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THE CANADIAN CHURCH MAGAZINE

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No. 113.

HISTORICAL SKETCHES.

No. 113. THE CANONS OF ST. JOHN'S CATHEDRAL, WINNIPEG.

THE Rev. J. Dallas O'Meara, M.A., is a son of the late Canon O'Meara, who for the last twenty-five years of his life was the beloved rector of Port Hope, Province of Ontario. He was born at Manitoulin Island, where his father labored for many years as an Indian missionary with remarkable success. Amid his varied labors he found time to prepare his son almost entirely for his matriculation in the University of Toronto, through which he passed with considerable distinction, taking first-class honors in Classics, and the gold medal in Mental and Moral Science and Political Economy. Leaving the university he took a course in theology at Huron College, and was ordained deacon by Bishop Hellmuth in 1872.

He was for a time engaged in educational work as principal of Brantford High School, and having resigned it to take up work in Manitoba, was ordained priest by the Bishop of Rupert's Land in 1873. On the establishment of the Cathedral Chapter in 1876, he was appointed Canon and Professor of Exegesis. In 1882 he was appointed deputy warden of St. John's College, and exchanged his chair for that of Systematic Theology and Apologetics, which he now fills. Like the other members of the chapter, his work has been very varied, and he has done much for the general Church life of the diocese.

He has had charge of various parishes and missions from time to time. He organized the parish of St. George's, Winnipeg, and was

for several years honorary incumbent, until the appointment of its present rector. He was also first incumbent of Christ Church, Selkirk, and at other times has had charge of Woodlands, Cook's Creek, and some missions in southwestern Manitoba.

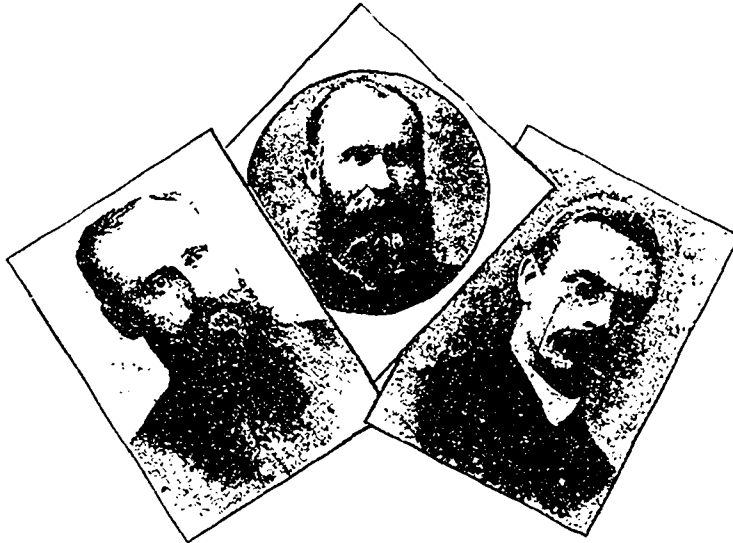
In synod work he has taken a very active part in both the diocesan and provincial synods, since their inception. He represented Rupert's Land at the first General Synod, and is the chairman of the western section of its committee on missionary work.

He has also taken his share in the general educational work of the province, on the Board of Education, and as a member of the University Council, Board of Studies and Examiner. The canon is well known as a very effective public speaker and lecturer on important questions, and in this capacity he has done most valuable work for both the diocese and St. John's College, for which he has secured much financial help. He is also in great request as a lecturer on free-

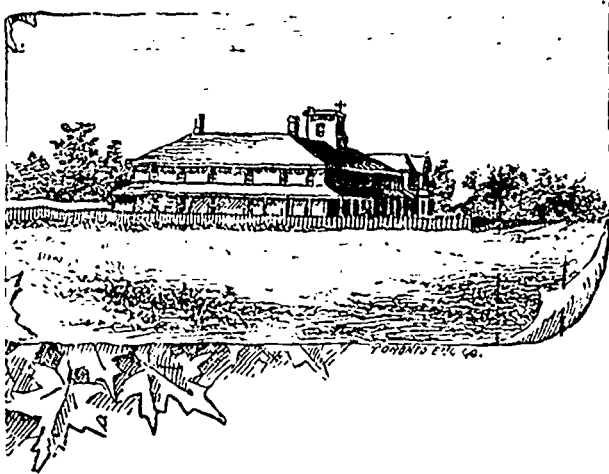
masonry, being an enthusiastic Mason, and Past Grand Master for the Northwest.

CANON MATHESON, B.D.

The Rev. Samuel Pritchard Matheson, B.D., Canon of St. John's Cathedral, was born in the parish of Kildonan, Red River settlement, September 20th, 1852. He is a descendant, on his father's side, of one of the Scotch settlers brought to Red River by Lord Selkirk in 1812-14. His grandfather on his mother's side was Mr. John Pritchard, who came to the country from England in 1809, in connection with one of the trading companies, and who after his retirement resided in Kildonan, took a prominent part in Church affairs, and estab-



CANON MATHESON. CANON O'MEARA. CANON COOMBES.



ST. JOHN'S COLLEGE SCHOOL, WINNIPEG.

lished the first school or academy in the colony.

Canon Matheson received his early education in St. Paul's Parish School, and later in the academy of his uncle, the Rev. S. Pritchard.

In November, 1866, he entered St. John's College School, and, after passing through the various forms with great credit, he was admitted to a scholarship, on the foundation of the college in 1872, as a theological student. He was appointed resident tutor in the college school 1874, and ordained deacon September, 1875, and priest April, 1876, by the Bishop of Rupert's Land. The canon, who has never broken his connection with the college, has been actively engaged in teaching since 1874, has been deputy headmaster of the college school since 1878, and steward since 1879, as well as holding various other offices in connection with it, too many to enumerate.

His pastoral work in conjunction with the above duties has been important. He had charge of Victoria and Rockwood for two years, of St. Paul's for three years, was chaplain of Manitoba Penitentiary for three years, and has had charge of the visitation of North St. John's since his ordination. His appointment as canon dates from 1882. In connection with this he fills the chair of Exegetical Theology in St. John's College. He is also one of the Archbishop's examining chaplains, and member of the college council. In connection with both Diocesan and Provincial Synods, and as member of the Executive Committee of the diocese, he has done much effective work. At the present time he is secretary of the Lower House of the Provincial Synod.

In the general educational work of the country he has also rendered good service, as a member of the Board of Education until its abolition by the now famous Manitoba School Act of 1890, and on the Council and Board of Studies of the University. He received the degree of B.D., University of Manitoba, in

1880. In 1879 he was married to Miss Fortin, whose recent sad decease will be fresh in the memory of our readers.

His position in the college school has been one of great influence and responsibility, and by his kindness and ungrudging devotion he has won the love and esteem of the many students who have passed under his care. On the establishment of the Alumni Association of the college, he was naturally chosen as its president, and still holds that office.

Among his fellow-citizens he is well known as a faithful spiritual adviser, a warm friend, and a champion of all that is noblest and best among men.

CANON COOMBES.

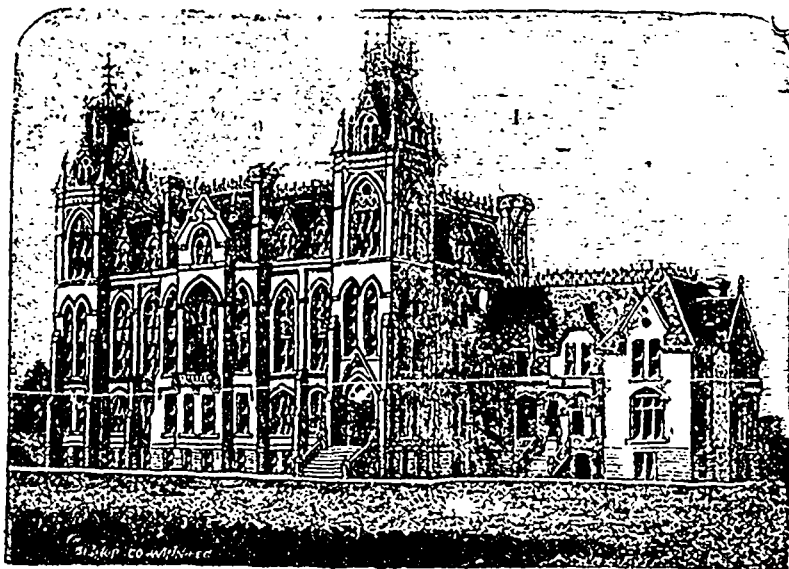
The Rev. G. F. Coombes, M.A., Canon and Precentor of St. John's Cathedral, was an open exhibitioner and foundation scholar of St. John's College, Cambridge. He took his B.A. degree (Classical Tripos) in 1879, and proceeded to that of M.A. in 1882. He was ordained deacon by the late Bishop Jacobson, of Chester, in his cathedral in 1881, having previously been appointed Classical Master of Manchester Grammar School, which position he held from 1880 to 1883. He was curate of Portwood, 1881-1883.

In the latter year he was appointed to his present office at St. John's. Attached to his canonry is the lectureship in Classics in St. John's College, and he has been examiner in Classics for the University of Manitoba since 1884.

The value of his work as lecturer in Classics is sufficiently attested by the high position taken by St. John's College students in this subject in the University examinations.

As Precentor of the cathedral, he has had the direction of the instruction of the choir, and the ordering of the music, in which he has done excellent work. His musical abilities have also been turned to good account, in the province generally, as a member of various organizations for the study of high-class music. The canon has for many years been a member of the executive and other diocesan committees. He has especially taken a leading part in promoting the work of Sunday-schools through the diocese.

Now, as in the ages past, the watchword which Christ has given to the Church is, Go. "Go ye swift messengers," "Go ye into all the world," "Go teach all nations," "Be witnesses in Jerusalem and in Samaria, and to the uttermost part of the earth." "For this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."



ST. JOHN'S COLLEGE, WINNIPEG.

THE ARCHBISHOPS OF CANTERBURY.

BY THE EDITOR

(Continued.)

REIGN OF MARY

THE name of Reginald Pole is closely connected with that of Queen Mary. Mary herself, as a girl, as a princess, had had an exceedingly sad life. As the daughter of Catharine of Aragon she shared her mother's misfortunes, and incurred the dislike and displeasure of Henry VIII., her father. During the reign of Edward VI. also her life was one of anxiety and trouble, arising from the fact that she refused to conform to the reformed faith, or the "new religion," as the enemies of the Reformation styled it. She insisted upon having her own chapel where the mass, according to the old style, might be said.

Among those who sympathized with her in her troubles was Reginald Pole, of whom now it becomes necessary for us to speak. His mother was Margaret, daughter of the Duke of Clarence, and niece of Edward IV., and first cousin of Elizabeth, the Queen of Henry VII. She was afterwards known as the Countess of Salisbury. His father was Richard Pole, a gentleman who made his fortune by the sudden accession to power of Henry VII., from whom he received knighthood, and was known as Sir Richard Pole.

Reginald Pole was, therefore, on his mother's side, closely related to royalty, and at an early age attracted the attention of Queen Catharine, who, it is said, selected him as the future husband of her little daughter Mary. As,

however, Reginald was sixteen years older than the princess, ample time remained for the development of the plan. His mother was sponsor at the christening of the royal child.

Reginald, when only seventeen years old, was the recipient of much patronage at the hand of the king, receiving prebends and deaneries, though, of course, from his age, not yet in holy orders. The king (Henry VIII.) showered all this upon him to enable him to pursue his studies in divinity.

These studies he prosecuted on the continent—in Italy and elsewhere—where he met many

eminent men, whose influence told greatly upon his future life. On his return to England in 1527, after an absence of several years, he saw the commencement of the unhappy divorce case which brought such trouble to his much-prized friend, Queen Catharine, and when it all culminated in the success of her rival, Anne Boleyn, Pole could no longer remain at court, but withdrew to pursue quietly his studies elsewhere.

The king, however, continued his patronage, and even offered him the Archbishopric of York, a tempting offer, indeed, for a young man as yet only in deacon's orders. The offer was made in such a way as to show that the king would expect him to assist him in all his base designs against his wife. This young Pole positively refused to do, and therefore lost the high position.

He then—in 1532—in order, probably, to escape the dangerous displeasure of Henry VIII., went abroad, residing at Avignon, where by means of his scholarly writings he attracted the attention of the pope and the Italian clergy. While abroad he surprised the world by writing a fierce invective against the English king in a treatise which he called "De Unitate Ecclesie." The world was equally surprised to find that a short time after the appearance of this book he was made a cardinal by Pope Paul III., a position which he accepted, although not yet in holy orders. This was in the year 1536.

Some historians think that Reginald Pole never lost sight of the prospect held out to him in early life, that he might some day be the husband of the Princess Mary, and that it was this which largely influenced his life. It would account certainly for two things—otherwise not

easily explained. It would account for his steady refusal to take priest's orders, which he adhered to even when made a cardinal, for so long as he was not a priest he remained free to marry if he should choose to do so. It would account also for his warm defence of Queen Catharine against her monstrously cruel husband in his "De Unitate," for in that defence he used the strongest, and even vilest, language to heap contumely and villainy upon the head of the English king.

At all events, Pole now found himself in a position of power, for Paul III. made him not only a cardinal, but appointed him his legate. Visions of great things that he might do for England now came before him. He would visit his native land as the pope's legate, and there restore, if possible, the papal power. But he had not gone far on his journey before he found that he had been proscribed in England through the wrath of Henry VIII., and that a reward had been offered for his head. That meant great danger for him. In the most secret hiding place he was subject at any time to the blow of an assassin. In 1538 tidings were brought to him that his enraged sovereign had avenged himself upon the members of Pole's family in England, and that his own noble mother had been put to death. What more deadly wound could any tyrant inflict than that?

At this time religion was in a terrible state all over Europe. The Church of Rome was trying to assert herself against the waves of the Reformation which were sweeping in upon her from every side. With a view to this the now famous Council of Trent was called, where the distinctive Roman doctrines were formulated, and regulations passed to guard them and propagate them at any cost. The Inquisition was re-established, and through it a reign of terror was set up.

Cardinal Pole, as papal legate, attended this council, but he found himself out of place there, for though he was a strong papist—a strong upholder of papal authority—he was in doctrine more of a Protestant than a Romanist. He was even accused of being a Lutheran, but this he denied. Still he declared that he held firmly the doctrine of justification by faith.

When Henry VIII. died, Pole entertained the hope that he might be allowed to visit England. But the temper of the country was such as to preclude the visit of any one who should appear as a legate of the pope. In the meantime Paul III. died, and Pole, as cardinal, assisted in the election of his successor. It was thought at one time the choice of the conclave would have fallen upon Pole himself, but in the end an Italian named Del Monte was elected. He took the title of Julius III. With enemies at home and abroad, the somewhat disappointed English cardinal lived in retirement until the

news arrived of the death of Edward VI., and of the accession to power of the Princess Mary. Thoughts of days gone by came into his head—thoughts of the little princess that he was led to believe might some day be his wife. Now she was Queen of England, and as yet unmarried. But time had wrought a great change in both of them. Mary was now approaching forty years of age. She was nervous, pale, and delicate. Pole, close upon fifty-six, was older far in appearance than his age warranted. He was in fact a broken down, shattered old man.

Yet the prospect of revisiting his native land, of meeting the princess, advanced in life though she was, and of assisting her, perhaps, in the government of the country, put new life within him. There was much for him to do yet before his days on earth should end. It would have been a romantic climax to this interesting history if Mary had seen fit to claim the cardinal for her husband, and we know that she seriously entertained the thought of doing so and went so far as to find out that a dispensation in favor of such a marriage could easily be obtained, as Pole was not in priest's orders. But the project was quickly dropped. Pole arrived in England as papal legate to find that his first duty was to arrange for the marriage of Mary with Philip, King of Spain, a man many years younger than herself.

Then followed the rapid changes in the religion of the country—the repeal of the Acts of Parliament relating to the Reformation. Papal supremacy was re-established in England, and Cardinal Pole found himself so great a man that the Queen herself, and her royal husband, knelt at his feet. Then began the burnings which forever disgrace the reign of Mary. Cranmer, the Archbishop of Canterbury, was in prison. Pole, as papal legate, had to sentence the unfortunate Primate to his dreadful death. He saw what would follow—that he himself would be made Archbishop. For this he began to prepare. He was not yet a priest. This was remedied by his ordination on the 20th of March, 1556. On the 21st poor Cranmer died at the stake, bemoaning his "unworthy hand"—and on the day after, Cardinal Pole, the papal legate, was consecrated the sixty-seventh Archbishop of Canterbury—and for two years he reigned supreme, the most terrible two years that England had ever seen.

The attitude of Pole is a puzzle to historians. In doctrine he favored Protestantism, and in disposition he was kind and merciful, yet he sent men and women in crowds to the stake to be burned, and a sickly glare of fire gleamed incessantly over a persecuted land. Nor were these burnings confined to the living. They invaded even the quiet abodes of the dead, and the bodies of men and women were exhumed, tried for heresy, convicted, and burned at the

stake. What madness had taken possession of the realm! What fury had changed the heart of a kind old man, weak and frail, rapidly approaching his own end, to a bitter, unrelenting, un pitying persecutor! For such was Reginald Pole. Some have tried to make it otherwise, but the fact remains, that during his reign of power with the Queen, when a word from him might have prevented it, the fires of persecution burned the fiercest, and the greatest number of victims fell.

For this there must have been some special reason, and it may be found in the following facts: During the time that he was Archbishop the pope was his deadly enemy. His friend Julius III. had died. The new pope was Paul IV., who in earlier life had never liked Cardinal Pole. That dislike led him, when pope, to accuse Pole of heresy, and to summon him before the Inquisition. The curious fact then exists that Pole, who burned people right and left for heresy, was himself accused of false doctrine, and was under the ban of the Inquisition. This was something which lay heavily upon him. He tried hard to free himself from it. But the pope was immovable, and Pole consented to the burnings that he might prove himself to be no heretic. This seems reasonable. It accounts for much in his conduct as Archbishop that is otherwise inexplicable.

The reign of Queen Mary fortunately drew rapidly to a close. She had become the most unhappy of women. Her husband, for whom she had entertained a mad passion, had practically deserted her; her armies had been unsuccessful, and territory long the property of the British crown was taken from her; her people were unhappy, and her very name she knew was held in abhorrence by many. All this embittered her life. Disease preyed upon her. She ceased to smile, and occasionally would break out into paroxysms of grief and rage terrible to behold, till at last, on the 17th of November, 1558, she died. Her cousin, the Archbishop—whose wife at one time she thought she might be—was himself at the time lying upon his death bed. They told him the Queen was dead. He heard the news quietly, and then himself prepared for the last moments. He fell asleep, and awoke no more on earth. He and Mary—once the little princess whom he had loved—departed this life together—the one within twenty-four hours of the other—and passed to their last and solemn account.

In St. Thomas' Chapel, Canterbury Cathedral, a raised tomb, somewhat conspicuous, is shown as that of Reginald Pole, the last Primate of England that ever wore the red hat of the Roman Cardinal.

Most people succeed, not by doing many things as well [as others, but some one thing better than others.

NAGOYA, JAPAN.



HE Rev. Canon Tristram, in the *Leisure Hour*, gives the following interesting account of Nagoya, where the Rev. J. C. Robinson has his mission:—

"The next day we took the train from Gotemba to Nagoya, 176 miles farther on, and the fourth city of Japan in population, 350,000, a principal seat of the porcelain manufacture. Here the Canadian branch of our Church has a mission, supported by Wycliffe College, Toronto. The journey was accomplished in eight hours, through a rich, fertile plain, the most extensive in the country, thickly peopled and well wooded. Part of our route lay close to the sea, and we crossed the mouths of two rivers, wide and shallow, by trestle bridges, each nearly a mile long. We had among our fellow-passengers Bishop Bickersteth, who was going on beyond us. We had also in our carriage a native lady of very winning and refined appearance, who soon introduced herself to my daughter as a Christian from Osaka. Three officers also entered the carriage, one of whom, a very gentlemanly man, the head of the police at Nagoya, spoke English, and told me he knew our missionaries there. He told me he felt very much complimented by finding that I smoked the light tobacco of the country, which, he said, most foreigners despised. At a roadside station luncheon boxes were purchased. For ten sen, that is fivepence, I had handed to me a beautifully-made oblong chip box with a lid, full of rice, a pair of new wooden chop-sticks, still joined at one end to show they had never been used, in a pretty paper envelope, and another similar box, done up in picturesque paper, containing nine different articles of food, arranged like a bouquet, with strips of green bamboo leaf, cut with scissors, to separate them. It was a perfect gem of Japanese art and neatness. Among the items were a very small boiled cuttle-fish, which was very good, white beans cooked with sugar, boiled seaweed, pickle, a mushroom, a tiny rice-flour pudding, a rice-flour sponge-cake, a lump of Turkish delight, and two vegetables, to me unknown. It is needless to say that the dishes were microscopical, and were not very much larger than the dolls' feasts to which grandchildren invite me. We had a kuruma ride of two miles through the vast city from the station of Nagoya to the hospitable roof of our Canadian friends, the Rev. J. C. and Mrs. Robinson.

"Nagoya is full of interest, ancient and modern, historical and artistic. The central feature, which catches the eye from every part of the city, is the castle, probably the finest specimen of an old Daimio's residence in the country, and as now it is Government property it is one of the few that have been carefully preserved. It is the Alnwick Castle of Japan,



and was held by the first peer of the realm next to the Shogun. The founder of the house was the son of Iyeyasu. The castle was built in 1610; the outer enceinte is very extensive, and is occupied by the garrison, but the central citadel and donjon keep are indeed a marvellous wooden pile, and a grand specimen of barbaric splendor.

"An outer moat, still full of water, surrounds the outer wall, formed of mighty cyclopean masonry, all the walls sloping and slightly curving outwards. Then there is a wide open space with gardens, orchards, and fields, and here are the extensive barracks and parade ground, where formerly were the quarters of the prince's samurai and the offices of the province. Within this is an inner moat, now dry and inhabited by a small herd of deer, and above it rises another cyclopean wall, surmounted by wooden battlements.

"The centre keep, a massive structure of five stories with stone walls, but within entirely wooden, is surrounded by a bewildering number of apartments, of one or two stories, of

which, alas! the furniture has all disappeared, though the exquisitely carved and gilded ceilings and the partitioned panels of each chamber are decorated with very fine paintings, as are the alcoves and the wooden doors between the different sets of apartments. Each room is generally devoted to a distinct subject painted in panels. Thus we have the history of the tiger in one room, in another of the leopard, in another pheasants, of which five different species are admirably depicted; deer, hawks, squirrels, woodpeckers, etc., etc., have all their separate apartments. Others are devoted to ancient Japanese life, civil and military. In one all their games are beautifully painted in a series of twelve; in another a painting of horse-racing occupies a whole side, and among the spectators stand two unmistakable Dutchmen. In another a tournament is depicted, where a Japanese lady is evidently the queen of beauty. Another, the richest apartment of the whole, the one kept for the use of the Shogun when he should visit the prince, is decorated with fancy Chinese scenery, while in

the alcove are powerful carvings of cranes, tortoises, and cocks, the latter perched on a drum. In one of the bird panels in another room is a hole cut out exactly the shape of a swallow, the myth being that the painter made so perfect a swallow that it flew away in the night and left its place vacant!

"At the bottom of the keep is a very deep and inexhaustible well. It is difficult to describe the massive piles of wood employed in this huge structure. The boards of the corridors are so arranged that it is impossible to walk on them without their creaking, and so warning is given of any one's approach. Each story is roofed with sheets of copper, and it is said the fortress could accommodate 25,000 defenders. From the top of it we had a magnificent view of the vast plain, using our glasses to some purpose.

"The angles of the roof of the summit are ornamented by two golden dolphins gleaming in the sunlight, and catching the eye from every part of the city. One of these was sent to the Vienna Exhibition in 1873, and was wrecked on its way back, but with great difficulty recovered from the sea, and restored to its height, whence it is never to descend again. But there is a tale of a thief who took advantage of a stormy night to fly a kite over one of them, and thus attempted to get the gold plating, but was caught and boiled in oil for his pains, after which the flying of large kites was prohibited in the province. The dolphins are eight feet and a half in height, and are said to be worth £40,000."

CHRISTIAN ALTRUISM.

"It is more blessed to give than to receive."

If thou hadst asked me twenty years ago
 What were the secret of life's blessedness,
 I had made answer, "My best happiness
 Is the sweet consciousness of sin forgiven,
 The smiling sunshine of my Father's face,
 The strength and solace of that unseen Friend
 Who gave Himself for me, and gives me still
 More than all earthly joys." And hadst thou ask'd,
 "What meanest thou by 'Heaven'?" I had said,
 "Heaven is the palace of my God and King,
 Where I shall tread the golden floor, and hear
 The music of celestial harmonies,
 And see all forms of perfect loveliness
 Undimm'd by mists of earth; where I shall dwell
 In bliss unspeakable, amid the throng
 Of saints and angels blest for evermore,
 Before the throne of God."

Such were my thoughts
 In the warm glow of new experience,
 When first th' entrancing sense of pardon'd guilt
 Thrill'd thro' my inmost soul, and, like a child,
 I hugg'd the prize as all my own.

Since then
 The years have calmed that earlier ecstasy,
 And Christ hath taught me something better far
 Than aims which end in self. Dost ask we what?
 It is to give my life to Him who gave
 His life for me; to say, "Thy will be done,"
 Not in the grip of some relentless fate,

But willingly because He wills it so;
 To bear my cross with Him who bore His cross
 For me; to seek and win for Him the lost;
 To pour the balm of love on aching hearts;
 To suffer with the sad, finding my joy
 In making others happier.

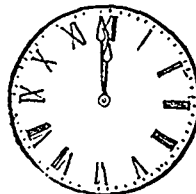
Is not this
 More blessed? Is not this more like the Christ?
 And if to-day thou askest, "What is Heaven?"
 I do not chiefly think of crystal streams,
 Of jewell'd gates, or music rapturous,
 Or crowns that never fade—if these were all,
 'Twere but the mirror of our earthliness,
 Like some fantastic Moslem paradise—
 The Heaven I seek is that transcendent sphere
 Where aims of self all vanish in the sight
 Of utter holiness; where priestly souls,
 Link'd in a thousand ministries of love,
 Stand day and night before the altar throne,
 And yield to God the sacrifice of praise,
 Or fly with loyal speed on His behests.
 The Heaven I seek is no delicious dream
 Of boundless luxury through endless days;
 I should not care for one continual feast;
 I long to serve my God with ampler powers,
 I long to help the brotherhood of saints,
 I long for countless new activities,
 To find the joy of giving.

This is Heaven;
 And He, perchance, whom there I hope to see,
 May smile upon my choice; for He has said,
 "More blessed 'tis to give than to receive."

—S. C. L., in *Good Will*.

Woman's Auxiliary Department.

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



Remember daily the mid-
 day prayer for missions.

"Ask of me, and I shall give thee the
 heathen for thine inheritance, and the ut-
 termost part of the earth for thy posses-
 sion."—Ps. ii. 8.

JOURNEY TO MOOSE FORT.

Mrs. and Miss Newnham and the three little children have arrived safely at Moose Fort. They took to the canoes at Missanabie, and reached Moose Fort after twelve days travelling, nine of which were wet with rain that was more like snow and ice. Two of the children had colds, but they slept well on their beds made of boughs, and played and laughed when awake. They "rose at from 4 to 6 a.m., in order to make an early start as soon as prayers were said. The last two days were the worst, for, as there were not any portages to oblige them to walk, they suffered much from their cramped position. Mrs. Newnham writes that, with regard to the crew, six in number, they could not have been more tender and attentive, each one vying with the others as to how best they could minister to her comfort.

They rung out her wet clothes, and made large camp fires to dry them. They made the babies food, and washed all the utensils better than her own nurse did it. When they reached Moose Fort, September 2nd, everything in the house was nice, and ready for them, and their reception by the Indians was so marked and hearty that Mrs. Newnham says, "It took away some of the pain of leaving my own dear home." The people had never seen a piano, and, weary as she was, Mrs. Newnham gratified them by playing on hers before setting to work to get bedding, etc., ready for a rest after their long journey.

The cut on the next page shows the party starting from Missanabie in the canoes, and some of the Hudson Bay people who were there to see them off.

News has been received that the Bishop had reached Fort Churchill safely.

To those of our readers who have access to the printed reports of the dioceses of Algoma and Calgary, the following pages will be of little value. It is in the interest of our country branches and others who do *not* see these reports that we are inserting what is given here. Algoma is the domestic subject for prayer and reading this month, so that many will be glad to know her special needs.

THE Bishop of Saskatchewan and Calgary writes thus of the Piegan mission: "Our missionaries there are feeling very discouraged, and it looks as though the school will have to be closed soon if we cannot get financial aid. We want about \$1,100 in addition to our present receipts. I fear the disappointment in having to wait for financial aid, which never comes, will not only result in the resignation of Mr. Hinchliffe, but in the closing of the school and perhaps the mission. Do help us at once if you can. We must bear in mind, too, that this mission is wholly dependent on the Canadian Church, not being assisted by any of the English societies, as other missions are."

DIocese OF ALGOMA.

INDIAN WORK.

Our Indian Homes have been passing through a somewhat severe ordeal, owing mainly to the difficulty of securing a principal possessing the necessary qualifications, such as administrative ability, knowledge of the Indian character, promptness in correspondence, and above all, a deep personal interest in the children of the poor red man. After sundry experiments, all ending unsatisfactorily, we have ventured on a new departure, and placed this important branch of our missionary work under the charge of a layman (G. L. King,

Esq.), who, with his wife, has been highly recommended by the Indian Department as having had large experience in the management of the aborigines and their children. Aided largely by Mrs. King, our new principal is already bringing order out of chaos. A grant of \$2,500 has recently been obtained from the Government for various alterations and improvements urgently required. The girls, who, for greater economy, had been removed by the committee from the Wawanosh to the Shingwauk during my absence in 1893, were sent to their homes last winter in consequence of a serious outbreak of erysipelas, and have not since been recalled, owing to the lack of proper accommodation. I fear that they will rapidly degenerate, and lapse into their original semi-barbarism, unless we are placed in a position either to reopen, and refurbish the old Wawanosh at a cost of \$750, or, better still, to erect a new building for their reception, nearer to the Shingwauk, and within the limits of the ninety acres on which it stands. The latter project would cost, for construction and equipment, not less than \$5,000. Of this sum we could probably count on \$3,000 from a possible Government grant and the sale of the old Wawanosh property. This would leave \$2,000 to be still provided by voluntary subscription. Are there not many among the readers of this report who could easily contribute the whole amount at the cost of a scatch of their pen—many more who could as easily help generously in its realization? I cannot undertake to make personal application to individuals for this purpose. I send forth this appeal, trusting in Him who can turn men's hearts "as the rivers of water." All contributions forwarded to me in response will be applied to the

"NEW WAWANOSH FUND."

The annual report of our Indian education work will shortly be put in circulation. Owing to the recent and frequent changes in the principalship, its pages will doubtless exhibit a diminished "tale" of work as compared with some previous years; but I am confident that once the present improvements are completed, and the institution is again in steady running order, it will advance rapidly under the present management if adequately maintained, and before long furnish a record in no way behind that of the palmiest days it has ever seen. Ebb and flow—"fall and rising again"—are not necessarily notes of failure. If the Church herself, "the body of Christ," is subject to the law of fluctuation, variations in the tide of prosperity may well be expected in her manifold enterprises for the uplifting of the race. The committee charged with the oversight of the Homes (the Bishop being president) have been unremitting in their watch over its welfare, bringing to bear on its interests a care and



in the experienced hands of the Rev. F. Frost, whom I have just appointed Rural Dean of that district, in recognition of his long and faithful labors. I regret to say that, as the result of upwards of twenty years of unremitting missionary toil, his health has become seriously impaired, necessitating leave of absence for a winter or two. He has also passed through deep waters of affliction in the recent loss of his wife, who was an invaluable co-worker, and, like himself, a true friend to the Indians, who will sorely miss her helping hand, and gentle, loving sympathy in all their domestic troubles and difficulties. This great sorrow has left four children motherless, one of whom, a girl of about ten, is being cared for by the W.A. of the diocese of Huron. Some similar opening will, I trust, be found for her younger brother.

WOMAN'S AUXILIARY.

The current of beneficence set in motion some years ago by the formation of the Woman's Auxiliary still flows close

consideration as conscientious as though they were personally their own. Its numbers have been increased by the accession of W. H. Plummer, Esq., a well-known merchant of Sault Ste. Marie, whose well-balanced judgment and long business experience have already proved of great value.

Garden River has been vacant some time, no clergyman or catechist having offered himself that was familiar with the Ojibbewa language. Taking advantage of our emergency, the authorities of another communion have made application to the Indian Department for a grant for the erection of a large schoolhouse for the joint education of Protestant and Roman Catholic children, but our Garden River Indians have stoutly protested against any such insidious attempt to seduce them from their allegiance to the Church of "the great white mother." Meanwhile their spiritual interests have been faithfully cared for this summer by Mr. R. J. Renison, eldest son of Rural Dean Renison, a student for holy orders.

The Indian work in Manitoulin Island is still

by the doors of our parsonages and poorer settlers' dwellings, to the great joy of the occupants. How many bales of clothing, boxes of Christmas gifts to gladden the children's hearts, and gifts of furniture for the more decent and orderly equipment of our churches, have entered the diocese during the three past years I have no means of knowing. This only I do know that to this increasing current of loving sympathy directed Algoma-wards by Churchwomen all over the province we stand indebted, not merely for much of the material comfort experienced through our long, dreary winter, but, greater blessing still, for a large measure of the heart, and hope, and courage that have cheered and sustained us in our hard hand-to-hand struggle with local difficulties and discouragements. Under the inspiration of the example set us, and as one form in which to express our gratitude, branches of the W.A. are gradually spreading over the diocese. Thirteen have been formed, while parochial societies, hitherto bearing other names, are steadily falling into line. A diocesan branch

has been organized, but with the smallest possible membership (a president and secretary-treasurer) and in simplest possible form, owing to the impossibility of securing even an annual gathering of members separated by long distances. Important questions touching the relation of the parochial W.A. to the clergyman, and the wardens, with special reference to the depositing, drawing, and general control of moneys raised, were freely discussed at our recent council, with a view to a clearer understanding, and a more uniform system of operation in the future.

I would here once more place on record my most grateful appreciation of the invaluable benefits still rendered to many of our clergy in the educational blessings secured to their children through the agency of the W.A., and also of individual Churchwomen, accompanied, as they are, by sound, systematic religious teaching. Apart altogether from the value of such a movement in supplying a sorely felt need in our clerical households, and relieving the minds of the parents of one of their heaviest burdens of anxiety, I do not hesitate to give it a foremost rank among all the objects included within the circle of the Church's benevolence, throwing every other comparatively into the shadow, because of the rich, ripe, and enduring issues enfolded in it for the future.

SUPERANNUATION FUND.

Next after the Mission Fund, this question of superannuation is my greatest anxiety. Three years since the fund stood at \$273.18; to-day it amounts to only \$821.18; hence is practically valueless should an emergency arise. Of God's goodness, it has not yet arisen; but the seriously broken health of one of my little band of co-workers suggests the possibility of its occurrence at any moment, and, should it come, I am absolutely powerless to make any provision for his years of infirmity. The diocese is doing its very utmost in its own behalf, by means of an annual offertory at thanksgiving harvest services, while the clergy have bound themselves to contribute each \$5 per annum, to be deducted by the treasurer on the first day of January in each year; but the Church at large, after turning Algoma adrift one and twenty years ago, without one dollar of the invested capital which her older sister dioceses enjoy so abundantly, leaves her to gather up her permanent standing funds as best she can! Is this right? Is it just? Why should your missionary diocese be the only one of all the nine in this ecclesiastical province in which a clergyman who has spent the best years of his life in the ministry of the Church finds himself, when disabled for further active work, cast aside as an old, worn-out shoe, or a battered weapon no longer fit for service in the fight? The missionary's horse, when broken down,

finds pasture. What about the missionary himself?

E. ALGOMA.

————— DIOCESE OF CALGARY. —————

ST. PETER'S MISSION, PIEGAN RESERVE.

————— MISSIONARY'S REPORT. —————

The work has progressed very steadily in this mission during the past year. Very little has been done amongst the Indians outside our boarding school, by reason of my absence from the mission, and because it takes all the time we have to attend to our children in the school. Nevertheless, on my visits, I have always been welcomed, and listened to with seeming interest and pleasure, and some, I know, are interested in the good news.

In the boarding school we have had much sickness, which has proved very trying to our matrons, and hindered us in our work a great deal. During the year five of our children have died. The father of one of them, speaking of his little daughter, says, "She has gone to stay with Jesus." Some of our children have spoken to me very seriously many a time, and I am in hopes that some of them, at least, are "not far from the kingdom." "In due time" we shall reap. May that time be not far distant!

J. HINCHLIFFE.

STAFF.

Rev. J. Hinchliffe, missionary in charge, and Principal of the Homes.

Mrs. Hinchliffe.

Mr. J. A. Mason, teacher.

Miss K. B. Brown, matron.

Miss F. Mason, assistant matron.

Miss E. Palmer, kitchen maid.

Number of boarders, 31st March, 1895, 31.*

Average number of boarders for the past twelve months, 22.

Number of baptized Christians (including children), 15.

WANTS.

\$770 to clear off liabilities.

Donations towards church building fund.

Friends to undertake the support of individual children.

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It is a strange fact, but one said to be true, that every day in the week is, in one nation or other, a Sunday.

Monday is the Greek Sunday; Tuesday is the day of rest among the Persians; Wednesday among the Assyrians; Thursday among the Egyptians; Friday is the Sabbath with the Turks; and, of course, among the Jews, Saturday.

*Latest returns, 23.

"SOME RULES OF CHRISTIAN GIVING."

REV. CANON SWENBY, D.D., RURAL DEAN OF TORONTO.



DRIVE along some country roadside in a month's time from the present will reveal to us a very great difference between fields that are now being sown, some with wheat, some with other grain; and the difference will illustrate the characters of the men that sowed these fields. You will see, perhaps, on one side of you, fields where the man going over the surface of the ground cast with a generous and liberal hand the seed that he had in his bag at his side. Then, perhaps, you can look at the other side of the road, exactly opposite this very field, and you will infer that the man who went over this surface scattered his seed with a sparing, ungenerous hand, and, as you glance on this side and on that, the man on this side and the man on that will illustrate the words of the wise man who said, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Prov. xi. 24. On some such fact as this, St. Paul based these telling words, "This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully," II. Cor. ix. 6; and upon the truth of this he constructs what follows: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Thus it comes to pass that our great apostle gives us the two main laws which govern the matter of Christian giving which we have before us this evening: (1) The law of quantity and degree, as in the words I have just quoted. (2) The law of quality and of kind, as in the words in the Epistle to the Galatians, "Whatsoever a man soweth that shall he also reap," Gal. vi. 7. Passing from the agricultural into the spiritual realm, he leaves us to find out for ourselves, 'mid a thousand illustrations by which we are surrounded, the working of these two great laws. Now, forasmuch as Christianity is the complement of Judaism, its extension, consummation, and development, it may not be out of place for us for a moment, before passing on to the question of Christian giving, to say a word or two concerning the earlier dispensation. As is well known, the practice amongst the Jews was to give a tenth. Before any legislation on the subject, we have early reference to tithe-giving in the story of Abraham, who was returning from the slaughter of the kings, and who gave a tenth of the spoils that he had to Melchisedec, king of Salem and priest of the Most High God. (See Gen. xiv. 18-20, and Heb. vii. 2.) We have also the case of Jacob vowing his vow, viz.,

"That of all God should give him, he would surely give a tenth back to God," Gen. xxviii. 22. This early practice, which must have rested upon a preceding revelation as to God's will in this connection, as one that later became crystallized in the legislation of Jehovah, and thus we find it written in Lev. xxvii. 30, "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." And again, Lev. xxvii. 32, "Concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Here, then, are the duties of this practice; and when it fell off at the time when the national life was declining, we find a scathing rebuke of Jehovah uttered through His prophet to His people (in the last of the minor prophets, the prophecy of Malachi iii. 8, 9). It begins by a solemn question that the Lord God asked, "Will a man rob God?" and if the people answer, "Wherein have we robbed thee?" Jehovah's answer is ready, "In tithes and offerings," and the next verse speaks of the awful curse that rests upon them for robbing God, "Ye are cursed with a curse, for ye have robbed me, even this whole nation"; and so when the Pharisee stood by himself in the temple, and lifted up his eyes unto heaven and said, "God, I thank thee that I am not as other men are." Amongst those good deeds that he boasted of was this: "I give tithes of all I possess, I give tithes of all my increase" (Alford, cf. Dent. xiv. 22, 23), or as the Revised Version gives it, "Tithes of all I get," St. Luke xviii. 12. But the Christian offering—for this, after all, is what we are most concerned in, in this year of grace 1895—the Christian's offering rests not upon hard and fast and iron law. Alas, that so many people take advantage of this fact that it does not rest upon a law as it did with the Jews. But what does it rest upon? It rests upon that which is higher than law, even as Christianity transcends Judaism. It rests upon principle. It rests upon love. It is meant to reflect the noblest example of giving that all history has ever seen or known. Let us understand that this plane is higher than the plane of the Jewish law. Let us understand that it is higher because Christianity is the greater, more splendid revelation of the greater life; that Christianity is the greater revelation of the greater gift; that Christianity is the greatest revelation of all, that of the life of God, the life of Christ. God does not say to us, You must give a certain proportion; you must give so much, or you are cursed, as He said to the Jew; but He says to us, "Give freely, since freely ye have received"—a fuller, a larger utterance. Now, let us take one or two passages out of the New Testament, and see the working of the principle upon which all Christian giving must proceed.

(To be continued.)

STRAIGHTFORWARD.

CHAPTER VI.



HE uninterrupted prosperity of the exploring party could not continue forever, and the first break came from the weather. Heavy rain fell every night, swelling the river, and increasing the strength of the current to such an extent that, coupled with the drawback of damp wood fuel, the *Dart* could make but little progress. There was danger, too, of her running foul of the trunks of trees swept down the rapids, so that the watch was trebled, and Mr. Crane hardly ever closed an eye till daybreak. He had just given up the command one morning, and the *Dart* was rounding a bend in a shallow part of the stream, when the current caught the little vessel and flung her heavily against a great tree lying in the river bed. The shock was terrific, and at first created great alarm, for the steamer heeled over, first on one side, then on the other, shipping a great deal of water, and upsetting everything, and everyone on board. When the little ship finally settled, it was discovered that she had grounded on a bank of pebbles, and no efforts could get her off till the volume of water increased. Her sides were damaged also, and one of her little boats so knocked about that it would take days to repair. There was nothing for it but to set to work at once, and the sound of the hammer echoed all day from the river banks.

The men held a council among themselves, breaking it up with such grave faces that 'Lisbeth begged Perran to tell her what they feared.

He seldom kept anything from his brave wife, and now he showed her that the water was falling instead of rising.

"And so we cannot get on," she said cheerily. "Well, we must have patience."

"It is not only that, dear," he replied, "but in a few hours I expect we shall lie high and dry, and be able to walk to land without wetting our feet."

"Very handy for getting in the wood," said 'Lisbeth, still uncomprehending. Then it all flashed upon her. "Oh, Perran, I see; if we can get on shore, the natives can get at us; yes, that is serious—still we are prepared, and this tribe does not seem inclined to attack us."

No, that was true. Now and again the *Dart* had passed isolated houses, from which the inmates had fled at the approach of the strange white people; and once it had anchored in front of a village, where Captain Mostyn tried vainly to induce the people to enter on friendly relations with the exploring party. Beyond that nothing had been done, and all were beginning to feel it a hopeless matter to obtain the confidence of these shy savages.

If they discovered the defenceless position of the steamer, however, it might go hardly with the intruders.

"Thank you for telling me, Perran," said 'Lisbeth, "I see it is an anxious time. But still I am not afraid."

Her bright face cheered him. He would use all precautions, and not be afraid either.

That evening there was a dry path between the shore and the vessel, and a very strict guard was kept all night.

It was now a week since the day when the crowd of natives had been dispersed by the sound of Perran's rifle.

"And I don't believe we've made twenty miles since then," said the engineer; "and, what with the current and the bends of the river, not ten as the crow flies. Hello, what's that!"

For the man on the watch had given the danger signal.

In a moment work was suspended, and every man and woman aroused.

"Only a woman," was the report.

"Coming nearer steadily," came next.

"Oh, Perran—oh, Captain Mostyn," cried 'Lisbeth, "please do order all the men to hide, and let only Molly and me be seen. I do so want to make friends; and I dare say if the creature only saw us two women she would not be afraid."

It was not a bad idea. The men were ordered to lie down flat on the deck, and cover themselves with sails or otherwise conceal themselves. Molly was to keep the look-out, and 'Lisbeth meanwhile tried to attract the visitor.

There seemed little difficulty in this, though she approached timidly, glancing behind her occasionally, and evidently in some fear of the white men.

"Missis, she's got a little child by the hand," reported Molly.

"Missis, she's got a baby slung round her neck."

"Missis, it's *our* baby, I do believe."

The three announcements came close one on the other.

Nearer and nearer came the timid savage. She wore nothing but the grass petticoat common to the tribe, but her neck and arms were almost covered with necklaces and bracelets of dog's teeth, crocodiles teeth, and shells. Her hair was short and frizzed out wildly, but her expression was gentle and pleasing.

As Molly had reported, she carried a baby at her back, slung in its net bag; possibly it might be, as Molly declared, the little hero of the canoe.

'Lisbeth once again held out tempting bits of red cotton stuff, shining knives, and looking-glasses to the woman, who at last sat down on



the bank facing the vessel, and put before her, as if claiming the attention of the strangers, a four-year-old child.

"Oh, Perran, may I go to her? There can be no danger," cried 'Lisbeth, breathless with excitement. "See, she is quite alone."

Gaining permission, she quickly crossed the pebbly bed of the river. The poor savage visibly trembled at her approach, using every gesture of humility and deference, even to kneeling before her.

On reaching the spot, 'Lisbeth found that the elder child was scarred with disease, and that the mother was pointing out to her its wounds. She shook her head at the handkerchief and looking-glass 'Lisbeth would have given her, and entreatingly motioned towards the infant's neck.

Molly was right, the little thing's throat was encircled by the red bead necklace which 'Lisbeth had fastened round it a week before. It was the same baby, then, they had found in the canoe. But what did the mother want? Another necklace for the elder child? 'Lisbeth called to Molly to bring one, and there could be no mistake about the intense satisfaction with which the Papuan mother saw it hung round its neck.

Gaining confidence, she smiled, held up her hands joyfully, and made some strange ejaculations expressive of gratitude. Then she

lifted the babe in the bag, and began to cough violently, afterwards stroking its necklace, and smoothing her face to an expression of supreme content to match the little one's.

"Whatever does she mean?" questioned Molly. "Missis, it's a pity she can't speak out plain, like us. She looks for all the world like Rover at the farm, when he's caught one of the beasts straying and don't know how to tell us."

Yes, indeed, the poor savage had the wistful intelligence of a dumb animal in her face.

"Mistress, me tell," cried a voice from the deck of the *Dart*—and Peter, with Molly's shawl tied around his waist, made his appearance. "Me lady now—me no frighten woman, me come to you," he exclaimed, and darted across the few yards of shingle.

"Me 'xplain," he went on, with the air of an appointed interpreter. "The child have cough, necklace cure it, she know; now she bring other child, he sore sick, you give him necklace, cure him."

The native woman's eyes followed every gesture of the newcomer. She thoroughly understood Peter, and clapped her hands.

Yes, he knew and she knew, and now all would be well; there was no doubt of her gratitude.

But the little pantomime was disturbed by a recall from the *Dart*—Perran's voice, quiet but firm:

"'Lisbeth, Molly, come back at once; don't run—gently. There are more natives in the distance."

So, indeed, there were—a throng pressing quietly forwards. The first visitor held her ground, and signed vigorously for those friends to advance.

She was not even intimidated by the sight of Perran and George, who now thought it well to show themselves on the deck in case the savages had any evil intent. Could she be betraying the white party?

"I think they mean peace; see, they have no bows and arrows," said 'Lisbeth, interpreting the thought.

"What are they carrying or dragging?" cried Captain Mostyn.

Mr. Crane had his glasses raised now. "They are bringing their sick for us to heal," he said.

He was right. Such a procession as filed down to the dry river bed that afternoon! The blind, the halt, the lame, the diseased—one and all in hopes that these strange wonder-workers would restore them to health. That string of red beads had cured the baby of its

cough, they deemed; surely all other diseases might find a like remedy.

It was a sight that touched all hearts.

"Missis, if we'd only got the Lord Jesus aboard now!" said Molly. Ah, that was a thought which had come to most of the party.

"Perran, Captain Mostyn, what can we do?" 'Lisbeth asked, with tears in her eyes.

"You make pretend you cure with bead again, then they think you great people, and bring pig, and sago, and cocoanut," advised Peter.

But few heard the words, and no one heeded them. This was no time for pretence, the need of these poor diseased savages was so real. Perran fetched the medicine chest and dispensed a few simple remedies. 'Lisbeth tried in vain to advocate warm water, and cleanliness, at least as regarded the children.

Towards sunset there was a general distribution of small gifts, which it was easy to see were regarded in the light of charms.

"Oh, if we only could speak to them, and tell them who sends sickness and can cure it!" said 'Lisbeth wistfully.

Still the crowd lingered on the river bank; it was necessary to get rid of them before nightfall. As the readiest mode of clearing the neighborhood, a few squibs were let off.

"They'll soon run off when they see stars let loose," said Peter. And he was right.

Everyone picked up his sick and fled.

"There! I'm tired, for one, of this long company-afternoon," said Captain Mostyn wearily. "Crane I wonder would you take the first watch. I feel as if I must have a sleep."

But when the middle watch came, the young engineer found the captain tossing in the restlessness of oncoming fever. Perran had to be roused instead.

"I wish we could get out of this trough," was the sick man's cry next morning.

The enforced imprisonment to one spot, the lack of the excitement and variety of movement, coupled with the marshy soil of this reach, were likely enough to encourage fever; but though rain fell each night, there was still not enough water in the river to float the *Dart*.

And this was but the beginning of trouble.

One after another of the party sickened, till at last the deck of the *Dart* resembled a hospital ward. Only Peter, Molly, and 'Lisbeth kept about.

And now they reaped the fruit of their patient kindness to the natives. Their first friend, the young Papuan mother, paid them daily visits, bringing cocoanut milk, sago, and bananas—most invaluable supplies at this crisis. Her eldest child was mending, too, and she was ready to worship the white woman who had wrought the charm. There was no doubt, either, of the good feelings of the rest of the tribe.

'Lisbeth kept up her spirits. Perran's fever was not so severe as the attack the others suffered from; he could still advise and direct her, and now she could even see good in the accident to the steamer. But for the easy access to the shore, what would the short-handed company have done at this time?

All sorts of work had to be done by the women. Molly became quite a good shot, bringing down pigeons whenever the larder supplies ran short; and one day she came back from a short trip into the forest very much excited. She had killed "ever such a big bird." Peter must come and help her to bring it in.

It was a cassowary—indeed a big bird, with eating upon it for a week, and plenty capabilities for stewing out of it strong soup for the sick.

"Well done, Molly," cried Perran feebly, a smile lighting up his drawn face.

There was a sound of many waters that night. 'Lisbeth cried for the first time since their troubles began. She *couldn't* keep the sick dry; the rain came down in bucketfuls. In vain she moved Perran and Mr. Crane—now the two worst cases—into the "ladies' cabin." Streams ran down its sides and dripped on the half unconscious men; she was at her wits' end.

Towards morning she thought Perran was delirious, for he feebly clapped his hands, and cried "Hurrah!" She ran to him and put a hand on his head. But he laughed in her face.

"We're afloat," he said, "Hurrah!" And so they were. At daybreak a tottering, white-faced crew roused itself to attempt some little work on board the vessel. Molly attended to the engine, and Peter proudly acted as captain, engineer, steward, able-bodied seaman.

When steam was actually got up, and the *Dart* began to thrill through her length, hope came back to all faces. The clouds had broken, too, and a glorious sun was cheering every one, and promising to dry the streaming deck.

'Lisbeth scolded herself for her fears of the night before. Why had she been so faithless?

She ran backwards and forwards with orders for Peter from the still prostrate engineer.

"How is he to steer?" she asked at last, when the *Dart* really found itself in mid-channel, and the soundings showed a respectable amount of fathoms.

"Straight forward!" was the answer. And it cheered every one who cared for the name of Proudfoot.

"Straight to Jesse," it seemed as if the words meant.

(To be continued.)

Give until you feel it, and then give till you don't feel it.—*Mary Lyon.*

Young People's Department.



THE OSTRICH.

THE OSTRICH.

THE ostrich is the largest bird in the world, and it has some peculiar habits. It can only live in a very hot climate, and takes great delight in the burning sands of the desert. You generally see about five ostriches herding together. One of these is a male bird. The others are females. The females lay a very large egg, and some people think that they leave their eggs in the hot sand to be hatched by the sun, but this is not altogether true. The fact is that they are very careful about hatching their young. The male bird is just as much interested in it as the others. Indeed, he helps in it, for he takes possession of the eggs himself every night and sits on them, like a hen sitting on her eggs. But it would be a funny thing to see a "rooster" sitting on them. The female bird takes care of the eggs

during the daytime, but, as the sand and sun are both very hot, she often leaves her nest for an hour or so at a time. This is probably what gave rise to the story that she leaves her eggs to be hatched by the sun. An ostrich nest is a great big hole in the sand in some concealed place, banked up all round the sides. Outside this nest, as well as inside, are to be seen a large number of eggs. Why is this? Because it is not easy to get food in the desert, and therefore the ostriches leave eggs all round the nest that the young birds, when they come out of the shell, may eat them. The ostrich is sometimes a very stupid bird. If attacked, it buries its head in the sand and thinks that it is hidden from its enemy, quite forgetting that the rest of its great, big body can be plainly seen. It is mentioned twice in the Bible. Try to find out the two passages, and see what is said of it there.

WHO FOLLOWS IN HIS TRAIN?

"The Son of God goes forth to war
A kingly crown to gain;
His blood-red banner streams afar;
Who follows in His train?
Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below—
He follows in His train."



HE crude young voices of the Sunday-School pupils rang forth, their whole hearts being put apparently into the singing of the hymn, but Mary Dorsett, as she looked at the bright, mischievous faces of her class, knew that but little of the meaning of the impressive words was felt by her boys at least. She was an earnest, painstaking teacher, but did not seem to gain the affection of her pupils or engage their wandering attention. She felt these defects deeply and struggled to overcome what she felt to be her faults. On this particular Sunday she was more than usually discouraged. The lesson was one over which she had spent much time and study, but the day was warm, and the children restless. They were active boys, ranging from ten to fourteen, who were much more interested in the account of a game of baseball which one of them was relating than in the history of the giving of the Ten Commandments which Miss Dorsett was endeavoring to tell them. In vain did she try to interest them. They simply would not listen, and she was almost reduced to tears, when Charlie Farmer, one of the oldest and most mischievous of them all, said suddenly, looking up from a pin he was endeavoring to fasten in the seat occupied by a brother of his:

"I say, teacher, when did God write that song we sang?"

"What?" said Miss Dorsett, wonderingly.

"When did God write 'The Son of God goes forth to war?' and what does it mean anyway?"

An inspiration dawned upon her. Might it not be possible for her to impress these boys with the teachings contained in this song, although they seemed to take so little interest in the lesson?

"That hymn, Charlie, was written by a good man, who put into it the teachings of the Church."

"What does it mean? Who goes forth to war? There's no fighting now, is there?"

"Who can tell me," said the teacher gently, "who the Son of God is?"

"Our Lord," answered several voices.

"Yes, our Blessed Lord. Now, my dears, the war on which he goes forth daily, hourly, is the war against sin. His banners are blood-red because it is through His blood that we are saved. Now, did any of you ever hear of a commander going forth to fight all alone?"

"No, ma'am; no, ma'am."

"Of course not. He leads his soldiers. And

who are His soldiers but you and me? Well now, if we want to be something more than mere common soldiers, we must fight against sin and our own wicked feelings, and bear patiently whatever cross is sent us. Can you tell me, Charlie, what our crosses are?" turning to Charlie, who was looking up at her with great wondering eyes.

"I guess they are things we don't like."

"Yes, my dear, troubles, and sickness, and pain. All of these will come to us, but if we bear them patiently we will be true soldiers and followers of our Commander."

The bell rang for the closing exercises, and Miss Dorsett was forced to content herself with saying gently:

"I want you all to try to live this week just as our Commander would have you live, and to bear patiently any cross which is sent."

The following Sunday a seat was vacant in her class; Charlie Farmer's roguish little face was gone, and upon inquiry as to the cause of his absence she gained the answer:

"Yes'm, Charlie was run over by a grip car on Friday. Guess he'll lose both legs."

Horried beyond measure, Miss Dorsett, as soon as her duties at Sunday-school released her, hurried to the address given her by one of the boys, without waiting to go home.

The door was opened by Charlie's mother, who immediately ushered Miss Dorsett into the room where he lay motionless on his narrow bed.

"Charlie, dear," said Mrs. Farmer, "here's your Sunday school teacher you wanted to see so much."

The great blue eyes opened, and a wan smile flickered on the pale face.

"I'm doing it, teacher, I am. When Mike Donahue pushed me off'en the grip, and I felt them wheels going over me, first I wanted to swear, but then I remembered:

'In midst of mortal pain
He prayed for them that did the wrong,'

and when they picked me up, I said, 'I forgive you, Mike,' and then I fainted. I'm trying to 'follow in His train,' ain't I, mother?"

"Yes, my darling," sobbed the poor mother.

"Yes, and, teacher, the doctor says that perhaps I won't have to have my legs cut off, if I'm good and patient. You know how it goes:

'Who best can drink his cup of woe,
Triumphant over pain,
Who patient bears his cross below—
He follows in His train.'

"Oh, that's a bully song. It's helped me lots."

"He's singing that to himself all the time," whispered the mother softly, as Miss Dorsett buried her face in Charlie's pillow.

As she left the little cottage an hour later, Miss Dorsett murmured to herself:

"They climbed the steep ascent of heaven
Through peril, toil, and pain;
O God! to us may grace be given
To follow in His train."

—Selected.



INDIAN BOYS.

AT six years of age Indian boys are employed to herd the ponies. In time of peace they are absent from the "tepee" from early morning until late at night, in charge of several hundred horses. Every boy in some way obtains a lasso or "riata." When herding they lasso horse after horse, mount and ride bareback at a furious speed, and perform many feats of daring and skill.

Horse-racing is a daily amusement, combined with betting. The little Indian has pockets or bags, made of elk skin, hanging from his belt. In these are to be found knives, strings, nails, pieces of glass, stones, buttons, fish-hooks, and countless odds and ends. All these treasures, together with the bow, arrows, and lasso, are the stakes in the horse race, and change owners many times a day. If a poor boy loses, his father beats him severely because he has not been shrewd. A chief always keeps a strict account of his son's bets. Baseball is a favorite sport, but for some reason is not played well. An Indian boy will stumble awkwardly through a game, and a few hours later run a foot race with the utmost grace.

During the winter an Indian camp is given up to idleness. The only occupation of the boy then is making horsehair ropes. These ropes are round, elastic, and very strong, and the making of them resembles the knitting with worsted over pins.

When a boy is twelve, he is a man in his own and his father's estimation, and seeks admission to the council lodge. With a large party of his friends he starts from his home to win the right to be called a chief. The tepees and herds of neighboring tribes suffer from their raids.

When they return from the warpath the boys rush, shouting, into the village, relating their exploits. The head chief listens to their story, and, if the boy has done well, proclaims, in the principal lodge, that "this boy," calling him by name, "is now a dog soldier, and as such can sit in the councils of the tribe."

On the hunt or warpath the little Indian wears nothing except his paint, and a girdle of skin around his waist, reaching to his knees. In the "medicine lodge" and the tribe festivals he appears in all the finery his family can afford. The son of a chief wears a suit of elk-skin trimmed with elk teeth. This dress is very costly, as an elk tooth, among the plain tribes, is equivalent to one dollar. His leggings are sometimes trimmed with a fringe of human hair. From his belt hang many ornaments made of skin covered with gayly-colored beads. Fringes of soft elk skin tipped with tin hang from them. Around his throat is a necklace of blue, black, white, and purple beads, from which hangs his razor—a piece of folded tin, to be used after the manner of tweezers.—*Sunday School Visitor.*

NELL AND BERTHA.

IT was mean of the girls to decide that we must all wear flowers at the Juniors' reception," grumbled Bertha.

"Why, we are a part of 'the girls,' and so we helped to decide," laughed Nell; "we didn't say anything against it."

"What could we say? They would have been sure the only reason was because we couldn't afford it, and so I wouldn't say anything. It's all very well for Eva Myers and those girls to plan such things, but it isn't so nice for us. I had a dollar saved to buy mother a pair of gloves for a birthday present—she needs them too—but now most of it will have to go for a few roses."

"Mine won't," said little Nell, stoutly. "I'll get my flowers by going down through the meadow, pulling off my shoes and stockings, and wading across the brook. That's all it will cost me to get plenty of lovely violets."

"Just wild flowers!" said her cousin, disdainfully. "Everybody will think you wear them because you hadn't money enough to buy anything else."

"Well, I haven't," answered Nell, honestly, "but I don't see why they should think anything about it; I'm sure the violets are beautiful."

She was sure of it the next day when, with basket well filled, she sat down on the mossy bank to rest. Still she could not help thinking of Bertha's scornful assertion that they would "look cheap," and that she "would rather never go anywhere than not go as other people did."

"But, then, I'm not 'other people'; I'm just myself," mused Nell, with her gaze wandering from the blue blossoms to the blue sky. "If I try to be like girls that have plenty of money, it will just be pretending; it won't be real, and it won't be honest."

So little Nell wore her violets, and Bertha grudgingly bought roses. "And I might as

well have done as you did," the latter said, discontentedly, a day or two later, "for nearly everybody wore roses, and so they were common—only, of course, mine were not so fine as some of the others. But I heard two or three admire your violets."

Does any one suppose Bertha grew any wiser by this experience? Not at all. Her whole life is ruled by that dreadful tyrant, "they." What "they" will say, what "they" will think, and what "they" will do, govern all her actions. Nell, daring to be herself, to choose her own path as it seemed to her right and honest, is growing to a true, free, noble womanhood, with friends who feel her influence. —*Sunday School Visitor.*

HEAVENLY VISITORS.

LET me in," said the Sunbeam,
As it flickered through the wood,
And found a tiny hillock
Where some purple violets stood—
"Let me in to bring you light and warmth,
I'll do you only good.
Let me in," said the Sunbeam,
As it flickered through the wood.

"Let me in," said the Raindrop,
As it gently pattered down
On the dry grass of a garden,
In the hot and dusty town.

"Let me in to the rootlets
That are growing parched and brown
Let me in," said the Raindrop,
As it gently pattered down.

"Let me in," says God's Spirit,
In accents soft and low,
To human hearts made cold and hard
By sinfulness and woe—
"Let me in, for I will bring you joy
That angels cannot know,
"Let me in," says God's Spirit,
In accents soft and low.

O blessed rain and sunshine!
Could grass and flowers find voice,
How gladly they would greet you,
And how would they rejoice!
And shall the hearts of mortals
Refuse a welcoming word
To the "still small voice" that tells them
Of the coming of their Lord?

WHY CHARLIE LOST HIS PLACE.

CHARLIE was whistling a merry tune as he came down the road, with his hands in his pockets, his cap pushed back on his head, and a general air of good-fellowship with the world.

He was on his way to apply for a position in a stationer's store that he was very anxious to obtain, and in his pocket were the best of references concerning his character for willingness and honesty. He felt sure that there would not be much doubt of his obtaining the place when he presented these credentials.

A few drops of rain fell, as the bright sky

was overcast with clouds, and he began to wish that he had brought an umbrella. From a house just a little way before him two little children were starting out for school, and the mother stood in the door smiling approval as the boy raised the umbrella and took the little sister under its shelter in a manly fashion.

Charlie was a great tease, and, like most boys who indulge in teasing or rough practical jokes, he always took good care to select for his victim some one weaker or younger than himself.

"I'll have some fun with those children," he said to himself; and before they had gone very far down the road, he crept up behind them, and snatched the umbrella out of the boy's hand.

In vain the little fellow pleaded with him to return it. Charlie took a malicious delight in pretending that he was going to break it or throw it over the fence; and, as the rain had stopped, he amused himself in this way for some distance, making the children run after him and plead with him tearfully for their umbrella.

Tired of his sport at last, he relinquished the umbrella as a carriage approached, and, leaving the children to dry their tears, went on towards the store.

Mr. Mercer was not in, so Charlie sat down on the steps to wait for him. An old gray cat was basking in the sun, and Charlie amused himself by pinching the poor animal's tail till she mewled pitifully and struggled to escape.

While he was enjoying this sport, Mr. Mercer drove up in his carriage, and passed Charlie on his way into the store. The boy released the cat, and, following the gentleman in, respectfully presented his references.

"These do very well," Mr. Mercer said, returning the papers to Charlie. "If I had not seen some of your other references, I might have engaged you."

"Other references? What do you mean, sir?" asked Charlie in astonishment.

"I drove past you this morning when you were on your way here, and saw you diverting yourself by teasing two little children. A little later a dog passed you, and you cut him with the switch you had in your hand. You shied a stone at a bird, and just now you were delighting yourself in tormenting another defenceless animal. These are the references that have decided me to have nothing to do with you. I don't want a cruel boy about me."

DR. KANE tells of a queer fashion which prevails among some of the Esquimaux tribes. These strange people are scattered over a great extent of territory, and customs differ. He saw many a baby tucked down in one of the wide, high-topped boots of the mother, right end foremost, while in the other of these reindeer-skin boots she carried her cooking and working utensils.

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EDITORIAL NOTES.

THE Bishop of Algoma has again received an appointment as chaplain for Christ Church, Mentoné, for the coming winter. It is to be hoped that his lordship will return restored to health and strength.

AT the late Provincial Synod, permission was given to the Diocese of Algoma to form its own synod; but this will be done in such a way as not to destroy the missionary character of the diocese.

WHEN, at the age of close upon seventy, Dr. Durnford was appointed Bishop of Chichester, he could scarcely have hoped to complete an episcopate of twenty-five years. Yet that he was permitted to do. His recent death, at the age of ninety-three, has brought to a close a remarkable career for one past the threescore years and ten.

THE Rev. F. Swainson, Principal of the Kiscock Homes, Blood Reserve, situated near Macleod, in the diocese of Calgary, is making an urgent appeal on behalf of his work, there being a large balance owing to the treasurer. There are close upon one hundred children in this institution that are depending upon it not only for education, but for clothing and food. Hence the anxiety of those in charge of it. Who will help? The smallest contributions or this object will be thankfully received.

OF the five bishops consecrated last June in Westminster Abbey one has already been called

home—Bishop Maples, of Nyassa Land, in Africa. It is a coincidence worth noting that when, in 1884, the first Bishop of Qu'Appelle was consecrated, Hannington was consecrated at the same time, the one coming to Canada, the other going to Africa, where he, almost immediately, lost his life. In June last the second Bishop of New Westminster was consecrated at the same time with Bishop Maples, the one for Canada, the other for Africa, with the same melancholy result—except as to the method of the death—which attended the martyr of Uganda.

PARTICULARS have not yet reached us of the melancholy death of the Rt. Rev. Chauncy Maples, second Bishop of Nyassa Land. All we know is that he was drowned in Lake Nyassa, and with him the Rev. Joseph Williams. He had been a missionary in Africa since 1876, but was consecrated bishop only the 29th of June last. Still young and vigorous, at the age of 43, well qualified by experience and training for his work, he has been called away. Many circumstances combine to make the African episcopate a difficult post to keep supplied with men. Indeed, it is a dangerous post for all missionaries. About the same time that Bishop Maples was drowned one of his clergy, the Rev. G. W. Atlay, son of the late Bishop of Hereford, was murdered by natives.

AT the recent convention of the American Church, Bishop McKim, of Japan, said: "The missionary jurisdiction of Tokyo is 700 miles in length by 300 in breadth, with a population of 16,000,000. There are in this missionary jurisdiction three missionary dioceses of the Church of England. These three bishops of the Church of England represent five missionary societies. They are each independent of the other, and independent also of the English convocational authority. The missionaries of the Church of England have united with the missions of the Church of America. It is called the Holy Church in Japan. It has instituted canons of its own, and has a Prayer Book different from that found in American churches. This Church exercises jurisdiction until Japan is able to provide an episcopate for itself. Every missionary contributes regularly to the support of that missionary society. Every congregation contributes; the penalty for not doing so being the withdrawal of the clergy from the mission. The contributions connected with the congregation of the American mission is put aside as an endowment for the future Japanese episcopacy.

"The missionaries of Japan are not carrying the Church to a people antagonistic to Christianity. Until last year this could not be said, but the wars taught them a lesson. There were 200 or 300 Christians in their army, and

through their moral habits they were better able to resist toil and fatigue than the other soldiers. The character of these men was known to the other soldiers. A man is no less Japanese, but a better one, by becoming a Christian."

"TO THE GREEKS, FOOLISHNESS."

The murder of missionaries in China has led the secular press in England and elsewhere to pour its cold and unsympathetic criticism, in many instances, upon the efforts made to evangelize the heathen. "Let them alone" is the burden of the cry of these papers, and of those who write in them. "They are better off as they are, or, at all events, just as well off as we are." Were there anything new in this cry it might attract attention, but it is as old as Christianity itself. Were it not that, thank God, there have always been men who have risen superior to this unchristian sentiment, the holy religion of Jesus would never have been made known to the world. The easiest cry in the world is "Let things alone," and there are always people who are ready to apply that to religion. Men may lose their lives in the interest of science or commerce, in repeated attempts to discover the north pole or dig into the recesses of the earth for hidden treasure, and they are applauded as heroes. There are those who can understand things of that kind to whom the violent death of a man or woman whose life had been devoted to religion is incomprehensible. There is only one word that can explain it to such minds, and it is the word "folly." But this is nothing new. One of the original propagators of the Christian faith felt that it was incumbent upon him to preach Christ, even though to the Greeks it was foolishness. History repeats itself. The true Christian will not be deterred from trying to fulfil his marching orders because some have fallen in the battle. It will act as a stimulus. No cold criticism can deter them. When Bishop Hannington was murdered in Africa, immediate offers were made by men and women everywhere to go out as missionaries to the very place where the martyr had fallen. And now that the deeply deplored deaths have taken place in China, has the stream of missionaries flowing thither been checked? No, on the contrary, there are many now anxious to go forth to help evangelize the darkened people who performed the tragic deed. And this certain sections of the secular press, and of people in our own midst, cannot understand. It is "*qui.votic*," it is folly.

This very spirit had to be faced and dealt with by the apostles themselves. Their work at first was not with unlettered savages, but

with a civilized and highly cultured people. If the Greeks, with their philosophy, were not well enough off as regards religion, where are we to look for people properly so situated? Yet the apostles were convinced that the Greeks needed the Gospel, even though it was foolishness to them. It is the same now. Confucius has done something for the Chinese, yet not everything that Christ can do for them, and whether all people can understand this or not Christ must be preached to them. It might be interesting to know how far Christianity is a true, vital force in the minds of those who cannot see the importance of imparting it to others.

But some papers and writers take a different line of reasoning in order to arrive at the same conclusion. It may be right enough to let Christianity be known to others, but no attempt should be made to do so till misery and sin are eradicated from those who live where it is best known.

Life (London), for instance, says,

"When all Great Britain and Ireland is thoroughly and perfectly Christianized, it will surely be time to begin the good work in foreign climes, and until that desirable time comes it is surely fair and just to ask the devoted men who are moved so acutely by the proselytizing spirit to spend their energy in the task of removing the mote (and it is a big mote) from our own eye before beginning an ophthalmic operation on the beam in the hopeless case of the Chinese myopic."

To say nothing of the cynical tone of this paragraph, it were well to point out its weakness. Missionaries do not profess to convert. It is their duty to proclaim that through which men may be saved, if they will avail themselves its power. More than that they cannot do. Men must give themselves to God. The very fact that so many people in a thoroughly Christian country are so far from the true ways of God is a proof to them that they can never make any community perfect. Yet no man can be a Christian till he knows what Christianity is. Therefore it must be taught. It must be propagated.

But no man is to be told of the saving words of Christ "until Great Britain and Ireland is thoroughly and perfectly Christianized"! It is estimated that there is a Christian minister for every nine hundred people in Great Britain. Surely, then, there is enough home force to take care of the home people. With all its faults, Great Britain and Ireland is Christianized, and has been a Christianized nation for hundreds of years. All too long it remained shamefully unconscious of its duty to try to Christianize others, and during that time its own Christianity was weak. But now it is stronger, even though men have left its confines to go to distant lands to carry the words of salvation. The fact is, we have too many

workers in our midst. They are in one another's way. If more would go out to foreign lands, it would drive the home workers to exercise some economy, both of men and money, in their work; it would drive them to be more united, so that so many "ministers" would not be needed. Over-cultivation sometimes is a bad thing, and there has been altogether too much of the selfish, un-Christlike spirit that no work is to be done abroad till the home lands are "thoroughly and perfectly Christianized."

GENERAL BOARD OF MISSIONS.

THE TRIENNIAL MEETING.

1. The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, in presenting its Fourth Triennial Report, begs to express its thankfulness to Almighty God that the evidences of improvement in the work and prospects of the society which characterized previous reports are not wanting in the one which it is their great privilege now to present.

THE FINANCES OF THE SOCIETY.

2. Taking a glance first at the financial condition of the society, we find that the present total of receipts is larger than that of any of the preceding triennial periods by \$9,036.13, or an increase each year of a little over \$3,000. The grand total of receipts for the first triennial period, ending in 1886, was \$42,960.79; that for the second period, ending 1889, was \$81,315.08; that for the third period, ending 1892, was \$111,973.77; and for the present period the amount is \$121,009.90. During the first period the total increased by \$38,354.29. During the second it increased by \$30,658.69. But as the contributions advanced to the comparatively high figure of nearly \$112,000, such a large increase as that which characterized the first and second periods could scarcely be expected to continue. At all events it did not do so: but it is satisfactory to know that the contributions did increase during the third period, now brought to a close, by a little over \$9,000.

By the financial statement which accompanies this report it will be seen that the total of \$121,009.90 is made up by the different dioceses, together with \$485.88 from miscellaneous sources, as follows:

Toronto.....	41,989.74
Huron.....	17,409.06
Montreal.....	13,578.66
Ontario.....	11,864.00
Quebec.....	11,621.96
Niagara.....	10,134.67

Nova Scotia.....	7,981.71
Fredericton.....	5,271.91
Algoma.....	672.31

It is satisfactory to know that the receipts for the past year, from August 1st, 1894, to July 31st, 1895, were within about \$890 of being as large as the offerings made during the first triennial period of the existence of the society.

3. The work of the society, however, continues to be done largely through appropriated contributions. The proportion of appropriated contributions for foreign missions to those sent to the Board unappropriated remains about the same as it has been formerly; but the appropriated amounts for domestic missions are largely on the increase as compared with previous years. Among the causes of this are the large collections made by agents from some of the Northwest dioceses, the earnest and continuous work of the Woman's Auxiliary for certain definite missions in the domestic field, and the increased appropriation of the Ascensiontide Appeal money by some of the dioceses towards the payment of the guarantees given for the stipend of the Bishop of Algoma. This large appropriation leaves but a small sum at the disposal of the Board, and reacts upon the General Fund of Algoma, as well as upon the support expected of the Board by the different dioceses of the Northwest. If some plan could be found by which the Board could have the free use of the contributions for which it appeals directly to the Church people of Canada, it would be far more satisfactory, and in keeping with the object for which the society was formed.

THE EXECUTIVE OF THE SOCIETY.

4. At the first assembling of the Board of Management, after the last triennial meeting, or meeting of the General Board, the Rev. Dr. Mockridge, who had been General Secretary of the society since 1885, resigned his position, owing to the heavy tax that the duties of the society were upon his time. The Board saw no course open to it but to accept the desire of the General Secretary to retire, the resignation to take effect in the following October, appointing at the same time a committee to consider the whole question of the executive officers of the society, and to report at the October meeting. The Board saw the necessity of this because the duties required of its officers were evidently becoming arduous, and more, indeed, than they could properly and efficiently perform. The committee appointed to consider the matter reported in favor of combining the two offices of the secretary and treasurer, and to appoint one person as the executive officer of the society, to be known as the secretary-treasurer, and to receive from the funds of the society such remuneration

as would enable him to devote his whole time to its work and interests. At the October meeting, 1893, this recommendation was adopted by the Board, and a paid and responsible officer was appointed, whose duties afterwards were clearly defined.

The Board desires to express here, as it has already done, its high appreciation of the years of patient toil given to the society by Rev. Dr. Mockridge, and Mr. J. J. Mason, of Hamilton, as its honorary officers.

THE WOMAN'S AUXILIARY.

5. The Board desires to place on record once more its high appreciation of the Woman's Auxiliary. Formed in the city of Ottawa in April, 1885, by a small band of earnest-minded women of the Church, this Auxiliary has gone on increasing steadily in membership, and in work done for the Church. Among those who took the first step in the inauguration of this most important Auxiliary to the work of the Board was Mrs. Tilton, who is still actively connected with all its work, and directs it from the position she now deservedly holds as its president. The reports of this Auxiliary are well worthy of perusal, representing, as they do, a very large amount of work done in the cause of Christ. They have now branches distributed amongst the different dioceses of Huron, Niagara, Toronto, Ontario, Montreal, Quebec, and Algoma.

OTHER SUBSIDIARY ASSOCIATIONS.

6. The aims of the society are aided also by the missionary work established by the Toronto Wycliffe College Missionary Association, and by the Canadian branch of the Church Missionary Society. The funds of all these associations pass through the books of the Domestic and Foreign Missionary Society, and afford a means of showing in one report what the Church of England in Canada is doing throughout all its branches in missionary work.

WORK IN THE FOREIGN FIELD.

7. Relations of a most friendly character continue to exist between the Domestic and Foreign Missionary Society and the two great missionary societies of England, the Society for the Propagation of the Gospel and the Church Missionary Society. The venerable S.P.G., which guarded the infancy of the Church in Canada, and helped it in the poverty and struggles of its pioneer life, continues to receive grateful appropriations from several of the dioceses of this ecclesiastical province; and the Japan mission established at Nagano is supported by the Domestic and Foreign Missionary Society of Canada through the same venerable society. The money for the support of the mission is sent to the S.P.G., but the mission is none the less a Canadian

work. The pioneer in this work is the Rev. J. G. Waller, who took up the work among the heathen in a remote part of Japan single-handed, and, except for his devoted wife, alone. Since the last triennial meeting of the Board, however, he has received valuable aid in a few others who have been able to join him in his work. The first was Masazo Kakuzen, a native Japanese, who came from his own country to Canada to be educated as a missionary. He was accepted by the Board in October, 1893, and was ordained by the Bishop of Toronto. Besides the many obvious advantages of a well-qualified native being sent to minister to his own people, there is the additional one of economy, for a native is able to live in his own country on very much less than a foreigner. In April, 1894, Rev. F. Kennedy, a clergyman of the diocese of Toronto, was accepted by the Board as a missionary for Japan. Sent thither by the Board, he, with his wife and family, is now engaged in active missionary work. He is now about to be moved by Bishop Bickersteth to Matsumoto, a place which offers much promise in the way of missionary enterprise. About the same time Miss L. Paterson, of Toronto, with the full sanction and warm approbation of this Board, went, at her own charges, to assist Mr. Waller in his missionary work. It remains now for Miss Jennie C. Smith, who has been winning golden opinions in Kobe, Japan, as a medical nurse, to join this mission. Every preparation for this will soon be made, and when she, with her Christian sympathies and medical skill, arrives upon the scene, the Canadian mission in Japan will be greatly strengthened. Mr. Waller has appealed to the Board for suitable buildings. About \$2,000 is required to give these people houses suitable to live in, and buildings that might be available for the better performance of their missionary work. Surely when it is remembered that this little band of workers have given up home and country for the sake of the Lord Jesus Christ and His holy Gospel, the slight effort necessary to raise this small sum of money might be made. Mr. Waller has, in connection with his work, a number of lay readers and catechists, some of whom are maintained by personal gifts from Canada.

Wycliffe College, Toronto, supports a number of missions, both in the domestic and foreign field. The Rev. C. A. Sadlier, recently a missionary in Rupert's Land, has now gone to perform similar work in South America. In the diocese of Mackenzie River the Rev. I. O. Stringer has been working among the Eskimo within the Arctic Circle, and Rev. Thos. Marsh among the Indians of Hay River since 1892. The latter is supported by the members of his own family and by personal friends. The foreign work of Wycliffe College has been

carried on in Japan, and has centred in Nagoya and vicinity. The staff—all Canadians—now numbers eight, viz., Rev. J. Cooper Robinson and wife, appointed in 1888, now on furlough in Canada, to return on the first of November; Rev. J. M. Baldwin and wife, appointed in 1890, Mr. Baldwin being an honorary missionary; Rev. H. J. Hamilton and wife, appointed 1892; Miss E. M. Tient, appointed 1894. Miss Young has been accepted for service, and will sail with Mr. and Mrs. Robinson in November. These are assisted by a staff of six native helpers, three catechists and three Bible women. During the last year some eighty thousand tracts were distributed by this staff, and were gladly received and read.

At Habashita, the first and principal station of this mission, a building has been secured suitable for church services, and is called St. James' Church. The amount contributed and expended in carrying on this work is about \$5,000 a year.

A Canadian branch of the Church Missionary Society has been formed. The Board instructed its secretary-treasurer, as in the case of Wycliffe College Missions, to receive from its contributions for missionary purposes, or vouchers for contributions, and to transmit the same (in the case of money) to the objects designated by it. During the year the chief work of this association has been the formation of an examining board with members in various centres, so that missionaries acceptable to the C.M.S. may be sent out. The Rev. J. R. S. Boyd has been appointed to the province of Che Kiang, China, and intends soon to depart for this foreign, and now dangerous, field of labor. The Rev. Edward Hockley, Mr. Charles Whittaker, and Mr. H. L. Reazin, M.B., have been examined, equipped, and sent out to the domestic field—Mr. Hockley to the Blood Reserve, diocese of Calgary; Mr. Whittaker to the diocese of Selkirk to engage in work among the Eskimo in Herschel Island, Arctic Ocean; and Mr. Reazin, a medical missionary, to the diocese of Mackenzie River. Mr. Reazin, who already has had forty-seven patients at Fort Simpson, the headquarters of Bishop Reeve, has now been called upon by the bishop to join the Rev. Thomas Marsh in his mission at the mouth of the Hay River, Great Slave Lake.

CHILDREN'S LENTEN OFFERINGS.

8. Considerable improvement has been made this year in the Lenten offerings of the Sunday-school children for Indian Homes (unappropriated), the amount received this year, viz., \$1,374, being nearly double the sum that was contributed last year. The Board incurred the expense of having attractive mission boxes in the form of pyramids made and distributed gratuitously to all Sunday-schools which would undertake to collect offerings to assist the aims

of the society, particularly, in their case, with regard to the support of Indian Homes. The result, it is pleasing to know, has justified the action of the Board.

THE MISSIONARY DIOCESE OF ALGOMA.

9. The Board has always been anxious to render all the support possible to the missionary diocese of Algoma, but the unappropriated funds placed at its disposal afford it but a meagre opportunity for doing so. A committee of the Board, after conference with the bishop, recommended that the sum of \$8,000 a year be placed at the disposal of his lordship for the general work of his diocese, this to be over and above the \$4,000 episcopal stipend—such amount to come from each diocese in the same ratio as the pledges given in connection with the salary of the bishop.

It becomes a very serious matter for the Board to consider how far it may be possible to increase the general funds of Algoma by the further sum declared to be necessary for the maintenance of the missionary work there, viz., \$5,400.

INCORPORATION.

10. A sum of money having been left in the diocese of Montreal for the missionary work of the Church of England in Canada, and having been lost to the Church because there was no society or corporation of the Church authorized by law to receive such bequests, the Board took immediate steps to secure the incorporation of the Domestic and Foreign Missionary Society of the Church of England in Canada, with the final result that an Act of Incorporation by the Dominion Parliament, applicable to the whole of Canada, was secured. This was done with comparative ease through the kindness of G. R. R. Cockburn, Esq., M.P., and the Hon. G. W. Allan, who saw the Act through the House, the liberality of the government in refunding the customary fee of \$200, and of Messrs. Walkem & Walkem, of Kingston, who made only the unavoidable charges in getting everything connected with the Act completed in proper legal form. The whole cost was only \$166 22.

THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

11. The Board still continues the publication of THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS, and also of the *Canadian Church Juvenile*. The *Juvenile* is more than paying its way, and THE MAGAZINE itself has been no cost to the society since the small amounts granted to it at the beginning of the undertaking nine years ago. A note was given by the Board of the value of \$513.11. THE MAGAZINE has paid the interest on this note and reduced it to \$450, which is now the only liability against it. The circulation of THE

MAGAZINE is about 3,600, and of the *Juvenile* 2,100. The Board would be glad if the members of the Church, who are also by their baptism members of the Domestic and Foreign Missionary Society, would do all in their power towards increasing the circulation of these periodicals in the interests of the great mission cause which they represent.

CONCLUSION.

12 In conclusion, the Board of Management would state that it has a feeling of confidence in the work of the society, and that, with the good hand of our God upon us, it will still further extend its operations. It has had under consideration the enlargement of its borders so that it may become, as speedily as possible, co-extensive with the Church in the whole Dominion, as it is now with this ecclesiastical province only. A resolution recently passed by the Board states that the experience of the sister Church in the United States indicates the advantage of having one missionary society co-extensive with the Church of England in the Dominion of Canada, with the General Synod represented by one Board of Management, and advises the Provincial Synod to proceed in this direction, expressing at the same time the hope that a Board of Management connected with the General Synod of the Dominion of Canada be provided, and may be of such a nature as to command the confidence of the whole Church. All of which is respectfully submitted.

Books and Periodicals Department.

Manitoulin. By H. N. B. London: Sinkin, Marshal & Co.

A short time ago we read with much pleasure a little book by H. N. B., called "Life in Algoma." We have read with equal pleasure the book now before us, by the same author. It is entitled "Manitoulin," and professes to be an account of five years of church work among Ojibway Indians and lumbermen upon or in the region of Manitoulin. It is affectionately dedicated by the author to "Edward, Lord Bishop of Algoma." Manitoulin is an island over one hundred miles long, and in winter connected with the mainland by an ice bridge twenty miles wide. How little Canadians know, as a rule, of the vast extent and sublime wonders of their own land! It is chiefly when some Englishman comes out here and writes about it that we begin to realize what there is in our midst. This little book is well written, neatly printed, and adorned with several illustrations showing the characteristic traits of life in an isolated spot where Indians and lumbermen and missionaries have it all their own way. The hero of the book throughout is Mr. Frost—an appropriate name for fully six months in the year—the faithful missionary at Shequanadah. Here, in perils of the waves, as great at times as those of the sea, and of the storms, and of his own namesake, this lonely missionary works on year in and year out, happy because he ministers to Indians who once were rude and untaught pagans, but are now a Christian people. This book ought to be in our Sunday-school libraries, and would be useful also for the Woman's Auxiliary branches, whose members frequently want interesting literature to read at their meetings.

(1) *The Expositor* (one shilling); (2) *The Clergyman's Magazine* (sixpence). London: Hodder & Stoughton, Paternoster Row.

The articles on "The God-Man," by Rev. Principal Edwards; "St. Paul in Athens," by Prof. Ramsay; "Jeremiah, the Man and His Message," by the Rev. Dr. Stalker; and "The Speeches in the Chronicles," by the Rev. Professor Driver, are continued in the October number of *The Expositor*.

The Clergyman's Magazine has an article on "Pusey" as No. 10 of Leaders of Thought in the English Church, by Archdeacon Sinclair, who calls Dr. Pusey "the guide of the Oxford movement." Rev. H. H. Gower, of New Westminster, B.C., continues his article on the "Fall of Man," and several suggestive notes for sermons and addresses are given.

(1) *The Sunday at Home*. (2) *The Leisure Hour*. (3) *The Boys' Own Paper*; (4) *The Girls' Own Paper*. (5) *Friendly Greetings*. (6) *The Cottager and Artisan*. (7) *Light in the Home*. (8) *The Child's Companion*. (9) *Our Little Dot*. The Religious Tract Society, 56 Paternoster Row, London.

All these periodicals are adorned from time to time with an abundance of beautiful illustrations, pleasing alike to old and young. Their volumes close with the October number, and when bound will form handsome and useful books. A penny tale is issued this month, called "Solomon's Cross."

The Religious Review of Reviews. 34 Victoria street, Westminster, S.W., London. Price, sixpence.

The article in the September number of this magazine on "An Administrative Board of Missions" is highly suggestive, and pleads for the very plan which the Church of England in Canada adopted regarding missionary work. The writer thinks that the greatest of all work should not be left to voluntary societies, but should be the work of the whole Church. This is precisely the object which the Church of England in Canada, through her Domestic and Foreign Missionary Society, has been trying to attain.

Three new religious works will shortly be issued from the press of the Funk & Wagnalls Company, New York, viz.: "The Elements of Higher Criticism." By Andrew C. Zenos, D.D., Professor of Biblical Theology in McCormick Theological Seminary, Chicago. "The American Church and Its Baptism of Fire." By Rev. S. B. Halliday and D. S. Gregory, D.D., LL.D. "Library of Religious Poetry." Edited by Dr. Philip Schaff and Mr. Arthur Gilmour.

The Missionary Review of the World. Funk & Wagnalls Co., New York. \$2.50 per year.

The October number has a number of well-executed illustrations showing the tomb of Ezra on the Tigris river, and several Arabian scenes and articles on "Miracles in Missions," "The Gospel in Russia," "Riots in Szechuan," "Christian Missions in Arabia," together with many other subjects regarding the mission field.

The Review of Reviews. 13 Astor Place, New York.

The October number has the usual mass of information from all parts of the world. A prominent article is that on "Matabeleland under the British South Africa Company," from which it appears that Anglo-Saxon civilization is taking firm hold of part, at least, of the dark continent. Another article on "The Maoris, or Natives of New Zealand," will be read with interest.

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