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# THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

Published for the Domestic and Foreign Missionary Society of the Church of England in Canada.

Vol. IX.

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No. 100.

## HISTORICAL SKETCHES

### No. 100. CHRIST CHURCH, WINNIPEG.

(Being also No. 106 of "Our Parishes and Churches.")



THE parish of Christ Church, Winnipeg, may be said to have originated in an especial manner with the Church Missionary Society of England. As is generally well known, this society

played a large and important part in building up the Church in Rupert's Land by the establishment of Indian missions over the great Northwest.

When it became pretty certain that Winnipeg would be the centre of trade and government, it was felt desirable that the Church Missionary Society should have its base of operations there, with its local secretary in charge of a church, as in the capitals of the Indian presidencies.

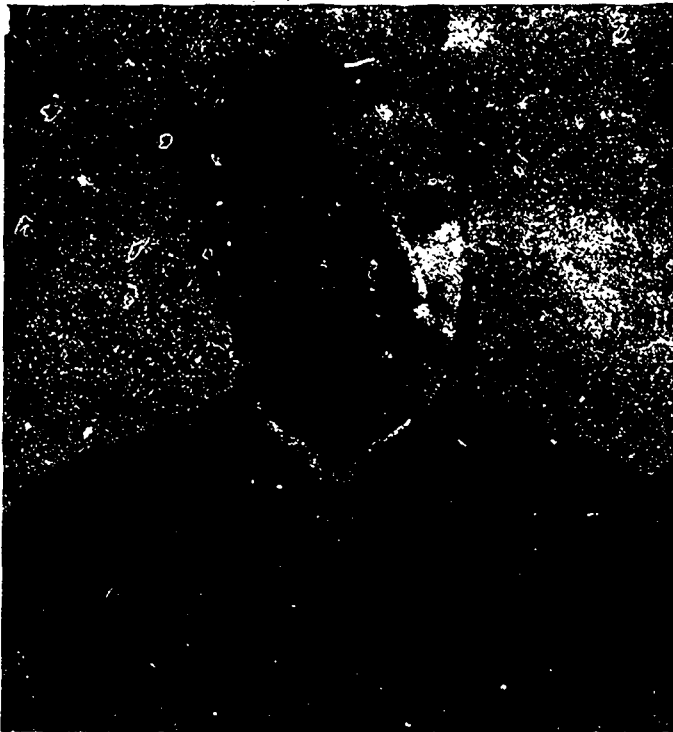
With this end in view the Synod of Rupert's Land, in 1870, adopted the proposal for the erection of the parish of Christ Church, out of the cathedral parish, and giving the appointment of the incumbent to the Church Missionary Society.

Under this arrangement, which, however, ultimately fell through, the present Dean of Rupert's Land, then Canon Grisdale, and secretary of the Church Missionary Society for Rupert's Land, proceeded to erect a small brick building to serve as church and school room.

About a year before this (in 1875) Canon Grisdale opened a Sunday school, followed by

a service, in a very wretched building, on the east side of Main street, between Henry and Logan avenues. It was used during the week as a public school. Its sanitary arrangements were not of the best, and, as it soon became too small, there was great rejoicing at the completion of the new building on Princess street.

The opening services were held on August 13th, 1876, and were conducted by the Bishop, Canon Grisdale, Canon O'Meara, and other clergy.



REV. CANON E. S. W. PENTREATH, B.D.,  
Winnipeg, Manitoba.

In 1881, finding the combined duties of his numerous offices too heavy, Canon Grisdale advertised for an assistant, and the Rev. H. T. Leslie, M. A., now immigrant chaplain, came from Ontario to fill the position.

The same year a larger church was found necessary. Funds were raised by the sale of land, subscriptions, and a grant from the Society for Promoting Christian Knowledge, and a new building was erected, which was opened toward the close of the year. The old building was used for Sunday

school and parish purposes, and, having been twice added to, is still so used.

The present rector is the Rev. Canon Pentreath, B.D., formerly rector of St. George's Church, Moncton, N.B., who became incumbent at Easter, 1882. He was appointed Rural Dean of Selkirk in 1887, and the first Honorary Canon of St. John's Cathedral in 1890. In 1883 the parish became a rectory. In the same year a parsonage was built at a cost of \$3,500. Christ Church was the first church in the Northwest to introduce weekly communion,

choral services, and many other similar observances which are now becoming common. The first surpliced choir in the west was organized in 1884. In 1887 a mission was started in Point Douglas, an outlying part of the parish. A lot has been purchased, an old warehouse transformed into the mission chapel of St. Mark, and the Rev. R. G. Stevenson, M.A., the curate-in-charge, is working up a good Sunday school and a congregation in a very poor part of the city. In 1890 the school-house was enlarged to seat 300, with provision for guild room and kitchen, and in 1891 the church building, which was considered unsafe, was torn down to the floor, and the present building erected. It is a plain, brick veneer building, with massive square tower, has a seating capacity of 650, and a spacious choir and sanctuary, with room for sixty in the choir.

One of the features of the building is the side chapel on the northeast corner, known as the Chapel of St. Agatha. This chapel, seating 75, is fitted up for celebrations of the Holy Communion. There is a weekly celebration here every Sunday in the year, and it is most useful at all times, especially in the winter. On the walls are framed portraits of the bishops who have held jurisdiction in Canada. The seven windows are all memorials, one of them commemorating the introduction of weekly communion in 1882, and the other the founding of the first branch of the Girls' Friendly Society in the west.

There are several memorial windows in the church, one of them in memory of the late Hon. John Norquay, Premier of Manitoba. The church is rich in special gifts. Among them may be mentioned a marble pulpit, marble font, lectern, prayer desk, Litany desk, and a handsome reredos of oak with three panels, the centre one being the figure of the Good Shepherd. Most of the sanctuary fittings were given by the "Nursing Sisters of St. John," of London.

The church is located too near the railway, and is in a part of the city which is fast filling up with foreigners. Within a quarter of a mile there are six churches with services in foreign languages. This change has taken place within the last five years. The church will always be a mission church, and urgently needs a partial endowment to secure it from the fluctuations of a constantly changing congregation. There are 300 communicants, and 275 children in the two schools. The seats are free and unappropriated, and there is a good organ, which cost \$3,000. The church has been noted for its musical services, and on occasion of the meetings of the Provincial and Diocesan Synods, and consecrations of bishops, some notable orchestral services have been given.

Several young men have entered the ministry from the parish, having graduated at St. John's

College. The rector does a large amount of work among the immigrants. He receives those sent out by the "Girls' Friendly Society," the "United British Women's Emigration Association," and the "Church Emigration Society," and is the agent for the "Children's Aid Society." Christ Church is, indeed, the church of the poor. The immigrant and the stranger, and many English people, re-echo the words of one who wrote to her friends in England: "I cannot tell you how great a comfort Christ Church has been to me in this strange land. It is so like home."

### MISSIONARY MOTIVES AND ENCOURAGEMENTS.

BY REV. E. DANIEL, RECTOR OF ST. JOHN'S CHURCH, FORT HOPE.

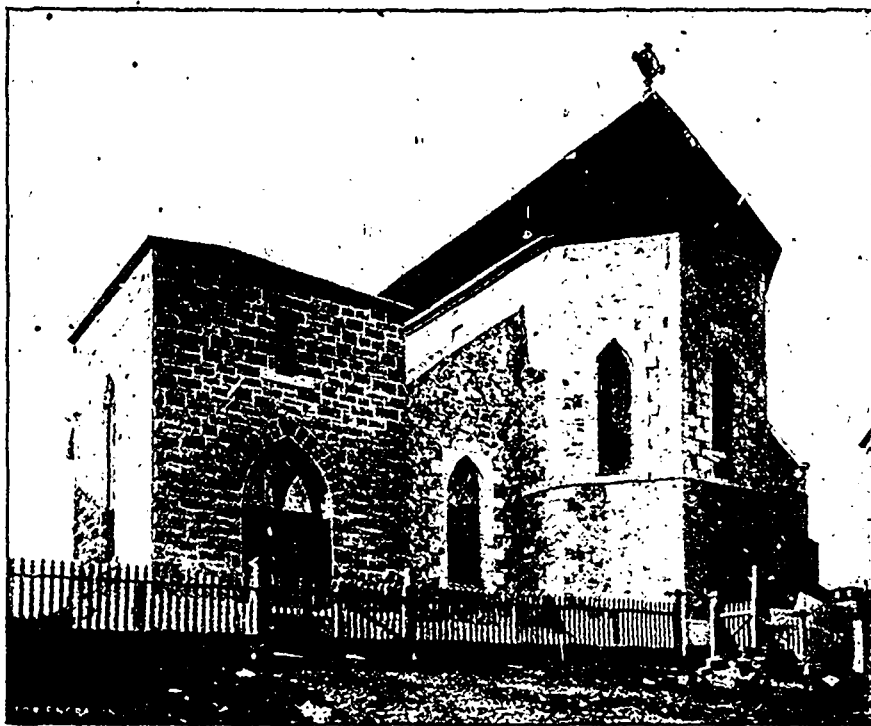
(Concluded.)

IN any review of motives and encouragements to missionary effort, the success which God has already bestowed upon missions must not be overlooked. Only a few years ago, Canon Taylor subjected the whole matter of preaching the Gospel to the heathen to the most severe and searching criticism that it has ever endured in modern times. And what was the result? It simply brought out the facts of the case, and proved to a certainty that when we reach the year of grace 1900 we shall have closed the most wonderful century of missionary success that has ever been known since apostolic days.

It is now but little more than a century since William Carey, the famous missionary to India, was treated with scorn and called a miserable enthusiast because he propounded this question at a meeting of Christian ministers: Is not the missionary command, "Go ye into all the world, and preach the gospel to every creature," still binding upon the Church of Christ? To sum up the words of a speaker at the great London conference of 1888, a hundred years ago the Church of Christ was practically asleep upon the subject, just as she had been for many centuries. A hundred years ago there were only three or four missionary societies in connection with the whole of Protestant Christendom. To-day there are at least 150, with many thousands of devoted laborers.

A hundred years ago there was scarcely a Christian government that was not opposed to missions, as a matter of policy, and as for the heathen world it was closed and barred against them.

A hundred years ago the whole idea of evangelizing the heathen was looked upon as a piece of fanaticism, the butt and laughing-stock of fashionable literature, but now, as a recent writer truly says, "The old school of scoffers is ashamed, and since Livingstone was buried in



THE CATHEDRAL OF THE HOLY TRINITY, NEW WESTMINSTER, B.C.

(See our March number, page 57. (From a photograph by S. J. Thompson, New Westminster, B.C.)

Westminster Abbey the press, at least in its better forms, has recognized foreign missions as the salt of our extending civilization, as the pioneer of commercial and scientific advance, and as something essential to the permanent and elevating self-government which is the ideal of English-speaking peoples, even for the subject races temporarily entrusted to them."

A hundred years ago educated Christian men and women could not be induced to go out as foreign missionaries, and as late as 1813 the great body of them were peasants and artisans. To-day, while the Church of God is glad to welcome any devoted man and give him a place, the most polished scholars in our universities, the most refined and cultured women of Christian lands, are giving themselves to the work.

A hundred years ago, in the whole non-Christian world there were hardly a thousand Protestant converts, while now the native Christian community is reckoned at more than three millions, with thousands of enquirers for the light.

A hundred years ago the work of heathen evangelization was practically an experiment, even so hopeful a man as Henry Martyn declaring that the conversion of a Hindu was as great a miracle as raising the dead, while to-day there is hardly a dark corner of the earth that is not a witness to the success of the experiment, a living witness to the civilizing, en-

lightening, and elevating power of the Gospel. Surely the success which has already been bestowed upon the work of missions should stimulate and encourage the Church to even greater and more earnest efforts than she has put forth in the past.

And the motive of gratitude should also constrain and stimulate us. How few of Christ's disciples go on to realize the fulness of their joy and liberty as the children of God! How few there are, even of earnest Christians, who outgrow the question, *Must I do this? Ought I to do that? How few can truly say with*

St. Paul, "The love of Christ constraineth us!" And yet such should be the experience of all who name the name of Christ. It is said of Zinzendorf, the great founder of Moravian missions, that when he was a young man he saw in a certain European art gallery a picture of our Saviour upon the cross, and that underneath it he read this inscription, "All this have I done for thee, what hast thou done for me?" That question went home with such power to his heart and conscience that he gave not only his fortune but himself to the service of his Redeemer. Oh, that God might inspire us all to go and do likewise, might fill us with His fulness.

"Until our very hearts overflow,  
With kindly thought and glowing word,  
His love to tell, his praise to show."

Once more, if we truly desire the return of Christ, if we are really sincere in our oft repeated prayer, "Thy kingdom come," we cannot possibly be indifferent to the spread of the Gospel. If you had a very dear friend whom you longed to see, whose coming you hoped for and prayed for, and that friend had assured you that he could not possibly return till you had fulfilled for him a certain commission, what position would you occupy in regard to that commission? Would not all your hopes and prayers be quite in vain unless you did your part to secure their fulfilment?

And what do we read about Christ's return in the Gospel of St. Matthew? "This gospel of the kingdom," said Christ to His disciples, "shall be preached in all the world for a witness to all nations; and then shall the end come."

God knows, of course, the very day and hour of the second advent, and yet that does not alter the fact that He has appointed us His agents for "preparing the way of the Lord." Dean Alford translates II. Peter, iii, 12, *urging onward, hastening*, the coming of Christ; but whether that translation be accepted or not, we are surely speaking in the spirit of Holy Scripture when we say with one of our best expositors, "That by praying for His coming, furthering the preaching of the Gospel, and bringing in those whom the long-suffering of God is waiting to save", we are truly hastening the return of our Lord and Master.

And now I have only touched the border of this wide and important subject. One might go on, for instance, to speak of the thousand open doors which invite the Gospel to enter and bring peace and light; of the terrible destitution that still prevails in heathen lands; of the many promises which God has given to those who are willing to spend and be spent for the souls of others—such as that glorious promise in the Book of Daniel: "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

There are numberless motives and encouragements to missionary effort, and even to name them would be more than I can do at present. There is just one more encouragement, however, that may well serve as a fitting conclusion to this very imperfect sketch, and that is *the reflex blessing* the missionary effort brings upon the soul. I know of no more powerful means of grace than that of striving and praying for the salvation of others. Some years ago I read somewhere of a clergyman who, at a certain period in his ministry, found a deplorable spiritual deadness amongst his people. In vain he warned, and pleaded, and exhorted. It seemed as if nothing could arouse them, nothing could impress them. At last one day he happened to be present at a certain missionary gathering where the claims of the heathen upon the Church of Christ were most plainly and forcibly presented, and as he listened this thought flashed upon him. "We have been thinking too much of ourselves, and too little of those who have never heard the Gospel." With that he went home, and at the next opportunity laid the whole matter plainly before his congregation, with the result that they decided to devote themselves more earnestly, as a church, to the work of foreign missions. And what do you think the clergyman said? "Almost at once it seemed as if God opened the windows of heaven and

poured out upon us such a spiritual blessing as had never been known in our history as a church." Such was his experience, and would be the experience of many others, if only they would follow a similar course.

Let any congregation devote itself earnestly and heartily to the work of spreading the Gospel and, it is sure to be blessed; sure to realize sooner or later that, in the deepest and most real sense, "it is more blessed to give than to receive."

## A MISSION TOUR IN ATHABASCA.

BY THE BISHOP OF ATHABASCA.

NO. I.



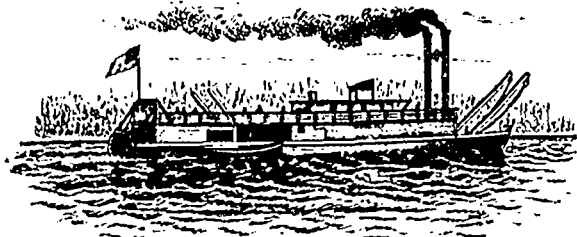
SOME account of the almost unknown country north of the Saskatchewan, in connection with the missionary work of the Church of England there, may be interesting to your readers.

Let the reader bear in mind that the section of country I am about to describe as our starting point is more than 1,000 miles north and west of Winnipeg, and it will serve to give him, or her, some idea of the vast extent of country cultivatable and already entered upon.

As the traveller starts northward from Edmonton, by what is known as the Athabasca trail, it is worth while to look back at intervals and enjoy the pleasant picture the far-stretching reach of country presents. Through the centre, though invisible to the spectator, flows the Saskatchewan River. The country is lightly wooded; that is, while the open land predominates, it is agreeably broken by isolated, well-developed trees, and by bluffs of poplar, cotton, birch, etc. Small sheets of water and swamps are frequent, affording good haygrounds, in strong contrast to the treeless plains through which the C.P.R. main line hurries its wearied passengers. When I first passed over this road in 1884, and for some years subsequent, the trail took the most direct and convenient route, and meandered at its own sweet will over the solitary land. Now the fences of settlers, as though instinct with all the uppishness of a new order, rudely shoulder the old trail, now to the right and now to the left, regardless of the comfort and convenience of its wayfarers.

As some recompense, instead of gazing on a solitude, the houses of settlers can be seen in all directions, new trails are springing up, bands of sleek cattle wend their way homeward, or to favorite drinking or feeding grounds. At one point a creamery is already in operation; along the banks of the Sturgeon River there are already two cheese mills and a well-appointed sawmill.

There is an unbroken stretch of arable country to the Sturgeon River, some thirty miles north



STEAMER ON THE ATHABASCA RIVER.

of Edmonton. Crossing this river by a good bridge, the road continues along a slightly depressed valley through a very promising section of country, in which the C.P.R. have taken up a good many of their alternate sections. It is well wooded, well watered, with swamps often expanding into small but pleasing lakes.

As we advance northward, the country becomes more hilly, but offering large areas of good cultivatable land, with the advantage of abundance of wood, hay, and water.

About half-way the road passes over a series of sandy ridges covered with tamarac and pine, and abounding, in season, with berries.

At this point the ridge dividing the watersheds of the Saskatchewan and Athabasca rivers is crossed. This passed, the road winds once more along the north side of a valley to the Towatonow River. Somewhere here we enter the diocese of Athabasca.

About fifteen miles south of the Athabasca River, the road ascends until a long, stony ridge is gained, from which there are distant views of the hills, sometimes mountainous in their proportions, among whose valleys flows the first of the three great northern rivers that drain the immense watershed of the Arctic Ocean. Travelling along this ridge, as I have often done, late in the evening of a day in early June, and gazing on the outer edge of that vast trend of country reaching to the shores of the Arctic, over 2,000 miles away, there is something so luminous in the northern sky, it requires no stretch of imagination to realize that one is standing at the very portal of the land of the *unsettling* sun, of which, for a brief period, it may be said, "There is no night there." Would that this sentence were true of the moral and spiritual condition of its inhabitants! On the contrary, the messenger of the Gospel of peace knows too well the deep, urgent need that exists for its faithful proclamation. Leaving the ridge, the road just touches a long valley, and, passing an unfinished settler's house, descends into the valley of the Athabasca River at a point known as the Athabasca Landing. This is the shipping place for all parts of the great Northwest that lies beyond.

From this point an almost unbroken series of

waterways branch throughout a region of vast extent and great capabilities, the main arteries being the three great northern rivers, the Athabasca, Peace, and Mackenzie Rivers. Here the Hudson Bay Co. have a large warehouse, and from this point the steamer "Athabasca" starts with outfits either up the river with goods for Lesser Slave Lake and the Upper Peace River, or down to the Grand Rapids with freight for Chipewyan, for the Lower Peace River, and for their posts on Great Slave Lake, along the vast stretches of the Mackenzie River, and for trade with the Esquimaux of the Arctic shore. A little to the west of the Hudson Bay establishment is the rendezvous of what, by a funny distinction, are termed "free-traders."

Here the Government, by the advice of Dr. Selwyn, have started a trial boring for petroleum. The indications, I understand, up to the time when they had to close down for winter, were good.

The old northern route by Carlton and Green Lake having been abandoned since 1885, it is from here that all missionaries of our Church for the north embark—a suitable word, to express the condition of things; for at this point roads cease, and at present, except for a very poorly defined trail along the northern bank of the Athabasca, and gradually diverging toward Lesser Slave Lake, the only possible travel is by water.

At this point a small band of missionaries of our Church gathered last May with the bishop. It consisted of the Rev. Charles Weaver, awaiting an opportunity to reach the mission opened among the Indians at Wabiskaw. Mr. Weaver, formerly a graduate of Wycliffe College, was appointed last year in charge of Alexander, in the diocese of Rupert's Land, and was ordained deacon by the archbishop, October, 1893. His wish, however, to give himself for work among the Indians was last year accomplished. Mr. W. G. White, from the diocese of Calgary, where he had been teacher at the Indian schools both among the Sarcees and Blackfeet; a Mr. F. H. Killick, accompanying the bishop on his journey, and subsequently accepting school work at the Athabasca Landing for the winter; Miss Margaret Dartnell, from the Deaconess Home, Toronto, sent out by the Toronto Branch of the Woman's Auxiliary in the capacity of matron to the Indian Home at Lesser Slave Lake, under Mrs. Holmes; Miss Thompson, from London, Ont., on her way to undertake school work at Chipewyan; and Miss Herbert, to be married to Rev. A. J. Warwick, of St. Luke's Mission, Vermilion.

Leaving Mr. Weaver to descend the Athabasca on a scow to a point on the left bank, from which, by a series of portages, lakes, and rivers, he could make his way to Wabiskaw, and Miss Thompson to take her passage in the "Athabasca" to the Grand Rapids, *en route* for



LAND TRAVEL IN ATHABASCA.

Chipewyan, I will invite your readers to accompany the others on their way to the western part of the diocese.

Embarking on board the twin-wheeler "Athabasca" on a bright, sunny afternoon of June 22, we steamed steadily up stream. The river here is almost unbrokenly flanked by pine, poplar, and birch-covered heights, and the more even tenor of its current broken by rapids of a minor character. About 9.30 p.m., the steamer draws in to the bank and is tied up for the night. Between 3 and 4 a.m., the sleeping passengers are disturbed by the harsh raking of the boilers, the splitting of huge billets of cordwood on the resounding deck, the blowing off of steam, the orders from the pilot-house to "let go the head-line," the tramp of hurrying feet, the short, peremptory rings of the pilot's bell; till, fairly under way, they are shaken to sleep again, like refractory children by the lively vibrations of the loose-jointed craft. About 8 p.m., Sunday morning, June 24th, saw us at the mouth of the Slave River, the connecting link between the Athabasca River and Lesser Slave Lake, and the outlet of the lake waters. Rapids in rather a narrow and tortuous channel prevent the steamer ascending. Six "inland boats" and "sturgeon heads" (*i.e.*, scows with rounded ends) were waiting to relieve the steamer of her load.

Short but hearty services were held by the kind permission of Mr. Levoek, of the Hudson Bay Co., in the steamer's saloon, at 11 a.m. and 7 p.m. Early on Monday the din of unloading and loading commenced.

Our mission party had landed soon after arrival, and pitched their tents amid the thick, luxuriant grass, heavy with wet from frequent thunder showers. After dinner all was ready for a start. We took the places assigned us on the different boats. Their passenger accommodation is barely sitting room—a space, scant as it is, kept by no means free from the chance thrust of clumsy oars or the sawing motion of dripping ropes coming into unexpected and unpleasant contact with one's person.

The steamer had not been left much more than an hour before crew and passengers were exposed to a heavy storm of rain. As it seemed to have set in for a thorough night of rain, a

halt was called an hour earlier than usual. The line of boats, each pulling eight heavy oars, drew into the bank. The guide-boat picked out the best landing and the best camping spot. The rest had to take their chance. So on the soaking wet grass, that seemed to bristle with threats of rheumatism at every point, was trampled down in all directions. Tents went up, and the tentless made temporary shelters with oars and sails. Axes were hard at work; fires sprung up where a "greenhorn" would have said that with such a soaking rain it was impossible to make fire. Fry-pans with huge chunks of ham were soon hissing over the blaze. Rough cakes consisting of flour, water, and baking powder were baking before the fire. The ruddy glare of the fires, the gleam of tents, laughter, talk, and merriment, enlivened what one brief hour before was a dripping, rain-soaked solitude in the gloaming of a wet night.

Each day saw the crews, now hauling on the line, now battling with poles and line against the strong rapids that are encountered on the earlier stages of this narrow, but picturesque river; each night saw a repetition of the first night, though, as a rule, made easier and fraught with less discomfort through the absence of rain.

Thursday night we encamped on the low, willow grove flats through which, with a sluggish current, in strong contrast to the rapids and swift currents of its later course, the Slave River twists and turns in bends that cause the stream at times to run almost parallel and in the opposite direction to its course through a previous reach.

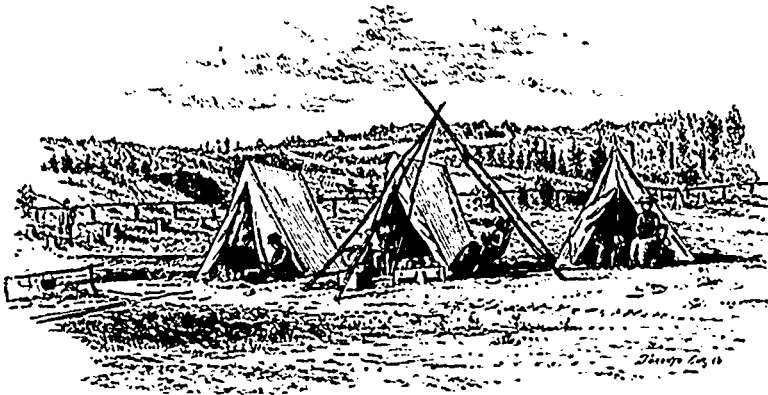
Next day the brigade swept out into the open lake; the all absorbing topic of conversation being the prospect of a fair, and therefore sail, wind.

The propulsion of these clumsy, heavy-laden boats, with rough, heavy, and ill-adjusted oars, is unpleasantly suggestive of what a sentence to the galleys must have been.

And though the half-breed men of Lesser Slave Lake are inured to the hardships and exposure of these trips, the seeds of weakness and consumption are often too fatally sown. They are, however, a light-hearted race, and are quick to make fun out of anything. They work in relays when tracking, and those in the boat are on the lookout for any misfortune or extra tough piece of work for those on the line.

Nothing amuses them so much as an involuntary ducking or sudden plunge into the mud by some unwary tracker. Nor, if opportunity offers, are the passengers exempt as a source of amusement,

On one occasion, on this route, I was accompanied by a student, fresh from St. John's College. He was commendably careful of his personal appearance, its culminating point being a helmet, at that time something gazed upon for the first time by these natives of the



CAMPING IN ATHABASCA.

north. An unfortunate gust of wind swept it into the river.

We occupied the guide's boat; the next boat, some twenty yards behind, picked up the straying helmet, and ne'er did I see disgust more strongly depicted on human countenance than on that of the owner, as we beheld, amid roars of admiring laughter, the soaked and dripping helmet pressed ruthlessly down over the perspiring brows of first one and then another of the rescuing crew till it had gone the round.

*(To be continued.)*

## THE ARCHBISHOPS OF CANTERBURY.

UNDER HENRY VII.

*(Continued.)*

**T**HE man whom Archbishop Chicheley had selected to be his successor was John Stafford, Bishop of Bath and Wells. He was a man of noble family, and was educated at Oxford as a lawyer; but lawyers in those days were pretty sure to obtain ecclesiastical preferment. It was so with Stafford. On receiving the necessary legal education, he proceeded to holy orders, and was made Dean of St. Martin's, London, and afterwards Dean of Wells. His ability as a lawyer was recognized in high places, especially in the Church, which often stood in need of legal advice. It was in this way that Archbishop Chicheley and John Stafford were thrown together. The archbishop noticed the legal acumen of the dean, and attracted the attention of King Henry V. towards it. This procured for him rapid preferment. He was made Keeper of the Privy Seal, and when Henry VI. came to the throne he was appointed also Lord High Treasurer of England. Stafford had also a staunch friend in Henry Beaufort, Bishop of Winchester, and the king's uncle, through whose influence he was presented with the bishopric of Bath and Wells. He managed to retain the friendship of both the archbishop and Beaufort, though these two ecclesiastics were bitterly opposed to one an-

other; and this, not by a policy of neutrality, for he openly espoused the cause of Beaufort. This shows amiability on the part of the archbishop and considerable tact on the part of Stafford. Henry VI., as a mere child, was crowned King of France in Paris, amid much pomp and splendor. At this ceremony Stafford was present, and on his return to England he was made Lord High Chancellor, a position which he retained for many years. When he had held it for

eleven years, the aged Archbishop of Canterbury felt that he could no longer perform the duties of his office, and therefore begged that Stafford might be appointed in his place. Through the united influence of the archbishop and Beaufort (then a cardinal) this somewhat complicated result was secured. The appointment was made on the 14th of May, 1443, and a few months afterwards Archbishop Chicheley died, leaving the new primate in sole and uninterrupted possession of his high and honorable position.

It was Stafford who brought about the marriage of the English king, Henry VI., with the French lady of royal blood, Margaret of Anjou. He did it in the interest of peace between the two countries, for he readily saw that the mere title of King of France would not prevent, but might rather promote war between the two countries, so bitterly hostile to one another. Margaret of Anjou was destined to play an important part in the history of England.

The reign of Henry VI. is noted for a series of revolutions, which gradually deepened until a civil war, one of the worst known to history, convulsed and devastated the whole of England. The terrible movement began in 1450, when the Duke of Suffolk was banished by the House of Commons, when Jack Cade raised his insurrection, and when the Bishops of Chichester and Salisbury were murdered. In that year Archbishop Stafford resigned the Great Seal, which he had held for the unusually long period of eighteen years. His conduct throughout all the troublesome scenes enacted around him was worthy of a man of a truly noble character. He retained his popularity and escaped impeachment, while at the same time he bravely faced all the difficulties that surrounded him. Henry VI., unlike his heroic father, was totally lacking in governing power. He was, however, kind, gentle and pious. It was he who established Eton college; and it was Archbishop Stafford who first breathed the prayer, "Floreat Etona," which is still used in numerous homes throughout England. But



clouds were gathering for the weak-minded king. The House of York began to make its claim to the throne. The king, to avert coming evils, and to set himself right with heaven, according to the superstitious ideas of the day, paid a visit to the shrine of St. Thomas à Becket in Canterbury Cathedral. The archbishop was there to receive him. This was in August, 1451, and before another year went by, in May, 1452, John Stafford was called to his long home, and the primacy of England was once more vacant. A flat marble stone in Canterbury Cathedral now marks the spot where his body is buried.

And this time it was the Archbishopric of York which supplied Canterbury with a successor. On the death of Archbishop Stafford, the most suitable man to be entrusted with the primacy was thought to be John Kemp, Archbishop of York, and a Cardinal of Rome. Accordingly, though the Cardinal Archbishop of York was at that time seventy-two years of age, he was translated from the junior archbishopric to the senior, a step as yet unprecedented.

John Kemp had run a distinguished career during the reign of Henry V., and the greater part of that of Henry VI. When the frivolous young Prince Henry, afterwards the great and good Henry V., came to the throne, Kemp was a man of thirty-three years of age, of good family and bright prospects. As a boy he went to school at Canterbury, and afterwards became a fellow of Merton College, Oxford, and a distinguished practitioner in canon law.

In this capacity he attracted the attention first of Archbishop Arundel, in the reign of Henry IV., and afterwards of Archbishop Chicheley, in the subsequent reigns. He was introduced to Henry V. as Dean of Arches, and Vicar-General to the Archbishop of Canterbury, and before the death of that monarch was appointed Bishop of Rochester, Keeper of the King's Privy Seal, and subsequently Bishop of Chichester. This latter preferment he received in February, 1421, and before that year closed he was translated to the bishopric of London, in which position he was when, in the following year, 1422, the heroic Henry V. died.

During the infancy of Henry VI., speedy progress marked this active man's career. In 1426, four years after the death of Henry V., he was made Lord High Chancellor of England, and a few months afterwards, in the same year, was elevated to the high position of Archbishop of York. Six years afterwards he resigned the chancellorship, but he still continued a prominent mover in the disturbing events for which the reign of Henry VI. is noted. He was sent frequently as an ambassador to foreign courts, or as a delegate to Church councils, and in all the work that he did he proved himself an undoubted supporter of the pope. It may

be that all this attention to foreign affairs injured him at home. Whether or not, it is certain that at this time he was not popular in England. But what he lost on one hand he gained on the other, as far as his own personal advancement was concerned, for the pope, in acknowledgment of his subservience and assistance to him, made him a cardinal with the title of St. Balbina. In this the pope had another object in view, an object which we have already mentioned, viz., the humiliation of Archbishop Chicheley, who showed more of an independent spirit than was pleasing to a man like Martin V. The humiliation, however, did not occur, for the English parliament insisted that, cardinal or no cardinal, the Archbishop of York in England should not take precedence of the Archbishop of Canterbury. In this may be seen another indication of the difficulty the pope always experienced in seeking to bend the English Church to his imperious will.

The Cardinal Archbishop of York, as might be supposed from his numerous public actions, did very little work in his diocese. York, in those days, appeared a very long way from London. To reach it involved a long, dreary, and hazardous journey and was seldom attempted, to which state of things the cardinal readily yielded. Even when he retired for a time from public life, he withdrew to the quiet attractions of Kent, rather than the rigorous regions of Yorkshire.

After a brief retirement he was again recalled to public life, and was reinstated in his position as Lord High Chancellor of England, and the friend and supporter of Queen Margaret. The king had become so lamentably weak in intellect and body that he was incapable of taking any part in the clouds that were gathering around him. Then it was that his foreign wife, Margaret of Anjou, came forward to take his place, and in the difficult duties thus thrust upon her she leaned upon the aged Cardinal Archbishop of York, who did all in his power to protect the interests of herself and her unfortunate royal lord. Thus was it that Kemp, in the year 1452, at the age of seventy-two, and on the death of Archbishop Stafford, became Archbishop of Canterbury. Under him, for the first time in all history, the Primate of England became a mere delegate of the pope. Owing to the subservient spirit of the new, yet aged primate, the object long wished for on the part of the pope was attained. When Kemp took the oaths of office as Archbishop of York, he swore to obey the kingly power of the pope, and at the same time to obey the kingly power of his own sovereign. It was only a matter of time when these two conflicting oaths must clash. It was a wonder that a man like Kemp did not see the impossibility of attempting to serve two masters. That impossibility showed



A JEW OF MOROCCO.

itself afterwards in the ecclesiastical history of England.

In the second year of Archbishop Kemp's primacy, on October 13th, 1453, an heir to the throne was born to Queen Margaret. He was baptized by the name of Edward when he was a day old, and became the hope of his mother and of the Lancastrian party, though they must have feared already the clouds that were to gather round the little prince, as his childish years advanced.

When the royal child was a few days over five months old, Archbishop Kemp, on the 24th of March, 1454, died suddenly, grieved at heart over the terrible struggle that he saw was inevitable between the rival houses of Lancaster and York. He was buried at Canterbury.

The bishops of the Anglican communion in the empire who died in 1894 are: Atlay (Hereford), Lord A. C. Hervey (Bath and Wells), Blomfield (Colchester), Bowlby (Coventry), Harper (late of Christchurch, N.Z.), Hill (Equatorial Africa), Linton (Riverina, N.S.W.), Pelham (late of Norwich), Reichel (Meath), Sillitoe (New Westminster), Smythies (Zanzibar), Trollope (Nottingham).

## THE JEWS.\*

IT seems strange that an event—none the less sure for being future—fraught with such momentous consequences to the Universal Church of Christ as the conversion of the Jews should meet with so little attention and excite so little interest—an event, in the bringing about of which “the Lord's remembrancers” (Isa. lxii. 6) are invited to co-operate.

By perhaps a large majority anything in reference to the Jewish race—they can scarcely be called a nation—is met with cold indifference; and yet it would be hard, indeed impossible, to find any people who from first to last can boast of such a wonderful and interesting history—a people whose origin borders on the supernatural; whose growth and progress are marked by signs and wonders, culminating in

the mystery of the Incarnation of the Son of God; whose decadence may be dated from their rejection and crucifixion of the Messiah, and their self-imposed curse, “His blood be on us and on our children,” a legacy handed down from generation to generation for 1,800 years, and still in force upon the Jews to this day. How can such a history, “full of thrilling fascination and fruitful in instruction,” be devoid of interest, or the people themselves be met with aught but sympathy?

Lost branches of the one-loved Vine,  
Now withered, spent, and sere,  
See Israel's sons like glowing brands  
Toss'd wildly o'er a thousand lands  
For twice a thousand year.  
O, say, in all the bleak expanse,  
Is there a spot to win your glance  
So bright, so dark as this?  
A hopeless faith, a homeless race,  
Yet seeking the most holy place,  
And owning the true bliss.

Gentiles, with fixed yet awful eye,  
Turn ye this page of history.

Dean Millman, in his “History of the Jews,” says, regarding them: “To the mere specula-

\*Abridged from an article signed A.T.C., and recently published in *The Church Guardian* (Montreal).

tive enquirer the study of the human race presents no phenomenon so singular as the character of this extraordinary people; to the Christian, no chapter in the history of mankind can be more instructive or important than that which contains the rise and progress and downfall of his religious ancestors."

Admitting generally, as it is to be feared we must, the existence of a widespread indifference in regard to the Jews and their conversion, it must be of interest to those who do not join in this indifference to find the subject being brought before the public, and to become acquainted with something of the work which is going on.

When a Jew embraces Christianity, it can only be in the exercise of faith of a high order. He makes for himself no bed of roses; he is branded as an apostate, and is cut off from all fellowship with his race; and unless wife and children—if he have them—follow his example, they become his bitter enemies—literally, the man's foes are they of his own household; he becomes subject to boycotting of the most cruel nature, frequently offends his employer, and so loses his place, and is deprived of the means of support.

The missionaries themselves—always working under and with the parochial clergy—have no enviable post; they are at times forbidden to enter houses where they seek admission, and meet with hostility, threats, abuse, and insults.

"The present condition of the Jews calls for greater exertion. A grand future lies before us if we could enlist the whole Church. There are many and great openings. A great movement is taking place in the Jewish mind; bitter hatred to Christianity is disappearing, the New Testament is openly read and studied, they speak with respect of our blessed Lord, missionaries are looked upon as friends, and their motives respected and appreciated." "There are results underlying the surface, and not so immediately apparent as others. There is a leavening process going on among the Jewish race at large, one which we may fully believe is preparing the way towards a great, and, perhaps, a sudden and widespread, result in the future." The late Dean of Lichfield said: "We Christians must all feel that we owe a vast debt of obligation to the Jews, a debt which we have never as yet adequately repaid; and when we remember that everything which is most glorious in the future of the Church is connected with their conversion, it seems to me that we ought to leave no agencies untried by which this great consummation may be hastened." The Archbishop of Canterbury expresses the view that the "gain of the Jews is the Church's gain, and that the Church does not know it." It would seem to follow that, so long as the Church remains in this state of ig-

norance, gain, profit, and advantage are withheld both from Jews and Gentiles, and the question arises, how long is this ignorance to last? by whom, and how, is the Church's darkness to be lightened? St. Paul was not ignorant that the gain of the Jews was to be, or rather, even then already had been, the gain of the Gentiles; but even the loss of the Jews, their lapse, had brought gain to the Gentiles. They stumbled, but it was no final falling away, but through their fall, gain—salvation came to the Gentiles; and he then proclaimed that if the fall of them became riches to the world, and the diminishing of them the riches of the Gentiles, how much more their fullness. If the casting away of them wrought the reconciling of the world, what shall the receiving of them be but life from the dead? How can the Church be ignorant of the fact that the gain of the Jews, their restoration to the favor of God, will be gain to the Gentiles?

Shutting our eyes to our indebtedness to the Jews does not relieve us of the obligation of acquitting ourselves of the debt.

Enough has been said to make it clear that the Chosen People have a claim upon our interest, sympathy, and gratitude; and how can we recognize and meet this claim better than by making their spiritual welfare our care, not looking for great or sensational results of human might or power, but by the Spirit of the Lord of hosts, and remembering that with Him one day is as a thousand years, and a thousand years as one day. He will show us wonderful things in His righteousness. We are bidden to pray for the peace of Jerusalem, to give God no rest till He establish and till He makes Jerusalem a praise upon the earth. There is a promise of prosperity to the lovers of Jerusalem, and there are those who, following the injunction to pray for her peace, have found the promise to be literally fulfilled: "Blessed is he that blesseth thee. I will bless them that bless thee." The word of the Lord standeth fast, and these promises are as sure now as they were when given to Abraham four thousand years ago.

#### ST. MICHAEL'S TRAINING SCHOOL FOR NURSES, KOBE, JAPAN.



THE object of the school is to train, in the various branches of nursing, intelligent, educated Japanese women who, actuated by Christian love, wish to devote themselves to work among the sick poor, wherever the Church may send them. Special attention in the course of study is given to the study of the Bible, and to Church history, so that the nurses may be qualified to do evangelistic work. At the end of two years, the pupils in training, if success-

ful in passing the examinations of the school, will receive diplomas as certificated nurses.

The school was begun a year ago last October, with three young women, graduates of the American Church School (St. Agnes) in Osaka, entered as probationers. Their conduct and qualifications being satisfactory, at the end of a month they were accepted as pupil-nurses, and a course of lectures from the native doctors and the lady superintendent of the school was begun. As a hospital is the natural field for the training of nurses, and is, in fact, an almost indispensable adjunct to a training school, we should have been at a standstill had not a prominent Japanese doctor, who has a private hospital under his management, offered us his wards as a training ground, and promised to do all in his power to assist us in the way of giving lectures to the nurses. About six months afterwards we were asked to nurse all the hospital patients, and gladly accepted, the pupils taking the ward duty in turn. Not often were the services of more than one required at a time, as the hospital accommodates only a limited number, the average being about eight patients for the year.

District and private nursing have been important features of the work, and in the beginning of the summer there was such a demand for nurses that a graduate of the Doshisha Hospital in Kyoto was engaged to act as head nurse in the hospital, and to attend serious out cases when there was a call. During the school year (October-October) 1,200 sick visits have been paid and 427 days of private nursing done by the pupils. In almost every case the nurses appear to have given satisfaction to both doctor and patient, and from many sources we have had the highest testimonials of their skill and patient kindness.

Two months ago, two more young women, graduates of the American Church School (St. Margaret's) in Tokyo, were entered as probationers, and have since been accepted for the two years' training, so that now we have six workers. If we could get two well-trained Bible women to follow up the hospital and district work with Church teaching, there is everything to indicate that the results would be highly encouraging.

In the early spring, a small dispensary for the poor was opened in the school building, but was discontinued after a time, as the doctors of the hospital we are connected with generously offered to treat any poor patients we might send them, charging only half the cost of the medicine. Soon after the new year begins, we hope to open a dispensary adjoining the new mission preaching station, in an entirely heathen quarter of the city.

JENNIE CAMERON SMITH.

Kobe, December 18, 1894.

### THE GREAT FAMINE CRY.

**H**ARK, the wail of heathen nations !  
 List, the cry comes back again,  
 With its solemn and reproaching,  
 With its piteous refrain :  
 We are dying fast of hunger,  
 Starving for the bread of life ;  
 Haste, oh, hasten, ere we perish,  
 Send the messenger of life.

Send the Gospel faster, swifter,  
 Ye who dwell in Christian lands ;  
 Reck ye not we're dying, dying,  
 More in number than the sands ?  
 Heed ye not His words, your Master,  
 " Go ye forth to all the world " ?  
 Send the Gospel faster, faster,  
 Let its banner be unfurled.

Christian, can you sit in silence  
 While this cry fills all the air ?  
 Or content yourself with giving  
 Merely what you " well can spare " ?  
 Will you make your God a beggar  
 When He asks but for " His own " ?  
 Will you dole Him from your treasure  
 A poor pittance as a loan ?

Shame ! O shame ! for very blushing !  
 E'en the sun might hide his face.  
 " Robbing God "—ay, of His honor,  
 While presuming on His grace.  
 Keeping back His richest blessing,  
 By withholding half the price,  
 Consecrated to His service,  
 Perjured, perjured, perjured thrice !

While you dwell in peace and plenty,  
 Store and basket running o'er ;  
 Will you cast to these poor pleaders  
 Only crumbs upon your floor ?  
 Can you sleep upon your pillow,  
 With a heart and soul at rest,  
 While upon the treacherous billow  
 Souls you might have saved are lost ?

Hear ye not the tramp of nations  
 Marching on to the day of doom ?  
 See them falling, dropping softly,  
 Like the leaves into the tomb !  
 Souls for whom Christ died are dying,  
 While the ceaseless tramp goes by ;  
 Can you shut your eyes, O Christian,  
 To their ceaseless moan and cry ?

Hearken, hush your own heart-beating,  
 While the death march passeth by ;  
 Tramp, tramp, tramp, the beat of nations,  
 Never ceasing, yet they die !—  
 Die unheeded while you slumber,  
 Millions strewing all the way,  
 Victims of your sloth and " selfness,"  
 Ay, of mine and thine, to-day.

When the Master comes to meet us,  
 For His loss-what will He say ?  
 " I was hungered, did you feed Me ?  
 I asked bread, ye turned away !  
 I was dying in my prison,  
 Ye never came to visit Me ! "  
 And swift witnesses these victims  
 Standing by will surely be.

Sound the trumpet ! 'Wake God's people !  
 Walks not Christ among His flock ?  
 Sits He not against the treasury ?  
 Shall He stand without and knock ?

Knock in vain to come and feast us !  
 Open, open, hearts and hands,  
 And as surely His best blessings  
 Shall o'erflow all hearts, all hands.  
 —Selected.

### EASTER VISIONS.

St. Matt. xxvii. 47, xxviii. 6.

**I** STAND in thought upon lone Calvary,  
 Where hangs the Man of Sorrows on the tree !  
 I see the pierced hands, the drooping head,  
 Then weeps my doubting heart—" Ah, he is dead ;  
 Himself he could not save. O Love, thy cost !  
 This was not Christ, and man is lost,  
 Oh, lost, lost, lost !"

But now I stand before the empty tomb,  
 Within, the folded clothes, the silent gloom ;  
 Without, a voice to speak thy name, my soul,  
 Cry to Him, " Master," yield thyself, in whole,  
 For He is risen—O power of Love undreamed !  
 This was the Christ, indeed—Man is redeemed,  
 Redeemed, Redeemed !  
 —Hattie Horner.

AGENTS of the South American Missionary Society of the English Church have recently been laboring among the Indians of Gran Chaco, in Paraguay. The public land surveyor of the republic lately addressed a letter to the president of the nation, in which he refers to an expedition into the interior from which he had that day returned. He writes: "I am surprised at the security and tranquillity with which we can now travel among them; thanks to the effective measures taken by the missionaries of the South American Missionary Society to Christianize those savages. The last time I traversed the same ground, five years ago, I took with me fifteen specially selected men, all armed with Remington rifles and revolvers, and I never allowed any one to go alone to seek water or to explore our road. We always rode in company and armed, and never went far from our encampment. At night we set sentinels and slept with our weapons at hand. When measuring, if we saw smoke, we fell back on our main body, and any signs of Indians made us advance with redoubled caution. In the *toldo* (Indian village) of the chief, called Michi, near the Montelindo River, our horses disappeared, and while a portion of our party sought them, the remainder, who were in camp, were surprised by a company of naked Indians, painted and adorned with feathers, who certainly had no peaceable or friendly intentions.

"To-day this spirit of hostility has entirely disappeared. I made my present survey with Indian assistance and have not carried a single firearm. At night we slept tranquilly at whatever spot our labor for the day had ceased, no watch being set, and several times in the vicin-

ity of stranger Indians whom we met on the road. We sought the villages instead of avoiding them as formerly."

This public land surveyor concludes his letter to the president by commending specially a "fair, delicate, and young English lady, who, in connection with others, has for some time been fearlessly visiting these savages, giving them her medical and surgical skill, etc., instructing them in civilization, and teaching them from the sacred words of the Bible how to live, with the sole desire and hope of lifting them from the sorrow and degradation of heathenism into the happy and pure life of Christianity."

A PLEASANT writer tells us of a Texas gentleman who had the misfortune to be an unbeliever. One day he was walking in the woods, reading the writings of Plato. He came to where the great writer uses the phrase "geometrizing." He thought to himself, "If I could see a plan and order in God's works, I could be a believer." Just then he saw a little "Texas star" at his feet. He picked it up, and thoughtlessly began to count its petals. He found there were five. He counted the stamens and there were five of them. He counted the divisions at the base of the flower, there were five of them. He then set about multiplying these three fives to see how many chances there were of a flower being brought into existence without the aid of mind, and having in it these three fives. The chances against it were one hundred and twenty-five to one. He examined another flower, and found it the same. He multiplied one hundred and twenty-five by itself to see how many chances there were against there being two flowers, each having these exact relations of numbers. He found the chances against it were fifteen thousand six hundred and twenty-five to one. But all around him there were multitudes of these little flowers; they had been growing and blooming there for years. He thought this showed the order of intelligence, and the mind that ordained it was God. And so he shut up his book, and picked up the little flower, and kissed it, and exclaimed: "Bloom on, little flower; sing on, little birds; you have a God, and I have a God; the God that made these little flowers made me."

God give us men ! A time like this demands  
 Great hearts, strong minds, true faith, and willing hands.  
 Men whom the lust of office does not kill ;  
 Men whom the spoils of office cannot buy ;  
 Men who possess opinions and a will ;  
 Men who have honor, men who will not lie ;  
 For while the rabble, with their thumb-worn creeds,  
 Their large professions and their little deeds,  
 Wrangle in selfish strife—lo ! Freedom weeps,  
 Wrong rules the land and waiting justice sleeps.

—Oliver Wendell Holmes.

## Young People's Department.



A FUNERAL IN PALESTINE.

### HOLY WEEK AND EASTER.

**H**ERE is a picture of Christ looking at a funeral. The Lord of life is face to face with death. Three times He raised people that were dead to life again; once a little girl (the daughter of Jairus), once a young man (the son of the widow of Nain), and once a man who was His own true friend—Lazarus, of Bethany. What a wonderful thing it was to bring these dead people back to life again! And how happy it made those that loved them! The little girl—once more she could run about the house, and her father and all the rest were, oh! so glad and happy! The young man—"the only son of his mother, and she was a widow"

—how great the joy at home! Perhaps there were only himself and his mother in the house. How lonely it was when he was carried out dead! How great the joy when the Saviour called him back to life and sent him home again! Lazarus—how sad his sisters were when he died!—how grieved was the Lord Himself, for it was then that "Jesus wept"!—and how glad they all were when Lazarus, who had been four days dead, and was buried beneath a great stone that lay over his grave, was restored to his home!

This is what Jesus did, then, sometimes, with the dead. He brought them back to life again. And the time came when He Himself was face to face with death. He had to die. He had to die because there was sin in the

world. The week in which He died is called "Holy Week," and the day of His death we call "Good Friday."

It is terrible to think of the power of death, when the Saviour Himself, who had raised dead people to life again, had to die. And it was men who killed Him. They pierced His hands and His feet, and nailed Him to a cross.

But He soon showed that, as He had raised others to life again, so He could raise Himself. On the first Sunday morning after His death the grave where they had laid Him was found empty, and Jesus Himself was standing by it! It was the first Easter—the glad Easter day. And how lovely is Easter day! The winter is past and gone, the trees and plants and flowers are coming to life again. The birds have come back. Little lambs, and colts, and calves, and chickens, and all young things tell of new life springing up everywhere. It is Easter time—the time of new life. It was then that Jesus rose from the dead.

And when we die we shall rise again—Jesus has told us so—and if we pray to Him, and believe in Him, and love Him, we shall rise at the last great Easter day to be with Him forever. It is this thought that makes Easter a happy time.

Bright Easter skies! fair Easter skies!  
Our Lord is risen, we, too, shall rise.  
Nor walls of stone, hewn firm and cold,  
Nor Roman soldiers, brave and bold;  
Nor Satan's marshalled hosts could keep  
The pierced hands in deathly sleep;  
Just as the Easter day-beams dawn,  
Our buried Lord is risen and gone.

Green Easter fields! fair Easter fields!  
Heav'n's first ripe fruit, Death, conquered, yields.  
In churchyards wide the seed we sow,  
Beneath the cross the wheat shall grow;  
One Easter Day death's reign shall end,  
And golden sheaves shall heav'nward send.  
Hail the blest morn, by whose glad light  
Angels shall reap the harvest white.  
Bright Easter skies! fair Easter skies!  
Our Lord is ris'n, we, too, shall rise.

#### AN EASTER STORY.



MORNING papers! News, Herald, 'Ter-O'cun! Papers! Times, Tribune, R'porter! Papers!"

"Skinny's" (as he was called by his companions) voice rose and fell with the familiar accent of the ordinary newsboy, and ended in a desperate shriek of upward inflection, as he stood on one of the down-town street corners, thrusting his bundle into the face of everyone passing by; his freckled, pinched face peering anxiously at them from under something shapeless and weather-beaten, called by him "me cap"; his ugly, half-starved body, under tattered, storm-ruined garments,

quivering with the chilliness, which even the bright Easter morning could not conquer, save where wraps and food and fire were used.

"Luck's agin me this mornin' sure!" he murmured, while he blew on his blue, scrawny fingers, and drew in his breath with a dissatisfied whistle. "Only four papers sold, and eight cents won't buy soup, and them flowers! Curly's got to hev soup, anyhow, and he shall hev the posies if he wants 'em, if I have to steal 'em!"

Just then Thomas White, who was employed by a florist as errand boy, came shambling along on the opposite side of the street. His appearance evidently gave "Skinny" a bright idea, for he screamed energetically: "Hi, there, Tom! Say, what did ye do with all them flowers ye was loading off with yesterday?"

"Took 'em to the church."

"What church?"

"The big one on Montgomery street."

"The one with the tall steeple?"

"Yes, but what business is it of yours?"

"Skinny" deigned no reply, and instead was so soon 'out of sight' and hearing that Tom stood for some moments on the curbstone, staring into space, full of mingled amazement and disgust.

"Skinny" darted through the muddy streets; flew through the more fashionable parts of the city; sped along like a small ragged shadow in the crowded avenue, until he reached the door of St. James', whose fine congregation was just pouring out of its massive arched doors. He slid up the great broad steps and hid himself behind one of the large marble pillars near the entrance, watching carefully his chance to steal up the aisle when the church was emptied. "Whew! what dandies!" he exclaimed to himself, gazing in admiration upon the beautiful altar, adorned with the "resurrection" lilies, whose snowy heads from there, from clusters in the choir stalls, the altar rail, the exquisitely colored windows, shed a mass of purity and fragrance throughout the sanctified house of God.

When all was still, "Skinny" emerged from his hiding place, and crept up the aisle, ducking into one of the pews whenever he heard the slightest noise; he crawled past the windows; sneaked past the altar rail and choir stalls, for his heart and mind had centred on obtaining the loveliest bunch of all, which stood in the great brass vase on the altar. Poor little heathen! He tip-toed noiselessly on the soft carpet, and swung himself lightly towards the altar, and was just about to grasp the coveted flower, when he felt himself seized from behind by strong hands, and was jerked away roughly to the vestry door.

"You rascal! you miserable vagabond! I'll have you sent to the 'Island' for months!" John Worthington, the trusty sexton, for he it was, spoke in a passion of indignation at the culprit,



A SYRIAN SCHOOL.

who crouched on the floor, looking down sullenly, half afraid, but more disappointed because he had been caught.

"Why, John, what is the meaning of this?" inquired a pleasant-looking man, who stood at the vestry door, gazing on the scene in astonishment.

"He was stealing, sir!"

"Stealing! my lad, what did—"

"I only wanted a flower fer Curly," "Skinny" muttered without looking up.

"For whom?"

"Fer Curly, me brudder."

"But did you not know that it is wrong to steal, and a most grievous sin to take anything away from Christ's altar?"

"His what? who's he?"

Mr. Talcott, the clergyman, tried to explain, in a simple way, why the flowers were given to God, and who God was, but he made little impression on "Skinny" then, for the young sinner only stood and shook his head, obstinately, saying, "But he can't want 'em more 'an Curly."

Mr. Talcott, perceiving that all arguments and explanation were fruitless, and seeing that underneath this young vagrant's manner there was one of God's divinest attributes, love for a brother, he hastened to do all in his power to save this boy's soul, and tried another way.

"Come with me," he said gently, leading "Skinny" out of the church. "I will go with you to buy a flower, which we will take to Curly. Then on our way you can tell me something about yourself. Let's see, what is your name?"

"The kids call me 'Skinny.' Curly and the old woman calls me Tim."

"Who is the old woman?"

"Oh, she keeps de house!"

"Have you no father or mother?"

"Dun no!" Then "Skinny" relapsed into silence. After purchasing the flower he almost

ran with Mr. Talcott until he reached the most wretched part of the city, when at the door of one of the poorest lodging houses he stopped, and pushed his way rapidly up three rickety, dingy flights of stairs, closely followed by the parson. He burst into a squalid room, where on the floor lay a little boy, feverish and sick, with chills and sore throat.

"Look 'ee here! Curly! He give dis to me fer you!" Tim exclaimed, pointing first at the clergyman and then at his lily in triumph.

"Oh, Timmy, you're so good to me!" The little fellow put out his arms for the flower, and then gave Timmy a hug.

Mr. Talcott's heart was touched, and he stood silent before the pathetic picture, while tears came fast into his eyes. Poor, lonely little boys! The only bright spot in their lives was their affection for one another. Homeless, motherless, friendless! Yet they were friendless no longer, for from that hour Mr. Talcott took them under his kind protection. From that Easter Sunday their two souls were rescued from the poverty, filth, and sin of their surroundings, and their natures, taking seed in the beautiful gift of affection, blossomed and flourished so bountifully that a few years later Mr. Talcott presented them, now faithful, honest young men, to the bishop, to be confirmed by him at the same altar towards which Tim's thoughts had been first directed in sin.—*The Young Churchman.*

#### A SYRIAN SCHOOL.

**T**HE scholars, according to the custom in that country, have left their shoes outside the door. When they are dismissed, what a scrambling there must be for them! We wonder if each gets her own.

The children when they come to the mission school are untidy, wicked, and ignorant. The teachers need a great deal of wisdom and patience to get along with them, but they do it for Jesus' sake, and looking to Him for aid. We are not surprised, therefore, that the blessing of God follows their efforts, and that many of these girls become sincere Christians. Then they go home to their own villages and open schools for the little children there.

In the schoolroom they sit upon the floor. What would our little American girls think if when they went to school after vacation they should find the room empty of seats and desks,



and were told they must sit upon the floor? What a hardship that would seem!

Our little children hardly know how much they have to be thankful for at home, at school, and everywhere.

### JAPANESE CHILDREN IN YAMAGUCHI.



AS I was walking along the streets the other day, I came across a group of little Japs playing in some sawdust that had been left by a wood-sawyer. One of them had an umbrella. They opened the umbrella and stood it upon the ground, right side up, and heaped sawdust upon the top of it till it would hold no more. Then the leader took up the umbrella, being careful not to spill the sawdust, and they started off to march in a procession, stamping grandly along, gesticulating and shouting. All of a sudden the leader gave the umbrella a twirl, and oh, my! how the sawdust did fly! Right into the faces and eyes of all the others who happened to be near. Such a spitting, for they all had their mouths open as wide as they could to let the noise out, and the sawdust went in faster than the noise came out; and such a rubbing of eyes and faces, and such a clawing down necks to get rid of the sawdust, I think you never saw.

I thought the ones who got the sawdust in their eyes and mouths would be angry. Not a bit of it; as soon as they could see and talk once more, they laughed as loud and danced as high as any one. As I went on, they were preparing the umbrella for a second trial, but I could not wait to see the result.

I saw one little fellow the other day, standing in the door of his father's shop, with a string tied to the middle of a stick for a pair of scales, trying to weigh a little wad of paper which he had tied to one end of the stick by placing pebbles in a little sling tied to the other end. Of course he was playing "store," and the pebbles were weights, and I suppose the wad of paper was, well—sea-weed, perhaps, or pickled radish, or perhaps it was cake made or rice flour and bean paste. At any rate, he seemed very happy, and I thought him very ingenious for such a little fellow.

The children here are just as bright as American children are, and so I think the only reason the Japanese have not become a great nation, with railroads and telegraph lines, etc., is because that when they get old enough to understand about religion they worship stone images and foxes, and believe stories that are not true, instead of the Bible, and that deforms their intellects so that they cannot think rightly about anything.—*Children's Work for Children.*

### "IT WILL DO."

NOTHING is good enough that is not as good as it can be made. The verdict "good enough," which in boyhood serves for a task poorly done, will become "bad enough" when the habit of inaccuracy has spread itself over the life.

"You have planed that board well, have you, Frank?" asked a carpenter of an apprentice.

"Oh, it will do!" replied the boy. "It don't need to be very well planed for the use to be made of it. Nobody will see it."

"It will not do if it is not planed as smoothly as possible," replied the carpenter, who had the reputation of being the best and most conscientious workman in the city.

"I suppose I could make it smoother," said the boy.

"Then do it. 'Good enough' has but one meaning in my shop, and that is 'perfect.' If a thing is not perfect, it is not good enough for me."

"You haven't made things look very neat and orderly here in the back part of the store," said a merchant to a young clerk.

"Well, I thought it was good enough for back there, where things cannot be seen very plainly, and where customers seldom go."

"That won't do," said the merchant sharply, and then added in a kinder tone:

"You must get ideas of that kind out of your head, my boy, if you hope to succeed in life. That kind of 'good enough' isn't much better than 'bad enough.'"

The girls who don't sweep in the corners or dust under things, and the boys who dispose of tasks as speedily as possible, declaring that things will "do" if they are not well done, are the boys and girls who are very likely to make failures in life, because the habit of inaccuracy has become a part of their characters.

The old adage, "What is worth doing at all is worth doing well," is as true now as it was when it was first spoken, and it will always be true.—*Monitor.*

Do not promise too much, but be sure to perform that which you have promised, for no trifling difficulty should prevent you from keeping your word.

Count them over—the blessings, the comforts, the pleasures of the past year. They are all the gift of God, and call for heartiest thanks. Do you ever think that the hard times, the suffering, the sorrow, are His gifts, too, sent to make you better boys and girls, and to draw you nearer to your loving Heavenly Father? Give thanks for these, too, and pray that He will bless both trials and blessings to your eternal good. Every child has many things always to thank God for.

## The Canadian Church Magazine AND MISSION NEWS

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### EDITORIAL NOTES.

**BISHOP PERRIN**, of British Columbia, has arrived in England, where it is hoped he will be able to recruit his health after his late painful illness.

THE Easter meeting of the Board of Management of the Domestic and Foreign Missionary Society will take place in Kingston, Ont., on April 24th.

WE call attention to the reports of two of our missionaries in Japan, Rev. J. G. Waller and Miss Jennie C. Smith. That of the Rev. Masazo Kakuzen we hope to publish next month.

THE Rev. T. A. Teitelbaum, of Saltcoats, who recently visited Eastern Canada in the interests of the diocese of Qu'Appelle, succeeded in collecting nearly \$1,000.

THE smallest diocese in the world is that of St. Helena, whose bishop, the Rt. Rev. Thos. E. Welby, D.D., has jurisdiction over only three clergy. The episcopal income amounts to hardly \$900 a year. The diocese of Selkirk (Canada), as far as the clergy are concerned, is just as small, but territorially — !

A CHURCH built of whalebone is not often heard of, yet, at the Cumberland Sound, in North East Canada, a church has been constructed for the Eskimo, the frame of which is made of the rib bones of whales, joined together. It is covered with skins, and goes by the appropriate name of "The Tabernacle in the Wilderness."

LORD ROSEBERY is accused of having appointed the headmaster of Rugby, Dr. Percival, Bishop of Hereford, because of his strong approval of Welsh disestablishment. If it is so, the wisdom of such a step—from the Premier's own standpoint—may be questioned. Churchmen, otherwise willing to uphold him, may be driven into opposition through a policy of that kind, and the Church after all, and not the Government, may be the winner.

OWING to the serious drop in rents of city houses in Sydney, Australia, the episcopal income of the diocese of Grafton and Armidale has been so much diminished that the synod of that diocese has been obliged to raise £300 a year towards the immediate support of the bishop. Episcopal incomes, owing to the financial depression all over the world, and the consequent depreciation of money, are, unfortunately, on the decrease almost everywhere.

THE Rev. Dr. Mountain, of Cornwall (diocese of Ontario), has left in his will means for the erection and endowment of a new see, to be known as the diocese of Cornwall. He has lately built, at his own expense, the church and rectory of the Good Shepherd at Cornwall. Such liberality is worthy of imitation on the part of those who, from their means, are able to do so. The building of churches and the increase of the episcopate would then become an easy matter.

THE Rev. J. O. Ruggles has been appointed clerical secretary for the diocese of Nova Scotia, as successor to Rev. Canon Partridge, D.D., who has been appointed Dean of Frederickton Cathedral. Mr. Ruggles comes of a very old and respected Nova Scotia family, and is a graduate of King's College, Windsor. He served for over twenty-five years in the parishes of Kentville and St. Margaret's Bay, but some six or seven years ago was ordered by his physicians to retire from active clerical work. The office work now entrusted to him he will be able to perform, it is hoped, without undue tax upon his strength.

THE Church Missionary Society (England) has issued a very encouraging little tract called "News from the Front." In 1883-4 the number of baptisms among the heathen was 8,835. In 1893-4 it was 11,606, being an average of about thirty-one baptisms a day. Though the work of Christianity can not be gauged by figures, still there is a satisfaction in knowing that their indication are in the right direction. If a report of this kind can be given by one society, it is evident that among the many other societies that are putting forth efforts in various parts of the world a work of an encouraging nature is being done.

*The Mission Field* (S.P.G.) for March has an interesting and well-illustrated article on the Cree Indians, by the Rev. Owen Owens, missionary at St Luke's, Touchwood Hills, in the diocese of Qu'Appelle. It also gives the amount of the income of the S.P.G. for the year 1894. The total income of the society from collections, subscriptions, legacies, dividends, and appropriated contributions was £122,327 1s. 4d., or \$595,732.81. This exceeds the income of the previous year by \$45,038, the increase being accounted for under the head of legacies. The collections, subscriptions, etc., were not as large as the previous year by \$4,622.

THE new edition of an Ojibway and English Hymnal, which is being brought out by the Rev. J. Jacobs, missionary to the Walpole Island Indians, will be ready for issue in April. It will have the Ojibway and English version of each hymn on confronting pages, and will, therefore, be most useful to Indian congregations where both languages are spoken, and in those missions where English-speaking people attend the Indian services. The hymns are arranged according to the seasons of the Christian year, and include also hymns for nearly all occasions. Many orders have already been received for the new hymnal from many distant places in the Northwest, the Ojibway language being largely spoken there.

MONEY is sorely needed for the Canadian mission at or in connection with Nagano, Japan. The staff engaged upon the work at present are the Rev. J. G. Waller, Rev. F. W. Kennedy, Rev. Masazo Kakuzen, and Miss L. Paterson. Miss Jennie C. Smith, now at Kobe, will be moved almost immediately to Nagano, to assist Mr. Waller with her valuable medical and nursing, training and experience. But money is greatly needed to support this mission. Special contributions will be gladly received for it by Rev. Dr. Mockridge, the Secretary-Treasurer of the Domestic and Foreign Missionary Society of the Church of England in Canada.

APPEALS for the Societies for the Conversion of the Jews are made at this time of the year. It is a work which, though professedly discouraging, as far as statistics go, should not be abated. The original converts to Christianity were made chiefly from among the Jews. Why can not a similar work be done now? It surely will be done in time. The work expended upon them has not been lost, and the prayers and energies of Christian people should not be relaxed on their behalf. The collections on Good Friday will be asked for, as usual, for


this object, and contributions so made will be gladly received by the London Society for the Conversion of the Jews, or the more recent association known as the Parochial Mission to the Jews. Of the former, the Rev. J. J. Hill secretary, and of the latter, the Rev. Canon Cayley, both of Toronto.

#### OBITUARY.

The death of the Rev. H. W. Davies, D.D., which took place in Toronto, on Tuesday, March 19th, removed a well-known clergyman and educationist of Canada. Born in Ogdensburg, N.Y., he was educated in Canada, taking his degrees at Trinity University, Toronto. He was the first, if we mistake not, to take the degrees of B.D. and D.D. in Trinity University by examination. He is best known in Canada as an educationist, having taught in the Grammar School at Cornwall, Ont., and in the Normal School, Toronto, of which institution he was Principal for upwards of fifteen years. While in this position he wrote his little treatise on English grammar, known as "Davies Grammar," which has been extensively used as a text-book both in Canada and the United States. He was the author also of other books of the same kind, designed to assist students in their examinations. Dr. Davies was always ready to assist clergymen in clerical work when his educational duties would permit of it, and, when he preached, his sermons were always listened to with attention. He died at the age of sixty-one, having for several years retired from public, active duties. His cheery manner and genial words will be missed by all who were accustomed to meet him.

#### NAGANO, JAPAN.

REPORT OF THE CANADIAN MISSION FOR THE YEAR ENDING DECEMBER 31st, 1894.

 THE first year's record of work in Nagano was one of unexpected prosperity. The second year has been one of steady growth and development, and more prosperous than the first. Baptisms are a poor criterion by which to judge of the influence and success of mission work; but when Nagano is measured even by this rule, we have great cause to be thankful. In our first year we had eleven baptized, and in this, our second, there have been thirty-six. But whereas the eleven of the first year were comprised of adults only, this year's number includes twelve children. Children of heathen parents are not permitted baptism, as there would be no guarantee that they

would subsequently be brought up in the Christian faith. But this year, in addition to births in Christian families, there were two cases in which the whole family, parents and children, were received together into the fold. When we consider the millions of Japanese who are yet heathen, this progress may seem trifling, yet not only are these few souls precious, but they are here a beginning, which is always as important as it is difficult. So we lift up grateful hearts to Him who first prepared the minds of these few for the reception of His Gospel, and then permitted us to lead them to the Light.

While there have been many disappointments in the case of those who have begun to prepare for baptism and then faltered and stopped, it is pleasant to report that thus far no baptized member has fallen away. A number are very zealous, others not so much so, but all, so far as we are aware, are leading good and holy lives.

The present hope and object of foreign missions is to lay in every heathen land the foundations whereon will be built the future church. And as by far the most important stone in this foundation is the native ministry, it is gratifying to be able to report that of those who have applied in the last year to be trained for evangelistic work, four have been considered suitable to be taken on trial. The first of these candidates was received last January, and we were well pleased with him. He was to have entered the divinity school in Tokyo in September, but as he had formerly been a non-commissioned officer in the army, and then passed into the first land Reserve, when the war broke out between Japan and China last summer he had to join his old regiment again. We constantly hear from him and are full of hope that when the war is over he will be found fighting for his Lord in Nagano not less valiantly than he would for his country in China. Two others who were taken on later, entered the divinity school in the autumn, while the fourth is still with us in Nagano. Probably of the many little Christian remembrances with which dear friends delighted Nagano mission this year, none gave more pleasure than the receipt of a letter just before Christmas from the warden of the school, speaking in high terms of the diligence, ability, and progress of our two students.

The greater number of our baptisms took place in the spring—ten on Easter day, thirteen on Whitsunday, besides six at other times previous to the visit of the Bishop and Mrs. Bickersteth, towards the end of May, when twenty-five were confirmed. Later on, the war seemed to be a serious hindrance. The minds of all appeared to be so engrossed with it that they had no time or thought for anything else.

Among the most happy things to be noted during the year is the addition to our foreign

mission force. Miss Paterson reached Yokohama towards evening on October 2nd, and Nagano four days later. Rev. F. W. Kennedy and family arrived in Yokohama on October 29th, and after a short stay in Tokyo, to procure furniture and other things not to be bought in the interior, joined us in November. They are now working hard at the language. We had hoped to have begun a school in Nagano immediately on Miss Paterson's arrival, but partly through our having no building and partly through our failure to procure a suitable native teacher to assist, this hope has not yet been realized.

There is no cause for complaint at the number we have lost during the year by removals, for they have been almost, or quite, balanced by arrivals from other places. In four instances those who left us went to some other town or village in this same province, and although we cannot look after them so well, yet this gives us an excellent opportunity for opening work in these new fields. The Rev. Masazo Kakuzen began work in Matsumoto in April, and there were two adults baptized there in December. In connection with Nakano, where a catechist, Taguchi San, has been at work just a year, there have been seven adults baptized. We regularly make journeys from each of these three centres, Nagano, Matsumoto, and Nakano, to the surrounding towns and villages, preaching publicly, distributing tracts, visiting and teaching catechumens, or those who seem likely to become such, and ministering to the few Christians scattered here and there throughout the district. Three of our number have removed to the adjoining province of Echigo, where we now have a total of four, who, although so near to Nagano, are yet in the American diocese, and the American Church has no worker of any kind in any part of this province. Three of the four can be reached from Nagano in less than three hours, and as they are in the midst of a populous district with two large towns, it is greatly to be regretted that we are at present debarred from beginning work there.

After many vexatious delays caused by legal technicalities, the lot for our future church has been purchased and paid for, the whole sum of \$385 (silver), with the exception of \$73 contributed by Trinity University, Toronto, having been procured in Japan, our Bishop alone giving more than one-fourth of the whole amount. It will be impossible to begin building unless friends at home assist us in securing the \$750 (Canadian currency), the estimated cost of our little church.

Just at the close of the year our Bible-woman, Yamamoto San, was compelled to return to Tokyo. The large crowd which assembled at the station before daylight on the morning of Dec. 27th to bid her good-bye, as

well as the tears and other tokens of sorrow, were a good testimony to the influence she had acquired in the space of one year. We are hopeful, however, that Tsutsui San, who arrived in November, and who will carry on Yamamoto San's work, will fully supply her place.

Notwithstanding the good progress made, we are sure it would have been much greater had the mission not been so crippled in regard to means for carrying on mission work. Not only a church, but a day-school building, a dispensary or hospital, and for the missionaries some effective shelter from winter's snows and winds, and a place in which to hold classes or small meetings, and illustrations of Bible subjects and scenes are urgently needed.

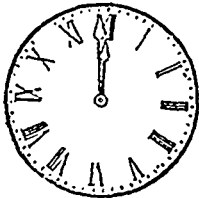
With the exception of the church land referred to before, the mission does not, as yet, own a cent's worth of property. If a workman is not furnished with tools, both the quantity and quality of his work must be affected. In one respect, indeed, it is pleasant to report that we have been well furnished. Over three years ago a Clergy and Catechist Fund was begun, and ever since the support of our catechists, our Bible women, and our students, has been drawn from this fund. It is impossible to thank sufficiently those kind friends in Canada who have contributed to this fund, and to whom most of the credit for the good done is justly due. Let me close with the prayer that the name of our Lord Jesus may be better known in Nagano Ken, and His cause more abundantly blessed in the year to come; and also with the hope that our friends at home will not lessen but increase their sympathy and assistance.

JOHN J. WALLER.

### 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., 12 Harbord Street, Toronto.



Remember daily the mid-day prayer for missions.

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

### DIOCESE OF CALEDONIA.

The Canadian subject for prayer and reading his month is Caledonia. The work in this diocese is entirely missionary. Three clergymen are provided by the Society for the Pro-

pagation of the Gospel in Foreign Parts to minister to the white population, and the Church Missionary Society provides eight clergy for the Indians, and also the Bishop's income. There is no endowment. The latter society also provides a medical missionary, three lady missionaries, and seven native catechists. Another missionary is much needed for the whites; also funds for endowing the see, for erecting a training school, and building several churches. Owing to Bishop Ridley having been in England for some time recruiting his health, it is not easy to obtain very recent news of Caledonia, but we have taken the following from the Bishop's charge, delivered at the first diocesan conference at Metlakahtla in the latter part of 1893:

"Since 1879 the clergy have increased from three, including myself, to twelve. Now we have also three lady missionaries, besides the wives of the clergy, one medical missionary, one European lay schoolmaster, one honorary European lay reader, two native schoolmistresses, six native catechists, and an honorary band of summer preachers.

"In 1879 there were Christians of our communion numbered about 690, settled at Metlakahtla, and on the Nass. Of these about 600 were led away by Mr. Duncan in 1887 from their homes to Alaska, about seventy miles to the northwest, where they have now lived long enough to realize how grievously they were misguided. Annually the majority of them return, and during the summer, at the salmon canneries, attend almost exclusively our services, in which some of them happily take part. They also receive the benefit of our medical mission; send their children to our day schools, where alone they ever have an opportunity of learning to read the Scriptures in their own tongue; and also bring their infants for baptism, because no sacrament is ministered to them in their unhappy exile. If we deduct these from the 690, our remainder, a small company, stigmatized, at the time of the schism, as the least worthy of the Christian name, will be found to have increased to 1,064, or 76 per annum for the whole period; but the increase has been chiefly since the secession. A large number have also, during the last fourteen years, been won for Christ, and called to eternal rest. We no longer count them, but those of them with the Lord He still numbers among the living. The number of native Christians of our communion in this diocese is about 1,154, to which, if we add the 600 exiles who were admitted into the fold by our missionaries, we have 1754 as the present visible result of our church missionary work.

"In 1879 the number of unbaptized Indians residing at the stations then occupied was about 760. Of these, 400 were at Massett, where then there were no Christians, but now

no heathen. Then there were only four stations, including the handful at Aiyansh; now there are eleven in winter, and nineteen in summer. At winter stations there are now 1,224 non-Christians, which, together with the 1,154 Christians, make 2,378 under direct Christian influence. If we add those who at the summer stations come from heathen and other villages, the total number of Christians and non-Christians within the reach of our ministry is at least 2,800, besides the Chinese, the Japanese, and the white population which is ever fluctuating.

"It is worthy of remark that, speaking of the white population as a whole who are settled or summer in the diocese, they attend almost exclusively our church services, if any, though only a few of them have been brought up as Churchmen. At Essington, Kitlaup, and Claxton they have built their own churches, and at Fort Simpson they are about to do the same. This is a spontaneous movement testifying to their appreciation of the ministry of our Church."

#### THE TITHE.

We have much pleasure in publishing the following most excellent paper written by Miss Batisby, of Port Dover, and read by her at the annual meeting of the Huron W. A., on March 6th, 1895. It speaks for itself:

Since I was asked to write this paper on the tithe, I have often wished that one more capable of treating the subject had been selected, but I think our president and the board of management wish to bring forward the members of our country branches, particularly, perhaps, the smaller and more isolated ones, so I felt it would not be right to persist in a refusal, and now can only ask your kind indulgence for my shortcomings.

As Christian women desiring to know God's will, we must go to the fountain-head of knowledge, the Bible.

The first mention of the tithe is the well-known passage in Gen. xiv. 20, where we are told Abram paid tithes to Melchisedeck. In Heb. vii. we have the divine commentary on this, showing that it was a token of homage and reverence.

Again, in the case of Jacob (Gen. xxviii. 22) to show his gratitude for the blessings and prosperity which his faith claimed, he promises to give back to God a tenth of all that was given him.

On these occasions the payment of the tithe seems to have been voluntary.

It was not until the Israelites were established in the promised land that God gave the law of the tithe. We have it in Lev. xxvii.

30-34.

"And all the tithe of the land, whether of the

seed of the land or of the fruit of the tree, is the Lord's; it is holy unto the Lord."

Again, in Deut. xiv. 22, "Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year."

Both the people of Israel and their land belonged to God; they held the land as his tenants, and year by year this was shown in the tithe.

There were two, or perhaps three, sorts of tithe. First, to the Levites for their maintenance, Num. xviii. 21-24. Second, for the Lord's feasts and sacrifices; this was either sent to Jerusalem in kind, or the value in money was taken and there laid out for oxen, sheep, wine, or whatever they chose, Deut. xiv. 22-24. End of every third year a tithe was to be given for the poor to be eaten at their own dwellings, Deut. xiv. 28-29. We may notice *all* God's people came under the law of the tithe. There were no exceptions. The Levites gave a tenth of the tithe that had been given them by their brethren.

We have seen that it was a token of homage and gratitude, it was also a part of their worship. In the revival of religion in the reign of Hezekiah (II. Chron. xxxi.) the payment of the tithe is a very marked feature and, on the return of the nation after the Babylonish captivity, it is specially mentioned in the solemn covenant made by the people with God, Neh. x. 37.

I will refer to just one other passage in the Old Testament, Mal. iii. 8-10 "Will a man rob God? yet ye have robbed me." But ye say, "Wherein have we robbed thee?" In tithes and offerings. Ye are cursed with a curse for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Cursed with a curse." Why? Because God had been robbed. They had used for their own comforts and luxuries what belonged to Him, and yet in His infinite loving-kindness God longed to give them so much blessing that there would not be room to receive it.

Are we, my friends, guiltless in this? Have we not, too, to confess that we have robbed God? Have we not sometimes forgotten God's portion? or only given to His cause after all our own wants have been supplied? But perhaps some one will say: "That was the law, and we live under the Gospel, in a higher dispensation. Nowadays we are not obliged to give a tithe."

We do certainly live under a higher dispensation, and just because we do our responsibilities and obligations are greater.

Let us look for a few moments at the New Testament touching on this subject.

Our Lord says; (Matt. xxiii. 23) "Woe unto you, scribes and pharisees, hypocrites: for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith. These ought to have been done, and not to leave the other undone." This does not look like setting aside the tithe; on the contrary, it gives our Lord's own sanction to the practice.

The whole spirit of Christ's teaching was self-sacrifice in opposition to the self-seeking of the natural heart. Love to God and love to man is to govern the life of His followers. He says; "I have given you an example," John xiii. 15. What was that example? St. Paul tells us, Revised Version, Titus ii. 14, "Who gave himself for us." Phil. ii. 5-8, "Have this mind in you which was also in Christ Jesus, who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant being made in the likeness of men, and being found in fashion as a man he humbleth himself, becoming obedient even unto death, yea, the death of the cross," Revised Version. This is indeed loving self-sacrifice, and he says (John xii. 15): "This is my commandment, that you love one another as I have loved you." His love to us is to be the measure of our love to each other, and yet we do not give of our means freely and perfectly, that our weaker brethren may have the glad news.

We sometimes sing Miss Havergal's consecration hymn:

"Take my silver and my gold,  
Not a mite would I withhold."

Our lips utter the words, but when it comes to the actual giving, do not many of us draw back?

We forget that it is a blessed privilege to be allowed to help in God's work.

How differently we shall look at things when we stand before the judgment seat of Christ. Don't you think we shall then wish that the state of our expenditure had been reversed; that Christ, and His cause had come first and self last?

I suppose almost every one here has read Mrs. Bishop's address, delivered at Exeter Hall, in November, 1893.

After speaking of the horrible degradation and suffering of the heathen, and contrasting the amounts spent on luxury and vice with the sum given for missions, she says:

"We pray God to give the means to send forth laborers. Has He not given us the means? And when we pray God to give the means, may we not rather pray Him to consume the selfishness which expends our means upon ourselves? Our style of living is always rising. We are always accumulating. We fill our houses with pleasant things. We decorate our lives till further decoration seems almost im-

possible. It is time that we should re-adjust our expenditure in the list of our increased knowledge, and not in the light of our increased knowledge alone, but that we should go carefully over our stewardship at the foot of the cross of our Lord Jesus Christ, in the light of those eyes which closed in death for our redemption. Let us be honest in our self-denial, and not think that we are carrying the burdens of this great perishing heathen world by touching them lightly with our fingers, but let us bear them till they cut into the shrinking flesh, and so let us fulfil the law of Christ. Let us entreat Him, even with strong crying and tears, to have mercy, not only on the Christless heathen, but on the Christlessness within our own hearts, on our shallow sympathies, and hollow self-denials, and on our infinite callousness to the woes of this perishing world which God so loved that he gave His only son for its redemption."

In the eighth and ninth chapters of II. Cor., St. Paul instructs the Church as to the grace of giving money for God's service. It was to be given cheerfully, liberally, and systematically. The tithe is not mentioned, but it was to be "as God had prospered them," I. Cor. xv. 2. I cannot help thinking that our "giving" to God begins only after the tithe has been paid. There are differences of opinion on this, I know, but, at all events, some fixed proportion of our income should be given to God *first* before spending it on anything else.

I would like to ask you all to read a tiny booklet, called "Thanksgiving Ann." It is the story, graphically told, of an old coloured woman who believed in and practised what she called "Systematics." She carefully put aside one-eighth of her earnings, "Cause if dem old Israelites was tol' to give one-tenth I'd like to frow in a little more for God's measure. Talk about its being like a tax to put some away for such things. 'Clare I get studyin' what each dollar mus' do till I got 'em so loadened up wid prayins, and thinkins, dat I mos' believe dey weigh double, when dey does go."

May I, in conclusion, read some lines, called "The Great Famine Cry," suggested by the words of a heathen woman to a missionary: "Teil your people how fast we are dying and ask if they cannot send the Gospel a little faster." [See p. 84 of THE MAGAZINE.]

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### Books and Periodicals Department.

(1) *The Expositor* (one shilling), (2) *The Clergyman's Magazine* (sixpence). London: Hodder & Stoughton, Paternoster Row. *The Expositor* for March has, among other things, the continuation of Rev. Principal Fairbairn's thoughtful article on "The Person of Christ, a Problem in the Philosophy of Religion." In this article there are several eloquent passages setting forth the untold value of Christ in all considerations that may be made regarding Christianity. Men at times have hated the Church, but

men have never hated Christ. Dean Chadwick also says many good things regarding Christianity in his article on "The Spirit of the Truth not Speaking from Himself." "The Baptist's Message to Jesus," by Prof. Marcus Dods, is full of wise and suggestive thought on a subject which to many is somewhat perplexing. *The Clergyman's Magazine* for March continues the "Leaders of Thought in the English Church," the subject being Richard Hooker, "the wise theologian." It contains much help in the way of sermon hints and notes. Rev. W. D. Ridley continues his article on St. Luke as the probable author of the Epistle to the Hebrews.

(1) *The Sunday at Home*, (2) *The Leisure Hour*, (3) *The Boys' Own Paper*, (4) *The Girls' Own Paper*, (5) *Friendly Greetings*, (6) *The Cottager and Artisan*, (7) *Light in the Home*, (8) *The Child's Companion*, (9) *Our Little Dots*. The Religious Tract Society, 56 Paternoster Row, London. "Nadya, a Tale of the Steppes," by Oliver M. Norris, continued in the March number of the *Sunday at Home*, shows the religious life of the Russians in different aspects, as seen in the proscribed Stundists and their orthodox persecutors, and depicts also the struggles of humanity in a land of oppression. These struggles are shown with much ingenuity both in high and low life. "Earliest Printed Portraits of some Notable Englishmen" gives pictures of six of the martyrs, and a like number of the Reformers. "Missionary Explorations in New Guinea" is beautifully illustrated, and gives much useful information. "Sunday in East London" continues to give pictures of the struggle between good and evil in the worst parts of the great metropolis. The other periodicals mentioned above contain, in their March number, a good supply of choice and religious matter.

*Religious Review of Reviews*. Edited by Rev. Canon Fleming, B. D., chaplain in order to the Queen. London and New York. The portrait of the Ven. W. M. Sinclair, D. D., Archdeacon of London, looks—as far as age is concerned—anything but "venerable." It is that apparently of a "beardless youth," but the account given of him and his work in East London shows that he well deserves to be classed among the "eminent Churchmen" of the day. A brief but vivid picture of St. Augustine and his "confessions" is drawn, and an account given of Archbishop Laud in connection with the late "commemoration." The editor has also some good thoughts on the "Law of Progress."

*The Missionary Review of the World*. Funk & Wagnalls Co., 30 Lafayette Place, New York. Price, \$2.50 a year. The March number gives a good idea of missionary work carried on by societies, both American and English. A new feature of the editorial department is the "March of Events," a highly practical and helpful comment on the current events of the day at home and abroad. "The Field of Survey," with an account of mission work in Mexico, West Indies, Central America, and our cities, and "International and Intelligence Departments," cannot fail to be useful to those who delight to study missions.

*The Review of Reviews*. New York: 13 Astor Place. \$2.50 a year. This periodical, in its March issue, has the usual supply of comments on the passing events of the world, and articles "up to date." Several portraits are given of the late Lord Randolph Churchill, showing his appearance at different periods of his life, and accompanying an article descriptive of his striking and somewhat sad career. The "Leading Articles of the Month" are very interesting.

*The American Church Sunday-school Magazine*, Philadelphia. The March number contains a great deal of very interesting matter, besides the usual lessons which form the latter part of it. The notice of Bishop Kemper, the first "missionary bishop," and of "Christ Church, Philadelphia, in Colonial Days," may be specially mentioned. The latter is No. I. of a historical sketch of pioneer days in North America, by Bishop Perry, of Iowa.

A short story by the author of "Beside the Bonnie Brier Bush," Ian MacLaren, which is said to more than fulfil the promise of that charming book, and to be one of the most pathetic stories ever written, will appear in *McClure's Magazine* for April. Stories by Conan Doyle and Robert Barr will appear in the same number.

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

TREASURER'S DEPARTMENT.

The following are the amounts received to date by the Secretary-Treasurer since July 31st, 1894:

HURON, from W.A., for:	Domestic.	Foreign.
Elkhorn Boys' School.....	\$ 18 75	\$
Mackenzie River.....	12 50	
Athabasca.....	6 50	
Blackfoot Home, Calgary.....	5 00	
Mackenzie River.....	10 00	
Miss Smith, Japan.....		25 25
Algoma—Bishop's stipend.....	175 00	
"    "    Shingwauk.....	12 50	
Domestic Missions (Ascensiontide Appeal).....	19 36	
Foreign Missions (Epiphany Appeal).....		3 56
From W.A., for—		
Blood Reserve, Calgary.....	56 25	
Japan (Wycliffe College) Missions.		10 00
Mr. Wilson's Home, Elkhorn.....	18 75	
Rev. Mr. Liwyd, Algoma.....	25 00	
Rev. M. Scott, Athabasca.....	10 00	
Peace River Mission, Athabasca.	5 36	
Blood Reserve, Calgary.....	25 00	
Domestic Missions (Ascensiontide Appeal).....	10 29	
Domestic Missions (from Rev. W. Shortt).....	2 50	
Algoma (from Tyrconnell).....	13 50	
"    "    (from Huron College Missionary Association).....	6 50	
Blackfoot Home, Calgary.....	6 00	
Shingwauk, Algoma.....	50 00	
Foreign Missions (from Rev. W. Shortt).....		2 50
Bishop's stipend, Algoma.....	175 00	
Domestic Missions (Ascensiontide Appeal).....	32 53	
Jews Fund (London Society).....		2 00
From W.A., for—		
Athabasca.....	9 72	
Lesser Slave Lake, Athabasca....	5 12	
Algoma.....	105 47	
Mackenzie River.....	20 25	
Elkhorn, Rupert's Land.....	18 75	
Blood Reserve, Calgary.....	66 25	
Blackfoot Home, Calgary.....	42 00	
Emmanuel College, Saskatchewan.	100 00	
Wycliffe College Japan Missions...		19 00
Church Missionary Society (England).....		16 40
Rev. Mr. Stewart, Foo Choo, China		16 35
Church Missionary Society (Canadian Branch).....		25 00
Foreign Missions (Epiphanytide Appeal).....		49 84
From W.A., for—		
Algoma.....	86 22	
Rev. F. Frost, Algoma.....	5 00	
Rev. I. O. Stringer, Mackenzie		



River.....	5 00	
Moosonee .....	18 00	
Rev G. Cooke, Rupert's Land. . .	5 00	
Blood Reserve, Calgary.....	14 30	
Domestic Missions.....	27 25	
Chinese Work in B.C.....		1 00
Bible Woman, China .....		27 30
Wycliffe Japan Missions.....		22 00
Miss Smith's (Japan) Fund.....		60 25
Jews Fund (London Society) .....		20 00
Foreign Missions .....		27 25
Zenana Missions.....		214 96
	<u>\$1,224 62</u>	<u>\$991 25</u>

MONTREAL, for—		
Domestic Missions.....	66 50	
Algoma.....	9 00	
Wawanosh Home, Algoma .....	8 75	
Indian Homes, Algoma.....	6 79	
North-West Missions.....	6 50	
Piegan Indians, Calgary.....	9 10	
Blackfoot Indians, Calgary .....	1 54	
Washakada Home, Rupert's Land.	2 57	
Peace River, Athabasca.....	17 80	
Domestic Missions .....	177 79	
Miss Brown's Fund, Piegan Mission,		
Calgary.....	15 00	
Athabasca.....	26 00	
St. Peter's, Slave Lake, Athabasca	3 00	
Peace River Mission, Athabasca...	10 00	
Diocese of Madras, per S.P.G.		
(England).....		99 45
	<u>\$360 34</u>	<u>\$99 45</u>

For Algoma (Bishop's stipend).... 375 00

NIAGARA, from W. A. for—		
Marksville, Algoma.....	7 00	
Saskatchewan and Calgary.....	38 00	
“ (St. Barnard's Home).....	5 00	
Fraser River sufferers, B.C.....	34 00	
Hospital at Lytton, B.C.....	1 00	
Mr. Tansey's parsonage, Rupert's		
Land.....	3 00	17 79
Hospital at Bangalore, India.....		7 00
Miss Sugden's Hospital, Zenana		
Missions.....		1 20
Miss Smith's Dispensary, Japan.....		10 50
Wycliffe College, Japan Mission		2 00
Zenana Missions.....		
Lesser Slave Lake, Athabasca.....	5 00	
Fort Vermilion, Athabasca .....	10 00	
Education of Missionary's child,		
Athabasca.....	200 00	
Indians of Rupert's Land .....	130 25	
General Fund, Rupert's Land .....	5 00	
Piegan Home, Calgary .....	5 00	
Sarcee Reserve, Calgary.....	5 00	
	<u>\$823 25</u>	<u>\$ 38 79</u>

NOVA SCOTIA, for—		
Indian Homes, from children of		
Summerhill, P.E.I.....	\$ 14 00	
Epiphanytide, from Windsor, N.S.		\$122 94
	<u>\$ 14 00</u>	<u>\$122 94</u>

QUEBEC—		
Net collection at Missionary meet-		
ing .....	\$ 11 12	
From W. A. for—		
Miss Smith's Japan Fund.....		75 00
	<u>\$ 86 12</u>	

TORONTO, for—			
Rupert's Land, per Rev. G.			
Rogers .....	\$177 75		
Epiphanytide collection.....		\$ 1 60	
Rev. F. N. Alexander, Ellore, S.			
India.....		25 00	
From W. A. for—			
Wycliffe College, Japan Mission. .		17 25	
Marksville Parsonage, Algoma .....	14 09		
Shingwauk Home, Algoma.....	20 00		
Indian Missions, Calgary.....	5 00		
Blackfoot Home, Calgary.....	11 45		
“ Matron's salary.....	75 00		
Piegan Reserve, Calgary.....	31 00		
Moosonee.....	3 00		
Fraser River sufferers.....	30 50		
Mackenzie River, Education Fund.	50 00		
St. Joseph's Island, Algoma.....	30 00		
Blackfoot Home, Calgary.....	85 89		
Lesser Slave Lake, Athabasca.....	83 42		
Support, of girl, Zenana Mission..		17 00	
For—			
Saskatchewan and Calgary General			
Fund.....	5 00		
Moosonee, “R” and family.....	30 00		
Zenana Missions.....		10 00	
General Fund, interest on capital..		5 92	
From W. A. for—			
Rev. J. G. Waller, Japan.....		12 00	
For—			
Rev. R. W. Stewart, China			
(C.M.S. per Rev. F. H. DuVernet)		38 96	
Indian Homes.....	16 34		
Indian Missions, Rupert's Land... ..	58 31		
Blackfoot Home, Calgary.....	19 00		
Foreign Missions, from Clarkson			
Jones, Esq., Toronto.....		25 00	
Foreign Missions, from interest on			
Cockburn Bequest .....		8 89	
Rupert's Land.....	31 50		
Nepowewin, Saskatchewan.....	7 40		
From W. A., for—			
Algoma.....	18 50		
Temiscamingue, Algoma.....	68 55		
Two boys at Shingwauk, Algoma..	52 00		
Qu'Appelle Diocese.....	5 00		
Touchwood Hills, Qu'Appelle.....	56 89		
General Fund, Rupert's Land.....	42 00		
Indian Hospital, Rupert's Land .....	4 00		
Piegan Reserve, Calgary .....	169 00		
Blackfoot Home, Calgary .....	68 75		
“ Matron's salary .....	75 00		
Girl's School, Liberia .....		10 00	
Miss Paterson, Japan.....		1 00	
China Inland Mission .....		10 00	
Rev J. C. Robinson, Japan .....		22 50	
For—			
Epiphanytide Collection.....		227 64	
Wycliffe College, Japan Mission..		2 60	
		<u>\$1369 34</u>	<u>\$435 18</u>

RECAPITULATION.

	Domestic.	Foreign	Total.
Algoma .....			
Fredericton.....			
Huron.....	\$1224 62	\$ 991 25	\$2215 87
Montreal.....	360 34	99 45	459 79
Niagara.....	823 25	38 79	862 04
Nova Scotia.....	14 00	122 94	136 94
Ontario.....			
Quebec.....		86 12	86 12
Toronto.....	1369 34	435 18	1804 52

\$3791 55 \$1773 73 \$5565 28

CHAS. H. MOCKRIDGE,

Toronto, Feb. 4, 1895. Secretary-Treasurer.