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The CANADIAN Church Magazine

AND MISSION NEWS

Published by the Domestic AND Foreign Missionary Society
of the Church of England in CANADA

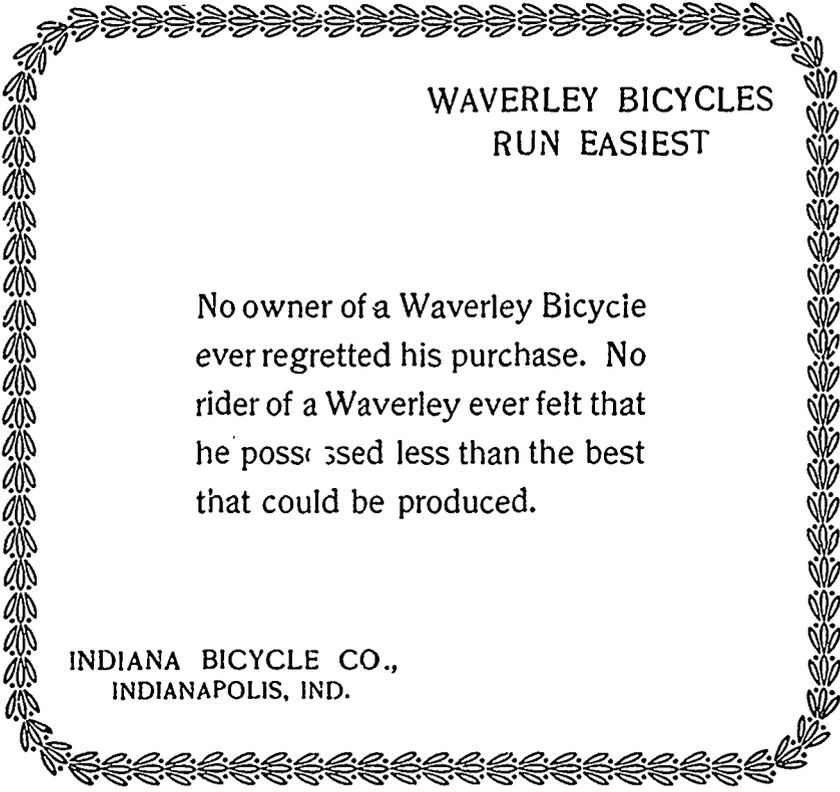
MARCH, 1898.

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THE CANADIAN CHURCH MAGAZINE

◦ ◦ AND MISSION NEWS ◦ ◦

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Vol. XII.

TORONTO, MARCH, 1898.

No. 141

LENT.

HOSE who have made no personal use of the regularly recurring seasons of the Christian year, are apt to regard them as artificial and involving something like insincerity. "How," they ask, "can you make yourselves genuinely miserable just because you have come to Ash Wednesday, when possibly you may have that day inherited a fortune; or how can you pretend to be jubilantly happy on Easter Day, when perhaps your wife is lying dead in her chamber?" Obviously, this objection is not wholly unreasonable; and there are customary solemnities to which it might apply with great force. Suppose, for instance, a great drought or blizzard, or a deluge of persistent rainstorm had desolated a whole State, what could possibly be the significance of the Office of Thanksgiving Day? But the regular seasons of the Christian year have an altogether different significance. Easter, for instance, is the commemoration of a fact in history, altogether independent of our moods of mind or immediate surroundings. That a man's wife is lying dead in her chamber does not alter the fact that "Christ is risen." Nay, that fact is the one supreme consolation that may raise him above his personal sorrow, and help him to see the meaning and, after a while, the possible blessing of it. And the coming into possession of a fortune, though it is not likely to make a man miserable, ought to make him sensible to the extreme importance of self-restraint, of calmest consideration, of an accurate estimate of his new responsibilities, and of the fact that wealth and the opportunities of self-indulgence, are a "burden of the Lord."

Lent is near at hand. What, after all, is the spiritual significance of it. It is not a mere scenic imitation of our Lord's fasting "forty days and forty nights." In these western and northern regions of the world, such exact imitation is physically impossible. What we should call fasting in the United States, is the normal condition of Eastern or tropical climates. The ordinary habits of such regions would be death to the American. Therefore, perhaps—but at any rate, certainly—the Protestant Episcopal church has laid

down no minute rules or dietary for the season of Lent. It is physiologically certain that rigorous fasting, or even abstinence from meat would render a great majority of Americans absolutely incapable of unusual acts and exercises of devotion. And if fish, for instance, be substituted for "flesh," everybody knows that a rich man can live as luxuriously in Lent as during Eastertide. His Lent would differ from Eastertide only in being very much more hypocritical and ruinous to the soul. Moreover, self-indulgence lies in very many different directions. How could any hard and fast rules about diet have the same significance for a society man and a vegetarian?

The real significance of Lent is self-denial. It is no self-denial for a millionaire to give \$1,000 to a missionary society or a hospital. To give \$10 to either, might, for a clerk at \$50 a month, with wife and children, be next to a mortal sin. But nearly everybody knows that he is allowing himself in many indulgences which though generally harmless, may in time make a slave of him. He hardly knows whether this be so or not until he makes the experiment: Can I do without them? It is absolutely essential, not only for the religious life, but for any truly noble life, that a man should have perfect command of himself. If he cannot give up his wine, or his cigars, or his regular courses at dinner, or his amusements—supposing these things to be lawful in themselves—he is a slave to these indulgences, and being a slave to them, "he cannot serve two masters." Lent comes to everybody, then, with this question: "Are you so far your own master that you can devote yourself utterly to God?" Nobody can pretend that this question is irrelevant.

And as to unusual acts and exercises of devotion, they may be made merely formal and insincere. But does anybody seriously pretend that, if engaged in with a true heart and Christian spirit, they are injurious, or even unnecessary? Do Christian people give too much time to devotion or religious instruction? If religion be of serious importance, do people generally get too much of it, or devote too much time to it? Does anybody seriously pretend that one Sunday service a week is spiritually sufficient? We do

not for a moment deny that ordinary business is a divine institution, or that *laborare est orare*. But that is only true if there is a good deal of praying at the foundation of the ordinary labor of life. "To serve God and keep His commandments," is, or is not the "conclusion of the whole matter." If it be, it must be the object of serious and fixed attention. Religion does not grow up and bear fruit like a weed, that springs up of itself and may be left to chance. Lent comes to everybody with questions like these: Are you for spiritual and moral purposes, your own master? Are you really taking care of yourself as one that must give an account? Are you doing your best and utmost, not to get out of the world, but to keep yourself unspotted from it? Are you realizing that "a man's life consisteth not in the abundance of the things that he possesseth."—*N. Y. Churchman*.

MISSIONS AS A MEANS FOR DEVELOPING THE CATHOLICITY OF THE CHURCH.*

THE theme which I desire to treat in a practical and devotional way at this service is "Missions as a Means for Developing the Catholicity of the Church." My conviction is that catholicity, using the word in the sense generally accepted and not at all in a party sense, is an essential quality of the Church, but an imperfectly developed quality; that the well-being of all parts of the Church and of every individual member depends upon the *full* development of this catholicity; and that the principal means by which Churchmen can promote such development are missions. The contention starts with the assertion that the Church is but imperfectly Catholic.

The meaning of this assertion should be made clear, for it involves an interpretation of the clause in the Creed, "I believe in the Holy Catholic Church," that might be thought to be a denial. That is far from being my intention.

Essentially the Church is Catholic; for her life is derived from the Holy Spirit, the Lord and Giver of universal life. *Potentially* the Church is Catholic; for the Scriptures ascribe to her, and she has measurably demonstrated, capability for embracing and assimilating all individuals of all races of men. But that power of embracing and assimilating has not yet been fully exercised. There are vast regions in Asia and Africa that are aliens to her commonwealth, and portions of almost every country

* An address made before the Queen's County Missionary Committees at Christ Church, Oyster Bay, Long Island, on January 12th, 1898, by the Rev. Albert Carrier Bunn, M.D.

that are in much the same case. While this is so it cannot be correctly said that the Church is Catholic - universal or complete in the extent of her sway, and this I take to be a main feature of catholicity. What should we say of a system of geography that failed to include Australia, or even Madagascar? Jealous of the opprobrium that rests upon discoverers so long as a single part of the earth's surface is unexplored and unchartered, Nansen and Peary have dared the dangers of the extreme North, and intrepid men are pushing even into the icy fastnesses of southern seas.

How shall we similarly complete our Church atlases; how fill in the spaces between the Church communities on the coasts of Africa and the vast interior of the dark continent? How but by such work as Bishop Hannington did, as Tucker and Tugwell are doing, as in China, the Boones and Miss Fay did, and Graves, Thomson, Partridge, Pott, and Dr. Boone are doing; and as in other lands consecrated men and women are doing; "some Apostles, and some prophets, and some evangelists, and some pastors and teachers," all ministering unto the building up of the Body of Christ to the attainment of the unity of the Faith, and of the knowledge of the Son of God.

On maps designed to show the relative prevalence of Christianity we find unevangelized lands represented by dark tints and some in black. Not yet and only as missions prevail can the map be truthfully drawn so as to represent the rule of her, fair as the moon, clear as the sun, and awe-inspiring as an army with banners.

Though, however, catholicity of sway cannot now be predicted of the Church as an accomplished fact, but only as an apocalyptic fact, it would be possible to think that the catholicity of the Church as now extended is not impaired by that limitation; that she is Catholic in all other respects, and that she is as capable of informing and sanctifying her members in the United States, for example, as if her membership included all races.

I must think that view to be a seriously mistaken one. We might conceive it to be true were the Church added to by accretions to its surface, as a coral island is formed. That, however, is not our Lord's description of the Church. The Church is the Body of Him who incarnated all humanity, so long as a living body has undeveloped members, so long are all its functions imperfectly performed. The twelfth chapter of First Corinthians is sufficient authority for the statement that the analogy holds true. Hand cannot say of foot, or of feeblest or most uncomely members, "I have no need of thee"; or if the hand say it, it is none the more true. No more can the Anglican Churchman say of the Oriental, "I

have no need of thee," or even, "I can exist normally without thee." What are the special contributions that shall be made to the development of the Body of Christ by the Japanese, the Coreans, the several races of Africans, the central Asiatics, the natives of Alaska, it may not be possible to say. Their functions in the Body of Christ cannot be accurately determined, can hardly be surmised, so long as they are without the Body; but it is certain that they are absolutely essential to the full development of that Body, and to the best interests of every individual in that Body; and it is altogether conceivable that the least promising of those constituent members may do more for the interests of the whole than any present member. Audacious as the thought may seem, it is entirely possible, though, of course, not probable, that the assimilation by the whole Body of the Church of the elements that Japan may contribute to it will do more for its corporate life than Anglican Christianity is now doing.

It is an easy step from proof of the necessity to full catholicism of the Church that all nations should be Christianized, to showing that the means for promoting that end are Christian missions.

It has pleased God that through the foolishness of preaching, that is the apparently inadequate ordinary agencies of the Church, men everywhere should be brought to the feet of Christ. Sometimes the result seems near. It is vastly nearer than appeared to be the case a generation ago, because within this generation a beginning has been made in nearly every region of the earth, and because large numbers of men have come to grasp the gigantic thought that it is possible to claim the world for Christ at once and completely. Hope has therefore sprung up among the lovers of missions and workers of missions. That far-off Divine event has loomed into their ken, and their attitude from now on is that of the Master, "from henceforth *expecting*."

But the end is not very near. Neither you nor I shall see it with these dimming eyes of the flesh. Certain it is, however, that all creation waits upon that consummation. No individual Christian is so good a Christian while any other man that he might influence is unchristian, while any other man whomsoever is unchristian. Apparently, indeed, perfect sanctification of any one person is not possible aside from that of any and all others. We are in the fullest sense "members one of another."

Besides the imperfections of individual life, the problems of society in even the most advanced countries wait upon the coming of the new blood, new brain, new means of appropriation of the gifts of the Holy Spirit,

always present but always to be discovered, that shall be revealed through the more complete catholicizing of the Church.

What manner of men should we be, brethren, but such as are "looking for and hastening the coming of the day of God"?

Your presence here to-day, your identification with aggressive Church work near and far in years past, speak for your loyalty to the great ideal that I have tried to hold up before you as an incentive to still greater exertion.

Let to-day's Communion be for you a true *Sacramentum*, taking the oath of fuller fidelity to that ideal and faith in its realization—the full catholicizing of the Church.

Then men everywhere, "speaking the truth in love, may grow up in all things into Him which is the Head, even Christ; from whom the whole Body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the Body unto the building up itself in love."

What reward shall I give unto the Lord for all the benefits that He hath done unto me?"

Thy life was given for me,
Thy blood, O Lord, was shed,
That I might ransomed be,
And quickened from the dead;
Thy life was given for me;
What have I given for Thee?

Long years were spent for me
In weariness and woe,
That through eternity
Thy glory I might know;
Long years were spent for me;
Have I spent one for Thee?

Thy Father's Home of light,
Thy rainbow-circled Throne,
Were left for earthly night,
For wanderings sad and lone;
Yes, all was left for me;
Have I left aught for Thee?

Thou, Lord, hast borne for me
More than my tongue can tell
Of bitterest agony,
To rescue me from hell;
Thou suff' red'st all for me;
What have I borne for Thee?

And thou hast brought to me
Down from Thy Home above,
Salvation full and free,
Thy pardon and Thy love;
Great gifts Thou broughtest me;
What have I brought to Thee?

O let my life be given,
My years for Thee be spent;
World-fetters all be riven,
And joy with suffering blent;
Thou gav'st Thyself for me,
I give myself to Thee. Amen.

—Hy. A. & M.

THE BISHOP OF ALGOMA'S LENTEN PASTORAL.

My Dear Brethren in the Lord,

The season of Lent is at hand. Let me entreat you to make a right use of its opportunities.

The Church's mind upon the subject is abundantly clear. She enjoins us year by year in view of the Blessed Master's example to set apart, by retirement from the engrossing cares and pleasures of the world, the forty days of Lent, as days of special prayer and fasting. In doing this she bids us seek a more complete self-mastery, and a closer walk with God. That it is the duty of Churchmen everywhere to obey this injunction, there ought to be no doubt or question whatsoever. True loyalty to the Lord should involve obedience to the Church which He has founded and through which He deigns to manifest Himself to men.

That it is our wisdom as well as our duty, a very little reflection should serve to teach us. Who does not know something of the deadening influence of the world and its business and its pleasures? Who among us has not deplored the fatal ease with which ardent enthusiasm may be turned into cold indifference in the service of the Lord? Revivals, evangelistic efforts, weeks of prayer and self-denial, parochial missions—all bear witness to the need of an occasional rousing of the spiritual man. It is no new discovery. The Church has known it all through the ages and has made provision with her usual wisdom. Lent is her annual season of refreshing; her ever recurring attempt to shake herself loose from the trammels of worldliness and sin; her effort year by year to fan into a brighter flame the fire of devotion which burns within the hearts of her people.

But surely at such a time as this, it is in a special sense our duty and our wisdom to observe and profit by the appointments of Lent.

Our Diocese is passing through an unusual experience of trial. We are in straightened places financially, and know not where to turn for help. How can we fail to find in the season of Lent a blessed opportunity of relief? It suggests that when we are in doubt where to turn, we may always turn with confidence to God. It offers itself as a glorious opportunity of laying our cares before the Supreme Disposer of men and things, and we should as a Diocese be quick to avail ourselves of it, believing that as we humble ourselves before our Heavenly Father He will comfort us and show us at least the direction in which we ought to go.

In every parish I trust there will be, (1) if

not daily, at least some special week day services throughout the season of Lent, (2) some self-denial and giving of the result to the Mission Fund, (3) on the Second Sunday in Lent an offertory on behalf of the Mission Sustentation Fund, (4) a more general and frequent observance of the Holy Communion, (5) at every service the offering of the following prayer:

O LORD JESUS CHRIST, who didst charge Thine apostles to preach the Gospel to every nation, prosper, we pray Thee, all missions in every part of the world, but especially this Missionary Diocese of Algoma. Grant us whatever may be needful for our work. Pardon our shortcomings. Give us greater zeal for Thy glory. Make us more ready and more diligent, by our prayers, by our alms, and by our examples to spread abroad the knowledge of Thy Truth, and by Thy merciful guidance lead us safely through all our trials and dangers and use us for the quickening of many souls through Jesus Christ our Lord. Amen.

And (6) let Holy Week be a week of special self-abasement and humble following of the Blessed Master through all the bitter details of His final suffering and death.

So may we hope to catch more of His spirit and look forward to an Easter full of blessings and big with the promise of still greater days to come.

GEORGE ALGOMA.

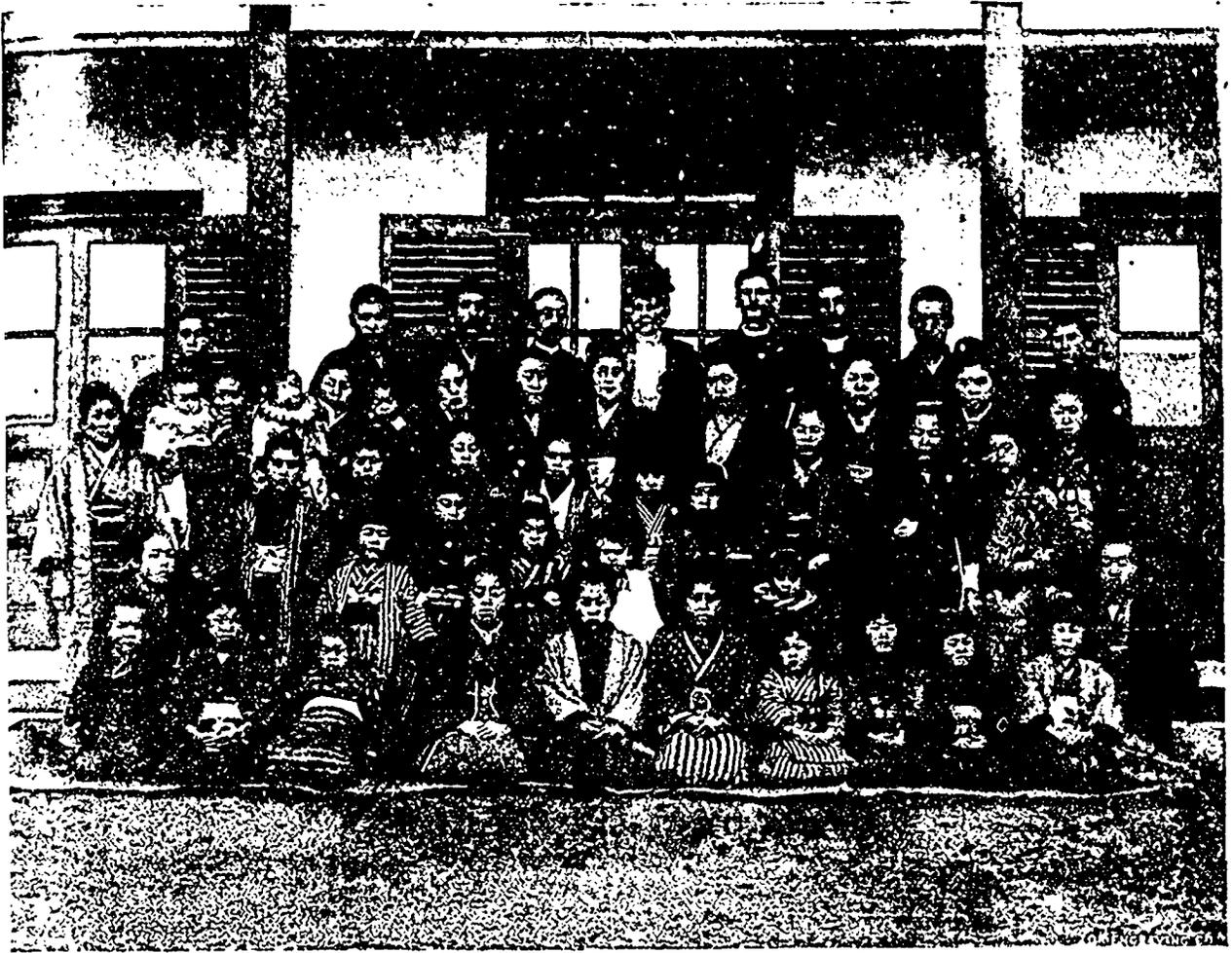
THE MESSAGE.

ON a quiet summer evening, when my heart was oppressed with care,
I turned my wandering footsteps, and entered the house of prayer;
Long had I craved a blessing that to me was still denied,
And I grieved that loved ones wandered afar from the Father's side.

'Twas the hour of the vesper service, the people were gathered there,
And the words of the evening Psalter came soft on the summer air;
"I should utterly have fainted, but that I verily Believed in the land of the living, the goodness of God to see."

"Oh tarry thou the Lord's leisure," came the people's answering word,
"Be strong, He thy heart shall comfort, and put thy trust in the Lord."
And all through the rest of the service, through lesson, Creed and prayer,
Like some sweet strain of music the cadence lingered there.

My heart and voice, in triumph, were raised in the closing hymn,
And I knelt for the benediction in the quiet shadow dim,
My heart was freed from its burden, and I thanked the Father there,
For the message of comfort sent me, that night, in His house of prayer.



REV. F. W. KENNEDY, MISS PATERSON and some of the Christians of Matsumoto, Japan, grouped in front of St. Mary's Bible Home.

CORRESPONDENCE.

My Dear Dr. Davidson.

KINGSTON, ONT., Feb. 9th, 1888

I have just received from the Rev. F. W. Kennedy, Canadian Missionary at Matsumoto, Japan, the enclosed photograph, respecting which he says:

"I am sending by same mail a photograph of some of our Christians and enquirers. They are grouped in front of St. Mary's Bible Home, which is under Miss Paterson's charge. The picture may not only help to show the results of our work in Matsumoto, but be interesting to those who help us in our work. The next time I write I hope to send my yearly report which I think will be more encouraging than the last."

The only ones I can identify in the picture are Mr. Kennedy himself, and Miss Paterson on his right. The native clergyman on his

left is, I suppose, the Rev. Masazo Kakuzen, his co-worker in the same field.

Thinking you would like the picture for the Magazine, I send it to you.

I am sincerely yours,

A. SPENCER,

General Secretary.

DISTRICT OF ALGOMA.

THE BISHOP'S VISIT TO THE MANITOULIN ISLAND.

THE great Manitoulin Island is a large and wonderful island lying in the waters of Lake Huron. It is about 100 miles long and at its widest part nearly 30 miles wide. Its shores are beautifully broken by deep bays which are very picturesque. On it are many lakes, some of them very large: one is said to be twenty miles long. There are a good many Indians

living upon it, and the white population is rapidly increasing.

The Bishop was disappointed in the boat from Parry Sound, which failed him. He was therefore compelled—in order to reach the Manitoulin in time for his engagements—to go two or three hundred miles out of his way. He was due at the Manitoulin on the 2nd of November; on the 3d he reached Massey, a station on the C. P. R., nine miles from the shore opposite the Island. There was no road after the first four miles and no way of getting to the shore except *on foot*. It was a rather rough walk, but the Bishop was fortunate enough to fall in with an Indian just as he was starting out. The Indian, however, could speak no English and the Bishop knew only a few words of Indian. By repeating these over and over again, the Bishop succeeded in making the Indian understand that he wanted him to be his guide to La Cloche—a place on the shore—and to take him from there to the Manitoulin by sailboat. So off they started, the Indian carrying one of the bags, the Bishop carrying the other himself. After the first mile or so, the ground was rough and unbroken, and beyond this was a succession of swamps over which they crossed on small logs by springing from one to another. They soon came to a range of hills over which it was necessary for them to cross in order to reach the shore. The sides were steep and rugged and covered with forest; up and up they clambered till at length they reached the summit. Here a splendid view was obtained of the waters of Georgian Bay, dotted over with countless islands, and the guide, as though touched with the spirit of the scene, paused, and turning to the Bishop, waved his hand toward the splendid view as though claiming for it his tribute of admiration. Stopping only to take a hasty glance at this beautiful scene, they hastened down, and across more swamps like those already crossed until they stood on the shore.

Then the Indian turning to the Bishop, said, "No sailboat."

The situation was anything but pleasant. The Bishop was twenty miles from his destination with several miles of walking behind him; the sun was setting, and no boat to carry him on. It looked as though the Bishop would be obliged to spend the night there without fire or tent, blankets or food, or any such comforts, and the night was frosty. A few emphatic words sent the Indian off, and after a trying period of waiting, he returned accompanied by another Indian. In due time they produced a sail-boat and started for the Manitoulin.

It was a beautiful evening. The setting sun

spread its warm light over the western waters and tipped the waves with gold. The breeze was fresh and the boat sped like a bird, passing between beautiful islands out into the broad waters.

The darkness was settling down upon them and the air becoming chill. In the distance a dim shadow presently showed them where the Manitoulin lay. There was every prospect of a good trip, but, alas! the wind fell and very soon there was nothing to do but to "pull." The boat was heavy, their progress slow, and it was not until the early hours that they turned into the harbor of Little Current. In a short space the Bishop had settled with the guide and was sleeping soundly in a comfortable bed.

Now began the visitation of the Island. The Bishop was only a day late instead of a week, as he would have been had he waited for the steamer. There are several missions on the Island. Sheguiandah and Sucker Creek are Indian missions, and Manitowaning, Gore Bay and Little Current are villages on the shores of lovely bays. The Bishop had much driving and preaching, visiting these different missions which were many miles apart.

The trip to a place called Silverwater is worthy of mention. Silverwater is forty miles distant from the nearest mission, Gore Bay While at Gore Bay, which includes the two out-missions, Kagawong and Mills—ten and twelve miles apart—the claims of Silverwater were laid before him. The Bishop was at first doubtful whether he could go at once. The time was short, the distance long, the roads bad. However, he felt he must go, so with the clergyman, Mr. Sinclair, off they started, the Bishop driving. The rain was pouring down; the drive was over a rough and stony road, and the mud was very deep. All day they travelled on, and at six o'clock reached the door of Mr. Kemp's house, one of the leading farmers of Silverwater. They were warmly received, and after a hearty meal, an impressive service was held in Mr. Kemp's house, the people gathering from the country around. Service over, there was much talk between them. Would the Bishop come again? What could he do for them? Could he send them a clergyman? Then the people of Silverwater told what they had done for themselves. They had bought and paid for a church site; they had cut down trees and taken the logs to the mill; they had made a kiln and burnt the necessary lime for foundation wall and plastering. All they asked for was help to support a clergyman. "Here are sixty of us," they said, "and we will do what we can, but we can't do all." It was with a sad heart that the Bishop was obliged

to say he had not at present the means to help them. Surely such devotion and earnestness as theirs deserves recognition and aid. God grant that it may be forthcoming, and that before long those logs may be turned into the framework of a substantial little church in which our people of Silverwater may freely worship and give praise to God.

The next day the Bishop returned to Gore Bay, having driven over 110 miles in three days, and from there he boarded the steamer to return to the mainland, after a pleasant trip, but sad at heart that he was not able to do more both for the Indian and white population of the Manitoulin. *Algoma Missionary News.*

LETTER FROM THE BISHOP OF MACKENZIE RIVER.

ST. DAVID'S MISSION, FORT SIMPSON,
MACKENZIE RIVER, N.W.T., CANADA.
November, 1897.

My dear Dr. Davidson,



LETTER from me will be looked for about this time, so I will proceed to give a summary of the year's proceedings, and will begin with Fort Simpson.

In my last letter I mentioned the growing desire for instruction manifested by some of the Fort Simpson Indians, and expressed the hope that more of them would become communicants. This hope, thank God, has been realized. Last month four more women were confirmed, and received the Lord's supper for the first time; and we have been kept busy teaching. Last winter, besides holding school in the morning, I spent three or four hours in the after part of the day visiting and teaching six or eight women in their own homes; some of whom read through the greater part of the New Testament, and committed to memory whole chapters. In addition to these about the same number came to my wife individually, and have learnt, more or less perfectly, the Lord's Prayer, the Creed, the Decalogue (in brief), and some other prayers and hymns.

Committing to memory is real hard work for most of the Indians, so, as a stimulus, we invited Mrs. Reeve's scholars to afternoon tea, and, after a few words of encouragement and exhortation, gave each a good warm petticoat.

It is, therefore, with much thankfulness that I can report good attendance at Church, both on week-days and Sundays; a great improvement in the singing and responses; two adult baptisms, nine communicants added to the previous very small number, and that two families of Roman Catholics have joined us.

Episcopal visitations cannot, as a rule, be made in winter, owing to the difficulty of travel. They have to be postponed until the rivers and lakes are free of ice, and a passage

opened for boats and canoes. Early in June, and again in July, the Hudson Bay Company's steamer goes down the Mackenzie, and, through the kindness of the company, an opportunity is given me of reaching the northern missions, and, on its return, those in the southern part of the diocese.

In June, therefore, I began my usual tour, and first of all went to Fort Wrigley. Mr. Webb has been here since the summer of last year, and has had to carry on his work under difficulties, the chief being scarcity of food. So great was this that two Indians starved to death, and others would have perished but for the aid they received from the fort and mission. The same cause hindered some of the Indians from coming to the fort at the usual time, and thus prevented me from seeing them. Those who had assembled were ministered to in the usual way—daily evening prayers were held, which were pretty well attended, the young were taught in school, individual instruction was given as opportunity offered, a couple were married, an elderly woman and six infants were received into the Church by baptism, medicine was administered to the sick, and numerous little doles of flour were given to help to eke out their scanty supply of food.

Rare and valuable as these opportunities are they are not the best times for imparting religious instruction. Their minds are too much occupied with trading their furs, seeing their friends, talking over the events of the year, etc., to give the necessary attention to the concerns of their souls. The most satisfactory, the most encouraging time is when the missionary can follow them into the woods, and there quietly in their own homes, in the old fashioned way by line upon line, precept upon precept, here a little and there a little, day after day, drop the truths of saving grace upon their ears, and force them in by reiteration and constant application. This is what Mr. Webb hopes to do this winter, and what he would have done last, but for lack of food.

Another difficulty which he will have now to face is the presence of two Romish priests who have recently established themselves there. They are formidable adversaries, the more so, as he is not in holy orders, and cannot, therefore, baptize. Much prayer is needed on his behalf, as he has a difficult position to fill.

On the return of the steamer, which was delayed thirteen days by running aground on a sandbar, I accompanied it to Fort Simpson, where I remained over a week, and had the joy of ministering to the largest congregation of Indians I have ever seen in this church.

As I wished to reach Fort Norman a few days ahead of the steamer, so as to have a little longer time with the Indians, I started alone in a small canoe, accomplishing the dis-

tance, over 300 miles, in four days, excluding Sunday, which was spent at Wrigley. On the way I passed several encampments of Indians with whom I held a short service on the beach, and gladdened their hearts by giving them a little tea, and a few doses of medicine.

At Norman my arrival had been eagerly looked for, but, owing to our great and almost constant "adversary" shortness of provisions it could not be awaited, and I was sorry to find that nearly all our people had been obliged to go off to their summer hunting grounds: the communicants without the refreshment of the Lord's supper, two or three couples without the blessing of the Church on their marriage, and some infants unbaptised. Daily service had been held for them by Mr. C. Camsell and the native catechist, which they attended very diligently, but my arrival was the one opportunity they had in the year for communicating, etc., and they were sorry to miss it.

Two of our staunchest adherents had passed away trusting in Jesus, and several other deaths had occurred, one being the wife of the Christian leader, a very sad loss for him, poor man. I was glad to hear of his earnest efforts for the spiritual welfare of his people, and afterwards sent him a letter of encouragement, written in the syllabic characters, which he reads fluently. (Pray for him daily.)

From Norman I proceeded by steamer to Fort McPherson, where I had the pleasure of meeting nearly all the Indians, many of the Eskimo, and of ordaining Mr. Whittaker deacon. But to give an account of this interesting mission would extend this letter to an undue length, so I must leave it until another time.

Returning southward I intended making a tour of Great Slave Lake in order to visit Forts Rae and Resolution, but, owing to various circumstances, it had to be given up, much to my regret, and I had to wait for a later trip of the steamer to take me to Hay River.

There I had the pleasure of meeting Rev. T. J. Marsh, who had just returned from a brief visit home, and of welcoming his bride, who I trust, will be a real helpmeet both for himself and his work. During his absence the care of the mission devolved upon Miss Marsh and Miss Tims, who proved themselves most efficient. School was kept regularly, the scholars giving evidence of careful instruction. A simple service held for the Indians had been well attended. A new piece of ground had been planted, and a splendid crop of potatoes and other vegetables rewarded the diligence and oversight of Miss Tims, upon whom the chief burden fell owing to the long and serious illness of Miss Marsh. In August they had a beautiful display of flowers grown from Sutton's seeds. (That well-known firm makes to the diocese an annual

gift of vegetable and other seeds which is greatly valued.)

During my stay there I paid a visit to the Alexandra Falls, some 50 or 60 miles up the Hay river, the sight of which well repaid the discomfort of rainy weather, and the trouble of surmounting the numerous rapids which intervene and render the journey difficult and somewhat dangerous. Miss Tims had just preceded me, and enjoyed the distinction of being the first white woman to see them.

In addition to Mrs. Marsh our staff has been augmented by a Lay Helper for the Hay River Mission, and by the return of the Rev. and Mrs. W. Spendlove, who are located at Fort Norman, and of Mrs. McDonald and her children. The Archdeacon could not accompany the latter owing to the printing of his translations, but we hope to see him back next year.

On the other hand one of my most promising Lay Helpers has succumbed to the prevailing "yellow fever" and gone off to the Yukon gold fields.

To those who contributed to the re-building of our house it will be a satisfaction to know that it is now going up apace, and that if the present rate of progress continues, we shall probably be able to occupy it next winter.

It is sad to have to say that there seems great danger of hard times for the Indians this winter. Their great stand-by, rabbits, has failed, and some of them scarcely know where to look for food. May I ask your prayers on their behalf, and that they may be led to desire more and more that Bread which came down from heaven? also for me and my fellow-laborers that we may abound in the work of the Lord and be wise to win souls? I am,

Faithfully and sincerely yours,

W. D. REEVE, D.D.,
Bishop of Mackenzie River.

MISSION WORK IN LABRADOR.



T a *Conversazione* held lately in the Cathedral Church Hall, Quebec, the Lord Bishop of the Diocese in a short speech gave the following particulars in regard to the work in this isolated portion of his Diocese. He said:

"We often hear of the difficulties and needs of the Diocese of Algoma, and of the extreme North and North-West, and certainly I would be the last man in the world to attempt to minimise their difficulties or needs; only I want you all to understand that we have, in the Diocese of Quebec, Missions in which Missionaries have to be just as brave, hardy and enterprising as anywhere else in the great Mission Field. And, more than this, I glory in the fact that our recent and present Missionaries have done and are doing just as noble a work

as any Missionaries in the world. The Rev. Isaac Newton Kerr was four years on the Labrador, and every year he covered the whole length of the Mission, about 285 miles, about six times--four times with his boat and twice with dogs. He also built a comely Church at Mutton Bay and presented fifty-six Candidates for Confirmation in 1894. But when I made this visitation of the Coast, the Government Boat on which I travelled took me for her own purposes to parts from 100 to 150 miles higher up the Coast, and I found some of our people, whom for want of knowledge we had hitherto entirely neglected, and therefore I felt it to be my duty to add another Missionary and another School Master, and to extend the Mission. Accordingly in 1895 I sent the Reverend C. E. Bishop to assist Mr. Kerr, and thus on my visitation in 1896 I was permitted to confirm forty-four more candidates, making a total for the two visitations of exactly one hundred. In the same year, on the retirement of Mr. Kerr, I sent the Reverend John Almond to assist Mr. Bishop, and they both fell in with severe storms that Fall before they reached their winter quarters. In the Winter, moreover, Mr. Bishop fell through the ice, but was extricated, and a little later he hurt himself and had to be brought lying in a narrow box on a Cometicque (or dog sleigh), several hundred miles, before he could reach a port whence he could get a better conveyance to Quebec. But as soon as he had received surgical attention he returned to his post and superintended the building of a second Church at Harrington Harbor last Summer. And then in the Fall, on Mr. Bishop leaving the Coast, I sent to assist Mr. Almond the Reverend George Pye, and these two with the rest of the Mission party were struck by a heavy storm in the Gulf, so that Mr. Almond was literally washed out of his berth. But both he and Mr. Pye have been used to the sea from childhood, and Mr. Almond simply wrote that he thought he was back at Bishop's College, Lennoxville, and that the grave and reverend seniors were giving him his Initiatory Bath. And then I must not forget Mr. Willis, who has acted as Lay Reader and Teacher on the Labrador for twelve or fourteen years, on a stipend of less than \$300 a year - nor must I omit to mention the two Lady Teachers, whom we have employed for this year instead of a second School Master.

Well, you can easily understand that the addition of a Clergyman and two Teachers must mean an additional expense of at least \$970 per annum, and it has been just the same in the Magdalen Islands, where I have added a Clergyman; the people find him board and \$150 per annum, but to this we have to add from \$100 to \$150 at least. We have there-

fore to meet an expenditure of \$1,050 per annum, and the question is how can we do it? The answer is as follows: (1) The people in the Labrador, who had hitherto found nothing, now find \$200 a year. (2) Messrs. Robert Hamilton and John Price, the two great benefactors of this Diocese, find between them \$350. (3) The Colonial and Continental Church Society finds £20, *i.e.* nearly \$100. (4) I have collected from time to time a certain amount of money in England; and (5) I have invited you to come here to-night and help us; and your presence shows that you are glad to do so, for I am sure that your free-will offerings will be generous and self-denying. To this we must add kind contributions sent in response to my circular letter by those who could not be present, amounting to \$76. And we must also add a vast amount of help received in various ways, so that we are to-night literally at no expense. * * * * "I have great reason therefore to thank you and all who have contributed towards the success of our effort to-night, and I am sure you will be pleased to know, that by being present this evening you have for this year placed our most difficult and distant Missions on a sound financial footing, and have enabled me to go on reaching out with the great Message of the Gospel and the Ministrations of the Church to the uttermost corners of the Diocese."

The Bishop will be very thankful for subscriptions towards the Labrador and Magdalen Islands missionary work.

THE TRAINING OF WOMEN MISSIONARIES.*

BY GEORGINA V. GOLLICK.



It is impossible to be exhaustive on so large a theme, I will aim at being suggestive merely, throwing out, for subsequent discussion, a few principles which seem important, and illustrating them from the practice of the Church Missionary Society (as I have been specially asked to do), which has now 253 women missionaries (not including wives) on its roll. The representatives of other missionary bodies will no doubt add their experiences in the subsequent discussion.

1. The first principle of all true training is, "*Spiritual men or women are needed for spiritual Work.*"

Definitions are rarely satisfactory, but it may be well to state that our minimum standard of acceptance would include evidence of true

* A paper read at a Conference on "Women's Work for the Church at Home and Abroad," during the Lambeth Conference, at the request of the lady workers of the American Episcopal Church. Mrs. Creighton, wife of the Bishop of London, was in the chair.

devotion to Christ and subjection to the Holy Spirit; some experience and earnest purpose in seeking the salvation of souls; clear and intelligent Bible knowledge; distinct and well-grounded doctrinal views; loyal attachment to the Church principles so dear to us; as well as sound bodily health; proved capacity to work well with others; a temperament sound and free from morbid tendencies; and at least such knowledge of the English language as would make the acquisition of another probable.

If the standard of final acceptance for the mission-field be thus fixed, it follows that it is useless to accept for training, even at their own expense, candidates who give no reasonable prospect of attaining to it.

2. Another principle of considerable weight is "*All training should be probationary, and nothing but the presence of full qualifications should exempt any candidate from it.*"

To send a girl of two or three and twenty into training is natural and easy, but I confess it needs some courage to require even one probationary term from a woman over eight-and-twenty or thirty, whose friends judge her to be more than fit to go forth at once. We have, however, learned that it is better to risk the pain and perplexity possibly caused by firmness on this point than to risk more serious catastrophe in the work abroad. Here is a group, typical though not individual, of four women candidates, of whose truly Christian character and missionary call there is no doubt. No. 1 is a lady doctor, ready to take the head of a hospital, but not quite prepared to put the simple truths of the Gospel before her patients. She will prayerfully tend their bodies, but she tells us a lady evangelist would better minister to their souls. No. 2 is a "leading worker," successful and well known, able to lead and organize, but probably impatient alike of control or of faulty fellow-laborers. No. 3 is a highly-trained hospital nurse, able to put the simple Gospel of the grace of God before her English-speaking patients, but so entirely devoid of real Bible knowledge as to be unable to go beyond the simple rudiments, and so mentally "out of training" as to make the acquisition of a language doubtful. No. 4 is a devoted, eager woman, fresh from open-air evangelistic work, ardent in her desire to win souls, accustomed to address large meetings with acceptance and power, but hazy on Church doctrine, and not wholly clear in her adhesion to one or more of the doctrinal Articles. To accept such women as they stand would be culpable; to reject them would be as bad; the third and only course is lovingly, gently, prayerfully to arrange for them each one such a training-time as will test or deal with the various points I have named, and to make final acceptance conditional upon satisfactory result.

3. But while a high standard of acceptance must be maintained, the principle also holds true that *Candidates for training may well vary in social standing and age.*

Many of the women who offer themselves to us are of gentle birth and considerable culture—and no culture is wasted in the mission-field—but we are also thankful to welcome those of lowly origin and small educational acquirements. We are proving that after careful testing and training, covering an average period of two years, a certain number of these latter are able, in suitable locations, to endure hardness, to pass the usual language examinations, to gain the love and respect of the Natives, and to do faithful work. As the supply of women missionaries is still far less than the demand, it is a spiritual economy to utilize all available offers, but as far as practical economy goes, the personal allowance of one of our less-cultured sisters and of a lady doctor would be exactly the same; each needs sufficient for reasonable comfort, neither would desire to be given more.

As to the question of age, we find flexible common sense a better guide than rigid rule. We do not consider offers from candidates under twenty-two, though we have various schemes for keeping in sympathetic touch with such. The majority come to us between twenty-two and thirty-two; we get some good offers up to forty; very few over forty are fit for a new life and a strange language; once fifty is passed, the women we have met who are suited to begin work abroad might be counted twice over on the fingers of one hand. Each case needs to be judged on its own merits, as women vary widely in physical and mental adaptability at any given age. We find it well worth while to provide training expenses for such worthy candidates as are unable to meet them personally or through friends; but on candidates over thirty we rarely expend C.M.S. funds.

4. In order to judge rightly on these various questions, and to ensure touch with the candidate from the outset, we maintain the principle that "*Close knowledge of each candidate before acceptance for training is important.*"

The process by which this knowledge is acquired impresses upon the candidate's mind, as nothing else would do, the importance of the step which is being taken, and the qualifications needed for missionary work. We believe so deeply in its usefulness that no woman candidate is ever exempted from it. Three successive Honorary Secretaries of C.M.S. have given daughters to the work, and they were in each case dealt with as veriest strangers would have been. A Bishop's daughter has expressed thankfulness for interviews as close and as many as would have

been arranged for an unknown assistant teacher from a village school. With one voice our missionaries urge upon us the need for care from the very outset, and plead with us to increase rather than lessen sympathetic watchfulness as to the true qualifications of those whom we send forth to reinforce them in the field.

This close knowledge may, of course, be obtained in various ways. I will only briefly outline the simple methods employed by C.M.S. After the first written offer of service has been received by our Honorary Clerical Secretary, the correspondence passes into the hands of the Honorary Secretary of our Ladies' Candidates Committee. She forwards a printed paper of questions and some medical forms to the candidate. The questions are designed to elicit ordinary facts such as the date of birth, baptism, and confirmation, and to gather some idea as to habits of life, Christian work, Bible study, doctrinal views, knowledge of non-Christian faiths, etc., and include one or two simple but important queries as to the candidate's personal faith in Christ and call to the mission field. The names of three referees are asked for, one at least of whom must be a clergyman and one a lady. When the referees have replied to a confidential letter sent them, and all the papers referring to the case have been sent in turn to three lady members of Committee, and to three clerical interviewers, the candidate, if her case is considered hopeful, is invited up to London, hospitality being provided by C.M.S. friends. Each interviewer sees her alone, and has an opportunity for a long close talk, closing with prayer. The women interviewers naturally deal more with questions of character and temperament, the clergy with points of Scriptural knowledge, doctrine, and Churchmanship, but all seek humbly and in entire dependence upon the Divine Spirit to discern the presence or absence of the all-important spiritual qualification for the work. Each interviewer furnishes subsequently a more or less detailed report, and as the interviewers differ as widely in temperament and mental method as do the candidates themselves, it will be seen that the Ladies' Candidates Committee have before them, in addition to all the papers bearing upon the case, a six-sided view of the candidate. The Hon. Clerical Secretary, and his clerical colleague who interviews every candidate who offers to the Society, take a leading part in subsequent deliberations, and our fortnightly meetings are generally attended by several of the busy C.M.S. Secretaries, who come to strengthen us with their sympathy and support. I need not add that from the first to last this work is steeped in prayer, for it is very sacred, and not to be lightly done.

5. It follows from the diversity among our candidates, and indeed from the diversity in the work abroad, that "*Training work should be full of wise individualism.*"

For this reason we prefer to use many means rather than one, however good. We sometimes send a candidate to reside in a clergyman's family that she may have theological reading with him, and take part in parochial work. Or we avail ourselves of one or two Church Houses in poor city parishes, where our candidates may learn to put before the home Heathen the same glad message which they desire to take to the Heathen abroad. Of the four training homes to which our women candidates are sent, only one is entirely our own, but we are in closest touch with the other three homes, and have good ground for every confidence in the wise and loyal co-operation of those at their head. It is needless here, I judge, to point out the fact that such training-homes aim at the development of natural faculties and characteristics, and at the formation of true habits of discipline without the use of undue and unhealthy restraint. A spirit of Christian gladness and fellowship will pervade the house, spiritual life will be deepened and yet encouraged to manifest itself in reverent expression, character will be shaped and chastened by the play of one individuality upon another, and faults which unchecked would grow apace in the mission field will be dealt with and conquered. As to the weekly routine, lectures and classes will be arranged to cover, as far as possible, the necessary area of Bible knowledge and doctrine; the Prayer-book its history as bearing upon its meaning will be carefully taught; technical instruction in homely house-matters, in class-singing, in nursing and simple surgery, and in the art of teaching, will be arranged for; lectures will be given on the mission-field, and full provision will be made for training in district visiting, in addressing factory girls, in conducting mothers' meetings, and in Sunday-school work, etc.

An infinite variety of training is possible within these lines. The head of such a home will carefully adjust the proportion of lectures and practical work to the condition of each candidate; she will confer with the Secretaries or the Candidates' Committee as to any important modification, and may even advise the transfer of a candidate to entirely new surroundings in a parish, or a hospital or in another training home.

6. This again leads up to another principle on which I desire to touch: "*Intercourse between the candidate and the missionary society is essential during training.*"

Never for a moment can we resign our solemn responsibility into other hands, no matter how capable. The close relationship

formed with our candidates from the outset must be maintained. Among the lecturers in each London training-home C.M.S. Secretaries are to be found. Full reports as to the progress of each candidate are laid before the Candidates' Committee at least once a term. Special interviews are arranged from time to time. The candidates know that in the lady who is Hon. Secretary of the Candidates' Committee they have a ready friend, and little groups of them are frequently to be found at afternoon tea in her room at the Church Missionary House. An invitation often comes for the candidate to spend from Saturday to Monday with some C.M.S. friend. Every term a social gathering is arranged at the C.M. House for all the women candidates, in order that they may meet the members of the Candidates' Committee, and the C.M.S. Secretaries, clerical and lay. After a practical address there is a social hour with afternoon tea, and a devotional address closes the afternoon. When the women candidates have been accepted as missionaries of the Society, they are introduced to the Committee of the C.M.S., and, after an address from a clerical friend, are commended to God in prayer.

Thus, ere our women missionaries go forth, strong bonds are forged between us and them, which, thank God, rarely break.

It would lie outside the limit of my allotted subject did I touch on the further questions of location or outfit, or of the efforts which we make to give our women missionaries after their final acceptance some adequate idea of the tests which awaits them in lands of darkness, and their need of the Holy Comforter in all His fulness and power.

The whole subject is pregnant with interest and importance.

My God "only wise" guide us all aright in this work!

PRACTICAL SUGGESTIONS FROM THE BISHOP OF LONDON.

THE Right Rev. Dr. Creighton, in an address on Foreign Missions to the Younger Clergy Union of London, England, met several objections urged against contributing to foreign missions, from parochial standpoints, and made many suggestions well worthy of general consideration. Among other things, he impressed upon those present the truth that, as young clergymen, they could not make their work intensive only, it must be extensive also. They could not deepen their lines unless they broaden their borders. That, he said, was a law that went through all things. He also impressed upon them the duty of resisting the idea prevalent in some parishes that there

was opposition between the claims of home and foreign missions, and of impressing upon their people that the object of missions and the duty of missionary enterprise is one that attaches to every Christian man and woman, from which they cannot possibly be freed. In this connection, his Lordship said:

"So many people say, 'Oh, we cannot afford to help missions until we have our own parish in perfect order.' But you never will have your parish in perfect order. And the best step toward getting it into better order is to help missions. It is from this point of view you must approach those who have any doubt as to missionary activity being absolutely necessary. Everything done, every great effort undertaken, every exhibition of zeal that is called forth—it all comes back. It blesses him that gives as well as him that takes. And so, missionary work must absolutely be regarded as a *necessary part* of the organization of every parish. It is useless to say, 'I am getting up clubs, and building mission rooms, and I cannot afford to give from my parish, anything towards missions.' Why, you will get your clubs, and you will get your mission rooms all the easier and quicker, if you urge the claims of missions on your people. This cannot be emphasized too much. It is a thing which you must all of you urge upon the people with whom you have to deal, and you must ask them simply to use their common sense, and see if, as a matter of fact, it has not been so in the world."

Referring to the necessity for increasing interest in the work of missions, he suggested as a desirable means to this end, that the clergy themselves should first inform themselves upon the subject and then instruct their people. And he made the following practical suggestions:

"Could not each of you get up some one mission—its history from the beginning—reading three or four books of travel to get a knowledge of the district of the mission and the people, and then fit yourself to deliver that lecture in different places? Instead of an occasional missionary meeting, at which some bits of information are fired off as if in a fog, then you could really kindle an intelligent interest. If you could say that you would hold a quarterly missionary meeting in connection with your church, at which somebody would give an address upon the history of a particular mission, an address of a popular kind, dealing with the country and the nature of the people, and the missionary problems, and then the record of what had been done and what was being attempted, and so on, could not you thus circulate your knowledge. You might make a small guild of lecturers amongst yourselves, who would undertake to do all

this. It would not be very much, only once a quarter, and when you have once prepared your lecture, all you afterwards have to do is to deliver it time after time. In that way, you could have a course of systematic teaching brought before people in your respective parishes, as to the actual facts of missionary enterprise now going on all around the world."

S.P.G. NOTES.

THE Committee of the S.P.G. are taking steps in accordance with the Bishop of Saskatchewan's request, which it is hoped may lead to the completion of the endowment of the see of Calgary at an earlier date than recently appeared probable.

DURING the year 1897 the Board of Examiners of the S.P.G. considered forty-four offers for work abroad, and recommended fifteen clergymen and sixteen laymen to the Society.

Six of those recommended were graduates of Oxford, five of Cambridge, and one of Dublin. Thirteen were students of Saint Augustine's College, Canterbury, and the rest were from Dorchester, Warminster, Lampeter, and other colleges.

Nine of those accepted were sent to South Africa—viz., two each for Capetown, Bloemfontein, and Mashonaland, and one each for Pretoria, Zululand, and St. John's, Kaffraria. Six for India—viz., three for Rangoon, and one each for Lahore, Chhota Nagpur, and Bombay. Six to Australia, four of them going to Perth; five were for Canada; two for Corea; two for North China, and one for the West Indies.

Besides the above, the Society has placed forty-two missionaries on its list abroad, viz., four in India, one in the Diocese of Singapore, one in North China, fourteen in Canada, five in Newfoundland, eight in the West Indian Province, four in Western Australia, and five in Mashonaland.

In the *Monthly Messenger* appears the following report of some opinions which Lord Reay, formerly Governor of Bombay, has recently expressed about Missionary work:—

"When I was in India I watched carefully the work pursued by missionaries, and I am convinced that there is no work more arduous, no work requiring more faith, no work pursued very often under circumstances of greater discouragement, than that of those whom we send out as our missionaries, and therefore it is one of our first duties to give them all the support and all the encouragement that we can. . . . Whenever you have a promising young preacher in your churches, the best thing you can do is to invite him to go out for

a certain number of years to China or to India. When he came back he would be more eloquent, more patient, more faithful, more useful than when you parted with him. In any mission-field you need to have those who are capable of thoroughly understanding the peculiarities of the people. I have often been surprised by the subtlety of argument, and by the great ability of the Brahmins. There is one feature in the Hindoo world which has appealed to me very strongly: no Hindoo will refuse aid to needy relations or friends. There are no work-houses and no poor laws in India. There is in the lowest heathen a feeling which, if you could only touch and awaken, would lead him to the feet of Christ."

THE Student Volunteer Missionary Union of Great Britain has, since 1892, banded together 1,300 men and women under the Declaration: "It is my purpose, if God permit, to become a Foreign Missionary"; and already 300 of these are serving their Commander in the forefront of the fight.

It is not for us (says the *S.P.G. Missionary Field* for February) to judge our neighbors, although we confess to some curiosity as to the way in which some slanderers justify themselves to their own consciences.

Most people would consider that they were incurring a terrible responsibility by damaging the credit of the Society which is propagating the Gospel of God. They would seek some proof of injurious statements before publishing them, and would have some misgivings as to disseminating statements that hardly any intelligent person could imagine to be true.

However, the Church-people of Ulster have actually been warned by widely distributed leaflets, and by statements in the newspapers, not to support S.P.G., because it asks for money "on false pretence:" and in the Diocese of Bombay applies it "to the translation of the Life of Ignatius Loyola," the Jesuit Missionary. It was added that this was being done at a time when a lack of funds was pleaded as an excuse for not continuing the translation of the Gospels. The accusation was brought under the notice of the Bishop (Mylne) of Bombay, who on December 21st, wrote as follows:

"St. Mary's Vicarage, Marlborough
St. Thomas, 1897

DEAR MR. TUCKER—I thank you for calling my attention to a leaflet in which it is asserted that money granted by S.P.G. to missions in the Diocese of Bombay was spent on translating and publishing a "Life of Ignatius Loyola," and that, apparently, when funds were lacking for the translation of the Gospels.

"The assertion is about as true as though one were to say that I had dated this letter on the Feast of St. Thomas Aquinas, and had written it from Bombay to the Secretary of State for India.

"The Life published was that of St. Ignatius,

Apostolic Father, Bishop and Martyr. The Society in connection with which it was published was not S.P.G. but S.P.C.K. The funds out of which it was paid for were not granted by any Society, but were put at my disposal by private friends.

"The publishing work undertaken by means of those funds was supplementary to that of S.P.C.K.

"While that Society was gradually furnishing us with money for the publication, not of the Gospels, but of a commentary upon them, we of it's Bombay branch brought out various books on our own account.

I remain, yours sincerely,

L.G. BOMBAY.

KLONDYKE is in the Canadian diocese of Selkirk, and the question of providing for the spiritual needs of those drawn by the rush for gold has been a serious one. Fortunately, Archdeacon McKay from the Diocese of Saskatchewan, is spending the winter at Klondyke.

When the spring comes, the numbers of people will no doubt be largely increased, and the society having had an offer from a missionary (formerly of the diocese of Qu'Appelle) to undertake work at Klondyke, has determined to do what lies in its power in the matter. It has placed a sum of money at the disposal of the Domestic and Foreign Missionary Board of the Canadian church, to encourage that body to send a clergyman to Klondyke and Yukon.

The Missionary mentions that many young men whom he knew in Qu'Appelle are now in the Yukon district.

The Bishop of Selkirk has not asked the Society (S. P. G.) for help at this juncture; and it is hoped that the Church of the Dominion, which may have some share in the material wealth that may come from the gold-fields, will recognize its obligation, and assist the Bishop in this emergency. *S. P. G. Mission Field.*

LOOKING UPON THE WORLD'S NEEDS.



MORE than 1,400,000,000 souls are now dwelling on the face of the earth; but how little these figures may mean to us! An assembly of 10,000 persons before the eye would probably give us a more vivid impression of a mass of human beings than would the full statistics of the earth's population. We can state the figures correctly; but is there not a vagueness in our conception of the multitudes who people the earth? And just so far as this conception is vague will our compassion be weak.

Our hearts cannot be deeply stirred for people who are but dimly known. If we suffer ourselves to sit in our homes, away from the sight and sound of the myriads of human beings, each with his sins and sorrows, his fears and

his hopes, we may be quite unruffled in spirit and be wholly free from any burden of soul in behalf of others, but so doing, we shall be wholly unlike our Lord.

As far as possible we should go in bodily presence among the multitudes in order to have our compassion stirred. And where we cannot so go we should send our thought. By books, by inquiries, by every device known to us, we should seek to bring before us the masses of men who people not our own cities and states alone, but China and India and Africa, and all the continents and islands of earth. Let the records of historians and travellers be studied, and then let the imagination bring up the vast array of human beings now walking the earth, degraded and civilized, black and white, Caucasian, Hindoo, Malay, Polynesian, yes, every tribe of our globe; see them coming up from every corner, a vast, an innumerable host, every one of them burdened with sin and want, every one of them needing a saviour, and for every one of whom Christ has died. Can the mind dwell on such a vision and be unaffected? Can a Christian see it and not be profoundly stirred with emotions of love and pity?

It is for us to cherish such conceptions, and bring before our minds, even far, far beyond what it is possible to bring before our eyes, a vision of the myriads of mankind who need the Gospel. We may be far from the crowd, as it were shut up in the corner, but it is possible for us to lift up our eyes on the world and look upon its needs, so that it may be said of us, as of our Lord, that, seeing the multitudes, we were moved with compassion. --*Missionary Herald.*

SENTINELS ON THE OUT-POSTS.

PERHAPS some of our readers live near no Episcopal church. All around you are those who know her not. You feel isolated and lonely. But, remember that, though a sentinel on the out-posts, you are still a member of that vast army with its 200 bishops, 40,000 other clergy, and millions of privates. You are not alone. Though few of your faith are near you, there have been and are to day, in every portion of the globe, millions of learned and godly men who think as you think, love the same ways and hold the same truths. What does it matter that you are a sentinel on the out-posts? God has placed you there for a purpose; perhaps to be the nucleus of some future church, where hundreds will learn her sacred ways. Stand firm, then, as a pioneer. Be true to your trust. Teach your children to love the church of your choice. That Church is doing a grand, a glorious work. She is marching to victory. Be faithful at your post, and watch unto prayer!

Young People's Department.

CALENDAR.

March 6	-2nd Sunday in LENT.
" 13	-3rd Sunday in LENT.
" 20	-4th Sunday in LENT.
" 25	-ANNUNCIATION OF THE BLESSED VIRGIN MARY.
" 27	-5th Sunday in LENT.
April 3	-Sunday next before EASTER HOLY WEEK.
" 8	-GOOD FRIDAY.
" 9	-Easter Eve.

THE MESSAGE DICKIE CARRIED.

BY MRS. GEORGE A. PAUL.

DICKIE was indeed the dearest little pet that any one could have, and many a happy hour Carrie Manning spent in playing with her little feathered play-fellow. He was a very young bird when he was first given to her, so he soon learned to know his little mistress and love her dearly. Carrie would leave his cage door open and he would fly to her shoulder, and nestle there while he sang his sweetest songs to her, and she would put his favorite hempseed between her lips and let him eat it from that hiding place.

Carrie had neither brothers nor sisters, but she was never lonely when she could play with Dickie.

One of Carrie's little playmates was almost as fond of Dickie as Carrie herself, and she often used to beg Carrie to lend Dickie to her for a few days, so that she might pretend that he was her "really own" bird, but Carrie was never willing to do this.

"I couldn't lend you my own darling birdie, could I?" she asked, as she held her little pet close up to her and stroked his bright yellow feathers, and Dickie turned his mischievous little black eyes up to her face, as if he quite agreed with her, that they could not be parted. One day when Carrie expected her little friend to come and pass the day with her, she waited in vain for her to make her appearance, and late in the afternoon word came that as Nellie was about to run down the high brown stone steps in front of her home, on her way to Carrie's house, she had slipped and fallen, and had broken her ankle bone very badly.

The weeks that followed seemed very long ones to the little girl, who had never known before what it was to be shut up in the house, and sometimes it seemed as if the confinement was almost as bad as the pain. Carrie came very often to see her, but she had her school work; there were many hours in every day that she could not possibly spend with her little friend, and Nellie sighed over her loneliness, and wished that she had some little playfellow who could stay with her all the time.

"I wish you would lend me Dickie just while I am sick," she said one day to Carrie, as the little girl was bidding her good-by.

"Oh, I couldn't, possibly," Carrie replied, hastily. "Why, I should miss him so dreadfully that I wouldn't know what to do with myself, and anyhow I think Dickie would miss me, too, and it might make him sick to pine for me."

"I wish you would try anyway," Nellie pleaded, but Carrie only repeated her refusal, and ran quickly homeward, thinking to herself that there was no one in all the world to whom she could possibly spare her little feathered pet for even a whole day.

When she reached home she went up into her own room and lifting the cage down from its hook, opened the door, and let Dickie fly out. The little bird flew to her shoulder, and nestled there as lovingly as ever, while he sang a sweet tune to show his love for her.

Carrie was very thoughtful as she stood stroking the soft feathers. She was thinking about her little sick friend, and her wish that Dickie might come and be company for her. If she were in Nellie's place, how glad she would be if her little friend would be willing to deny herself some pleasure, when it would so lighten the long hours in the sick room. Could she do it?

At first it seemed as impossible as ever, but the text she had chosen only the week before, for her birthday text, came into her mind, and she could not banish it.

"Even Christ pleased not Himself."

Had she not made up her mind on her birthday that this new year should see her following in the footsteps of Him who pleased not Himself? Had she not determined that, for His dear sake, she would give up her own wishes and try to make others happy?

Still how could she lend her little bird when she loved him so dearly? To be sure she

could see him every day, but that was not the same thing as having him always in her room, and hearing his sweet voice in any part of the house. A little prayer for help went up from her heart as she stood there, and then the victory over self was won.

She was afraid to stop and think lest she should change her mind, and she did really

again? And oh, mamma, please do take him quick, because I am so afraid I shall remember how much I want him if you don't go right away."

"Wait a moment, little daughter, and tell me what you mean," said her mother, quieting the excited child. "Why do you want to send Dickie to Nellie? Does she want him?"



"OH, MAMMA, PLEASE DO TAKE HIM, QUICK"

want to follow the blessed example of Christ, even if it cost a struggle.

Putting Dickie back into the cage, she seized it in her arms and ran down stairs to the sitting-room, where she found her mother, who had just come in from a walk, and had not yet taken off her things.

"Mamma!" cried Carrie, impulsively, please, won't you take Dickie to Nellie for me, and tell her she can keep him till she gets quite well

Carrie told her mother how often Nellie had begged for him, and how often she had refused to lend her little pet, and now at last her birthday text had helped her to make up her mind.

"Tell her that Dickie will sing to her how much I love her and how I hope she will very soon get well," said Carrie, as she gave Dickie one last kiss, before her mother took him away.

And so Dickie went as a little messenger of comfort to cheer the sick room, and make the

days grow shorter and brighter to the little invalid. He told of the love of her little friend, and her willingness to deny herself, and best of all his sweet notes told of her love for the Saviour in Whose steps she was trying to follow.—*The Churchman.*

HYMN.

Glory to the Father give,
God in whom we move and live;
Children's prayers He deigns to hear,
Children's songs delight His ear.

Glory to the Son we bring,
Christ our Prophet, Priest and King;
Children, raise your sweetest strain
To the Lamb, for He was slain.

Glory to the Holy Ghost!
Be this day a Pentecost;
Children's minds may He inspire,
Touch their tongues with holy fire.

Glory in the highest be
To the blessed Trinity,
For the Gospel from above,
For the word that "God is love."

Church Hymnal.

TEDDY'S VALENTINE.

BY HESSIE B. SHERMAN.

THAT is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Teddy was humming the words over and over to himself as he walked to school. It was his verse for the morning exercises, and he knew it perfectly; but all the time, as his lips murmured the words, his thoughts were saying, "Oh! what splendid skating it must be, how smooth the lake looks. My! don't I wish school was over."

"Hurry up, Ted, you'll be late!" shouted Nannie Brown, dancing by gaily. Teddy didn't deign to quicken his pace till Nannie was out of sight; then, turning down a short cut, ran at break-neck pace and came in all breathless just as the bell rang. How the school hours dragged that long weary morning, and how the ice on the lake cracked and glittered temptingly.

"H-o-r-s-e, skates," spelled one absent-minded youngster in the infant class. But the teacher only smiled and let the school out a little earlier than usual. Hurrah! Hurrah for the ice! Hurrah for the glorious sparkling ice, as smooth as glass and as clear as crystal! Teddy was one of the youngest on the pond that afternoon, but uncle Joe had given him a lovely pair of skates at Christmas, and he was learning to use them. Now it seemed to the fast eager boy as if his nimble fingers could never get the straps fastened, so impatient was he to

be off with the rest, but at last they were done, and he was just striking out bravely, when something very provoking happened. Down the bank came hurrying Nannie Brown, shouting as she ran:

"Oh, Ted! Teddy Blake, won't you wait and help me? My skate strap's broken and I can't fix it."

Well this was rather more than impatient Teddy could stand.

"Oh! I can't be bothered," he shouted, "Just do it yourself, can't you?"

Now Nannie had a very quick temper, and almost without thinking what she was doing, gave her sled a sudden push right in his way. Alas! Alas! for poor Teddy, unable to stop himself, he came down with a crash, lying a forlorn little heap, unable to rise. The sled was broken, but worse, far worse, the poor boy's ankle was so badly sprained that the doctor said he could not skate again that winter. They had carried him home now, and he was lying on the sofa, having the poor little foot bandaged.

"Mother," he exclaimed, when the doctor had gone. "I'll never speak to Nannie Brown again as long as I live. It was all her fault, and I just hate her for it. No, you needn't say I mustn't be angry, for I can't help it. It's just too mean to be shut up here while the others are having such fun; I'll never forgive her, never."

Mrs. Blake could hardly help sympathizing with the poor lad a little, so went quietly away, saying nothing for the present; but that evening, as they sat alone together in the twilight, she took one of his little brown hands gently in hers and said quietly:

"Teddy, boy, would you like to be a soldier?"

"Bet I would," he replied with more energy than elegance. "Don't look much like it now though, does it?" and he glanced ruefully at the poor injured foot.

"Well I don't know about that, there are some enemies, the worst kind too, that can be fought even by a little invalid."

"Why, what do you mean mother?" cried the boy wonderingly.

"Well, one of them was round this morning. I've seen soldiers with the scars of battle on their faces, but none more disfiguring than the ugly frown that little enemy cut in my dear boy's forehead."

Teddy hung his head. "Oh! I understand now," he whispered. "It was the time I said I hated Nannie. I suppose you mean my naughty temper was the enemy."

"Yes, dear, and I want my little soldier to be on his guard."

The next day, as the two were sitting together in the sunny bay-window in the nursery.

the little boy said, "Mother, dear, I want you to help me write a valentine; to-morrow will be the fourteenth you know, and there's somebody I want to send one to."

"Who may that be?" asked mother.

"Well, perhaps you will be surprised, but it's Nannie Brown, she said the other day, she'd never had one," and the boy glanced up shyly, but with a very bright smile.

"My little soldier!" was all mother said; but she went at once for pen and ink, and together they wrote these verses:

"Little Miss Nannie, with eyes of blue,
This is a valentine for you,
Not so fine as some, I fear,
But means, shall we be friends, my dear?
Oh! let's make up without delay.
And both shake hands on Valentine's Day."

"N.B. Do come over to-morrow and cheer a fellow up."

That evening came a very elaborate valentine in return, and inside written in a large, careful school-girl hand, it said:

"Dear Master Ted,
What you have said,
It makes me cry
And wipe my eye,
I was so bad
It makes me sad,
I'll come in the morn
At earliest dawn,
You're awful good
To say I could."

"P.S. I wrote 'dawn' to rhyme with 'morn,' but mother says I mustn't come till after breakfast. Oh! I'm so dreadful sorry for what I did; I've just cried quarts about it."

"Poor little thing," thought Teddy, "I don't feel a bit angry with her now, and yet this morning it seemed as if I just couldn't write that valentine."

"Mother," he added aloud, "if I'm going to be a soldier in the King's army, I guess I'll take my school verse for a motto: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Somehow that verse didn't seem to have any meaning when I first learned it, but I understand it better now." *The Churchman, N. J.*

A WRITER in the *Golden Rule* gives a thrilling account of the heroism of native children in Africa:

About three years ago our missionary and his wife, who for three years had been in charge of Baraka Station on the west coast of Africa, were driven away by the chiefs, and were threatened with death if they should attempt to return. They had done faithful work, and left the mission house in charge of Tom and Uriah, two converted nursery boys. The kindred of Uriah came in force, seized

him and dragged him from the mission, and gave him his choice between renouncing Jesus and being beaten.

Uriah said, "I no give up Jesus."

Then they beat him nearly to death.

He kept repeating, "I no give up Jesus."

Then they took him to a small stream of water, and held his head under until the poor boy was nearly strangled; but every time he got his head above water he said, "I no give up Jesus."

Then they tied a rope around him, and ran him up into the inner cone of one of their round huts, and kindled a fire underneath him, and threw on it a lot of red pepper, the strangling fumes of which surpass anything this side of perdition. Poor Uriah sneezed and coughed and fainted. When they supposed that he was dead, they lowered him, and dragged him out of the hut; and in the fresh air he soon opened his eyes, when his would-be murderers crowded around him, shouting, "Now, you give up Jesus!"

"No; I die for Jesus. He died for me, and I want to die for Him."

Thinking that they could not prevail, they left him, and he returned to the mission, and he and Tom held the fort.

WHAT will the boys and girls of our Canadian Church Sunday Schools do for Missions during this Lenten season?

LAST year Sunday Schools in the sister Church of the United States raised nearly \$63,000. This year the Board hopes to receive \$100,000.

ARE you a Sunday School scholar? Have you got a Mission Box? If not get one; or without it try to earn and save something weekly to be given on Easter Sunday as your very own offering to God to help His Church to tell the many, many heathen boys and girls of Him who is the *Children's Saviour*, and to bring them to Him in His Holy Church.

ARE you a Sunday School teacher? Have you already helped, or will you now help your scholars thus to keep Lent?

LOVE all for Jesus, and Jesus for Himself. Jesus Christ alone is singularly to be loved; and He alone is found good and faithful above all friends. For Him, and in Him, let friends as well as foes be dear unto Thee; and all these are to be prayed for, that he would make them all to know and to love Him.

Thomas a Kempis.

The Canadian Church Magazine AND MISSION NEWS

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

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VOL. XII.

MARCH, 1898.

NO. 141

MISSION NOTES.

A SUM of £300 is still required by the Rev. W. J. Humphrey, of Sierra Leone, for completion of the Crowther Memorial church.

MRS. BISHOP, the noted traveller, has made a donation to the C. M. S., of £100, for a mission hospital at Mien-Cheo, West China.

DR. P. RATTRAY, a young Scotch Presbyterian doctor, who volunteered to go out to Uganda with the first C. M. S. party of ladies, in 1895, and who remained in Mengo for several months, has joined the United Presbyterian Mission.

THE C. M. S. will reach its 100th year on April 12, 1898, and will celebrate the event in London by a series of gatherings on or about All Saints' Day, November 1, being exactly 50 years after the celebration of the first Jubilee in 1848.

THERE are now upwards of 1,000 schools of various descriptions for natives, in China, under foreigners. They range from the village day school up to high schools and colleges. In that great empire there are no schools for girls except those founded by missionaries.

DEAN HOWELL has rendered no slight service to the missionary cause by the publication, in a cheap form, of a really exhaustive paper on "Foreign Missions: Their Progress During the Reign of Queen Victoria." It is one of

the most forcible pleas for foreign missions ever issued.

THE REV. L. H. ROOTS, of the Protestant Episcopal Church, (U.S.) at Shanghai, writes: "Those who probably know all that can be known on the subject, place the number of Christian communicants in China at about 80,000, while in the memory of a missionary still living, there were less than one score. In our branch of the church in China, there are about 1,000 communicants, with twenty-seven native clergy."

PROF. W. M. RAMSAY, of Aberdeen University, who has spent twelve years in archaeological study in Turkey, speaks of "the great educational organization which the American missionaries have built up in Turkey with admirable foresight and skill," and adds: "Beginning with a prejudice against their work, I was driven by the force of facts and experience to the opinion that the mission has been the strongest, as well as the most beneficent, influence toward civilization which has been perceptible among all the peoples of Turkey."

WHEN Archdeacon and Mrs. Thomson left Shanghai for a visit to the United States, many of their friends were on the wharf the morning they sailed, to say good-bye. Among them were numbers of Chinese with whom they are connected by their work and who hold them both in great esteem and affection. It is only one man in a great many who has the patience and faith to work in China for thirty-eight years as Archdeacon Thomson has done. Everybody in the mission, both native and foreign, regrets that he is temporarily disabled, and hopes for his complete restoration to health and speedy return to China.

BISHOP GRAVES of Shanghai, in his report to the board of the D. & F. missions of the Church in the United States, in December last, refers to the rapid growth of the work in the Up-River district in his diocese, and adds, "If I am to be responsible to the church for the proper carrying on of this growing work, I must *have men, and that at once.*" Ten years ago, he said, they did not bring in as many people in two years as they get in a month now, and he suggests that the board should say to the young men of the seminaries, "You are wanted at the *front*," and there would be no lack of volunteers. Five or six new men are required at once to carry on important work and re-enforce what he calls the Up-River work.

THE Bishop of Kentucky (the Right Rev. Dr. Dudley, known to many in Canada) has

been nominated for the office of General Secretary of the D. & F. Missionary Society of the P. E. church in the United States, vacant through the death of the late Rev. Dr. Langford. It was expected that he would be elected formally at the February meeting of the Board, and also that he would accept the position. The *Church Ecliptic*, referring to the matter, says: "It is a question with something to be said *pro* and *con*, whether it is desirable to place a diocesan Bishop at the head of this work. Of the individual fitness of the Bishop chosen, however, there can be no two sides."

THROUGH the death of Mr. G. L. Pilkington, the C. M. S. and its Uganda Mission have sustained a severe loss. Mr. Pilkington would appear to have met his death at Luba, (a village in Busoga where Bishop Hannington was murdered) whilst engaged with Major



LATE MR G. L. PILKINGTON

Macdonald and others in resisting a mutiny which had taken place there. Mr. Pilkington was a son of Mr. H. M. Pilkington, Q. C., and a graduate of Pembroke College, Cambridge, where he took his degree in 1887, coming out "Fourth Classic," and being placed in the second division in the Classical Tripos. He was accepted for mission work on December 3, 1889, and sailed on the 23rd of January following for Mombasa. Owing to different causes, however, he did not reach Uganda until the 27th of December, 1890, but he availed himself of the intervening time to learn the language of Uganda, and was actually able to speak the language when he landed in Uganda.

"On March 9, less than three months after

his arrival, he had already, with the help of Henry Wright Duta, translated almost half of the Acts of the Apostles, induced the natives to translate Old Testament stories from Swahili, and begun to compile a Luganda grammar. He had completed the grammar and vocabulary, finished the Acts, and translated about twenty hymns by the end of May in the same year. Of the books of the New Testament, all but I. and II. Corinthians, Hebrews, James, and Peter were translated by January, 1892. The Gospels had been translated previously. The New Testament was finished, sent home, and printed by the Bible Society, by Christmas, 1893. The Old Testament, of which he translated, all but some of the minor prophets, was completed in 1896."

"Mr. Pilkington's translational works make a long list, and one which, for a young man of thirty-three, is amazing. In the forefront of them all, he completed the translation of the whole Bible into Luganda, in itself an enduring monument. It may need revision later on, but it is of inestimable benefit to the Uganda church. He also revised, and in part translated, the Prayer Book; translated a hymn-book, catechisms, and Bible stories; wrote a small work called *Anonyalaba* ('He that seeketh, findeth') in Luganda; compiled a Luganda grammar, a Luganda-English and English-Luganda vocabulary, and other smaller works. While at home, he wrote, in conjunction with Mr. Baskerville, a pamphlet called 'The Gospel in Uganda,' and made designs for 'Central Africa for Christ.'"

In the *Times*, of January 12, appeared a letter from the pen of Captain G. H. Villiers, of the Royal Horse Guards, (who went up to Uganda in the spring of 1893 with Sir Gerald Portal) in which he says:

"By the death of Mr. Pilkington, of the Church Missionary Society, Central Africa loses one of its most valuable pioneers. Mr. Pilkington, educated at a public school and Cambridge University, gave up every comfort and great chances of advancement at home, in order to go to Central Africa. . . . On coming to Mengo, the capital, which is also the headquarters of the C. M. S., we soon saw the reason of the wonderful civilization to which these people had attained. Mr. Pilkington was the leading spirit of the C. M. S. missionaries. . . . A large number of natives of all ages had been taught to read and write. They looked up to Mr. Pilkington as their friend, and would go anywhere and do anything for him. He accompanied the Waganda, at their special request, as their chaplain, on the Ubyoro expedition, living in their camp with them throughout the entire campaign, and was the cause of their abandoning all their former

ideas of warfare, and behaving as well as civilized troops. . . . It is owing to the attachment of the Protestant Wagganda to men like Mr. Pilkington, that we have been able to hold Uganda so easily up to the present time. In Mr. Pilkington's death, the cause of civilization in Africa, has received a severe blow, and England has lost a devoted servant."

A CHILD OF GOD.

CONVERSION does not make men God's children; it makes them His good and repentant and obedient children, but they are His children first. You are consecrated and given to God in your baptism; the whole of your life from that hour until now was, and is, a consecrated life, and though you have not known it, you "ought to have known," and every action of that life ought to have been holy. Why? Because you are God's holy and consecrated child. You do not become His child because you are converted, but, by being converted, you turn back to Him again, because you are His child. Walk worthy of your birthright, because you are a child of God, a member of Christ. That is something to say; it consecrates the whole life of a man; it makes his whole life perfect in character, though not in fact; it makes it holy from the very first moment of your baptism.

—*Archbishop Magee.*

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, Provincial Corresponding Secretary, W. A., 159 College Street, Toronto.

MONTREAL WOMAN'S AUXILIARY.

TWELFTH ANNUAL MEETING.

 TWO hundred and fifty communicants gathered around the Table of the Lord in the Cathedral Church of the Diocese on the morning of the 15th of February, testified to the spirit of consecration in which the members of the Montreal Auxiliary approached the work of their great Annual Convention, held in Montreal, February 15th, 16th, 17th and 18th; a sign that there is spiritual as well as temporal and numerical advance; and the address of the Lord Bishop, the venerated President, *ex-officio*, of the Association emphasized this fact when he thanked them, with visible emotion, for the way in which they had responded to his appeal on behalf of the Widows and Orphans of the deceased clergy of the diocese, and reminded them still to rely upon the promise: "With joy shall ye draw water out of the

wells of Salvation." Dr. Norton, rector, and a number of the city clergy were present and assisted in the service.

At 2.30, the first business session of the convention was held in the Synod Hall, the Bishop presiding.

After prayer and the singing of the Auxiliary Hymn,

"The love of Christ constraineth,
O let the watchword ring,"

the roll was called and letters of greeting read from the Synod of the Diocese and the Provincial and several diocesan W.A.'s; Toronto's kind words being conveyed in person by Mrs. Cameron, a member of the Toronto Board and correspondent of the *Canadian Churchman*, who to the great pleasure of her Montreal sisters attended all the meetings.

Mrs. Holden, president, then read her annual address.

She appealed strongly for a general support, not from a few, but from *all the branches*, to the special objects to which the Diocesan Board stands pledged, viz.: The education of our missionary ward, Weston Irish, the young son of the Rev. E. Irish, of Garden River, Algoma, who by his diligence and good conduct at school, and his many amiable qualities is doing the Auxiliary the greatest credit; the stipend of Miss Shaw, Montreal's lady missionary at Onion Lake; our share of the salary of Miss Phillips, another missionary worker at the same place, and that of Miss Jennie Smith, the Woman's Auxiliary's lady medical missionary in Japan; also for assistance towards the Training School for native Bible women, which Miss Paterson has just opened at Matsumoto.

Miss Paterson asks nothing for herself; she is an honorary missionary of the board, bearing her own expenses and giving her time and services for the love of the cause, and her noble work deserves our generous and practical support.

Another cry comes to us from British Columbia, where 10,000 Chinese are being almost entirely neglected in spiritual things, for the want of funds, and who, as they always eventually return to their own land would, if evangelized while among us, carry back with them the tidings of Salvation to their fellow countrymen.

Mrs. Foster, delegate from Knowlton, replied to the address:

"As we cast our eyes," she said, "over the programme which you have arranged, we feel at this very first meeting, that we are glad we are here. We have come from many different spheres of labor and we *expect* a blessing, and to realize the presence of an *unseen* Guest." In allusion to the hoped-for extension of the W.A.'s work in the more distant provinces of

the Dominion, Mrs. Foster made a point, when she said, "When we remember that the great North-Western provinces contain more than *half* the acreage of this Dominion, and are destined to be the homes of millions of immortal souls, do you need to do other than remind us of the ten thousand heathen in British Columbia, or that we should gather in and train and teach the dear children through our Juvenile auxiliaries, when we remember that a Roman Catholic Bishop once said: 'Give me the children until they are seven years of age and you may have the men and women *if you can get them.*'"

Mrs. Foster spoke in terms of the highest appreciation of the retiring corresponding secretary, Miss A. McCord, and expressed great regret at her retirement. She extended a cordial invitation to the diocesan president and officers to visit the country branches.

The report of Mrs. Everett, recording secretary, shewed an increase of seven new branches during the year—two senior and five junior—making a total of sixty-one branches, twenty of which are junior. Five new life members had been added. During the year eight regular, eight preliminary, three executive, and four special meetings had been held. Of these latter, one was a valedictory held in conjunction with the local branches of the Gleaner's Union to bid Godspeed to the Rev. K. Borup, who has gone out as a missionary to Uganda, and for whose salary St. Matthias' branch of the W.A. has made itself responsible. Another was to receive the report of the Diocesan Jubilee Thank Offering Committee, by whose efforts \$350.00 was raised and donated to "Increase the invested capital of the Widows' and Orphans' Fund of the Diocese." At this meeting was also submitted and approved a draft of the Jubilee Address to Her Majesty, which was afterwards handsomely engrossed and forwarded through the Provincial W.A. Secretary to the proper quarter. Bishop Dart of New Westminster, Archdeacons Phair and Loft-house, and Rev. L. U. Tucker, had during the year addressed the Auxiliary on the claims of the Mission work in British Columbia, and the Dioceses of Moosonee and Rupert's Land respectively. THE CANADIAN CHURCH MAGAZINE, of which Dr. L. N. Davidson is the able editor, was recommended to the support of the W.A. as being the official organ of the Board of D. & F. Missions.

The Corresponding and Dorcas Secretary, Miss A. McCord, reported 88 bales sent out during the year to the following dioceses: Algoma 20, Athabasca 7, Calgary 8, Moosonee 5, Mackenzie River 1, Qu'Appelle 9, Rupert's Land 13, Saskatchewan 8, Montreal 17. Total 88. Cash value of new material, \$898.10. Church furnishings, embroidered Communion

linen, a silver chalice, Communion vessels, Hymnals and Prayer Books, and an organ for which Mrs. Hollis had collected the money, had been sent out from the Church of the Advent, St. John the Evangelist and other donors. The organ had gone direct from Mrs. Hollis. The exact total of articles sent out could not be given, as a few returns had yet to be made, but approximately it might be stated as 1,409. The I.H.U. Society, of which Mrs. Hutton is president, pays for the education of the daughter of a Missionary at Durham Ladies' College and passes the amount through our (W.A.) books.

Mrs. Dawson, diocesan treasurer, reported the receipts for the year \$2,859.76, disbursements, \$2,844.47.

The following Dioceses had been assisted: Athabasca, Algoma, Saskatchewan, Mackenzie River, Selkirk, Rupert's Land, Moosonee, New Westminster, Montreal; and in the Foreign Field: Zenana Missions, Indian Scholarships, Japan, Jews, Lepers, Uganda, and C.M.S. to the Heathen.

The election of officers was then proceeded with, with the following result:

President, (nominated by the Bishop) Mrs. A. Holden; Recording Secretary, Mrs. Everett; Corresponding Secretary, Mrs. W. Lennox Mills; Dorcas Secretary, Miss A. McCord; Leaflet Editor, Mrs. Henry J. Evans; Secretary of Junior Branches, Mrs. Branden; Executive Committee, (nominated by the Bishop) Mesdames Carmichael, Evans, Lindsay, Norton, Cole, Hollis, Hutton, Mills, Pennell, Ross, and Miss Moffatt; Delegates to Triennial, Mesdames Holden, Evans, Everett, Dawson, Lindsay, Stevens (Waterloo), Miss A. McCord, and Miss L. Mudge; Substitutes, Mesdames A. Carus-Wilson, Lloyd, Pennell, and Foster (Knowlton).

The large amount of unfinished business made it necessary to prolong the convention into the fourth day. Mrs. Stevens, Waterloo, contributed a valuable and thoughtful paper on, "How to Increase Interest in a Country Branch," the key-note of which was enthusiasm and faith, united with individual effort; and Mrs. Mitchell, St. Armand, a very trenchant disquisition, "How can we induce men to take more interest in Missions?"

The discussion which this evoked threatened at one time to merge into the dangerous question of Woman's Rights, when it was pointed out that all the great missionary societies of the Church originated with, and were still carried on in the main by men, and that in almost every parish there were men, often overworked and weary, who gave the time from needed rest to perform the duties of church wardens or Sunday school teachers, besides practically providing the wherewithal

for their wives and sisters to contribute to missions.

The sense of the meeting seemed to be that individual circumstances must always be taken into consideration; but that the grand remedy for indifference on the part of fathers, husbands or brothers, was in our hands. It was for us to influence them, and the great secret was to begin with our boys. If they were early trained, the result would soon shew itself.

"A Chain of Missions," skillfully grouped together in a series of ten minute papers by Mrs. MacLeod Moore, Mrs. Leach, Miss Jackson, Miss Gomery, Miss Mudge, and Mrs. Day, formed a unique and fascinating missionary lesson; and Mrs. Mills' admirably collected facts, covering in brief, each Missionary Diocese in the Dominion, proved a veritable *multum in parvo*. The title of her paper was: "Our Responsibilities in Relation to Domestic Missions."

For their Papers all the writers were thanked by the convention.

For the Junior work Mrs. Brander reported eight new branches, but it was to be regretted that six had ceased to exist, so that practically there were only two more than last year. The country was doing better than the city in regard to numbers; but Grace Church, St. Matthias', and the lately organized Cathedral Branch, were all alive and were dividing their efforts between Dynevoe Hospital, Piegan Reserve, Blood Reserve, Rural Dean Chowne, the Shingwauk Home, and calls nearer home, while St. Martin's and St. Jude's were doing splendid work; the former with a membership of 40, and the latter of 33. 195 members cards had been distributed.

Mrs. Evans, Leaflet editor, submitted her report and afterwards read a letter from a subscriber in England, which referred to the Leaflet in terms of the highest appreciation. Several of the delegates spoke to the same effect. One branch president had been aroused by it to start her branch, Another, through the reading of an appeal in its columns had gathered in more Christmas and Reward cards than she had been able at the time to send out to the Missionary's wife who had asked for them. And the wife of a clergyman had shewn it to the wife of an American Bishop who had been so pleased with it that she decided to start a similar publication in her husband's diocese. The circulation was at present a little short of 700, and the branches were urged to work it up in the current year.

The Literature committee had sent out supplies of books, magazines and papers to various points in our own diocese and beyond.

A vote was taken on the disposal of the rebate on freight and it was decided that of the \$63.13 available, \$16.50 should be given

towards Miss Phillips' salary, and the balance divided between Bishop Reeve, of Mackenzie River, and the Dynevoe Hospital.

On motion of Miss McCord, seconded by Mrs. Lloyd, clause No. 5 of the Diocesan Constitution was amended as follows:

"Parochial branches shall be required to report annually to the Diocesan branch, and shall be represented by two delegates at the annual meeting in addition to the president of the branch, or in her absence the vice-president. Any branch having fifty members shall be entitled to three delegates."

And on motion of Miss McCord, seconded by Mrs. Foster, clause No. 6 of the Junior Constitution was amended by adding:

"They shall be represented at the Diocesan annual meeting by their president or her representative and one of their members."

On motion of Mrs. Torrance it was resolved, "That in future at the annual meeting the reports of the country branches shall be read before those of the city."

A motion was also carried, that in future the delegates shall read their own reports.

On motion of Mrs. Everett, seconded by Mrs. Mills it was resolved, "That the Auxiliary pledge itself to the amount of \$100 for the current year to the Chinese work in British Columbia."

The Auxiliary greatly regretted its inability to pledge itself at present to any regular sum towards mission work in Algoma, but the hope was expressed that contributions to that object might be increased. The Bishop of Algoma was present at one of the sessions and addressed the meeting.

Amongst the many pleasing features of the convention were "A Talk on India," by Mrs. Charles Lester, illustrated by lime light views, taken especially for the occasion, and donated to the Auxiliary by the artist, Mr. Albert Holden, a member of the Montreal Camera Club. A public missionary meeting, with addresses and lime light views by Rev. H. O'Malley and Rev. J. S. Ereaux, and a reception by the Montreal Auxiliary to the visiting delegates and friends. Lunch was served each day at Alexander's Lunch Rooms.

C. B. EVANS, *Leaflet Editor*.

CONDENSED STATEMENT OF THE WOMANS' AUXILIARY FOR 1897.

		RECEIPTS.	
Diocese of	Quebec—Total Contributions...		\$1684 87
"	Toronto " " ...		9645 28
"	Montreal " " ...		1873 20
"	Huron " " ...		2910 09
"	Ontario " " ...		1192 35
"	Niagara " " ...		1851 29
"	Ottawa " " ...		693 04
Total.....			\$19850 12

DISBURSEMENTS.
Domestic Missions.

Diocese of Algoma	\$1777 71	
" Athabasca	609 04	
" Calgary	2304 39	
" Mackenzie River	1010 31	
" Moosonee	477 52	
" New Westminster	93 74	
" Qu'Appelle	220 25	
" Rupert's Land	1735 01	
" Saskatchewan	251 05	
" Selkirk	134 48	
Diocese not specified	423 03	
Sabrevois Mission	45 00	
Undesignated	222 27	
		\$9396 20

Foreign Missions.

Africa	\$327 20	
Armenia	72 58	
China	153 10	
India, Sundry	\$ 180 13	
"	1821 46	
		2010 50
Japan, Sundry	\$ 027 03	
" Lady Medical Mis.	063 42	
		1590 45
Missions to the Jews	129 97	
Missions to the Lepers	23 55	
Mexico	10 00	
South America	35 15	
Sundry	05 27	
Undesignated	40 50	
		\$4458 30

Dioceses—not Home, Domestic or Foreign	9 00	
Missions, undesignated	160 81	
Education of Missionaries' Children	1113 03	
Provincial Life Members' fees	100 00	
Triennial Thank Offerings	13 55	
"Cent a Month" Fund	18 38	
"Self-denial" Fund	44 31	
Missionary Literature	05 80	
Sundries	22 25	
Diocesan Expenses	1835 51	
Balance in hands of Diocesan Treasurer	2615 12	
		\$19852 02

Less Printer's error in one report 2 80
Total for this Ecclesiastical Province . . \$19850 12

LOUISA IRVINE,
Provincial Treasurer.

THE PROVINCIAL TREASURER IN ACCOUNT WITH THE WOMAN'S AUXILIARY.

DR.

Oct. 31th, 1896.		
To Balance in hand this day, 1897.	\$ 238 24	
To Niagara, Quebec, Montreal Ottawa, Toronto and Huron their assessment for Provincial expenses	87 00	
" Toronto and Quebec Life Members fees	150 00	
" Montreal and Toronto, salary Lady Medical Missionary to Japan	300 00	
" Quebec and Ch. Ch. M.G. of Halifax for Miss J. C. Smith's Hospital work in Japan	30 14	
" Montreal and Niagara, Miss Paterson's Home for Bible women in Japan	35 25	
" Miss Newnham (through Cor. Sec.) for Dynevoe Indian Hospital, Rupert's Land	25 00	
" Church Children's Missionary Guild of St. Luke's, Halifax, for Bishop of Mackenzie River's work	0 00	

To Niagara, Toronto, Montreal and Quebec, Miss Phillip's salary at Onion Lake	\$66 00
" Montreal, Ottawa and Huron to assist in defraying Zenana Missionary's Hospital expenses in Montreal	20 00
" Quebec and Ch. Ch. M.G. Halifax, and Quebec Zenana Society	23 20
" Toronto and Quebec for Triennial Thank Offerings	33 35
" Montreal, Toronto, Algoma and Quebec "Self-denial" Offerings	26 56
" Quebec "Cent a Month" Fund (1/2 for Domestic, 1/2 for Foreign Missions)	18 38
" Niagara Provincial pages in Leaflet	5 00
" Miss Murray, Fredericton, (through Cor. Sec.) Members fees	1 00
" Mrs. J. M. Matheson (tithe) donation	6 00
" Ch. Ch. M.G., Halifax, for Bishop of Algoma's work	5 00
" Collections at Board Meeting and meeting at Beulah, Rupert's Land (through Cor. Sec.)	9 20
" Union Bank of Canada, interest on deposit to 1st March, 1897	22 50
	<u>\$1120 08</u>

CR.

1896.	
By Mrs. M. Davidson, 2000 Thank Offering Boxes	\$ 15 00
" Rev. W. A. Burman for Bishop of Mackenzie River from Ch. Ch. M. G. of Halifax, and Brookdale, Halifax	13 01
" C. A. Elliot, Esq., Treasurer D. & F. Miss. Society, Miss Smith's salary from Montreal and Toronto	300 00
" Rev. J. G. Walker for Miss J. C. Smith's Hospital work in Japan from Brookdale, Nova Scotia and Quebec, \$14.75, and Miss Paterson's Training Home for Bible Women from Quebec, Montreal and Niagara, \$65.25	80 00
" Miss J. C. Smith for her Hospital work in Japan from Quebec and Ch. Ch. M. G., of Halifax	30 00
" Mr. J. M. Matheson, Miss Phillip's salary at Onion Lake, Saskatchewan	120 00
" The Ven. Archdeacon Phair for Dynevoe Indian Hospital from Miss Newnham	\$25 00
" Collections at Beulah for rocking chairs for Hospital	6 65
	<u>31 65</u>
" Colonel M. F. Lewis, Sec. Church of England Zenana Miss. Society from Quebec and Ch. Ch. M.G. of Halifax	23 26
" Right Rev. Bishop of Algoma from Ch. Ch. M.G., of Halifax	5 00
" Montreal Homeopathic Hospital, expenses of Zenana Missionary (in part)	20 00
" Miss L. H. Montizambert, rent of W.A. office for 4 months	24 00
" Miss L. H. Montizambert, stationery, etc.	\$ 6 18
" Postage for year	10 03
	<u>16 21</u>
" Mrs. M. Bell Irvine, treasurer, postage for year	2 98
" G. Parker, Toronto, printing circulars, etc.	10 00
1897.	
Oct. 12th, Balance in hand this day	419 37
	<u>\$1120 08</u>

LOUISA IRVINE,

Quebec, 12th Oct., 1897. *Provincial Treasurer W.A.*

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