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The Canadian Church Magazine

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HARVEST thanksgiving services are being held in all the churches in Ottawa and vicinity.

THE annual meeting of the Brotherhood of St. Andrew will be held in St. John's Church this year. The exact date is not settled, as St. Andrew's Day falls on Saturday, an inconvenient day.

Two young men from Christ Church parish leave for Trinity College, Toronto, to enter upon a course of study for the ministry, and one from Bearbrook has just gone to Lennoxville College for the same purpose.

It is understood that the Archbishop and Bishops of the province will issue a request to the Church of England in Canada to observe the Days of Intercession for Sunday-schools, October 20th and 21st. For some years it has been the custom to keep them by having a special devotional service on Friday evening, by celebrations of Holy Communion in every church; sermons on Sunday-school work; and by a united service for the children in the afternoon. This year the devotional service will be held in St. John's Church on Friday, 18th, at 8 p.m., and the united children's service in Christ Church at 3 p.m., Sunday the 20th.

THE monthly meeting of the Woman's Auxiliary was held in St. John's schoolhouse on Tuesday, September 24th. An interesting letter was read from Rev. Mr. Saunders, of Biscotasing, thanking the society for a bale of goods sent from St. George's parish. The treasurer reported receipts for June, \$1.69; for August, \$1.95. Miss C. Wicksteed gave a reading on Qu'Appelle diocese, and Mrs. Bate a verbal report of the Triennial meeting of the Auxiliary. Ven. Archdeacon Jones gave a short address, urging the necessity of handing the

funds over to the Board of Missions unappropriated.

THE first meeting of the Girls' Friendly Society since the summer vacation was held on September 5th, and the few who were present seemed unfeignedly glad to meet again. The chaplain gave us a few words to carry with us through the coming season, and the vice-president read us an interesting paper on Melanesian missions. Besides this, there was an impromptu programme which included the reading of a letter from a member who has lately returned to England. During the winter months, we hope to arrange for a ten-minutes lecture at each monthly meeting on some interesting subject, accompanied, of course, with music and recitations.

THE fifth "Quiet Day" was held in Christ Church on the 20th of September, the introductory service taking place the evening before. At this service the Rev. E. P. Crawford, who conducted the services, gave us an address on the "Love of God." On the following day the subjects were: At 7.30 a.m., "A day spent with God;" at 11 a.m., "The presence of God;" at 2.30 p.m., "The knowledge of God;" and at 4.30 p.m., "The power of God." It was perhaps a little unfortunate that the directions and advice as to how the day could most profitably be spent were given to a very small congregation, the numbers increasing as the day wore on. Those who faithfully kept their "day spent with God" have carried away much to help them in the coming year.

THE Rural Deanery of Stormont issues a magazine monthly, containing news from each of the nine parishes in the deanery.

THE Archbishop of Ontario left for England at the close of the Provincial Synod, but expressed his intention of returning before the end of October.

DURING the vacancy in the parish of Navan, Mr. Garrett is taking the services as lay reader until a clergyman is sent there. A harvest thanksgiving service was held there on Wednesday, October 9th.

THE Rev. J. P. Smitheman, lately of Billing's Bridge, has been appointed to a parish about twenty-five miles from Sault Ste. Marie, in the diocese of Algoma.

THE Bible Society's ninety-first annual report states that the society has issued over 143,000,000 Bibles, Testaments, and complete books of the Bible, in about 320 different languages and dialects.

THE next examination in Canada for Sunday-school teachers and scholars will be held on Saturday, November 30th, under the auspices of the delegates from Huron diocese. Question papers are sent to every parish where there are candidates, and the clergyman of each parish acts as overseer.

THE Rev. Rural Dean Smith, of Hull, is accompanying Archdeacon Naylor on a visit to most of the parishes in the deanery to explain the working of the new scheme for paying the stipends of the missionaries. Henceforward, as is the practice in Québec diocese, each mission will send the amount raised for the salary to the central committee at Montreal, and a cheque will be sent quarterly to the clergyman in charge. This will be a great advantage to the clergy, as they will then receive their salaries regularly, instead of having only the grant from the Mission Fund quarterly, and the rest in small sums at irregular periods—or not at all.

THE Endowment Fund for the new diocese of Ottawa is nearing completion, and only requires each person to pay the promised subscription *at once* and the \$40,000 will be completed. There has already been paid in, including interest, \$30,088.77, leaving only some \$10,000 to be collected. Of course there has been some expense incurred, and some promises will not and cannot be fulfilled, so that, very possibly, some more subscriptions will be needed to make up the full amount. Two instalments of the grants from the S.P.C.K. have been received, as the secretary has certified that more than \$20,000 have been invested in permanent securities. Let us hope and pray that the much-needed bishop may be elected before the new year opens. It can be done if every Church member will *help promptly*.

THE Archbishop of Canterbury has issued a pastoral on the subject of Church Unity. He begins by saying: "The bishops, upon a recent occasion, requested the Archbishop to address you on two subjects on which their views were practically unanimous. The subjects were, first, a certain friendly advance

made from a foreign Church to the people of England without reference or regard to the Church of England; and, secondly, the recent appearance within our Church of certain foreign usages and forms of devotion." He concludes thus: "The immediate duties of Churchmen, and particularly of clergymen, are plain:

"(1) To preserve in purity and in loyalty the faith and practice which characterized our primitive Catholic and Scriptural Reformation—a renewal in which the Church and family and individual claim their part—a renewal which courts above everything the examination of its principles. (2) To avoid all that can create confusion or weakness by either excess or defect. (3) To grow stronger in prayer that the Lord of the Church would interpret to us His own prayer, that we all may be one in the Oneness of Father and Son, and the Father Himself answer and fulfil it.

"If it is not yet given us to realize the full force of the prayer, or in our minds to reconcile the assurance of its efficacy with our visible conditions, it is none the less our supreme and perfect hope that at last 'the peace of God shall rule in all our hearts, to the which also we are called in One Body.' We steadfastly pray the prayer. We commit ourselves to Him that is able to do exceeding abundantly above all that we ask or think."

THE Provincial Synod was held in Montreal in September, and a full attendance of clerical and lay delegates showed the life of the Church. Men were there from Sarnia to Halifax, and the discussions were carried on in full harmony with Archdeacon Roe's opening sermon on unity.

RELIGIOUS instruction in public schools was discussed, and there seemed a general feeling in favor of establishing Church schools when possible, and of trying to obtain permission from the Education authorities to have Bible instruction given daily by proper teachers, but not relegated, as at present, to the last half-hour of the day. Some surprise was exhibited when Chancellor Heneker, the chairman of the Public Instruction Committee of Québec, stated that in the Protestant schools in Québec province the Bible formed part of the daily course of instruction; the special passages chosen being such as would include the life of our Lord and the chief events of the Old Testament. With the consent of all the Protestant religious bodies, the Creed, the Lord's Prayer, and the Ten Commandments were included in the yearly course. It was felt by many that what was done in Québec could surely be done in Ontario.

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• • AND MISSION NEWS • •

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HISTORICAL SKETCHES.

No. 112.—THE DEAN AND CHAPTER OF ST. JOHN'S CATHEDRAL, WINNIPEG.

IN our account of St. John's Cathedral, which appeared in our number of December last, we made some reference to the foundation of the Capitular body in connection with it. It is a corporation sole under an Act of the Manitoba Legislature, under which it became both a cathedral body, and, with the exception of the Archdeacons of Manitoba and Cumberland, a College of Professors in connection with St. John's College. The above archdeaconries are at present vacant, under a provision of the canons which allows of such vacancies when the bishop considers the endowments for either or both insufficient. Under this arrangement the bishop may appoint archdeacons of Winnipeg and Islington, who, however, have no right or position in the cathedral beyond the occupancy of the stalls of the vacant Archdeaconries.

The present incumbents of the offices are Ven. O. Fortin, B.A., Archdeacon of Winnipeg, and Ven. R. Phair, Archdeacon of Islington. The bishop may also appoint honorary canons, under certain conditions. These are not entitled to any share in the proceedings of the chapter, except by request of the bishop or dean. The Rev. G. S. W. Pentreath, B.D., is at present the only honorary canon.

We purpose now to give brief biographical sketches of the dean and canons.

The Very Rev. John Grisdale, D.D., D.C.L., was appointed dean in 1882. He is a native of Bolton, Lancashire, and was educated at the C.M.S. College, Islington, London, 1865-1870. In 1871 he was appointed assistant minister of the "Old Church," Calcutta, under

the present Bishop of Persia (Dr. E. C. Stuart), and in the same year became master of St. John's College, Agra.

Being invalided home, he was curate to the Rev. Y. B. Whiting, of Broomfield, Essex, 1872-3. In the latter year he came to Manitoba to take charge of the C.M.S. parish of St. Andrews; and the next year was appointed Canon of St. John's, which office he held until his appointment as dean.

The degree of B.D. was conferred upon him for distinguished service by the Archbishop of Canterbury in 1876, that of D.D., *honoris causa*, by St. John's College in 1887, and that of D.C.L. by Trinity University, Toronto, during the meeting of the first General Synod of the Canadian Church in 1893.

The dean has filled many offices in both diocese and college, and has also taken a leading part in the general educational work of the province, and in many public movements, with signal usefulness and success.

He was for a time honorary incumbent of Holy Trinity, Winnipeg, first incumbent of Christ Church, and latterly honorary incumbent of All Saints', Morris. In connection with the diocesan synod, of which he has been a member for twenty-two years, he has during

different periods, covering, in all, about eight years, been secretary and treasurer from 1881 to 1884, and from 1893 to the present time. In the Provincial Synod, he has sat since its first session in 1875, when he was appointed secretary of the Lower House, and held that office for eight years. He was appointed to his present position as prolocutor in 1887.

As might be expected, the dean has had a seat on most of the important committees of both synods. He has also taken an important part in the work of the Church Missionary Society in Rupert's Land, as member of its



VERY REV. DEAN GRISDALE, D.D., D.C.L.

finance committee; and in its work in the "regions beyond," as commissary for the Bishop of Mackenzie River, and as honorary treasurer of various trusts.

In educational work in St. John's College, he has been successively Professor of Systematic, and, later, of Pastoral, Theology. The latter chair he fills at present. He also lectures in English in the arts course.

He was for many years member of the Provincial Board of Education, and has represented St. John's College on the University council since its inception.

The active part taken by the dean in the events leading up to the consolidation of the Canadian Church is well known to our readers. At the first session of the General Synod, he was chairman of the House of Delegates for four days, until on his own motion the Dean of Montreal was appointed prolocutor of the Lower House under the constitution as then adopted; when he himself was elected deputy prolocutor.

During this session, Trinity University, Toronto, honored itself and him by conferring upon him the honorary degree of D.C.L.

The unique position held by the dean for so many years has been one of great influence. That he has filled it so admirably and with such grace is a sufficient witness to his rare tact, ripe wisdom, and kindness of heart.

ALL SAINTS', WINNIPEG.



ALL SAINTS' CHURCH, Winnipeg, was built in 1883, chiefly through the exertions of the late Mr. C. J. Brydges, of the Hudson Bay Co. The parish was formed out of that of Holy Trinity.

The first incumbent (honorary) was the present Bishop of Saskatchewan and Calgary, then Archdeacon Pinkham. The first rector was the Rev. C. Arthur Lane, who, after a year's work, returned to England, where he has since become noted as a writer on Church history, and as a lecturer in connection with the Church Defence Institution. He was succeeded by the Rev. H. H. Barber, who was followed eighteen months later by the Rev. Hugh A. Tudor, M.A. Under his faithful hands, the parish made great progress. One of his first steps was to do away with pew-rents, for which he substituted the envelope system of church maintenance. The seats are now entirely free. He instituted an early weekly celebration of the Holy Communion and daily services, and devoted much attention to the musical part of the services. The surpliced choir of men and boys was rendered increasingly efficient under the able management of Mr. Minchin, who has been organist since 1888.

Mr. Tudor also did much toward removing the financial difficulties of the parish through his influence with friends in England. At the end of 1892 Mr. Tudor resigned his position for foreign missionary work, and is now, we believe, in Pondoland, South Africa.

As in his own case, his successor, the Rev. F. V. Baker, B.A., came from the diocese of Qu'Appelle, where he had labored with great acceptance under Bishop Anson. He was instituted by the Most Reverend the Primate in January, 1893, and still holds office. Under him, the church is still noted for its beautiful musical services, and a careful observance of the details of the ritual of the Church.

Amongst the parochial organizations are the Sunday-school, Mr. W. P. Sweatman, superintendent; Bible classes for men and women, taught by the rector; a chapter of the Brotherhood of St. Andrew; a Girls' Guild, and a Ladies' Aid, all doing useful work.

The last Easter report shows 250 communicants, of whom 210 communicated at Easter. The ordinary revenue for the year was \$3,010; special subscriptions and collections, \$2,077; total, \$5,087.

The church is a fine frame building of good ecclesiastical proportions, in English Gothic style, designed by Mr. Barber. It is cruciform in plan, with nave, transept, and apsidal chancel, and seats about 450 persons. It stands in one of the finest parts of the city, near to the government buildings and Fort Osborne, overlooking Broadway and the Driving Park. The interior is very neat, the chancel being specially worthy of admiration. The reredos and communion table were presented as a thanksgiving memorial after the Riel rebellion of 1885. The stained windows on either side, representing the Nativity and Ascension, are also memorials presented by two parishioners. The fine two-manual pipe organ, by S. R. Warren, of Toronto, was built in 1891, and has been paid for chiefly through the efforts of the Ladies' Aid Society.

The congregation includes many of the most influential Churchmen in the city, and many members of the Royal Canadian Dragoons stationed at Fort Osborne.

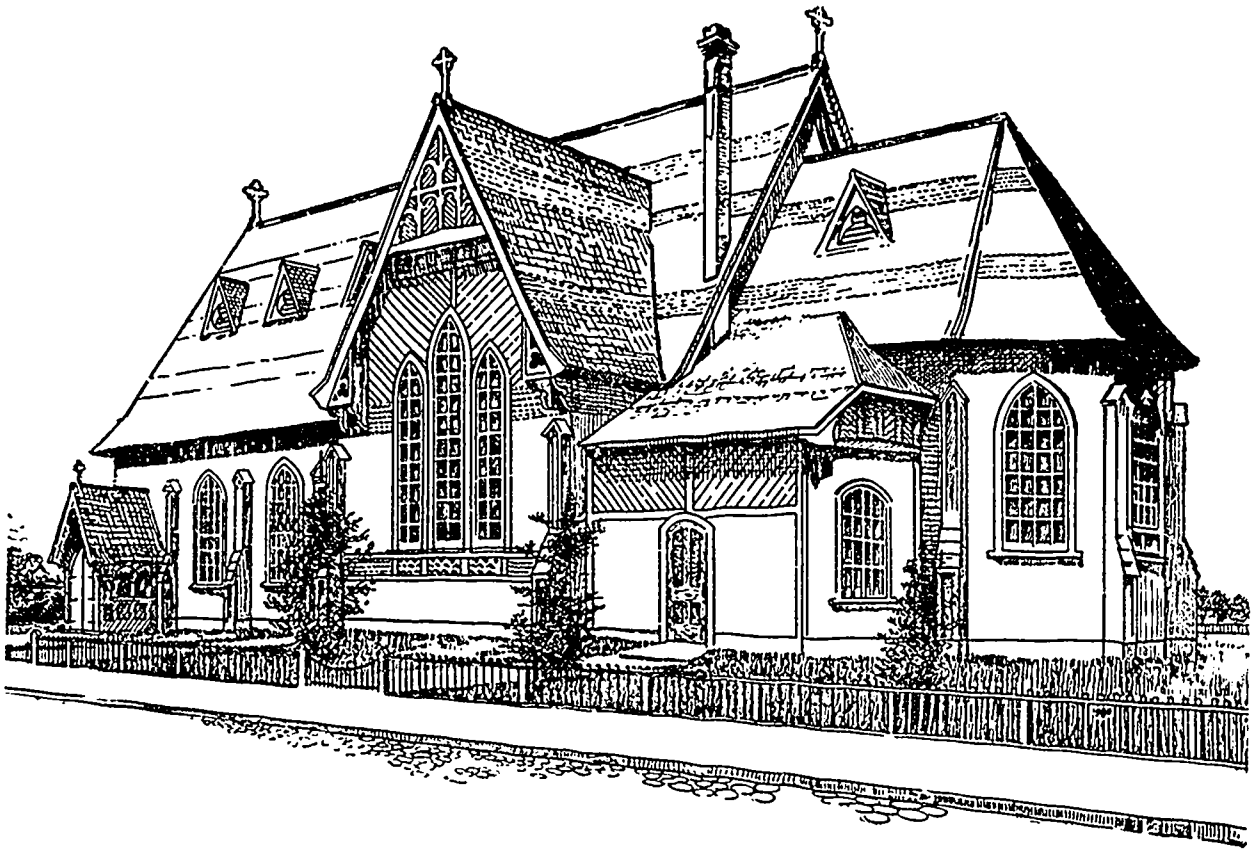
THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

BY MISS MABEL CARTWRIGHT, TORONTO.

(Concluded.)



TWO great events marked the year 1879. First, the ordination as deacon of John Swedi, one of Bishop Tozer's five slave boys. He has been attached to the mission ever since, and the example of his well-ordered family has produced much good effect and greatly aided his pastoral work. Then, on Christmas day, the slave market



ALL SAINTS' CHURCH.

church was opened with great rejoicing. The service was all in Swahili, and the very grandeur of the building impressed the people, especially as the Mohammedans had been declaring that the church stood by a miracle, and that when it was filled with Christians it would fall and crush them. "Can you tell me why it is," the Sultan had asked, "that my buildings tumble down, but what you build never falls?" and, though a strict Islamite, the Sultan sent a clock for the tower of the new Christ church.

This was the last great event of Bishop Steere's life. Much work, indeed, was done before his visit to England in 1882, but he was conscious that the time of his activity was over, and shortly after his return to Zanzibar, and while his staff was preparing for the Holy Communion, he was stricken down and died almost immediately. The funeral service was in Swahili, attended by throngs of natives and Europeans, and the great bishop was laid at rest beside the altar, which itself occupies the site of the old whipping post. After his death there was found among his papers a letter singularly characteristic of his zeal and humility, in which he offered his resignation to the society, but proposed to occupy a subordinate position at Zanzibar to help his successor,

and so to carry on the work he had been doing. "He would never regard anything as beneath his attention," says Archdeacon Maples, "and it seemed as natural to see him plying a hammer or needle as celebrating the holy mysteries, or preaching to a native crowd. This quality of helpfulness, of universal sympathy, was what specially characterized him, "A regular shirt sleeve parson," one of his English parishioners had called him, and he acted out completely his own words, "Whatever comfort is wanted, whatever necessary must be provided, the missionary himself must scheme it out and see it procured." Thoroughly characteristic is the picture of him in a wheelwright's shop in Lincoln, "finding out what is the matter with the wheels we make at Mbweni," or visiting the brick kilns and insisting on going through all the processes himself. Characteristic again is his tender sympathy for his own staff, his eagerness to spare men, his ready counsel for practical or spiritual difficulties. One of his workers tells us how he complained to the bishop of losing interest in his work, and of finding his duty a burden. The bishop replied, "There was no merit in it when it was all a pleasure; there may be some now," and then added, "You know it would be nothing to offer

one's life if it were no sacrifice." To another worker he said, "Nothing worth doing is ever accomplished unless you go on with it after it has become a bore"—two sayings worth remembering, because they contain in germ the missionary spirit, or, indeed, the spirit of all true work. All the finances of the mission were in the bishop's hands, and besides his translations and linguistic works, which were printed at the mission press and distributed to all the missionaries of the district, he studied deeply the question of Mohammedanism, and at the time of his death was engaged in the issue of a series of tracts to Mohammedans on questions touching their faith and ours.

Rather more than a year after Bishop Steere's death the Rev. Charles Alan Smythies was consecrated to the episcopate, and under him the work of his predecessors has steadily increased and developed. Perhaps the most important single event of the last ten years has been the carrying of the work back to the spot from which it originally started. This had been one of Bishop Steere's dearest wishes, and he journeyed to Nyassa on purpose to find out whether it was practicable. Work had been organized by the Rev. W. Johnson at Masasi and Mwembe, half-way stations on the Nyassa route, and in 1881 he, with the Rev. Charles Janson, journeyed on to Nyassa. There Mr. Janson, called "the priest constant in prayer," died, but his companion, known among the natives as "the man who never sits down," went on with the work alone. There he was as a Joseph to the people, half the time starving in the midst of plenty, because paralyzed by the surrounding tribes. Here he saw, what Bishop Mackenzie had urged before his death, the necessity of a mission boat for Lake Nyassa and the Shire; there, while travelling among his people, he was struck blind with ophthalmia, but as soon as his sight was partially restored by an operation in England he returned undaunted to his work on the Lake Nyassa. He now has a mission steamer, the *Charles Janson*, with which he visits the various stations on Lake Nyassa and the river, which have been established during the twelve years of his work in that region.

The relief given by the missionaries during the famine of 1884 called out the remark from an old enemy, "For the future, let them go where they like, build what they like, and teach all the people, for in our distress they have shown themselves true friends"; and in that year, also, government grants began to be made for the support of released slaves.

In 1888 the Swahili Bible was completed, and in that year Bishop Smythies went to England, having in the four years of his absence walked 5,000 miles, and made three journeys to Nyassa. 1890 was notable for the ordination of the first two native priests, Cecil Majaliwa and James

Salfey, and for the Anglo-German agreement, by which a German protectorate was established over the district north of Lake Nyassa, and, as the southerly part was already Portuguese, the whole sphere of the mission lies in foreign territory.

It remains to gather up the threads of our story and show something of the present area and prospects of the mission. In spite of the efforts of the state and the faithful labor of thirty years, slavery is still a terrible fact in East Africa. The market in Zanzibar is closed, but other ways are open of disposing of the booty. "The slave trade proper," writes the late Consul of Zanzibar, "that is, with all the horrors and inhumanities which exist at the source of supply, and are carried over the territory between the source of supply and the coast, still exists." Railway communication and the consequent opening up of lawful commerce are to-day urged by statesmen, as Dr. Steere urged long ago, as among the great means to suppress the traffic, and perhaps the last event of the mission's history will, under God, do more still. This was the consecration on St. Thomas' Day, 1893, of the Rev. Wilfrid Hornby as Bishop of Nyassaland. The formation of a new bishopric as a centre of work there will hem the slave trade in between two forces, and the fact shows clearly the true faithfulness of thirty years to the original idea, and to the memory of Mackenzie.

There are, then, four centres of work: (1) Zanzibar, with its church and Christian colony, the boys' college at Kiungani, and the girls' school at Mbweni; (2) the Usambara country, nearly opposite Zanzibar on the coast, where there are several flourishing stations; (3) Rovuma district, further south; (4) Lake Nyassa, in the heart of the slave-yielding region.

The headquarters of the Nyassa work is Likoma island, half-way up the lake, and stations are planted along its shores and some way down the Shire, visited by members of the mission in the *Charles Janson* and the other smaller vessels of the mission. Two terrible fires destroyed nearly all the houses in Likoma island, and, worse loss still, the mission library, containing 1,400 volumes. The present staff consists of eighty-one English workers; clergy, ladies, and laymen, eighty-seven; trained native teachers, including two priests and a deacon. Of the English workers none receive more than a stipend of £20 for necessary expenses. Most receive nothing. As to the question of results, the best answer seems to be that there are eighty-seven native teachers and 1,000 communicants attached to the mission. The warmth and enthusiasm of the African character carry with them a certain amount of instability, and the terrible superstition of the people is difficult to overcome. "No man in the whole world," wrote Dr. Steere, "has more



THE LATE BISHOP STEERE.

need of inward strengthening and comforting. No man in the whole world has less of it." "When we survey the two pictures," writes Archdeacon Maples, "that of the African native as it is ere Christianity has touched it, that of the same native when Christianity has embraced and reformed it, then we realize in very truth that Christ, through the Holy Spirit, still works His miracles, for we see certain and sure signs that simply the grace of God has done and is doing for Africans what centuries of secular education and civilization would be powerless to effect. And a miracle it is, for water was not more surely changed into wine at His word than by the same transforming word, new hearts and new lives have been given to scores of these African lads whom God has sent to Kiungani." Of the five slave boys given by the Sultan to the bishop, one only died unbaptized, one is a native deacon, one died as a subdeacon, one is a regular overseer, and the fifth occupies the responsible post of mission traveller. It is also interesting to note that in August, 1861, Bishop Mackenzie took charge of a little waif and carried her to camp on his shoulder. She was one of those taken to Cape Town when the mission moved to Zanzibar, and at a meeting held at Cape Town three years ago she was present, and offered a pound towards the work.

In conclusion, it remains to say a few words on the character of the mission itself and the special appeal that it makes to one's prayers and alms. It has a special appeal, as already said, to the athletic, chivalrous side of life, to the energy and love of adventure which is latent in most men, especially young men. The finest soldiers always volunteer for the forlorn hope, and it is not surprising to find Dr. Steere speak of his staff as the "best workers in the world." It is a great testimony to the supernatural character of our holy religion. If it rested on a natural and not a supernatural basis, it would be a strange thing to appeal to men and women and ask them to go to a dangerous country, where some of the English workers die every

year, and to ask them to go for nothing but the love of God, and the love of man. Our own age is a philanthropic and humanitarian age; it likes work for the love of men, and much of its work, noble work too, is done on the assumption that we are only creatures of a day. It likes to have unlawful dealings with the supernatural, but it has very little sympathy with the love of God as a motive of philanthropy. And yet it is the Christian view, the supernatural view, of life which makes work for men seem worth the doing. It is only because this life is so closely connected with the heavenly forces, because this life is the portal of eternity, the training of a life which is forever—it is for this reason that philanthropy is worth while, and it is this view of life which missions force us to realize.

"Your mission seems a good place to go to if you want to die," was said to one of the staff not long ago, and his answer was, "It is a good place to go to if you want to *live*." Nothing shows more clearly the spirit which is aroused by the mission than the story of a young clergyman connected with it who died not long ago. He was invalided home to England in 1887 for two years, and then returned to Africa to work in the south until his health was sufficiently restored for Nyassaland again. On his journey to the up-country he was taken ill and died at Mozambique, begging, even to the last, to be allowed to go up the Zambesi. "I can go in any kind of a boat," he said; and the self-surrender of that one young life, wasted, as many said it had been, changed the heart of more than one of those who came in contact with him. It seems fitting to close with the words of another noble worker in Africa, the present Bishop of Grahamstown: "The only way you can get the right workers, and do the right work, is to have the vision of the City of God, that city which must be built, and will be built—nay, is even now built, in one sense—which hath walls and foundations, and is coming down out of heaven, yet which is to be first built on earth, and by us." On earth, and by us; of course, such work as that must have its martyrs, but "the angels of martyrdom and victory are twin sisters, and martyrdom is also the benediction of heaven."

THE ARCHBISHOPS OF CANTERBURY.

BY THE EDITOR.

(Continued.)

REIGN OF EDWARD VI.



MONARCHY is a splendid form of government when the monarch himself is a strong, good man; but it shows its weakest point when the monarch is a child. Such was the case when Henry VIII. died. With all his faults, his governing powers were strong. Every

one in his kingdom felt the force of his sway. At his death this force suddenly ceased. His son was but a child nine years old, and therefore could have no hand whatever in the affairs of state. Hence, others had to rise to that proud position. By the will of Henry, the duty of governing the country devolved upon Cranmer, but the Archbishop shrank from such a responsibility, and readily consented that the Duke of Somerset—a leading statesman of the day—should occupy the post of regent.

The Duke was a pronounced and aggressive Protestant, and did not scruple to enrich himself at the expense of ruined monasteries and time-honored buildings. It is said that bishops' houses had to be torn down in order to make room for his own pleasure grounds.

Cranmer's principles were not so rabid. Indeed, he never was what is usually understood by the word Protestant. On the death of the king, for instance, he said masses for the dead man's soul. Yet he was a Reformer, and desired to introduce and strengthen anything that would improve the spiritual condition of the people. The whole nation had become ripe for a change in this respect, and therefore ready for new measures, among which was the repeal of the "Six Articles," and of the acts passed against Lollards.

Yet to this there were some exceptions, and among them Dr. Gardiner, Bishop of Winchester, who stoutly maintained that all things in religion should remain as they were under Henry VIII., until the child Edward VI. should grow to be a man. Such a slow policy, however, did not suit the progressive feelings of the age, and Gardiner found that a man like himself, who could only be an obstructionist, could have no place in the English Church of the day. Commissioners were appointed to enquire into the religious condition of the country, but before visiting Winchester it was found advisable to have the bishop removed. He was, therefore, committed to the Fleet prison till the visitation of Winchester was completed. Subsequently, on a charge of unsoundness in doctrinal teaching, he was committed to the Tower, where he remained for several years. Poynt, his successor in the see of Winchester, was by no means an ornament to the new doctrines, his immorality being notorious.

Another man who resisted the progressive features of the age was Dr. Bonner, Bishop of London. He, like Gardiner, was confined to the Fleet prison, but, less honorable than his brother of Winchester, he procured his release by abjuring his principles. Subsequently, however, he was accused of refusing to preach in accordance with the new doctrines, and was deposed and sent as a prisoner to Marshalsea. Cranmer's friend Ridley was made Bishop of London in his place. Thus was the way being paved for greater events soon to follow.

As Edward VI. grew he sometimes showed a cruel disposition. His motto for those who opposed his way of thinking was, "Let them be burned." This family characteristic showed itself afterwards to an alarming extent in his sister Mary. Was there no kindlier stuff to be found of which to make kings and queens, but must they needs threaten or burn those who cannot think as they think?

In the meantime, Archbishop Cranmer watched the progress of events. The repeal of the "Six Articles" permitted a measure to be introduced which should allow the clergy to marry, and when this was carried Cranmer sent for his wife, and once more enjoyed the happiness of domestic life. He pushed forward the revision and rearrangement of the different uses and forms of prayer in vogue throughout the country until a prayer book was produced which for all time is connected with the reign of Edward VI. It was the foundation of our present Prayer Book, for though some things that were in it were afterwards omitted, and other things added, still its form throughout was that of the Book of Common Prayer.

The work of Reformation led to this result. The question of the Eucharist was discussed in both Houses of Convocation, and a decision at last arrived at by which "the Holy Communion was to be administered in the English tongue, under both kinds, of bread and wine." Hence the Prayer Book was compiled.

But there were many minds in the England of the day that showed great dissatisfaction with this book, and never rested till the Archbishop made certain alterations and additions in accordance with their demands. The result was the book well known in history as the Second Book of Edward VI.—a book which was not regarded as a success even by those on whose account it had been drawn up.

The character of Edward VI. has been variously estimated. The impartial investigators of history find that the gentle disposition usually assigned him does not give a true picture of the lad. The self-will derived from his father became evident in him, even though a boy; but he was never physically strong, and before six years were up Cranmer was called upon to be present at his dying bed. The Archbishop saw the grave situation that threatened the nation. There was no male heir to the crown, and as yet no queen had ever sat on the English throne. And far more serious than all was the fact that Mary, the king's eldest sister, was a papist. Cranmer trembled for the Church; he trembled for the Reformation; he trembled for himself. And yet he, along with the other members of the council, was bound in honor to respect the last will and testament of Henry VIII., which provided that Mary should be the



CHRIST CHURCH, ZANZIBAR. See Page 224.

next heir to the throne in the event of Edward's dying without issue. The members of the council, being averse to the thought of a Romanist being placed on the throne, persuaded the dying boy to dispose of his crown to the Lady Jane Grey. Cranmer tried to persuade him to adhere to his father's will, to which he, the Archbishop himself, and all concerned, were bound by a sacred oath. Failing in this, with that unfortunate want of firmness characteristic of him, Cranmer yielded, and signed a document contrary to the oath that he had taken to his old master, who, with all his faults, had been unswervingly faithful to him.

One gets wearied over the tortuous actions of those connected with the prominent events of this terrible age. The headsman's axe, the fire and fagot, the avenging sword, were hovering near the dying boy, and the fell consumption had no sooner claimed him than the hideous instruments of death began their cruel work. Cranmer was clearly wrong in violating his oath, yet some extenuation for the act may be found in the trying circumstances which surrounded him. Mary was not only a papist, but she was personally inimical to Cranmer. She was the daughter of Katharine of Aragon, whose divorce from her royal husband Cranmer had been the means of procuring. This, in an age when vengeance was considered almost a virtue, must have seemed portentous of great danger to the perplexed Archbishop. If, then, his actions cannot always be defended, at least he moves our pity, for he trod a path beset with dangers on every hand. The spectres of these dangers hovered over him as he watched the breath fade forever from the thin, wan boy, under whose rule his personal safety had been ensured, and his religious reforms supported.

Now all was terribly changed. The council forsook the unfortunate Lady Jane Grey, who, with her husband, was beheaded. Cranmer remained true to her and her cause, and for

this was in danger of his head. Yet an opportunity was given him to escape. To his lasting honor, he refused to go. In the general stampede of the friends of the Reformation, who lost no time in reaching the Continent as soon as they knew that Mary was fixed upon the throne, Cranmer, as Primate of the English Church, stood firm to his post. We seek for bright spots in the character of this unfortunate man. Here is one. Tennyson finely describes his soliloquy upon the occasion:

"To Strasburg, Antwerp, Frankfort, Zurich, Worms, Geneva, Basle, our bishops from their

sees be fled, they say—or flying—Poinet, Barlow, Bale, Scory, Coverdale, besides the Deans of Christ church, Durham, Exeter, and Wells, Ailmer, and Bullingham, and hundreds more, so they report. I shall be left alone. No, Hooper, Ridley, Latimer, will not fly."

Nor did he; yet he soon found himself under arrest. On the 14th of September, 1553, the Archbishop of Canterbury was sent to the Tower, where Ridley, the Bishop of London, and Latimer, the sturdy old Bishop of Worcester, were also confined. Here these three, imbued with the spirit of the Reformation, feeling themselves in the face of impending death, were allowed to converse together, till, in the following March, they were removed to Oxford and lodged in the common jail, known as the Bocardo. Time wore wearily on till October, 1555, when an order was issued that Ridley and Latimer were to be burned as heretics. On the 16th of the month this dread decree was carried out. Cranmer was saved for the time being, and from the roof of his prison he saw his two friends and suffragans bound to the stake. Stripped of all garments but their shirts, they stood before a gazing crowd. He saw them calm, and even triumphant, as the fagots were lit and the flames began to do their deadly work. He saw this, but he probably heard not from his distance the words of comfort and cheer that the dying martyrs addressed to one another—or did he? Did he hear Latimer—sixty-five years of age, undaunted and even cheerful through it all—did he hear him say, "Be of good cheer, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England as (I trust) shall never be put out." If he heard not this, he doubtless saw the old man stroke his face in the fire, bathe his hands in the flame, and die. The bloody work had begun. What were the feelings of Cranmer as he crept back to his gloomy cell, knowing that the sleuth-hounds of persecution were already let loose upon him?

A long process of trial and preliminary degradation was in store for him. The authority of the pope having been restored in England, his case was tried by a papal commission, which Cranmer had strength of mind enough to refuse to recognize. This, however, was of little aid to him. His enemies were too fast upon his track. Gardiner and Bonner were restored from prison to their sees, and (the latter especially) took delight in the discomfiture of the man whom, in his palmier days, they were unable to injure. Bonner's coarse vulgarisms and taunts in the presence of him who was still his Archbishop are among the things which deface history. Step by step the unfortunate prelate was pulled down. First came his excommunication by the pope, then his degradation, accompanied by every possible form of humiliation, in Christ church, Oxford. Arrayed in the robes of Canterbury, only to have those robes stripped from him; clothed again in a workingman's tunic, he was proclaimed as Thomas Cranmer only, and handed over to the secular power.

Then began a series of degradations inflicted upon himself by his own hand. Cranmer was timid, and he shrank from death. This is evident. He had seen the burning of Ridley and Latimer, and he shrank from it. Each one looking at the situation must judge for himself as to how far that fits in with the ordinary feelings of humanity. Yet Cranmer was cruelly tortured by his enemies, who led him on by base promises to recant and abjure his former principles.

One recantation was not sufficient, nor two, but repeatedly, at the bidding of his foes, he signed documents, each one stronger than its predecessor, denying the principles for which, more or less through his life, he had contended. And then when his enemies had done their worst with the unfortunate man, and degraded him as far as degradation could possibly go, they arranged that he should be burned at the stake.

On the 18th of March, 1556, he was taken to St. Mary's church, Oxford, to declare publicly in the ears of the people his recantation. Solemn was the scene when the ex-Archbishop rose to speak. With calm dignity he reviewed his past life, and particularly his recent deeds, and, to the surprise of all, declared that the documents he had recently signed did not express his feelings, that the declarations were wrung from him against the sentiments of his heart, and as his right hand had offended that should be the first to perish in the flames.

Amidst the jeers of his enemies, he was taken to the same place where he had seen Ridley and Latimer die. The torch was applied; the flames gathered round him; his right hand was held unflinchingly in the flame, while he was heard to say, "That unworthy hand! that unworthy hand!"

Thus died the sixty-sixth Archbishop of Canterbury. History has taken different views of him. With all his faults, he seems to appeal unusually to the quality of pity. He trod a dangerous path from first to last, and seemed resolved to live at times at any cost. And if at the last he abjured his recantations only because he felt that death was certain in any case, it counts for little in the attempt to restore any heroism that he may have possessed. If, however, as many think, he was ignorant of his doom at the time when he made that public statement in St. Mary's church, and that he still thought that a promise of pardon awaited him if he should make his signed recantations public, then a merciful verdict, that knows how to honor a penitent, must accord him—what many have accorded him—the martyr's crown. History does not help us here. The point cannot be determined, but that charity which thinketh no evil leads us to attach much importance to the dying wail of an unfortunate man, "This hand hath offended—this unworthy hand."

THE "HIGHER CRITICISM."



THE Dean of Montreal (the Very Rev. Dr. Carmichael) has issued an important little book called, "How Two Documents may be Found in One,"* his object being to show that the treatment of Holy Scripture by the exponents of what is called the higher criticism does not hold good as an argument in what they wish to establish. This the dean undertakes to show by applying the same treatment to modern books of whose authorship there can be no doubt whatever. The position the dean takes is made very plain by one illustration. It is this. Professor Driver says that the fourteenth chapter of Exodus is made up of the writings of three different authors, which he calls J., and E., and P., and that if you join J. and E. together, and then separate them from P., you obtain two distinct narratives, clearly differing from one another in style. Any one can find for himself the two so-called different narratives. Let him turn to the fourteenth chapter of Exodus and read the fifth, sixth, seventh, tenth, eleventh, twelfth, thirteenth, fourteenth, nineteenth, twentieth, twenty-first (second clause), twenty-fourth, twenty-fifth, twenty-seventh, (from "And the sea returned"), thirtieth, and thirty-first verses, and he will see that a clear and distinct narrative is given, in itself quite complete. Then let him read the omitted verses, the first, second, third, etc., and clauses, and he will find another complete narrative of the same event. This is undoubt-

*Montreal: The Gazette Printing Company.

edly curious, so much so that Professor Driver sees in it a proof that some later hand than Moses must have blended three documents together so as to make one narrative.

The Dean of Montreal then applies this to modern works—Dean Stanley's "History of the Jewish Church," Dean Farrars "Life of St. Paul," the writings of De Pressense and Kinglake—to show that exactly the same thing may be done with almost any book. He shows the same also from a passage from Josephus. This strikes us as one of the very best methods that can possibly be taken to show what little confidence is to be placed in the dissecting process, which at first seems a most plausible argument. The dean shows conclusively that almost any author will relate a circumstance by a series of facts, interlarding them with poetic touches and vivid imagery, in such a way as to produce unconsciously two separate accounts of the same thing. Then, if some cold dissecting knife is applied to this, and the separation made, not only two narratives of the same thing may be obtained, but *two different styles of writing*, apparently indicating that some one has blended together the writings of two separate and distinct authors. If this can be done successfully in the case of a book which we know to have been written by one hand, does it not weaken greatly the argument as applied to ancient documents, especially as all tradition, for hundreds of years, has assigned those documents to one particular person? And is not this peculiarly the case when the particular person alluded to is known to have been a man of versatile accomplishments, varied experiences, and wide and deep learning? True, surely, with regard to Moses:

"This was the truest warrior that ever buckled sword,
This the most gifted poet that ever breathed a word;
And never earth's philosopher traced with his golden pen
On the deathless page truths half so sage as he wrote
down for men."

What wonder if such a man might be found with more than one style of writing!

We subjoin a few sentences as arranged by the dean, from Stanley's "Passage of the Red Sea," in his "History of the Jewish Church." He gives many more of the same kind. The passages which may be separated into distinct narratives are printed alternately in plain type and italics:—

"They had passed in that night from Africa to Asia.

They had crossed one of the great boundaries which divide the quarters of the world, a thought always thrilling, how much more when we reflect on what a transition it involved to them!

Behind the African hills which rose beyond the Red Sea lay the strange land of their exile and bondage.

The land of Egypt, with its mighty river, its

immense buildings, its monster worship, its overgrown civilization—this, they had left to revisit no more.

The Red Sea flowed between them; the Egyptians whom they saw yesterday they will see no more forever. And before them stretched the level plains of the Arabian desert, the desert where their fathers and kindred had wandered in former times.

And before them stretched the desert where their great leader had fed the flocks of Jethro, through which they must advance till they reach the land of Promise.

Further, this change of local situation was at once a change of moral condition; from slaves they had become free; from an oppressed tribe they had become an independent nation.

It is their deliverance from slavery; it is the earliest recorded instance of a great national emancipation. In later times, religion has been so often and so exclusively associated with the ideas of order, of obedience, of submission to authority, that it is well to be occasionally reminded that it has other aspects also. This, the first epoch of our religious history, is, in its original historical significance, the sanctification, the glorification, of national independence and freedom. Whatever else was to succeed to it, this was the first stage of the progress of the chosen people.

And when in the Christian Scriptures and in the Christian Church we find the passage of the Red Sea taken as the likeness of the moral deliverance from sin and death; when we read in the Apocalypse of the vision of those who stand victorious on the shores of the 'glassy sea' mingled with fire, having the harps of God, and singing the song of Moses the servant of God, and the song of the Lamb—these are so many testimonies to the importance, to the sanctity, of freedom, to the wrong and the misery of injustice, oppression, and tyranny.

The word 'Redemption,' which has now a sense far holier and higher, first entered into the circle of religious ideas when God 'redeemed His people from the house of bondage.'

And so the passage goes on with exactly the same kind of articulation as that applied by modern critics to the Holy Scriptures.

The Christian women of China presented the Empress on her sixtieth birthday with a beautiful copy of the New Testament. It was about a foot square, bound in solid silver, and exquisitely chased with a graceful bamboo design. It lay in an equally beautiful casket of silver similarly ornamented. There is a story that after the Emperor saw it he ordered one of his eunuchs to purchase for him a complete Bible. The Empress Dowager had her Testament copied in large characters in order that she might read it without fatigue to her sight.



NATIVES OF NEW GUINEA.

STRAIGHTFORWARD.

CHAPTER V.

WHETHER the unusual sight of a boat puffing forth smoke terrified the inhabitants of the coast, or what cause prompted them to remain in concealment, could not be decided; but all the next day, the *Dart* proceeded on its course without impediment.

Once, indeed, a canoe came in sight, but no signs or gestures of encouragement could induce the occupant to alter his first intention of paddling hastily toward the bank, and hiding himself and the canoe in the reeds.

Smoke had occasionally been seen ascending at some distance from the river, but the high bank had prevented the discovering party from ascertaining whether it proceeded from an inhabited dwelling.

"We must land soon to get food," pronounced George Holt, who had undertaken the post of steward; "it won't do to depend on the tinned provisions as we have done lately, yet this swampy ground does not promise much."

At that moment a cry of "House ahead, and natives running away," was heard from Perran on the watch.

Every one was now on the alert.

Just below a bend of the river, and almost overhanging the high bank, stood the dwelling. It was raised on posts about six feet from the ground, and seemed to be entirely deserted, the inmates being distinctly seen flying to the woods with their bows and arrows.

"Monkeys, Missis, ain't they?" asked Molly, regarding with considerable suspicion the almost unclothed creatures.

The *Dart* anchored as near to the bank as seemed safe; and Perran, Mr. Crane, and Cap-

tain Mostyn, finding that no human being was to be seen, rowed to shore — George carefully keeping watch the while. A felled tree with notches on it leaned against the house, serving as a rude staircase. This with some difficulty they mounted, entering a vast gable-ended erection something like an English barn. Stone hammers and hatchets lay about — for these natives do not possess, nor know the use of, iron.

On the walls hung netted bags filled with bones and shells. Of furniture there was none, but a row of skulls was placed, evidently as a ghastly ornament, on the ledge of one wall.

Leaves strewed thickly on the floor seemed to have formed the beds of the inmates.

"Here is something at last," said Captain Mostyn, investigating the contents of a bag hanging on the wall. "Sago, man" — for Perran did not recognize the substance within. "These trees all round are sago palms. Your wife will be glad of this addition to her stores, and we will leave some beads as payment for what we take."

"Do you think it would be safe to signal to 'Lisbeth and Molly to come ashore?" asked Perran; "they would like to see this queer house, and the natives seem to have gone clear off."

"Well, I think they might," was the answer; "we are all armed."

But just as Perran was going to give the signal the engineer met him, and drew him back.

"Come here," he said; "here's been ugly work."

The house was divided down the centre by a partition, and on one side, at the extreme end farthest from the river, lay what looked like a heap of bark.

"Dead, but still warm," said Mr. Crane, as the three men stooped over the body of an old man. "See, they have killed him to prevent his falling into our hands."

Yes, a stone hammer lay by his side; with that the poor fellow had had his brains knocked out. He was lame, it seemed, and unable to fly with the rest.

"The tender mercies of the savage!" said Captain Mostyn. "Come along, Perran, I've had enough of this place; it is hard to think

we have cost that poor creature his life—it's all we hadn't the women with us. Bring the sago, though it is hardly worth what we have paid for it—that sight. Don't tell your wife."

"No, no," said Perran, hastily.

It was an ugly welcome to the country—all felt. 'Lisbeth was surprised to hear so short a report of the proceedings on shore, and very eager for the moment when she might be permitted to land.

Towards evening they came across a canoe paddled by two women—one had a baby slung in a netted bag round her neck. The women, like the other natives, were making off in great haste, when they were attracted by the sight of a small looking glass, flashed in the rays of the setting sun by 'Lisbeth.

"Show a red handkerchief too, Perran," she cried.

The bait was evidently tempting. The women gazed curiously at the steamer and its occupants; but at last decided that safety lay in flight, and, applying themselves vigorously to their paddles, soon vanished up a neighboring backwater.

"Me go after them, Captain; me catch 'em easy," cried impulsive Peter, making preparations for launching the boat.

But Captain Mostyn stopped him. That would terrify the women and defeat their own ends. "We must be careful to earn a good reputation," he said. "I expect those women will carry away a wonderful report of us."

"We may look out for visitors, then, tomorrow," commented Perran.

And sure enough at daybreak the banks of the river, right and left, were lined with half-naked savages, brandishing bows and arrows, and threatening attack. Women were among the throng, their only garment a short fringe petticoat of grass.

The *Dart* kept well in mid-stream, but, after a while, canoes began to put off from the bank, and the situation became serious.

"Steady at your posts," cried Captain Mostyn, "and let no one fire without orders. Peter, you hear! These creatures evidently have never seen firearms before. I expect one discharge will send the whole lot flying. I don't want to scare them, but—"

But it was evidently necessary. In vain the cry of "Peace" was raised in their own tongue, and all the treasures of the store chests exhibited. More and more canoes full of armed savages put off, as it appeared that the great smoking ship-house was harmless; and gestures and intentions being evidently warlike, Captain Mostyn at last, after serious consultation with his three friends, raised his rifle and fired in the air.

The effect was so instantaneous and remarkable that the defenders on board the *Dart* could not restrain a shout of laughter. Half the

attacking party dropped their paddles and fell, as if struck dead, into the bottoms of the canoes. A vast number leaped into the river and swam ashore in the wildest alarm, while such as retained sufficient self-possession made all haste to gain the banks with their paddles. Never was such a stampede. The crowd on land, chiefly composed of women, fled also, falling over each other in their terror and confusion till they lay in heaps on the ground, too frightened to extricate themselves. Birds flew out of the neighboring forest, screaming in chorus—a beautiful red and green parrot, dashing blindly against the steamer in its alarm, being promptly secured by Peter.

In four minutes there was not a living soul to be seen, though the river was dotted with overturned canoes and paddles.

"No need to say that we have first introduced gunpowder here," said Perran.

"What's the next move, Captain?"

"Onwards," was the answer. "The river widens farther on, and we shall have a better outlook over the country; besides, the poor wretches will want to recover their possessions. I should like to take a canoe on board as a specimen of New Guinea workmanship. But, firstly, we must be honest, and, secondly, we haven't room."

"Oh! Missis," screamed Molly, in great excitement, "here's another of them babies in a fishing net."

Poor little dark-skinned mite! Yes, indeed, there it lay, calmly asleep in a forsaken canoe, which was drifting slowly by them. Sam put out a big hand, and lifted it on deck, net and all.

"Oh, Perran!" cried 'Lisbeth. "What must we do? The poor, forsaken little thing!"

All eyes gazed curiously on the first Papuan which had come amongst them. It was a little creature of a few months old, lying snugly in a netted bag, which the mother could easily pick up to carry about with her, or hang it on a peg, if more convenient. A necklace of shells constituted its sole clothing.

It opened its eyes, and showed no fear of the white skins; but the poor little creature, shaken by a bad cough, shortly set up a wail.

'Lisbeth must needs have it in her arms to comfort it, but only for a few minutes, since it was decided that baby must be returned to its own canoe, and allowed to drift ashore. The mother was certain to return for it.

It seemed cruel to turn the babe back adrift again, all alone; but it had to be done; and presently Molly, who was sharp-eyed to a wonderful degree, cried out that she saw the mother watching among the reeds, for all the world like the sister of Moses.

What would she think of the new bead necklace that garnished the little brown neck now? The *Dart* steamed out of sight before the meet-

ing of child and mother took place, so 'Lisbeth's curiosity could not be satisfied.

A few miles farther on, they halted; and the larder being destitute of fresh meat, the engineer and Captain Mostyn went on shore to try for some pigeons. Hitherto great caution had been used regarding the firing of guns. It was not thought desirable thus to excite or terrify the natives, but after the events of the morning there was no further need for care in this respect. A half-dozen hooded pigeons were soon added to the stores, thus sparing the parrot from the necessity of forming part of the dinner that day.

While Sin-sing and his boy undertook the preparation of the meal, as many of the crew as could be spared went on shore to cut wood fuel for the engine, thus saving the coal.

"Don't be frightened if you hear a report," said Perran to his wife, "for I may probably try for another pigeon or so."

And surely enough two guns were fired in the forest hard by, followed shortly after by sounds of exultation. What could Sam and George be dragging through the dense undergrowth with such difficulty? A bird? A kangaroo? They had as yet seen none of the latter, though they had been told the country produced them.

At last the return party came in full view of the steamer, and the spoil proved to be a fine pig. Molly was delighted.

"We must thank Captain Cook for this," said Perran. "He first brought pigs to this coast, I find. Molly, this makes one think of home, doesn't it?"

Yes, Molly felt very much at home at the idea of pork and ham, and all sorts of good things to be realized out of the pig; but when it came to the cooking, and curing, and storing part of the business, there was nearly everything wanting, materials and utensils, and Sin-sing proved more up to the work than the Englishwomen. He was equal, Mr. Crane declared, to producing a dinner out of an old shoe.

"Perran," said 'Lisbeth, in the contented pause which followed the meal, "I don't see any chance of our starving here, and somehow, as we are prepared, I don't fear the natives doing us any harm; but I cannot imagine how we are to make friends with them, and find out about Jesse."

"Don't be in a hurry, child," said her husband; "be satisfied that each day that we creep farther up this river brings us a step nearer to him."

"I like to hear you speak so," said 'Lisbeth. "Do you know, Perran," she whispered, "I thought I was the only one who really expected to find him."

"You have all the hope and ardor of a child, Mrs. Proudfoot; excuse me saying so,"

put in Captain Mostyn. "I don't want to depress you, but when we get a few miles higher up the stream we shall, I fear, have to contend with a worse enemy than hostile natives."

"What enemy?" cried 'Lisbeth, curiously; "oh, please tell me, Captain Mostyn."

"Fever. Perran, there, has a nasty swampy district marked on his map which we must pass through; fever must linger there."

"And shall we all catch it?" asked 'Lisbeth. "Probably, if not certainly."

"Well, I am a capital nurse, and so is George," she answered cheerfully; "and you have lots of quinine, haven't you, sir?"

"Yes, there is no lack of that."

"Well, then, I am not going to dread the fever. Somehow I feel as if we should be protected in this journey; it has been so fortunate hitherto, hasn't it, Perran?"

"Indeed, yes," he answered; "it has been quite a pleasure trip, but for anxieties about our native friends. What they will think of us now, I don't know. We are sure to be watched, and probably they may get over their fears and try another sally."

"Perran, we'll follow up the impression of to-day," cried the Captain; "we'll give any spectators a free night's entertainment. A few fireworks will not be wasted here."

So, at dusk, blue and red lights were burned, and a rocket or two sent up. Peter and Molly were certain they saw black figures watching on the banks, and it was very probable that such was the case. Anyhow, the display plunged Peter and Johnny into the wildest state of delight and excitement, and it was some time before the *Dart* calmed down to quiet and bedtime.

It was Perran's watch that night. He was leaning silently against the side of the vessel, when 'Lisbeth crept out of her close little cabin.

"Perran," she whispered, "I could not say it before all the rest, but I feel we shall succeed in this journey. Whatever happens we shall find Jesse. I have prayed for it. And while we have taken all precautions, firearms and quinine, and presents for the natives, I don't forget that our best defence is God. You were praying to Him now, weren't you, Perran?"

He took her hand in the darkness. The grasp seemed to say, Yes. "Go in, dear, I do not like you to expose yourself to the night air."

"Say one word for me to hear, Perran," she pleaded. He knew what she meant.

"God bless us all, and help us to press *straightforward* in this search," he murmured. "Amen," answered 'Lisbeth.

And then she loosed his hand, and crept into her comfortless bed beside Molly, who was, of course, sound asleep. She had no cares, no anxieties; was she not with the young Missis, and what more could she want?

(To be continued.)

Young People's Department.



ON THE SEA OF GALILEE.

THE SEA OF GALILEE.

HIS beautiful lake, so dear to the hearts of all Christians, is now visited by many tourists, most of whom, it may be feared, spend their time in eating and talking, rather than in the prayer and meditation that occupied the real "pilgrims" who used to reach the Holy Land after years of painful travelling on foot, through countries where they were ill-treated and often robbed.

In those days, before the first Crusades—those wars in which Christians fought to take Jerusalem from the Turks, of which I suppose you have read—little bands of pilgrims would leave England, France, or Germany, and travel, oh, so slowly, over terrible roads and mountain passes, to reach Jerusalem. They would go through Austria, Hungary, and

Turkey, passing across to Turkey-in-Asia at Constantinople, and then down towards Tiberias and the Sea of Galilee.

Think what must have been their joy, on arriving at a hill overlooking the lake, to see its peaceful beauty, and to feel that their beloved Saviour had gazed upon it a thousand years before! Indeed, some of these pilgrims were there before the thousand years had passed, and had bathed in Galilee before six hundred years had gone.

After their distressing journeys through Europe they sometimes arrived in Palestine without money, and almost without clothing, and although the object of their pilgrimage was the Holy Sepulchre at Jerusalem, many miles away, they sometimes stayed at Tiberias for months, ill, and obliged to beg, but happy in the sight of the lake and the thoughts of its precious history.

In those early days the Turks, or Mohammedans, as followers of Mohammed were called, were kinder to the poor pilgrims than the half civilized Christians of Europe had been. Instead of robbing them, the Turkish authorities protected them and provided a hospital for them. And the great Sultan, Omar, whose name was given to the mosque which was built where the temple had been, was so considerate that he would not go into it, because he knew that his people would very likely say that if his precious foot touched it, no Christian pilgrims should go in; and he did not wish to disappoint these poor people, although he despised them.

But after the Crusades began, about the eleventh century, when Christian armies came to Syria to take away by force the Holy City from the Turks, then all was changed, and the angry Turks considered even the humblest pilgrims as enemies, and drove them away.

So it happened that many lingered about the shores of the Sea of Galilee, unable to take the terrible journey home. Some became fishermen, and lived just such lives as our Lord's disciples did. Others became solitary hermits, among the hills, and there they lived and died, far from home and friends, yet regretting nothing, because they were in our Lord's country.

If any of you should have the good fortune to go to Syria, try to remember where you are; and if the railway, the hotels, and the careless, noisy tourists, distract your thoughts from Christ, try to get away alone, and think of the loving, earnest faith of the early Christian pilgrims. That will bring you into a proper frame of mind to think of the life of our Blessed Lord on earth, and His work among the poor and suffering on the shores of the Sea of Galilee.

THE TWO JARS.

IN the distant land of Palestine, the very country where our dear Lord walked from village to village, doing good, sat a potter, singing at his work. He piled a mass of clay on his wheel, then, turning it slowly, shaped it with skill till it grew into a jar.

Two jars he made. One he smoothed with great care and ornamented with graceful figures in bright colors; the other he left rough and clumsy, for the time was short, and night near at hand.

Two boys had watched him as he worked. One stood in front, straight and brave, while slaves waited humbly around, for he was a prince. "I will send for that jar," he said, "when it is made."

The other boy peeped through a crack in the potter's shed. He could not come in front while the little prince was there, but he, too, watched eagerly, and said to himself, "I will try to buy that jar."

The sun set and the boys went home. The next day the jars were put to the fire to be baked hard. Then they stood before the potter finished, and he was satisfied. The painted jar was graceful and beautiful, fit for the king's palace; the rougher jar was sound, and good for holding water and keeping it cool.

The little prince clapped his hands when a slave entered the palace with the beautiful jar. "It shall stand by my couch," he said, "and shall always be filled with sweet herbs and spices."

As the sun was setting, a young girl put a few coins into the potter's hand and carried away the other jar. She hurried to the river, and dipped it deep where the water was cool, then, raising it to her shoulder, bore it to a hut. As she entered the doorway, two brown arms were stretched toward it, and a boy's voice cried, "Have you got it? Is it full?"

It was the same boy who had watched the potter as he made the jars, and who now lay in the little hut, burning with fever. But when his sister gave him drink from the rough jar, the cool water refreshed him, and he slept.

Thus the two jars, made of the same clay, but fitted for such different work, as the potter chose, found their work and did it well.

And the two lads, the prince and the slave, whom the Great Creator had made of the same flesh, but for such different purposes, also found their work and learned to do it.

The prince studied hard, and gained wisdom, that he might rule wisely; and the slave learned to labor and gained strength, that he might obey wisely.

When each has finished his work in the world, each will be given a place in the heavenly home. For the Father of all loves all His children alike, and will bless all with joy unspeakable and full of glory.

But some of our brothers do not know this; shall we not hasten to tell them of the Father's love?

MARY M. BURGESS.

SINGING FROM THE HEART.



MCOMPANY of monks in the olden time lived together in a monastery, working busily, tilling the land, and caring for the sick and poor, yet ever hallowing their work with prayer. Every evening they sang the beautiful hymn "Magnificat" at their vesper service, but, as they grew old, their voices became harsh and broken, and they almost lost all tune, but they still sang on.

One evening a stranger youth came in to see them; he was strong and beautiful, and when they began the "Magnificat" his lovely, clear voice soared upward, as if to sing at the very gate of heaven. The poor old monks listened, enraptured with the wonderful music, until they forgot to sing themselves.



AFRICAN BLACKSMITHS.

That night an angel appeared to the eldest monk, and asked, "Why did not the holy hymn ascend to heaven at evensong, as heretofore?" and the monk, astonished, replied, "Oh, blessed angel, surely it did ascend! Heard you not in heaven those almost angelic strains from the voice of our gifted young brother? So sweetly he sang that our poor voices were hushed, lest we should mar the music." But the angel answered, "Beautiful it may have been, but no note of it reached to heaven. Into those gates only the music of the heart can enter."

Here is a lesson for our choir-boys and "St. Cecilia" or "Chapter of Praise" girls—indeed, for all of us. Let us try to sing, not only with our lips, but with our hearts; and by loving and working for missions now, be ever practising for the day when the glorious anthem of praise and thanksgiving shall ascend from all nations, and kindreds, and tongues, to the Redeemer of all the world.

AFRICAN BLACKSMITHS.*

IN describing a native forge it would be better to speak first of the tools—how they are made, and their use.

There are two bellows to every forge, made of goats' skins turned inside out. This is done when the animal is first killed, by hanging it up by its hind legs and then stripping off its coat, only cutting it at each leg and around the neck and tail; thus they have a bag similar to the old water-skins one reads of in Holy Scripture, and still in use in some parts of the East.

After the bag has been properly dressed, a sugarloaf-shaped piece of wood is made and a hole bored through. This is taken and put from the inside through the hole of the neck of the skin, and pegged on tightly with wooden pegs; the legs are tied up, and the large hole at the back is then made to open and shut by fasten-

ing a loophole for the thumb on one side, and one for the four fingers on the other. Then by opening the thumb and fingers, and drawing up at the same time, the bellows are filled, and by shutting the hand, and pressing down, the air is sent through the hole in the wood. An iron tube is fixed in the wood, and this is placed in a clay tube, which is put into the fire. Having two bellows of this description, one for each hand, a continual draught is kept up.

Two hammers are used, one large and one small; the smaller is used by the man who sits and keeps up the fire and attends to the irons, and the larger one by the blower when any heavy work is to be done. These are made simply by taking a piece of iron about an inch thick and punching a hole in it for the handle to be fastened. Lastly, a pair of pincers, which are only two pieces of iron very roughly fastened together.

The anvil is a piece of iron, wedge-shaped, having a surface at the top about two inches square, and driven into a log of wood which is buried in the ground.

USING THE PIECES.

SOME years ago there lived and worked in Italy a great artist in mosaics. His skill was wonderful. With bits of glass and stone he could produce the most striking works of art—works that were valued at thousands of pounds.

In his workshop was a poor little boy, whose business it was to clean up the floor and tidy up the room after the day's work was done. He was a quiet little fellow, and always did his work well. That was all the artist knew about him.

One day he came to his master and asked, timidly: "Please, master, may I have for my own the bits of glass you throw upon the floor?"

"Why, yes, boy," said the artist. "The bits are good for nothing. Do as you please with them."

Day after day, then, the child might have been seen studying the broken pieces found on the floor, laying some on one side, and throwing others away. He was a faithful little servant, and so year after year went by and found him still in the workshop.

One day his master entered a storeroom little used, and in looking around came upon a piece of work carefully hid behind the rubbish. He brought it to the light, and to his surprise found a noble work of art, nearly finished. He gazed at it in speechless amazement.

"What great artist could have hidden his work in my studio?"

At that moment the young servant entered the door. He stopped short on seeing his master, and when he saw the work in his hands a deep flush dyed his face.

*The following account was written years ago by Mr. Bellingham, who for a considerable time superintended the industrial work of an English mission.

"What is this," cried the artist, "tell me what great artist has hidden his masterpiece here?"

"O, master," faltered the astonished boy, "it is only my poor work. You know you said that I might have the broken bits you threw away."

The child with an artist soul had gathered up the fragments, and patiently, lovingly wrought them into a wonderful work of art.

Do you catch the hint, little people? Gather up the bits of time and opportunity lying about, and patiently work out your life mosaic—a masterpiece by the grace of God.—*Exchange.*

A LITTLE HEROINE.

NANNIE, dear, I want you to hem those napkins this afternoon, without fail. Can I trust you to do it? I must go out for the whole afternoon, and cannot remind you of them," said Mrs. Barton to her little girl.

"Yes, mother, dear, I will; you can trust me," said Nannie.

Now, Nannie did not like to hem napkins any better than you do, but she went at once to her work basket, took out her needle and thread and thimble, and began work. Pretty soon she heard a sound of music. It came nearer, and at last it sounded right in front of the house. She dropped her sewing to run to the window, and then she stopped.

"No, I promised mother, and she trusted me," said Nannie to herself, and she sat down again and went to sewing. Soon the door burst open, and in rushed several little girls.

"Nannie, Nannie, where are you? There's a monkey out here, and a trained dog, and they're playing lovely tricks. Come on!"

"I can't; I promised mother, and she trusted me," she answered.

They coaxed and scolded, but all to no purpose; so they left her.

Just as she finished the last napkin, her mother came in. "My little heroine," she said, as she kissed Nannie.

"Why mother, I didn't save anybody's life, or do anything brave; I only kept my promise," answered Nannie, wonderingly.

"It is sometimes harder to keep a promise, and to do one's duty, than to save a life. You did a brave, noble thing, and I thank God for you, my dear," said Mrs. Barton.—*Our Little Ones.*

A CONTENTED CHILD.

DURING a time of famine in France a rich man invited twenty of the poor children in the town to his house, and said to them, "In this basket is a loaf for each of you; take it, and come back every day at this hour till God sends us better times."

The children, seizing the basket, wrangled and fought for the bread. Each wished to get the largest loaf, and at last went away without thanking their friend. Francesca alone, a poor but neatly-dressed girl, stood modestly apart, took the smallest loaf which was left in the basket, and gracefully kissed the gentleman's hand, and went away to her home in a quiet and becoming manner. On the following day the children were equally ill-behaved, and Francesca this time received a loaf that was scarcely half the size of the others. But when she got home her sick mother cut the loaf, and there fell out of it a number of bright silver coins.

The mother was alarmed and said, "Take back the money this instant, for it has no doubt got into the bread by some mistake."

Francesca carried it back, but the benevolent gentleman declined to receive it.

"No, no," said he, "it was no mistake. I had the money baked in the smallest loaf simply as a reward for you my good child. Always continue thus contented, peaceable, and unassuming. The person who prefers to remain contented with the smallest loaf, rather than quarrel for the larger one, will find throughout life blessings in this course of action still more valuable than the money which was baked in your loaf of bread."

WHERE IS GOD?

THE plague was in London, and people were flying from it.

Lord Craven had his travelling carriage at the door, and a negro servant was helping to pack it. Suddenly he turned to a fellow-lackey, saying, "Since my lord leaves London for fear of the plague, his God must live in the country, I suppose."

The words were repeated as a joke to Lord Craven, but he took them very seriously.

"That poor black has taught me something," he said. "My God is truly everywhere, and can keep me as safely in the midst of this sickness as at my country seat."

So saying, he ordered his carriage to be unpacked and sent away, resolving to remain in London himself to take care of the plague-stricken.

The dwelling of Lord Craven was one of the very few into which the plague never entered.

"It may be little we can do
To help another, it is true;
But better is a little spark
Of kindness when the way is dark
Than one should miss the road to heaven
For lack of light we might have given."

The Canadian Church Magazine AND MISSION NEWS.

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EDITORIAL NOTES.

THE Rt. Rev. Dr. Dart, second Bishop of New Westminster, B.C., has arrived in his diocese.

WESTERN CHINA, containing the mission of Si-Chuen, under the leadership of Rev. J. H. Horsburgh, has been formed into a diocese. The Rev. W. W. Cassels, M.A., an earnest and experienced missionary, has been appointed the first bishop.

THE *Church Missionary Gleaner* for September gives the portraits of eight of the missionaries that were killed recently in China. Their names are Robert Warren Stewart, Louisa K. Stewart, Bessie Newcombe, Flora L. Stewart, Mary A. C. Gordon, Elsie Marshall, Harriette E. Saunders, and Elizabeth M. Saunders. The page on which the portraits are given is surmounted by a radiated crown, and underneath it are the words, "Be thou faithful unto death, and I will give thee a crown of life."

The *Living Church* (Chicago) says: "The secular press takes occasion of the disturbances in China, and the attacks upon missionaries in that country, to read the religious world a needed lesson on the futility of missions generally. It has laid out a debit and credit account of the work from a purely business point of view, and finds that it does not pay. And it contrasts with deep pain the method and results of missionary work now and in the days of the apostles. There is nothing novel in this arraignment." Yet, it may be added, a great

movement is going on all over the world that the secular press cannot check, and it is a movement which is laying the foundation of great results which are sure yet to follow.

THE TRIENNIAL REPORT.

For want of space, we are unable this month to publish the whole of the Triennial Report. We hope to do so next issue. By reference to the financial statement, however, on page 244 of this magazine, it will be found that the gross income of the society for the last three years (including the work of the Woman's Auxiliary) was \$121,009.95, which is larger by \$9,036.13 than that of any preceding triennial period.

THE MISSIONARY MEETING.

A large missionary meeting was held in St. George's schoolhouse, Montreal, in connection with the Domestic and Foreign Missionary Society, on Thursday evening, Sept. 12th. The speakers were, in the order of their speeches, N. W. Hoyles, Esq., Q.C., of Toronto, the Bishop of Nova Scotia, and the Bishop of Huron, all of whom delivered stirring addresses. The collection, after deducting necessary expenses connected with the meeting, amounted to \$77, which, by the direction of the Board of Management, will be devoted to the Nagano (Japan) building fund.

PRAYER FOR MISSIONS.

The House of Bishops recently passed a resolution recommending the clergy and lay members of the Church in Canada to use frequently the following prayer:

"O Lord, unto whom all power in heaven and earth is given, we entreat Thy blessing for those who have gone forth from the Church in Canada to make disciples of the people of Japan. Give them the increase of faith, hope, and charity, and make them to love that which Thou dost command, so that they may accomplish Thy work to Thy honor and glory, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen."

THE WOMAN'S AUXILIARY.

By reference to the Woman's Auxiliary department of this issue, it will be seen that the Woman's Auxiliary are continuing with unabated zeal their good work. It is to be regretted that the amount of their work does not appear in the financial statement of the Mission Board itself. Arrangements have been

made for this to be done in the future. The Board desires to work in strict harmony with the Woman's Auxiliary, and rejoices in the prosperity which has been characteristic of its work. Besides the \$50,000 raised during the triennial period, over \$22,000 was raised by the Auxiliary and spent upon material used in making up bales of clothing for Indian children and others in need of such assistance.

DIocese OF ALGOMA.

Although the Bishop of Algoma has been so severely tried by illness, and so seriously prevented from performing the duties of his office, the triennial report presented to the Provincial Synod shows that good progress in the work of the Church has been made. The number of the clergy now in the diocese exceeds that at any previous date. Including the Bishop, there are twenty-nine. The Episcopal Endowment Fund now amounts to \$55,216.12, and the Widows and Orphans' Fund to \$17,526.46, which is highly satisfactory. The attention of the friends of Algoma should now be turned to the Superannuation Fund. For this fund at present there is on hand only \$1,094.36. The many friends of Bishop Sullivan will be glad to know that the Provincial Synod has made provision for him if, in the providence of God, he should find himself, through failing health, obliged to retire from his work. It is hoped, however, that another winter's freedom from anxiety and toil may bring back such health and strength to His Lordship as will enable him to resume the work of the diocese.

THE BOARD OF MANAGEMENT.

The following are the newly elected members of the Board of Management:

Diocese of Nova Scotia:—Ven. Archdeacon Kaulbach, Rev. E. P. Crawford, W. C. Silver, Esq., T. Brown, Esq.

Diocese of Quebec:—Ven. Archdeacon Roe, D.D., Rev. Canon Von Iffland, Capt. W. H. Carter, John Hamilton, Esq.

Diocese of Toronto:—Rev. Rural Dean Septimus Jones, Rev. Rural Dean Cooper, John R. Cartwright, Esq., Henry Pellatt, Esq.

Diocese of Fredericton:—Very Rev. Dean Partridge, Ven. Archdeacon Brigstocke, Geo. A. Schofield, Esq., C. N. Vroom, Esq.

Diocese of Montreal:—Very Rev. Dean Carmichael, Rev. G. Osborne Troop, Dr. Leo H. Davidson, Charles Garth, Esq.

Diocese of Huron:—Very Rev. Dean Innes, Ven. Archdeacon Davis, T. H. Luscombe, Esq., James Woods, Esq.

Diocese of Ontario:—Ven. Archdeacon of

Kingston, Rev. Rural Dean Pollard, R. V. Rogers, Esq., Col. Matheson.

Diocese of Niagara:—Ven. Archdeacon Houston, Rev. P. L. Spencer, Judge Senkler, John Hoodless, Esq.

THE PROVINCIAL SYNOD AND GENERAL BOARD OF MISSIONS.

The late meeting of the Provincial Synod was an important gathering of Churchmen from all parts of this ecclesiastical province. We are chiefly concerned with it in its bearings upon the missionary work of the Church. This work has so far increased that one day, the day set apart for the transaction of business connected with the General Board of Missions, is not sufficient for it, and the time has come when the rules of the Provincial Synod ought to be altered so as to allow the House, at any time after the third day, to resolve itself into the General Board of Missions. With such a rule as this, all necessary business could be completed without the rush and hurry that was evident throughout the one only day as yet permitted for deliberations connected with the missionary work of the Church. For although the work of that day was prolonged to an evening session, and continued to a late hour at night, yet it was not completed, and much that should have been settled by the General Board was relegated to the Board of Management.


Two matters of discussion occupied nearly the whole time of the General Board. One was the question of appropriations by dioceses of the money raised in answer to the appeals of the Board. It was held by several speakers, very strongly, that the money realized in response to the appeals of the Board, whether at Ascensiontide or Epiphanytide, should be sent to the Board unappropriated, and a resolution to that effect was passed. It will probably take time to have all these matters properly adjusted. One thing is clear: it must be done with the entire good will of all parties concerned, and we have no doubt that some plan will yet be found by which all the dioceses will be able to fulfil their pledges to the episcopal stipend of Algoma, on the one hand, without touching the offerings of the people made at Ascensiontide for domestic missions, and to continue their grateful acknowledgments to the English societies, on the other, irrespective of the contributions made at Epiphanytide for foreign missions in response to the appeals of the Board. Some dioceses already do this, and in time, let us hope, it will be done by all.

The other point which provoked considerable discussion was the action of the Board in placing the management of the affairs of the society in the hands of a paid executive officer.

The stand taken by the Board met with many able defenders, and the discussion clearly showed that a spirit of healthy enterprise regarding the missionary work of the Church is abroad. It was pointed out that the large contributions given for missions by other religious bodies were due to the business-like basis on which their missionary work was placed. The Domestic and Foreign Missionary Society of the Church of England in Canada has a great future before it, but it requires now more efficient management than honorary officers, tied down by other duties, can possibly give to it. In keeping with the evident temper of the General Board on this matter, the Board of Management reaffirmed, by a large majority, the principle it had adopted, but appointed a committee to make investigation into the advisability and legality of the step.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

MEETINGS OF THE BOARD OF MANAGEMENT.

 THE Board of Management met in Committee Room No. 1, St. George's school-house, Montreal, on Saturday, September 14th, at 8 p.m.

There were present:—

From the diocese of Algoma: The Lord Bishop.

From the diocese of Fredericton: Very Rev. Dean Partridge, Ven. Archdeacon Brigstocke, Mr. C. N. Vroom, Mr. Geo. A. Schofield.

From the diocese of Huron: The Lord Bishop, Very Rev. Dean Innes, Mr. James Woods.

From the diocese of Montreal: Very Rev. Dean Carmichael, Mr. Charles Garth.

From the diocese of Niagara: Ven. Archdeacon Houston, Rev. P. L. Spencer, Judge Senkler.

From the diocese of Nova Scotia: The Lord Bishop, Ven. Archdeacon Kaulbach.

From the diocese of Ontario: Ven. Archdeacon of Kingston, Rev. Rural Dean Pollard, Mr. R. V. Rogers, Col. Matheson.

From the diocese of Quebec: The Lord Bishop, Ven. Archdeacon Roe, Rev. Canon Von Iffland, Mr. John Hamilton.

From the diocese of Toronto: The Lord Bishop, Rev. Rural Dean Septimus Jones, Rev. Rural Dean W. E. Cooper.

The Bishop of Toronto presided.

After prayer by the Secretary-Treasurer, the minutes of the previous meeting were read and confirmed.

The Secretary-Treasurer read his report, including financial statement and report of auditors.

On motion of Bishop of Huron, seconded by

Rural Dean Pollard, the report was received.

It was moved by the Bishop of Quebec, seconded by Dean Partridge, and resolved:

That the sums raised by the Woman's Auxiliary in each diocese for domestic and foreign missions be always shown in separate columns, as well as how much of such sums have been appropriated and how much unappropriated.

A petition was presented from Rev. E. F. Lipscomb, asking for the payment of a portion of his salary, owing to the discontinuance of the Chinese mission in the diocese of Columbia.

It was moved by the Bishop of Niagara, seconded by Rev. P. L. Spencer, and resolved:

That this Board, while holding, as its books show, that it is under no obligation to the mission to the Chinese in Victoria, recognizes that good work has been done by the Rev. Mr. Lipscomb, and directs the treasurer to pay him the sum of \$180.

A letter was read from Rev. G. Rogers, of Winnipeg, asking permission to collect money for the diocese of Rupert's Land within the province. The Board did not feel itself competent to give such permission.

It was moved by Rural Dean Cooper, seconded by the Archdeacon of Kingston, and resolved:

That the grant hitherto made to Miss Smith of \$400, for nurses, be continued, with the understanding that she removes to Nagano.

It was moved by Mr. R. V. Rogers, seconded by Rural Dean Pollard, and resolved:

That the Woman's Auxiliary be requested to raise the \$400 resolved by this Board to be paid to Miss Smith for hospital work.

It was moved by Mr. Vroom, seconded by Canon Von Iffland, and resolved: That the Board proceed to the election of officers.

It was moved by Very Rev. Dean Innes, seconded by Very Rev. Dean Partridge, and resolved:

That the salary of the Secretary-Treasurer be \$2,000, and travelling expenses, for one year.

It was moved by Rural Dean Pollard, seconded by Dean Partridge, and resolved:

That Rev. Dr. Mockridge be appointed Secretary-Treasurer.

It was moved by Mr. Rogers, seconded by the Bishop of Niagara, and resolved:

That Messrs. Pellatt and John R. Cartwright be appointed the auditors of this Board for the ensuing three years.

It was moved by the Bishop of Huron, seconded by the Bishop of Algoma, and resolved:

That a committee be appointed to confer from time to time with a committee of the Woman's Auxiliary on such matters as may arise, and to report to this Board, and that such committee consist of the Lord Bishops of Toronto and Niagara, Mr. Rogers, the Secretary-Treasurer, and the mover.

The Secretary-Treasurer announced that the

Woman's Auxiliary had appointed a permanent standing committee to confer with the Board at their semi-annual meetings, such committee to consist of the provincial President, the Corresponding Secretary, the diocesan President, and two diocesan officers of the diocese where the meeting is held.

It was moved by Canon Von Iffland, seconded by Mr. Schofield, and resolved :

That a committee be appointed to take into consideration the legality and advisability of the appointment of a Secretary-Treasurer at a salary of \$2,000, and to report to the Board at the next meeting such recommendation on the whole question as may be deemed best.

The committee appointed His Honor Judge Senkler (chairman), the Bishop of Niagara, Very Rev. Dean Carmichael, Ven. Archdeacon Brigstocke, Rev. Canon Von Iffland, Rev. Rural Dean Pollard, and Messrs. R. V. Rogers, Geo. Schofield, and John R. Cartwright.

The Board then adjourned to meet again on Monday night.

The adjourned meeting was held on Monday evening, September 16th, 1895, the Bishop of Algoma, and subsequently the Bishop of Toronto, in the chair.

There were present, the Bishops of Toronto, Fredericton, Algoma, Huron, Niagara, Nova Scotia, and Quebec, the Dean of Montreal, the Dean of Fredericton, the Archdeacons of Kingston, Nova Scotia, Quebec, St. John, Niagara, and Huron, Rev. Canon Von Iffland, Rev. Rural Dean Pollard, Rev. Rural Dean Cooper, Rev. E. P. Crawford, Rev. G. Osborne Troop, Rev. P. L. Spencer, Judge Senkler, and Messrs. Charles Garth, John Hoodless, John Hamilton, G. A. Schofield, C. N. Vroom, and James Woods; also Rev. Canon Mockridge, D.D., Secretary-Treasurer.

After the opening prayers, the minutes of the previous meeting were read and confirmed.

It was moved by the Bishop of Quebec, seconded by the Archdeacon of Kingston, and resolved :

That there be a sub-committee appointed to gather exact information of the work done in the Indian Homes for their full year, i.e., the numbers assisted, the number of the staff employed and their salaries, and how their funds were raised, e.g., how much from Government, from our own Board, from the Woman's Auxiliary, and from every other source, and to distribute our grants for this year upon the information received, such committee to be the Bishops of Toronto and Niagara, Rev. Rural Dean Cooper, Rev. Dr. Mockridge, Judge Senkler, and Mr. Hoodless.

It was moved by the Archdeacon of Kingston, seconded by Mr. Hoodless, and resolved :

That a committee of three be appointed to find out exactly,

(1) On what principle the Government grants are made to the Indian schools.

(2) How far the Government is willing to support entirely, or in part, these schools.

(3) Whether the Government grants are affected by the contributions of this Board and the Woman's Auxiliary.

(4) How far the Government control extends over all schools assisted by it.

The committee to consist of Rev. Rural Dean Pollard, and the mover and seconder.

The following appropriations were made :

For the diocese of New Westminster (from Northwest Missions).....	\$ 153 00
For the diocese of Athabasca (from Indian Work).....	119 71
For the diocese of Algoma (from Domestic Missions).....	1,000 00

The balance of "Domestic Missions" to be divided among the other Northwest dioceses at the next meeting of the Board.

It was moved by the Bishop of Quebec, seconded by Mr. Schofield, and resolved :

That the Committee on Indian Homes collect such information from the Northwest dioceses as shall enable this Board, at its next meeting, to make a fair distribution of the money at its disposal.

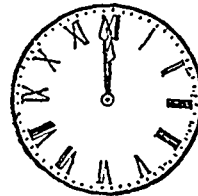
The Bishop of Nova Scotia and Rev. E. P. Crawford were appointed a committee to revise the proposed Epiphany Appeal prior to its circulation.

The Bishop of Quebec and the Venerable Archdeacon Roe were appointed to draw up the Ascensiontide Appeal.

It was agreed that the next meeting of the Board be held in Montreal.

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., 124 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.

THIRD TRIENNIAL MEETING OF PROVINCIAL WOMAN'S AUXILIARY.

HELD IN MONTREAL, SEPTEMBER
10TH TO 14TH, 1895.

The third Triennial meeting, held in the Synod Hall, Montreal, 1895, was the most successful one that has taken place so far, both as

to numbers, and the amount of work reported in the various channels through which the W.A. aims to extend its usefulness.

The President, Mrs. Tilton, was in the chair, and the other officers all in their respective places except two Vice-Presidents, Mrs. Hunter-Dunn, of Quebec, and Mrs. McLaren, of Niagara, both of whom were prevented attending. Of the three members of the Board of Management and four delegates, numbering, in all, a possible seven from each diocese, the representation was as follows: Quebec, 7; Montreal, 7; Ontario, 7; Toronto, 7; Niagara, 6; Huron, 3; making 45 out of 51 who had the right of voting.

Mrs. Sweatman, Mrs. Sullivan, Miss Murray (Fredericton), Miss Speller (England), Miss Begg (Algoma), Miss Turner, late honorary matron of the Blackfoot Home, diocese of Calgary, and Mrs. John Welsley Brown, of New York, who brought greetings from the W.A. in the United States, were accorded seats of honor.

The Lord Bishop of Algoma came to the meeting to bring a greeting and kind word of encouragement from the House of Bishops, and also from himself personally, and from the Algoma clergy.

The Triennial service for the W.A. was held in Christ Church Cathedral on Thursday, the 12th, at 9.30 a.m. The Holy Communion was administered, and the thank-offering of the W.A. for the consolidation of the Church in Canada laid in the offertory. This, with a few subsequent contributions, amounted in all to \$836.95, and was voted to the building of a hospital for our lady missionary in Japan. The Lord Bishop of Quebec preached an interesting and practical sermon.

The address of welcome was given by Mrs. Holden, Montreal, and replied to by Mrs. Baldwin, Huron.

The President gave an opening address, and the officers presented their reports of what had been done since the last Triennial in 1892, showing the following results:

Number of branches, 479; of which 145 are Junior branches. Members, 11,168 (very incomplete), of which 3,328 are Juniors. Bales sent out during the three years, 1,741. Money raised in the three years, \$50,155.82. Cash spent on new material and freight, \$22,084.45. The first year two dioceses did not report this expenditure at all, and in all three years full returns have not been sent in. Total cash raised and spent, as above, \$72,202.47, of which \$4,267.72 were contributed by the Juniors. Nine children of missionaries are educated wholly or in part. The missionaries supported are: Rcv. J. Hinchcliffe (\$400), at the Piegan Reserve, diocese of Calgary; Miss Symonds and Miss Haynes, at the Blackfoot Reserve; and Margaret Dartnell, at Lesser

Slave Lake, by Toronto W.A. Miss Aldridge at the Blood Reserve, and Miss Kerby, at Kenyungah, by Huron. Miss Brown, at the Piegan school, by Ontario. Mrs. Canning, at the Sarcee school, by Quebec and Niagara. Miss Smith, lady medical missionary in Japan, by all six dioceses. Miss Paterson, late General Dorcas Secretary, has been working in Japan. Miss Turner is undertaking the duties of girls' matron at the Blackfoot Home. Miss May Hoskin is doing good work at Yale, B.C., voluntarily.

Fonts, baptismal bowls, communion vessels, altar cloths, altar linen, stoles, surplices, Bibles, prayer and hymn books, bells, comforts for the sick, medicines, surgical appliances, groceries, etc., etc., and clothing of all sorts, were sent to the missionaries, and most gratefully acknowledged.

The \$150, proceeds of three provincial life memberships, was given to the Endowment Fund of the see of Calgary.

The Dean of Rupert's Land and Rev. George Rogers, from the same diocese, addressed the meeting, the former speaking also for the Bishops of Athabasca and of Mackenzie River, for both of whom he is commissary, in thanking the W.A. for their help.

The retiring officers were all re-elected, and Miss Halson was chosen as General Dorcas Secretary, and Miss Tilley as secretary for Junior work, in addition.

The meeting closed on Friday at noon with thanksgiving for many blessings, and the new board met on Saturday morning. The printed report and *Leaflet* will give further particulars.

SELKIRK.

Just in time for our Triennial came the following from our much esteemed Mrs. Bompas, wife of the heroic Bishop of Selkirk:

DEAR MRS. TILTON,—I wish very much to place myself *en rapport* with the dear lady president and with all the valiant members of the W.A. I do indeed read of your proceedings in the *Leaflet*, which is duly mailed to me from Montreal, and of which I receive all the monthly numbers in our July packet. I was so frequently brought into connection with your various branches when I was in Canada, and became so interested in the workers and the work, and so impressed with the increasing love and zeal for the cause of missions, that I long to send them a "cheer" from a rather lonely worker in the far Northwest, which cheer must be held to comprehend equal quantities of admiration, encouragement, and sympathy. The increase in your number of members is a very encouraging sign that the interest in missions is not languishing, but no less so is the *steady working*, with wider fields of operation, of the

old established branches, for I feel sure that the labors of your officers in each department, as well as that of the busy workers, has been more than doubled since the W.A. was first started. I am glad to hear of your having visits from some of the workers in distant missions. It would quicken your interest very much to hear from their own lips some account of what was going on, of their gleams of light amid the darkness, of their encouragements after long and patient waiting and apparent failures. Mrs. Young would, I am sure, have awakened your deepest interest in her account of the work in Athabasca diocese. I was pleased to hear that Mrs. Reeve had been able to join her husband in Mackenzie River, and very glad of the kind gift voted to her and the other workers in Mackenzie River diocese by the Toronto W.A. I should be glad to interest you somewhat in the Indians of Selkirk diocese, but we are in such a very far "corner of the earth," and have, I fear, but little to relate of what is stirring and progressive. Our Indians are of various tribes, of which the Tukudths are the most intelligent and civilized, and the Tanuanuas the least so. The size of the diocese is 200,000 square miles, and for this we have a sadly small staff of clergy, consisting of the bishop and two priests. We keep hoping each year for one or two additions to our working numbers, but seem doomed to disappointment. The C.M.S. has many, many claims, we all know, and the cry for more money and more men is heard from all parts of the mission field. We have to learn the lesson of patient waiting, hoping that our turn may come at long last, and that the brave, energetic, earnest workers we long for and dream of, with love of Christ strong in their hearts, may even now be preparing and being made ready for mission work in the far Northwest.

We have a neat little mission house on the right bank of the Yukon, log-built and well stuffed with moss between the logs. We are in the midst of the Rockies, and the scenery is very grand. One never wearies of mountain scenery, and the lights and shadows playing upon them produce endless variety to our landscape. Our river is frozen over for about eight months, and we joyfully hail the breaking up, which took place this year on May 15th. The sight of the moving waters after the long months of stillness and silence is most refreshing. We are fortunate in being in the region of moose and deer, so that our larder seldom runs short of supplies, as it did occasionally in Mackenzie River. We have too, sometimes, mountain sheep and goats' flesh, but best of all is our king salmon, of which the abundance some years is very wonderful. The natives dry them, so that we are able to secure a good supply for winter use.

The chief difficulty in the work among the

Indians arises from the crowds of miners which are coming in each year (as we are in the centre of a large gold mining district). The mining operations are mostly carried on only during the summer months. In winter the whole neighborhood is thronged with men who come from the mining camps with pockets full of gold, which they are eager to lavish and spend in any way which will procure them comfort and amusement. The effect of all this on our poor Indians is very melancholy. We should have a missionary for white men alone. I often think of them with great pity. There are many fine spirits among them, but they are doing much mischief to the Indians, and demoralizing them to a lamentable degree. I am thankful to hear that the Canadian Government is at last sending out police to this district. My husband has been earnestly pleading for this for some time past. At present we have neither police nor magistrate. We hope now that there will be a strong hand to put down the whisky traffic which has prevailed, and in which the Indians have learned too easily to engage. We have no church as yet, I regret to say, but a good-sized schoolroom in which the bishop holds service, *i.e.*, two in Indian on Sundays and one in English, and daily Evensong in Indian. The Indian services are well attended, even through the winter, when, at times, the temperature is at sixty and seventy below zero. We have had one confirmation, three marriages, and two ordinations, besides celebrations of the Holy Communion. At our first, on Advent Sunday, seventeen Indians communicated. I hope I have not wearied you with our far-away doings. All letters should be addressed St. John's Mission, Buxton, Upper Yukon, *via* Alaska, and not San Francisco. Yours, etc.,

C. L. BOMPAS.

TRIENNIAL STATEMENT OF ACCOUNTS OF WOMAN'S AUXILIARY, 1893, 1894, 1895.

Receipts.

Total contributions from the following dioceses:

1893-'94-'95, Diocese of Quebec.....	\$ 5623 21
" " " Toronto.....	20980 84
" " " Montreal.. .	5256 75
" " " Huron.....	9121 95
" " " Ontario.. .	4755 68
" " " Niagara.....	4417 39

Total for three years..... \$50155 82

Disbursements.

Domestic missions, viz.:

1893-'94-'95, Diocese of Algoma....	\$ 9815 31
" " " Athabasca..	1612 13
" " " Calgary.....	7067 12
" " " Columbia, BC	2 00
" " " Mackenzie River.....	2326 29
" " " Moosonee...	415 49
" " " New Westminster, B.C.	209 49
" " " Qu'Appelle..	612 15

1893-'94-'95, Diocese of Rupert's L'd.	\$3866	54
" " " Saskatchewan.	256	73
" " " Selkirk.....	169	00
" Sabrevois mission.....	185	50
" Diocese not specified.....	3000	24
" Undesignated.....	449	45
		\$29987 44
Foreign missions, viz. :		
1893-'94-'95, Africa.....	\$ 22	20
" China.....	40	00
" Chinese missions to B.C.	246	98
" India, including Zenanas.	5121	08
" Japan, lady missionary,		
\$2,339.19; general,		
\$1,068.57.....	3407	76
" Missions to the Jews....	291	66
" Sundry.....	251	63
" Undesignated.....	110	45
		\$ 9491 76
" " Dioceses not included in		
home, domestic, or for-		
eign.....	343	75
" " Missions undesignated...	312	32
" " Life membership fees....	150	00
" " Education, missionaries'		
children.....	2700	12
" " Sundries.....	324	11
" " Total diocesan expenses.	3777	50
" " Total diocesan balances.	3067	32
		\$50154 32
Plus printer's errors in report.....		1 50
Total for three years.....	\$50,155	82

LOUISA IRVINE,
General Treasurer W.A.

Quebec, September 6th, 1895.

Books and Periodicals Department.

A Hundred Years of Missions. By Delevan L. Leonard. New York and Toronto: Funk & Wagnalls Co.

This is a book of 418 pages, full of the development of modern missions. It is "the story of progress since Carey's beginning," and embraces all missionary work, except that of the Roman Church, in all parts of the world since Carey, the Baptist shoemaker, went to India in 1793. This is the author's epoch, and it is a deserving one. The missions that dotted the globe at that time were few indeed, and far between. It was far otherwise in 1893. Instead of a lonely shoemaker, almost stealing away from England to attack a solid mass of heathenism, the steam vessels carry missionaries now in all directions, as they go and come in hundreds to and from the mission field. The development of this work is well and skilfully traced by the author, and it is a recital which is sufficiently full of good results to make us thank God and take courage. The author is more just to the great missionary work done by the Anglican Church than writers of his kind usually are. Speaking of India, he says: "English episcopacy is found acting upon the aggressive against heathenism with all manner of weapons, and constitutes one of the chief factors in the coming evangelization of the land." He has his own way, however, of distinguishing between the S.P.G. and the C.M.S. The former, he says, "is in the hands of the ritualistic party," and the latter "controlled by the Evangelicals." The S.P.G., the author should have known, is not, and never was, a party organization. The great bulk of Churchmen who support the S.P.G. are, by no means, what we now understand by "ritualists." The book, however, is well worth having. It contains a mass of information ready to hand for all who may have occasion to use it.

The People's Bible. By Joseph Parker, D.D. Vol. xxvi., *Roman-Galatians.* Vol. xxvii., *Ephesians to Revelation.* New York and Toronto: Funk & Wagnalls Co.

These volumes form the completion of the People's Bible.

Looking at it all through, from Genesis to Revelation, it is a huge task, and must have involved an enormous amount of study and writing. It is homiletic throughout. The author believes in word-painting, and draws picture after picture full of precious lessons from the sacred Word. It is a useful book from which to get subjects for sermons, and the thoughts contained in the various divisions are usually vigorous and fresh. It is written for "the people," but clergymen who wish to select what the people will be likely to listen to will do well to consult, at times, this work.

John Horden, Missionary Bishop; A Life on the Shores of Hudson's Bay. By Rev. A. R. Buckland, M.A. Toronto: Rowell & Hutchison.

It looks romantic; it looks attractive; the buckskin leggings, the fur coats, the snow shoes, the "cappo," the rifle, the dog sleighs, the wilderness of snow and stunted trees; but underneath it all what unrest, what hard toil, what wearisome journeys, what longings for warmer weather and a bright sun! So one thinks when looking at this handsome little book with its attractive pictures. The work of John Horden was an apostolic work, and this book sets it forth well. It ought to be in every Sunday-school.

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

The Expositor for September has a good article on "The Incarnation and Human Nature," by Rev. Principal Edwards, and a treatise well worked out by Rev. F. Medley, on "The Character of Timothy as Reflected in the Letters Addressed to him by St. Paul." *The Clergyman's Magazine*, besides its many suggestive thoughts for sermons and Scripture teaching, has an article on Newman, by Archdeacon Sinclair, and one on "The Fall of Man," by Rev. H. H. Gowen, M.A., New Westminster, B.C.

The Missionary Review of the World. Funk & Wagnalls Co., 30 Lafayette Place, New York and Toronto. Price, \$2.50 a year.

Some very handsome illustrations accompany the September number, and the articles are quite up to the average. "Japan's Debt to Christianity," by Rev. J. I. Seder, of Tokyo, gives some useful thoughts on Japan by one who is on the spot to see for himself. "The Open Door of Korea," and the "Missionary Work of the Lord Jesus," are both well worth reading. News from all parts of the mission field and comments upon them are to be found, as usual, in this periodical.

The Review of Reviews. 13 Astor Place, New York. \$2.50 a year.

All about the recent election in England, and its very satisfactory result, is to be found in the September number of *The Review of Reviews*. "Alas, Poor Erin!" is shown in a picture from a painting in the Champs Elysées Salon, "Unionist Majority, 152." The future king of England is shown in a picture taken on his first birthday. Many articles about things useful to know are to be found in this number.

THE Religious Tract Society, 56 Paternoster Row, London, sends out each month a handsome packet of periodicals. The pictures in *Sunday at Home* and *Leisure Hour* for September are very good, and the articles most interesting. "Growth of the Bible in Japan" in the former, and "Some High Mountain Observatories" in the latter, are among the best of the articles. Both these periodicals furnish splendid family reading. *The Boys' Own Paper* and *The Girls' Own Paper* are in their usually good and attractive form.

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.

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

TRIENNIAL STATEMENT, 1892—95.

I. RECEIPTS BY DIOCESES FROM AUGUST 1ST, 1894, TO JULY 31ST, 1895.

DIOCESE.	DOMESTIC MISSIONS.			FOREIGN MISSIONS.			TOTALS.
	Appropriated.	Unappropri'd.	Total.	Appropriated.	Unappropri'd.	Total.	
Algoma	\$ 25 68	\$ 165 07	\$ 190 75	\$ 34 30	\$ 106 08	\$ 140 38	\$ 331 13
Fredericton	1,337 33	108 91	1,446 24	1,056 25	98 75	1,155 00	2,601 24
Huron	3,931 32	875 08	4,806 40	1,240 30	973 03	2,213 33	7,019 73
Montreal	3,677 04	395 83	4,072 87	1,161 30	.....	1,161 30	5,234 17
Niagara	2,178 97	91 53	2,270 50	918 62	482 78	1,401 40	3,671 90
Nova Scotia	1,290 35	283 35	1,573 70	941 87	720 06	1,661 93	3,235 63
Ontario	1,770 00	555 00	2,325 00	1,094 43	704 41	1,888 84	4,190 50
Québec	1,426 82	578 36	2,005 18	1,354 40	532 42	1,886 82	3,892 00
Toronto	7,561 17	227 00	7,788 17	2,068 18	1,076 08	4,044 26	11,833 03
Miscellaneous	*10 00	†20 67	‡30 67	†10 00	†20 67	‡30 67	61 34
Total	\$23,215 34	\$3,301 40	\$26,516 74	\$10,779 65	\$4,774 28	\$15,553 93	\$42,070 67
Balances on hand August 1st, 1894 .....	.....	.....	4,978 36	.....	.....	4,797 60	9,775 96
Total cash .....	.....	.....	31,495 10	.....	.....	20,351 53	51,846 63
*From Rupert's Land. †Bank interest. ‡From Diocese of Columbia.							

II. RECEIPTS BY DIOCESES FROM AUGUST 1ST, 1892, TO JULY 31ST, 1895.

DIOCESE.	DOMESTIC MISSIONS.			FOREIGN MISSIONS.			TOTALS.
	Appropriated	Unappropri'd	Total	Appropriated	Unappropri'd	Total	
Algoma	\$ 44 59	\$ 188 77	\$ 233 30	\$ 90 31	\$ 348 64	\$ 438 95	\$ 672 31
Fredericton	2,454 04	464 79	2,919 43	2,193 11	159 37	2,352 48	5,271 91
Huron	8,154 17	3,048 50	11,202 67	3,045 86	3,045 86	6,206 39	17,409 06
Montreal	8,618 53	1,608 95	10,227 48	3,205 41	85 77	3,351 18	13,578 66
Niagara	5 379 99	799 95	6,170 94	2,490 25	1,467 48	3,963 73	10,134 67
Nova Scotia	3,169 89	793 81	3,963 70	2,058 17	1,950 84	4,018 01	7,981 71
Ontario	5,554 24	1,413 00	6,967 24	2,693 08	2,203 68	4,896 76	11,864 00
Québec	3,237 78	2,208 37	5,506 15	4,047 15	2,068 66	6,115 81	11,621 96
Toronto	24,741 40	3,585 50	28,326 90	10,144 95	3,544 83	13,662 78	41,989 74
Miscellaneous	85 00	164 19	249 19	72 50	164 19	236 69	485 88
Total	\$61,431 23	\$14,335 89	\$75,767 12	\$30,106 79	\$15,135 99	\$45,242 78	121,009 90
Balance on hand, July 31st, 1892 .....	.....	.....	.....	.....	.....	.....	15,561 41
							\$136,571 31

TOTAL RECEIPTS AND EXPENDITURE, AUGUST 1ST, 1892, TO JULY 31ST, 1895.

To Balance on hand, August 1st, 1892	\$ 15,561 41	By Grants and payments to missions	\$123,763 23
Total receipts from August 1st, 1892, to July 31st, 1895	121,009 90	Current expenses for the three years, including salary of Secretary-Treasurer to date	5,279 07
Total cash	\$136,571 31	Balance on hand	7,529 01
			\$136,571 31

An important step was taken, in recognition of the completed unity of the Church of England in Canada from Atlantic to Pacific, by sending to the *General Synod* for its consideration the subject of "Divorce and Marriage," on the ground that it affected the whole Church and not one particular part. Perhaps the feeling that no agreement on the subject *could* be obtained, even after the most careful and protracted discussion, had something to do with this action; but, anyway, there was the acknowledgment of the General Synod being the superior body in the Canadian Church.

The need of more bishops was strongly expressed by the Lower House, and the Upper House so far relaxed their former decision by consenting to forego the requirement of the \$40,000 actually invested, and allowing an assured income of \$2,000 per annum to be sufficient. This referred especially to the proposed dioceses in western Ontario and Nova Scotia, and not to the new diocese of Ottawa.

The permission to use the Revised Version of the Scriptures in church was introduced by Rev. Dr. Clark, of Trinity College, Toronto. He made a capital speech on the subject, but the sense of the Synod was so unmistakably opposed to his motion that no one cared

seriously to answer him. Of course the fact of the Revised Version being left on the bookseller's shelves unsold (the \$1.25 edition offered for 20 cents) proves its want of acceptance with the people; as the continued and increasing sale of the Authorized Version proves its endearment to the hearts of all. Very few use it even in private family worship, it is so hard to read; whilst the useful changes are very few. Somebody once rejoiced in the changing of "bottles" (St. Matt. ix. 17) into "wine-skins," but it is doubtful if it conveys any clearer idea than the old word.

The Provincial Synod Sunday School Committee presented its report to the Synod. The scheme of lessons put forth by the committee is based on the five-years course issued by the English Church S.S. Institute, which is now largely used throughout all parts of the world, and should be adopted by all Church Sunday-schools in Canada. Lesson notes and Leaflets for this scheme are published by Rowsell & Hutchison, of Toronto. A discussion took place as to the International series of Sunday-school subjects, and the objection was made that so many "Helps" were published by different editors that there was a fear that, whilst the text used might be the same, the doctrines taught by these helps might vary very considerably.

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