs, and waits for new impulses of spiritual power to carry her on to perfection. The Lord, who has so greatly blessed her and her children, will bless her more and more.

THE CALENDAR AND MISSIONS.

DOES not the Calendar in our Prayer Book serve as a continual reminder of the duty of Churchmen toward foreign missions? It would seem impossible to think of the Conversion of St. Paul, the death of St. Peter, to recall the life and work of the ancient saints of England, France, Italy, and Spain, without feeling some stimulus toward spreading the Gospel and strengthening the Church. The practice is growing common of linking to the immovable feasts in the Calendar a special intercession on behalf of some missionary association or enterprise. The Society for the Propagation of the Gospel asks for special intention upon St. Peter's Day, the Oxford mission to Calcutta upon the Feast of the Epiphany and Bishop Blyth's work in Jerusalem upon St. Barnabas' Day. Surely the more we look into the meaning of our Prayer Book, the more we study rubrics and directions, the clearer we shall see its completeness, and realize that so far from there being necessity for additions here, and prunings there, we have in the Book of Common Prayer a guide to our duty in all the varied circumstances of our life here on earth.—*Selected.*

THE SEEDS OF THE HIGHER CIVILIZATION.

The Rev. Dr. W. A. P. Martin, of Pekin, gives the following illustrations of how the seeds of the higher civilization for which the Chinese nation is now beginning to strive, have been sown by the missionaries:

To show how the seeds of a higher civilization are being sown, I may mention that the late Dr. S. R. Brown, before going as a missionary to Japan, had charge of a school in Hong-Kong, under the auspices of the Morrison Education Society. One of his pupils was Yung Wing, who brought a large body of

young men to the United States for education. Another was Tang King-sing, who led the way in organizing the new merchant marine of China. What may we not hope from the many thousands now being educated in mission schools?

I may add that it is to missionaries that China is indebted for the greater part of the text-books of modern science now accessible to her people; a fact which led a Chinese scholar of high position to maintain that China has derived more advantage from Christian missions than from foreign commerce.

"LIGHTEN OUR DARKNESS."

Awake! Awake, O Christian,
The long dark night is past,
The Day Star is arising,
The Dawn is near, at last!
The lands so long enshrouded
In darkness deep, and drear,
Are longing that the tidings
Of God's love they may hear.

A cry comes o'er the mountains
And floats upon the breeze;
From tropic shores and islands,
And from the Arctic Seas.
'Neath gleaming constellations,
The Pole Star in the North,
From Selkirk's ice-bound borders,
The yearning cry comes forth.

From far-off Australasia,
Where in the starry sky,
The Southern Cross burns brightly,
Again there comes the cry.
In valleys fair and smiling,
Where Christian ne'er hath trod,
The weary hearts are sighing
For Thee—the Unknown God.

Where o'er the slopes of Persia
The fiery Crescent gleams;
From distant, dark Uganda,
And Niger's deadly streams.
From China's unloved daughters,
From flower-crowned Japan,
The cry is heard—"Oh tell us,
God's wondrous love to man."

From lips of suffering sisters
'Neath India's glowing sun—
From earth's dark cruel places,
From many a weary one!
The cry—"Oh come and help us,
Who grope as in the night,
Our eyes are blind and sightless,
Oh! show us the true Light!"

"Oh! hear our cry, good Christian,
And in our sore distress:
Reveal to us the Saviour,
Who longs to love and bless.
And then, with hearts uplifted,
And grateful voice, we'll raise:
To Father, Son, and Spirit,
Our joyful song of praise."

—K. S. M.

Young People's Department.

CALENDAR.

1896

- April 3—SUNDAY before EASTER (Palm Sunday.)
 " 4—MONDAY before EASTER.
 " 5—TUESDAY before EASTER.
 " 6—WEDNESDAY before EASTER.
 " 7—THURSDAY before EASTER (Maundy Thursday)
 " 8—GOOD FRIDAY
 " 9—EASTER EVE.
 " 10—EASTER DAY.
 " 11—MONDAY in EASTER WEEK.
 " 12—TUESDAY in EASTER WEEK.
 " 17—1st SUNDAY after EASTER.
 " 24—2nd SUNDAY after EASTER.
 " 25—ST. MARK'S DAY.

TWIN SOLDIERS.

BY VIRGINIA C. CASTLEMAN.

 HEY stood by the window of the playroom, the "twin soldiers," and besides them were three other children, their school-mates, and the faces of all five were flushed with excitement. "I tell you we are members of the Church" cried the twin with the roundest face, "mamma said so!"

"Yes, indeed," chimed in the other twin, her blue eyes dilated and her mouth quivering, "we were taken to the church when we were babies, and were baptized; and I know we are members of the Church."

"Very little members, then," replied Mary Newton, teasingly, "most people join the Church when they're grown up."

"If you had been baptized when you were little, you wouldn't think that way," and the twins ran to ask their mother about it.

"Mamma!" cried the one who reached her mother's room first, "Aren't we members of the Church?"

"Mary says we're not!" gasped the second twin, almost breathless from the run across the hall.

"Certainly, my darlings, you were given to the Church at your baptism, and you promised to be 'faithful soldiers' to your life's end."

"We didn't promise ourselves, did we?" they asked in one breath, "but the people who stood for us; and papa held sister, and you held me, didn't you mamma?"

The twins loved to hear about it, how one Sunday afternoon, dressed in white christening robes, they had been carried to the church, and the old, white-haired clergyman had taken them in his arms, one after the other, and baptized them. Then they had lived in a great city; but now their home was in the country, where, instead of rows of houses, and street cars, and crowds of people, they saw all around them wide green fields, stretching out to the dark woods; and in the distance a blue river wound through the land. On clear days they could see many white sails moving slowly along over the water. Instead of the handsome church which their baby eyes had stared at so wonderingly, they went every Sunday to a little chapel at the foot of the hill; or, sometimes, to an old brick church, covered with ivy, and surrounded by old oak trees.

The twins were so little when the change in their home was made, that they hardly knew what had happened; but their mother's thoughts lingered long upon that baptismal scene of nine years ago. "And do sign them with the sign of the cross"—how the words rang in her ears.

How could she make them understand that with the blessings of membership must come the bearing of the cross. "Children, do you see this picture?" she asked, calling them to her.

"Oh! isn't it lovely, sister?"

"What a pretty mother!" said Helen.

"And such a sweet little baby," added Blanche.

"It is the Child Jesus, and the Virgin Mary, His mother," explained Mrs. Gibson, and waited quietly while the twins looked more closely at the Madonna.

"Mamma," asked Blanche, suddenly, "the sky is full of clouds; why does it look so dark? and why—what are those three crosses for, mamma?" Then, very gently, their mother reminded them that the little Child Jesus had grown to be a man, that He had been seized by cruel men and nailed to a cross, and on either side of Him was another cross upon which two thieves, two wicked men, were placed beside the good and holy Lord.

"Why did they do it, mother?" cried the children, their eyes full of tears.

"He died that we might be forgiven,
He died 'o make us good,
That we might go at last to heaven.
Saved by His precious blood."

Very softly the words of the hymn were sung; and then, taking a hand of each child in her own, their mother said, earnestly:

"You see now, darlings, why the sign of the cross was made upon your forehead at your baptism. As Jesus suffered upon the cross for you, even so you must learn to bear your little crosses—the little worries you may have every day—with patience; and, whenever you can, help others to bear their burdens, too."

A very thoughtful look came into four blue eyes, and two little girls walked hand in hand slowly back into the playroom.

Two little dollies, exactly alike, sat bolt upright on the lower shelf of the children's book case, their red dresses and light hair showing off to advantage by the gayly-bound copy of "Alice in Wonderland" near by.

"Cynthia Ann, do you know what a soldier is?" asked Helen, picking up dolly No. 1.

"It's a man that goes out to fight a battle, Mary Jane," replied Blanche, picking up dolly No. 2.

"It isn't always a man, Mary Jane; it is sometimes a girl—didn't mamma say so?" said Helen, quickly, seeing Blanche about to dispute the fact.

"Oh, yes, I forgot!" returned Blanche, "let's play soldiers, and march to battle!" So the remaining members of the twins' family were brought out; there were "Cookie," a wooden individual with a carved head; two small brooms, dressed in mourning for some deceased relative; a dark brown cane, named Henry M. Stanley; and lastly, the two new Christmas dolls, beautiful w: creatures with dazzling complexions, and attired in lovely pink and white silk dresses. The arranging of the procession, and the length of time required to make the figures move around the room, occupied the whole of the play hour; and before the twins were fairly started on the battle hymn, in walked mother and said it was time for study hour.

"Oh! mamma!" wailed two little voices, dismayed at the sudden interruption.

"Five o'clock," said mother, firmly. "Weren't you singing: 'Onward, Christian soldiers?'"

"We'd only just begun, mamma!"

"But soldiers always stop when the general commands, even if he tells them to retreat. I'll be general, and all the soldiers must march to their places, double quick!"

So Henry M. Stanley was put in a corner of the closet to meditate upon the "Dark Continent" as long as he pleased, with "Cookie" and the two small brooms for company, while

the new dollies were laid carefully away in the bureau drawer.

"Isn't it fun playing soldiers?" said Helen, opening her speller. "I wish we didn't have to study."

"Brave soldiers learn to do many things that seem very hard at first; and 'Christian' soldiers bear their crosses bravely."

Then the twins remembered "the sign of the cross"; and they tried hard to study, so that before the tea bell rang their lessons were all ready for the next day.

After tea, they got Miss Lucy, their governess, to play "Tiddledy-winks" with them; it was just in the midst of this fascinating game that Laura, the maid, appeared at the door, to escort them to bed.

"Can't we play one more game, Miss Lucy?—just one more!"

"Soldiers are always prompt," answered Miss Lucy, kissing the twins good-night.

"Dearie me! I think it is not so pleasant being a soldier, after all," sighed Blanche.

"We can't help being soldiers, sister, we were made so when we were baptized," said Helen.

"The question is," answered Miss Lucy "will you be a good soldier, or a deserter?"

It was a few days after this that the five schoolmates were again standing together, in the school-room.

School was just out, and Miss Lucy had not left the room. They were talking about Lent.

"What shall we do for Lent?" Sarah Lee asked, thoughtfully. She was fourteen, the oldest pupil, and was taller than her teacher.

"Wouldn't it be pleasant for us all to do without the same thing?" said Mary.

"I heard two little girls say they wanted to play soldier, the other day," remarked Miss Lucy, who had been listening. "Suppose we all try to be good soldiers these forty days."

"Yes, but how do you do it, Miss Lucy?" asked little Ida, her brown eyes filled with earnest wonder. The older girls smiled; but Miss Lucy looked thoughtful for a minute, as if she were turning the subject over in her mind.

"Obedience is the first lesson a good soldier learns; little soldiers must obey all 'in authority over them'; this means your parents, or anyone who may take the place of parents towards you. The second requirement is respectfulness, everyone loves a gentle, respectful child. Lastly, a faithful soldier gives willing service. Children can be very helpful to older people by running errands quickly, and carrying messages promptly. In God's sight, the most beautiful feet and hands are those that are the swiftest to work for others. The Lenten season is a special time for self denial, as you know; let us try to learn 'to



“THERE WERE ‘COOKIE,’ TWO SMALL BROOMS, A CANE, NAMED HENRY M. STANLEY AND THE TWO NEW CHRISTMAS DOLLS.”

endure hardship (even little hardships) as good soldiers of Christ.”

And the children promised to try, which is the best one can do. The twins always worked with hearty good-will when they were in earnest; but sometimes they forgot and sometimes they didn't try to remember.

“Blanche,” said Miss Lucy, coming in late one evening from a long drive, “do you know where my match box is? Laura has misplaced it.”

“Indeed I don't” said Blanche, but the little feet that might have run to find Laura did not move from the round of the chair where they had been resting for a half hour or more.

There was another day when aunt Annie asked Helen not to shout so loud, nor run so violently up and down the hall.

“Well, ma'am,” replied the little girl rudely, “My mother lets me play this way”; so poor aunt Annie had to try not to mind the noise, though her head ached badly.

“Dear me!” said Helen to herself, that night after she had gone to bed, “I never thought about aunt Annie being an older person. I

s'pose she would be a captain, maybe, in the regular army. Blanche, do you think that aunt Annie would be a captain or a colonel in the regular army?” But Blanche was in dream-land long ago.

In spite of these backslidings, the twin soldiers made some progress during the long weeks that preceded Easter.

They got to Sunday-school every Sunday, giving up dessert in order to be on time; which was quite a sacrifice for two small girls who loved sweet things. They went another day to carry a little sick girl some oranges which grandpa had brought them from town; for, as Blanche said, it did not seem fair for some soldiers to have so many more good things than others, and not be willing to share them.

The first spring days were so full of bright beauty that the children were eager to be out in the warm sunshine. It did seem hard, then, that they must be afflicted with terrible colds at such a time, and be obliged to stay indoors. It was hard to bear; now was the courage of the twin soldiers severely tested, and many lessons of patience and unselfishness were learned.

Unselfishness, that they might not worry their mother more than they could help; and patience, to help each other bear the weary confinement in the house, while the sun shone so brightly without. It was on Good Friday that they looked again at the picture of the Madonna; and this time they understood better the meaning of the three crosses. "It does seem as if we hadn't done much," they said, as they thought of Jesus nailed on the cruel cross.

But when Easter Day dawned, in its beauty and joy, their hearts were filled with gladness, too. At the Sunday-school celebration the twins themselves helped to fill the cross that the children built of flowers, and smiled lovingly, as upon it was placed the crown, the symbol of the soldier's victory, through Christ.—*The Churchman, N. Y.*

HOLY WEEK.

BY BARBARA YECHTON.

(From the N. Y. Churchman.)

"And He said to them all, If any man will come after me, let him deny himself and take up his cross daily, and follow me."—*LUKE IX. 23.*

GVERY thoughtful girl and boy will be filled with deep and solemn feeling as they realize the true meaning of these verses, and the application which they have to this day and to the week which lies before us.

As you know, children, Palm Sunday is the beginning of Holy Week and in Holy Week we commemorate the closing scenes in our Saviour's life on earth. On this day, more than eighteen hundred years ago, our Lord Jesus Christ entered Jerusalem in triumph, surrounded by an eager, surging throng of people, who shouted, 'Hosanna in the highest!' and worshipped him openly. The sick, the lame, the blind, the dumb and the lepers whom the Lord had healed may have been among the crowd, and so carried away were all by their enthusiasm that they cut branches from the palm trees growing along the roadside, and strewed them before Him, and even spread their garments in His path.

On the Thursday night of this last week the Lord's Supper was instituted—in tender remembrance, "until His coming again."

In the same night was the betrayal, when Judas sold his Master for thirty pieces of silver! and later, the agony in the garden of Gethsemane, when the sweat of great drops of blood testified to the bitter anguish which filled the soul of Jesus Christ. When, with the shame, and pain and desertion and woe of the morrow before Him, and the heavy responsibility of the sins of the whole world pressing upon Him, His suffering humanity cried aloud to God, "Father, all things are possible unto Thee,

take away this cup from me," though when before Pilate the next day He added, "To this end was I born, and for this cause came I into the world."

Dear children, as the years roll over your heads and trials and sorrows come to you, you will realize more and more the blessed comfort of this incident in the life of our Lord—this touch of suffering human nature which makes us kin with the Son of God! Oh, let us be thankful for the Father's goodness to us in the humanity as well as the divinity of our Saviour!

Then in the early morning of Friday came the traitor Judas with a band of Jews, who took Jesus prisoner and carried Him away and delivered Him into the hands of His enemies. The history of that sacred day is graven upon our hearts—the infamous trial where false witnesses were brought to swear against the Lord; the mocking and scourging that followed, and the insults that were heaped upon Him; the torture of the crucifixion; the jibes of the heartless ones around Him; the sweet and full forgiveness of His prayer for those whose mad vindictiveness had brought them to such sin; the solemn moment when, our redemption being completed, the Saviour bowed His head and died, and the quiet burial in the grave "wherein never man before was laid."

Let the remembrance of all that our Lord has done for us go with us through this Holy Week, and by its help we shall be strengthened to take up our cross and follow Him.

Boys and girls have crosses to bear as well as men and women, and the Lord Jesus requires faithfulness from His little soldiers as well as from His larger ones. What are some of the crosses that children have to bear? I will tell you of one.

* * * * *

Let us keep the remembrance of "sad Gethsemane" and "cross-crowned Calvary" with us throughout the Holy Week. May it help us to draw closer to our Lord, and to offer Him the very deepest love and reverence our hearts can give, and by following "the example of His patience also be made partakers of His resurrection; through the same Jesus Christ, our Lord. Amen."

THE first Christian Missionary to labor in India, it is alleged, was St. Thomas the Apostle. Bishop Heber said: "There is as fair historical evidence as the case requires that St. Thomas preached the Gospel in India, and was martyred at a place called Mylapoor." The community of the Christians of St. Thomas is still in existence on the western coast of India, and they trace their origin to apostolic times.

The Canadian Church Magazine AND MISSION NEWS

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

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APRIL, 1898.

No. 142

MISSION NOTES.

The Rt. Rev. Charles Todd Quintard, Bishop of Tennessee, died on Feb. 15th, at Meridian, Ga.

No one can teach who has stopped learning, says Archbishop Temple. There is only one thing that will keep your teaching and preaching alive, and that is to be perpetually studying.

Khadija Hanem is the sister of the present Khedive of Egypt. Her greatest ambition is to aid needy women of her country and race. To understand their real wants, she mingles almost daily incognito with the poorer classes, and is much beloved and respected by them.

Rev. J. H. Pettee, of Japan, who has been visiting Korea, writes of that country: "Missionaries are welcomed almost everywhere, and the nation is waking from its sleep of centuries. This is the golden time for strong missionary service in Korea."

The late General Armstrong was accustomed to say that a work which requires no sacrifice does not count much in fulfilling God's plan. But what is commonly called sacrifice is really the natural use of one's self and one's resources, the best investment of one's time, strength and means.

BISHOP GRAVES reports that in the Missionary Jurisdiction of the Platte, in the past year, seven missionaries have visited almost every

town in an area of 54,000 square miles, with a thinly-scattered population of 313,000. There are three missionaries in the jurisdiction who have fifty-five stations. Not a debt was contracted in the year.

The Herald and Presbyterian writes of a young man who, years ago, lamenting that a young lady was going as a foreign missionary, said: "What a pity for her to bury herself in that foreign country. It ought not to be permitted." The young girl went, did noble service, and her name has been spoken throughout the whole Christian world. The young man has never been heard of outside the little village in which he lived.

THE disposition to return to liturgical order and decency is becoming more marked every year, in the Protestant bodies. The Joint Commission of Federation appointed by the General Conferences of the Methodist Episcopal Churches, which met in Baltimore recently, agreed that the General Conferences of the two churches be recommended to order the preparation of a common catechism, hymn book and order of public worship.

The Rev. D. T. Terada, a native pastor for the last three years of the church at Hiroshima, Japan, under the supervision of the Church Missionary Society, and who has won a good reputation, has been appointed by the church in Japan as the first missionary to Formosa. It is hoped that the Japanese Christians themselves will make the mission to Formosa their own enterprise for God's service, and that they will loyally and liberally support it.

Dr. Harsha, a Dutch reformed preacher in New York, says: "It is sinful to throw a doubt upon the divinity of Christ. It is sinful to cast a cloud upon the Fatherhood of God. The man that gives his time to prove that this or that book of the Bible is without divine authority is wilfully doing much harm. It is all very well to be liberal and scholarly and critical, but the man that lessens by one iota the comforting authority of God's Word is taking fearful risk. Moreover, it is sinful to deliberately disregard the evidences upon which the Bible rests. It is sinful to demand unreasonable evidences."

At St. John's College, in Shanghai, where there is a corps of trained men and some of the most approved modern appliances, as well as at the Boone school, in Wuchang, crowds of students are pressing for admission and willing to pay for their tuition. These applications, let it be said, are not from the

lowest classes, but came from the sons of influential men, men of high social and political status in the community. Never before in the history of the Chinese mission has the demand for foreign education been so pronounced and so popular as to-day, and never before have St. John's College and the Boone school witnessed so bright and promising signs of success as at the present time.

The Rev. Arnold Foster, of Hankow, China, writes: "The native evangelists who engage in the work are some of them the finest men we have ever met. One of them, after rendering good service while engaged in his ordinary business, was made a colporteur and afterwards a preacher. About a year and a half ago he had the offer of a censorship in Peking, a post which would assure him a lawful income ten or twelve times as large as he was receiving as a preacher, to say nothing of the possibility of doubling the same by unlawful means. He declined the offer, and in explanation said: "I have read that Matthew left the customs to follow Jesus; I am not going to leave Jesus to follow the customs."

The Board of Managers of the Domestic and Foreign Missionary society of the P.E. church in the United States, elected Bishop Dudley General Secretary at the meeting in New York, on February 8th. While all the members of the Board agreed that the Society could find no abler or more inspiring leader, there was a serious difference of opinion as to the advisability and propriety of taking a Bishop from spiritual labors to manage the affairs of the society. In consequence, only fourteen members voted for Bishop Dudley and there were eight blank ballots. Subsequently, Bishop Dudley declined the election. Nominations will have to be made at the meeting of the managers on March 8th, and the election cannot be held until the regular meeting on April 12th.

The Rev. L. H. Roots, writing in the Church in China, gives proofs of the success of missions in the Chinese empire. Among other evidences of success he cites the following: I think it is not unfair to judge of the success of missions largely by the natives who are placed in responsible positions in the Church, particularly the clergy. These men have almost invariably suffered severe persecution on account of their faith, and by long years of honest and devoted service have proven their fitness for the office they hold. They are also men of fair education, though I think none of our clergy at present hold any Chinese degree. These men stand as a conspicuous illustration of the meaning of Christianity in

China. Their blameless lives, their untiring zeal, their steadfastness under persecution would be noteworthy anywhere. They see very clearly that our chief problems are not intellectual and that we are to win not by argument but by assertion and the power of the Christian life.

Archdeacon Johnson, of Nyasa, has returned to England for a short vacation after having been engaged in missionary work in Central Africa for an uninterrupted fourteen years. He deplors the fact that so few men from the English Universities and Theological Colleges offer themselves for missionary work in Africa. It cannot be, he says, because Englishmen are afraid of either the climate or the hardships to be borne. He instances how numbers of University men pay large premiums to go out with explorers; how men of good position hurry to get positions on the police force in Rhodesia and other African colonies, and make nothing of the poor fare, hard living, risks to health and life, and worse prospects. And yet the missionary life is shunned. On the other hand he notes that he knows of Roman missions coming out in parties of ten and fifteen from the seminaries and never thinking of going back to country and friends. The contrasts he draws are certainly striking, if somewhat humiliating to the English church.

I dare say many of you know Bishop Oluwole. There is no man for whom I have a greater regard or respect, and I made his acquaintance a few years ago, when he was consecrated Bishop, first of all. He came and stayed with me, and he charmed all my family, all my small children. They were delighted with him, and lost their hearts to him. So we all did. Bishop Oluwole, as many of you who may have talked with him are aware, is a cultivated man. His knowledge of English affairs, English politics, English literature, is considerable. Well, his parents had been absolute barbarians till they were converted, he told me, and he as a boy was sent to the Church Missionary Society's Fourah Bay College. In his case, the level of a cultivated Englishman has been reached from a beginning of absolutely nothing. Born in a tribe which had no language and no literature, no manners and customs worth mentioning, beginning from a state of things which really was lower than that of our Anglo-Saxon ancestors, he has reached, simply in the period of his own lifetime, the position of an educated Englishman. *That is the result of Christianity.* There you have before you a most speaking instance of the power of Christianity to raise, to elevate, to strengthen, to re-make, and to establish. And how can it be said that

missions do not succeed? How can it be said that they do not, even in our own day, work miracles; that they do not produce enormous results; results which we in our impetuosity sometimes overlook, but results which, if we would look, we should see to be indeed God's doing, and bearing the distinct impress of His leading.—*Bishop of London.*

From a most interesting letter written by the Bishop of Melanesia, dealing with a voyage among the many islands of his diocese, we give the following extracts: "We had," he writes, "a wonderful voyage. Everything persisted in turning out well for us—fair winds, easy landings, hearty welcomes, increased earnestness, and great brightness everywhere; boys and girls given to us where we have never been given them before. There has been great progress in Raga, Maewo, and Mala, the faith having spread and taken root in quite heathen parts of these islands. In Opa, the people are very wild, and the complete separation of the sexes makes it very difficult to make much progress, the native customs almost forbidding the women and girls to come to school. At Lanana, in Opa, I baptized fifty people, nearly all men, on Trinity Sunday, and I am certain I never saw people more earnest than they were. Poor souls, trouble soon afterwards fell on them, for the white trader who lived with them was killed by a bushman of the country beyond them, and a man-of-war quickly appeared and burnt down a considerable part of the Christian village because they had failed to protect him. This is the second trader killed in Opa this year. Work in the Bank Islands goes on quietly. Most of them are Christians now, but that does not mean by any means that the battle is over there any more than it is over in Christian England. . . . Santa Maria has a large population of heathen still, especially in the Gana district; but in all the other islands in the Banks Christianity has been accepted, and heathenism has become extinct, except in rare cases. . . . In Mala there is great progress amidst great difficulties. The island is a sort of South Sea Benin; on every side there are horrors of bloodshed and murder, but the little patch of Christendom extends itself everywhere, and as it grows it becomes respected and is allowed to pursue its way in peace. . . . At Bugotu I confirmed nearly a hundred persons. The people were doing very well and very much in earnest everywhere. Soga, the chief, is a splendid Christian, teaching his people and translating the Scriptures for them, besides ruling them with a firm hand, and in times of danger fighting for them. He and two hundred of his men had completely surrounded a band of head-hunters from Rubiana

just before I arrived at Bugotu this year, and had read them a lesson that they probably will not forget. He gave them their lives, but they told their friends that they had been all dead men before Soga. Amongst those whom I confirmed was the chief. We returned to Norfolk Islands in the shortest time on record—three weeks, feeling very much as the Seventy must have felt one thousand eight hundred years ago."

CANADIAN CHURCH MEDICAL MISSION. JAPAN.

REPORT OF MISS SMITH.

Nagano, Shinano, Japan, January, 1898.

IT is most gratifying to be able to report that in every way our work was more successful in 1897 than in the previous year. This is due, in a great measure, to our removal last May, to a large, convenient building in one of the busiest quarters of the town, where the work is brought before the notice of all classes. We would also add that since the doctor in charge became a Christian, just one year ago, he has taken an increased interest in the dispensary and the outside charity cases.

Eight hundred and fifty-four new patients, who paid 6,871 visits to the dispensary, were treated during the year, and 831 visits were paid by the doctor to patients in their own homes. The poor are treated free of charge, but those who can afford it, pay a small sum for medicine, and during the past six months we have taken in enough money to pay for the entire cost of the drugs used.

From the Canadian Board of Missions, the medical work receives eighty pounds a year, which supports a Japanese doctor, two certificated nurses, three student nurses, and a matron, but leaves nothing for drugs or appliances. These have been supplied by the money received from patients, donations from "foreigners" in Japan, and "special sums" sent from Canada. The entire cost of the medical work does not exceed one hundred and twenty-five pounds a year.

On December 29, one nurse who had completed the two years' course of instruction, received a certificate, and has since joined a Nurses' Association in Tokyo, promising to come back to us if the work should so increase that her help would be needed. The three young women in the school will not graduate until two years from this autumn, and it is hoped that their training may, in part, take place in the hospital which the Woman's Auxiliary of Canada contemplate building in Nagano this year.

Church services are held two evenings every week, in the waiting-rooms of the dispensary,

which are fairly well attended by the patients. The three men who received baptism during the year, were paying patients, and so far as one can judge, they seem to have become very earnest Christians.

From time to time we receive calls for nurses' help from neighboring towns and villages. We were able to send one nurse for four months to an accident hospital, erected near the new line of railway between Nagano and Matsumoto; the same nurse spent one month on duty in a dysentery hospital about ten miles distant, where she unfortunately contracted the disease herself, and communicated it to another of our workers who was sent to take care of her. Both, however, recovered in due time.

One of the first graduates of the school has, during the past ten months, been in charge of a very sad case of mental disease, the patient being the wife of a clergyman in Japan. Although this is not exactly missionary work, we felt that the work was such as to justify us in allowing one of the medical workers to give such help as she could.

The nurses do as much parish work as they have time to do. One plays the harmonium at all the church services, while two teach in the Sunday-schools, and all visit from house to house, as regularly as their nursing duties and studies will permit. A new student who is expected to come to us this month, has acted as a mission worker in the American church for some time, which will make her all the more useful to us, while she is in training.

JENNIE CAMERON SMITH.

WORK AMONG WOMEN.

 THE Fugui Kwai of the church in Nagano was formed two years ago, and is a guild of churchwomen, who try to further, in every way, by their prayers and example of daily life, the missionary work of the church. Each member subscribes a small sum every month, which last year amounted to \$14.65, and was given, according to the rules of the association, to the priest in charge, who applied it to the church building fund. There is a full staff of officers: a president, two vice-presidents, a secretary and a treasurer, and, at the beginning of the year, twenty members were enrolled; of these, four removed from Nagano at different times, leaving only sixteen at its close. The guild meets once a month, and after the formal opening by prayer and a reading of some portion of Scripture, an address prepared by one of the members is given, followed by a discussion on the general work of the parish, the best methods of forming the acquaintance of women not Christians, etc. During Lent,

special devotional meetings were held every Monday afternoon, which were most helpful to the spiritual life of the women. At the last regular monthly meeting (in December), it was decided that the Rev. Mr. Waller be asked to have two special services for the Fugui Kwai, during the coming year (1898).

The "Dorcas Guild" undertakes to do knitting, sewing, fancy-work, etc., the money derived from the sale of which, amounted last year to \$4.95, and was sufficient to pay for the Christmas decorations in the Mission House, and the Sunday-school prizes.

JENNIE CAMERON SMITH.

ANGLICAN ORDERS.

The following declaration of the Moscow Clerical Academy, a peculiarly representative body of the Holy Eastern Church, comes opportunely in view of the recent remarks against us by Cardinal Vaughan: "The historical reality of the Apostolical Succession in the English Church is a fact proved beyond all possibility of doubt; it is to be unhesitatingly acknowledged that the consecration of Archbishop Parker is certain and unquestionable; all the pretenses which have been raised against his consecration and against Anglican consecrations fail before the bar of criticism. The present Anglican ceremony of Ordination corresponds to every demand of orthodoxy, and all ordinations administered in conformity to this ordination rite must be acknowledged as real and valid."

THE BISHOP OF COREA ON THE FAR EAST.

The Bishop of Corea recently addressed the members of the Society for the Propagation of the Gospel and gave some interesting facts concerning the Far East and the missions there. He stated that in Hong-Kong, where the yearly volume of shipping amounts to 16,000,000 tons (or more than that of London), where the population is 222,000, of whom 10,000 are Europeans, there is an insufficient clerical staff. In China there are twenty-one treaty ports, in each of which are European and American men, women, and children. There are six such in Japan and six in Corea and Manchuria. In all of these ports more missionaries are needed, especially among the natives and for the education of the many Eurasian children.

The Bishop thanked the members of the society for the help extended to him in the erection of churches in Corea and Manchuria, and in the matter of sustaining the mission press. Among the issues of this press is an interesting ecclesiastical directory of the Far

East, mentioned some time since in this magazine. It includes the six dioceses of China, the six of Japan, the Straits, Borneo, Siam, and the Diocese of Honolulu.

The Bishop said that the translation of the Book of Common Prayer into Corea is now nearly finished. It has necessarily been slow work.—*Spirit of Missions.*

THE VIRGIN ISLANDS.

REV. H. H. L. SEALE, TORTOLA, VIRGIN ISLANDS.



HE Virgin Islands, one of the groups forming the Leeward Islands, West Indies, were discovered by Columbus, in 1493. They consist of a group of about 100 islands, islets, and rocks, the most easterly belonging to England, and the central to Denmark, the westerly being claimed by Spain. The British possessions (area, 57 miles) were acquired in 1666 by the enterprise of settlers from Anguilla, the principal of these islands being Tortola, Virgin Gorda, and Anegada.

The story of the former inhabitants of these islands is a sad one; but one redeeming feature in the history of the West Indies is the efforts made by the Society on behalf of the slaves. In 1710 the Society became permanently connected with the West Indies by accepting the trusteeship of the Codrington Estates in Barbados. The exercise of this trust was quoted by the Bishop of Barbados in 1861 as "a noble exception" at a time, extending over a century, "when the African race" (in the West Indies) "were, even by members of the Church, almost entirely neglected." On the abolition of slavery the Society again took the lead, and from the negro education fund, which it opened, £171,777 were expended between 1835-50 on the erection of churches and schools, and the maintenance of clergymen, schoolmasters, and catechists. Of this sum, £20,262 were spent in the Leeward Islands. Few missionary efforts have produced such beneficial results in so short a time as were effected by this movement. The Society's help, which has been withdrawn or renewed as occasion required, is still the mainstay of the Church in many of the West Indian islands, as will be seen by the following paper written by the Rev. H. H. L. Seale, of Tortola:—

"Around me all day I see little children with black skins, generally with fat round faces, sparkling eyes, and a short woolly, knotty-looking hair on their heads. They all speak English, but often in a very broken way, and with a very disagreeable accent. They are natives of these islands, but their ancestors about two generations ago were all African savages. Their habits of life are simple in the

extreme. Some live in small wooden houses, while others can only afford huts made of thatch.

"A very natural question to ask is, How did the African ancestors of these people come to these islands, and what became of the original inhabitants of these islands? The story is a sad one. When Englishmen first visited the shores of these islands the inhabitants were quite a different people. They were known as Caribs; hence the name given to this sea that washes the shores of these islands—the Caribbean Sea. They are supposed to be the same race of men as the North American Indians, who came over to these islands in their canoes—when, we do not know.

"Generally speaking, they are of the average height, I believe, with well-defined features, pretty brown skins, and black straight hair, a quick, piercing jet black eye. On the whole, they are a pretty race of people. They had their own language, of which nothing is known beyond a few words preserved in the names of places. These Caribs lived in tribes, and often made war on each other. They knew no lord, and would own no master but the chieftain of their tribe, and in this respect they remind us of our own forefathers who came over from Sleswick and drove the British away into Cornwall and Wales. Their habits were very simple, and they lived by fishing, hunting, and on the wild fruits of the woods. They were brave and courageous in war, while no clever or more daring mariners ever manned a skiff. They were also very clever in making baskets and other articles of wicker work, and chisels out of hard stones, which they used for scooping out their canoes from the trunks of large trees. There are none in my island, but I have seen a few in Dominica.

"The first English settlers tried to force these Caribs into working on their plantations, but their former natural pursuits unfitted them for such toil; and so they bravely resented any such infringement on their liberty that in many instances war was the result, until gradually they were nearly exterminated.

"So much for the Carib inhabitants of these islands.

"Englishmen could not perform manual labor under a fierce tropical sun, so they looked to Africa for the means of cultivating the fertile lands of these islands. Much to the mother country's shame, she countenanced and encouraged that 'crime before which all others pale in enormity and wickedness'—the abominable slave trade. A brave Englishman, Capt. John Hawkins, afterwards knighted by Queen Elizabeth, sailing in 1562 in the ship bearing the sacred name of Jesus, was the first to lead the way in this great crime. What a contrast? Sir John Hawkins' ship bore the name of Jesus;

while for his crest of prowess he had a manacled negro; but are not all free in Jesus? Sir John actually stole negro men, women, and children from the West Coast of Africa, tearing them away from their homes and from all that was near and dear to them, and transported them to be sold in America just as a farmer would sell his cattle and sheep. Gradually these islands were opened up. Grants of fertile land were made to noblemen, who sent out colonists. Ship loads of negroes were captured on the African coasts about the Gulf of Guinea, and brought to toil on the plantations in these islands. Being regarded only as merchandise, they were brutally treated on the voyage, and often after their arrival many were even more brutally worried to death. Occasionally one or two very old negroes are to be met with who were slaves in their young days, and their tale is sometimes pitiful. Although their skins are *black*, yet they are children of the one great Father; and at last their cry went up to him, in Whom all men are free. England was at last awakened to her duty, and, as the national support given to this crime was so much to England's shame and dishonor, so England's noble and persistent efforts in abolishing slavery in her own dominions, and in striving to root it out in every country, is much to her honor.

"In the early part of this century slavery was abolished in these islands, and all enjoyed their freedom alike, and still do. Now, it is *mainly* to the descendants of these African slaves that the Anglo-Catholic Church in these islands preaches the Gospel of salvation, while it is by the valuable aid given by the S. P. G. that the Gospel is preached to many of these people at all. For instance, without the S. P. G. grant the Church in this island would be closed, the negroes being too *poor* to maintain a priest.

"England's crime in the slave trade is a national one, and so England as a nation owes a great debt to the negroes in these islands; hence every Englishman ought to help to discharge this debt by subscribing liberally to the mission work. Furthermore, some who read this brief account may possibly owe a personal debt to the negroes of these islands, since some of their ancestors may have been perpetrators in this evil work.

"The question will naturally suggest itself:—*How can I aid in discharging this great debt?* You can render very valuable assistance in two ways. The first and most important way is to liberally support the S. P. G.—the society that so nobly helps in spreading the Gospel news in the world. Lent is now with us, and the Church teaches that the Lenten season should be observed as a season of abstinence and self-denial. If you have the love of Christ in your

hearts, deny yourselves during this Lent, and devote what you save to the S. P. G. This is the first and most effectual way of trying to pay England's debt to the negroes of these islands.

"Another way in which you could give me substantial help is by sending me old story books as well as easy lesson books and pictures. Our school is quite bare of books and pictures, and so I find it very difficult to teach the children and interest them. English people cannot imagine what a wonderful thing a large picture of any kind is to these black children. They have absolutely no amusements—no sightseeing. The S. P. C. K. publish cheaply pictures illustrating Old and New Testament history, as well as church history; but, cheap as they are, we cannot afford to buy them. If any of my readers could send a few of these, they would be doing a good deal in spreading the knowledge of the Gospel. I shall always gratefully acknowledge anything received."

"BUILD the children into the Church," says a pastor of long experience who finds it is not as easy to influence those who have passed the age of twenty-five.

THE late Bishop Walsham How, of Wakefield, left a memorandum of his financial affairs, which has just been published by his family. It appears from this that he was a man of considerable wealth which came by inheritance. He always gave one-tenth of his income to charity. As a bishop, he resolved that his children should not profit by his episcopal income. While Bishop of Wakefield, he gave away systematically \$5,000 a year. In addition to this, he always gave away the large sums received from his books, and the greater part of what was left of his income was spent upon his diocese. His chief object, he stated, in this memorandum, was to provide an answer to the charge sure to be made that he had enriched himself and his children out of the endowments of the Church. This, he said, would not much matter if it were his own personal credit alone that was at stake, but such charges did great harm to the Church. He believed that there was no class which approached the clergy in self-sacrifice, or the bishops in the amount they gave away. Bishops no longer enriched themselves out of the revenues of the Church. Of two recent bishops who were his friends, he knew that they never saved a shilling of their episcopal income. He did not wish to condemn any one who held the office for making some modest provision for his family out of his episcopal income, if he had no private means, but it was a great privilege to be under no necessity to do this.

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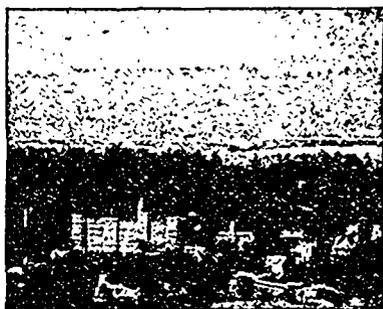


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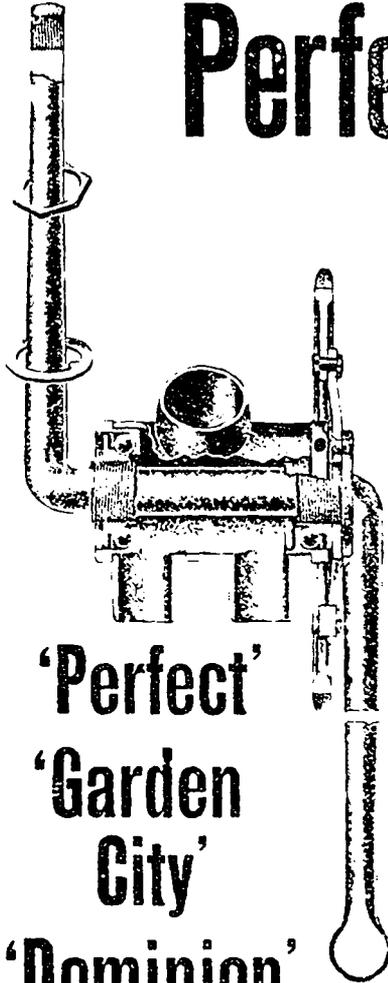
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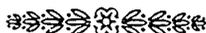
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