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HISTORICAL SKETCHES

No. 128—VEN. ARCHDEACON R. MACDONALD, D.D.

THE subject of this sketch was born at Point Douglas, now part of the city of Winnipeg, in 1829. His early education was received at the parish school of St. John's. After leaving school he was, for a time, engaged in farming. When nineteen years of age he went to the Wesleyan mission at Rossville, near Norway House, at the north end of Lake Winnipeg. Here, for a time, he labored as schoolmaster, under the Rev. W. Mason, D.D., who was afterwards ordained by Bishop Anderson. In 1849 the Bishop advised Mr. Macdonald to enter St. John's College with a view to preparing for the ministry, and he therefore came in with the Bishop on his return from the Pas mission in 1850.

After two years at St. John's College he was ordained deacon in December, 1852, and priest in June of the next year. The ordinations took place in St. Andrew's Church. The same year he accompanied the Bishop as chaplain on a confirmation tour to the Pas and Stanley missions, and in October was appointed to the C.M.S. mission at Islington, which had been commenced two years previously by Mr. Philip Kennedy as catechist. Here he remained until 1862, when he was appointed to establish a mission at Fort Aux Liard, on the Liard River, a tributary of the Mackenzie.

When, however, he arrived at Fort Simpson, where the Rev. W. W. Kirkby was stationed, and had learned from him of the great encour-

agement he had received in two visits to the Indians of Peel River and Fort Yukon, it was decided that he should proceed to the latter point, where many Indians were waiting to receive the Gospel. Here his headquarters were established, and he made annual visits to Peel River and La Pierre's House.

In 1870, Fort Yukon having proved to be in Alaska, the Hudson Bay Co. removed their post to Porcupine River. Mr. Macdonald also re-

moved, but next year a change was again made, this time to Peel River, in latitude 67 26, and longitude about 135 west, and thirty five miles from its confluence with the Mackenzie.

Here he has since labored. The tribes in the immense region under his charge are as follows: Near Fort Yukon, the Yukons, Kwitshya-Kwitichin, or Lowlanders; Vuntet-Kwitichin or Rat Indians; Tranjik Kwitichin, Black River Indians, Natsi-Kwitichin, open country Indians; Hunh-Kwitichin, river dwellers, and others; in Peel River country, the Teth-Kwitichin.

The common termination "Kwitichin" means "dwellers." La Pierre's House district, Takudh

meaning, perhaps, "haughty." They all, however, call themselves Tinjihzyoo, that is "kind people," and speak dialects of the Takudh language, that of Peel River being the purest and fullest.

They live by hunting the moose and the reindeer and by fur hunting; some also fish.

While at Fort Yukon all the nearer tribes were visited in winter, and the more distant in summer. The farthest point westward reached was St. Michael's, Norton Sound. There are



THE VEN. ARCHDEACON MACDONALD, D.D.

numerous tribes from within 300 miles of this point, up to Nuklakayit on the Yukon, and all gladly received the Gospel. No long stay could be made amongst them, except at the last named point, where a mission was afterward established. Prior to this event the Archdeacon had already baptized at Nuklakayit about 400 Indians, some of them having come from very distant regions. The Upper Yukon was not visited until 1871, when a short time was spent among the people there, who for the first time now heard the Gospel in their own country. Many were greatly impressed, and began to visit Fort Yukon and La Pierre's House for instruction.

During Mr. Macdonald's absence on furlough in 1872, these people were visited by Rev. W. C. Bompas, now bishop, and the majority of them were baptized. While away, Mr. Macdonald took to England, for printing, translations of the four Gospels—epistles of St. John, portions of the Prayer Book, and some hymns. These were not received at the mission until 1875.

On his return in 1873 he took up his general missionary work, and further translational work on the New Testament.

Up to 1877 annual visits were paid to Nuklakayit, during which the people made a point of meeting him there, and four hundred of them were baptized as already stated.

La Pierre's and Rampart House were also visited annually up to 1880. The following year a missionary was placed in charge of these districts.

Meanwhile the translation of the New Testament and Prayer Book was being steadily prosecuted, and when, in 1882, Mr. Macdonald came south on account of ill health, he brought with him these works completed. Having wintered at Fort Chipewyan, he went to England in 1883, where he put his translations in the press. He returned to Canada next year, but, finding the printing proceeding very slowly, he went back to England in 1885 to urge the work forward. He attempted to reach Peel River in the summer, but, being disappointed in the matter of transport, he was obliged to turn back from Edmonton, and wait until the following year. Even then Peel River was not reached until October 11th, and the last thirty-five miles had to be done with dogs, the river being frozen. Few persons can understand the difficulties and hardships involved in travelling nearly 2,000 miles in an open boat, then the only means of travel. This is the distance between Peel River and Edmonton.

Since his return, up to the present year, the Archdeacon has been engaged in the varied duties of his mission, and in the translation of the Old Testament, which is now completed.

Several long journeys have been undertaken. Amongst others two of special importance were made to the tribes of the regions around the

confluence of the Lewis and Yukon rivers, who had never before been visited. They gladly received the Gospel.

The Archbishop is now in Winnipeg for a much-needed rest and change, and hopes to see through the press the Old Testament, additional hymns, and other translations. The Tukudh will now have the entire Bible in their own tongue, a blessed monument of the consecrated toil of a single devoted servant of God. The preparation of this work is a task of such magnitude that the Archdeacon deserves the honor of the whole Church. It is, moreover, only part of what he has done in this direction, as will be seen in what has been already written.

Such work as that of his mission has many points of great interest, but the limits of this article preclude any lengthened accounts of them. Some may be briefly referred to, and first we note that the Archdeacon has himself baptized 1,563 persons, and that about 2,500 in all have been baptized since the work began. Many communicants also at Peel River.

Again, the Archdeacon has, from the first, made great use of Christian "leaders," or lay readers, as they might be called. These are chosen for their special devotion and ability to teach. They are expected to hold prayers in their respective camps every evening, and twice on Sunday, and to give such instruction as they can. The work of these men is of great value, since the majority of the people are only at Peel River for about six weeks of each year. This calls for some special attempt to suit the work to peculiar conditions, and here we notice another point of interest in the energy displayed in teaching the people during those few short weeks. On week days there is school for all, old and young alike, and evening service. On Sundays the day is very full. Here is a list of engagements:

Morning service — Sunday-school, including Bible reading and syllabic classes, and an English Bible class. Evening service at 3 p.m. Indian service for young people, 5 p.m. At 7 p.m., full evening service for Indians; and at 9 p.m., Eskimo service. At other times, of course, the pressure is not so great.

In 1852 the Archdeacon was elected scholar of St. John's College, and about 1878 honorary fellow of the college.

The Archdeacon was given the degree of D.D., *honoris causæ*, by St. John's College, in 1884. He was made Archdeacon by Bishop Bompas in 1876. He has for some years been striving to get together an endowment for the work with which he has so long been identified. He is especially anxious at present to obtain \$500 to enable him to claim a promised conditional grant of £100 from the S.P.C.K. We trust some of our readers may be moved to send him contributions for this object. His address for the present will be 57 Macdonald street, Winnipeg.

W.A.B.



PEEL RIVER MISSION (DIOCESE OF MACKENZIE RIVER).

THE ARCHBISHOPS OF CANTERBURY.

BY THE REV. CANON MOCKRIDGE, D.D.

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UNDER GEORGE I.—Continued.

THE Bishop of Rochester (Dr. Atterbury) still made himself obnoxious to the powers of the day by his steady adherence to the House of Stuart. Some letters, alleged to have been written by the Bishop to the Pretender, were intercepted and made a ground of charge against him. He was arrested, examined, and sent to the Tower, where he was treated with a harshness unworthy of his opponents. In May, 1723, he was tried by parliament, found guilty, deprived of his see and banished for life. He died in Paris, 1732, a devoted friend of the Stuarts, but also a true member of the Church of England. This, of course, was a great blow to Jacobitism in England and to the non-jurors—two problems which added much to the difficulties of Dr. Wake's rule as Archbishop.

The inactivity and even darkness of the Church during his time was relieved by a few bright lights, kindled mainly by the deistic controversy. Among these was Joseph Butler, afterwards Bishop of Durham, who at the age of twenty-six was made preacher of the rolls, and in 1726 published fifteen sermons, which attract-

ed much attention and prepared the way for his "Analogy." This was his great work. It has remained ever since a book of acknowledged power and exceptional ability. Bishop Butler was one of the greatest philosophical reasoners of the eighteenth century.

Archbishop Wake's rule was marked by the dawn of Methodism, which took place towards the end of his career. It seemed to be a necessity of the times. Religion cannot remain long pent up in dead formalities. It must break out somewhere with its true and beaming light. Whatever form it may assume, it must make itself felt. It was this undoubted feature of the case which led to that movement which, at first small and insignificant, became in time a remarkably strong and vigorous power in the religious world. John and Charles Wesley, sons of the Rev. Samuel Wesley, rector of Epworth, Lincolnshire, were young men of a decidedly religious cast of mind. They were not satisfied with dead formalities. They yearned for something more than that. They were both at Oxford, where, in 1727, Charles Wesley gathered around him some students for prayer and other religious exercises. John Wesley, having graduated and having been invested with holy orders, served for a time at Epworth as his father's curate, and then returned to Oxford, where he gladly helped his brother in his religious meetings. Oxford was by no means

a place of piety, especially among the students, and it is not to be wondered at that these enthusiastic gatherings brought down ridicule on the heads of those who formed them. They were called "godly club," and, because of their rigid rules, "Methodists," a name which has clung to them and to their descendants ever since.

About the same time as the rise of this movement, Mr. William Law wrote two books which had a great effect upon the Wesleys, and did much to stimulate true spirituality in many parts of England. These were "Christian Perfection" and "The Serious Call," books which advocated intense earnestness in the religious life and presented it somewhat in the form of asceticism and gloom. Yet they became very popular books, especially the "Serious Call," which ran through several editions and influenced a great many minds for good; and this, be it remembered, among the Church people of the day. While, then, there was much that was dead and formal in the Churchmanship of the period, there was also much that was good, especially among the masses of the people.

UNDER GEORGE II.

In 1727 King George I. died. He had cared but little for Archbishop, Bishop, or Church. He was a foreigner, full of German habits and tastes, which, at the time, were none of the best. He led a shamefully immoral life, and because this was distasteful to the English he lived out of his island kingdom as much as he could. He hated the Tories, and placed himself unreservedly in the hands of the Whigs. But he did not care much for English politics. He could not speak English, and his ministers could not speak German. Sir Robert Walpole came into power in 1722, and succeeded in conciliating the Tories, while adhering to the Whigs, and this state of things continued till the dull old German monarch departed this life. He had been on bad terms with his son, the Prince of Wales, a strange little man of but small brains, religion, or wit, who ascended the throne as George II. Through the influence of his wife, Queen Caroline, Walpole, whom George II. hated as much as he did his father, was continued in office. But the England of the period, especially in high places, was grossly immoral. The king gave himself up, as his father had done, to unlawful pleasures. The chief minister, Walpole, was little better. The great men of the day made no secret of their immoral practices. Many of the bishops were simply political officers, whose sole anxiety seemed to be promotion. Some of them did no episcopal work, and never even visited their dioceses. Clergymen obtained livings and then absented themselves, letting their parishes get on as best they could. These were glaring evils, and there were many others,

yet testimony is not wanting that many of the clergy lived good and upright lives.

The Archbishop of Canterbury was not equal to producing a reform amidst such gross irregularities. It was left for a few young men at Oxford to begin a movement which showed that true, vital religion was not dead in the land. To them also it was encouraging to know that Queen Caroline did not share the dissolute life of her husband, but favored the practice of religion. In 1728 she assisted in establishing in England a missionary college of Moravians, but the influence of these great evangelists was never much felt there.

In 1735 John and Charles Wesley left Oxford and sailed for Georgia, an infant colony founded by General Oglethorpe in America as a refuge for some debtors whose release from imprisonment he had procured. Charles did not find ministering to Indians and colonists a pleasant work and soon returned to England. John also was glad soon to return, for he met with difficulties in his work which involved him even in some unpleasant legal proceedings. He escaped secretly, and was soon again in England. The religious movement inaugurated by the Wesleys in Oxford collapsed on their departure from that seat of wisdom and learning; but it spread to other parts of England and took deep root in many places even before the death of Archbishop Wake. In Georgia John Wesley met with some Moravian missionaries, whose extravagant preaching made a deep impression upon him.

The Archbishop, however, was a man who, in his own way, had at heart the welfare of the Church and of Christianity at large. In addition to his attempts at union with the French Catholics, he did his best to promote union among the Protestant or Reformed Churches. He tried to urge upon them the adoption of "a moderate episcopal government, according to the primitive model." It has been said of him that no prelate since the Reformation had so extensive a correspondence with the Protestants abroad, and none could have a more friendly one. Still the attitude of the Archbishop towards dissenters in his own country was quite different. Their attempts to overthrow the national Church were most irksome to him, and kept him, much against his nature, on unfriendly terms with them.

During the latter years of his life Archbishop Wake was so feeble that he was unable to attend to his duties, which, however, were ably performed by the Lord Bishop of London, the Right Rev. Edmund Gibson. The Archbishop, during his ten years' occupancy of the see, had amassed considerable wealth, some of which he used lavishly upon Christ Church, Oxford, and the palaces of Lambeth and Croydon. He lingered till the 24th of January, when he expired at Lambeth Palace. He left behind

him a valuable collection of books, manuscripts, and coins, which he bequeathed to the Society of Christ Church, Oxford.

It was generally believed that the Bishop of London, the good and learned Dr. Gibson, would have been promoted to the primacy. He had already acted as ecclesiastical adviser to Sir Robert Walpole, and was generally in accord with him; but there were times when he prevented unsuitable men from procuring high appointments in the Church. Queen Caroline, who always took great interest in Church matters, preferred Whig divines and Low Churchmen for high places. Bishop Gibson was more conservative in his Churchmanship, and, therefore, was not in high favor with Her Majesty. He lost also the good opinion of the king, though not of the community at large, by denouncing the shameless masquerades which had been set up at court. Bishop Gibson was too good a man to occupy a position so high as the primacy in the days of such a king as George II. and such a minister as Walpole. Therefore he was passed over, and John Potter, Bishop of Oxford, was appointed Archbishop.

He was the son of a Yorkshire linen draper, and was born in 1674 at Wakefield, where also he received his early education. At fourteen he went to Oxford, where he distinguished himself in Greek. When twenty years old he was chosen Fellow of Lincoln College, and in 1697 produced his beautiful edition of Lycophrion (a Greek poet of Alexandria, who flourished about 250 years B.C.), and the first volume of his *Archæologica Græca*, which he completed the following year. In 1704 Potter, still quite a young man, received the degree of B.D., and was appointed chaplain to Archbishop Tension. Two years afterwards he was made a Doctor of Divinity and Chaplain-in-Ordinary to Queen Anne. He published "A Discourse on Church Government," in which he advocated the divine right of Episcopacy. In 1708 he was made Regius Professor of Divinity in Oxford, a post obtained for him through the influence of the Duke of Marlborough. In 1715 he was made Bishop of Oxford, and published his edition of *Clemens Alexandrinus*, which is considered his greatest literary effort.

Bishop Potter, as a spiritually-minded man and a conservative Churchman, upheld with force and dignity the principles of the Church against utterances which he deemed hostile to her. When, therefore, Dr. Hoadly, Bishop of Bangor, preaching before King George I. in 1717, set forth views which undoubtedly curtailed the powers of the Church, he, with Sherlock and others, assailed the preacher in no measured terms. Indeed Hoadly was threatened with accusation before convocation, and was only saved from it by the king's party hastily dissolving the great council itself. A flood of pamphlets followed, and England was dis-

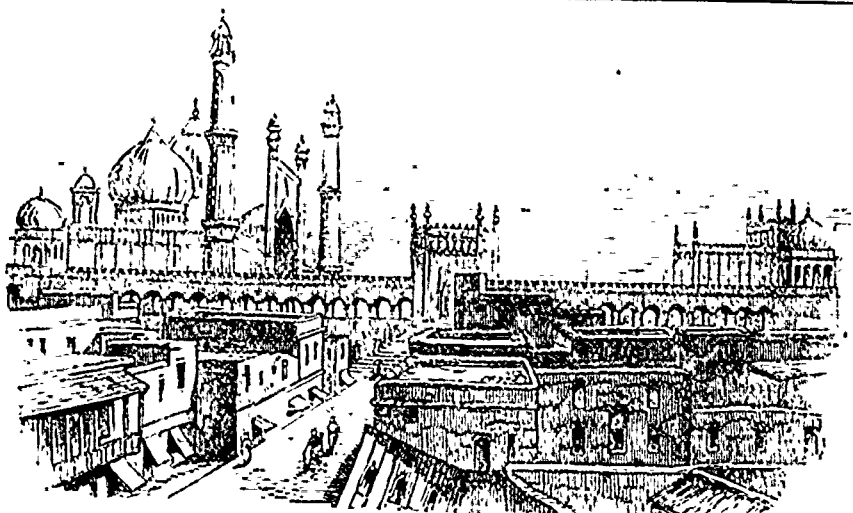
tracted with what is called in history the "Bangorian Controversy." Among all his opponents Hoadly dreaded most Dr. Potter, the Bishop of Oxford. The Bishop also wrote strongly and effectively against the writings of Dr. Samuel Clarke, who in the year 1712 published a book on the "Scripture Doctrine of the Trinity," which was pronounced to be an absolutely Arian production.

At the coronation of George II. it was Dr. Potter who preached the sermon. He was thus in every respect a prominent man, and, as the claims of the Bishop of London were not to be regarded, probably a better man than he could not well have been found for the primacy. He was made Archbishop of Canterbury in 1737.

Archbishop Potter is said to have devoted himself to the spiritual part of his duties more than most of his predecessors. He was not unmindful of the great movement that was going on in the Church through the Wesleys and the Moravian preachers. There were men in Germany at this period who were not unlike the Wesleys in England. They saw much that was formal and dead in the Lutheranism of their country, and endeavored to arouse their countrymen to a more earnest and devotional form of religion. Among these, Count Zinzendorf was a prominent man, who, possessed apparently of large means, travelled to many places in the interest of his religious principles. Archbishop Potter looked kindly upon his work, and welcomed his workers, chiefly Moravian "bishops and clergy," as brethren.

Wesley, on his return from Georgia, in 1738, began in the following year to preach in the open air. But there arose about this time one of the most remarkable preachers England had ever seen. This was George Whitefield, the son of an innkeeper at Gloucester. At Pembroke College, Oxford, he met, in 1733, the Wesleys, by whom his religious life was greatly influenced. He was ordained deacon by Dr. Benson, Bishop of Gloucester, in 1736, and in the following year, on John Wesley's invitation, went out to Georgia. In 1738 he returned to England, hoping to obtain priest's orders, but the clergy received him coldly, with the result that he took to the free and open air as his place of preaching. Possessed of a marvelously strong voice, and fired by his intense earnestness, he attracted immense crowds of British workmen, chiefly colliers, whose emotions sometimes were stirred till their cheeks were streaked with tears, which, unbidden, rolled down their grimy faces.

Up to this time the mind of John Wesley had not been altogether settled regarding the great question of religion. He had officiated and preached as a High Church clergyman, and had been most particular as to the fasts and festivals and rules of the Church. But in 1738,



THE JAMA MASJIA MOSQUE AT DELHI.

under the influence of a Moravian leader, Peter Bohler, he underwent that remarkable change, known then, and for all time, among the Methodists as "conversion." He became a new man. He even went so far as to say that up to that time he had not been a Christian at all, and, when remonstrated with on this point, on the grounds of his previous work and devotion to holy things, he said he had been perhaps God's servant—now he was His son. This formed the real starting point of Methodism. It was the "conversion" of their founder. On this conversion he strenuously insisted. His workers must be converted men and women. Conversion they must preach to the "hide-bound" religionist as well as to the vilest sinner. This swayed the minds of many in England, and afterwards in America, and all over the world. Whether modern Methodism has retained that power or not, now that it has itself become a separate organization and claims to be a Church in itself, is another question. But at first such undoubtedly was its power. It had a definite message to fallen man. It was the necessity of his conversion. Hence that work, that zeal, that fire, which penetrated by slow degrees all the world over. And in this movement Archbishop Potter saw much that was good. Had his successors been equally kind, this grand revival might have been retained within the Established Church.

Yet John Wesley did not intend to set up a Church, even after his conversion, but only a society within the Church. He organized lay preachers, working at first with the Moravians, but in 1740 he separated from these foreign preachers and became himself the head of English Methodism. A chapel had been built at Bristol. A large, unused foundry was purchased in London as a "meeting-house," and here love feasts, extemporary prayers, Scripture readings and preaching were regularly set up.

This movement was opposed by the great bulk of the clergy, and in 1740 Dr. Waterland

wrote two tracts upholding the doctrine of regeneration in holy baptism, and giving a "Summary View of the Doctrine of Justification"—evidently in opposition to Methodism, though it was not named. But the movement progressed, not, however, without its troubles. A quarrel arose between Wesley and Whitefield. John Wesley was autocratic in many ways. He could not well brook opposition, especially as to his doctrinal teaching. He disliked intensely anything savoring of Calvinism. With him free grace was everything. Whitefield, on the other hand, though not as good a theologian as Wesley, thought Calvinism quite Scriptural. A long controversy took place between the two great leaders, which has been summed up as follows: Wesley to Whitefield: "Dear George,—I have read what you have written on the subject of predestination, and God has taught me to see that you are wrong and I am right." Whitefield to Wesley: "Dear John,—I have read what you have written on the subject of predestination, and God has taught me that I am right and you are wrong."

A separation, however, finally took place, and the Calvinistic Methodists were formed with Whitefield as their leader.

Lay preachers were employed by John Wesley in 1741, and the first Wesleyan Conference was held on June 25th, 1744. Up to this time no thought of ordaining ministers was entertained, though, in 1746, John Wesley was convinced, by reading Lord King's account of the primitive Church, that he, as a priest or presbyter of the Church, could ordain if he chose to do so. He did not, however, immediately put his convictions into practice. This was due largely, no doubt, to the influence of his brother Charles.

(To be continued.)

DELHI.

ON the right bank of the River Jumna, in the Punjab, stands the city of Delhi, which has been a capital city from the earliest period of Indian history, though its site, in its long career, has shifted to such an extent that for fully forty-five miles in all directions remains of ancient buildings are to be found.

Its history, or that of the cities in its immediate neighborhood, is supposed to date back to

the fifteenth century, B.C., or to about the days of Moses. Its original name was Indraprastha, but about the middle of the first century, B.C., this name was changed to Dilli or Delhi. During the most of that time long lists of kings are given, but nothing is heard of it during the Christian era till the third or fourth century, to which period belongs the remarkable iron pillar close to the city, one of the curiosities of India. It is fifty feet long (twenty-two feet being above ground) and sixteen inches in diameter, and has six inscriptions in Sanskrit carved upon it. Then follows a long record of changing dynasties and of kings warring for the mastery, till 1193, when it was captured by the Moslems and became from henceforth the capital of Mahometan power in India. Moguls and Tartars and others successively besieged and held the city. It rose and fell, and was rebuilt and restored from time to time till the British, under Lord Lake, got possession of it in 1803, and placed it under the protection of England. In the following year the native king was pensioned and English sway began.

We do not read of any effort being made to evangelize the heathen and Mohammedans of the city and neighborhood till about 1820, when a Baptist missionary, a Mr. Thompson, labored among them with considerable zeal and ability. The Anglican service, however, was regularly held in Delhi, and in 1850 a few members of the congregation there corresponded with the Society for the Propagation of the Gospel in Foreign Parts regarding the advisability of commencing missionary work in and about the ancient city. The city was worth the effort. It had a population of 150,000, and was once the capital of the Mogul Empire. It was a beautiful and well-built city, with its 261 mosques and nearly 200 temples, with its multitudes of houses, most of them well built of brick, with its interesting and varied tribes of people. For these reasons and many others, it seemed to offer a good field for the work of the society. Money for the purpose was raised by the Church people in Delhi itself and the home society (the S.P.G.) set apart £800 from its third jubilee fund as an endowment for the mission, the interest only to be applied to its work.

This mission continued doing fairly well till the dreadful Mutiny of 1857, when it was all swept away. On May 11th of that year the missionaries were killed at their posts and the native Christians massacred. "Surely," it was said at the time, "surely the place where they fell will henceforward be a hallowed spot. May it prove the seed-plot of a future large harvest of souls."

This proved to be the case. The mission was refounded in 1859, and ever since has greatly prospered.

St. Stephen's Church, so named in memory of the Christians who had fallen at Delhi during

the Mutiny, became the place of worship of a congregation of native Christians, and St. Stephen's Missionary College, affiliated in 1864 to the University of Calcutta, became the centre of higher education in Delhi; schools of various grades for both girls and boys were founded in connection with it, and evangelistic work of various kinds (including open-air preaching, zenana visiting, etc.) was vigorously set on foot among the Mohammedans and Hindus, not only in Delhi itself, but also in the surrounding districts. At Riwari, as long ago as 1872, twenty-five Mohammedans, prepared by native catechists, were in one day baptized by a native clergyman, the Rev. Tara Chand—a single illustration of the work of the Delhi Mission, which of itself forms a curious commentary on the strangely prevalent superstition that Mohammedans are never converted in India.

In 1877 arrived the first members of that noble Cambridge Brotherhood which has infused new life into the Delhi Mission. All of them graduates of the University of Cambridge, these men are qualified in an unusual degree to meet the needs of highly-educated Mohammedans and the cultured high-caste Hindus of this stronghold of Hinduism and Islam. Living under the simplest of rules, bound together by no obligation ("save to love one another"), and excluding from their number no devout and earnest Churchman of whatsoever school of thought, they afford a living example of that vigor and many-sidedness and continuity of work which can only be obtained, it seems, through the recognition of that principle of association, of united labor and prayer, which we of the Anglican Church have of late centuries so grievously and so blindly ignored. Specially valuable has been the impetus given by the Cambridge Brothers to the educational side of the Delhi Mission. St. Stephen's College and High School are both under their control, and very important are the results of their varied work among the educated classes of Delhi.

Among the many beautiful buildings to be found in Delhi may be mentioned the Jama Masjid, or "great mosque," which stands out boldly from a small rocky rising ground. It is said to be one of the finest buildings in India. Its front courtyard, 450 feet square and surrounded by a cloister open on both sides, is paved with granite inlaid with marble, and commands a view of the whole city. Would that such a building could be converted into a Christian temple!

The Jews at last have their revenge on Babylon. Nearly 2,500 years ago Babylon took the whole nation into captivity, but two Jews of Bagdad have now bought all that is left of Babylon.

EARLY HISTORY OF THE CHURCH OF ENGLAND.

BY GEORGE S. HOLMESTED, TORONTO.

Shortly after Augustine's arrival he had occasion to ask Pope Gregory's advice on various subjects, among others, as to the course to be adopted by him in his intercourse with the bishops of Gaul and Britain, and he was informed by Gregory that all of the British bishops were committed to him—the ignorant for instruction, the weak for persuasive confirmation, and the perverse for authority. It will be seen, therefore, that even in that early day the Pope claimed a sort of lordship over the native bishops. But while we must admit the Pope made the claim, it is also well to see how the native British bishops regarded this claim; and there is, fortunately, an anecdote preserved in the pages of the Venerable Bede which sheds no little light on the point, especially when it is remembered that Bede, who records the story, was himself a devoted adherent of the Pope. The story is this: Some time after his arrival in England, Augustine, being desirous of consolidating and extending his authority, repaired to the confines of Wales and sought an interview with the native British bishops. The place of meeting was afterwards known as "Augustine's Oak." The influence of Ethelbert was used in bringing the parties together, and Augustine declared his principal object to be no other than to secure the cooperation of the British bishops in the great work of converting the Saxons, but he qualified his application for their aid by insisting upon a complete uniformity in religious practices; for although the native British Christians appear to have held the same doctrines as Augustine, they differed in some respects in practice, notably in the time of keeping Easter. What this difference was is, perhaps, not absolutely certain. It is well known that a dispute as to the proper day for keeping Easter arose very early in the Christian Church. The Christians of Asia Minor, on the one hand, observed the day on which the Jews kept the passover, in commemoration of the institution of the Lord's Supper, and three days afterwards, regardless of the day of the week, they celebrated Easter. The western Christians, on the other hand, always kept Easter on the first day of the week. Some writers suppose that this was the difference which prevailed between Augustine and the British bishops, and have hence argued that it indicated that the British Church had been founded by missionaries from the Eastern Church. But this particular dispute (known as the Quartodeciman controversy) appears to have been settled at the Council of Nice, 325, at which British bishops were present, and the better opinion seems to be that the difference

between Augustine's method of keeping Easter and that of the British bishops was due to the latter adhering to a mode of computing the day on which the festival should fall known as the eighty-four years' cycle, which, in the middle of the sixth century, *i.e.*, forty years before Augustine's arrival in England, had been superseded in the Roman Church by another founded on more accurate astronomical calculations. But, whatever the differences may have been between the British bishops and Augustine, the native Christians adhered to their own practices, and refused to give them up. Finding arguments useless, Augustine proposed to resort to a miracle as proof of his superior authority. A man, by birth an Angle, was produced, exhibiting marks of blindness. The Britons were invited to pray for his release from that calamity, and certain British bishops accepted the invitation, and, their prayers having proved ineffectual, Augustine then stepped forward and offered an earnest supplication, and at the end of it the man appeared to have recovered the possession of his eyesight. Among an uncivilized people this test was regarded as conclusive, and Augustine's principles were approved by acclamation. The leading Britons, however, declined to accept them without the general consent of their countrymen, and requested a second conference, at which they might appear more numerously supported.

To this second conference came seven British bishops and various native divines of learning. On their way to the place of meeting they are said to have consulted a hermit, highly esteemed for prudence and holiness, who advised them, "If Augustine be a man of God to take his advice." They then asked how they were to know if he was a man of God. To this the hermit replied, "This is not difficult; our Lord enjoined 'Take My yoke upon you and learn of Me, for I am meek and lowly of heart.' Now, manage to be at the place of meeting after the foreigner, and, if he shall rise at your approach, then you may think him to have learnt of Christ; if he should receive you sitting and show any haughtiness, then maintain your ancient usages." This proved an unfortunate test for Augustine, who, coming as he did from the then centre of civilization, not unnaturally, perhaps, regarded himself as the superior of the native clergy, and when he saw the Britons approach he did not deign to rise from his seat. His demands on this occasion seem to have been confined to four things: One, that the Britons should keep Easter as he did; another, that they should baptize according to the Roman ritual; a third, that they should join him in converting the Angles to the faith; and a fourth, that they should acknowledge him as their archbishop. But the Britons were disgusted with what they regarded as his want of courtesy and his assumption of ecclesias-

tical jurisdiction over them, and replied, "We shall agree to no one of your propositions; much less can we admit as our archbishop him who will not even rise to salute us."

This little anecdote serves to show that the doctrine of Papal supremacy was not in those days accepted or acknowledged by those ancient British Christians. In fact, the British Church, whose orthodoxy and the validity of the orders of whose bishops were unquestioned, so far from receiving the delegate of the Pope with open arms as their ecclesiastical superiors deliberately rejected his claim to exercise authority over them. From this incident I think we may also gather that the modern claim of the Popes to appoint all the bishops in Christendom had not been heard of in these early days; so far from these ancient British bishops having been appointed by the Pope, the whole story of Augustine's mission leads to the conclusion that the Pope of that day not only had not appointed the bishops of the British Church, but was probably entirely ignorant even of their existence until Augustine informed him of the fact.

It will be seen, too, that the questions touching which Augustine required conformity were not questions of faith, but matters of practice, such as the keeping of Easter and the ritual to be used in holy baptism. So far as questions of faith were concerned, that part of the Church represented by the British bishops and that part represented by Augustine were at one.

Many are accustomed rashly to assume that the religion introduced by Augustine was the Roman Catholic religion as we see it at the present day; but a very little consideration will show that this is quite untrue, and that, on the contrary, the Christian religion, as taught and practised in Augustine's day, even by the Roman Church itself, was a great deal nearer the Christian faith as now taught and practised by the Church of England than it is to that taught and practised in the Church of Rome. Dealing first with matters of faith, *i.e.*, those facts concerning our religion which it is necessary that all Christians should "believe to their souls' health," we find that in Augustine's day the creed which we call the Nicene Creed was the standard profession of faith, and was assumed to contain a complete summary of the Christian faith, and any Christian professing the faith as set forth in that creed was considered in those days to believe all that was necessary for his salvation. That creed is to-day the standard of faith in the Church of England, and she requires no one to believe, as necessary to his salvation, any other faith. In this respect she is in entire accord with the ancient Anglo-Saxon Church, and the ancient Roman Church, too. But how very different is

the case in the Church of Rome to-day! It is true that she continues to accept the profession of faith contained in the Nicene Creed; but how many additions has she made to it? According to the teaching of the Roman Catholic Church to-day Augustine and his band of missionaries must have been entirely ignorant of some of what present-day Romanists profess to consider the most vital parts of the Christian religion. For example, take the doctrine of transubstantiation, whereby the Roman Church seeks to define in scholastic terms the manner of our Lord's presence in the Holy Eucharist. In Augustine's time no one was taught even in the Roman Church that this was an article of faith. Not a word on the subject is to be found in the Nicene Creed, and people were left to form their own opinions on this question. And it is obvious that men's belief or misbelief on the subject cannot affect the fact, whatever it may be, one iota. And we may well believe that the benefits which our blessed Lord designs to give His followers in that holy ordinance do not depend in the least degree on our opinions as to how those benefits are conferred. Now this doctrine of transubstantiation was not broached till the latter part of the eighth century, and was not attempted to be made an article of faith even in the Roman Church until the Council of Lateran, A.D. 1215, or 618 years after Augustine landed in England. The adoration paid by modern Romanists to the Blessed Virgin Mary was then utterly unknown. All the great writers of the Church prior to Pope Gregory, by whom Augustine was sent, are either entirely silent on the subject, or, where they do speak, it is only in condemnation of the practice. And certainly no dogma concerning her conception without sin was required to be believed by any Christian anywhere in Augustine's time, or, indeed, had ever then been heard of. Even so late as the time of St. Bernard (1091-1153), when this doctrine first came to be mooted, that eminent doctor of the Church denounced it as "the nonsense of a few idiots; a new-fangled absurdity set up against the order of the Church; the mother of temerity, the sister of superstition, the daughter of levity, of which the Church's ritual knows nothing, which reason does not sustain, and which finds no warrant from primitive tradition." And yet a doctrine thus assailed by one whom Roman theologians are accustomed to style "the last of the Fathers," and whom all Romanists revere as a canonized saint, was, by the late Pope Pius IX., so late as the year 1854, or 1,260 years after Augustine's arrival in England, declared to be an article of the Christian faith.

In Augustine's time no Christian anywhere was required to profess any belief in the infallibility of the Pope. Indeed, so late as the year 1823, the whole of the Romish hierarchy in Ireland published a solemn declaration, in which

they declared on oath their belief that it was not an article of the Catholic faith, neither are they thereby required to believe that the Pope is infallible, and so sure were even other modern Romanists of the correctness of this opinion that in a controversial catechism, which was published for the instruction of Roman Catholics, and used for many years by Roman Catholics, and which was expressly licensed and approved by Archbishop Hughes of New York, and which also received the formal approbation of four Roman Catholic Bishops in Scotland so late as 1846 and 1853, we find the following question and answer :

"Q. Must not Catholics believe the Pope himself to be infallible ?

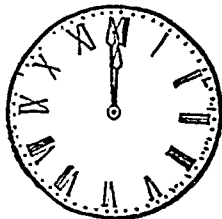
"A. This is a Protestant invention ; it is no article of the Catholic faith. No decision of his can bind on pain of heresy, unless it be received and enforced by the teaching body, that is, by the bishops of the Church."

(To be continued.)

Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.

Communications relating to this Department should be addressed to Miss L. H. Montizambert, General Corresponding Secretary W.A., 159 College Street, Toronto.



Remember daily the mid-day prayer for missions.

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

REPORT OF THE PROVINCIAL DORCAS SECRETARY.

THE offer of the Department of Indian Affairs to refund freight on bales sent to Indian missions during the W.A. year of 1894-5 having been accepted by the Provincial Board at the triennial meeting, your secretary communicated with the Department to that effect, also with the several diocesan Dorcas secretaries, asking them to collect the freight receipts and Dorcas lists and to forward them to her as soon as possible.

The returns were far from complete, owing in many cases to freight bills having been forwarded to missionaries or lost, but in December your secretary forwarded to Ottawa all that had been sent in, resulting in a refund of \$459.57, which amount was sent by the Department to the provincial treasurer, and later, by vote of the Board of Management, was devoted towards the Superannuation Fund of Algoma, one of the three objects decided upon at the triennial meeting.

Your secretary also communicated with the Indian Department regarding the refunding of freight for the future, and received a memorandum of conditions, a copy of the terms of which was sent to each diocesan Dorcas secretary, to be submitted by them to the several diocesan branches. The conditions were accepted by all the dioceses, and each month since last January your secretary has received freight receipts and Dorcas lists from the several dioceses, and forwarded them to the Indian Department, and on receipt of the refund has returned the proper amount to each diocesan Dorcas secretary. The total amount received up to the present time is \$1036.91, which has been returned to the several dioceses in the following proportion :

Quebec.....	\$ 69.04
Montreal.....	64.28
Ontario.....	124.94
Toronto.....	409 18
Niagara.....	120.53
Huron.....	238 12
Ottawa.....	10.82

This amount represents far more than a year's expenditure on freight by the W.A., as the Department refunded freight on all lists sent, some of which extended back to the annual meeting in 1895.

Your secretary has written to the bishops and clergy and those in charge of missions or schools in the Northwest and Algoma, enquiring as to the needs of their several missions or schools, and has endeavored to divide these needs among the several diocesan branches.

The returns from the diocesan Dorcas secretaries for the W.A. year of 1895-6 are very encouraging, showing an increase in the number of bales sent to missions in the Northwest and Algoma of seventy over the preceding year.

Briefly enumerated, the returns are as follows :

Spent on materials and freight :

Quebec 30 bales.....	\$ 675.13
Montreal 63 ".....	269.16
Ontario 69 ".....	1341.95
Toronto 196 ".....	3459.27
Niagara 96 ".....	1447.75
Huron 136 ".....	1642.75
Total 590	\$8836.01

This list does not include any bales sent to diocesan missions :

The bales were distributed as follows :

Algoma.....	128
Athabasca.....	70
British Columbia.....	1
Calgary.....	123
Mackenzie River.....	6
Moosonee.....	9

Newfoundland	1
New Westminster	1
Qu'Appelle	43
Rupert's Land	124
Saskatchewan	82
Selkirk	1
India	1
Total.....	590

It is plainly to be seen that these returns are far from complete, and fail to show by a considerable amount what really has been expended on Dorcas work. Still, there is a decided improvement in this respect since application has been made for a refund of freight, and branches are beginning to understand that the Dorcas list should show a full statement of the amount expended on the bale.

Your secretary regrets that time will not allow a fuller reference to the bales and their valuable contents, not only of clothing and house comforts, medicines, groceries, and Christmas gifts, but also of many articles which must gladden the missionaries' hearts.

Altar linen and surplices, fonts, and Communion sets (of which a large number have been sent this past year, including a solid silver set to the diocese of Qu'Appelle), a bell, and many articles of church furnishing which will enable the services and sacraments of the Church to be administered with greater reverence. We with our beautiful churches and services here in Ontario hardly realize what these gifts mean to workers in our distant missions, or how they cheer and help them in their work.

Respectfully submitted,
KATE E. HALSON,
Provincial Dorcas Secretary.

November 12th, 1896.

REPORT OF JUNIOR BRANCHES.

PROVINCIAL W.A., 1895-96.

Your secretary has had the privilege during the past year of visiting the W.A. in the following five dioceses: Quebec, Niagara, Huron, Toronto, and Knowlton and Waterloo, in Montreal diocese. The junior work, although not always the subject of the addresses given, has been in some way referred to, and we trust these visits have helped to further the work among the young. Information as to methods and plans has been sent by request to a parish in Algoma, while the paper on junior work, contained in "Practical Papers," has aided the diocese of Rupert's Land in the formation of new junior branches. Since last year's report several changes have taken place among the diocesan secretaries. Miss Halson's removal

from Hamilton necessitated a change, and Mrs. Sewell now holds the office. We note their earnestness and interest in entertaining the W.A. at their late quarterly meeting.

Montreal also has made a change, Mrs. Brander taking Miss McCord's place. The division of Ontario has given us Miss Lewin, of Kingston, for that diocese, but left the previous secretaries for Ottawa.

We have had for some time four life members among the juniors in Toronto diocese, but we are very glad to report one in the diocese of Niagara as well. It is, indeed, good to think of the missionary spirit being shown so early, and we trust many years may be spared them to further the interests of Christ's kingdom. May more of our juniors do likewise!

The tabulated statement shows that \$1,520.03 has been expended on missions during the last year. Our membership has increased by about 500. Huron reports the largest membership and greatest number of meetings held; Toronto largest amount of money given. Niagara has expended most on bales, while Huron reports the largest number of bales sent out.

	Money given to Missions.					Money spent in bales.	Total.	No. of bales sent.
	Algoma and Northwest.	Foreign.	Educational Fund.	Miscellaneous.				
Huron.....	\$ 63 65	\$ 51 35	\$ 28 50	\$ 14 27	\$ 12 22	\$172 99	45	
Niagara	34 60	0 75	6 00	35 00	354 77	488 92	20	
Toronto	273 02	55 76	28 50	15 00	158 85	531 13	20	
Ontario	43 75	17 00	32 65	.....	166 27	259 67	10
Montreal	21 00	9 00	.....	.....	16 50	40 50	8
Quebec .....	.....	.....	.....	.....	35 00	35 00	2
Nova Scotia—	.....	.....	.....	.....	.....	.....	.....
St. Luke's.....	.....	20 00	.....	9 00	.....	29 00	.....
St. Paul's .....	.....	.....	.....	11 00	.....	14 00	.....
St. James'	4 61	4 61	.....	.....	.....	9 22	1
	\$138 03	\$161 47	\$95 65	\$ 87 27	\$737 61	\$1520 03	121	

All of which is respectfully submitted.

JULIA TILLEY,
Junior Secretary.

THE COOK AND THE CAPTIVE;
OR,
ATTALUS THE HOSTAGE.

BY CHARLOTTE M. YONGE.

CHAPTER X.—*Continued*



ALL the others followed him obediently except the young half-grown colts, who seemed occasionally to take a fit of restiveness, or thinking for themselves, and wanted to start on fresh ground near the marsh or woodland, where they would have been bogged or perhaps lost and devoured by the wolves. These required watching, but were easily headed back by any one on the alert. Attalus was never in any real charge, and was allowed to do as he pleased and keep with Milo, who was very kind to him, and showed him how to snare the wild game, and even to shoot it with rude bows and arrows of their own construction; and when brought down they plucked or skinned the creatures and roasted them on sticks or by burying them amid stones in the earth, keeping the hare and rabbit skins and spreading them out to dry, so as to have a store to make winter coats. It was not exactly Leo's cookery, but Attalus really enjoyed it quite as much or more, and during this summer-time he was not all unhappy; in fact, more and more of the Roman was dropping from him as he grew more roughened by the hardy life he was leading and the companions with whom he more or less consorted on the heath, where the pasture was changed from time to time under Bodo's directions. Attalus, like the other herdsmen, slept in the shed where the horses were sheltered at night, riding barebacked to and from the feeding ground on whichever steed would let him mount. He was ragged and dirty, and, worst of all, he was fast getting hardened to forget not only his learning, but his faith. Wakened by the horn he rushed out to secure a horse and a lump of food without the prayers, which he forgot all day; and at night when he rode home he was so sleepy that he only remained awake long enough to devour the rude meal Milo secured for him; and he was on his way to become as great a heathen as the Franks around.

As long as he was with Roswitha and Valhild he had felt bound to show himself a Roman and a Christian, and he had felt the stimulus of the elder girl's admiration and real desire to learn the faith. But now he was cut off from her and hardly ever even saw her—going out in the early morning and coming home tired late at night, and never supping or sleeping in the great family building—there was nothing to keep him to higher thoughts. The free open-air life was making him grow tall and strong,

and the boy nature was coming out in him and swallowing up the character that home care had fostered, so that he cared more for riding and catching game than for anything else, except, perhaps, holding his own among the other lads and proving to them that a Gallo Roman was no coward.

CHAPTER XI.

GOLA'S RANSOM.

At Langres there was daily prayer, both public and private, for the poor little exile. He was mentioned each day when the sick, the oppressed, and the captives were prayed for at the Holy Eucharist, and his grandfather, his uncle, and all who loved him in the household made their prayers that he might be kept safely and restored without harm to body or soul.

The first that was heard of him was one cold winter's day, when to the open door of the court of the house of Bishop Gregory there came a Jew, followed by three or four slaves. He bowed low to the doorkeeper, and demanded whether the great and clement lord of the household would deal with him for a useful and accomplished servant, or for one strong to bear burdens.

"My master never purchases a slave," answered the porter, looking out of the little door of his lodge, cut in the thickness of the brick wall, where he was enjoying the first pan of charcoal embers of the season.

"Marcus, Marcus, dost not know me?" cried a lamentable voice.

"Gola's voice!" exclaimed the porter, emerging now, and beholding a wretched and forlorn-looking figure, his once comfortable woollen tunic and trousers reduced to rags, his sandals worn to shreds so that his feet were bleeding, a beard long, and, like his hair, quite white, instead of only grizzled, and his face, once all roundness and good-nature, sallow, haggard, and lean, with the Moorish yellow tint showing so that it was like old parchment.

"Gola! is it thou?" cried Marcus again. "Poor Gola, how camest thou here, and where is the young Attalus?"

"Alas! alas! Heaven only knows," cried poor Gola, clasping his hands and lifting them up, while tears ran down the deep furrows in his cheeks. "I was rent from him in the night by the brutal Franks and sold to this—this—this—" He paused, afraid to utter the opprobrious epithet upon his tongue, and the Jew took up the word: "I bought him from the Frankish noble, Hunderik, for a sword and breast-plate worth ten pounds weight in silver, paid down on the spot. I have maintained him in sickness and health for these four months, and I cannot think of letting him go for less than seven."

"The Frank had no right to sell, what did

not belong to him," returned the porter. "Here, come in and warm thyself, poor brother Gola, and tell us how this chanced, and where are the boy and Festus. Go thou, Peter, and fetch father Philetus and master Cornelius. But tell us of the young master, Gola."

"Alas! would that I could! but Festus was taken from us at Soissons, I fear me with his own good will. The kings made over my poor young lord, my heart's darling, to an untamed savage barbarian named Hunderik. On the outskirts of Treves, this. Abner says he took on him to exchange me for his weapons, and I was carried away by force in the night, or I would never, never have left the darling of my heart."

By this time all the household had come together—Philetus, the tutor; Cornelius, a freedman, the steward of the household; Baldrik, who had come to look grave, prim, and demure, with his tonsured head and little clerical gown; Leo, with bare arms and dough sticking about them; Gilchrist, the Irish monk, still walking lame, together with several more clergy and many more servants, all eager to hear of little Attalus.

The Jew, Abner, looked from one to the other as if he were reckoning what price he could put on even letting Gola speak.

"Thou merchant," demanded Philetus, "how didst thou become possessed of a slave who belongs to the holy and clement Gregory, both senator and bishop?"

"By fair and honest purchase, sir, as he can tell thee himself."

"What right had any man to sell thee the slave who is the property of my lord?" demanded Cornelius.

"It was the free lord Hunderik of Hundingburg, to whom the youth and his following had been granted by King Theudebert," responded the Jew, with low bows and in a submissive voice. "The slaves were made over to him, and he sold this man to me for an inlaid breastplate of brass and silver, curious work of Rome, and a Byzantine blade of excellent metal, worth ten pounds of silver."

"The robber!" was the murmur that went through the spectators.

"Might is right in these days, alas!" said Philetus; and Cornelius added, "It is most unfortunate that his clemency is absent."

"Hunderik is a mere barbarian savage," broke out Baldrik; "I have heard my father say so. It is frightful for Attalus to be in his hands. But for this man, he is Bishop Gregory's. Keep him here. The rogue of a Jew had no right to buy him."

"The noble citizens would not see a poor Jew defrauded," whined Abner; "nor would the great and clement bishop, nor the consul of this place."

For Philetus and Cornelius were consulting

whether it might not be better to refer the matter to the consul, as they called the chief magistrate of the place under the senator; but Cornelius recollected that a Jewish physician, and likewise a Jewish handmaid of his wife, were thought to have much influence over him, and he strongly suspected that the cunning Abner had had some intimation from them of a favorable time for bringing Gola to the house of the bishop. Gregory was, in fact, gone to the court of Hildebert at Paris, carrying the yearly tribute of his district, and hoping to ascertain the fate of his grandson and the chances of his restoration. There was little hope in an appeal to the magistrate, considering who had his ear. It was probable, yet not certain, that Gregory, though on principle he never purchased slaves, would think it right to redeem poor Gola, who looked half starved, half clothed, and with clasped hands implored his rescue. He had evidently been very ill; and had suffered in every respect; and Cornelius would have ventured to advance the amount, sure that the bishop would pardon him for exceeding the rule, but he really had not the money in hand. All that was available had been carried off by Bishop Gregory to satisfy the never-ending demands of king Hildebert, and the household were subsisting on the provisions brought in from the bishop's estates, and on the offerings of the Christian peasantry. There was silver and gold plate belonging to the table, but though Gregory might have parted with it for such a purpose the steward could not venture on doing so.

Gola wept bitterly, and entreated, "Oh, let him not take me away! I shall die in his hands. He will poison me as worthless."

Perhaps this was unjust to the Jew, but it moved the servants very much, and Philetus began to bargain for Gola's being left where he was till the master's return, to satisfy all claims; but of this Abner would not hear, inferring, in a sneering though abject tone, that he knew something of Roman faith.

Little Baldrik was the first to move. He came forward holding out the silver and ivory cup from which he drank, and the buckle of his belt. "These are my own," he said; "take them and set poor Gola free."

The Jew smiled. "The fifth part of him, may be, young priestling."

But already Leo was coming to the front, with a black and grimy canvass bag. Slave as he was, many a guest of his master had flung him a small coin in acknowledgment of the good dinners that he had prepared; and he had sometimes, moreover, been borrowed when one or other of the townsmen was about to make a feast and wanted the services of the best cook in Langres. He had accumulated all with a view to purchasing his own freedom, but he now threw the bag down before Abner, naming

the amount, and saying, "Take all and release him. It is worth nothing to me, and this is his fair purchase."

"I must have what I gave for him, or he is a dead loss," said the Jew.

"Dead verily. So he will be soon in thy keeping," said Leo.

Again Baldrik put in his oar: "Alive or dead, my father, Garfried of the Blue Sword, will come and take account of him from thee."

"Well, well," said the Jew, "let us see what is in the bag. Would I take a slave's word?"

Leo poured out his hoard on the pavement of the court; a large amount in quantity, but the value of each coin very small. They were of many mints, Roman and Frank, one or two going back to Julian and to Carausius, but this was not the point. The sum was just what Leo called it; but Abner, of course, estimated many pieces at a smaller price, and finally declared the contents to be far beneath any such ransom as he could accept for Gola, even with Baldrik's contribution added. Cornelius now brought a few coins of his own property; Philetus had nothing to give; but Leo's example stimulated some of the other bystanders to bring a few more sesterces—though none had saved like Leo, and the amount was but little swelled.

However, Abner had purchased poor Gola chiefly as a speculation, and had seen him pining away and growing more aged and weak every day, partly from grief and partly from the very different scale of living he met with at Treves from the comforts of a favorite servant in an episcopal household. The Jew already perceived that no one else would buy the worn-out old man, and that all he would gain was here; and as soon as he saw that there was absolutely no more to be got he began to chaffer with Cornelius, and finally, declaring that he was moved entirely by pity, and the affection that these Gentiles showed for one another, he accepted the ransom and moved off, while Gola threw himself at Leo's feet, sobbing out attempts at thanks, mingled with his grief and despair at Leo having thus given away all he had laid up for his own freedom.

"And I—wretch that I was!—had not voice nor manhood enough to refuse to profit by thy sacrifice."

"No sacrifice," said Leo, gruffly, "to remain here under our good master. How could I see my old comrade carried off by the dog Jew? It would have preyed on my mind forever. But let us hear of the young Attalus."

"Alas! alas! that I should be here, restored to my home and all its blessings, while he, the boy, the darling of my soul, is in the hands of those fiends, I know not where."

The whole household closed round Gola to hear what he had to tell, which only went as

far as that King Theudebert had put Attalus under the charge of Hunderik, and the successive deprivations that the poor boy had suffered; and there his knowledge ended, and he could only tell of the dismal court of the slave-dealer and his own sufferings.

Baldrik spoke out: "Hunderik lives up in the hills and moors beyond Treves. He is a wild barbarian. If my father knew he would hasten to Hundingburg with all his freemen and would fight with him till Attalus was free. Friedbald will be there. Oh, that I could still fight!"

"Well crowed for a young priest," said Cornelius, and though Baldrik blushed and shrank into himself his eyes still glanced fire.

"We shall see first," said Philetus, "what tidings our lord brings home from Paris, and whether the cities for which Attalus is a hostage have been delivered up."

Meantime Leo and the rest led the rescued Gola off to be fed and clothed.

(To be continued.)

THE SOWERS.



HEY are sowing their seed by the dawnlight fair;
They are sowing their seed in the noonday's glare;
They are sowing their seed in the soft twilight;
They are sowing their seed in the solemn night.
What shall the harvest be?

They are sowing the seed of pleasant thought;
In the Spring's green light they have blithely wrought;
They have brought their fancies from wood and dell,
Where the mosses creep and the flower-buds swell;
Rare shall the harvest be.

They are sowing the seed of word and deed,
Which the cold know not, nor the careless heed—
Of the gentle word and the kindly deed,
That hath blessed the earth in its sorest need;
Sweet will the harvest be.

And some are sowing the seed of pain,
Of dire remorse and a maddened brain;
And the stars shall fall and the sun shall wane,
Ere they root the weeds from the soil again.
Dark will the harvest be.

And some are standing with idle hand,
Yet they scatter seed on their native land;
And some are sowing the seed of care,
Which their soul hath borne, and still must bear:
Sad will the harvest be.

They are sowing their seed of noble deed,
With a sleepless watch and an earnest heed:
With a careless hand o'er the earth they sow,
And the fields are whitening where'er they go.
Rich will the harvest be.

Sown in darkness or sown in light,
Sown in weakness or sown in might,
Sown in meekness or sown in wrath,
In the broad world field or the shadowy path,
Sure will the harvest be.

Young People's Department.



OFFERINGS.

IT is wonderful how much can be done for the cause of God by saving little things—"here a little and there a little." "One of the things most carefully impressed on the native Christians by missionaries" says an old number of the *Gospel Missionary*, published in England by the "S.P. G." "is that since they have freely received they must freely give. One way in which this is done is by the women, when making ready the family meal, laying aside a little, say half a handful of the rice—to be given away. Half a handful each day fills a good sized sack in time, and she is proud when she can pour it out as alms for the Church on the floor of the mission store house. But if for any reason she cannot give rice perhaps she can give something else—a little of her time, now and then. Some of the good Christian women will join together and go, with an English lady teacher

to take the lead, into the heathen streets or villages—to teach their more ignorant teachers. One very common way of getting them to attend is by singing hymns to them in Tamil, and by degrees the women will ask questions about the hymns and so learn more and more."

Think what can be done by saving little things regularly. After a missionary meeting once, an old laboring man put a gold coin into the collection. How was he able to give so much? They thought he had made a mistake, but no—he had saved it all, and in this way. He used to go among the farmers with a thrashing machine, and was continuously asked to "take a drink." But John always said "Thank ye, master, but I will take two pence instead. This he carefully saved in a bag and at the end of the year was able to give his gold coin to the missionary society.

Every little child could learn to save money in this way, and grow up to be a useful and active member of the Church.

A MISSIONARY HEROINE.



IN the West Coast of Africa is the River Cavalla, and there at Beaboo is a mission in charge of Nora Garwood, one of Miss Rye's girls, who went out to Canada as a child of ten, and some ten years later became the wife of a missionary.

About two years ago her husband fell into the Cavalla River and was drowned. Thinking that in her bereavement she would desire to go home to her kindred, Miss Rye offered her the money to pay her voyage back to Canada, West. She replied, "No, I thank you. I prefer to live and labor and die where my husband laid down his life."

The old Beaboo king was a friend of the mission as long as he lived. His successor was not so ready to help. Some months since the mission house was surrounded by most of the men in town, including the king and chiefs, threatening vengeance upon Nora if she would not at once leave the country.

Nora faced the mob, and inquired what all the fuss was about; they said that she had been talking against their king. She told them the charge was false, and that she would not leave her mission. Some of them threatened her with death, many of them clamored for her banishment. The mob spent most of the day in shouting and threatening, but did nothing more. Next morning they surrounded the mission house again, and offered her a canoe paddle, telling her she must either leave at once or be killed. She replied, "You can kill me, but you cannot drive me away from my station." Then they arrested her, and led her down to the house of the king, and there she stood in the courtyard in the hot sun, without a bonnet or umbrella, all day, they trying to force her to leave, or they would kill her. She said again and again, "You can kill me, but you cannot drive me away from my station."

Late in the afternoon an old chief, who had been a quiet spectator of the whole scene, interfered, and demanded that witnesses should be brought to prove the charges made. "I warn the man," he said, "who brought these charges that he will be compelled to produce witnesses to prove his statements or must confess his crime, or face the sass-wood test of his guilt or innocence."

Sass-wood is a deadly poison which will kill a person who drinks it unless he can throw it up instantly. The survival of any one who drinks it is supposed to prove his innocence, and death his guilt.

With that a young man, the son of the king, came to the front, and declared that all these charges against Nora were lies, and that he was the father of them. Then the king responded:

"Then I must ask her pardon, and all these

must bow down and ask it also." The king hesitated, and added, "I don't like to bow down to this woman, but it is the law of our country, and I cannot help myself."

So the king bowed down and asked her to forgive him, and she did, and all his chiefs and her clamorous persecutors had to follow his example.

Ever since that time she has enjoyed the friendship of the king, chiefs, and people. She has a nursery mission of over twenty little boys and girls, and is developing an infant native church.—*Sunday Hours for Boys and Girls.*

THE STORY OF CAPTAIN GARDINER,
1795-1851.

ALLEN GARDINER was an officer in the English navy, full of enterprise and love of adventure. He was led one day through curiosity to enter a heathen temple in China, and the idolatrous sights he saw there were the means of firing him with a desire to devote his life to the preaching of the Cross. He began by seeking to influence his shipmates, and when the ship touched at various ports he obtained leave of absence to explore the neighboring country, in this manner making himself familiar with the spiritual condition of the natives. By degrees his longing for mission work became stronger, and in 1834 he went to Zululand, to be driven thence three years later through war. After fruitless efforts to get an entrance into New Guinea he settled in the Falkland Islands, and from thence he visited Patagonia. In 1848 he headed a small pioneer party whose destination was Tierra del Fuego. So great was the hostility of the natives that at first he was compelled to retreat. The Patagonians were some of the lowest in the human scale and seemed utterly incapable of any high impulses or real improvement; at times they were like brute beasts, at others, treacherous robbers. Nothing daunted, Gardiner decreed that "the missionary establishment must for the present be afloat," and the small crew, consisting of himself, two catechists, and two sailors, manned a two-decked boat at Banner Bay, from which floating home they undertook pioneer work among the natives. Tossed by winds and waves, driven back by summer rains and winter sleet, he could still write in his diary, "Poor and weak as we are, our boat is a very Bethel to our souls, and we feel and know that God is here. Asleep or awake, I am, beyond the power of expression, happy." From June, 1851, to the following September they must have been terribly short of provisions, and at last they all died of starvation, for when Captain Smyley went in search of the party he found their dead bodies in a cave, with written



A NORTH AMERICAN INDIAN.

diaries telling the story of their sufferings. One by one they had died, Allen Gardiner himself last of all. There he lay in that dark cold cave, with the continued drip of icy water falling from the rocks, with the bodies of his dead friends by his side, dying in a hostile land, having seen no results of his untiring work, and yet he was able to write in his diary that he would not exchange his position with anyone for the world, so great was the mercy of God to him. He declared that after fasting five days he felt neither hunger nor thirst. And over the place where he lay down to die he had inscribed on the rock the verse,

“Wait, O my soul, upon God!
For all my expectation is from Him.”

He had sown in tears, but not a blade appeared. And yet it was no failure, for to-day

the harvest is springing up among the tribes of Patagonia.

“With God’s help this mission shall not be abandoned” was the decision published far and wide, and a boat called the *Allen Gardiner* left Bristol in 1845, and once more anchored in Spaniard’s Harbor. Despite the martyrdom of four missionaries and the wreck of the ship, the work has gone steadily forward since 1872. Professor Darwin had written after his visit to Patagonia that “nothing can be done by means of mission work; all the pains bestowed on the natives will be thrown away; they never can be civilized,” but when, later, proofs of their conversion confronted him he candidly admitted he was wrong and wrote that “the lesson of the missionary is the wand of the enchanter. I had always thought that the civilization of the Japanese is the most wonderful thing in history; but I am now convinced that what the missionaries have done in Tierra dei Fuego, in civilizing the natives, is at least as wonderful.” And from this time forward he regularly subscribed to the mission.—From *The New Acts of the Apostles*, by Arthur Pearson.

CHILDREN OF THE NORTH.

THE Tukudh Indians inhabit the confines of North America. All have been Christianized, the majority by agents of the Church Missionary Society, the rest by the Church of Rome.

The Protestant children possess advantages which were unknown to their ancestors of forty years ago. They have the privilege of being taught to read in their own tongue. This is done chiefly by native lay readers, both in summer and winter, when away at their hunting-grounds, also at the mission stations when there assembled.

In winter the children, some of only five or six years of age, accompany their parents on snow-shoes when moving from place to place; in summer they have to walk through mossy swamps and over mountains. Their winter clothing combines warmth and lightness. It is made of the dressed skin of the reindeer with the hair left on, and consists of a tunic with hood attached, trousers with shoes affixed, and mittens. In summer the clothing is partly European, and partly of the reindeer skin divested of the hair. The mode of life which they lead is calculated to test their powers of endurance. Depending for subsistence on hunting and fishing, they are sometimes reduced to extreme hardship from want of food. This arises from the reindeer changing their haunts, the difficulty of hunting moose in cold weather, and the impossibility of carrying large quantities of provisions on moving from one place to another.

In the depth of winter, when the cold is intense, the thermometer showing from 50° to 60° or more, provisions in camp all spent, no reindeer near, and hunting is unsuccessful, the sufferings from starvation may be more easily imagined than described. For example, in part of January and February of last year one of the tribes had for days nothing to eat excepting pieces of their deer-skin lodges, which they cut off, roasted and boiled, and ate. All, however, survived the severe trial, and when they assembled in June at Peel River seemed as full of life as ever, full of thankfulness for their preservation, and for the mercy shown them.

Like other children, they are fond of play. Among other games, they enjoy lacrosse, football, wrestling, and running races.

It is a custom among the Tukudh that on the first killing of a bird, a reindeer, or some other animal by a boy a feast is made in his honor by his father. The children are strongly attached to their parents, who have a warm affection for them.

Legends of olden times related to them by their parents are often referred to for illustrations. Legends of the raven and the wolverine are numerous, as well as those of men and women.

A GOOD EXAMPLE.

WHAT a little girl can do! In the Sunday school of St. Alban's Cathedral, Toronto, recently, a little girl heard an appeal made for the Rev. Mr. Waller's mission in Japan, and when she got home said to her mother—"I have nothing to give for that mission, but I can make something. She went to work with some girl friends, made several things, and sold them—getting in all four dollars."

When Mr. Waller received this money he said:

"I wish the little girl who sent the four dollars could know how much good she has done. In my opinion the story of her efforts to raise the four dollars will probably do more good than many a \$400 which has been sent to the mission field. By such a thing as this the Japanese are always affected, and as I yesterday (November 30th) listened to a catechist telling the story of the four dollars to a most attentive audience in our largest Sunday school, I thought that the little girl's efforts would bear fruit of which perhaps she has never dreamed."

"Kind hearts are the gardens,
Kind thoughts are the roots,
Kind words are the blossoms,
Kind deeds are the fruits."

GLAD TIDINGS.

HAS a tiny speechless pilgrim
Strayed within your open door—
Mute and wonder-struck—a stranger—
Asking gifts from out your store?
Have you seen the mystic message
In the peaceful, azure eyes,
Have you paused to guess the meaning
Of their sweet, yet dumb surprise?

Did you catch the faint, low echoes
Wafted from the land afar—
When the eager little pilgrim
Left the gates of heaven ajar?
In the hush of orient midnight,
When the shepherds lay asleep
And the cool and slanting shadows
Wrapped the silent, drowsy sheep—

When the angels with their chanting
Roused the startled shepherd throng,
'Twas the message of the Christ-child
Lent the gladness to their song.
"Love," they sang—"Divine—compelling—
Self surrendered—heaven unsealed—
All the mystery celestial
By the Christ-child now revealed."

Not a mortal babe more lowly,
Neither robe nor diadem—
Only heralded by seraphs
Came the Babe of Bethlehem.
Since that night each tiny pilgrim
Welcomed to the homes of earth
Brings anew the precious tidings
Which proclaimed the Christ-child's birth.

Every little one is sacred
Since the Lord of light and life
Could descend an infant stranger
Helpless in a world of strife.
Every little one brings tidings
In a speech beyond our ken,
But its love, the sweet translation,
Must make clear to hearts of men.

THE LONG-FELT WANT.

Give us the words that are old—
Words that are frank and bold,

Words that are swift and strong
And never a whit too long.

Give us the words that are deeds,
That brighten and breathe in creeds;

Words that make cowards brave—
Words that are strong to save!

Live words, that shine and blaze
Like the sun with his living rays—
They are the words, always!

Jesus Christ, who doth me keep,
Told me both to wake and sleep,
Bid me rest and have no dread
Of the living or the dead;
Nor should spirits foul alarm me,
For He will not let them harm me.

I lay me down to rest and close my eyes;
I know not what the rising up may be;
But if my soul before my body rise,
Lord Jesus, be Thou near to comfort me.

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EDITORIAL NOTES.

A SPECIAL meeting of the Board of Management will be held in the Synod Hall, Montreal, on Wednesday, February 10th, at 10 a.m.

INDIA is suffering from famine. People are dying from starvation. Now is the time for Christian nations to show their Christian love. It is being done already, and relief from all over the world will pour into the sorely stricken land.

It is proposed to build a temple of Wong Chin Foo in Chicago, the object being to convert Americans to the morals of Confucius rather than those of Christ. Thus it is proposed to set up a mission of heathenism in the midst of a great Christian city. The Chinese probably regard this as carrying the war into Africa.

Acts of munificence are not things of the past in the Church. A Yorkshire squire, Mr. Alfred Marriot, has bequeathed about two million and a half dollars to the Society for the Propagation of the Gospel. This amount is bequeathed for the extension of Church work in London, York, Canterbury, and in foreign parts. It will be invested and the interest used for the objects named.

IN 1894 Bishop G. W. H. Knight-Bruce resigned his work in Bloemfontein (Africa) and resided in England. He was appointed to that position in 1886. He is now dead. What changes ten years can make in a man's life!

THE Rev. W. A. Burman, commissary of the Bishop of Athabasca, has received, from various parishes in Eastern Canada during the year 1896, the sum of \$783.75. Some of this was for the assistance of Lesser Slave Lake, under the Rev. G. Holmes; Wapiskaw, under Rev. C. Weaver; Christ Church mission, under Rev. H. Robinson (Mr. Brick's old mission), and the rest was undesignated, and was used for the general fund—all within the diocese of Athabasca.

THE Bishop of Saskatchewan and Calgary (the Rt. Rev. Dr. Pinkham) sends us an urgent appeal for assistance in his work. There is no doubt that the needs of his diocese are great, and, although the strictest economy is practised regarding the funds at disposal, it is impossible to keep abreast of the work. The Bishop cannot find time from his several duties to visit Eastern Canada and plead personally for his work, but he trusts that kind friends will remember him and send him some substantial aid for his important undertakings.

THE Rev. Canon Thorneloe was duly consecrated Bishop of Algoma in the Anglican Cathedral, Quebec, on Jan. 6th (the festival of Epiphany), 1897, by the Rt. Rev. Dr. Bond, Bishop of Montreal (acting for Archbishop Lewis), assisted by Bishop Hamilton, of Ottawa; Bishop Courtney, of Nova Scotia; Bishop Kingdon, of Fredericton; Bishop Dunn, of Quebec; and Bishop Sullivan, the retired Bishop of Algoma. The consecration sermon was preached by Bishop Sullivan, who thus appropriately sent his successor to his work with words of encouragement and advice.

IN all probability few people are aware of the great missionary work that is going on in the large and populous African district of Uganda. Besides 5,000 baptized adults, there are 15,000 adults who are reading the gospels as a preparation for baptism, and 23,000 "Mateka readers," that is, readers of the first book. There are at least 700 native teachers. To these native workers the success of the work is said to be largely due. So many opportunities for new work are presenting themselves that great anxiety is felt lest the men and means for taking advantage of them will not be forthcoming.

THE Rev. Canon Rogers, of Winnipeg, is again in Eastern Canada appealing for help for Rupert's Land. He says that fully one-third of the Church of England people of Manitoba are without services. And this is not because the people themselves are not trying to overtake their own work. In 1880 they contributed but \$6,400 towards their own work. Last year they contributed \$70,000. But their home efforts are totally inadequate to the work that

ought to be done. Hence the annual appeal which Canon Rogers presses upon the people of Eastern Canada. It will be seen that he does not make it without reason.

MR. EUGENE STOCK read, at the Church Congress in England, a fine paper on "The Church's Responsibility to the Heathen World" Combating the oft-made yet reckless assertion, "What is the good of missions after all? There are no converts except a few rascals," he says: "But who says so? Really, it is a curious thing how little men care to get trustworthy evidence. The newspapers, for instance, have of late been fairly friendly to missions; but as for their information regarding missions, what shall I say? Where should we be if they treated other subjects in the same way? Suppose the cricket correspondent of the *Standard* did not know Dr. Grace from Mr. Trott, or even the difference between a ball and a bail! In the case of missions it seems a necessary rule, with a view to impartiality, that the reporter or writer should not be an expert, but that the less he knows for himself of the subject the better. I do not for one moment complain of opinions opposed to my own. Let every man think what he likes. But I ask for careful accuracy in the reporting of facts; and this it is literally true we do not get. We want the evidence of men who understand the nature of missionary operations, and the different circumstances of different missions, and who know better, for instance, than to weigh the results of the work by the arithmetical process of counting heads." This, when obtained, has shown missions to be a success.

MISERY.

There is a universal depression caused by what is called "hard times," and many have found themselves obliged to live amidst much poorer surroundings than had been their wont. This has extended to a greater or less degree to all classes of people. Landlords can get but little return for the use of their property. Many of them have houses from which they can get no profit whatever. People living on their money have had to submit to a continually decreasing income owing to the diminishing rates of interest. Bishops and clergymen depending upon endowments are going through the same experience, and even those clergy who receive incomes direct from the people have had, in many cases, their stipends reduced. Workmen are obliged to go for weeks and months without work, for all building and industries of various kinds have ceased, except in cases where necessity calls for them. This is not peculiar to Canada, but the same depression, with its inevitable results, is felt in the United States and in Europe.

This, of course, has produced a large amount

of misery, and in many cases absolute distress. Clergymen in their visitations come home each evening heart-sick at the sad cases they have been obliged to encounter. It is not now so much that a sort of grim consolation can be taken from the thought that the misery encountered can be traced to strong drink or improvidence, or some other such evident cause, but it is that men cannot get work. Strong, energetic, honest, sober, possessed, it may be, even of a good trade, they are obliged to languish at home or spend the days and the weeks in unsuccessful searchings for work—no money in the meantime coming in for the support of their wives and children. Indeed the wives and daughters often earn, by a day's washing now and then, or by going out to service, all that comes into the household—except, it may be, what some little boy may gather by trudging through the cold streets selling newspapers.

Yet there is some mitigation to all this woe. In Canada and the United States, and generally throughout Europe, actual distress (owing to the fertility of the soil and the dependence that can be placed upon it for a regular supply of life-giving produce) is confined almost exclusively to the large cities. In most country places and small towns people are able to live. That is to say they get enough to eat, and in winter can keep tolerably warm. But in large cities the distress is sometimes so serious that were it not for charitable organizations, and the constant relief given by private persons from their own abundance, cases of actual starvation would undoubtedly ensue.

So far, in Canada at all events, such cases have been avoided. There is food enough and to spare. There is fuel in abundance, and it can be obtained in greater or less quantities with, at all events, some small assistance and without hopeless difficulty. If the man of the household cannot get work, the woman can usually earn her dollar a day, and often obtain from the people for whom she works some cast-off clothing or some broken pieces of provisions which greatly help at home. It is poverty, of course, but still it is living. It is food and clothing and fuel, however scant it may all be.

And again, owing to the hard times, articles of all kinds, especially in food and clothing, have come down very much in price. A thrifty woman may, with a few cents, purchase a dinner for her family. She sees in a shop window meat ticketed at two cents a pound. She buys a few pounds and boils it. It, with a few potatoes and some bread, yields, not a sumptuous meal, it is true, but still a meal, and a wholesome one. So boots and shoes and ready-made garments may also be obtained for small sums of money.

This is all a great boon to the unemployed. If money is carefully husbanded, and not spent upon strong drink or other injurious or useless

things, a way of living may be secured, even upon an occasional day's work or a chance job obtained now and then. This, it is true, does not touch the case of the sick and the aged, and those totally unable to work. They have to be helped by means of charitable institutions or by private beneficence. Yet the means for helping them is abundant, and lies everywhere close to hand.

While, then, there is much misery in seeing a strong man out of work, with a wife and several small children to support, with his little stock of furniture gradually diminishing, sold or pawned for food and clothing, yet there is some comfort in the fact that actual starvation can scarcely be the point that must be fallen upon.

The importance of this is emphasized when we see that a different state of things might be the case. We look, for instance, at the terrible distress that is now being witnessed in India, where people are languishing and dying from starvation by hundreds and thousands. Food in many places is absolutely not to be had; multitudes of these people, even in the best of times, don't know what a good square meal—such as our poorest people frequently get—really is. Scanty supplies of rice and meal, with a little fruit and milk and some light vegetable, is almost all they know in the way of food. But still they are content and even happy with it, when they can get it. Now, owing to the failure of the soil to produce anything, they are absolutely without even this meagre fare, and poor creatures for days and days together, in whole towns and villages, suffer the gnawings of hunger. They shrink to mere skeletons and then die. Death, so far, has been their only friend. It will not be so, of course, very long, for the whole of Christendom is even now sending forth its gifts to procure food for the poor famishing creatures. It will be a magnificent spectacle, when the wealth of Europe, the United States and Canada, will be utilized to save a perishing people. It will be in itself a splendid missionary object lesson, which cannot fail to affect for good the heathen multitudes of India.

But our chief object is to show that even in the midst of our own scenes of distress and poverty we have much to be thankful for. The supply never entirely fails us. We know that one crop will be succeeded by another. Provisions are to be had. It is only in a few extreme cases that children need cry with hunger, and no one in our midst, thank God, need ever die for the absolute want of food.

STILL VERY FEW.

AMY WILSON-CARMICHAEL.

I have come straight down from listening to a conversation between Sister Lucy, who is

with us now, and Dr. Lillingston (the "Lilian" of these letters).

"Do you mean that there is no one to work among the Mohammedans of Bangalore?"

"No one."

"And no one in the city of Mysore?"

"No one."

"So the men are quite unreached?"

"As unreached as if they did not exist."

"Do they know of this at home?"

"For years Miss Smith has been asking for someone to be sent to the men, but no one has come."

Then more facts of need come out. And Sister Lucy gets more and more astonished, and wonders if they really know at home.

"And that is what it means to us when we look out of this window. Need unmet!" We turn and look. Moonlight, stillness, peace. But through the dark belt of trees skirting our compound we see the lights of the town. There it lies, the dead Mohammedan city of Bangalore: dead, and yet alive to all which means its deepest death.

One day, lately, Dr. Lillingston was driving through the native streets when she met a procession. She thought it was a baby's funeral, for the men carried a small box, lifted high, covered with scarlet, and they chanted as they walked. It was something far more sorrowful. They caught her pony's rein and bade her stop—a very rare thing here. They were bearing a scrap of the prophet's cloak—a holy relic—and they looked at her, she says, with faces which were fierce as they passed on. A servant of Jesus was not welcome there.

One expects this sort of thing from the heathen. Yesterday we were visiting in a little street, a stone's throw from the hospital, and we were stopped by an idol excitement. The hideous thing, all bedecked and painted, sat scowling behind a tree, which was covered with mystic devices. Just in front, in the middle of the street, the sacred fire had been burnt; it was out, but no leather-defiled foot and no horse's hoof might tread on its ashes. A cart came rumbling down; there was hardly room for it to crush past against the wall, but it had to try, and great was the commotion until it had succeeded.

From the heathen, the poor, pitch-dark heathen, one expects this, but from the Mohammedans, the "enlightened Mohammedans," comes with a sort of shock. Can they really believe in it all, these grand, strong men?

What does the home Church think about it? What does the Master think about it? Can it be that another year must pass away before there is the slightest chance of His being glorified here? To-day He is being dishonored. We looked at the C.M.S. list of specially urgent claims for 1896. This one, the claim of the Mohammedan men of South India, was not

even mentioned. There were so many others even more urgent. What can a committee do?

We do not look to the committee. We look to the Christian Church. What is it going to do? Will no one come to the help of the Lord against the mighty? For mighty, indeed, is this power of darkness. "Yes, a great challenge lies unmet by the Church at large. Satan throws down the gauntlet and says: 'I am master here, at least; here, at least, I have never had an overthrow.' And he is still uncontradicted." So, most solemnly, writes Miss Lilia Trotter, of the Mohammedan field as a whole; so, most truly, may we of the reaches of Southern India.

But we turn from the Church, the strange, slow, sleepy Church, which can spend a century in thinking about waking up—the blind and foolish Church to which "minute points of ecclesiastical frivolity are of more account than men's souls"; the cruel Church, which can play while the heathen die—we turn from it to the Lord it calls its Lord. We ask Him to stir His redeemed to pray as they are not praying now, to give as they do not give. We ask Him to thrust out the men of His choice—men who shall come for no lower cause than this, "The hand of the Lord was strong upon me." We ask Him for one such for Bangalore with its 40,000 Mohammedans. (One to forty thousand—is it much to ask?) A man full of the Holy Ghost and wisdom. A man to whom Pentecost is a reality. There is more to meet out here than the darkness of the people. That one is in a measure prepared for. There are other things. Only the fire of the Holy Ghost will keep on burning.

Yesterday Saral brought me a text—she read it slowly over. It was about the great harvest field with its few laborers. "How is it that there are so few?" she asked. "To me it seems there are still very few." It sounded emphatic in Tamil. May He make it emphatic in English to someone whom He would have come.

Dear friends, who do love His lost ones, it is not to you we write. God knows we would not talk of the field as if it were only here. Nor would we dare to judge where another's work should lie. But we leave His words with you all: "Lift up your eyes and look!" Africa, China, India, the dark places of all lands, the islands of the sea. When He saw the multitudes He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then said He unto His disciples, "The harvest truly is plenteous, but the laborers are few." "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—*Life of Faith*.

Passive emotions weaken by repetition; active habits strengthen.—*Bishop Butler*.

Books and Periodicals Department.

The Church for the Americans. By William Montgomery Brown, Archdeacon of Ohio. New York: Thomas Whittaker.

The United States has done more, perhaps, in the way of setting forth the peculiar claims of the Anglican, or "Protestant Episcopal Church," than any other branch of the Church on earth. The reason for this is manifest. It had to make its way against an opposition which at first seemed well nigh overwhelming. It had not the strong arm of the State to hold it up and help it, but, on the contrary, nearly every feeling of a nation struggling into a new life was turned against it. It had to fight its way on the ground of its own merit. Hence the production of many books which have been found unanswerable, such as "Why Am I a Churchman?" "The Double Witness of the Church," "Episcopacy Tested by Scripture," and the like. Archdeacon Brown's book, before us, is an able and unanswerable contribution to this same kind of literature. In a country overrun with sects "too numerous to mention," there is one (so regarded in the eyes of the general public) which claims to be a branch of the true historic Church of Christ. And this claim is set forth not in a boastful way, but with a desire simply to lead men to see the truth, to give them something substantial and definite amidst much that is unreal and perplexing. Dr. Brown's book should be read by all Churchmen, and be made known to others. It sets forth the true position of what is destined in America to be a great and powerful body, and even, it would seem, a national Church. It has within itself every element to produce such a result, and Dr. Brown has done much by his admirable book, now putting forth its fifth edition, to bring about a result so devoutly to be wished.

The New Century Review. Ludgate Circus, London, E.C., or 26 Paternoster Square, E.C.

This new *Review* has made an excellent start. Ten authors contribute as many articles. The authors are Dr. Moncure D. Conway, J. H. Voxall, W. Blake Odgers, Justin McCarthy, Maltman Barry, Rev. S. Baring-Gould, Geoffrey Drage, John M. Robertson, Rev. H. R. Haweis, and John C. Kenworthy. Mr. Baring-Gould's article on "Professor in Silo" is most amusing, and gives at the same time an unmistakable lesson that ensilage is more scientific than useful. "Is Parliamentary Eloquence Decaying at Westminster?" furnishes Mr. Justin McCarthy a good opportunity for descanting upon speakers in the House of Commons and the House of Lords, past and present, and comparing them, somewhat to the disadvantage of the latter. Where is the eloquence that once used to entrance to come from now? We might almost ask the same with regard to the poets, novelists, and preachers. The places of the once great names have not yet been taken. We wish the *New Century* magazine every success.

The Homiletic Review. New York and Toronto: Funk & Wagnalls Co.

The Homiletic Review for January, 1897, is before us. It would be difficult to name a more notable corps of contributors than the one that appeals to the reader of this opening number of Volume xxxiii. The following are some of the names represented in sermons and articles: Dean Farrar, of Canterbury, opens the Review Section with a luminous article on "The Importance of Presenting the Bible in Complete Books from the Pulpit," in which he gives wise instruction on this subject drawn from his own most successful experience. Sir J. William Dawson writes on "The Historical Relation of the Book of Genesis to the Exodus from Egypt." It is an able presentation of the subject from an original point of view—Genesis being regarded, in fact, as the text-book for the training of Israel for the exodus

from Egypt and their departure for settlement in Canaan—and it will doubtless do much to bring men to see the reasonableness and naturalness of the opening book of the Pentateuch in the face of recent theories set forth regarding it. Many other excellent articles and sermons are to be found in this number.

(1) *The Sunday at Home*, (2) *The Leisure Hour*, (3) *The Boy's Own Paper*, (4) *The Girl's Own Paper*, (5) *Sunday Hours for Boys and Girls*. The Religious Tract Society, 56 Paternoster Row, E.C.

The Sunday at Home for January, besides some good stories, has a description of the Koran, by Dr. William Wright, after reading which one has not a very high opinion of the great Eastern book. It has also an interesting sketch of Indian life, called "Native Trackers," by Dr. Charles Merk, and much more literature that is good. *The Leisure Hour* continues its "Future Kings," and commences some illustrated papers on the United States Navy, which promise to be entertaining. A description of Wolverhampton will take many English people back to their old home. The Science and Discovery Department has some useful diagrams and notes. We are particularly pleased this month with the new monthly for boys and girls, *The Sunday Hours*. Its articles and stories are of the best for young people.

In the Tiger Jungle. By Rev. Jacob Chamberlain, D.D. New York, Chicago, Toronto: Fleming H. Revell Co.

It is evident that the chief object that the author of this book has in view is the presentation of missionary work in a form attractive to young people. In this he has succeeded. The title of the book alone would attract a boy, but he would not be likely after reading a few pages to toss it aside with "Pshaw, it's only a missionary book after all," for the adventures related are interesting and sometimes thrilling. Such things as "Encounter with a Ten-foot Serpent," "An Audience of Monkeys," "Winding up a Horse," are things that anyone, from sheer curiosity, would like to read; but the book, once read, gives a good wholesome impression in favor of missionary work. Of course, the field is a romantic one. India is prolific in supplying chances for adventure. But there is everything in the way an adventure is told, and Dr. Chamberlain understands this perfectly and acts accordingly.

Missionaries in the Witness Box. London: The Church Missionary Society.

This little book is the embodiment of a happy idea. It is the setting forth of personal testimonies from the foreign field, but it is done in the form of question and answer, such as is in vogue in halls of justice when evidence is to be obtained. Missionaries from all over the world are examined as if in a witness box, and are made to tell their own story as to the efficacy of their work, as to what has really been accomplished, and as to what future results are likely to be. The book is satisfactory in every way, and sets forth many statistics which in the usual manner of presentation might never be read. People who make light of missionary work and its results should in all fairness read carefully a book of this description.

(1) *The Expositor*, (2) *The Clergyman's Magazine*. London: Hodder & Stoughton.

(1) The January number of the *Expositor* is replete with fine critical and religious articles. Among them Prof. Fairbairn continues his suggestive thoughts on "Christ's Attitude to His Own Death"; Professor Cheyne gives some good notes on "Obscure Passages of the Prophets."

(2) *The Clergyman's Magazine* for January begins some chapters on the Epistle to the Colossians, by Principal Moule, the present subject being "Christ is All." It has an article on "Johannes Tauler, the Mediæval Mystic," and on the Papal Encyclical, "De Unitate 1896," besides several valuable hints for lecturing and preaching.

A Little Lass and Lad. By Sarah Tytler, S.P.C.K., London. Toronto: Rowsell & Hutchison.

We have received from the Society for Promoting Christian Knowledge a number of books suitable for Sunday-school libraries, gifts and presents. These are attractive books, especially those for small children, such as "Friendly Joey and other Stories," "Nursery Rhymes and Fables," "The Fortunes of the Fairies," etc. "The Mission Heroes" series for a penny each is a feature of the S.P.C.K. publications. Here, for instance, just published, is an interesting account of the late Bishop Smythies and his work in Africa, for a penny, probably five cents here. We are glad to see that the S.P.C.K. continues with its wonted vigor its good and useful work.

The Missionary Review of the World. New York and Toronto: Funk & Wagnalls. \$2.50 a year.

The January number has an article on the "Genesis of the Oxford Movement," which is somewhat suggestive. The Rev. Egerton R. Young, of Toronto, Canada, and a missionary of long experience among the North American Indians, supplies through *The Northfield Echo* an article on "The Gospel Among the Red Men." "Trying Times in Madagascar" is of importance because written by one who lived in their midst. This magazine is, as usual, particularly valuable for the amount of information from all parts of the world to be found throughout its pages.

The Youth's Companion. Boston, Mass.: 205 Columbus avenue.

The *Youth's Companion* Calendar for 1897 is a gem. Four beautiful girls represent the four seasons. The figures are lithographed in twelve colors from original paintings. The whole calendar consists of four folding pages, and is 10½ by 24 inches. It is by far the best piece of color work the *Companion* has ever offered, and one of the best ever produced in this country. It is given free to all new subscribers who send \$1.75 to the *Companion* for the year 1897. An illustrated prospectus will also be sent free to those who send their address.

Violet Vereker's Vanity. By Annie E. Armstrong. London: Blackie & Son; Toronto: The Copp, Clark Co.

This is one of Miss Armstrong's charming books for girls. It is not always an easy matter to get suitable books for girls. Boys' books abound. A wider field seems to present itself for them. But a book like "Violet Vereker's Vanity," together with many others of the same kind by the same author, is just the book for a girl. It is well printed and handsomely illustrated.

TREASURER'S STATEMENT.

The following are the amounts received up to December 1st, 1896, when the new treasurer, Mr. C. A. Eliot, took charge:

	Domestic.	Foreign.
From Huron diocese, for—		
Algoma—Bishop's stipend.....	\$175 00	
Shingwauk.....	25 00	
General, per W.A.....	17 00	
Education Fund, per W.A.....	50 00	
Mackenzie River, per W.A.....	2 00	
Calgary—Blood Reserve, per W.A..	65 88	
“ “ “ “ “ “ “ “ “ “ “ “	50 00	
Rupert's Land—general, per W.A....	58 50	
Rupert's Land—general, per W.A.	30 00	
Miscellaneous Foreign--Armenian suf- ferers.....		\$ 9 25
Japan—C.C.M.A.		8 00
	\$473 38	\$ 17 25
From Niagara Diocese, for—		

Rupert's Land	\$ 44 00	
From Nova Scotia, for—		
Indian Homes	2 17	
" "	18 00	
		\$ 20 17
From Toronto Diocese, for—		
Calgary Blackfoot Home	\$ 8 56	
Indian Homes	15 42	
Mackenzie River	2 41	
Saskatchewan -- Bishop McLean,		
Memorial Church	50 00	
Qu'Appelle	13 20	
Algoma—Shingwauk	25 00	
Algoma, Dunchurch Church	43 86	
Algoma, Dunchurch Church, per		
W.A.	5 00	
Algoma, Marksville, per W.A.	67 83	
General, per W.A.	49 21	
Temiscamingue, per W.A.	49 40	
Calgary—Piegan Reserve, " "	10 50	
Innisfail Mission, per W.A.	8 65	
Indian Homes, etc., per		
W.A.	56 15	
Blackfoot Home, per W.A.	55 28	
Mackenzie River, per W.A.	20 15	
Mackenzie River—Rev. I. O. Stringer,		
per W. A.	9 85	
Qu'Appelle—Rev. T. A. Teitelbaum,		
per W. A.	7 85	
Rupert's Land, general, per W. A.	28 00	
" " " " " "	3 40	
Rupert's Land, Frenchman's Head		
Mission, per W. A.	5 00	
Saskatchewan, various, per W. A.	7 00	
Japan—Nagano buildings		\$ 4 00
Foreign Missions—interest		18 54
Foreign missions—Epiphany collec-		
tions, net		83
Japan—Rev. J. G. Waller		1 22
Zenana Missions		16 00
Foreign Missions, per W. A.		11 90
Foreign Missions—C. C. M. A., per		
W. A.		6 00
China—Stewart Band C. C. M. A.,		
per W. A.		1 95
China—C. C. M. A., per W. A.		19 30
Japan C. C. M. A., per W. A.		25 00
Miscellaneous Armenian sufferers,		
per W. A.		2 00
Zenana Missions, per W. A.		40 05
	\$ 541 72	\$152 79

REAPPORTMENT.

	Domestic.	Foreign.	Total.
Totals	\$1,079 27	\$170 04	\$1,249 31

DOMESTIC AND FOREIGN
MISSIONARY SOCIETY OF
THE CHURCH OF ENG-
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All persons who are members of the Church of England in Canada are members of this Society. See Canon XIX, Provincial Synod.

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