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THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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VOL. VIII.

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No. 92

HISTORICAL SKETCHES.

NO. 92.—THE DEAN OF HURON.

THE Very Rev. George Mignon Innes, Dean of the Diocese of Huron, and Rector of St. Paul's Cathedral, London, Ont., is a well-known person, not only in the diocese to which he belongs, but in various parts of Canada as well. He is

an Englishman, and was born at Weymouth, Dorset, England, on the 21st of January, 1826. His father was the Rev. John Boutel Innes, an English clergyman. He was educated at Mill-Hill College, England, and at Sandhurst Military College. He is also an M.A. of Bishop's College, Lennoxville, Diocese of Quebec. Mr. Innes entered the army in 1849, and served for over a period of twelve years in the Royal Canadian Rifles, from which he retired as captain in 1861. Captain Innes, however, like other officers we could name, felt an inward

call to a higher and better service, and made application to be admitted into the sacred ministry, and, with a view to this, commenced the study of theology. The Bishop of Huron (the Rt. Rev. Dr. Cronyn) readily admitted him to the diaconate in 1862, and ordained him priest in the following year. He served first as incumbent of Christ Church, London; but in 1863 removed to Quebec, and occupied the position

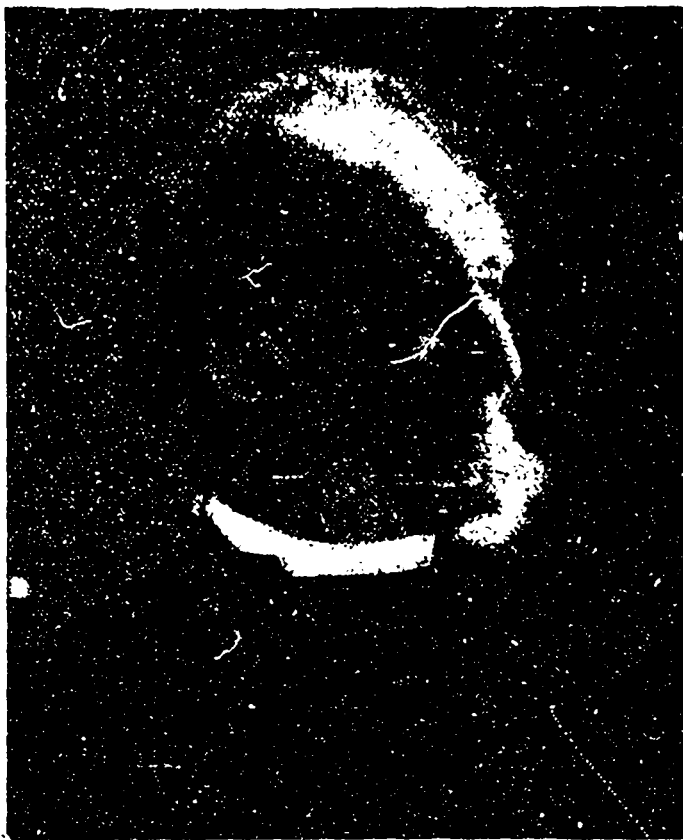
of assistant minister in the cathedral there. In the meantime, Bishop Cronyn had resigned the Rectory of St. Paul's Cathedral, London, and had appointed Rev. Isaac Hellmuth (afterwards Dean, and subsequently Bishop of Huron) to that position. Mr. Innes was then called back again to London in 1868 to be the assistant minister at St. Paul's. In the following year the bishop of the diocese bestowed upon him the title of Canon, and as Canon Innes he was

known for many years. Upon the elevation of Dr. Hellmuth to the episcopate in 1871, Canon Innes was appointed Rector of St. Paul's Cathedral, a position which he has held ever since. In 1888 he was appointed Dean of Huron. He has held many other important offices, such as commissary and administrator of the diocese of Huron for Bishop Hellmuth and Bishop Baldwin, and commissary in Huron for the Bishop of Algoma. "Men of Canada," says of him: "Dean Innes is a man of liberal scholarship, very zealous in the work of the Gospel,

and is beloved and respected not only by the members of the Anglican Church, but by every Christian denomination."

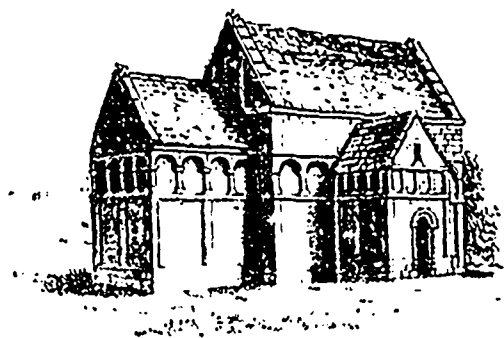
The Dean has been a member of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada since its formation in 1883, and has done much to promote its welfare.

St. Paul's is one of the few well-endowed



THE VERY REV. G. M. INNES, M.A.
Dean of Huron.

From a picture in "Men of Canada": Bradley, Garretson & Co., Brantford, Ont., Publishers.



AN EARLY SAXON CHURCH.

parishes in Canada, and with its handsome and commodious rectory forms not only a desirable position, but a capital centre for Church work. It possesses a surpliced choir of men and boys, though a place is allowed for ladies in their midst, and is noted for its excellent singing. We hope before long to give a full description of this church, and of the numerous improvements which have been made in it lately.

THE ARCHBISHOPS OF CANTERBURY.

(Continued.)

AFTER the death of Theodore the see of Canterbury was vacant for two years, when Brithwald, a man of high birth, closely related to the king of Mercia, was appointed archbishop. He was consecrated in France nearly a year after his election. About this time, in England, many people, from kings downward, shut themselves up in religious houses, made pilgrimages to Rome, and otherwise showed themselves devoted to religion. Many synods and witenagemots were held, and several ecclesiastical laws were passed. The bishops and clergy generally tried hard to free the Anglo-Saxons from slavery, which unhappily existed among them. By their hard laws regarding debt, they were liable at any time to be enslaved, and in working against this Archbishop Brithwald took a great interest. He was also noted for his missionary spirit, and at the close of his life in 731 his long episcopate had left its mark for good upon the Church. He was succeeded by a distinguished scholar, poet, and divine named Tatwine or Taetwine, who occupied the position for only three years. Church workers had not been idle in England up to this period, for at this time we find that seventeen dioceses had been established, among which are the following, whose names remain to the present day: Canterbury, York, Rochester, London, Winchester, Lichfield, Hereford, and Worcester. Learning in many branches had also become important, and much care began to be bestowed upon the writing of manuscripts, many of

which were elaborately and beautifully illuminated. Eminent in this art was one Nothelm, "a pious presbyter of the Church of London," who had visited Rome to collect material for the venerable Bede, whose history is of the greatest value, for without it we should have known but little of the early Church of England. On the death of Tatwine in 735, this Nothelm was appointed Archbishop of Canterbury. In his time the diocese of York was promoted to a metropolitan see. He died in 741. Ethelbald, king of Mercia at this time, was a man noted for his irregularity of life, and his court chaplain, Cuthbert, whom he had caused to be made Bishop of Hereford, became the next Archbishop of Canterbury. Though his intimacy with Ethelbald was not, perhaps, creditable to him, yet he seems to have attended well to the affairs of his diocese. He convened a synod at which many useful rules were drawn up for the guidance of clergy and laity. At his death his body was secretly buried in the cathedral, which ever since has been the burying place of the archbishops. The monks of St. Augustine were enraged when they found that this advantage had been taken of them, for hitherto their monastery had been the place of burial of the archbishops. He was succeeded in 759 by Bregwine, a native of Germany, then a heathen land—a field for English missionaries to work in. He was a man of a sweetly religious life. Eadmer, an early English historian, thus beautifully uses the Song of Solomon (ii. 11 and iv. 8) to describe his death: "Lo! when the winter was past, and the rain was over and gone, when the flowers appeared on the earth, and the time of the singing of birds was come and the voice of the turtle was heard in the land, and the fig tree was putting forth her green figs, and the vines with their tender grapes gave good smell, even then a voice came to Bregwine, Come with me from Lebanon, my spouse, with me from Lebanon, and receive thy crown. And the soul of our happy father left this mortal body, and, borne by angels, ascended to the heavenly Jerusalem, where, crowned with the glories purchased for him by the Lord Jesus Christ, he abideth for ever and ever in the presence of Him who is King of kings and Lord of lords." At his death, in 765, his body also was secretly buried in the cathedral, to the further indignation of the monks of St. Augustine.

Jaenbert, who succeeded him, belonged to the monastery of St. Augustine, and after seven years died within its walls—determined that the cathedral clergy should not have his body as they had secretly obtained that of his predecessors. He was the last archbishop buried in St. Augustine's.

At his death the see was vacant for three years, when at length, in 793, Ethelhard was appointed to the position. During all this cen-



TRIBAL BAPTISM IN EARLY DAYS.

tury, now about to close, great controversy had gone on throughout Christendom regarding the use of pictures and images in the churches, and much ill-will was stirred up and injury done, but it did not penetrate to any serious extent into either Britain or Gaul. In this controversy Charlemagne, the great king of the Franks, took a leading part, and he looked to England, the Athens of the west, for libraries and scholars. A distinguished scholar he found there in Alcuin, and when the great king summoned a synod at Frankfort (in 794) the learned Anglican was invited to a seat in it. At this synod the worship of images was condemned.

Though Archbishop Ethelhard had not any troubles in the Church of this nature, he still had home difficulties to contend with which, for a time, obliged him to fly from his diocese. He returned, however, in better times, and secured for Canterbury a more permanent recognition as the metropolitan see of all England than it had before. In his episcopate we read of an archdeacon for the first time. Ethelhard died in 805, and was succeeded by Wulfred, of whom it was said that, although he held the archbishopric for twenty-eight years, he did nothing worthy of record; still his episcopate is marked for all time by the formation of a

united England under Egbert king of Wessex. Egbert had served under Charlemagne, who had risen to be Emperor of the Romans, and, imbued with the spirit of consolidation, he managed to subordinate the six petty kingdoms of the Anglo-Saxons, and to secure for himself and his successors the proud title of King of England.

On the death of Wulfred in 832, Fleogild, an abbot, probably of Christ Church, was appointed archbishop, but died in the following year, when Ceolnoth, the first Dean of Canterbury that we read of, was raised to that position. The cathedral clergy were called by St. Augustine "canons" because they were under certain canons or rules, and the head of these canons came to be called the dean. Ceolnoth was the first who bore this title. During his episcopate a charter was granted by King Ethelwulf, the successor of Egbert, which granted tithes of the land to the Church of England. It was in Ceolnoth's time that the Danes greatly harassed England. From the extraordinary amount of coins that have been found with the stamp of Archbishop Ceolnoth upon them, it is thought he must have used much of the valuable plate, and other silver and gold that he could lay his hands on, for the purpose of bribing the Danes

to save Canterbury from pillage. This is about all we read of Ceolnoth, who left more stamp upon his coins than upon his age. In fact, England seems to have suffered for sixty years or more for lack of a vigorous ecclesiastical head. In learning, it had gone back to an alarming extent; for at this very time Alfred, then but a youth, was complaining that he could not find a master to teach him Latin! No doubt the unsettled state of the country caused by foreign invasion had much to do with this deplorable state of things. It was a time of great disorder all over the world, and from it Ceolnoth, in 870, was quietly removed by death.

Ethelred succeeded him. In his term of office we hear for the first time of the "Pseudo-Isidorian Decretals" at Rome—a new code of ecclesiastical laws emanating from France, which, till the time of the Reformation (when they were proved to be forgeries), exercised tremendous influence upon the affairs of the whole of Western Christendom. The tendency of these false decrees was to exalt the papacy, which henceforth grew to an alarming extent. But the great events of the outside world were as nothing to Ethelred compared with the many troubles he found at home owing to the repeated attacks of the Danes, who imitated wild beasts in their ferocity and cruelty. Homes, parishes, churches, monasteries were destroyed, organizations were broken up, and monks and clergy dispersed. Canterbury, twice sacked, was almost deserted. In the midst of all this disorder the youthful Alfred came to the throne, and was at once plunged into wars and struggles for very life. His courage and perseverance at last saved his country, when, at Ethandune, he gained a great victory over the Danes, and brought them in humble submission to his feet.

This great man, who is described as having the virtues of an Antoninus, the learning of a Socrates, the valor of a Cæsar, the legislative ability of a Lysurgus, now showed that he had the missionary spirit of an apostle, for his conditions of peace and mercy were that the conquered people at his feet should become Christians, and dwell among the Anglo-Saxons as one race. Their leader and a large number of them gladly embraced these unlooked-for terms. The archbishop superintended the necessary instruction; baptism was administered to them in large numbers, and the Anglo-Danes were incorporated into the English nation, destined to become far-spreading and great. Ethelred also gladly received Alfred's laws, which were based throughout upon Christian principles, and some of which were the actual foundation of the present system of public school education in England.

On Ethelred's death in 889, Plegmund, a personal friend of Alfred the Great, was appointed to the archbishopric, it having been first declined by Grimbold, a monk of St. Bertin, in

France. When the Danes were devastating England, some young men banded themselves together to live in caves and holes in the earth, and pray for God's protection, and teach the people whenever opportunity might offer. Plegmund was one of those hermits, as they were called, and when he was made archbishop there was great rejoicing in England. To him, in 903, belonged the melancholy duty of closing the eyes of Alfred the Great, to whom the England of every age subsequent to him has owed a deep debt of gratitude. On his death the Danes again began their depredations, and this greatly embittered the closing days of Plegmund. He died in 914.

On his death King Edward the Elder nominated Athelm, bishop of Wells, to the archbishopric. The chapter elected him, and the people approved. Such was the method of electing an archbishop in those days. Owing to troublesome times again revisiting the land, the work of the Church was much interrupted, but we hear little of Athelm's doings. He died in 923. Wulfhelm, who had succeeded him at Wells, succeeded him also at Canterbury. One of his first duties was to officiate at the coronation of King Athelstan, which is described as a very gorgeous affair. The Saxon kings held their court, not in a city or town, but wherever they might set up their camp. The towns were for trades people; the rude camp, pitched in some very small place or even in the country, was the king's court. The form of consecration used to-day is much the same as that used in the presence of Archbishop Wulfhelm when King Athelstan received the blessing at his hands. The archbishop visited Rome in 927, and found the papal chair occupied by an ecclesiastic who was as well a statesman, a warrior, and also a man of irreligious and ever profligate life, which was doubtless a great shock to the simple-minded Englishman. On his return to England, he and King Athelstan drew up some ecclesiastical laws to prevent, if possible, the irregularities which he saw at Rome penetrating into England. These are known as King Athelstan's laws ecclesiastical. He revived the giving of the tithes for the support of the clergy, but some of his laws were very silly and cruel, such as those relating to trial by ordeal. Of these ordeals there were several—one was that of cold water. The accused was loaded with weights and thrown into water. If he sank, he was declared guilty! Such unjust practices lingered in England until comparatively recent dates; and it even extended to this country within the memory of persons still living.


The manners and customs of the English people at this time were somewhat crude and rough. Their houses, even in the towns, as a rule, were merely thatched huts, with a wooden



ARCHBISHOP OF ARMAGH.

platter and a few drinking horns as their only furniture. Here and there might be seen a church or minster built of stone, and a few remnants of Roman grandeur; but, as a rule, their buildings were poor. The people were very much given to the excessive use of mead and wine, and their mode of life was rough and sometimes brutal. The Church had done much to humanize and soften the manners of the people, but the incursions of the Danes interrupted and undid much of this merciful work. The Church itself, however, was by no means free from disorder, which only awaited an opportunity to show itself painfully to the world; but Archbishop Wulfhelm managed to keep things quiet during his episcopate, which ended with his death in the year 942.

THE NEW ARCHBISHOP OF ARMAGH AND PRIMATE OF ALL IRELAND.

 HE Most Rev. Robert Samuel Gregg, D.D., whose election on Dec. 14th, 1893, to be the Archbishop of Armagh, Primate of all Ireland, and Metropolitan in succession to the late Dr. Knox, is announced in another column, was born in the year 1834. He is the second son of the late Dr. John Gregg, who was sometime Bishop of Cork, Cloyne and Ross. He spent his early school days in Cork, and afterwards proceeded to Trinity College, Dublin, where he graduated with distinction in 1857, and was ordained in the same year to the curacy of Rathcooney, County Cork. Two years later he was appointed incumbent of Christ Church, Belfast. In 1862, after about three years' work in that parish, he resigned the living to undertake the duties of examining and domestic chaplain to his father (Bishop Gregg, of Cork), in conjunction with the incumbency of Frankfield, County Cork. He was rector of Carrigrohane and Precentor of Cork Cathedral from 1865 until his preferment to the deanery of Cork in 1874. In the following year he was

elected to the see of Ossory, Ferns, and Leighlin, and in 1878, the death of his father having left the see of Cork vacant, he was translated to that bishopric.

Dr. Gregg, who is an eloquent preacher, and noted for the simplicity and clearness of his style, has a remarkable aptitude for figures, which was of signal advantage to the Irish Church in the dark times when she was disestablished and plundered. His Grace has been noted during the whole of his career for the faithful and zealous discharge of all the duties which have fallen upon him. In many different spheres of work he has shown the greatness of his ability and the variety of his qualifications for the position to which he has just been elected.

Clergy and laity alike have ever found in Bishop Gregg a kind and sympathetic friend. His management of both the dioceses over which he has had jurisdiction has been admirable. In council he is wise, and in debate is noted for his perfect calmness and conciliatory attitude towards those who differ from him. He is the author of a few works, of which the best known is a life of his father. The new archbishop is strongly convinced that Home Rule would be the ruin of his country, and has again and again, with great moderation and firmness, warned his countrymen against the evils which he foresees would follow if such a step were to be taken. A recent address on the subject, which was printed in pamphlet form, has had a very large circulation.

So far as we have heard, Irish Church people are well satisfied that Dr. Gregg has been chosen to succeed the late Dr. Robert Knox, and are convinced that he is a worthy successor of his illustrious predecessors in the archbishop's throne in the ancient Cathedral of Armagh.

From the days of St. Patrick, in the fifth century, Armagh has been the seat of the Irish Primacy. The present cathedral, which was built, for the most part, towards the end of the seventeenth century, in the time of Primate Beresford was greatly repaired and beautified. It is in the form of a cross, the extreme length of which is 184 feet, and the extreme width 119 feet. It is surmounted by a tower and spire, of which the height is 150 feet.

The Cathedral of Armagh represents rather more than fourteen centuries of Church life and work of various kinds in the sister isle. Roughly, for six of these fourteen centuries the Irish Church maintained its independent position, and was, in all respects, a national Church. Then followed about four centuries of partial subjection to the see of Rome. With the Reformation, that subjection was finally abjured, and to-day the see of Armagh stands at the head of the ancient Church of Ireland, founded by St. Patrick.—*Church Bells.*

CHRISTIAN MISSIONARIES IN CHINA.

REPLYING to the charge made in the Parliament of Religions, that missionaries had excited sedition in China, a prominent citizen of British Columbia, who has spent much time in China, said to a *Herald* reporter:

"Notwithstanding the fact that the Chinese still hate the Christian religion, and that many missionaries have made mistakes, there is no denying the truth that Christianity has done a world of good in China. Through this influence the position of women there has unquestionably been improved. Women were treated in a horrible manner in former times, and are grossly mistreated still in some of the interior portions of China. Girls were confined to the homes of their parents, and were only allowed to do handiwork. They were treated with contempt by everybody, especially by their own brothers. The girls were never sent to school, did not know how to read and write, and were kept in ignorance all their lives. If they possessed natural feet, they were degraded by being compelled to do the lowest menial labor. When it came time for the girl to be married she was never consulted on this most important incident in her life, and was not even told the name of her future husband. This custom still prevails. Then she had to obey every wish and endure all the abuse of her husband without uttering a word of protest. Custom forbade her to eat with him, for she must first wait on him and his relative, and then she could retire to a corner and eat a most meagre meal alone. And the Chinese husbands were devils. They beat their wives and choked them whenever they pleased, and that was quite frequently. To beat a wife was fashionable. Not only that, but some Chinamen considered wife-beating a necessity. Why? Well, if a man did not beat his wife occasionally, no matter how much he might have become attached to her, he would be held up to ridicule in the community and singled out as one who was ruled by a petticoat. And you can readily see what Americans call a "henpecked husband" would be a poor, miserable man in China while such a custom prevailed. Sometimes a Chinese woman, growing tired of her husband's ill-treatment, would commit suicide. The husband would go into all the agonies of grief, but his sorrow was not on account of any love he bore his wife—it was only because he would have to spend money in buying another one. The Chinese woman never complained under cruel treatment, one reason being that she had been reared to believe it her fate. Such had been the custom for thousands of years. Catholic and Protestant missionaries have done a great work in educating the Chinese in the direction of social and family life, and the result has been a won-

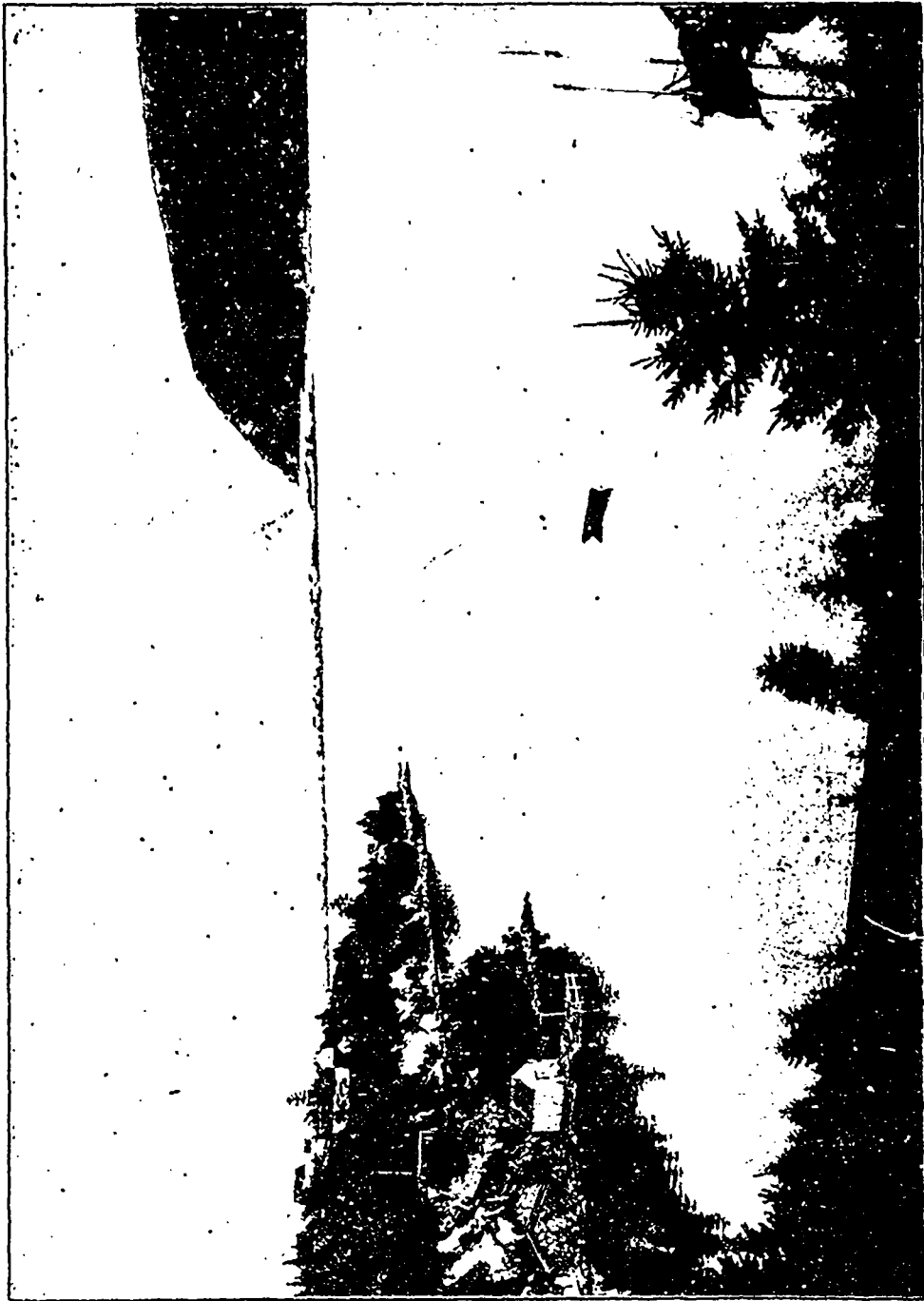
derful improvement in the condition of women in many portions of the Celestial Empire. The wife of a rich Chinaman, even now, is considered as an ornament, who never learns anything, and therefore knows nothing, and as she never leaves the house she is ignorant of all the pleasures and amusements of the outside world. Intellectually, she is no more a companion for her husband than a piece of insensate stone. But one improvement brought about by civilization is that she is not so cruelly treated as in former times. She is kept busy in light needlework. Yes, Christianity threw the first ray of sunshine into the Chinese wife's home."
—*The Living Church*.

CAPE BRETON ISLAND.

CANADIANS are gradually being made to realize that they have a country with a history. Many people in Canada do not realize how vast their own country is, and some in the east scarcely grasp the idea that they belong to Canada at all. People in the maritime provinces often speak of a man from Ontario as a man from Canada. By degrees, however, books are being written which call attention to the history of the different parts of the Dominion, and the more their history is known the better understanding will be arrived at regarding Canada itself. Its history naturally began in the east, and extended itself westward—naturally so because the eastern coast formed the first landing place of voyagers from the Atlantic. The furthest eastern point of the Dominion is Cape Breton Island, a wild, rugged land, yet replete with historic interest. It is associated with the French, the English, the New Englanders, the Puritans, and the Scotch. The name of Louisburg is known to every reader of history. Once it was a proud and strong fortress, and was owned alternately by French and English, until at last the latter obtained final possession of it. Remains of the old fortress are still to be seen, looking out quietly upon the sea, as if reflecting upon the busy activities which once moved within it.

This interesting territory has been brought into prominence lately by a well written, and equally well printed and illustrated, book of some four hundred and twenty pages, called "Cape Breton Illustrated." It is fully and beautifully illustrated—the illustrations being of the same kind as that of "Ingonish," which, through the kindness of the publishers, we are enabled to present to our readers.

The capture of Louisburg in 1744 by the New Englanders will ever remain one of the most curious pages of history. That a few landsmen from Boston (then but a small pioneer town), themselves unskilled either in war or navigation, should have organized an expe-



INGONISH, LOOKING TOWARDS CAPE ENFUMÉ.*

dition of men as unskilled as themselves, and in this guise should have wrenched from the French the massive fortress of Louisburg, is in itself a curiosity in the ups and downs of war. It was an age when men trusted in prayer for the accomplishment of the most tragic events. The extraordinary crusade set out singing the psalms and hymns of the sturdy old Puritans, and leaving behind them thousands of praying hearts, as from pulpit and hearthstone there

went up the prayer to the "God of Battles" for the success of those who went forth to fight for the Lord, "to fight for the Lord against the mighty." It is said that George Whitefield, the evangelist, who was living in New England at the time, supplied them with the motto for their journey, which was "Nil desperandum, Christo

* From "Cape Breton Illustrated." By M. Gow. Illustrated by James A. Stubbert, Toronto. William Briggs, Wesley Buildings, Richmond Street, Toronto. Montreal: C. W. Coates. Halifax: S. F. Huestis.

duce." "With Christ as leader, none need despair." These men believed that they were always right, and that they were always under the protection of heaven. Thomas Prince, the worthy old divine who preached the thanksgiving sermon after the surrender of Louisburg, heard in the church the wind rattling the windows, and prayed that that wind might shatter D'Anville's fleet, which was then on its way to the American shore on a mission of siege and destruction. He felt well assured that the Lord had heard his prayer when, as a matter of fact, it was found that that very gale had destroyed that fine fleet, and strewn its proud remains upon the shore.

It is needless to say that the author of this work is a great admirer of Cape Breton. He claims that as Sydney or Louisburg (the latter from its being comparatively free from ice in the winter, well sheltered and easy of access, being the better of the two) is closer to Europe by five or six hundred miles than is Boston or New York, and almost three hundred miles nearer than Halifax, by far the most expeditious route from Europe to the Pacific coast is via Cape Breton and Montreal. As the shortest routes, because the quickest, are being selected everywhere now, it may be that old Louisburg, with its relics of historic days, may become the landing place of travellers not only to Canada, but through Canada to the Pacific, and so to Australia and the far East.

NAGANO, JAPAN.

BY RT. REV. E. BICKERTETH, BISHOP IN JAPAN.



WHEN I was passing through Toronto in the year 1888 on my return from the Lambeth Conference, Provost Body was kind enough to give me the opportunity of addressing a small meeting, mainly of students, in one of the lecture rooms of Trinity University. In the course of my remarks, I ventured to urge that the Canadian Church should send a mission to Japan, of which the members should be chosen from among its own clergy and lay-workers, and be supported by its offerings.

This plan took practical form in the beginning of 1891, when the Rev. J. G. Waller was sent to Japan by the Domestic and Foreign Mission Board of the Church in Canada.

Mr. Waller was stationed for a time in a town to the north of Tokyo, where he made considerable progress with the language, and gathered a small congregation around him. A division of dioceses has, however, now been arranged between the Anglican bishops in Japan, in accordance with which this part of the country has been transferred to the jurisdiction of the bishop in charge of the American mission.

This involved the selection of another district for the mission of the Canadian Church, and, at my request, Mr. Waller, at the beginning of the present year, removed to Nagano, a town which is the centre of a large and thickly populated district in the province of Shinshin, to the west of Tokyo, and now connected with the capital by railway. I have asked the Domestic and Foreign Mission Board to consider the district of Nagano as especially assigned to the Canadian Church, and to adopt it as its own field of mission work. It might well, at some future time, become a new diocese under the care of a Canadian bishop.

The immediate need, however, is of a considerable reinforcement of clergy and churchwomen. Mr. Waller is the only Canadian priest at work in the mission, and there is as yet no mission among the women conducted by lady missionaries, though Mr. Kakezen, a Japanese who has studied for three years in Toronto and Port Hope, and was ordained to the diaconate by the Bishop of Toronto in September last, is on his way to join the mission, and Miss Smith, a lady nurse, is already in Japan. To place the mission on a satisfactory footing, the number of Canadian clergy should be increased to four, and there should be at least as many churchwomen co-operating with them.

It is a matter for consideration whether, if new workers are available, they should not be formed into communities after the manner of the Oxford and Cambridge missions in India, and of St. Andrew's University Mission and St. Hilda's Mission in Tokyo. The experience of the last fifteen years in the foreign field has amply proved the value of association in missions, alike to the workers and their work.

No doubt, obedience to the command of Christ is obligatory upon the Church in every age, but, at the same time, there are eras in which the duty of such obedience is emphasized by special circumstances. The present relationship of the Anglo-Saxon race to the three ancient and cultivated nations of the East—India, China, and Japan—seems certainly to mark the present as a period of this kind. Among these nations, Japan is perhaps the field in which the missionary energies of the Canadian Church will most naturally find employment, owing to the rapid and frequent communication which railroad and steamers have established between the two lands. And when, further, it is remembered that in Japan the last thirty years have seen the opening of that country to intercourse with western lands, the adoption of the appliances of western science, and of western modes of education, and the establishment of representative government, to mention only some salient features in the revolution of thought and life which has taken place during that period, it will be felt that Japan has a real, if

unconscious, claim upon the assistance of the Christian country which is nearest to her own shores.

Moreover, in the sacred work of missions, as in things secular, often the gift is doubled which is quickly given. The adverse forces of unbelief and misbelief have not been slow to recognize the urgency of the present opportunity in Japan. Already the Christian advocate in that country has to take account, not only of the opposition which is naturally evinced towards Christianity by the old faiths of the east, but also of the imported unbelief of the west. Opposition from this quarter is likely to grow stronger, and perhaps more bitter, as years go on.

On the other hand, the work which has been done has already borne fruit. A Church has been organized in Japan, to which all converts who have been won by the efforts of English, Canadian, and American Church missions belong. These number at present about 4,500 souls, with twenty-two native clergy. This Church has its own constitution, canons, and synod. The guidance and development of this Christian society will require all the sympathy, tact, and wisdom which Anglican bishops and clergy can put at the service of their Japanese brethren during the next few years. While it is believed that the Japanese who have been under the influence of Anglican missionaries will always maintain the main principles and features of the Catholic faith and organization, it is not to be supposed that they will not desire to introduce large modifications in matters of less than primary importance. The very independence and patriotism which are such prominent elements in their national character are leading them, as like qualities have other nations in earlier days, to wish for presentment of the Christian faith and society which may be recognized as the work of Japanese minds and hearts. Under circumstances such as these, I cannot but express the most earnest hope that next year may see a large development of the mission of the Canadian Church in Japan.

A mission with such a staff as I have suggested will be able to undertake missionary work in its various chief departments. The work of the clergy will be mainly evangelistic during the first few years: preaching and teaching with the help of Japanese catechists and clergy in Nagano, and in the surrounding district. As time goes on, and converts are gathered in, it will also be in part pastoral, literary, and educational. Native congregations and workers will need guidance and help, and those who have made progress in the language will find a large sphere for the employment of their time and energy in the production or translation of theological books. The instruction of catechists, Bible classes for Japanese Christians, and evening classes for young men

offer a wide field to the educational missionary, even if it should not be deemed advisable to establish a mission school or college.

Most forms of missionary activity are also open to Christian women among their Japanese sisters in modern Japan. Addressing small meetings in rooms lent or hired for the purpose, training native workers, teaching Bible classes, visiting at the houses of friends or acquaintances, superintending schools and orphanages, dispensaries and district nursing, are parts of the apparatus which missions employ in the sacred enterprise of bringing the Gospel of Christ to the knowledge of the women of the East.

An efficient mission of Canadian clergy and churchwomen, devoted, for Christ's sake, to such occupations as these, would, undoubtedly, bring us important aid at a serious crisis.

NAGOYA, JAPAN.

BY REV. J. COOPER ROBINSON.



HE district in which the Wycliffe missionaries have been placed is also a very large one, where, as yet, very little Christian work of any kind has been done, and is, I think, quite on a par with Nagano in regard to difficulties and hindrances of all kinds. This being the case, the Canadian Church cannot complain of lack of room for her missionaries to work in, and I trust, as the people realize something of the immense amount of work which their missionaries see around them, they will also realize the necessity of upholding and strengthening the hands of those who are their representatives here, and of sending out, with all possible speed, large reinforcements. Our beloved bishop when recently in Canada said much more than we can write, with, I trust, abundant results of every kind. There is one advantage in belonging to a small band, and that is, people can remember the numbers thereof so much more frequently and definitely than they could if the band were a large one. Of course there are also corresponding disadvantages; so that while we are a little band, it is all the more important that our friends and co-laborers at home should make their prayers on our behalf very definite and earnest. This, I trust, they will remember to do. I think it is a good thing that the Canadian missions have been planted in such large fields; for, if the Church is to make any impression at all on these vast districts, she must address herself to the work in real earnest. It would indeed be a disgrace to our Canadian Church, after having been placed in charge of two such large districts as those in which her first two missions have been established (Nagoya and Nagano), to allow years to elapse without making a strenuous

effort to evangelize them, especially when just such an effort would be the best thing possible for the Church at home according to the Scripture promise, "He that watereth shall be watered also himself."

About the time this reaches you the fourth bi-annual synod of the Church of Japan, which opens on the 29th inst., will be in session. At this synod a committee will present the result of their four years' work in the form of a revised translation of the Book of Common Prayer, and several important canons, including one on the very difficult question of marriage and divorce, will come up for consideration; and I trust that all those who are interested in the progress of true religion and virtue in this country will pray very earnestly that the Holy Spirit may indeed, in all things, direct and rule the hearts of all those who shall take part in this synod. The writer is the only Canadian among the delegates, and not only for himself, but also for all the others, both native and foreign, both lay and clerical, he earnestly asks the prayers of God's people of the Church of England in Canada. The present seems to be a time of sifting and trying, of planting and watering, rather than a time of gathering in. It is no doubt disappointing to see few or no results of one's labors; but it is well to remember that it is often "after many days," in God's good time, and not ours, that fruit appears, and that it is our duty to labor on in the full assurance that God's Word which we preach "will not return unto him void."

A distinguished member of the English House of Commons, from whose facile pen several very interesting articles on the "Far East" have lately appeared, says that "the chief result of missionary work in Japan so far has been to galvanize into new life Buddhism, the very religion which Christianity came to destroy." That this has been one result appears to be evident, but that it is not the *chief* result can be abundantly demonstrated.

Regarding the present condition of Buddhism, the writer above quoted gives very correct information to the effect that among Japanese Buddhists there are now two parties. One of these parties is utterly hostile to Christianity, regarding it as nothing less than the country's greatest enemy. The other party, being "broad and catholic," feels the new life of the times, and claims that Buddhism is wide enough to hold all the truth of all the religions in the world. This "New Buddhism" renounces the old pessimistic teaching that life is not worth living, and endeavors to arouse men to realize and make use of their opportunities. The writings of some of these "New Buddhists" have led some people to believe that they were almost Christians, but this is a great mistake. They are merely adopting Christian customs and methods for the purpose of rescuing their

own religion from impending destruction. Among other things they have recently adopted a distinctively religious marriage ceremony, and are imitating Christians in missionary and educational methods. As an illustration, I might mention that about three months ago they took a house just opposite our church and hung out a notice board and lantern exactly like ours, announcing preaching meetings at exactly the same time as our evangelistic services are held. For a while they got good audiences twice a week, but this did not long continue, and for some time back the Thursday evening meeting has been discontinued, and I was told yesterday that they are talking of giving up the Sunday evening one also.

I recently came across an interesting account of the entrance of Buddhism into Japan. It was first brought to this country about the middle of the sixth century, A.D. At that time the authority of the court did not extend over the whole country, and the people had not to any great extent developed that nationalistic sentiment which has since reached such a high pitch, and is now being appealed to to prevent the spread of Christianity. Still, at the end of 100 years, Buddhism was only able to report 48 temples, 810 priests, and 569 nuns in Japan and it was not till the great priest, Gyoki, and the equally great statesman, Tachibana Moroye, originated the famous doctrine of the incarnation of Buddha in the national gods of Japan that Buddhism began to prosper. It was not only unable to conquer the original superstitions of the people, but had to accommodate itself to those superstitions. It is worthy of notice that this is exactly what is demanded of Christianity at the present time, and what some so-called Christians seem to be working to secure. People say, "This religion which you preach is undoubtedly good; its effect on western countries has been beneficial; but to us it is a foreign religion, and contrary to certain customs and ideas of the Japanese people; bring it into conformity with these, and we will accept it." What this conformity means is easily learned from the teaching and conduct of not a few of those who profess and call themselves Christians. May God restrain His people from making any attempt of the kind, and give them grace to walk faithfully in the old paths, whatever may be the consequences!

It may interest some to know that in Japan in 1890 there were 12 Buddhist sects with 72,154 temples, against 10 sects with 72,117 temples in 1880.

THE mind has a certain vegetative power, which cannot be wholly idle. If it is not laid out and cultivated into a beautiful garden, it will of itself shoot up in weeds or flowers of a wild growth.



ST. BARNABAS' CHURCH, ST. CATHARINES, ONT.

OUR PARISHES AND CHURCHES.

No. 92.—ST. BARNABAS' CHURCH, ST. CATHARINES, ONT.

SOME twenty years ago, the Rev. Henry Holland, B.A., the scholarly, faithful, and hard-working rector of St. George's, St. Catharines, whose memory will long be cherished by many of the old families of that city, set his heart upon the erection of a church in the eastern portion of the town, in which the seats should be free and unappropriated, and the services choral and congregational.

This desire was brought into effect by the erection on John Street of a small wooden structure, which hitherto has served as a temporary church. For some five or six years it was a mission of St. George's, and the services were conducted on Sunday evenings by the clergy of the parish church.

In 1879 the Bishop of Niagara, Dr. Fuller, set apart, with title deeds, all that portion of the city east of Geneva Street as the parish of St.

Barnabas', and appointed as its first rector Rev. A. W. Macnab, who had previously held a curacy under Mr. Holland. Mr. Macnab, under great difficulties and no little opposition, carried on the work successfully, laying a good foundation for progress of church life in the future. After some twelve years' labor, he decided to remove the structure from John Street to its present site on Queenston Street, placing it on the rear of the lot, with a view to the erection of a substantial and permanent building when the prosperity and size of the congregation would warrant the undertaking. It was not the unanimous opinion of the parishioners at the time that this change of site would be beneficial, but experience has shown that Mr. Macnab's judgment in this particular was not mistaken.

In answer to a request from Bishop Worthington, of Nebraska, Mr. Macnab, in 1890, accepted the rectorship of St. Matthias', Omaha, leaving the work at St. Barnabas' to be carried on by the present rector, Rev. Charles H. Shutt, M.A.

In April, 1891, the vestry deemed it desir-

able, in view of the fact that the accommodation was becoming altogether too limited for the congregation, to proceed at once with the erection of the permanent church. A committee was appointed to put into effect and arrange details for the successful carrying out of this determination. The results of their labors, together with the hearty co-operation of the parishioners and friends, is the neat, commodious, and churchly edifice, a cut of the exterior of which illustrates this notice. It should be stated that the tower is not as yet built, the funds not at present warranting this expenditure. The cost of the church, including the organ, was \$7,050, towards which \$3,666 has been subscribed. The balance still owing leaves the parishioners, who are exceedingly liberal, according to the limited means with which they have been blessed, with a heavy burden of debt to carry. They merit the kind and practical support of their fellow churchmen in their laudable undertaking.

The corner stone of this new building was laid by the Bishop of Niagara (Dr. Hamilton) on June 13th, 1893, and it was opened for public worship on Sept. 28th.

GOD ONLY KNOWS.

(i) The Question.

WHITHER are going with hurrying feet
Forms that are passing to-night on the street?
Faces all sunny and faces all sad,
Hearts that are weary and hearts that are glad;
Eyes that are heavy with sorrow and strife,
Eyes that are gleaming with beauty and life;
Pictures of pleasure and crosses of care,
Going, all going, God only knows where!

Hands that have earnestly striven for bread,
Hands that are soiled with dishonor instead;
Hearts that are tuned to a purpose sublime,
Hearts all discordant and jangled with crime.
Souls that are pure and as white as the snow,
Souls that are black as the midnight of woe;
Gay in their gladness or drunk in despair,
Going, all going, God only knows where!

Some to the feast, where the richest red wine
And the rarest of jewels will sparkle and shine;
Some in their hunger will wander, and some
Will sleep, nor awaken when morning shall come.
The robed and the ragged, the foe and the friend,
All of them hurrying on to the end:
Nearing the grave with a curse or a prayer,
Going, all going, God only knows where!

(ii) The Answer.

And God, knowing all, sends a message to these—
A message to bring them to Him on their knees.
And who is to bring them? "Go ye," said the Lord,
"Help the great crowd by the power of My Word;
Teach them, baptize them! as onward they move—
Not one need be lost, for the call is of love.
Speak to them, rushing on madly in strife,
Bring them, through Me, to their rest and to life."

MANY few persons in Europe, or elsewhere, are aware that human sacrifices still exist in a part of the Russian Empire. The fact is, nevertheless, certain. Among the Tchuktchis such sacrifices still take place, and seem likely to be practised for a long time to come. At the same time, no blame therefor can be attached to the Russian Government or the Orthodox Church, for efforts by both to stop the custom have proved ineffectual. The sacrifices alluded to are those of old people and the sick, who, finding no pleasure in life, resolve to have done with earthly existence, rejoin their dead relations, and go to increase the number of happy spirits.

The Tchuktchi who has made up his mind to die immediately notifies his neighbors and nearest relatives. The news spreads in the circle of his friends, and all of them soon visit the unhappy person, to influence him to change his mind. Prayers, reproaches, complaints, and tears have no effect on the fanatic, who explains his reasons, speaks of the future life, of the dead who appear to him in his sleep, and even when he is awake, calling him to them. His friends, seeing him thus resolved, go away to make the customary preparations. At the end of from ten to fifteen days, they return to the hut of the Tchuktchi, with white mortuary garments and some weapons, which will be used by the man in the other world to fight evil spirits and hunt the reindeer. After making his toilette, the Tchuktchi withdraws into a corner of the hut. His nearest relative stands by his side, holding in his hand the instrument of sacrifice, a knife, a pike, or a rope. If the Tchuktchi has chosen the knife, two of his friends hold him under the arms and twist the wrists, and, at a given signal, the sacrificer thrusts the knife into his breast. If the pike has been chosen, two of his friends hold that weapon, and two others throw the victim on its point. For strangulation, the rope is put about his neck and the sacrificers draw it until death ensues. Then the assistants go to the corpse, redden their hands and face with its blood, and place it on a sledge drawn by reindeer, which draws it to the place of the funeral. Arrived at their destination, the Tchuktchis cut the throat of the reindeer, take from the dead body its clothing, which is torn in pieces, and place the corpse on a lighted funeral pile. During the incineration, the assistants offer up prayer to the happy in the other world, and supplicate these to watch over them and theirs.

These horrible practices are followed to-day with the same exactness as in ancient times. The Iukatchis, the Lamouts, and the Russians, invited to these sacrifices, often take part in them, although there is no example of one of them having taken the same road to reach the other world.

Young People's Department.



INDIAN WIGWAMS.

BABES IN THE WOOD.

IN THE wild west of the United States the wigwams of the redmen, who with scalping-knife and poisoned arrow were ready to kill the hated whites, once stood half hidden by the dense undergrowth.

In those dreadful days of danger, news had been secretly conveyed to a white man that a village a few miles distant from his hut was that night to be burned to the ground by the redskins, and not a life spared. His own home was in their line of march, and would doubtless be destroyed and the family killed. He must not only warn the village in time, but find, if possible, a place of safety for himself and little

children — twin daughters, not quite five years old, and their mother was dead. The old woman who helped him to take care of them was away at this time, and what course he should pursue was difficult to decide.

His horse, Black Alice, was swift as a racer; but burdened with two helpless children, he could never go by the "trail." Then he might carry them to certain death if they went with him to the doomed village. So he determined to do what he could never think of afterwards without an uplifting of his heart to God.

He took two strong sheets from a chest, some food from the cupboard, and catching his precious children in his arms made all haste for the very heart of the deep forest. Begging

the little ones not to speak, but "for father's sake to be brave and good," he hastily suspended the hammocks in the densest cluster of trees he could find, put the children in them, and gave to each a part of the food.

"Now," said he, praying silently with white lips, "you must stay here till father comes for you. If you speak aloud or cry, the Indians may find you. I leave you both to God."

Night came, and the little ones were terrified. But they made not a sound, even when the Indian "braves" passed so near that they could see the gleam of the torches and hear their stealthy tread.

Just after midnight their father returned. And the village? Oh, yes! that was saved. The warning came in time, and, finding the people prepared to resist, the Indians passed by.

THEIR LENTEN WORK.

From the *Young Christian Soldier*.



WHAT are you going to do for Lent?" asked Molly Miller, swinging her schoolbag back and forth, as she stood with one hand on the gate, which she had been about to open.

"What am I going to do for Lent?" I don't know what you mean," answered her friend Bessie Gray.

"Why, I mean just that; what are you going to do for somebody else, you know? Miss Clifford talked about it in the class last Sunday, and asked us to think about it during the week. She said that we need not tell her what we decided to do unless we wanted to. I can't think of a thing; can you?"

"Oh, if that's what you mean, I am going to do something Mamma thought of for me; Mamma is such a comfort in such ways, you know. You see," hastily reminded by the look in Molly's face that she had no mother to be a "comfort," "Mamma said that, if I spent half an hour every day sewing, by Easter I could finish two or three little aprons or dresses to go in the missionary box which the ladies are to send then. I just hate—I mean I don't like to sew at all; but Mamma says that Lent is the time for people to do what they don't like to do, if in that way they can help any one else. She says that, of course, we ought always to be willing to deny ourselves; but you know why during Lent, more than at other times," said Bessie reverently. "Mamma has bought the stuff, and has cut out one apron already," she went on presently; "and it is so pretty that I am almost glad already that I am going to do it."

"I should think that you would be. I wish that I could help you. I am sure that I shall

never be able to think of anything half so nice," said Molly, wistfully.

"Why, you can if you want to, just as well as not; you can come over every afternoon after you have finished your lessons, and we will work together. It will be ever so nice!"

"What will be 'ever so nice'?" asked a bright voice, and, turning, the girls found Nanny Ward's bright self close beside them.

"We were just talking over some plans for Lent," answered Bessie, and then told Nanny what they were going to do.

"Oh, that is nice! I wish that I could belong; may I not, Bessie?"

"Why, of course," said Bessie, laughing; "and Alice, too, if she wants to," as Alice came up on her way from school.

"To be sure I want to," said Alice, when it was explained to her. "But would you mind having Maud? I am sure that she would hate to be left out."

"The more we have to help, the more we can do," said Bessie; and Molly added, laughing merrily, "Why, Bessie Gray, it's just like Henny Penny! You and I are Henny Penny and Cocky Locky, and now here come Ducky Daddles, Goosy Poosy, and Turkey Lurky!"

"What fun!" cried Bessie, her eyes dancing; "but come in, girls, and talk to Mamma about it. I am sure she will cut for us, and tell us just the best things to do." And so, talking eagerly, the little quartet crossed the street, and were soon in Mrs. Gray's cosy sitting room, laying the plan before her, and asking for her advice.

"This is a beautiful idea," she said, kindly, when she had heard all—laying down her work that she might give that undivided attention which is such a comfort to little people, and big people, too, for that matter; "and I am sure that I can give you some work which you will love to do. The ladies are going to send a box to a missionary family, a week or so before Easter, in which there is a little girl about your age. She will need some underclothes and some thin dresses for summer, and, if you are willing to undertake her wardrobe, you may. Bessie has learned to sew very nicely on my machine; I will do the cutting and basting for you, and when the garments are done you shall pack them in a little box by themselves, and direct it to the little girl. You may have my sewing room each afternoon, so that there will be nothing to disturb you."

"Oh, what lovely Lenten work!" cried Alice. "I am so glad that Grandma made me learn to sew when I just begged not to."

"Yes, I think that will be a very precious offering, for I know that these little fingers will often grow tired, and that it will be hard to give up pleasant plans when the work interferes, and that even thirty minutes out of the afternoon will often seem a great deal for you



LIVING IN TREES.

to give; but I think that, if these little soldiers try always to remember for whose sake the sacrifice is made, whose great self-denial this season commemorates, they will not grow weary in well-doing."

And they did, at times, find it very hard indeed. It was no small thing for five little girls to do; but they kept bravely on, and when, toward the end of Lent, they were rewarded by the sight of those neat piles of finished garments, I do not think there was one among them who would have given up the real, true happiness which filled her heart; the happiness of having given her very self for another.

And, oh, the eager little group that gathered to pack that wonderful box; each laying in a garment, that all might share in the work to the very end. Many were the treasures which were slipped quietly into odd corners, things really dear to the hearts of the little givers, and therefore precious offerings in the sight of the Great Master. And on Easter morning I do not think that, in all the congregation, there were any happier hearts than those of the little maidens who had come to the beautiful service feeling that "good desires" had been put into their hearts, and that, by God's help, they had been brought to "good effect."

How many Christians are there who so thoroughly believe God made them that they can laugh in God's name; who understand that God invented laughter and gave it to His children? The Lord of gladness delights in the laughter of a merry heart.

NATIVE TREE HOUSES.

IN THINLY populated districts of Southern and Central Africa, where lions, leopards, and hyenas abound, the natives live in huts like gigantic beehives, firmly fixed among the large branches of the Baobab tree. On the approach of night they ascend to their huts by means of rude ladders, while the lions roar about their camp fires until the approach of day drives them to their lairs.

As many as thirty families have been found to occupy a single tree. In many instances, natives who till the ground at any great distance from their tribe build these huts for nightly accommodation. In travelling through the country one frequently sees these trees alive with baboons and other kinds of the monkey tribe, busy in collecting the fruit and indulging in ceaseless gambols and chatter; for this reason it is commonly called the monkey bread tree. When the tree is not occupied as a habitation, the hollow trunk is used by the natives as a place to bury criminals in—the law of the people denying them the right of burial, and inside the tree the bodies dry up, and to a great extent resemble mummies. To a European this tree is a marvel; coming across one inhabited by monkeys, it is extremely dangerous to shoot any unless one is with a party, for, if any are wounded, the whole colony take up the battle, and more than once a retreat in short order becomes necessary.

One who has seen these funny houses says:

"My first experience of living in the air was very novel; the first night was one continual growl, roar, etc., so much so that I found it an impossibility to sleep. Finally, the most horrible squeal broke out directly under me. It was very dark, and being unable to see any objects, but knowing something was wrong, I threw a can containing water out of the hut door down in the direction from where the noise proceeded, but with little results, though the squealing became fainter; in the morning a small pig we had been keeping and put in a pen over night was missing. What took him nobody ever knew, as no trace remained; it only went to illustrate how we might have fared had we been camping on the ground. Having found a friendly tribe who placed their huts at our disposal, this saved us much anxiety of mind, and a few days later a number of their men accompanied us a considerable distance to the south, not, however, going outside the precincts of their country."

This wonderful tree is also found in India, and is there held in great veneration by some natives; so much so that any one guilty of cutting the trees down is regarded by them with great abhorrence. Wild beasts don't know enough to climb a ladder. Reason teaches the lowest savage how to guard himself from them.

A PRAYER FOR GOOD FRIDAY.


LORD, when Thy cruel cross I see,
And ponder all Thy pain and woe,
I think how hateful sin must be
That made my Saviour suffer so.

I think what sins and faults of mine
Are little heeded day by day;
And oh! what anguished hours were Thine,
To wash them all in blood away.


Teach me to hate those sins accurst,
That asked such costly sacrifice,
That grieved Thee more than pain or thirst,
And darkened o'er Thy dying eyes;

And all my disobedient will
And all my passions wild and free,
Each thought of pride, each act of ill,
Be nailed unto Thy cross, with Thee.

LENTEN OFFERING.

HILDREN of the Church, will you not try to save some of your offerings, or all of them, during Lent, for missionary work? The bishops ask you to do this in a letter which is to be read to all the Sunday-school children. That letter asks you to do three things for missions during Lent: (1) To pray; (2) to give; (3) to work. When at your prayers, pray for the missionary. When you have money to spend, think of those who need money to teach heathen children. But, besides, girls can sew and make clothes for the poor, and boys can make something which can be sold, and do some good with the money. If you have a will, you will find a way. Don't forget that Lent is a time for self-denial, for Jesus' sake.

LOST AND FOUND.

DON'T care! you can go home as soon as you like—so there!"

Slam went the door.

I confess I was surprised and grieved to hear the angry voice of the princess. "Poor child!" I thought, "how unhappy she must be!" If she had not been a princess, you know, it would not have been so hard. Princesses suffer dreadfully when they are angry.

While I was thinking, I wrote a little note and pinned it to my study door. Here it is:

"Lost.—An article of great value to the owner, at about four o'clock on the afternoon of January 25, 18—. The finder will receive a liberal reward on returning the same to

THE LITTLE PRINCESS."

Pretty soon she came in with a bright pink spot on each cheek. She was going to tell me all about it, when the notice caught her eye. She read it through; then glanced at the clock, and looked puzzled.

"I know you want me to advertise it, dear," I observed, as if it was all quite a matter of course.

"What do you mean, please?"

"Why, of course you are hunting for it now."

"Hunting for what?"

"Princess," said I, glad to notice that her eyes were brighter and her cheeks of a quieter color than when she came in, "oblige me by looking up a word in the dictionary: T-E—have you found it so far?—M-P-E-R. What is the definition, please?"

"Calmness, or soundness of mind," read the princess, slowly.

"Now, if you please, read this verse, Prov. xvi. 32."

That she read to herself.

"Once more, dear: Ps. xlv. 13; the first half of the verse. You see, your Highness, it's a pretty serious thing for a king's daughter to lose her temper, so I thought you'd like to have me help you find it."

The brown curls dropped upon my coat sleeve for a moment, and I am not sure that her eyelashes were not wet when they were lifted again.

The princess bestowed a dainty little kiss upon me, and pausing only to say, with a dimpling smile through her tears, "That's your liberal reward, sir!" hurried from the room. A moment afterward I heard the outer door close once more, softly this time.

Fully ten minutes later it opened again, but it let in the sound of light footsteps and happy young voices, chatting and laughing gaily.

I took down my notice and threw it into the fire.—Selected.

GOOD COUNSEL.

GUARD, my child, thy tongue,
That it speak no wrong;
Let no evil word pass o'er it,
Set the watch of truth before it,
That it speak no wrong.
Guard, my child, thy tongue!

Guard, my child, thine ear;
Wicked words will sear;
Let no evil word come in,
That may cause the soul to sin;
Wicked words will sear.
Guard, my child, thine ear!

THERE is work in the world for every child to do—work that God the Father gives him, and that He would have each one do cheerfully. And, indeed, how happy we shall be in it if we do but remember that all our work is work for our dear Lord. And not only work for Him, but work with Him. We are fellow-workers together with Him. He does not set us our task, and leave us to do it unaided and alone.

The Canadian Church Magazine AND MISSION NEWS.

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

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

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EDITORIAL NOTES.

THE fifth annual report of the Jerusalem and the East Fund has been sent us. Its motto is "Beginning at Jerusalem." It gives an account of the work done, which, to some extent, is encouraging. Besides the bishop (Dr. Blyth) and an archdeacon, there is a clergyman at Jerusalem, one at Suez, one at Cairo, one at Haifa, one at Larnaca, and one at Beyrout. It shows total receipts from all sources, for the year, to be £6,151.

A.L.O.E. is dead! Every parent had implicit confidence in her. A book written by A.L.O.E. could always be put into the hands of a child with perfect safety. Miss Tucker (her real name), when over fifty years of age, went to India as a missionary to Indian women. For about twenty years she was allowed to carry on the work, and then death called her away.

RAISED to the episcopate only to die! Such may be said of Right Rev. Joseph S. Hill, D.D., lately sent, with two colored bishops, to labor in the Niger territory, where Bishop Crowther had been. The simple announcement was telegraphed to the Church Missionary Society: "Bishop Hill and Mrs. Hill at rest." The cause, as yet, is unknown.

THE death is announced of the Right Rev. Walter Chambers, D.D., formerly Bishop of Labuan and Sarawak. Dr. Chambers became the first S.P.G. missionary to the Dyaks of Borneo in 1850, and, on the resignation of Bishop M'Dougall, in 1869, was appointed to the bishopric, a position which he held for twelve years.

MANY a country clergyman who has gone to Montreal for the last quarter of a century has reason to know the kind-hearted liberality of Mr. A. F. Gault of that city, and the diocese of Montreal itself has, in many ways, felt the effects of his continued munificence. The news comes now that he has presented the Montreal Diocesan Theological College with a hundred thousand dollars. Mr. Gault, by giving in this way, avoids the danger of a disputed will, and has the pleasure of seeing the good results of his own kind deeds.

THE Church in the United States shows many marks of prosperity. The most recent is that, in one year, ending last Advent, forty-one ministers of various bodies (Methodists, Congregationalists, Presbyterians, Baptists, Romanists, Universalists, etc.) sought admission into her fold.

THREE hundred and fourteen years ago the English navigator, Sir Francis Drake, made a landing from his ship, the "Golden Hinde," at what has since been known as Drake's Bay, and Francis Fletcher, a priest of the Church of England, and chaplain of the "Golden Hinde," conducted the first service and preached the first sermon in the English tongue on the Pacific coast. To commemorate this event, a large stone cross has been erected, to be known as the "Prayer Book Cross," through the munificence of George W. Childs, Esq., of Philadelphia.

THE Synod of Montreal assembled for its thirty-fifth annual session on Tuesday, January 16th. Great satisfaction was expressed at the fact that the beloved bishop of the diocese was able to take his place as its president. It was his lordship's first appearance in public since his recent illness. In his charge, the bishop referred, in warm terms, to the good work done by the Woman's Auxiliary to Missions.

GREAT results were expected by many from the "Parliament of Religions," held at the recent World's Fair at Chicago. Now, even some of the promoters of the scheme pronounce the movement a mistake. It now seems to be pretty well felt that, as expressed by one "Bishop Campbell" who attended the conference, the answer of the Archbishop of Canterbury to the invitation was the one which all Christian ministers should have made, viz., that the Christian religion is the one religion, and "I do not understand how that religion can be regarded as a member of a Parliament of Religions without assuming the equality of the other intended members, and the purity of their position and claims." It was on these lines that the apostles attacked and conquered the old Roman Empire, and no other policy will answer for Christ's workers of the

present day—least of all a policy of “agreement to differ” among “Jews, Turks, heretics, and infidels.”

DR. J. GEORGE HODGINS, of Toronto, has compiled a very useful handbook of the Church of England missions in the dioceses of the Northwest and British Columbia. Every one interested in domestic missions should have a copy. It may be had from Rowsell & Hutchison, Toronto.

THE Rev. G. H. Shafto, a prominent Wesleyan minister in England, recently said that, “speaking for the ministers of religion, other than those of the Church of England, they thanked God for such a great institution as their National Church. They regarded her as having done, and still doing, great and noble work in the land; a Church which, in his judgment, did more to foster true reverence for holy things than all the other sections of the Church put together. They rejoiced in her prestige, her influence, and her privileges, and were glad to be there that evening, in that representative gathering, in no sort of envy or rivalry, but as earnest co-workers with all those who believed that the Church of God ought to be in the front of every movement which had for its aim the improvement of the people—mentally, morally, socially, and spiritually.”

BOARD OF MANAGEMENT—SPECIAL MEETING.

BY the authority of His Grace the Archbishop of Ontario, Metropolitan, a special meeting of the Board of Management of the Domestic and Foreign Missionary Society of this ecclesiastical province was held at the Synod Office, Toronto, on the 11th of January, at 10.30 a.m. The Bishop of Toronto presided. There were present, besides the chairman, the Bishop of Niagara, the Dean of Huron (Very Rev. G. M. Innes), Rev. Canon Houston, Rev. Canon Cayley, Rev. Canon Mockridge (Secretary-Treasurer), Rev. A. J. Broughall, and Messrs. Geo. B. Kirkpatrick and Lawrence H. Baldwin.

The financial statement of the late treasurer, Mr. J. J. Mason, for the year ending July 31st, was laid before the Board. This statement will appear in our next issue.

Messrs. R. L. Gunn and C. S. Scott, of Hamilton, were appointed to audit the late treasurer's accounts up to date, and a committee, consisting of the Dean of Huron and Mr. L. H. Baldwin, with the Secretary-Treasurer, was appointed to assist in the final examination of the books of the society before their being transferred from the late to the present treasurer.

The Secretary-Treasurer was directed to fur-

nish a guarantee bond of security, such as that recently given by the late treasurer.

Preliminary steps were also taken towards incorporating the society, so that it might have power to receive bequests, and enjoy the other privileges of incorporated societies.

CHILDREN'S LENTEN LETTER—1894.

DEAR CHILDREN, —How quickly has Christmas come and gone! And now Lent is close upon us! First joy and gladness, because Christ was born into the world; and then sadness—because Lent comes to remind us how sin and death came into the world. But blessed be God that, before Lent is over, we shall hear how Jesus suffered and died for our sins.

And this is the good news which we want all the world to know. Therefore your bishops come to you at this season—when so many of you are thinking of some kind of self-denial—to ask your help in the great missionary work of the Church.

There are many strong reasons why you should do all you can for the missions of our Church.

First of all, because our Lord Jesus, that Great Shepherd of the sheep, wants all men to be saved. How can they be saved unless they hear of Him? And how shall they hear without a preacher? And how shall they preach except they be sent? And how shall we send them without your help? Perhaps you say, What can children do? What can a child like me do? One child perhaps cannot do much. But we are sending this letter to one hundred thousand children throughout all Canada. And if 100,000 children will think what they can do, and try all they can, and give all they can, and follow their gifts with their prayers, they will do very great things indeed; for God will add His blessing.

Another strong reason for helping the mission cause is because our Saviour gave His disciples this solemn charge before His ascension into heaven:—“Go ye into all the world, and preach the Gospel to the whole creation.” These are your marching orders. They were given by the great Captain of our salvation, Jesus Christ. And you are, every one of you, soldiers in His great army. You fight under His banner. And if you are true soldiers, you will obey your Captain's orders.

Ever since the Captain of our salvation gave these orders, His soldiers have gone into all the world, and have enrolled ten thousand times ten thousand, and thousands of thousands, in His vast army. And because they did so, you now belong to Him. If they had not obeyed His orders, you would never have heard of Him! Think what it would be to

have no clergyman to speak to you and teach you of Jesus! None to visit you when sick—and then to die without any Gospel—and without hope of salvation! And then think how many thousands there are in all this great Dominion who have no regular clergyman to baptize the children—to visit the sick—to bury the dead. And then think how many millions there are in heathen lands who have never heard of Jesus, and never will hear of Him, unless the faithful soldiers in His army obey their marching orders.

Another reason for helping the missionary work is this:—Because it is such a happy, blessed thing to give help to others. Perhaps you do not think so! Have you never read what St. Paul said to the Church at Ephesus: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive"? If Jesus said it, it must be so. And you know it, too! Who is the most miserable man on earth? Is it not the miser, who hoards up his gold, and thinks he will starve because he is so poor? And indeed he is poor, poorer than he knows! And who is the happiest? Is it not one who goes about doing kind things and saying kind things, and thinking all sorts of kind things for others? And what is the very kindest and most blessed thing that you can do for any one who has not heard of Jesus? Surely it is to tell them how GOD sent His Son to be the Saviour of the world. Of all the blessed angels, surely the most blessed was that one which proclaimed to the shepherds of Bethlehem the glad tidings of a Saviour's birth. Be like that missionary angel, and you will know what Jesus meant when He said, "It is more blessed to give than to receive."

Now, we shall tell you what we think you can do for the Church's missionary work.

(1) You can *pray*. Jesus bids you pray. When He saw how great the harvest was, and how few the laborers, He was moved with compassion and said, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Do what Jesus tells us. Add to your prayer:—"Dear Lord Jesus, send forth laborers into Thy harvest." Will He not hear that prayer? Think of that prayer rising up to heaven day by day from one hundred thousand young hearts in this broad Dominion! Aye, He will hear it, and answer it, too. No more will He say, "The laborers are few." He will send laborers by scores and by hundreds into His harvest to gather immortal souls into the heavenly garner.

Therefore—*pray*.

(2) You can *give*.

We ask you to give all you can during Lent. Think in what ways you can deny yourself, and resolve to buy nothing that you can do without these forty days. Think of Jesus fasting in the

wilderness forty days and forty nights—for your sake—and then ask yourself, Shall I not deny myself these forty days for Jesus' sake?

Ask for a mission box. Keep it in a safe place. Save all you can to put into it. Get your friends to put into it. And then on Easter day you will be glad and thankful to have done what you can for Christ's sake.

(3) Once more, you can *work*.

You girls can join a missionary band, or get one up among yourselves. And you can work and sew for missions. It's a very great help to the missionary and his family in the far Northwest to get a bale of warm clothing. If you could see their happy faces as they open the bales, and find one garment after another, ready-made, to keep out the bitter cold, you would want to add your share to increase their comfort.

Then there are many Indian children in the Indian homes who depend on us to clothe them. We shall be especially glad if you will help us to give them clothing. They are very poor—therefore they need your help; and they are learning to be Christians—therefore they are your brothers and sisters in Christ.

And you boys; what can you do? You know that where there's a will there's a way. Can you make anything and sell it? or plant flowers? or earn anything? If you think about it very much, you will find some way of helping the missionary work. In any case, this Lent don't buy any candy. Save all you can; have a mission box; put all you can into it, and collect from your friends. Try to have it full by Easter day.

And now we put this whole matter in your charge. We are sure that you will do all you can—by prayer, and gift, and work. This mission work is very near and dear to the heart of Jesus. Let it be dear to your hearts also.

That God may bless you all, dear children, and fill you with His grace, is the earnest prayer of your Bishops and Clergy.

DIOCESE OF SELKIRK.



HIS diocese extends from the irregular line of the Rocky Mountains on the east to the United States Territory of Alaska on the west (W. long. 141), and from the Arctic Ocean on the north, in about lat. 70, to the boundary of British Columbia, lat. 60, on the south. The diocese thus contains about 200,000 square miles, but with a present population of only about 5000, including some hundreds of miners, either resident in the diocese in winter, or passing through it on their way to and from the gold mines in spring and autumn. The neighboring country is reported as rich in gold. The diggings hitherto worked appear to be mostly on the American side of

the border, but the access to them is through English territory, and the resulting trade is carried forward on the British side of the border.

Several steamers on the Yukon River bring supplies for the miners, and it appears likely that the country will open up quickly to civilization.

Three mission centres have been already established under the auspices of the Church Missionary Society, at Rampart House on the Porcupine River, and at Buxton and Selkirk, on the Upper Yukon River. These need to be supplemented by intermediate stations, and by a further one in the region beyond. Evangelistic work among the miners needs to be carried out, independently of the Indian mission; otherwise the latter may be ruined by the neighborhood of neglected whites.

Education needs to be a mainspring of the mission work. The Indians are anxious to share in the civilization, and to acquire the language of the whites. They are innocently unaware of the temptations to sin and danger of demoralization which this involves. But their aspirations can hardly be repressed. The best way may be for the missionary to assist them to surmount their besetting temptations, and to diminish their dangers by evangelizing efforts among the whites. Boarding schools for children in connection with the missions appear much called for.

The best route to the diocese is via New York and San Francisco. The steamer of the Alaska Commercial Co. leaves San Francisco about the middle of May or 1st of June for St. Michael's, at the mouth of the Yukon River, and good river steamers mount from thence to Selkirk diocese, distant about 1500 miles from the coast. The voyage up the Pacific coast is a very interesting one, so that it has become a favorite holiday excursion for tourists. Another steamer may now leave Seattle, Washington Territory, for St. Michael's about the 15th of June. Either route is available for goods, but that by San Francisco appears the best at present for passengers.

It is hoped that ere long there may be regular monthly government mail communication with the mines. At present the best standing address for letters, newspapers, parcels, and goods, is the care of the Alaska Commercial Co., San Francisco, Cal., U.S.A., whence they will be forwarded, once a year only, by the steamer in May or June. Letters only may also be posted in England up to March 1st, addressed via Juneau, Alaska. They will be brought in by the miners, and reach in May. There is no certainty of communication at other seasons, though the steamer from San Francisco sometimes makes a second trip in August, and miners might bring in letters again via Juneau in autumn.

There are at present neither government nor police in the country, either on the British or American side. These are much called for; especially police to enforce the law prohibiting the manufacture of liquor by the Indians, or the sale or gift of it to them. The absence of restraint against the drink traffic is leading to the demoralization of the Indians, and endangers the continuance of the present peace, good will, and harmony happily existing between the Indians and the whites. Accidental bloodshed in some drunken brawl might terminate all this, and engender instead insecurity and distrust. Enforced sobriety among the Indians at least by police interference is much to be desired.

Present mission clergy: The Ven. Archdeacon Canham, the Rev. Benjamin Totty. Mission bankers: The Bank of British North America, London, Canada, and San Francisco. London agents: Messrs. Dickeson and Stewart, 4 Queen Victoria street.

Contributions to the mission work are invited

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 22 Mount Carmel St., Quebec.

ANNUAL MEETING, CALGARY W.A.

A most interesting account of the annual meeting of the Woman's Auxiliary in Calgary shows us what that brave little band has accomplished, and truly it is wonderful, for they have so much to contend with, and so little material for a branch in that newly-settled part of the world. The treasurer's report showed the total receipts of the Calgary branch to be \$1033.49; of this \$800 went to pay off the debt on the schoolhouse. Two barrels of clothing were sent to the Sarcee Reserve, one to the Blood Reserve, and one to the Blackfoot Reserve. The sum of \$10 was given towards the erection of the new Blackfoot Home, South Camp; surpluses were provided for the members of the Cathedral choir, and a number of night shirts given to the Sarcee Home. The sum of \$50 was collected for the Piegan Home, and a small sum for the Blood Reserve. The following officers were elected: President, *ex officio*, Mrs. Pinkham; vice-presidents, Mrs. Gibb, Mrs. Lindsay, and the wives of the clergy of the diocese, *ex officio*; corresponding secretary, Mrs. Heward; recording secretary, Mrs. Allan; treasurer, Mrs. Muir; Literature Committee, Mesdames Fitzgerald, Shore, and Ellis. Want of space alone prevents our publishing Mrs. Pinkham's most able and interesting address, in which she speaks as follows of uniting with us: "No doubt the great step of consolidating

the whole Church from ocean to ocean in one General Synod will tend to bring out in greater relief than ever all that Christian women, speaking with one voice and working with one mind, can do; and looking at what our sisters, through their organizations, have already done, we cannot but believe that a union of church-women from Atlantic to Pacific would tend greatly to strengthen the Church's machinery for evangelizing our heathen Indians, as well as the millions of heathen in China, Japan, and other countries."

A very pleasant reception was held lately by the Chinese mission workers of Victoria, B.C., when an address of welcome was presented to the Bishop of British Columbia, whose reply was humorous and full of kind words to the catechist, teachers, and superintendent. Mrs. Lipscombe was presented with a handsome fan and handkerchief by the members of her Bible class.*

ST. PETER'S MISSION.

Miss Brown, the matron of our Girls' Home, is now in Eastern Canada, endeavoring to raise funds to clear off the debt on the Boys' Home just erected, as well as money to buy furnishings, pay salaries, etc., etc. I appeal to the W.A. in Canada for assistance and support in the matter.

The following is a list of the things needed, with their probable cost:

Debt on Boys' Home.....	\$ 500
Furnishings	150
Windows	36
Barn \$50, fences \$60.....	110
Horse, harness and buggy.....	130
Cows.....	60
Salaries, assistant matron.....	120
" Master.....	250
" School teacher.....	250

\$1606

Our work here is extending so rapidly that I find more workers are necessary, and it is more particularly for salaries and the debt on the home that I appeal. The other things I name would also be of great help to us, and some would save expense. We are very anxious to put our homes in a workable condition. The W.A. has given, and is giving, us most valuable aid; but, for the sake of the Indian children, I ask for more help—help to raise them from the depths of their degradation, and to lead them to the Saviour. Yours, etc.,

J. HINCHLIFFE.

Rev. J. Hinchliffe and his fellow-workers are doing exceedingly well, and it gives me great pleasure to endorse his appeal.

CYPRIAN SASKATCHEWAN AND CALGARY.
St. Peter's Mission, Piegan Reserve, Dec. 28.

THE BLOOD RESERVE.

THE following letter was received lately from the Rev. Mr. Swainson, of St. Paul's Mission, Blood Reserve, McLeod, by Mrs. Falls, London, Ontario:


I write to tell you that God has seen fit to send a great trial upon us here. Measles, in a very virulent form, has broken out all over the reserve, and fifteen of our girls are down with it. My wife and Miss Wilson have thrown themselves into the work with splendid devotion and courage, sitting up day after day and night after night. We have turned the Boys' Home into a hospital for the time being, and so my wife and Miss Wilson have installed themselves with the girls. It has been a most trying and anxious time, as so many complications arise after measles; but I am glad to say that, so far, the girls are doing well, and I trust and pray God may, in His mercy, bring all safely through. There have been several deaths on the reserve, and the whole reservation is a mass of sickness. This has opened my eyes to the great need there is of a hospital here; it is not only a need, it is an absolute necessity.

Miss Busby is expected back to-morrow, and comes doubly equipped for the work, having spent a whole year in a hospital, training; thus, if we could only get a hospital here, a glorious and unprecedented opportunity of doing a marvellous work would open up, and would enable us to follow still more closely our Saviour, who went about doing good, not only healing the soul, but also the body. May I, then, ask you to make this appeal known? So convinced am I of the necessity of this that I will deny myself all I can for the winter and give \$100 towards the object. The whole building would cost \$1500, but I hope to get some little help from England, and for the balance I must appeal to Canada. Will you kindly publish this appeal in the *Leaflet*, and, if you think advisable, would you publish it in the Church papers? I have not written to any one else yet on the subject, and would like to have the opinion of the Huron W.A. first, as they are doing so much for the mission, and because their lady missionary, Miss Busby, would be such a help in a work of this sort, although she comes back to take charge of the Boys' Home.

I will await your answer before doing anything further in the matter. I know you do so much, I can hardly expect much help yet; but if you would (if you think fit) publish this appeal in the Church papers and *Leaflet*, as coming through the W.A., it would be a great recommendation.

In conclusion, I ask your prayers that God may bring us all through, and especially bless my wife and Miss Wilson, who regardless of all danger are sacrificing themselves to the little ones.

MISSION WORK IN THE FAR NORTH
WEST.Published in the *Greater Britain Messenger*.

 THE following extract is from a recent letter of Rev. Dr. Reeve, Bishop of Mackenzie River. The committee have recently made an annual grant to the bishop for mission work in his diocese:

"Fort Simpson, my headquarters, was the scene of my first labors in the mission field twenty-three years ago. On returning to it, after an absence of thirteen years, many changes are noticeable, and many memories, some sad, some pleasant, are awakened. Old friends have gone; well-remembered faces have passed away; a new generation has sprung up. Some spray, however, from the advancing wave of civilization has reached even here. Twenty-three years ago the journey from England occupied five months, and longer; now it would be possible to accomplish it in one month. Then the railroad did not come within 2,500 miles of us; now it is only 1,000 miles away! Then there was no steamboat within 2,000 miles; now one passes our very door. Then, and for nearly twenty years afterwards, it was necessary to order our clothes, groceries, flour, etc., two years beforehand, and sometimes they were three years, and even more, before they reached us; now we can receive them within nine months! Then we received our letters twice a year; now we can get them three, and occasionally four, times! In this I should be glad of still further improvement. It is three months since I heard from my wife and children, and am afraid that nearly four more must pass before I hear again.

"Instead, however, of indulging in these reflections, it will be of more interest to tell you about the work. The new see of Selkirk has taken a big slice off the western part of the diocese, but it is still over 500,000 square miles in extent! Each missionary has a parish of about 100,000 square miles! The stations in the two extremes are more than 1,100 miles apart, and the nearest are nearly 200 miles from each other! On entering the diocese from the south, the first place we come to is Fort Resolution, a Hudson Bay Company's post on the southeast shore of Great Slave Lake. Here we have a mission station and diocesan school. The latter has been in existence only two years, and has supplied a long-felt want. There are only two scholars at present, but we hope the number will be increased next year. Annual subscriptions of £10 for the support of a scholar would be very thankfully received. The Indians here are Chipewyans, and are all Romanists, but many of them have shown a desire to become acquainted with our doctrine, and have visited the Rev. W. Spendlove freely, in spite of their priest's protestations.

"Travelling westward across Great Slave Lake, and passing Providence, where the Roman Catholics have a large establishment—two priests, seven 'brothers,' and eight or ten 'sisters'—we next come to Fort Simpson, my headquarters. This is the oldest mission in diocese, but not the most encouraging. The Indians are called Slavis. Their own name is 'Tess cho tene'—the Big River People. Most of them are baptized, but are rather apathetic, and not at all eager to learn. Nearly half are Romanists. The whites, too, are not all that could be desired. Since Mr. and Mrs. Spendlove left in 1887 there has been no one resident here for more than a year at a time, and the work has suffered in consequence. The Rev. J. Hawksley has been in charge the past year, but is now at Fort Norman to take the place of the Rev. D. N. Kirkby, who, I am sorry to say, has left us.

"Fort Norman is a nicely situated place 300 miles north of this, whence there is a fine view of Bear Rock, some spurs of the Rocky Mountains, and other hills in the distance. Our Indians here are not numerous, but the work amongst them has been encouraging on the whole. They belong to the Hare Indian tribe. Before a missionary was stationed here I used to visit them every spring, and was often much cheered by their readiness to learn. I trust Mr. and Mrs. Hawksley will be spared to continue the good work carried on by Mr. Kirkby, Bishop Bompas, and others.

"About half way between Fort Simpson and Fort Norman is Fort Wrigley, a small post established a few years ago. Previously the Indians used to come to Fort Simpson to trade their furs and reindeer meat. We thus had an opportunity of teaching them, and most of them were adherents; but now we see them so seldom that some are becoming careless and indifferent, and others are joining the Romanists. When asked as to their religion, when the census was taken last year, some of them replied, 'We go to whoever comes first.' Of others the sad plaint was, 'No one prays for me!' They are wishful for a missionary; but, alas! I have no funds to place one there, and I fear, unless some one sends a substitute, we shall lose them all.

"For another part of our adherents, the Trout Lake and Hay River Indians, there is the same crying need. Some years ago, when I spent several weeks amongst them in the woods, they gave me more encouragement and showed more eagerness to learn than any other Indians I ever taught. They became adherents, and remained loyal for years, but now they are beginning to leave us because there is no one here to visit them occasionally and teach them. It is sad to think that the work of years is being lost, and going to the benefit of the Romanists. But what can we do without men or means?"

"THE TWO APPLE TREES."



FARMER, walking through his orchard one day, had he understood the language of "Trees," would have heard the following discussion between two "Apple trees": "All I hope," said one to the other, "is that, when they come round pruning us, they will leave me alone; I can get on just as well without, and, perhaps, bear as much fruit as those who are pruned, and, for my part, I would rather have all my branches around me, even if they are dead, than be trimmed and cut away like a skeleton." The other tree quietly remarked, "I do not agree with you. For my part, I hope I shall be freed from my dead branches; they take all one's strength away." As chance would have it, that spring, when the farmer went round to examine and prune the trees, he passed over the boastful apple tree. Its more humble friend, however, was carefully trimmed and pruned. Summer came round, and the fruit began to ripen; the boastful apple tree bore only a few poor apples, whilst its neighbor had abundance of good and luscious fruit. The farmer passed through his orchard again, this time with a friend, who happened to notice the contrast between the two trees. "Yes," said the farmer, in reply to his remark, "that tree with all those beautiful apples is the best in the orchard; as for the one near it, it is a poor, miserable tree, and will have to be cut down."

Alas! how often it is so with the Christian soul who cares not to prune the thought, and cut away the bad actions, which, if left, will deaden all spiritual life, and bring no fruit to perfection, and in the end will cut it off from eternal life.

GROWTH OF CHURCHES IN CANADA.

ACCORDING to census returns just issued at Ottawa, there are 10,480 churches through the Dominion. Nearly 32 per cent. of these belong to the Methodists, 17 per cent. to the Presbyterians, 17 per cent. to the Roman Catholics, 16 per cent. to the Church of England, 12 per cent. to the Baptists, and 6 per cent. to all others. During ten years the Baptists have increased the number of their churches by 324, the Roman Catholics by 299, the Church of England by 415, the Methodists by 322, and the Presbyterians by 411. During the past ten years the Church of England appears to have been the most active in providing places of worship for the people, the Presbyterians come next, the Baptists third, the Methodists fourth, and the Roman Catholics last.

Territorially considered, the Church of Eng-

land in the eastern provinces has provided 337 additional churches, and in the western 78. Methodists have provided 227 in the eastern, and 95 in the western. Presbyterians have provided 302 in the eastern, and 109 in the western. Roman Catholics have provided 257 in the eastern, and 49 in the western. Thus the Methodists have established 42 per cent. of the total additional number of churches in the western provinces; Presbyterians, 32 per cent.; Church of England, 23 per cent.; Roman Catholics, 17 per cent.; and Baptists, 6 per cent. Of the total increase (1,828), 408 belong to the western provinces, equal to over 22 per cent. One-fifteenth of the population have one-fifth of the increase in the number of churches. In the five eastern provinces there is one church for every 455 persons, and in the western provinces and the territories there is one church for every 500 persons. In churches the denominations have kept pace with population in Manitoba, British Columbia, and the Territories.

AUSTRALIA.

The Australian Board of Missions has this year published an enlarged report, with illustrations. Mission work, in common with other philanthropic effort, has suffered from the financial embarrassments of the Australian colonies. Some progress is, however, recorded, especially in the evangelizing of the aborigines. The Bellender Ker mission to the 5,000 Myall blacks, who throng the slopes of the great mountain ranges of Northern Queensland, now possesses a good acreage, cleared, fenced, and planted with sweet potatoes, pine apples, coconuts, and orange and lemon trees; whilst a substantial mission house of timber and iron, with schoolroom, store, and a carpenter's and blacksmith's shop, have been built. A number of children have been brought under instruction, and the elder blacks show their confidence in the mission by camping, in large bodies, close to the establishment. The founder of the mission, Mr. Gribble, died lately, and his work is continued by his son. It will be impossible to maintain it without additional contributions in aid of the work. The additions to the staff of the New Guinea mission include the Melanesians, who have been constant communicants at the pro-cathedral of Brisbane, and a young layman from Sydney. A second mission station has been started by Mr. Kennedy, whilst Mrs. Copland King remains in Bartle Bay. The Board of Missions also carries on work among the Chinese immigrants in New South Wales, and the Kanakas, or Pacific Islanders, in Queensland.

MR. STEAD stated before some ladies of Chicago that women of wealth, leisure, cultivation, and the great opportunities which these advantages confer, who yet lived entirely self-indulgent lives, were a *disreputable* set of people, a remark which caused some uneasiness and indignation among his hearers. All hinges upon the meaning of the word "disreputable"!

Books and Periodicals Department.

Cape Breton Illustrated. Historic, Picturesque, and Descriptive. By John M. Gow, with thirty full page photo-engravings. Cloth, 423 pages, 7 x 9 inches, \$1. Full morocco, gilt edges, 8 x 19 inches, \$5. William Briggs, Wesley Buildings, Toronto. We are always glad to see Canadian books to the fore. "Cape Breton Illustrated" is thoroughly Canadian both as to subject, authorship, and publication, and it does credit to all. A sample of the illustrations used in the work will be found on page 31 of this magazine, as well as some ideas regarding its subject-matter.

Digest of the Records of the S.P.G. 1701-1892. By Mr. C. F. Pascoe. 19 Delahay street, Westminster, England. It is pleasing to know that a second edition of this valuable work has been called for, and is now ready. It is really a history of the Anglican Church in the colonies all over the world for well-nigh the last two hundred years.

Jerusalem Illustrated. By G. Robinson Lees, F.R.G.S. Newcastle-on-Tyne: Mawson, Swan & Morgan. London (England): Gay & Bird. This book was first published in the city of Jerusalem itself, "the first book that has ever been printed and published in English in the Holy City." The pictures are from photographs taken by the author himself during a residence of several years in Jerusalem, and his idea in giving the book to the world is to present some idea of the present state of Jerusalem and the people that daily walk its streets, with references to the ages that have passed away. A commendatory preface by Bishop Blyth, Anglican bishop in Jerusalem and the East, speaks highly of the work, and stamps it as valuable. A view is given of Jerusalem in winter—an unusual sight, the houses being covered with snow. Snow, however, never remains long, owing to the power of the sun. The population of the city is 57,000, made up of forty thousand Jews, nine thousand Christians (chiefly Greek and Roman Catholics), and eight thousand Moslems. It enjoys three "Sundays," Friday for Moslems, Saturday for Jews, and the day following for Christians. A view is given of the Anglican church decorated for Christmas. The city is presented in several aspects—the Mosque of Omar being always prominent. The book is a small one, of about 160 pages, but it is full of most useful information, presented in attractive form.

The Six Ecumenical Councils of the Undivided Catholic Church. Lectures delivered in 1893 under the auspices of the Church Club of New York. New York: E. and J. B. Young & Co. Price 50 cents. This book consists of six lectures, and gives an account of "the conciliar organization of the Church" and of the councils held at Nicaea, Constantinople, Ephesus, and Chalcedon. Among the writers of these lectures are Bishop Leonard, of Ohio, and Rev. Dr. Morgan Dix, of New York. The Church Club has undertaken a useful work in giving to the world information, in ready form, of the records and doings of early Christianity.

The Guiding Hand; or, Providential Direction. By H. L. Hastings. Boston: H. L. Hastings, publisher. This is a collection of remarkable incidents of God's all-guiding providence. It will be an evil day for Christian people when they shall cease to believe in the guiding providence of God. His hand is not only in the history, but in the lives of His children. Those who trust Him will never find

themselves deserted. The book before us gives a number of incidents, more or less authenticated, to show that often in the time of greatest danger and necessity there has been a way out which cannot well be accounted for except on the grounds of interference by the guiding hand of God. Several of these incidents are very beautiful, and many of them would be found useful for Sunday-school teachers and Bible instructors.

(i) *The Expositor*. (ii) *The Clergyman's Magazine*. London, England. Hodder & Stoughton, 27 Paternoster Row. We are glad to note the beginning of a series of articles on "The Bible and Science," by Sir J. W. Dawson. The title of the first is "The Mosaic Books," and it is refreshing to read it after all the "adverse criticism" to which we are treated nowadays. These articles will, no doubt, attract a great deal of attention. A series of articles on "The Premier Ideas of Jesus"—No. 1 being the sovereignty of character—is also commenced by Rev. John Watson, M.A., of Liverpool. Other excellent articles make up a good readable number.

(ii) *The Clergyman's Magazine*. A series of addresses on "Union with God," by Professor F. Rendell Harris, is commenced in the January number, the first being "The Bridegroom and the Bride." "Sermons in Season" are quite up to the mark, and suggest many useful thoughts. Other articles such as "The creation of woman," "The birthright and inheritance of man," are equally useful.

The Illustrated London News. New York: Ingram Bros. \$6 a year. Very handsome pictures embellish the January numbers of this weekly illustrated paper. "The Sultan's Messenger" plunging on horseback through the water, "Following the Spoor of the late Captain Williams" (the Matabele war), "The first slide," "Watch night," "On the way to the Decoys," "Compton Wynyates, the seat of the Marquis of Northampton," and many other pictures, are noteworthy. A new tale (illustrated), entitled "Under the Red Robe," by Stanley J. Weyman, is commenced in the issue of January 20th.

The Missionary Review of the World. Funk & Wagnalls Co., 18 and 20 Astor Place, New York. \$2 a year. A glance at the contents of this magazine will show that it is what its name indicates—a missionary review of the world. News from all over the world may be gathered from its pages. The February number has several useful things, about China and the Chinese, about Polynesia, the land of many islands, about the government of the world, about missionary treaty rights, education in missions, and various other subjects of use to missionary workers.

The Religious Review of Reviews. Edited by Rev. Canon Fleming, B.D., London, England. Christian Literature Co., New York. The December number is bright and useful, containing several illustrations. "The new Bishop of the Niger and his Native Assistants" is the subject of a readable article on the missionary work in the Niger territory, the diocese of the late (colored) Bishop Crowther. Portraits of Bishop Hill and Bishop Oluwole (colored) are given. Some excellent hints on the art of reading are contained, this time relating chiefly to the proper way to read sentences which contain a negative. The usual racy thoughts on leading periodicals help one to understand what is going on in the literary world.

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

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