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THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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No. 85.

HISTORICAL SKETCHES.

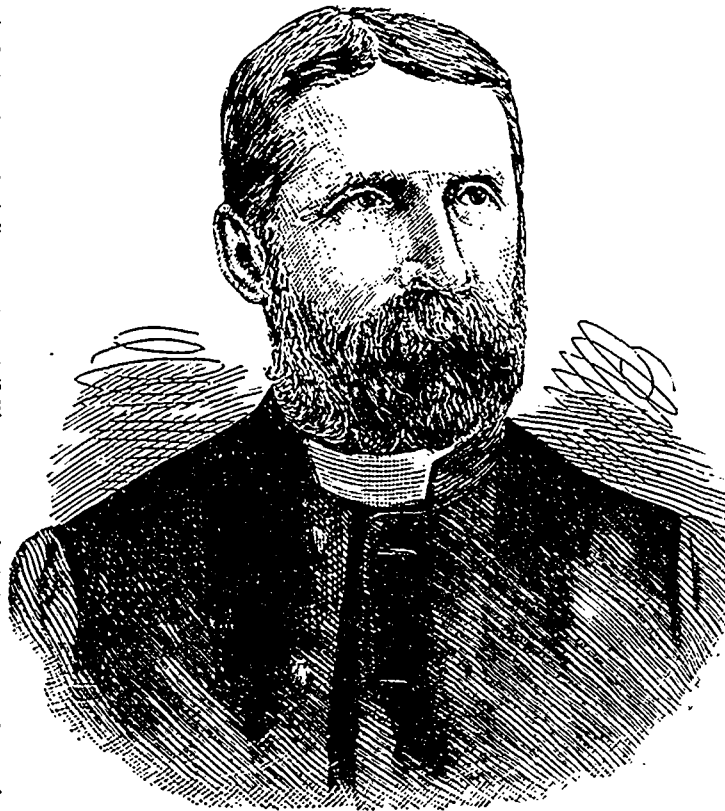
No. 85.—THE NEW DEAN OF ONTARIO.

THE recent appointment of Rev. Buxton B. Smith to be dean of Ontario calls attention to the good old parish of St. George's Cathedral, Kingston. According to the records it is just one hundred years ago, the year of bloodshed and revolution in France, since the first English church was built in Kingston. It was a frame building, afterwards used as a schoolhouse, and is standing yet, we believe, in Kingston. As a church it had entrances at the side and gable, and small galleries across both ends. It had a belfry and small bell, which was rung at stated hours every day. In one of the galleries was a barrel organ, afterwards replaced by a keyed instrument. The first clergyman put in charge of this parish was Rev. John Stuart, who was born in 1730, in Harrisburg, Pennsylvania, of Irish and Presbyterian parentage. After graduating at a Philadelphia college he joined the Church of England, and was appointed missionary to the Mohawks at Fort Hunter. Owing to his loyalty to the British throne at the time of the revolutionary war, he was obliged to take refuge in Canada. After remaining a short time in St. Johns and Montreal, he accepted the chaplaincy to the

garrison at Cataraqui—as Kingston was then called—and moved there with his wife and three sons in 1785. It was in his time that the original St. George's Church was built.

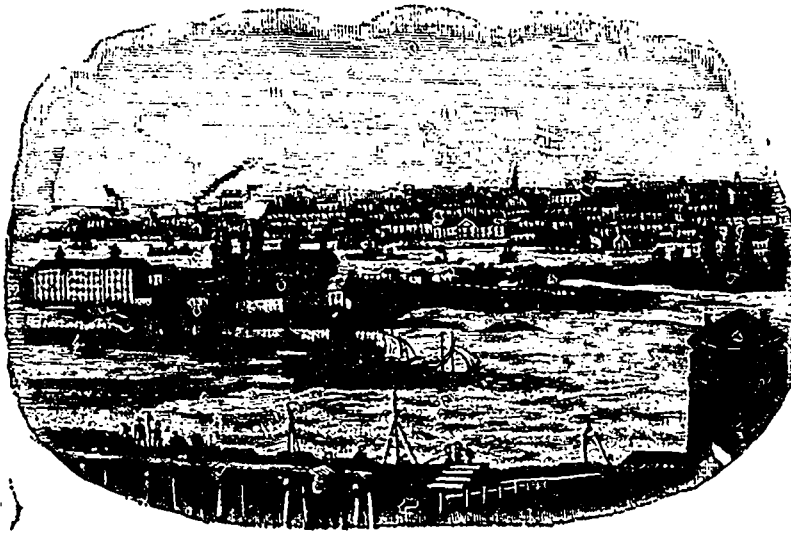
His eldest son, George O'Kill Stuart, graduated at Cambridge in 1801, took holy orders and was appointed missionary at York, now Toronto, and on the death of his father, in 1811, was appointed second rector of St. George's. He was an energetic pastor, and under his superintendence the stone edifice so long known

as St. George's Church, and subsequently the cathedral, was built. In 1861 Kingston became the see city of a new diocese (the Diocese of Ontario), and Dr. Stuart naturally became the first dean; but his death in 1862, the year of the consecration of Dr. Lewis, the new bishop, left a double vacancy, the rectory of St. George's and the deanery of Ontario. The bishop appointed the Rev. J. B. Lauder to the position; but the appointment was so strongly opposed that Dr. Lauder exchanged positions with an Irish clergyman,



VERY REV. BUXTON B. SMITH, M.A.,
Dean of Ontario.

the Rev. James Lyster, who, for several years, was rector of St. George's and dean of Ontario. In 1884, Dean Lyster retired on a superannuation allowance, and spent the rest of his days in the old country, his place being supplied by Rev. Buxton B. Smith as vicar or rector in charge of the parish. The recent death of Dean Lyster left the rectory vacant again, and



KINGSTON, ONTARIO.

Mr. Smith naturally succeeded to the position, which is one of importance, being the first parish of Ontario, and being supplied with a handsome endowment. St. George's Cathedral has recently been enlarged and much improved, a full account of which, with illustrations, will be found in the CANADIAN CHURCH MAGAZINE AND MISSION NEWS for July, 1891.

The bishop of Ontario, after holding for a short time the deanery in his own hands, bestowed it upon Mr. Smith. The new dean was born at Chambly, Quebec, on October 19th, 1846, and graduated at Bishop's College, Lennoxville, in 1866, gaining the jubilee scholarship. He was made deacon at the first ordination held at Christ Church Cathedral, Montreal, by Bishop Oxenden on Dec. 9th, 1869, and was priested by the same bishop on Trinity Sunday, 1871. For over eight years he was engaged in missionary work on the Upper Ottawa. He entered Ontario Diocese in July, 1878, and served for a short time as missionary at Marysburgh, and subsequently at Shannonville. After doing temporary duty for a short time in Christ Church, Ottawa, he was appointed rector of Sherbrooke, Diocese of Quebec, and in June, 1885, returned to Ontario Diocese as acting rector of St. George's Cathedral, Kingston. On the death of Dean Lyster at Wales in 1891, Mr. Smith became rector of St. George's, as stated above, and in May, 1892, was appointed a canon of St. George's and sub-dean, the bishop assuming the office of dean.

The bishop, however, soon resigned the position, and on Sunday, April 23rd, 1893, Canon Smith was appointed dean of Ontario. He is a son of the late Rev. J. Smith, who for twenty-five years was rector of Sutton and rural dean of Brome, Diocese of Montreal, and is widely respected for his uprightness and gentle disposition.

THE BIBLE.

HERE is so much flippant criticism of the Bible nowadays that I feel like telling my readers what some of the ablest men have said about it.

"In this book," said Ewald to Dean Stanley, "is all the wisdom of the world."

"That book," said Andrew Jackson as he lay on his deathbed, "is the rock on which our Republic rests."

"Bring me the book," said Sir Walter Scott when about to die. "What book?" asked Lockhart. "The book

—the Bible; there is only one."

Said the great chemist, Faraday: "Why will people go astray when they have this blessed book to guide them?"

"If we be ignorant," say the translators of 1611, "the scriptures will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, they will comfort us; if dull, quicken us; if cold, inflame us."

Hooker said: "There is scarcely any part of knowledge worthy of the mind of man but from Scripture it may have some direction and light."

Theodore Parker said: "The literature of Greece, which goes up like incense from that land of temples, has not half the influence of this book of a despised nation. The sun never sets upon its gleaming pages."

Heine, the infidel, said: "What a book! Vast and wide as the world, rooted in the abysses of creation, and towering up behind the blue secrets of heaven. Sunrise and sunset, promise and fulfilment, birth and death, the whole drama of humanity, all in this book."

Prof. Huxley writes: "I have been seriously perplexed to know how the religious feeling, which is the essential base of conduct, can be kept up without the use of the Bible. The pagan moralists lack life and color, and even the noble Stoic, Marcus Aurelius, is too high and refined for an ordinary child. For three centuries this book has been woven into the life of all that is best and noblest in English history. It forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like

themselves, but a temporary interspace in the interval between two eternities, and earns the blessings or the curses of all time, according to its efforts to do good and hate evil, even as they also are earning the payment for their work?"

Canon Farrar says: "After all these thousands of years of the world's existence, after all the splendors of literature in all nations and in all ages, there is no book that can supersede it as an instrument for the education of the young. Alone of all books it is circulated in hundreds of millions of copies in every tongue. Its eclipse would be the return of chaos; its extinction the epitaph of history."—*Selected.*

THE SEVEN CHURCHES OF ASIA.

VIII.—THE LAST MESSAGE.

"And unto the Angel of the Church of the Laodiceans write."—*Revelation iii. 14.*



T. PAUL, in his Epistle to the Colossians, refers more than once to "the brethren that are in Laodicea," and towards the end of it he says, "When this epistle is read among you, cause it to be read also in the church of the Laodiceans, and that ye likewise read the epistle from Laodicea."

From this it is evident that there were Christians in Laodicea, in whom St. Paul had confidence; but the Saviour, in sending His message to them, does not regard them in a favorable light. As in the case of Sardis, He can see little or nothing in them to praise. He had nothing good to say of them. God help us when the Saviour has nothing good to say of us!

To the Laodiceans He is the "Amen, the faithful and true witness, the beginning of the creation of God." "Amen" is a wonderful word. It seems to gather together into one word the full expression of the truth. All pretence, deception, or acting, in a word, all *hypocrisy*, is excluded from it. And such was the Saviour. In His own person He was the full expression of the truth. He was the "Amen, the faithful and true witness." He had been with the Father and knew all about Him, and has told us all that it was right for us to know about Him. He stands between God and us as a mediator. He is Himself to be our judge. In that judgment He will make no mistake. He will show clearly who are His and who are not. He is the "faithful and true witness."

But He is also "the beginning of the creation of God." Was it to Him that the Creator spoke when He said, "Let us make man in our image"? If so; it was the image of Christ, as well as of God, that was stamped upon us. Man approaches through Him, the nature of

God. He welded two natures together. It only remains for us now to conform to the nature of Christ, and we shall be, as we were made, the image of God. So it is that when a man gives himself up to Christ, when he gives up his old sins and walks hand in hand with the Son of God, he is born again. He is made new. He is made over again. It is a new creation. So, in forcible words, St. Paul expresses it: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new," II. Cor. v. 17.

So much for what Christ was to the Laodiceans. And now for the message. It was that they were neither cold nor hot. "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

These words bear heavily upon many a so-called Christian. It is the bane of our existence that there are so many Christians that have no enthusiasm for their religion. It is delightful to see an enthusiastic Christian. He is a Christian because he loves Christ. Christ is his Creator. Christ made him what he is. He feels this; his soul is filled with it. He may be engaged in the commerce of the world; but no commercial pursuit can drive Christ from his soul. He does not feel driven to attend services or devotional meetings. His inclination draws him there. It is not with him, "Well, I suppose I ought to go there, people will expect to see me there"; but it is "I love to go there, my heart is there, no one can keep me from it." Oh! for congregations like this—warm, live, enthusiastic Christians who have caught the spirit of Christ, and who love Him.

Opposed to good people like these—and, indeed, they are scarce—are two classes: (1) Those that are cold; (2) those that are lukewarm.

By the "cold" are meant, no doubt, those who do not believe in Jesus at all. They don't think that there is such a thing as religion. They live only for what they see. They have invested their life in their business, and they worship it. To them the Bible is just the same as any other book. It must stand on its own merits. Indeed they know less about it, perhaps, than many another book. If they are steady in their lives, it is for no higher purpose than that they consider it wisest for self-preservation; they live longer, and they are better able to attend to the work in which their lives have been invested. To them churchgoing and prayers are but acts of superstition. In short, their motto is "Let us eat and drink: for to-morrow, we die." They are often people of an honest mind. Indeed, it is often that feeling of honesty which keeps them where they are. They think it is better to be a living dog than a dead lion. They think it is better to be an



LAODICEA.

honest unbeliever than a dead-and-alive Christian. And in this are they wrong? Did not the Saviour rather commend it when He said, "I would that thou wert either cold or hot"? He clearly wanted nothing "lukewarm."

But in this matter we must make a distinction. If a man has once been cold and is "warming up" a little, drawing by degrees, each day and each hour, a little more closely to God, he is better, surely, than when he was away from God altogether. Water may be lukewarm from one of two causes. It may be water that was once hot and is getting cold, or it may be cold water that is getting warm. The lukewarm water that the Saviour refers to is that which was once hot and is getting cold. The people of Laodicea were once warm-hearted Christians. That warmth they were losing. Indeed, their love for Jesus had gone; but still from the force of habit, or from early training, or from an idea that they must do something to quiet conscience, they went on with the outward duties of Christianity. They played the Christian and nothing more. They

were insincere; and what can be worse than insincerity?

It was this that the Saviour disliked. It caused a revulsion of feeling like unto sickness: "I will spue thee out of my mouth."

How careful, then, should all people bearing the name of Christian be, lest they should put themselves in a false position before God. The religion of some is quiescent. It never progresses. Beware of it. Unless it progresses it is apt to fail. If it is lukewarm, it is apt to be getting cold. How carefully should every one examine his position before God. Is his religion in advance of what it was ten or five years ago? Such is the warning that comes from Laodicea. The people there thought they were all right. They even boasted of their position. "I am rich and increased with goods, and have need of nothing." Such was their opinion regarding themselves. But what did the Saviour think of them? "I tell thee that thou art wretched, and miserable, and poor, and blind, and naked." How terrible is the difference of opinion here! Who are-

fancying themselves rich in the sight of God, when, in reality, as God sees them, they are miserably poor and blind.

To them the Saviour calls as He did to Laodicea: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed . . . and anoint thine eyes with eye salve, that thou mayest see." This is the hope that He holds before them. He has spoken sharply, but it is for their good. "As many as I love, I rebuke and chasten. be zealous therefore, and repent." He appears before them as a merchantman, offering costly wares, gold, raiment, and eye-salve. He even goes further. He is rejected. The door is closed in His face, but He goes not away. "Behold," He says, "I stand at the door, and knock." What grace have we here! What burning desire for the souls of men! If men will not seek their own salvation He will seek it for them. Can we induce them to open the door? The Saviour has costly treasures, and He is knocking, standing at the door and knocking.

"Yes, the pierced hand still knocketh,
And beneath the crowned hair
Beam! the patient eyes so tender
Of the Saviour waiting there."

There is always a reward promised. There is a pathos about this reward which ought to win the heart to the Saviour. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

And the promised reward goes further. It extends from time to eternity. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

THE SUDAN MISSION—THE NIGER.

BY N. W. HOYLES, ESQ., Q.C., TORONTO.
(Continued.)

MIDWAY between these two fierce races of crusading herdsmen, Arabs and Fulas, pressing in from east and west, is the large and well consolidated nation of the Hausas, lying between the Niger and Lake Tchad. Though brave and united in war, they are essentially a mercantile race. Their chief emporium, Kano, in the centre of their territory, is said to have 120,000 inhabitants.

Though the military skill of the Fulas has reduced the Hausas to the position of a subject people, yet they are probably the finest race in Africa, and their capacity for good seems very great. In intelligence they seem in no way inferior to Europeans, and, though brave enough when occasion requires, they seem peaceably disposed, their refinement and courtesy of manner being very attractive. Unlike the Fulani,

they seem to have no ferocious fanaticism, and the tenets of Islam are followed in a very lax manner, and are almost entirely discarded when they are away from the surveillance of their conquerors.

The language of the Hausas is spoken by fully 15,000,000, of whom probably 300,000 can already read and write their own language in the Arabic characters. This fact and the comparative peace and order of the Central Sudan seem to indicate it as emphatically the right point at which to approach these 60,000,000 of unevangelized natives; and at present the Niger seems the only door by which English missionaries can reach these Mohammedan races.

Everywhere Mohammedanism presents the appearance of an almost impenetrable fortress, in which its victims seem hopelessly inured. The very fact that the Moslem holds to the great truth of the unity of God gives him a vantage ground which the idolator does not possess; and taught from childhood that the observance of outward religious duties will save his soul, which duties he therefore performs with a watchful regularity that is an example to us who know better, he feels no need of a Saviour, and sees no beauty in Christ crucified.

Sir William Muir thus describes it:

"Islam, so called from its demanding the entire 'surrender' of the believer to the will and service of God, is based on the recognition of Mohammed as a prophet foretold in the Jewish and Christian Scriptures. On him descended the Koran, from time to time, an immediate revelation from the Almighty. Idolatry and polytheism are zealously denounced as sins of the deepest dye; while the unity of the Deity is proclaimed as the grand and cardinal doctrine of the faith. Divine providence pervades the minutest concerns of life; and predestination is taught in its most naked form. The existence of angels and devils is taught; and heaven and hell are predicted in material colors—the one of sensuous pleasure, the other of bodily torment. Finally, the resurrection, judgment, and retribution of good and evil are set forth in great detail. Such was the creed, 'There is no God but the Lord, and Mohammed is his prophet,' to which Arabia became obedient."

The personal religion of a devout Mohammedan is thus described by the Rev. R. Clark, of the Punjab:

"Being ignorant of God's righteousness, and going about to establish his own righteousness, he practises religiously the five essentials of his creed. He prays five times a day. He fasts so rigorously during the month Ramadan that he would rather die than allow one atom of food to pass his lips from sunrise to sunset. He goes on pilgrimage to Mecca if he has the means of doing so. He repeats the Kalma, 'There is no god but one God, and Mohammed is the prophet of God.' And he gives alms

with open hand to the poor. These are the five fundamentals of his faith, and obedience to them is his righteousness and his title to life. If he does them well, he can claim salvation. If, through infirmity or neglect, he forgets to do *all*, he has lost his title to heaven; but God is merciful."

A religion like this, which bases salvation on the performance of certain external acts, naturally discourages all sense of the need of a Saviour; and while Jesus is acknowledged as a prophet, His divinity and atonement and resurrection—even His death on the cross itself—are denied with the greatest horror.

Quoting from Sir W. Muir once more, we find the evil influence of Mohammedanism thus summed up:

"Three radical evils flow from the faith, and must continue to flow so long as the Koran is the standard of belief:

"(1) Polygamy, divorce, and slavery are maintained and perpetuated; striking at the root of public morals, poisoning domestic life, and disorganizing society.

"(2) Freedom of thought and private judgment are crushed and annihilated. The sword still is, and must remain, the inevitable penalty for denial of Islam. Toleration is unknown.

"(3) A barrier has been interposed against the reception of Christianity. They labor under a miserable delusion who suppose that Mohammedanism paves the way for a purer faith. No system could have been devised with more consummate skill for shutting out the nations over which it has sway from the light of truth. The sword of Mohammed and the Koran are the most stubborn enemies of civilization, liberty, and truth which the world has yet known."

"Certainly," writes Graham Wilmot Brooke, "Islam is a strong foe; the very fact that most often melts the sinner, 'God so loved that he gave his only begotten Son,' that is the very statement which Satan has taught each Moslem from his childhood to regard with abhorrence and indignation."

The Mohammedans are not particular in their methods of missionary work, and the Islam creed is being fast spread by two methods: First, among the village agriculturists to the south, against whom large bands of ferocious ruffians go out annually; the only device by which the wretched pagans can escape with their lives, for of course their goods are plundered, is to prostrate themselves once or twice daily, muttering "Alla Akbar," and thereby constitute themselves good Moslems. Secondly, among the heathen traders the system is spreading by less violent means. When they go to Bida, or any other large city, on trading expeditions, if they come as heathen they are treated with contempt, and not even allowed to eat with Moslems; so, to get fair treatment they, too, become "converts" by the same, simple process.

MODERN CHURCH HISTORY.

V.—THE CHURCH IN THE GEORGIAN PERIOD. (Continued.)

BY REV. J. C. ROPER, TORONTO.



HERE is a well-authenticated tradition of a famous argument between Bishop Horsley, of eighteenth century fame, and Dr. Cyril Jackson, loved and honored in his day as dean of Christ Church at Oxford. They sat, it is said, late into the night pouring forth thoughts for which men would have given one of them at least scant credit. They were debating whether God could be better reached by His creatures through the exercise of their intellects or through the exercise of their affections. Unwillingly, step by step, the bishop, who advocated the claims of intellect, retreated before the arguments of his friend, till at length, with no less humility than candor, he exclaimed, "Then my whole life has been one great mistake." This sad self-estimate, painfully reached, of the life of one of the best of its bishops may well stand as the epitome of the whole church life of the Georgian age.

It contains, indeed, an element of exaggeration, but a larger element of truth. It is an overstatement to say that the church of the eighteenth century was wholly mistaken in her working. Great men lived then to do an intellectual work which needed to be done, and which they alone could do. They did it marvellously well. The results of their toil are permanent. We, of a later age, are conscious that we have entered into their labors, and rejoice with them in the victory they won for the faith.

At the same time, it must be admitted that by appealing almost solely to reason in her presentation of the faith, by discountenancing all manifestations of warmth of heart and zeal, by forgetting pastoral responsibility and the shepherding of the flock, the life of the Church of England during the Georgian age, as we look back upon it, seems "one great mistake."

It was an age of great practical abuses. To dwell upon these at length is a painful task, and yet they must be enumerated, for they form a sadly promine characteristic of the time.

The bishops were pluralists and non-resident, and the clergy largely followed their example. It is difficult for us to realize the extent to which this evil grew. Bishop Burnet, in 1708, speaks of it as a "peculiar disgrace." Bishop Horsley, in 1800, declares the evil to be so gigantic that a remedy of some kind could not be distant. It prevailed, therefore, throughout the whole period, and was an unhappily fruitful source of evils beyond itself. It is extraordinary to find that, with the exception of some few of the better sort, including good King George III. himself,

the sin does not seem to have troubled the consciences of bishops or clergy at all. Even good and otherwise conscientious men were not disturbed by it. A few instances will illustrate what has been said.

Bishop Newton, on his appointment to the see of Bristol, which he held in conjunction with the deanery of St. Paul's, complains plaintively of all that he had to surrender, viz., a living in the city, a prebend of Westminster, the precentorship of York, a lectureship at St. George's, Hanover Square, and the genteel office of sub-almoner.

Bishop Beilby Porteus held a country living in conjunction with the bishopric of Chester, and had permission to retain the important living of Lambeth as well. Happily, he "did not hesitate a moment" to give up this last into other hands. Bishop Hoadley held the see of Bangor for six years, and never saw his diocese in his life. Bishop Watson, of Llandaff, lived permanently in the lake district, and turned his attention to literature and farming. In connection with his bishopric he received the tithes of no less than sixteen different parishes, in only nine of which he kept a resident curate. With such an example before them, it is small wonder that many of the parochial clergy were also pluralists and non-resident, and terribly remiss in all pastoral duty. We read, for instance, the complaint: "The clergyman does not come near the people from Sunday to Sunday. He just comes to read the service, and when it is done the horse is ready at the hatch to carry him off." The modest suggestion of Bishop Secker, in 1741, to the clergy of the Diocese of Oxford reveals the sad infrequency of the celebration of the Holy Communion: "One thing might be done in all your parishes—a sacrament might easily be interposed at that long interval between Whitsuntide and Christmas. If afterwards you can advance from a quarterly communion to a monthly, I have no doubt you will." The bishop also reminds the clergy that "our liturgy consists of evening as well as morning prayer, and no inconvenience can arise from attending it, provided persons are within tolerable distance of church."

Two great evils especially attended upon this chief evil of pluralities and of non-residence—the exceeding poverty of the unbeneficed clergy, and the general loss of the sense of personal responsibility attached to the receiving of emolument. The bishops and so-called higher clergy, with their accumulated endowments, were wealthy, aristocratic, and unapproachable. Bishop Hurd, the trusted friend of George III., lived at Hartlebury castle, one-quarter of a mile from Hartlebury church, yet he seldom went that distance except in the episcopal chariot, attended by servants in full-dress liveries. It is related of Bishop Warbur-

ton by a contemporary admirer that "He was beyond measure condescending and courteous, and even graciously handed some biscuits and wine in a salver to the curate who was to read prayers." On the other hand, Thomas Stackhouse, curate of Finchley, writing of the "inferior" clergy in and about London, says that they were objects of extreme wretchedness. "They lived in garrets, and appeared in the streets with tattered cassocks. The common fee for a sermon was a shilling and a dinner; for reading prayers twopence and a cup of coffee!" Happily this wretchedness was very largely removed as the century advanced.

Of the other evil, it is scarcely possible to speak too strongly. The eighteenth century may be said to have almost destroyed the sense of personal responsibility. An instance of the utter lack of it, which would be amusing if it were not the symptom of a grave public disorder, is found in Bishop Watson's anecdotes of his own life. He tells it of himself, or we should find it difficult to believe. In 1764, when only twenty-seven years old, Watson, by "the kindness of the university," was unanimously elected professor of chemistry at Cambridge, though, as he naively confesses, "I knew nothing of chemistry, had never read a syllable on the subject, nor seen a single experiment in it"

A few years later, at the age of thirty-four, his university was even more kind towards him. He was appointed Regius Professor of Divinity. His knowledge of theology does not seem to have excelled his knowledge of chemistry. "I determined to study nothing but my Bible, being much unconcerned about the opinions of councils, fathers, churches, bishops, and other men as little inspired as myself." When anxious questioners appeared, the professor tells us that he was wont to deal with them after a short and easy method. "I never troubled myself to answer their arguments, but used on such occasions to say to them, holding the New Testament in my hand, '*en sacrum codiceni.*'" Possibly the plan was no less prudent on his part than simple. After a few years he appointed a deputy to lecture in divinity, and employed himself in supporting the religion and institutions of his country, in building farm houses, blasting rocks, enclosing wastes, making bad land good, and planting larches "in the beautiful district on the banks of Winandermere." A useful life, but scarcely one for which a professorial chair at Cambridge or the episcopal see of Llandaff was founded.

As the sense of responsibility died away, the idea of privilege and prosperity grew into its place. The pew system was extended to country churches, and the position of the poor made more dependent and uncomfortable. That this was an innovation in that day appears from a letter of Horace Walpole, who speaks of the absence of pews in the churches as one

of the discomforts attached to country life. Chapels of ease were erected to meet the demands of the increasing population. These, built for the most part as a speculation, pew-rented and fashionable, increased the alienation of the poor. The advowson of the parish began to be regarded as the property of the patron, the church and churchyard of the incumbent, the chancel of the rector; even the post of parish clerk or lay clerk in a cathedral choir was often declared to be a freehold office. The idea of trust was almost wholly merged in that of property; and what was always intended to be a trust to be exercised on behalf of the church became a right of property in the hands of the owner.

One more grave abuse of the period must perhaps be mentioned. The court and the houses of those who had influence or patronage to bestow were thronged with eager and somewhat shameless petitioners for preferment. The sarcasm of D'Alembert was quoted as applicable to the statesmen and divines of the day: "The highest offices in church and state resemble a pyramid whose top is accessible to only two sorts of animals—eagles and reptiles." Certainly among the divines there were eagles then whose very nature was to soar, and doubtless there were others also who attained high station, by industrious crawling.

The charge of immorality which is now often made against the Georgian clergy cannot be substantiated. Lord Hervey, Horace Walpole, and Lord Chesterfield bring no such accusation against them. Burnet declares that they "lived without scandal." Bentley could speak of them with special allusion to the learning of many as the "light and glory of Christianity." Dr. Johnson replied to a Presbyterian critic of the Anglican clergy: "Sir, you know no more of our church than a Hottentot."

The picture of church life in the Georgian age as it has been presented so far is a sad one. There is, however, a brighter aspect of it which should by no means be ignored. It would be pleasant, if space allowed, to write of the intellectual triumphs of Butler, of Berkeley, of Warburton, and of Waterland in the Deist and Trinitarian controversies; and besides these of Hare, Sherlock, South, Conybeare and Bentley. The church which produced these men, and in which Law, Wilson, Berkeley, and Benson lived, could not be wholly corrupt. From the church, too, sprang the movement of Wesley and of Whitefield. It is very tempting to tell of them—of Wesley's power and marvellous activity; of Whitefield's passionate and graphic preaching. He one day described a blind old man deserted by his dog stumbling on to the brink of a precipice with such graphic power that Lord Chesterfield, of all people, was heard to exclaim, "Good God, he is gone!" There were heroes also of the Evangelical re-

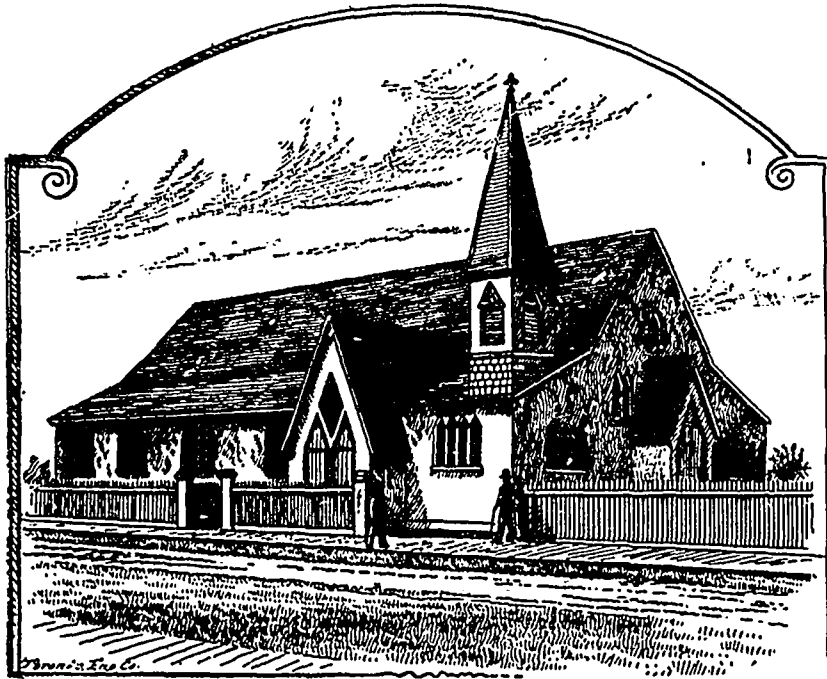
vival—the Newtons, Venns, Cecils, Romaines, Wilberforces, Thorntons, Mores, and many more. Great amongst all and good was Dr. Johnson, of whom Lord Mahon says that "He stemmed the tide of infidelity," and Thackeray that "Johnson had the ear of the nation. His immense authority reconciled it to loyalty and shamed it out of irreligion. . . . He was a fierce foe to all sin, but a gentle enemy to all sinners."

Two permanent gifts of the eighteenth century church will be noted with interest, neither perhaps altogether beyond criticism. I mean the establishment of Sunday-schools and the enormous growth of popular hymns.

We rightly claim Sunday-schools as a gift of the church, a gift of greatest value, where they are not allowed to displace public catechizing. Raikes, who first brought them into prominence, was a decided churchman, and made it a rule that his scholars at Gloucester should attend the cathedral service. The growth in the production and use of hymns is very striking. "Give us something better, young man," was the reply to Isaac Watts when he complained of the dull metrical psalmody of the day. All who sing "Jesus Shall Reign Where'er the Sun," "O God, Our Help in Ages Past," "When I Survey the Wondrous Cross," and "There is a Land of Pure delight," will own that the young man met the challenge well. He was but one among a host of hymn-writers who began to produce collection after collection, appendix added to appendix, of popular hymns. Many enrich our worship still. Who would be without Toplady's hymn, "Rock of Ages," or Charles Wesley's, "Jesu, Lover of My Soul"? Charles Wesley published 4,100 hymns in his lifetime, and left 2,000 more in manuscript.

This paper shall end with some few practical considerations and reflections which may, perhaps, tend to turn past failures into present help, for we do not study history only to blame our ancestors. These are the considerations:

Great practical abuses were characteristic of an age (1) when the church had profound internal peace; (2) when her extreme children in one direction had almost all become non-conformists, and her extreme children in another direction almost all non-jurors (the effect of this last secession on later High Churchmen may be esteemed by comparing Andrewes and Hammond with Sacheverell and Swift); (3) when all that elevates and softens, all poetry and emotion, all innovation except in the direction of greater carelessness, were eliminated from religious thought and worship—the cope was laid aside at Durham because it interfered with Warburton's wig; (4) when all synodical action, all taking of counsel together, between bishops and clergy and laity was lost—no connection met, no diocesan conference, no ruri-



OLD ST. JOHN'S CHURCH, TORONTO.

decajal chapter; (5) when Walpole and his successors were doing their best to paralyze church action with their principle, "*Quieta non movere*," and to strangle all energy by means of state protection and state patronage. The church was never more entirely "established" than in the Georgian age.

The practical reflections I suggest are these: That the church was, after all, not in a better state than now, but in a worse by far, when there were no party controversies, no long or noisy synods, no series of perpetual meetings, no distracting or ornate services, and when instead of too little establishment, which seems to threaten now in Wales and England, the poor church of the Georgian days had a great deal too much of it altogether.

OUR PARISHES AND CHURCHES.

No. 85.—CHURCH OF ST. JOHN THE EVANGELIST, TORONTO.

IN early days of Toronto's history, when the town was known as Little York, a large section of land lying to the southwest was held as ordnance reserve, afterwards commonly known as the Garrison Common. The line that defined the boundary of this reserve was a portion of the circumference of a great circle a thousand yards distant from its centre, which was the Old Fort. In 1834, a portion of this reserve was laid out in building lots, and offered for sale. On an old plan issued

by the government in that year, in connection with the proposed sale, we see what is now Clarence Square designated as the proposed residence of the governor, and directly opposite to it, at the end of Wellington Place, a site marked out for a military church in close proximity to the military burial ground, where now repose the remains of so many members of military families and of prominent Canadian citizens. One who, in those old days, had seen and known the plan and the place would hardly recognize it now. Yet, as he passed up Portland street, at the corner of Stewart

street, he might see a stone marked with the broad arrow and the letters B.O., '36. This would at once remind him of its relation to the government and Board of Ordnance, perhaps suggest to him that this was the corner of the square containing the military burial ground; and, as he raised his eyes, and saw the quaint, but solid and churchly building, he might be disposed to ask if this were the military church which was in the minds of the authorities in 1834. The answer would be that the church is attended by the Anglican members of the Canadian Regiment of Infantry; but that it is the parish church of St. John the Evangelist, and that immediately to the west of it still stands the old church which, for many years, served as the garrison chapel, and which was occupied until the end of April of this year, when it was abandoned by the congregation in favor of the new and more handsome and commodious edifice at the corner of the square, in the south transept of which you may see a reminder of the church's connection with the military, in the form of a brass tablet bearing this inscription: "In memory of Private Arthur J. Watson, killed in action at Fish Creek, N.W.T., 24th April, 1885; and Bugler Herbert Fculkes, killed in action at Cut Knife, N.W.T., 2nd May, 1885." This tablet is placed here by their comrades, the officers, non-commissioned officers, and men of "C" Company, Infantry School corps.

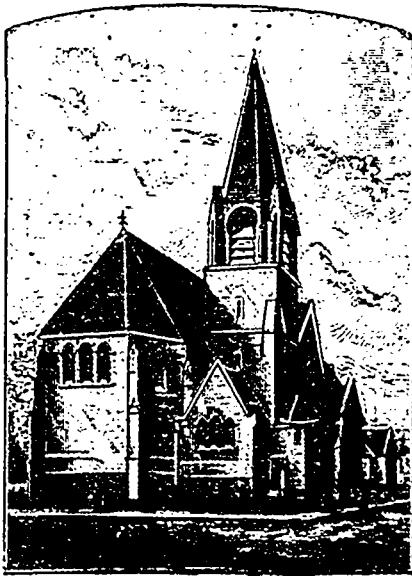
In the days immediately preceding the erection of old St. John's there were only five Anglican churches in the city, St. George's being the most westerly of them. That church

people during the interval have not been indifferent to the cause of church extension may be seen in the fact that we have now about a dozen flourishing churches, attended by fair, if not large congregations, all of them, with one exception, constructed of solid brick and stone, as if the services and the work carried on in connection with them were intended to be permanent. This church growth, however, has not been more than commensurate with that of the population, which for many years has steadily increased, and so rendered necessary increased provision for the spiritual care of the church's children. But those who can look back thirty-five or forty years will remember how small and scattered the population of the west end was. In those days earnest people who loved the church and her services were ready to walk as far as from Brockton to St. George's; but unfortunately all were not earnest in those days, any more than they are now, and so it happened that hundreds of nominal church people, deterred by the distance of the church, neglected her services altogether, or attended some religious service not connected with the church. Moved by a desire to bring the ministrations of religion within more easy reach of these people, the genial and earnest incumbent of St. George's (Rev. Stephen Lett) held open-air services and cottage meetings south of Queen street. The result of this movement, however, was not altogether satisfactory. It was soon seen that more was needed if the church were to hold her own in this part of the city. The Rev. T. S. Kennedy, the secretary of the Church Society, who had no parochial charge, and whose Sundays were free from official duty, was therefore induced to undertake the responsibility of holding Sunday services in what was then called the west end. The public hall over old St. Andrew's market was secured, fitted up in a churchlike way, and so became the temporary home and centre of this new missionary movement. At the first service there was a gathering of less than a dozen persons; but it was only the beginning. Children were soon gathered in for Sunday teaching, classes formed, zealous teachers placed in charge, and a flourishing school established. The little congregation also increased rapidly, and it became evident that preparations must be made for the erection of a church. Through the efforts of a few earnest churchmen, especially of the Hon. V. C. Spragge (afterwards Chief Justice of Ontario), a grant was secured of a portion of Victoria Square at the corner of Portland and Stewart streets. Here it was determined to build. Mr. William Hay, a well-known architect, at this time residing in Toronto, prepared plans for a commodious but inexpensive church, where a congregation could be gathered and consolidated, and which after a time might be replaced by a more costly and

substantial edifice. The work was commenced in the autumn of 1857, and completed in the spring of 1858, so that in June of that year the first service was held in the new church, on a memorable wet Sunday, when Bishop Strachan was present and administered the rite of confirmation to a small class.

The duties devolving upon Mr. Kennedy as secretary of the Church Society necessitated occasional absence from home, and took up so much of his time when in the city that he was not able single-handed to attend to the duties of the infant parish. To afford him the requisite assistance, the services of the Rev. A. J. Broughall, classical lecturer at Trinity College, were enlisted. This young clergyman proved to be an earnest, faithful, and systematic worker, and did excellent service in building up the church and Sunday-school, establishing as parish priest a reputation which led to his appointment to the parish of St. Stephen's, where he has labored most successfully for more than thirty years. On his promotion to St. Stephen's, he was succeeded in the curacy of St. John's by the Rev. G. T. Carruthers. The new curate was a genial, warm-hearted, self-forgetting worker, often giving to the poor almost everything he possessed; so that if it had not been for the presence of his brother, E. M. Carruthers, for some years warden of the church, he would often have been without the very necessaries of life. In this respect, he and his rector were not unlike. They worked happily together as rector and curate till the latter was called to his reward. In those days the rector's son was a student in medicine, and, exposed as men in that profession often are to the danger of infection, he came home ill of a disease which proved to be smallpox. He was carefully attended by his father and recovered. But Mr. Kennedy also caught the disease in a severe form, and soon it was evident that no skill could avail to save him, and he passed away from the labors of earth to the rest of paradise, regretted by a large circle of friends in every part of the diocese. As a token of the esteem in which he was held, a tablet was erected in the chancel of the church which he loved so well, having a suitable inscription.

The incumbency thus left vacant by the death of Mr. Kennedy was filled by the appointment of Rev. J. H. Plowman, who was able to dispense with the services of an assistant. Mr. Carruthers thus undertook work at the parish of the Holy Trinity, and afterwards went out to India, where for many years he has been employed as one of the East India chaplains. Mr. Plowman continued in charge of the parish nearly three years, when, finding himself unable through infirmity to attend satisfactorily to his duties, he acted upon the advice of his physician and friends and resigned his charge, that he might be free to seek the benefit of his



NEW ST. JOHN'S CHURCH, TORONTO.

native air. There he soon recovered, and is now settled in a pleasant English vicarage.

Mr. Plowman was succeeded by Dr. Read, who only held the incumbency a week or two, when, the important rectory of Grimsby having been offered him, he accepted the nomination, removed to that delightful country parish, and again St. John's was without a rector. The vacancy thus created was filled by the appointment of Rev. Alexander Williams, who for many years had been assistant curate at St. Paul's, Yorkville, and who still holds the position of rector of St. John's. During his incumbency the church was enlarged, a rectory built and also a schoolhouse, all of which were not only indications of progress, but also most helpful means of carrying on the various schemes of parish work.

(To be continued.)

IN THE NEW HEBRIDES.

JOHAN G. PATON, in his recently published book, gives a thrilling account of missionary work in the New Hebrides; but it is not so thrilling as to exclude the humorous side, which sometimes presents itself there as it does all the world over. Of this order the following incident is a fair example:

When residing on the island of Aniwa, one of the smaller isles of the New Hebrides—measuring about nine miles by three and a half—I began, in spare hours, to lay the foundation of two additional rooms for our house. While thus engaged I felt rather uneasy at seeing a well-known savage, named Nelwang, who had killed a man before our arrival, hang-

ing around with his tomahawk, and eagerly watching me while at work. One day he suddenly appeared from amongst the boxes, and so startled my wife that she ran for her life. I drew near him and said: "Nelwang, do you wish to speak to me?"

He answered that he did; that he needed my help; that he wanted to get married, and required my aid.

I protested, reminding him that marriages in Aniwa were all made in infancy, children being bought and betrothed to their future husbands. If it should be known that I interfered, I pointed out to him, it might cost the lives of myself, my wife, and my child.

"But," replied Nelwang, "the woman I want to marry is Yakin, a widow, up at the inland village, and that will break no infant betrothals."

Not anxious to take any responsibility in the matter, I asked if he knew whether the woman loved him or would marry him.

"Oh! yes," was the answer; "one day I met her on the path, and told her I would like to have her for my wife. Thereupon she took out her ear-rings and gave them to me, and I know thereby that she gave me her heart."

"Very well, then," I insisted; "why don't you go and marry her?"

"There is a difficulty in the way," responded Nelwang; "in the village are thirty young men for whom there are no wives. Each of them wants the widow, and if any one of them has the courage to take her the other nine-and-twenty will shoot him."

Here was a difficulty, indeed—one which still further diminished my inclination to have anything to do with the matter. I was no more desirous than Nelwang of being perforated with bullets.

Still Nelwang held on to me, and the result of our deliberations was that I advised him to carry off his bride at dead of night into the seclusion and safety of the bush! This advice was followed. The next morning Yakin's house was found deserted. It was immediately surmised that she had been carried off by some one. Messengers were dispatched to all the villages, and it was found that Nelwang had disappeared on the same night as the widow. The twenty-nine disappointed suitors took the usual revenge. The homes of the offenders were burned, their fences broken down, and all their property either destroyed or distributed.

Three days afterwards, when the plunderers were still assembled and feasting at Yakin's expense, I appeared on the scene. I called the fellows together and pointed out to them that they were foolish to make so much noise over an ungrateful woman; that they were well rid of her. The best way, I suggested, was to let Yakin and the man she had run away with go their gait and he would soon be sick of his bar-

gain. My advice was seconded by a chief, Naswai, and the men acquiesced in what I said.

Three weeks afterwards, Nelwang appeared one morning early at my house. He and his bride, whom I supposed had gone in a canoe to some neighboring island, had been hiding in the bush. He asked me to let the two stay with me for a time. Yakin would help my wife and he would help me. To this I assented. They came the next morning, and we found them very useful, although they took good care not to expose themselves openly.

After a few weeks had passed by, as they both really seemed to be interested in Christianity, I thought I might as well bring matters to a focus and put an end to the uncertainty in which we all lived. Accordingly I urged them to appear publicly in church on a Sunday, and so they did.

Nelwang came first, after all the worshippers were seated, dressed in shirt and kilt, and grasping determinedly his tomahawk, an unusual accompaniment certainly of public worship. In a few seconds Yakin entered. The first visible difference between a heathen and a Christian is that the Christian wears some clothing, the heathen wears none. Yakin resolved to show the extent of her Christianity by the amount of clothing she could carry upon her person. Being a chief's widow before becoming Nelwang's bride, she had some idea of state occasions, and appeared dressed in every article of European apparel, mostly portions of male attire, that she could beg or borrow about the premises. Her bridal gown was a man's drab-colored great-coat, buttoned tight above her native grass skirts, and sweeping down to her heels. Over this she had hung a vest, and above that again, most amazing of all, she had superinduced a pair of men's trousers, drawing the body over her head, leaving a leg dangling gracefully over each of her shoulders, and streaming down her back. Fastened to the one shoulder also there was a red shirt, and to the other a striped shirt, waving about her like wings as she sailed along. Around her head a red shirt had been twisted like a turban, and her notions of art demanded that a sleeve thereof should hang aloft over each of her ears! She seemed to be a moving monster, loaded with a mass of rags. The day was excessively hot, and the perspiration poured down her face in streams.

Nelwang looked at me and then at her, smiling quietly, as if to say: "You never saw, in all your white world, a bride so grandly dressed!" I little thought what I was bringing on myself when I urged them to come to church. The sight of that poor creature sweltering before my eyes constrained me to make the service very short—perhaps the shortest I ever conducted in my life! The day, I am thankful to say, ended in peace.

Twenty years is not a long time in the history of any people, and yet during the last twenty years the fierce and implacable Dakota Indians have conquered many of the difficulties in the way of their civilization. It seems proper just now to emphasize the work of these Indians under the wise assistance and encouragement that has been given them. Twenty years ago, according to Bishop Hare, these Indians were almost unanimously agreed that to live in tents, and to roam about of their own sweet will, was the only mission worthy of a Sioux. When the government erected a few log houses for their chiefs to teach them something of civilization, the enraged Indians tore them down. Now it is said on good authority that at the very least seventy-five per cent. are settled in log or other houses. It was almost impossible to find any who could speak English, even in the largest communities; now one may find English-speaking Indians even in the smallest villages, and find them in the larger places by scores. The missions established by the Congregational, the Presbyterian, and the Protestant Episcopal churches have promulgated Christian principles so successfully that there are ten thousand adherents. No mission field has yielded more satisfactory results, when all the difficulties are justly estimated. We shall continue to hear that all Indians are incapable of civilization, but it is discouraging even to the most optimistic lover of the white race to hear people insist on an opinion with such persistence when the facts are all against them.

The archbishop of York and the bishop of Wakefield, by setting aside a portion of their annual income for the augmentation of small benefices, have both given an example to their brethren and the lesser clergy with considerable incomes which they might well follow. We wish that they could see their way to do so. If diocesan or provincial schemes were in this way launched, we feel sure that they would have a most encouraging and stimulating effect on the faithful laity. All that we would suggest is that the clergy with net incomes of £500 per annum and upwards from their benefices should, as a rule, give to a diocesan or provincial fund a certain percentage of their incomes. Five per cent. would not seem too large a percentage in most cases. If the more fortunate clergy were to adopt our hint, we are sure that the laity would not be laggard in contributing liberally—nay, generously—to a central fund or funds for the augmentation of the incomes of small benefices. At present they are waiting for what schoolboys call "a lead." We earnestly trust that the archbishop of Canterbury may be able before long to take some steps to initiate, or to give his sanction to, a scheme for dealing with the whole question.—*Church Bells.*

Young People's Department.



A LONG JOURNEY.

A JOURNEY OF LOVE AND FAITH.

BY EVELYN MULLER, IN *The Young Christian Soldier*.

THE Sheik Houssein dismounted from his camel and sat down on the sand to eat his supper, which consisted of dried figs, and some pieces of sugar cane, and some Arab bread, hard, and thin, and dry. In a sheepskin bag was some sour milk, the chief drink of the Arabs; but the Sheik was very sparing of it, for he hoped to make it last till he should reach the next Arab settlement, where he could get some more. There was no supper for the camel, for all around was nothing but sand, still hot from the burning sun, and no grass would be seen till the next days' journey was done.

The man and the camel had come from the borders of the Great Desert and had a long

journey before them, full of hardships and doubt, and this was the reason.

Sheik Houssein had a little daughter, only one, among his five big sons, and this little girl had become blind, a very unusual thing among Arab tribes, whose eyes are used to the fierce glare of the desert sunshine. It may have been caused by some childish disease, measles or scarlet fever, though these are rare among the healthy dwellers out-of-doors; but, whatever the cause, little Ayesha, her father's pet and darling, had become blind.

While the Sheik's family were mourning over this terrible misfortune, it chanced that an English traveller had passed through the oasis where the village stood, and he had told them that at Cairo there was a doctor who could make little Ayesha see again. This seemed to the ignorant Arabs impossible, but

after the Englishman had cured two members of the tribe of sickness, in what appeared a miraculous manner, though, in fact, he only gave some common English medicines, Sheik Houssein resolved he would go to Cairo and see this wonderful man, and convince himself that he could cure blindness, and then come back after his daughter.

The distance was nearly five hundred miles, and, if he went, and came, and took his daughter back to Cairo, he would have to traverse two thousand miles of burning sand, for, even outside the Great Desert, Egypt has no shady roads for travellers; all is bare and hot, except in places near the Nile.

Sheik Houssein was poor; only one camel could be spared from his herd of four, and, though it would have been easier to go down the Nile, Houssein was too poor to pay for the trip, and so he had to take the long, lonely journey overland. To his family he seemed going to his death. They feared he would lose his way, or be murdered by wandering Bedouins, or die of thirst, or be kept prisoner in Cairo, if he ever did get there.

But Houssein's love for Ayesha strengthened his faith in the Englishman's words. "Others have gone to Cairo from near us," he said. "Ayoub, of El Khargeh, journeyed there upon his camel, and, though it is true he never came back, yet we know he is well and prospers, and has sent home fine stuffs from the Cairene bazaars, and many good words to his family. I also will go, putting my trust in God, believing that He can cure my daughter by the hand of this wise man."

So Houssein packed plenty of food and drink upon Sidi, the strong young camel, and set out for Cairo.

How long each day seemed! Nothing to see but sand, or low, rocky hills; nothing to be heard but the soft thud of Sidi's feet, and the jingle of the saddle fastenings.

Sometimes they found a very small oasis or fertile spot, where a couple of palm trees shaded a little pool of water from some hidden spring. How thankful both man and camel were for such spots! Houssein, who prayed three times a day, added then his thanks to God for the little pleasant places in the desert, and it may be that this poor Arab was a better worshipper than many Christians, who, while on their long, weary journey through life, notice only the desert places, and forget to give thanks for the comforts which are scattered over even the hardest lives.

Sometimes, but not often, Houssein fell in with other travellers, and, if they were poor, he shared his simple food with them; if they were rich, and travelling with several camels, well loaded, he did not join them, and they usually took no notice of him; for rich and happy people seldom care to travel with poor and sorrowful

ones, whether they are in an African sand plain, or an American city.

But Houssein tried to help those who needed him, to be friendly to all he met, and to keep up his faith in the unknown doctor in Cairo; and after travelling nearly three months, he reached the great city, and enquired for the Englishman who cured blindness.

One would not think he could find the man he was in search of without having his address, but, happily, Dr. Brand was a famous oculist, and so well known that Houssein easily found some one to guide him to his house. The doctor spoke Arabic, and was able to understand Houssein's account of his little girl's eyes, and of his long journey in the hope of finding the doctor.

"But I am a poor man," said Houssein; "all I have to pay you is my camel."

"But if you pay me with your camel, how will you and your daughter get home again, after she is cured? And how will you live here while I am curing her? For it may take some months to make her eyes strong," said Dr. Brand.

"I have thought of that," replied Houssein. "Ayoub, of El Khargeh, lives in this city; I will ask him to shelter us, and I will repay him by the carrying of his merchandise to the desert tribes, who will buy his goods, and will bring him the money. Ayoub fears to send goods because of the wandering Bedouins, and an escort of armed men would cost him too dear; but I, on a single camel, may pass safely, for all know I am poor. I have yet at home three other camels, and, when I return to bring my daughter, I will bring one to carry us, but this that I pay you is the largest and best of my camels."

Dr. Brand was a generous man, and he did not tell Houssein that the operation upon Ayesha was worth more than a camel. He praised the Sheik for his faith and courage, and allowed him to see an operation performed on a boy who had cataract, as Ayesha had, which makes the eyes look as if a white skin was over the pupil. This the oculist removed, and after a few days Houssein found that the boy could see; and at once, all doubt ended, he set out to bring his daughter.

The long journey seemed as nothing, now that he had seen, and believed; and the return with his beloved child, full of hope and trust, was almost pleasant in spite of heat, distance, and dried-up food. El Khargeh, the village of Ayoub, was on the way, and Ayoub's people, glad to have news of him, loaded the travellers with eatables, so that they were in no danger of starving, though you might rather starve than eat what they did; and so they came at last to Cairo, and Ayesha's eyes were cured.

Think what joy that was, and how little Ayesha enjoyed the wonderful sights of the



DOG SLEIGHS.

beautiful city when her eyes were strong enough to bear the light! She did not want to go back to the desert, and after much thought Houssein decided to bring all his family to Cairo, where he found he could earn a comfortable living. It was hard upon the Sheik and his wife and the sons to give up their wild life; but the mother soon became reconciled to their pleasant house and garden, when she had seen how happy Ayesha was in the English school, where Dr. Brand had persuaded her to go; and the Sheik and his boys found they could still take long, dashing rides into the desert, as carriers of goods, so that in a couple of years their lives were happily settled in the great, beautiful city.

And this was all the result of the Sheik's love and faith. How much more will our love and faith bring us if, all through our life's weary journey, we keep our hearts brave and kind, and our hopes fixed on the Great Physician, who can and will heal all our pain!

SLEIGH DOGS.

IT is good sport to have a dog that can pull a sleigh. Canadian boys often amuse themselves in that way. But in the Northwest dogs are used, not for sport, but for real work. They are so light that they can easily travel on top of the snow, and they can go where horses could not go. It is also easy to keep them, for, though they would eat a great deal of food if they could get it, they will do on very little; and food of all kinds being scarce in the Northwest, they often have to travel long distances with very light food. They get so hungry sometimes that they will gnaw their harness or anything they can get at, and the men have to box everything up carefully, or the dogs will be sure to get at it. They have been known even to break boxes open in their eager search for food, and yet they will go long distances, even when very hungry.

As a rule, each sleigh should have four dogs driven "tandem," or all in a line. The drivers always have a whip, and use it very freely sometimes on the backs of the dogs. In some

parts of the north and Northwest, these dog sleighs are the only means of travel. The officers and men of the Hudson's Bay Company travel by them from post to post; the Indians use them, and the hunters; missionaries use them, and missionary bishops. The driver runs along beside the sleigh and usually has snowshoes on, and with them he can go a long distance and at good speed. Ladies even have travelled hundreds of miles in this way, camping at night and sleeping in

beds dug deep in the snow and lined with bushes from the trees. The dogs curl themselves up for the night at the foot of the bed, and are very useful in the way of keeping the feet warm.

Missionaries in some parts of the Northwest could not get on without their dog sleighs, and, therefore, they are always interesting to people who want to know how these good men do their work.

A FAITHFUL CONFESSOR.

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts xx. 24.



An ancient Father (Basil) was assailed by the threatenings and allured by the promises of a Roman emperor to abandon the truth of the Gospel. Dignities and riches were offered. "Alas!" said the faithful confessor, "these speeches are fit to catch little children who look after such things; we are otherwise taught by the Scriptures, and are ready to suffer a thousand deaths rather than forsake Christ."

"Know ye not who we are that command it?" said the prætor.

"We submit to no one when they command such things as these."

"Know ye not that we have honors to bestow?" continued the prætor.

"They," said the confessor, "are changeable, like yourselves." The prætor threatened confiscation, torment, banishment, death.

"As for confiscation, I have nothing to lose; as for banishment, heaven only is my country; as for torment, this body will soon give way; and as for death, that will only set me at liberty."

"Thou art mad!" said the prætor.

"I wish I may ever be so mad," said the servant of God.

His undaunted attachment to the cause of Christ affected the minds of those who had brought him before the tribunal; and the emperor, instead of persisting in his intimidations, proffered a present, which the venerable Christian refused.—*Selected.*

A LITTLE BIT OF A BOY.

HERE was never a smile in a weary while,
And never a gleam of joy,
Till his eyes of light made the whole world bright—
A little bit of a boy!

He came one day when the world was May,
And thrilling with life and joy;
And with all the roses he seemed to play—
A little bit of a boy!

But he played his part with a human heart,
And time can never destroy
The memory sweet of the pattering feet
Of that little bit of a boy!

We wondered how he could play all day
With never a dream of rest;
But once he crept in the dark and slept
Still on his mother's breast!

* * * * *

There was never a smile in a weary while,
And never a gleam of joy;
But the world seems dim since we dreamed of him—
A little bit of a boy!

—*Atlanta Constitution.*

“YOU NEVER SAID SO BEFORE,
JOHN.”

I WAS called recently to attend the death-bed of an elderly woman, a member of my congregation,” said a clergyman recently, “and came away feeling very sad. “I knew her first as a young girl, beautiful, gay, full of spirit and vigor. She married and had four children; her husband died and left her penniless. She taught, she painted, she sewed, she gave herself scarcely time to eat or sleep. Every thought was for her children, to educate them, and to give them the same chance which their father would have done.

“She succeeded, and sent the boys to college, and the girls to school. When they came home—pretty, refined girls, and strong young men, abreast with all the new ideas and tastes of their time—she was a worn-out elderly woman, quite, as they thought, behind the age. They had their own pursuits and companions. She lingered among them for two or three years, and then died of some sudden failure of the brain. The shock woke them to a consciousness of the truth. They hung over her, as she lay unconscious, in an agony of grief. The eldest son, as he held her in his arms, cried: ‘You have been a good mother to us!’

“Her face coloured up again, her eyes kindled into a smile, and she whispered. ‘You never said so before, John.’ Then the light died out, and she was gone.”

How many men and women sacrifice their own hopes and ambitions, their strength, their very life itself to their children, who receive it

all as a matter of course, and begrudge a caress, a word of gratitude, in payment for what has been given them!

Dear children, try to remember all that you owe to your parents, and show some care and consideration for them before it is too late.—*Family Churchman.*

TALE-BEARING.

BEFORE repeating a bit of gossip, it would be well to ask ourselves three questions: first, “Is it true?” second, “Is it kind?” third, “Is it necessary?” This practice would save us many bitter memories and regrets.

The pious Philip Neri was once visited by a lady who accused herself of slander. He bade her go to the market, buy a chicken just killed and still covered with feathers, and walk a certain distance, plucking the bird as she went.

The woman did as she was directed, and returned, anxious to know the meaning of the injunction.

“Retrace your steps,” said Philip, “and gather up, one by one, all the feathers you have scattered.”

“I cast the feathers carelessly away,” said the woman, “and the wind carried them in all directions.”

“Well, my child,” replied Philip, “so it is with slanders. Like the feathers which the wind has scattered, they have been wafted in many directions. Call them back, now, if you can.”

THE Christian child wants Christ in education. He is the Light of the world, and the child cannot be taught the truths of life except through Christ. He is the Life, on which all true life is to be modelled. Why, then, force the child to live in an atmosphere where Christ is not? Unsectarianism in education is education without Christ, and no Christian can be fed on such Dead Sea fruit. Put Christ in the education of our Christian children. He is the mould in which their character should be formed. The child of Nazareth, and not the good pagan, is the model child.—*Selected.*

If we wait until we have more than we want before beginning to give, we shall die without giving. But if we give out of our scanty portion to those whose need is greater than ours, we shall live as givers, and shall enjoy living. The man who only gives from his surplus never knows the real joy of giving. *Sunday School Times.*

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EDITORIAL NOTES.

GREAT and good Bishop Whipple still battles bravely for life in his prolonged illness. It is a strange misfortune that the assistant bishop of Minnesota, Dr. Gilbert, should be sick at the same time. He also, it is said, is on the fair way to recovery.

ON the 14th of June, in St. Thomas' Church, New York, the Rev. Frederick R. Graves, D.D., was consecrated missionary bishop of Shanghai, China; and Rev. John McKim, D.D., missionary bishop of Yeddo, Japan. Both these clergymen are said to be eminently qualified for their work.

THE church people of New Zealand are beginning to ask the question why they should not look at home for suitable clergymen for the episcopate. The resignation of the Rt. Rev. Octavius Hadfield, bishop of New Zealand and primate of Wellington, has opened up the question, which is certainly a reasonable one.

THE Rev. F. Frost, a hard-working missionary of Algoma, paid a short visit to Toronto recently, with his wife. On returning home, they found their new parsonage gone. Fire had reduced it and all the belongings of the family to ashes. As there was no insurance, the loss is most distressing. It is hoped that timely aid will be given to enable home life to begin once more for the devoted missionary of Sheguiandah.

IT is most gratifying to find that the old title of Bishop of Natal has at length been restored. The Colenzoites and members of the Diocese of

Maritzburg, having agreed to accept a bishop on the appointment of the archbishop of Canterbury, Rev. Authur Hamilton Baynes has been appointed to the position, and it is hoped that by his timely supervision the old troubles caused by the unhappy step taken years ago by Bishop Colenzo will come to an end. The new prelate goes out as bishop of Natal.

ON the first of June the Diocese of Quebec celebrated its centenary. Suitable services were held and addresses given. The memory of the pioneer bishops, Jacob Mountain, Charles J. Stewart, and G. J. Mountain, were revived; and the name of Bishop Williams was honored by the formation of the "Bishop Williams Memorial Mission Fund," which has amounted to over \$26,000, \$20,000 of which has been paid.

MISS L. H. MONTIZAMBERT begs to acknowledge, with many thanks, the receipt of several packets of reports, etc., from the Northwest and other places. No clue to the sender was given, nor any indication as to whether intended for distribution through the whole W.A., or only in the Diocese of Quebec. Having the honor to hold the office of General Secretary, as well as that of Quebec Diocesan Secretary, it would be a great assistance if, to signify the intention of the sender, the words "General Secretary," or "Secretary Quebec Branch," were added to Miss Montizambert's address and the name of the sender given. If intended for general distribution, it is unfair that Quebec Diocese should receive all. If intended for Quebec, it is depriving her to send them to dioceses already supplied, and not to know who the kindnesses come from is a great loss to whoever benefits by them.

THE various diocesan synods are over. It is sometimes urged against synods that they are "wanting in spirituality," and that they are too secular in their tone. But it should be remembered that the synods are the business meetings of the various dioceses. If money is needed for carrying on church work, it is fitting that that money should be carefully managed and properly directed. Synods are to the dioceses very much what vestry meetings are to the parishes—gatherings for the transactions of the temporalities of the church within their respective bounds. An attempt was made in Toronto this year to devote the evenings of synod week to a conference, somewhat resembling a congress, on subjects of a religious nature. It failed, however, to attract that interest which it reasonably called for. Still, the attempt is to be repeated next year. There is room for doubt whether synod time, when men must debate, with a greater or less degree of warmth, the temporalities and money affairs of the church, is the best occasion for holding religious conferences.

Members of the synod, wearied with a long day's "wrangling," are often too tired, or perhaps too worried, to enter heartily into questions of an entirely different kind. It would almost seem as if separate gatherings for the two purposes, so entirely different, would be better.

At a meeting in behalf of the Society for the Propagation of the Gospel, Bishop Knight-Bruce, of Mashonaland, remarked: "There seems to be an idea that those who know most about missions do not support them. My experience has been the opposite. Three of the most distinguished soldiers in connection with Africa, an admiral, a governor, an administrator, are the class of men who support us in Africa. There is a class who must be strongly opposed to missions; namely, those who bring into these countries that which must tend to destroy these poor black people, both body and soul. These men must dislike missions with all their hearts, and it would be better if all our active opposition to them were even stronger than it is. We tamely accept what we hear to the disparagement of missions without investigating the truth. More than a year ago, one of the most read of the London weekly newspapers published a letter, bringing against an African mission close to the home of the writer a certain definite charge. It was answered by our offering to pay all expenses in connection with the enquiry, and the value of the time expended, if the writer could prove a single instance of what he had asserted to happen generally. This answer was published in the same paper, but from that day to this nothing has been heard of that man."

THE OUTLOOK OF INDIAN MISSIONS.

BY REV. W. A. BURMAN, B.D.

(Continued from our June number.)

WITH all love, and with a deep consciousness of my own great need of it, I would urge upon you all as upon myself, the duty of being more earnest in our own spiritual life. For without light ourselves how can we be light to our people? If our own hearts are dead, cold, despairing, how can we quicken the chilled hearts of others, or give hope to aching, hopeless souls? If the salt of goodness is not in ourselves, how can we, dare we, hope that any word or deed of ours can ever persuade the careless or the openly hostile heathen to consider the Gospel we represent? This is the first consideration which the study of our work forces upon me.

II. Next, what about our methods of work? For myself I feel very strongly that, next to personal consecration, the future demands more

than ever careful and systematic teaching. This is, I fear, not a strong point with many of us. There is a certain looseness about the manner of life and habits of thought of our Indians which often makes it difficult to give them the Gospel in its fulness. Partly from these causes, and partly by reason of this isolation and pressure of outside work which leaves little time for study, the missionary is apt to get into a narrow groove. His preaching and teaching may be sound enough as far as it goes, but often he dwells constantly upon some one or two cardinal truths, to the exclusion of others quite as important and quite as necessary, if our people are to be thoroughly equipped in spiritual things. There is a real danger here, especially where our people are becoming more settled and exposed to the false or distorted teaching of over-zealous or ignorant men. What is the remedy for it? How shall we equip our people for the future, pregnant with danger to their spiritual life? Surely in no better way than that laid down by our beloved church. Year by year our ritual takes us over the whole ground of Christian doctrine, life, and action. We need to make better use of our prayer books. Each doctrine of the Christian faith must be pressed home in turn. Our creeds, which are the common heritage of Christendom, and our catechism and articles, which embody the church's interpretation of Holy Writ, can be given to our people as no mere dry bones. By patient, prayerful study they can become for us who teach a treasury out of which we may draw for our people's needs things new and old. I have been astonished to find with what breathless interest our simple people listen to teaching upon first one and then another passage in our creeds—the Lord's Prayer, or the catechism, illustrated and enforced by passages from the Scripture on which they are based, brought home to them by faithful application to the needs and duties of life, these precious heirlooms of the church can become for our people: the source of strength and comfort they were intended to be. Give, then, to your people the full teaching of our church. Teach them the greatness of their heritage and privileges. Do not let false views of what men may think, or your people may be able to receive, lead you to be either narrow in your teaching, or negligent of the least detail of those externals which mark the ministrations and worship of our church. We are churchmen—let us try to make our people glory with us in being members of a church which dates back her beginnings to the apostles, and which through many an evil and dark day has never failed to hold aloft the glorious light of God's own truth.

"But," it may be asked, "how is this to be done?" It may justly be pleaded that owing to the uncertain wandering life of the Indians, it is often impossible to give them more than a

few lessons in a year; or that the constant interruptions in tent or cabin make it very difficult to have private personal interviews. But if others can do it we can, and it ought to be as easy for us to make our Indians staunch churchmen, as for others to make them decided members of any other church. The difficulty of reaching our people by direct personal teaching, can be met to a large extent by making a better use of the press; which has been well called the church's lever. Most of our Indians can read and we should give them without stint, bibles, prayer books, and sound doctrinal works in their own language. To encourage them in following the year's course of teaching, we should have a church calendar in handy form, printed in the principal languages and sent out year by year. This might be done at a small cost, and there might well be added a short account of the progress of the work throughout the country during the previous year. Such a publication would do much to remove from the minds of our people an idea which too often gets possession of them: that each reserve is a church in itself, without any real connection with or interest in, any other part of the diocese. I need not dwell further on this subject. Ways and means of strengthening our people will suggest themselves to each worker, and every effort will, I trust, be made to do this. I trust that these conferences may do much to encourage and strengthen us in making our teaching conform more and more to the high standard set before us by the apostles; so that our people may find our instruction all that it ought to be to them. In connection with what has been said about the greater use of the printing press as a missionary agency, I wish to say that we shall be pleased to help as far as possible with our school press. We are now quite able to print fair-sized books in Roman character, and we have on the way from England a font of syllable type which will enable us to print in that character.

SHINANO.

THE MISSION FIELD OF THE CANADIAN CHURCH IN JAPAN.*

IN the last pastoral of the bishop of Japan, issued in Advent of 1892, a clause states that the province of Shinano or Shinsten (both names for the same place) has been assigned as a special mission-field to the Canadian Church. A short description of Shinano cannot but be of interest to Canadian churchmen who have at heart our Lord's command, "Go ye therefore, and teach all nations," etc. Shinano is an inland province, its boundaries formed by very high mountain ranges, and it is

the largest of the provinces of old Japan. Its population, according to the census of December 31st, 1890, was 1,146,922. Of these not more than 400 are Christians. Among this large population there only four foreign missionaries, and a small number of native catechists. Exactly how many catechists there are, I cannot say, but I have as yet only heard of ten; that is, we have one Christian worker to over 80,000 people, which certainly is not too many, even were these 80,000 all nominal Christians instead of being bigoted, ignorant heathen, each one of whom requires to be dealt with personally and separately.

The largest city in and capital of this large province is Nagano, whose population, according to the census of December 31st, 1887, was 25,698. It is here that the sole representative of the Canadian Church, in her new field, is at present stationed.

Several hundred years ago some wonderful miracles in defence of Buddhism are supposed to have been wrought here, and on their site a large Buddhist temple was subsequently erected. It was to supply the needs of the priests attached to this temple, as well as to accommodate the thousands of pilgrims who yearly flock from all parts of the country to this Ephesus of Japan, that the town of Nagano sprang up. Gradually other smaller temples were built, and this became the holy city of this portion of Japan. Some six years ago the railway passed through, and the station being about a mile from Zenkoji, as the large temple is called, has rapidly drawn towards it much of the business portion of the place, as well as attracting a large population from other towns. It is among these latter that our work finds most encouragement. The old residents are not only hampered by ancestral traditions, but a large proportion of them are in some way under an obligation to one or more of the temples, from which they find it difficult to free themselves. To say nothing of the small army of sorcerers, charm sellers, fortune tellers, prayer sellers, idol makers, and merchants, incense manufacturers, quack-medicine men, innkeepers, etc., etc., who make their living from pilgrims' surplus money, the temples, as a rule, have large estates attached to them, from which their tenants can be ejected at will. But it is only from a secular point of view that these people are under the influence of Buddhism. From the opportunities I have had of judging, with the exception of a few old women, the love of the people of Nagano for Buddhism reaches only to their purse, never to their heart.

The surroundings of Nagano, as indeed almost all Japan, are very picturesque. The city lies on the southern slope of a long hill, which leads up to mountains at the back. Fifteen miles across the valley is another range facing us, and, indeed, looking around, one's first thought is to wonder how the railroad ever got into the

*From a letter sent to the bishop of Niagara by Rev. J. G. Waller.

valley, or how the water in the numerous rivers gets out, so completely do we appear to be surrounded by mountains.

It would be folly to attempt, in this short sketch, a description of the people and their ways. The idea conveyed by such a picture would be so incomplete as to be quite false. Nothing short of a large volume, or perhaps several volumes, could do the subject justice. Not only in looks and language do they differ from Canadians; but in dress, in ideas, in customs, in superstitions, aye, and in morals also, they are almost diametrically the opposite of what you know at home. Nūjima, who did so much for Japanese Christianity, and who is regarded by Japanese Christians generally as almost a patron saint, used to say that the besetting sins of his countrymen were "lying and licentiousness." The degree to which both are carried is almost incredible. Even an outline of the latter would not be fit for public reading. To call a man a liar is not thought to be at all impolite, even amongst this, the most polite people in the world. This jars strangely on the foreigner just arrived; but he usually passes it over amid the whirl of strange sights and customs. Last August, a friend, a former college colleague, arrived from Canada, and in September began as English and Latin instructor in the *Keio gijiku*, a famous Tokyo school. A few days after the opening of the fall term, this new arrival was going through a course of English conversation with a class, when one of the pupils asked him how old he was. The Canadian tutor told his age, and then well-nigh lost control of himself as the answer came back in a mild voice, "I think you lie. More young."

Perhaps a brief description of a Japanese house is possible, because they are so small and contain so little. It is commonly said that a newly married Japanese pair require only \$5 worth of furniture to begin housekeeping with; but I am sure the lower classes generally begin with much less than this. The things necessary, *i. e.*, what you would call the furniture, are two "futons," or very thick quilts, which can be bought for eighty cents each, but which, by the poorer classes, are almost always rented at so much a day; then a small fire-box (a cheap one for ten cents) for burning charcoal, a few little lacquer bowls, two pairs of chop sticks, and two small earthenware kettles, with a lamp, completes the outfit. And even this lamp is a luxury of late years, and altogether unknown in many country places.

The Japanese houses in well-to-do places—and Nagano is a well-to-do place—are roofed with tile generally, a few with wooden shingles, while most country houses are thatched with straw. Instead of doors, windows, and walls are erected lattice-work frames, usually three feet by six, which are covered with thin white paper, to let in the light; and these slide along

in grooves, where the walls of a Canadian house would stand. Thus by pushing one of these to one side, an exit can be made from any place in the room, in any direction. In another groove outside the paper-covered slides run wooden ones, which are closed at night, and sometimes during rain in the day. When there is a ceiling below the roof, it usually consists of thin boards, lapped one over the other. The floors are covered with thick mats made of rice straw, and always of the same size, *viz.*, six feet by three. Thus the size of a room comes to be designated by the number of mats it contains. Instead of chairs, you sit or squat upon these mats, and it is the height of impropriety to step upon these mats with boots, sandals, or other outside wearing gear on. This is why you must always remove your boots before entering a Japanese house.

My own house contains four rooms for dwelling, in addition to a kind of shed for a kitchen. Two rooms have eight mats each, and two have six each. That is, two rooms are twelve feet square, and two are twelve feet by nine. One room we use for a dining room during the day, and a bedroom at night for our maid-of-all-work. Another is used as a study, another for our bedroom, and the fourth as a kind of reception room for our Japanese guests, who are very many. I almost forgot to mention the little room of three mats before the front entrance, which can have no special use, except as a kind of hall.

The thick quilts which are spread for a bed at night are during the day packed away in a closet. The reason the Japanese have so little furniture is not only because, as a nation, they are poor, but especially because of the great fires which are so frequent in Japan, and which sweep away these frail little houses by the hundred, even to several thousands, at times. The average Japanese tenant makes not the slightest effort to stay the progress of the flames, but packs up his few articles of furniture, lifts them upon his back—or more frequently his wife's—and then when they are deposited at a safe distance sits down and watches the scene behind. Even in a rich man's house one sees scarcely any furniture or decorations. All his costly treasures, curios, paintings, etc., are securely stored away in a fireproof storehouse of mud, built at the rear of the main dwelling.

There is a difference of thirteen hours and three-quarters between Hamilton (Canada) time and that of Nagano, Japan; that is, when you are rising about seven o'clock Sunday morning, and looking forward to the services of the day, it is almost nine o'clock Sunday night with us. So when returning thanks for God's blessing and presence with us in the services in which we have been engaged, we never fail to ask Him to go with you into the holy place, which you are about to enter.

Perhaps some would be interested to know how we employ our time. Our programme is: Rise at 6; ablutions, then prayers, at 6.30; breakfast at 7; study until 9, when my Japanese teacher comes and helps me correct sermons in Japanese, learn Chinese characters, and study the Japanese language generally until 12; then luncheon. In the afternoon, from 1 to 3, is usually reserved for callers. After that I visit prospective candidates for baptism, hold classes, and prepare for the work of next day. At least one hour every afternoon I take for working in my little garden, or cutting our firewood. Supper at 6; then letter-writing, or preparation for next day's work. At 9 our little household assembles for a service in Japanese, and we retire about 10. I say this is our *programme*; but it is often broken in upon by some sudden business, or much more often by some troublesome set of guests; for it is considered quite proper to call at any hour from early morn till late at night. Let me close this rather long letter with the prayer that He who ruleth all will direct the deliberations of your synod, and that each member, not only of the synod, but of the whole Canadian Church, may receive such an outpouring of God's Holy Spirit that his heart will burn with love and zeal for the spread of God's truth both at home and in heathen lands.

Books and Periodicals Department.

A Select Library of Nicene and Post-Nicene Fathers of the Christian Church. Second series. Translated into English, with Prolegomena and Explanatory Notes, under the editorial supervision of Dr. Philip Schaff and Dr. Henry Wace. Vol. VI. *St. Jerome, Letters and Select Works.* New York: The Christian Literature Company, 1893.

In this handsome volume, we have the principal works of St. Jerome translated into English by the Hon. W. H. Fremantle, M.A., Canon of Canterbury Cathedral, with the assistance of Rev. G. Lewis, M.A., and Rev. W. G. Martley, M.A., all of Balliol College, Oxford. The period of time embraced by the life of St. Jerome is a most interesting one to the student of ecclesiastical history. Born in the troubled times which followed the death of Constantine (337), he saw, as a school boy and student, the reigns of Julian the Apostate, and those of Jovian and Valentinian.

In the year when Athanasius died he went to the east, and was in the desert of Antioch when, on the death of Valentinian, Valens became emperor, and was succeeded by Theodosius, which brought him to an important epoch in the history of the Christian Church; for Theodosius was a vigorous supporter of the Christian faith, and by his influence paganism was destroyed. During this time, St. Jerome flourished as a well-known ecclesiastic. His name is associated with Bethlehem, where he lived on three separate occasions as a monk; and with the Vulgate or Latin version of the Scriptures, of which he was the translator. This he translated from the Hebrew, in order to set at rest certain irregular versions of the Septuagint which were in vogue in his time. The writings of St. Jerome, more than those of any of the fathers, bring before us the general as well as the ecclesiastical life of his time—a time of special interest, the last age of the old Greco-Roman civilization, the beginning of an altered world. They show, both in his letters and his controversies, the workings of a vigorous mind. It may be

said of him that he bore the chief part in introducing the ascetic life into western Europe. The last period of his life was passed in the midst of privations, the loss of friends and frequent illnesses, in his old favorite monastery at Bethlehem. Rome was in the utter confusion caused by the invasion of the Goths. Still he found time to carry on his Pelagian controversy. The pity of it that so many fine minds have had to spend their strength in the bitterness of controversy! He died near the birthplace of his Master in the year 420.

The writings of a man of this kind must of necessity be valuable and interesting, and the Christian Literature Company are to be congratulated upon giving to the world, in this handsome, well-printed volume, an English version of them, such as any one may read.

The recent discussion about the annexation of Hawaii to the United States renders especially timely the leading article in *The Missionary Review of the World* for July, on "The Islands of the Sea," a *résumé* of the missionary enterprises in the Pacific islands, which have been in many cases so marvellously successful. The author is the Rev. Samuel McFarlane, LL.D., F.R.G.S. Another article in the same number on the "Evangelization of the Islands of the Pacific," written by Rev. Eugene Dunlap, is of especial interest. Another article in the same number, which will be read with general interest during this hot weather, is the leading article in the department of Monthly Concert of Missions, entitled "Circumpolar Evangelization, or the Moravian Missions in Greenland, Labrador, and Alaska," by the Rev. J. Taylor Hamilton, D.D. All the departments, as usual, are full of interesting and timely articles. Published by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$2 per year.

"Josiah Allen's Wife" has visited Chicago, and will give the results of her observations in a book entitled "Samantha at the World's Fair," the early publication of which is announced by the Funk & Wagnalls Company. There can be no doubt but that the impressions of the unsophisticated but irrepressible Samantha in regard to Christopher Columbus and his nineteenth century admirers will be exceedingly rich reading. Samantha went to Chicago with authority to tender the freedom of Jonesville to the Duke of Veragua, but why he has not seen fit to accept doth not yet appear. Possibly, Josiah can explain on the ground that his too-fastidious spouse wouldn't allow him to arrange a bull-fight in the back meadow for the duke's entertainment. Chicago presents a large field for Samantha's genius to caper in. Her encounters with the Infanta, Mayor Harrison, Paderewski, and other "features" of the fair, as well as her trip through the Midway Plaisance, and her comments on the sedan chairs, the gondolas, the cave of the cliff-dwellers, the Eskimo village, etc., are most laughable. The volume, which will of course be illustrated, is to be issued in September, and will be a much-prized souvenir of the fair both by those who have been there and seen the sights described by the inimitable Samantha, and also for those who were not so fortunate.

The Illustrated News of the World (New York edition of *The Illustrated London News*). The cost of this edition, the exact counterpart of the English publication, is only \$5 a year. The paper, illustrations, and reading matter are all good, and worthy of a place in homes where high-class periodicals are appreciated.

Germania. A. W. Spanhoofd, 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.

Newbery House Magazine. Griffiths, Farrer, Okeden & Welsh, London, England. This magazine comes every month as a welcome visitor. Its articles are usually on themes of interest to churchmen, but frequently of a general nature, instructive for all. Numerous illustrations from time to time are found in it.

RETURNS FROM THE DIOCESE OF MONTREAL.

FROM JUNE 1ST, 1892, TO MAY 31ST, 1893.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Abbotsford.....	16 70	2 00		6 08	4 57	29 35	Rev. H. E. Horsey
Adamsville and East Farnham..					2 00	2 00	Rev. J. Cattermole
Alleyne.....				6 50	3 75	10 25	Rev. J. H. Bell
Arundel.....							Vacant
Aylmer.....	19 39		5 00	5 62	2 18	32 19	Rev. H. L. A. Almon
Aylwin.....				8 97		8 97	Rev. W. E. Kaneen
Bedford.....	3 59					3 59	Rev. Rural Dean Nye
Berthier (en haut).....							Rev. J. W. Dennis
Bolton.....							Rev. C. G. Rollit.
Boscobel and North Ely.....	5 16			7 74		12 90	Rev. C. P. Abbott
Bristol.....				2 25		2 25	Rev. W. C. Dilworth
Brome.....							Vacant
Buckingham and Lochaber....					2 75	2 75	Rev. H. A. Meek
Chambly.....	13 91			16 36	5 48	35 75	Rev. G. H. Butler
Chelsea and Templeton.....					2 35	2 35	Rev. A. A. Allen
Christieville.....	19 06		16 08	12 40	10 15	57 69	Rev. B. P. Lewis
Clarenceville and Noyan.....	27 93			4 82	11 74	44 49	Rev. Rural Dean Robinson
Clarendon.....	37 00			17 14	{ 3 00 *2 56	59 70	Rev. Rural Dean Naylor
Coteau du Lac.....	5 66		10 00			15 66	Vacant
Dunham.....	6 00			8 00	2 00	16 00	Vacant
Eardley.....				5 00		5 00	Vacant
Edwardstown.....	2 24			1 70	1 11	5 05	Rev. E. G. Sutton
Franklin and Havelock.....							Rev. W. J. M. Beattie
Glen Sutton.....				2 09		2 09	Rev. J. A. Lackey
Granby and Milton.....	47 08			34 66	3 65	85 39	Rev. Rural Dean Longhurst
Grenville and Calumet.....					6 49	6 49	Rev. W. Harris
Hemmingford and Hallerton....				8 73	8 68	17 41	Rev. T. B. Jeakins
Hull.....	26 50			12 90	4 18	43 58	Rev. F. R. Smith
Huntingdon and Hinchinbrooke			2 40		4 84	7 24	Rev. Canon Rollit
Iron Hill and West Brome.....	1 87			4 02		5 89	Rev. F. Charters
Kildare and Ramsay.....				50	70	1 20	Rev. W. Weaver
Knowlton.....	2 00			9 38		11 38	Rev. W. P. Chambers
Lacadie and Savanne.....							Rev. B. P. Lewis
Lachine.....	6 47			18 00	*15 61	40 08	Rev. R. Hewton
Lachute.....	10 00			11 74	2 73	24 47	Rev. A. B. Given
Lacolle.....				11 60		11 60	Rev. W. C. Bernard
Leslie.....				2 50		2 50	Rev. J. M. Coffin
Longueuil.....	35 57			25 80		61 37	Rev. J. G. Baylis
Mascouche and Terrebonne....	10 50					10 50	Vacant
Mille Isles and Morin.....			3 80	4 52	68	9 00	Rev. J. A. Elliott
Milton.....						1 20	Vacant
Montreal Cathedral.....				22 00		22 00	Rev. Dr. Norton
“ Grace Church.....	12 00			23 00	{ 3 92 *17 00	55 92	Rev. John Ker
“ All Saints'.....					{ 3 84 3 83	7 67	Rev. H. J. Evans
“ Junction.....			5 39		2 00	7 39	Rev. George Johnson
“ St. George's.....	549 00			321 00		870 00	Very Rev. Dean Carmichael
“ St. Henri.....							Rev. Samuel Massey
“ St. James' the Apostle.....	204 00			84 00	30 00	318 00	Rev. Canon Ellegood
“ Ch. of the Advent.....			11 00		4 00	15 00	Do. and Rev. C. C. Waller
“ Ch. of the Redeemer.....	10 50					10 50	do.
“ St. John the Evan.....	16 50			27 00	*35 05	78 55	Rev. E. Wood
“ St. Jude's.....				2 05	17 14	19 19	Rev. J. H. Dixon
“ St. Luke's.....	122 50				8 20	130 70	Rev. T. E. Cunningham
“ St. Mary's.....							Rev. A. Barcham
“ St. Martin's.....	56 50	87 25	27	11 00	61 23	216 25	Rev. G. O. Troop
“ St. Matthias'.....							Rev. E. Bushell
“ St. Stephen's.....	63 00	15 00		40 00	28 33	146 33	Ven. Archdeacon Evans
“ St. Thomas'.....	87 00		32 00	6 65	6 06	131 81	Rev. J. F. Renaud
“ Trinity.....	36 32		44 59	25 00	17 48	123 39	Rev. Canon Mills
Nelsonville.....							Rev. R. D. Mills
New Glasgow and Kilkenny.....							Rev. F. H. Clayton
North Gore.....					50	50	Rev. R. D. Irwin
North Shefford and S. Roxton..							Rev. R. F. Taylor
North Wakefield.....				1 00	1 00	2 00	Rev. C. Boyd
Onslow.....	11 6c			19 53	*4 00	35 13	Rev. W. A. Fyles
Ormstown.....					1 00	1 00	Rev. A. D. Lockhart
Papineauville.....	7 8c		2 34	6 14	1 40	17 68	Rev. E. P. Judge

RETURNS FROM THE DIOCESE OF MONTREAL.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Portage du Fort and Bryson...	4 39		4 84	14 87	2 36	26 46	Rev. H. Plaisted
Portland.....					3 14	3 14	Rev. W. T. King
Potton.....	4 91			1 62	*1 50	8 03	Rev. Rural Dean Brown
Rawdon.....					1 30	1 30	Rev. W. Davies
River Desert.....	6 89			4 00		10 89	Rev. R. C. Brewer
Rougemont.....							Vacant
Sabrevois.....					1 45	1 45	Rev. J. Roy
Sault au Recollet.....	5 75	5 44		6 50	2 70	20 39	Rev. E. McManus
Sorel.....	5 85		2 44		4 45	12 74	Rev. Canon Anderson
South Stukely.....	2 15			2 25	75	5 15	Rev. J. W. Garland
Stanbridge East.....	3 00			2 00		5 00	Rev. I. Constantine
St. Andrews.....	10 50			5 09	3 68	19 27	Rev. N. A. F. Bourne
St. Armand East.....	5 10			5 35	*3 72	14 17	Rev. Canon Davidson
St. Armand West & Pigeon Hill	2 67			1 78		4 45	Rev. F. A. Allen
St. Hyacinthe.....				2 10		2 10	Vacant
St. Johns.....	17 50		7 50	7 50	12 52	45 02	Rev. W. Windsor
St. Lambert and Laprairie.....	7 00			5 00	5 16	17 16	Rev. W. J. Dart
Sutton and Abercorn.....	4 84		24 52	2 38		31 74	Rev. E. T. Capel
Thorne.....				5 45	2 00	7 45	Rev. J. L. Flanagan
Vaudreuil.....	23 98		10 50	21 45	7 48	63 41	Rev. J. Pyke
Waterloo.....	20 53		7 27	17 27	4 65	49 72	Ven. Archdeacon Lindsay
West Farnham.....	21 00	15 00	32 15	11 00	4 00	83 15	Rev. Canon Mussen
West Shefford and Fulford.....	1 58	4 69		5 07		11 34	Rev. S. A. Mills
Miss Cowie	5 00					5 00	
Woman's Auxiliary				45 00	11 00	56 00	
Mrs. R. Phelps, per Bishop					10 00	10 00	
Mrs. Carmichael					20 00	20 00	
Rev. Rural Dean W. Sanders	5 00				2 50	7 50	
Ven. Archdeacon Lonsdell	7 50			2 50	2 00	12 00	
Rev. Canon Anderson				10 00		10 00	
Mrs. A. Hudson, Ft. McLeod				6 00		6 00	
Collected by Miss Sugden				356 07		356 07	
Diocesan Theological College	222 50					222 50	
C. S. Wallace	50 00					50 00	
W. H. Robinson	20 00					20 00	
J. W. McLaughlin	4 00					4 00	
W. S. Richardson	1 00					1 00	
Miss C. R. Crookshank		5 00				5 00	
Miss I. Crookshank		5 00				5 00	
Well-Wisher, per Bishop	10 00					10 00	
Mrs. Watson	1 00					1 00	
Mrs. Lyster	5 00					5 00	
Mrs. H. S. Evans	3 00					3 00	
George Hague	25 00					25 00	
Chancellor Bethume, Q.C.	40 00	10 00				50 00	
Missionary meeting	40 04					40 04	
Anon., per Rev. A. French	20 00					20 00	
	2080 03	149 38	222 09	1378 94	453 54	4283 98	

NOTE.—The children's offerings were made for (1) Indian Homes, \$143.98; (2) for Algoma, \$46.99; (3) for Home work, \$19.77; (4) for domestic missions (special), \$11.35.
* Sums marked with a star are for the Parochial Mission to the Jews.

RETURNS FROM THE DIOCESE OF FREDERICTON.

FROM JUNE 1ST, 1892, TO MAY 31ST, 1893.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Albert.....							Vacant
Addington.....							Vacant
Andover.....	2 50			6 61	4 35	13 46	Rev. L. H. Hoyt
Baie Verte.....							Vacant
Bairdsville.....							Rev. H. B. Morris
Burton.....	5 60			7 69	2 75	16 04	Rev. H. E. Dibblee
Bay du Vin.....	3 50			5 00		8 50	Rev. W. J. Wilkinson
Bathurst.....				7 00		7 00	Vacant
Cambridge.....					1 20	1 20	Rev. E. P. Hurley
Campobello.....	2 20			2 59	2 00	6 79	Rev. W. H. Street
Canterbury.....				2 00			Rev. C. A. S. Warneford
Canning.....							Vacant
Carleton, St. George's.....							Rev. W. H. Sampson

RETURNS FROM THE DIOCESE OF FREDERICTON.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Carleton, St. Jude's.....					1 00	1 00	Rev. R. W. Hudgell
Chatham.....	10 00			14 00		24 00	Rev. Canon Forsyth
Dalhousie.....							Vacant
Derby.....							C. O'Dell Baylie
Dorchester.....				6 00	9 15	15 15	Rev. J. Roy Campbell
Douglas.....							Vacant
Fairville.....							Rev. J. C. Titcombe
Fredericton, Cathedral.....				22 64	20 00	42 64	
" Christ Church.....	5 00			5 00	6 15	16 15	Rev. Canon Roberts
Gagetown.....				6 59	2 00	8 59	Rev. N. C. Hanson
Gordon and Lorne.....							Rev. J. R. Hopkins
Grand Falls and Madawaska.....							Rev. D. Richards
Grand Manan.....							Rev. W. S. Covert
Greenwich.....		2 30		7 13	2 17	11 60	Rev. D. W. Pickett
Hampton.....		9 00		8 20	2 00	19 20	Rev. A. Burns
Johnston.....	3 64			5 08	6 03	14 75	Rev. C. P. Hanington
Kingsclear.....				3 25		3 25	Rev. H. Montgomery
King-ton.....				5 80	7 40	13 20	Rev. H. S. Wainwright
Maugerville.....				2 94	1 86	4 80	Rev. H. E. Dibblee
Moncton.....	11 40			7 00	11 60	30 00	Rev. E. B. Hooper
Musquash.....	3 54			3 18	5 78	12 50	Rev. H. M. Spike
Newcastle.....	4 25				3 60	7 85	Rev. J. H. S. Sweet
New Denmark.....				4 00	1 50	5 50	Rev. N. M. Hansen
New Maryland.....				3 00		3 00	Rev. F. Alexander
Norton.....	2 80			18 21	10 00	31 01	Rev. E. A. Warneford
Petersville.....	2 00	3 51		2 50	2 00	10 01	Rev. W. B. Armstrong
Peticodiac.....				1 00		1 00	Rev. C. H. Fullerton
Richibucto.....	4 53			4 39		8 92	Rev. H. Hackenly
Richmond.....	4 94			10 73	1 74	17 41	Rev. A. W. Teed
Rothsay.....	83 00			44 18	5 40	132 58	Rev. G. E. Lloyd
Sackville.....							Rev. C. F. Wiggins
Simonds.....							Vacant
Shediac.....	6 01			3 00		9 01	Rev. Mr. Bart
Southampton and Queensbury.....	2 00			5 00		7 00	Rev. Scovil Neales
Springfield.....	2 00			2 40		4 40	Rev. A. J. Cresswell
Stanley.....	2 84				1 70	4 54	Rev. A. B. Murray
St. Andre. s and Chamcook.....		3 18		2 00		5 18	Rev. Canon Ketchum
St. David.....				4 85		4 85	Rev. J. W. Millidge
St. George.....					5 00	5 00	Rev. Ranald E. Smith
St. John, St. James'.....	80 90	8 36		46 26		135 52	Rev. C. J. James
" St. Mark's.....	311 04	77 73		76 43	30 13	498 33	Rev. J. de Soyres
" Trinity.....	42 90	148 59		68 50	39 20	299 19	Rev. Canon Brigstocke
" St. Mary's.....	2 12				2 44	4 56	Rev. W. O. Raymond
" St. Paul's.....				25 00	66 39	91 39	Rev. Canon DeVeber
" St. Luke's.....	63 45			24 01	24 56	112 02	
" St. Barnabas (Mission).....							Rev. Canon DeVeber
St. John (Baptist).....				5 00	7 32	12 32	Rev. P. Williams
St. Mary's (York Co).....							Rev. J. Parkinson
St. Stephen's (Christ Church).....	8 76					8 76	Rev. O. S. Newnham
" Trinity Church.....							Vacant
Suss x.....							Rev. W. Little
Upham.....		2 50		2 50		5 00	Rev. S. J. Hanford
Waterford and St. Mark.....	3 00			4 00		7 00	Rev. A. W. Smithers
Westfield.....							Rev. H. T. Parlee
Weldford.....	4 12					4 12	Rev. A. Slipper
Westmoreland.....	12 00				6 00	18 00	Rev. D. M. Bliss
Wicklow.....				4 00		4 00	Rev. J. E. Flewelling
Woodstock.....	14 05			10 00	18 32	42 37	Rev. Canon Neales
<i>Special Subscriptions for the Bishop of Algoma.</i>							
Trinity, St. John.....	42 00						
St. Mark's.....	40 00						
St. James'.....	20 00						
Fredericton.....	30 00						
Chatham.....	10 00						
Dorchester.....	10 00						
Miss Fowler.....	2 00						
	\$987 94	\$126 32		501 87	317 69	1933 82	