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THE  
CANADIAN  
CHURCH MAGAZINE  
AND  
MISSION NEWS.

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VOLUME VIII.  
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FOR THE YEAR OF OUR LORD 1894.

TORONTO

Published by the Domestic and Foreign Missionary Society  
OF THE CHURCH OF ENGLAND IN CANADA.

# CANADIAN CHURCH MAGAZINE

AND

## MISSION NEWS

FOR A. D. 1894.

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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.

Vol. VIII.

TORONTO, JANUARY, 1894.

No. 91.

## HISTORICAL SKETCHES.

### No. 91. — THE ARCHBISHOPS OF CANTERBURY.

**W**HEN Gregory, a simple monk of St. Andrew in Rome, saw in that city a few Saxon slaves exposed for sale in the public market place, he determined to go forth as a missionary to England to teach the people about Christ. He was a great punster, and said, among other things of the same kind, that these Angli (English) should be Angeli (angels), and fully meant to go forth and preach to them; but circumstances prevented him. He was called at length to be bishop of Rome, the first pope that bore the name of Gregory. He is known in history as Gregory the Great.

Finding himself in this exalted position, he thought again of his Angli (English), and sent forth a mission to Britain to convert them. At the head of the monks and clergy composing this mission was Augustine, but he was not a man who, at any time, showed very much decision of character. More than once he had to write to Gregory for advice, — and the advice always showed which was the superior mind.

These missionaries landed in England, at the Isle of Thanet, in the year 596. The Saxons were known as a fierce and barbarous people, and therefore the missionaries experi-

enced much fear at their undertaking. But Ethelbert, king of Kent, who had married Bertha, a Frankish princess and a Christian, invited them in a kindly way to state their case before him. From feelings of caution he received them in the open air, seated under an oak. His queen was present, and in her the missionaries knew they had a friend. With their large silver cross, and banners of Christian

device, they marched in procession before the king, who listened patiently to St. Augustine as he preached before him the message of the Crucified One. Though not at once convinced, the king placed his palace at the disposal of the missionaries, and allowed them to use St. Martin's Church, which had been built when the Romans were still in the island. The king's capital, where the palace and St. Martin's Church were situated, was called Cantwara-byrig, since known as Canterbury.

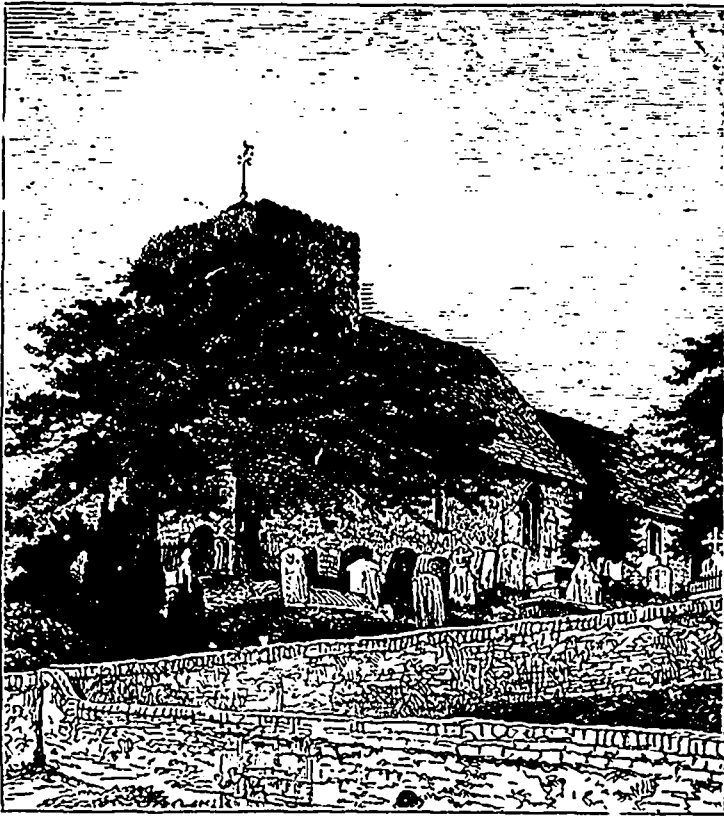
Thus when the missionaries of Christ came to convert the Saxons they found a

Christian church ready to hand in which themselves to worship God.

The people of Canterbury received the new doctrines gladly, and multitudes of them, including, in the end, the king himself, were baptized. The Witan, or Saxon parliament, assembled and adopted the Christian religion, although idols and temples were not destroyed. It is said that ten thousand of the people rushed forward



THE ARCHBISHOP OF CANTERBURY.



ST. MARTIN'S CHURCH, CANTERBURY.

to the waters of baptism. King Ethelbert laid the foundation of a cathedral and endowed a monastery. New missionaries were sent out from Rome and spread themselves into different parts of England. A diocese was formed at Rochester, and Justus was made its first bishop. Sebert, king of Essex, Ethelbert's nephew, applied for missionaries, and the diocese of London was formed, with Mellitus as bishop. In the meantime Augustine was consecrated to the see of Canterbury by a French bishop—the bishop of Arles, and Gregory sent him the pallium, or cloak, which meant that he was to be metropolitan bishop, and hence he became the first archbishop of Canterbury.

But there were bishoprics in England that were older than Canterbury, five Welsh bishops (St. David's, Llandaff, Llanbadarn, Bangor, and St. Asaph), and two British dioceses, of which Gloucester was one. The name of the other does not seem to be known. These seven bishops found some difficulty in acknowledging the sway and power of St. Augustine, whose policy with them was marked by an imperiousness which was injurious to his cause. He ruled, however, his own diocese with much mildness and success, and when he died in A.D. 605 a loving people mourned his loss.

But Augustine did not pass away without

making arrangements for his successor. He selected Laurentius, a clergyman, not a monk, who had been with him from the first in his missionary work among the Saxons, and he became the second archbishop of Canterbury. He consecrated the church or cathedral which Augustine had founded, and to it the remains of Queen Bertha and those of the late archbishop were removed and buried in the porch. Laurentius also laid at rest the remains of the noble king who, under God, was the chief instrument of introducing Christianity among the Saxons. Eadbald, Ethelbert's successor, married his stepmother, a step which Laurentius denounced, and thereby incurred the resentment and anger of the young king to such an extent that the archbishop and his friends thought of abandoning the work and returning to Rome; but happily Eadbald listened to reason, and the missionaries were saved the humiliation of a return empty.

Laurentius died in 619, and was succeeded by Mellitus, bishop of London, who was the head of the new missionaries who were sent out to aid Augustine after his first great success. He was a man of "noble birth, and nobler mind," though not noted for courage. Indeed, he had fled from the diocese of London owing to the fierceness of the two sons of Sebert (after that good king had gone to his rest), and had taken refuge in France. Shortly after his return to England he became archbishop of Canterbury, holding the position for about five years.

On his death in 624, Justus, another of the mission band of 601, became archbishop. In his time Christianity was extended into Northumbria, and the old British diocese of Eboricum, or York, was revived and Paulinus appointed bishop in the year 625. His policy with the untutored Edwin, king of Northumbria, was none of the best at first, but resulted in the baptism of the king and the foundation at York of the church which afterwards developed into the noble minster now standing there. It was then but a building of wooden walls, but the hallelujahs within it were glad because they told of a kingdom converted to Christ.

Justus died in 630, and in the following year Honorius, almost the last of the original mis-



ST. AUGUSTINE PREACHING BEFORE KING ETHELBERT.

sionaries who had worked with St. Augustine, succeeded him. He had been the singer of the band of missionaries, and could date his musical education from Gregory himself, who, in the spirit of true progress, did all he could to improve this important department of Church work. The Gregorian chants date from this period, and were sung, no doubt, by Honorius and his choir within the walls of his humble cathedral at Canterbury. Honorius was the last of the original mission sent out by Gregory to convert the Saxons. Yet they found Christianity already existing in Britain. The Britons had been driven into Wales by the Saxons, but they had, as we have seen, their bishops, who naturally were not well inclined to submit to the jurisdiction of foreigners like Augustine and his successors. The Celtic or British bishops claimed that they were equal in every way to the bishops of the Italian mission. In addition to this trouble Honorius was annoyed by finding another Italian mission sent from Italy under a man named Birinus, who, by the kindly aid of Oswald, the Christian king of Northumbria, was enabled to convert the kingdom of Wessex, and lay the foundation of Winchester Cathedral. This is a work which ought to have been done by the archbishop of Canterbury and his missionaries; but, as they lost their opportunity, they were obliged to witness Celtic missionaries, whose ways were very different from those of Canterbury, working under the direction of Birinus for the

further conversion of the Saxons. These Celtic missionaries carried their labors into Mercia, or Middle Anglia, and established the diocese of Repton or Lichfield. In the same way Sussex was converted by Wilfrid, a northern missionary, not connected with Canterbury. Indeed, Canterbury seems to have lost her golden opportunities, and Celtic names, such as Aiden or Cedd, are handed down as connected with missionary work which her missionaries ought to have done.

But this enriches the history of the early Church of England. It shows that it was not entirely dependent upon Roman missions. The blood of the ancient Britons was infused into the early foundations of the English national Church. The archbishops of Canterbury, Augustine, Laurentius, Mellitus, Justus, and Honorius, all members of the original mission sent from Rome, were perhaps better ecclesiastics than missionaries. They built at Canterbury a solid stone cathedral on the model of a Roman basilica, and set up within its walls an ornate musical service, such as the Celtic bishops could not have dreamed of. The plainest buildings, made of logs and roofed with reeds, served as their churches, and wild native music answered for their chanting. Honorius was the last of the Italian mission. He died on the 30th of September, 653, and was buried at the monastery of St. Augustine.

When Honorius died, Canterbury was kept vacant for nearly two years. York was also

vacant, Aidan, the Celtic bishop of Northumbria, having changed the seat of the see to Lindisfarne. London was occupied also by a Celtic bishop (St. Cedd). Rochester alone remained as the result of Canterbury's work. The need of settling ecclesiastical differences, such as had existed between the Italian and Celtic missionaries was felt by the Saxon kings, and it was hoped that, now that the last of the Italian missionaries was gone, some new man might be found capable of uniting the two parties. It was probably for this reason that the see of Canterbury was kept vacant so long after the death of Honorius. The choice at length fell upon Frithona, a West Saxon. He was consecrated in England by Ithamar, bishop of Rochester, and, to please the Italians, took the Latin name of Deusdedit (God gave it) and at once set to work to conciliate the Celtic party. A Witanagemot (parliament), or synod, was held at Whitby, then called Streanes-heale, under the king of Northumbria. Chiefly through the eloquence of Wilfrid, a young Saxon of Celtic education, but a violent partisan of everything Roman, the Celtic party were defeated in this synod, and the custom of keeping Easter at the time established by Roman usage was established. Thus a great bone of contention was removed and the bulk of Celtic missionaries gave in their adhesion to the archbishop of Canterbury. Wilfrid received for his reward the bishopric of York, and when Deusdedit died in 664 he administered the affairs of Canterbury. Many supposed him the proper person to succeed as archbishop, but there were difficulties in the way. After some time the kings interested in the matter selected a Saxon named Wighard, who from motives of policy was sent to Rome for consecration. He died, however, in Rome, and the pope was then asked to send some suitable person to be archbishop of Canterbury. The pope was aware of the difficulties in England, and therefore would not nominate a Roman, nor yet a native of England. He nominated Hadrian, an African, thinking that he would be acceptable to all parties; but Hadrian declined the honor in favor of a friend whom he suggested, viz., Theodore of Tarsus. Thus in 668, after a vacancy of about four years, the throne of Canterbury was filled by a Greek, appointed by the authority of the Latin Church; but it was fitting that he, "a citizen of no mean city," hailing from the birthplace of St. Paul, should occupy what was still a missionary post among the Saxons and Celts of England.

Though consecrated in Rome in March, 668, he did not reach England till May, 669, the difficulties of travelling in those days being considerable. Though sixty-six years of age, he set to work vigorously to manage the affairs of his new diocese, and soon showed that he was

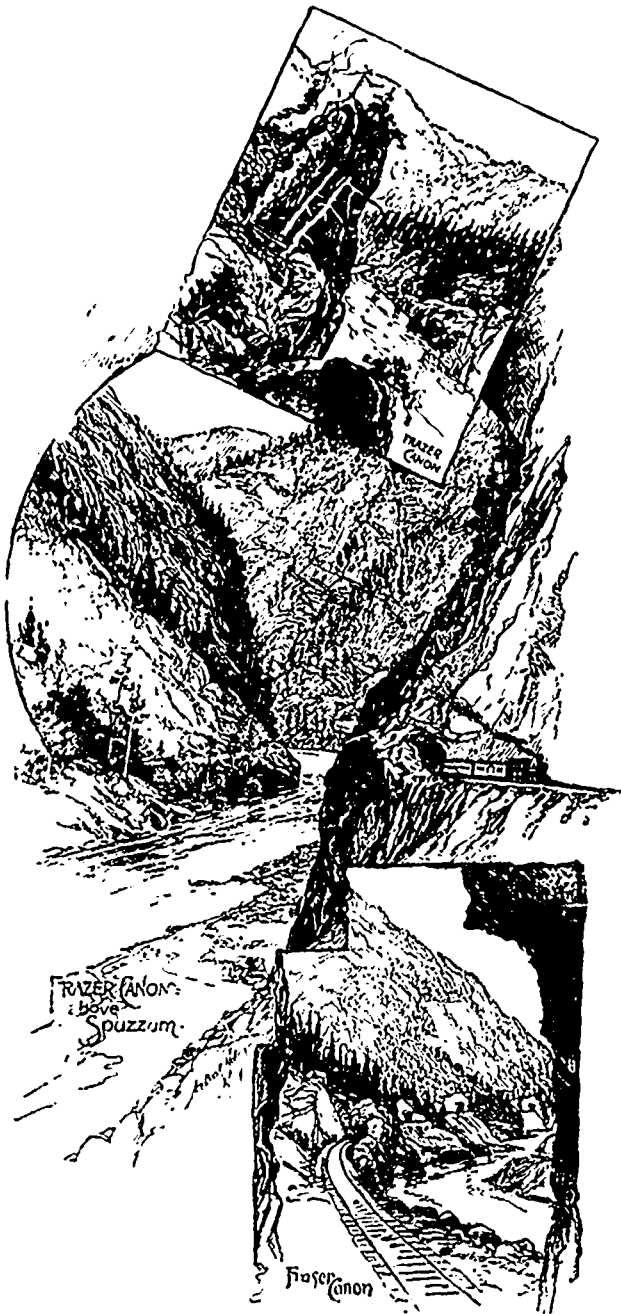
a man of no ordinary mould. England as yet had no settled pastors. No parishes had been formed. The work was done chiefly by travelling missionaries, who found their headquarters in the monastery. To Theodore belonged the honor of establishing in England the parochial system. He persuaded the thanes to erect churches in the midst of their estates, and to supply them with an endowment of land sufficient to support a minister of the Gospel, who should be the spiritual adviser to themselves and their retainers and serfs. He also established synods in England, one of which, held at Hertford in 673, was well attended by all the leading bishops, and resulted in the establishment of several new dioceses, such as Dunwich, Hereford, Worcester, Leicester, Whithern, and Hexham.

Theodore had deposed Chad, or Ced, from Northumbria, or York, and appointed Wilfrid in his place, giving to Chad the diocese of Lichfield. Wilfrid managed his diocese of York with great magnificence and splendor, and resisted the attempt of Theodore to divide it, for which the archbishop arbitrarily deposed him and put another in his place. The indignant Wilfrid went to Rome and got the redress which he sought, namely, an order to reverse what Theodore had done. But the order was indignantly refused by the kings of England and by the archbishop. Wilfrid was imprisoned for nine months, and became for many years a wandering outcast. So much for Roman interference in those days.

Archbishop Theodore saw also the importance of education for the clergy. He turned St. Augustine's monastery into a school of learning, and appointed his friend Hadrian, the African, to preside over it. Thus was laid the foundation of that learning and scholastic attainment for which the clergy of England in most ages of the Church have been noted. Theodore was himself an author of note.

Though a stern man, and often severe in his measures, he did an immensity for the Church in England. He found it largely Roman and left it English; he found it but a collection of scattered mission stations, he left it a national and an established Church. He died in the year 690, being nearly ninety years old. Before his death he was reconciled to Wilfrid. That strange man in his exile addressed himself to fresh missionary work by laboring in the wild regions of Sussex, whose inhabitants he converted, and thus formed a new diocese called Selsey, of which he became bishop; and Theodore, when drawing to the end of his days, extended to him the hand of forgiveness and restored him to his old position as bishop of York. Wilfrid's name is a memorable one in English history, and has come down to us as that of the first English bishop who appealed against home authority to that of the Pope.





### THE GREAT HIGHWAY OF CANADA.

**I**N an old number of the *Century Magazine* (April, 1886) is an article on Canada and the Canadian Pacific Railway, from which we quote a few passages, as applicable now as when they were written:

"Within a few short years there has sprung into existence in Canada one of the greatest railway systems in the world, extending from the tide-waters of the Atlantic to the tide-waters of

the Pacific, with a continuous main line of 3,050 miles, and with arms reaching out in all directions— the Canadian Pacific. The newborn Colossus of the North has grown so quickly and quietly that few of us are as yet aware of its existence. We have so long been accustomed to seeing Canada figuring on our maps as a narrow strip along their upper margin that it is difficult to realize the fact of a nation north of us with a domain vastly larger than all the United States.

Our misconceptions of the climate of Canada are as far from the truth as our ideas of her political strength, her extent, and material development. As a matter of fact, the climate is not distinguishable from that of the adjacent states in our own line, while that of British Columbia closely resembles England.

Into the Province of British Columbia are packed together, in half a dozen stupendous ranks, separated by narrow valleys, all the mountain ranges in Western America. We cross in succession the Rockies, the Selkirks, the Gold, Okiraton, and Coast ranges by a route six hundred and fifty miles in length, although the breadth, measured in a straight line, hardly exceeds four hundred miles; and during the whole time are in the midst of snow-crowned monarchs.

The extent, distinctness, and variety of Alpine scenery visible from the railway trains are beyond adequate portrayal and comparison. The line enters the mountains upon the east by ascending the Bow River, about one hundred and fifty miles north of the boundary, to its sources amid the summits of the main range; after passing which, it is led by a marvel of engineering down along the cataracts of the Kicking Horse to the Columbia. The railway does not follow that queenly river in its detour to the northward, however, but climbs straight over the Selkirks and succeeding barriers, until it has descended to the Fraser and threaded its canyon to the ocean.

Here, then, are six hundred and fifty miles of mountains heaped against and over one another in Titanic masses, ever present to the traveller and ever changing in aspect—a great "sea of mountains" that can be likened to no other on the earth. Rising more than two miles above the sea, the mountains are cleft to their base by the passes followed by the railway, and their whole dizzy height is seen at once. Far up on their shoulders, in full view from the train, rest many glaciers, by the side of which those of the

Alps would be insignificant ; and, from beneath the clear green ice, crystal cascades come down the mountain sides in enormous leaps. Forests of gigantic trees line the mountain sides. Great rivers follow the deep and narrow valleys, now roaring through dark gorges, now placidly expanding into broad lakes, reflecting each cliff and snow-capped peak. For thirty-two hours the traveller rolls along through this great and varied mountain panorama without losing the wonderful scene for a minute, and finally emerging from the stupendous and terrible canyon of the Fraser River finds himself at the tide-waters of the Pacific, having in less than five days completed the longest continuous journey that can be made in the world, and through the most interesting, picturesque, and sublime scenery anywhere accessible to the modern traveller."

### OBSTACLES IN THE MISSION FIELD.

BY REV. E. G. WALLER, CANADIAN MISSIONARY IN JAPAN.

(Continued.)



**G**AIN, a serious obstacle is presented in the Japanese customs and ideas, differing so widely from those which obtain in America. This may appear at first sight frivolous. In reality it is by no means so. You have this illustrated nearer home, for it is chiefly this difference of customs and ideas which makes close intimacy and mutual confidence between the white man and the American Indian so difficult. The train or course of thought in the Japanese mind differs very materially from that in the Western mind. Things which appear to us reasonable and clear don't strike them so, and, on the other hand, the points on which they lay importance often appear to the foreign mind as trivial. It is the experience of every missionary who delivers an address that the arguments and points on which he lays greatest stress often pass unnoticed ; while some unimportant side-light or incident which he happens to mention in illustrating the—to him—more powerful argument rivets the attention and secures the approbation of all. The Japanese idea of the respective merits of falsehood and truth, of marriage, the position of woman, concubinage, and many other things, is very different from what you are accustomed to in America. Take the exact reverse of the foreign method of thinking on a subject, or of doing anything, and you will have the Japanese way, is not true of everything, as some foreigners assert ; but it cannot be denied that it holds good in many cases. Our social customs differ so much from the Japanese that it is commonly said, even by the foreign journals published in Japan, that the Japanese do not know what the word

"home" means. They do not, just in the same sense in which we do ; but, on the other hand, we have little comprehension of their ideal home. This is a serious obstacle, but need not be so insurmountable as many would make it. If we will apply ourselves to the study of Japanese customs, as well as to Japanese language, and to a greater extent conform to these customs, where they are not immoral or bad, this impediment will, in some degree, disappear.

Still, what would remain would be a continual source of trouble and anxiety to the missionary. For some time back, a young woman has been attending our services, had the Gospel explained to her, and has repeatedly asked to be baptized. It is quite probable that within a year, possibly within a month, her father will marry her to some heathen, who will at once order her to cease all intercourse with Christians and Christianity. Already several such cases have come within my experience or notice, and to bring these within the Christian fold seems much like throwing pearls before swine, or sowing seed in ground where there is little likelihood of it developing into full-grown corn.

Again, last winter one of the most prominent Christians in Nagano married a heathen wife, and six days ago he ordered her to go back to her parents ; that is, he divorced her. His heathen friends and neighbors think little about it, and he himself is quite indignant on being told that it is impossible for him to do such a thing and continue a Christian.

(9) Another drawback to the effectiveness of missions is the inexperience and ignorance on the part of missionaries. At present it seems unavoidable that it should be so. And I can think of no remedy, except to establish a missionary school in America, where those who intend to be missionaries might prepare for their work by studying the language, history, geography, and customs of the race to which they expect to go. As it is, almost every missionary, myself included, reaches the shores of Japan with scarcely an idea on any of these subjects ; or if he has gathered something from newspapers or hearsay, he finds out in time that it is so incomplete as to be practically wrong. Fancy a man who had never heard of Henry the Eighth, of Elizabeth, of Cromwell, of the Charleses, or the Georges, ziring his superior wisdom before an English audience. If some stranger should accompany a party of Englishmen over the site of Waterloo, and show by his conversation that he had no idea as to anything unusual having taken place there, and even after he had been told of the great battle he should get things confused, and constantly speak of Napoleon as an Englishman, or, more likely, forget the names of both generals altogether.



in what secret contempt would these Englishmen hold him! Yet the Japanese boy studies his country's history and heroes, with the legends attached to each, more than the average English boy. Every part of Japan abounds with points of historical interest; scenes of ancient battles, conferences, castles, or tombs of heroes, standing on the site or by the side of which the Japanese feels that thrill of mingled awe and pride which animates the Englishman as he traverses one of England's celebrated battlefields. Even apart from the missionary question, if Egyptian, Persian, Greek, Carthaginian, or Roman history is so interesting, I cannot see why the Japanese history should not be so, at least, in a less degree. Ignorance of it puts the missionary at a great disadvantage.

At a still greater disadvantage is he placed by not knowing the heathen religions of the people among whom he proposes to work. Every demonstration of the superiority of Christianity over Buddhism, or any other inferior religion, involves a comparison which cannot be made by one who does not know just what that inferior religion is. More than

this, there are Buddhist saints, places, conditions, proverbs, books, doctrines, and commandments which have so become a part of the life and language of this people as to be at present inseparable. No matter if a man becomes indifferent to Buddhism, or even its avowed enemy, he can no more shake himself free from these Buddhist conceptions and language than an infidel in America can put such words as God, heaven, hell, or paradise out of his vocabulary, even though he should mention them only to ridicule them. If Col. Ingersoll had only very hazy ideas as to who our Lord was, had never heard of Adam or Abraham, Moses or David, was quite ignorant of the fact that the prophets or Sts. John, Peter, or Paul had ever existed, did not even know of there being such a book as the Bible, much less having studied it, it is safe to say that with all his eloquence he would not be much of a success on the infidel platform. What, then, can we expect of missionaries who in a Buddhist land are quite ignorant of Buddhism, and who have not Ingersoll's eloquence, but only very inferior broken Japanese with which to propagate their doctrines? The case would be indeed bad if it were not for this difference: Our mission is to build up; Ingersoll's is to pull down.

But this want of knowledge on the part of missionaries is their fault only in an indirect way. It is not generally known that Buddhism so takes to itself the philosophy and the old religion of each country into which it passes as to become almost as many different religions as there are countries in which it exists. Prof. Max Müller, indeed, in his "Note on Bishop Coplestone's *Buddhism, Primitive and Present, in Nagadha and in Ceylon*," published last winter, makes only two great divisions, the southern and the northern, or, as some call them, the *Little Go* and the *Great Go*, and which he distinguishes as *Buddhism* and *Bodhism*. These, he says, differ as much as Mohammedanism and Judaism, although he thinks they must have had some ancient connection. Before coming to Japan, I tried to procure as much information about Buddhism as possible. But, unfortunately, the writers of the books I read either dealt with ancient Buddhism generally, or confined themselves to the Buddhism of Ceylon, Burmah, and Siam. Even such a large volume as that of Prof. Rhys David's gives Japanese Buddhism, if I rightly remember, only half a page. I have since learnt that there are works on the Buddhism of China,

See page 6.

Corea, and Japan, but they are chiefly in French and German. A small handbook on Japanese and Chinese Buddhism would be a great boon to this part of the foreign mission field.

(10) The last obstacle in the mission field which I shall enumerate is *the passport trouble*. So much has already been written about this that most of your readers will be aware that in order to live outside of the foreign concession attached to each of the seven Treaty Ports of Japan, a foreigner must get either a travelling passport, on the plea that he wishes to go about the country for the benefit of his health, or he must be hired by some native Japanese, in which case he receives a "residence" passport. The travelling passport is procured through the legation of the country to which you belong, and must be renewed every three months. The plea of health in the one case, and the native employment in the other, are usually a farce quietly winked at by all parties concerned. Much depends upon the good will of the police in your province. Here in Nagano we are not allowed to live on a travelling passport, and with our residence passport we cannot remain overnight at any place outside of the city unless we go to the ports. Aside from the trouble and time spent in securing a man to "employ" you in a place where you are quite unknown, and also the red-tapeism and delay through which each passport has to go—the applications must be written only on a certain style of paper, and in a certain way; must first go to the city hall, then to the county office, then to the provincial government, before it finally is sent to be deliberated upon at the Foreign Office in Tokyo—aside from all this, being confined to the one city or town is a great bar to the spread of the Gospel.

Several of these obstacles are peculiar to Japan, and they are only the chief ones. Some are shared by other mission fields, and often in a worse form; while, again, other fields have their own distinctive troubles and hindrances to progress. But the Gospel of Jesus shows its divine origin by overcoming all these difficulties.

"We can do nothing surely against the truth, but for the truth"—it cannot be hid. As a Buddhist magazine said a short time ago, "The Christian influence grows daily." Christian literature, Christian thought, and Christian works are gradually finding their way into every quarter and every household.

Like a powerful drug, the influence of Christianity is surely, even though slowly, extending to every member of this sin-sick land.

The leaven is working, but the ultimate fruit and result, who will see? God alone knows. But it will be seen even in this world, and certainly in the next.

## A MISSIONARY COUNCIL.



HE churchmen of the United States are progressive. And the consequence is the Church is growing there. The Missionary Council lately held in Chicago is another step onwards. We hope there will be a report of the proceedings published in book form. A few extracts from the many excellent things said we cull from the report given in the *Living Church*.

Bishop Tuttle said that missions were the *raison d'être* of the church, and that they must be intimately associated with bishops. For 177 years the American Church had no bishop, consequently but little growth. It pined away nearly to its death. The growth of the episcopate is the growth of the Church.

Moral: Send forth more missionary bishops. Capt. James Parker emphasized this, and quoted the words of St. Ignatius, "Do nothing without a bishop." He called attention to the great body of Episcopal Methodists in the United States, who have the episcopal order but only in name, a prayer book very like our own, an ordination almost the same. There are two millions and a quarter of them lacking but one thing,—their bishops are not bishops in truth. Should not the Church offer them the true historic succession? They may not receive it; if refused, the responsibility must rest with them.

This is a practical suggestion. Christian union sometimes seems so near—and yet so far!

Bishop Hare made a manly appeal for the Indians of South Dakota. He says of them

Though a warlike people, and capable, when exasperated, of deeds of great violence, I have found them under fair treatment very kindly, cordial, and reasonable, and ready, when shown to be in the wrong, to make all honorable amends. There need never be any trouble with them, unless the government by its neglect of its obligations, or white men by their invasion of the Indian's rights, provoke it. When first I met them they were living in tents and pursuing a roving life; now the great majority are settled in log or frame houses. Farming there was none; now their country is dotted over with essays in farm life. In 1872 the children were all running wild; there didn't exist among them a boarding school of any kind; now there are over twenty with about 2,500 pupils.

Dean Hoffman pleaded earnestly for educating children in missions.

He told of a boy whose mother desired that he should attend the parish school in Dr. Hoffman's parish, but asked that he might be excused from being instructed in the fundamentals of Christianity, the Creed, the Lord's Prayer, and the Ten Commandments, which were there taught. As this could not be done, she concluded to take the risk and let him be instructed. The boy was less than six years old, and remained less than a year at the school, his parents removing to a distant city. Fifteen years later the boy's sister came to Dr. Hoffman, in Brooklyn, and said: "We don't know what you did with that boy in your school, but we never could get him to give up his Christian belief, and he has never rested until he has brought the whole family into your church, and now we would like to obtain a pew."



THE CATHEDRAL, MACKENZIE RIVER.

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An incident like this speaks for itself. "A little child shall lead them."

Bishop Ferguson (colored), from Africa, made a home thrust when he said:

"Some Africans have been brought here to the fair, Dahomeyans. In looking at their wild performance, did any of you think of their spiritual darkness? Will they go back not only full of the wonderful country they have visited, but filled with the more wonderful spirit of Jesus Christ to preach it to their fellows? I fear not. I wish I could tell you that the World's Fair people had given \$5,000 of their profits from this exhibition for the establishing of churches and the propagation of the Gospel among their people."

How many of the "heathen Chinese" and other heathen that are living in our Christian cities are being made the better for their residence amongst us?

Mr. S. McBee told of a missionary that was about to be dismissed because the vestry could no longer pay the \$800 necessary to support him. A young man present said: "The missionary must not go. I will try to earn enough to support him. I will be responsible for the \$800." A wealthy man of the congregation went home and thought it over. He could not stand it long, and he went around to the young man and said: "Look here, I want to take \$500 of that man's salary myself." The reply was: "You have lost your opportunity; I have consecrated that \$800 to that purpose, and since that night I have been a happy man." That year, the young man told me, he made more money than he ever made in his life, and from that time he had known as he never knew before what it was to give.

Bishop Hugh Miller Thompson said of foreign missions:

"Foreign, you say. What is foreign, any more? The word has perished from the uses of men. Ask the fire-driven racer on the sea, rushing through the sunrises and sunsets of the earth's circles at a speed of 25 miles an hour; ask the flashing wheels driving across the continents at twice that speed; ask the underground silent lightnings, who are "foreigners"? Are the Chinese? They are studying in your schools and colleges, they are serving in your households. The Japanese—that people shut up until a few

years ago from all the world—they are in your schools, in your streets. You take passage for Yokohama as you might for Boston. The steamship and the telegraph have made all men neighbors."

Bishop Whipple (Bishop of Minnesota) told a story of indirect missionary work.

May I tell you a story? Thirty years ago Dr. Twing asked me to visit a dying clergyman who was suffering with such agony that reason almost tottered on its throne, and the shadow of darkness had come over him; and I went to try to comfort the dying man. He looked up in my face and said: "Oh, if I could do one year of work such as is done by missionary bishops, such as you are doing in that Northwest, I would be so happy! But, oh, I have done nothing, nothing!" I knew the man. I said: "Do you remember when you were a pastor in Troy?" "Yes. It was the happiest time of my life." "Do you remember you had a Bible class of girls from Mrs. Willard's school, and that one year every member of that Bible class was presented by you for confirmation?" "Oh, yes." "Do you remember that one was the daughter of a Presbyterian elder, and she had to wait until she heard from her father and had his consent?" "Oh, yes," and he mentioned her name. "Well," I said, "that girl met a young man in the hurry of the world who hardly knew that he had a soul to be saved, and she led him to Christ, and then in after years she led him to give up business and become a candidate for orders, and then he drifted out to Chicago, and then was elected Bishop of Minnesota. Ah," said I, "my brother (it was Richard Cox), you little thought, when you were writing the lessons of life upon that girl's heart and telling her about the dear home of the Church of Christ, that you were training a bishop for Minnesota."

Bishop Whipple spoke also of the Woman's Auxiliary in the United States.

Twenty-one years ago, in a dark day of missions, a little handful of women founded the Woman's Auxiliary. In twenty-one years they have given three millions of dollars to missionary work, and you heard my brother's report that this year they gave \$386,000; and I might tell you that the largest gift that was ever made by any congregation of our Church in this land and laid upon God's altar was when Christian women in different parts of our country brought their offering of twenty thousand dollars. Oh, there is no failure in missions, though there may be failure in us because we fail to do the Master's work.

Where shall we begin in our efforts to arouse true missionary interest? Bishop Vincent, of Southern Ohio, answered this well, as follows:

The Rt. Rev. Dr. Vincent, of Southern Ohio, was the next speaker, and in the course of his remarks said: I was taken very much by surprise the other day, when, walking through the Art Palace at the Fair, I was suddenly accosted by an entire stranger, with this question: "I beg your pardon, sir, but who was Naaman's wife?" I supposed he wanted to know the name of Naaman's wife, and consequently there was a painful silence. (Laughter.) It turned out he was looking at a picture representing Naaman's wife weeping in distress at her husband's condition, and the little maid at Israel ministering to and comforting her, so I discovered it was not the name but the story he wanted, and so I told him the story of Naaman, and the story of a little maid out of Israel, and the story of the first real child missionary of whom we have any record in the Bible. "Well," he says, "I thank you, sir." It was evidently a new story to him, and he said: "I will go home and read it," and I believe in my heart that that little child missionary in this very day, three thousand years afterward, is fulfilling the purpose of God in the conversion of that man as she was

when she comforted Naaman, and conveyed to him the knowledge of the one true God. Is that not our theme to-day? How to make such missionaries? I believe, sir, that missions must culminate in children as the very highest realm in our education of them. Why is it we are compelled to come here and make the complaints we have heard day after day, that our people are lacking not only in missionary effort, but in missionary interest? It is not for lack of interest, but simply because they have not been taught. Begin with the children in the Sunday-school, teach them that they are indeed Christ's soldiers, and that they are to live to God and with one impulse to which the child's heart most readily responds, to love, and then that becomes reduced to form, a settled principle that holds the child steadily to the doing of the practical work which God points out for it to do.

### "OLD PROVIDENCE."

**Y**EARS ago there lived in London a poor man who was dependent for his support, and that of his wife and son, upon the kindness of the charitable. His constant practice of acknowledging the hand of Providence whenever he received assistance, even before he thanked his benefactor, led his neighbors to call him "Old Providence." When sometimes his wife told him they were in want of some articles in the house, his reply was "Providence will provide." If this apparent indifference provoked her, he would say, "My dear, were we ever deserted by Providence?"

One day he had no bread, and he had been at the houses of several friends to procure some, but in vain; it appeared as if the heart of every one was shut against him; but his unshaken confidence did not forsake him. He was returning home, and happened to pass by some boys at play. As soon as they saw him, one said to another, "Let us buy a loaf of bread and give it to the old man, and he will say it is from Providence."

A similar circumstance occurred, at another time, when his wife had expressed a wish for a piece of fresh meat. Some boys who were near a butcher's shop, seeing him at a distance, agreed among themselves to buy him a leg of mutton. They immediately went into the shop and told the butcher to weigh one, for Old Providence was coming. On their presenting him with it, and hearing him, in his usual manner, acknowledge the goodness of God, they gave a shout and left him. The butcher, who was a religious character, hearing the old man's language, called him in, inquired of him who he was, and how he lived; and being satisfied with his answers, he told him that whenever he wanted a piece of meat he should be welcome to it.

One day a gentleman who had been very kind to him, hearing he was at the door, ordered his servant to call him in. On his being introduced, he said to him:

"Did not you once tell me you had a son,

"Yes, sir," he replied.

"Of what age is he?"

"About seventeen, sir."

"What do you mean to do with him?"

"I mean to make a parson of him, sir."

"A parson! how will you, who are so poor, be able to do that?"

"Providence will provide, sir."

"I have no patience with your 'Providence,'" said the gentleman, "bring your son to me."

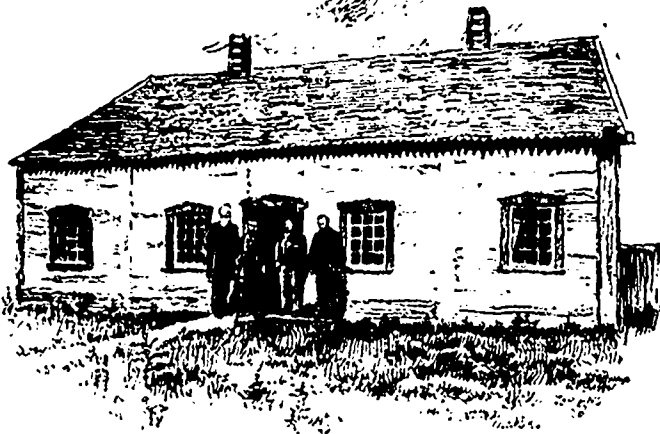
"Sir, I cannot, for he is so badly clothed that he is not fit to appear in public."

The gentleman pulled out his purse and gave him five guineas, desiring him to get his son some clothes, and then to bring him to him, which he accordingly did. When the young man was introduced to the gentleman, he was asked if he knew that in order to become a clergyman he must be acquainted with the Greek and Latin languages. He replied in the affirmative, that his father had informed him so, and that he had been for some time applying himself to the study of them under the tuition of his father. The gentleman, in astonishment, turned to the old man and asked who he was—adding that he had many times suspected that he was not altogether what he appeared to be. The gentleman, being a man of learning, examined the youth, and finding him well versed in the classics, and possessed of superior talents, he gave the father fifty guineas, desiring that he would procure for his son such other articles as he wanted; and, this done, he furnished him with a letter of recommendation to one of the heads of Christ's College, whither he sent him. While he continued there, he applied closely to his studies, acquired the knowledge of those branches in which he had been deficient, and, in process of time, became a minister of the Gospel. The gentleman, not contented with thus providing for the son, employed his attorney in endeavoring to recover the old man's lost property; and eventually succeeded, so that he experienced in his latter days the truth of his maxim, "To trust in Providence for both spiritual and temporal blessings is the surest way of being happy here and hereafter."

"Though troubles assail, and dangers affright,  
Though friends should all fail, and foes all unite:  
Yet one thing secures us, whatever betide,  
The promise assures, 'The Lord will provide.'"

"The birds without barn, or storehouse, are fed,  
From them let us learn to trust for our bread:  
His saints, what is fitting, shall ne'er be denied,  
So long as 'tis written, 'The Lord will provide.'"  
*Christian Witness.*

In a room in Fulton street, New York, there has been a gathering of business men for prayer every day since 1857.



THE EPISCOPAL RESIDENCE, MACKENZIE RIVER.

## OUR PARISHES AND CHURCHES.

No. 91—THE CATHEDRAL OF MACKENZIE RIVER.

**T**HROUGH the kindness of a friend we are able to present our readers with views of Bishop Reeves' cathedral and Episcopal residence. In the group at the "palace" door stands the bishop himself—on the left—taller than the rest; taller it would almost appear than the door itself!

These missionary buildings are situated at Fort Simpson, on the Mackenzie River. This Fort Simpson must not be confounded with another of the same name in British Columbia, near Metlakahla. It is situated on the Mackenzie River. It will be found on the map about midway between Great Bear Lake and Great Slave Lake. It owes its origin as a fort to the Hudson's Bay Co. The forts of this company were for a long time the only spots of civilization in the whole of British Northwest America, and around them, in time, clustered the missionary. Though the missionary has gone to the loneliest spots to be found in the Great Northwest, still it was pleasant for him at times to encounter one of these forts, and meet with men of his own country and training.

It was first visited in 1858 by Rev. Mr. Hunter, who was afterwards made an archdeacon. But Rev. W. W. Kirkby, now Archdeacon Kirkby, and resident in the United States, was the first missionary who took up his residence there. It was he who built the church, school, and mission house. Afterwards Fort Simpson became the headquarters of Bishop Bompas, and from thence he made his long journeys, both before and after his

consecration, to Great Slave Lake, Great Bear Lake, the Youkon River, Peace River, etc.

Here in 1869 came from England the Rev. William Dey Reeve and his wife, a young couple, ready to brave the rigors and deprivations of missionary work in an Arctic climate. After long and faithful work in this inhospitable region, Mr. Reeve was made archdeacon, and subsequently, in 1891, bishop—the heroic Bishop Bompas having resigned to take up the work of the new diocese of Selkirk still farther to the north and west.

We learn from Dr. J. George Hodgins' excellent little Handbook of the Church of England Missions in the Northwest that the clergy of Mackenzie River are:—

The Venerable Archdeacon Macdonald, St. Matthew's Mission, Peel's River; the Rev. John Itssielta, a native deacon, the archdeacon's assistant; Rev. I. O. Stringer, missionary to the Esquimaux along the Arctic coast; Rev. J. Hawksley, Holy Trinity Mission, Fort Horman; Rev. W. Spendlove, Fort Resolution, Great Slave Lake; Rev. T. J. Marsh, Hay River Mission, Great Slave Lake; Rev. Mr. Marriott, St. Philip's Mission, Fort Wrigley.

The stations in the two extremes of the diocese are more than 1,100 miles apart, and the nearest are nearly two hundred miles from each other.

In a letter recently written to the Colonial and Continental Church Society the bishop says of Fort Simpson and Peel's River:—

"Fort Simpson, my headquarters, was the scene of my first labors in the mission field twenty-three years ago. On returning to it, after an absence of thirteen years, many changes are noticeable, and many memories, some sad, some pleasant, are awakened."

"Peel's River is in the land of the Midnight Sun. To see the sun at midnight, you must arrive not later than the end of June. The ride thither down the majestic Mackenzie River would give you great pleasure. Its immense extent, its great width, its long reaches, some of them stretching far beyond the horizon; its high banks, the lofty hills bare and barren, some of them hiding their heads in the clouds; the solitude, the stillness, the dearth of animal life—all this is so different from what it is in England. Arriving at Peel's River and receiving a warm grasp of the hand from the Indians and others, we are cheered to know that, whereas at nearly all the other posts Romanism is predominant, here the reverse is the case. Archdeacon Macdonald has labored long and faithfully amongst them, and has been

much blessed in his labors. Besides the Indians, a considerable number of Esquimaux come hither to barter their furs. They are still heathen, and it is for their evangelization that Mr. Stringer has nobly devoted himself. They are a peculiar people, very different from the Indians in many respects."

It will be remembered that Rev. Mr. Stringer and Rev. Mr. Marsh are Canadians, supported by Wycliffe College, Toronto.

### EPIPHANY TIDE.

So blithe this hour, when once again  
The Star glows steadfast in the sky :  
So hope attuned, when human pain  
Grows less, for faith that help is nigh :  
So hallowed, when the angel train  
With song and harp are passing by.

Once more, between the midnight's gloom  
And the pale rose of breaking dawn,  
Heaven's matchless lilies wake and bloom,  
And far athwart the east are drawn  
The pencilled sunbeams which illumine  
All pathways men must journey on.

Again the sages and the seers  
Bend low before a little child :  
And o'er the long and stormful years,  
The desert spaces fast and wild,  
The strife, the turmoil, and the tears,  
He looks, and smiles, the undefiled.

Epiphany tide ! At Mary's knee  
The shepherds and the princes meet :  
Love-bound in dear humility,  
To clasp the infant Saviour's feet.  
The Star is bright o'er land and sea ;  
The Gloria song is full and sweet.

THE last official census of India gives that country a population of 288,000,000 souls. In regard to religion they are distributed as follows: Hindooism has 207,500,000 adherents, or 75 per cent. of the entire population; Islam claims 75,000,000 adherents, or 19.96 per cent.; Buddhism has 7,000,000 followers, or 2.48 per cent.; Christians have 2,225,000, or only 0.80 per cent. of the population; Parseeism has 89,887 followers, or 0.03 per cent. But while the Hindoos and the Mohammedans increased only 10.74 per cent. in the one case, and 10.70 per cent. in the other, and in the case of the Buddhists the increase has been exactly in proportion to the rate of increase in the population at large, Christians have increased fully 22.16 per cent.; a much larger increase than the rate of population or the progress made by any other religion in India. Therefore, the sanguine words recently uttered by Sir Charles Elliot, the Lieutenant-Governor of the Bengal districts, were fully justified by the condition of affairs, when he stated that the steady progress of Christianity in India is now not only a fixed fact, but the advance has also been so rapid that the friends

of the Gospel have all reason to feel encouraged and to prosecute the work with vigor.

THE ship *Britannia*, which struck on the rocks off the coast of Brazil, had on board a large lot of Spanish dollars. In the hope of saving some of them a number of barrels were brought on deck, but the vessel was sinking so fast that the only hope for life was in taking at once to the boats.

The last boat was about to push off, when a midshipman rushed back to see if any one was still on board. To his surprise, there sat a man on deck with a hatchet in his hand, with which he had broken open several of the casks, the contents of which he was heaping up about him.

"What are you doing?" shouted he. "Escape for your life! Don't you know the ship is fast going to pieces?"

"The ship may," said the man; "I have lived a poor wretch all my life, and I am determined to die rich."

The midshipman's remonstrances were answered only by another flourish of the hatchet, and he was left to his fate. In a few minutes the ship was engulfed in the waves.

We count such a man a madman; but he has too many imitators. Many men seem determined to die rich at all hazards. Least of all risks do they count the chances of losing the soul in the struggle.

And yet the only riches we can clasp to our bosom with joy in our dying hour are the riches of grace through faith in our only Saviour, Jesus Christ. Let us make these riches ours before the dark hour comes. They will continue, and will afford joy and comfort when earthly riches are useless. *Selected.*

"OVER fifty years ago," says a writer, "seven shoemakers in a shop in the city of Hamburg said, 'By the grace of God we will help to send the Gospel to our destitute fellow-men.' In twenty-five years they had established 50 self-supporting churches, had gathered in 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the Gospel to 50,000,000 of the race. It would take only 150 of such men to carry the Gospel to the whole world in twenty-five years. Even if there were no more than 2,000,000 of Christians to-day, yet if every Christian would but be the means every year of leading only a single person to Christ, in ten years the whole world would be converted."

AN injury received and endured for God's sake is of as much value as a long prayer; and time is not lost which is spent in the practice of meekness and patience.



## Young People's Department.



ST. BERNARD DOG TO THE RESCUE.

## IN BELIEVING.

**M**ANY years ago, before the great mountains of Switzerland had been tunneled through by railways, people had to go across them wherever they could find a "pass," or an opening where a road could be made. Even in

summer these roads had snow upon them, and in early spring or autumn deep drifts made travelling dangerous, while in winter no one ventured across.

But at times many horses and mules with their drivers went across the mountain roads, carrying freight, and many venturesome travellers also went, usually on foot. Among these,

one October, was a young man, Theodore Wells, who crossed the Alps on a walking tour, for pleasure, and because he was strong and loved adventure. At certain points of these dangerous roads were rest-houses where travellers could spend a night, and several monasteries had branch houses up in those desolate regions, where good monks lived in the cold, on purpose to help travellers.

Almost every child who reads the school readers knows about "the pious monks of Saint Bernard"; and Theodore had been told about the "hospice," as the sheltering house belonging to the monastery is called, but he had declared he would need no help but his own good legs and splendid strength.

One of his friends said, "No one knows when he may need help; take this whistle, for my sake, and if you should sprain an ankle, or have any other unexpected mishap, you will find that the whistle will bring help if you are anywhere near one of the shelter houses."

"Oh, nonsense! Do you think the monks are sitting always at open windows, listening for whistling travellers?" laughed Theodore.

"Not exactly; but they are usually so quiet that any outside noise is heard in the house, and they are always thinking about poor travellers who may call; besides, in the clear, still air of the Alps, every sound goes a long way," urged his friend.

After some more argument, Theodore put the whistle in his pocket, and set off up the mountain. He would not take a guide, for "My road is plainly marked by stakes and ropes, and there is nothing between me and sunny Italy but a day's climb," he said.

He enjoyed the first part of his walk very much, and, although he met only one or two travellers, he was not lonely, for he sang, and looked at the glorious view from the heights.

Shortly after noon he reached the highest part of the road. "After this the way is down hill, and before dark I shall reach a comfortable inn on the Italian side, below snow-level," he said to himself, as he ate his lunch.

But presently a snow-storm came down from the high tops of the mountains, and he could hardly see ten feet in front of him. This was something he had not counted on, and he began to wander across the road, and nearly fell over the edge into a deep ravine.

At two o'clock he passed a rest-house, but the snow had lightened a little, so he said, "I'm all right," and kept on until four. Then, instead of finding himself far down the mountain in sunshine, he was lying in a snowdrift with a badly sprained ankle. Another snow-storm had so misled him that he found himself in a little ravine, instead of on the road, and, in turning to regain the path, he slipped and hurt his ankle.

After trying in vain to walk he sat down to

rest, and presently he felt sleepy. "This won't do," said he. "People who fall asleep in a snow-storm on the Alps do not wake up in this world, and I don't believe I'm quite ready to die yet."

So he made every effort to rouse himself, but, even if he could stay awake, his ankle was growing no better, and he knew that it would be death to spend the night in the snow. "I suppose I might whistle, but the rest-house is miles back," he thought, "and I've small hope any one will hear."

So he blew on the whistle, which made more noise than he had expected; but the wind was making a noise, too. "I'll just comfort myself with believing there is a rest-house near, and that the monks are thinking about lost travellers," he said; but he could not keep awake very long. The deadly cold chilled his blood, and before he knew it he was asleep, with the snow drifting over him.

At the rest-house, which was much nearer than Theodore knew, a monk was pacing up and down in front of the door, listening for cries for help. His ears were used to the sound of wind, and, as soon as the clear call of the whistle came with the wind, Brother Anton summoned two other monks and the great dog, and went in search of the lost traveller. Before they reached him, the snow-storm had again lightened, and the dog soon found Theodore, and howled to tell the monks who followed.

Very soon the young man, who had only been asleep a little while, was revived and helped back to the rest-house. There he confessed to the monks how he had trusted too much to his own strength and knowledge. "I had little hope any one would hear my call, but I whistled just because I had to believe or die," he said.

The monk who had heard the whistle put his hand on the young man's head, and said, quoting St. Paul's Epistle to the Romans: "The God of hope fill you with all joy and peace in believing." My friend, learn to call on God in prayer, as you called upon us, in believing, and you will be heard and saved."—*The Young Christian Soldier*.

#### TO THE CHILDREN OF THE CHURCH.

**D**EAR CHILDREN, — I am not a missionary, but I heard a missionary speak last week, and, as you did not hear him, I am going to tell you a little about what he said.

He told us stories about China, and of how the knowledge of our dear Saviour is spreading in that far-away country. He says that often when he is travelling along the road he will meet a number of men all carrying heavy burdens, and perhaps one of them will put down his load for a few minutes to talk to him. The



BETHLEHEM.

first thing he says is, "Is it peace?" and the answer is, "It is peace." Now, you can guess what they mean, or, if not, ask some one, and then, my missionary said, they have a little talk about some one who is a Friend of both of them, and each goes on his way the happier for it.

He told us, too, about poor little girls who have to have their toes turned under, and bound around with long strips of cotton when they are about five years old, and kept so for four years. They are in pain all the time, cannot sleep or eat, and no one pities them at all. Is it not sad? I saw a shoe that had been worn by a grown-up woman, and it was not more than four inches long; just imagine your mamma wearing the baby's shoes! How could she walk!

Now, there is no use thinking about sad things unless we can do something to cure them. Do remember that God can do *everything*; and ask Him to send plenty of missionaries out to China to teach the mothers that it is wrong to bind their little girls' feet. A few of them know better now; but if you look up in your geography, you will see what crowds of people there are in China, and there are millions who have never heard about our good, kind God at all, but they worship idols, and they are afraid that the spirits will do something to them if they give up this cruel practice. When a missionary opens a school, it is one of the rules that the bandages must be taken off, so there are lots of little girls begging to be allowed to go to school to stop the pain in their poor little feet. There would be plenty of schools if there was money enough; so don't waste any money by buying things that are of no use, but remember the little girls in China crying and nursing their little feet. Perhaps God will send you out there when you are grown up, or else give you plenty of money that you may send a missionary all by yourself.

Your friend, C.E.B.

## BETHLEHEM-TOWN.

As I was going to Bethlehem-town,  
Upon the earth I cast me down  
All underneath a little tree  
That whispered in this wise to me:  
"Oh, I shall stand on Calvary  
And bear what burthen saveth thee."

As up I fared to Bethlehem-town  
I met a shepherd coming down.  
And thus he quoth: "A wondrous sight  
Hath spread before mine eyes this  
night—  
An angel host most fair to see  
That sung full sweetly of a tree  
That shall uplift on Calvary,  
What burthen saveth you and me."

And as I got to Bethlehem-town,  
Lo! wise men came that bore  
crown—  
"Is there," cried I, "in Bethlehem  
A King shall wear this diadem?"  
"Good sooth," they quoth, "and it is  
He

That shall be lifted on the tree  
And freely shed on Calvary  
What blood redeemeth us and thee."

Unto a Child in Bethlehem-town,  
The wise men came and brought the crown,  
And while the infant smiling slept  
Upon their knees they fell and wept:  
But, with her babe upon her knee,  
Naught recked that mother of the tree  
That should uplift on Calvary  
What burthen saveth all and me.

Again I walk in Bethlehem-town  
And think on Him that wears the crown  
I may not kiss His feet again  
Nor worship Him as did I then:  
My King hath died upon the tree,  
And hath outpoured on Calvary  
What blood redeemeth you and me!

—Eugene Field.

## GIVING UP.

It was a very poor home in which the Holy Child Jesus lived, the home of a carpenter who worked hard for his daily bread. And when He was grown to be a man, He himself said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

The home He left, when He came to earth, was the glorious heaven, the place of all holy beauty and delight. And yet He left it, left all that wonderful beauty, and came to the cold, sad earth, where, though the foxes had holes, and the birds of the air their nests, He had no place of His own to lay His head.

Why? why did He leave His heavenly home and come to earth? You know why. It was that He might save us from our sins, and make us good and pure, that we may find, when we leave our home here on earth, a home with Him forever in heaven.

## GIFTS.

**W**HAT shall I give to Thee, O Lord?  
The kings that came of old  
Laid softly on Thy cradle rude  
Their myrrh and gems of gold.

Thy martyrs gave their hearts' warm blood,  
Their ashes strewed Thy way;  
They spurned their lives as dreams and dust  
To speed Thy coming day.

Thou knowest of sweet and precious things,  
My store is scant and small;  
Yet were Thou here in want and woe,  
Lord, I would give Thee all.

Show me Thyself in flesh once more:  
Thy feast I long to spread;  
To bring the water for Thy feet,  
The ointment for Thy head.

There came a voice from heavenly heights:  
"Unclose thine eyes and see,  
Gifts to the least of those I love  
Thou givest unto Me."

## MAKING A NEW HOME.

**M**ERRY BURT had been a bad and intemperate man. After he was dead, his two boys, Sam and Joe, began to wonder what they would do to help their mother. "Let us be as good as we can, and work for poor mother," they said. "She has had such a hard, sad life."

"I wish," said Sam, "we could buy her a new house. See how many boards are off! See our broken windows and doorstep and fence! See our dirty yard!"

"We cannot buy a new house; let us do our best for this," said Joe. "Come on! let us borrow a hammer, saw, and rake, and we will mend the fence and step, put new boards on the house, and clean up the yard."

"Yes, and I will work for Mr. Grant to pay for glass for the windows, and some seeds and flower roots. It is spring; let us make a garden for mother. We will get some vines and little trees from the wood lot."

"I say, Joe," said Sam, "we are stout, big boys. Let us work like men, and have things like other folks. We will earn all we can, and never waste a cent. We will not touch a bit of tobacco. We will use no drop of strong drink. All we can earn we will use on our home."

"All right, boy. Let us mend up the little shed and fill it with wood for mother. And some day we'll paint the house and mend the chimney. Come on! What are you sitting still for? Run for that rake and hammer: let us work like heroes!"

When boys set out to do good work, they will find plenty of people ready to help them. The men near by gave the lrothers a spade,

rake, hoe, and other tools. They were not new, but they did very well.

Sam and Joe soon had a nice garden made. Then they put new sod all about the house to be green and cool, and give their mother a place to bleach and dry her clothes.

They gathered up from the lot all the old wood and stuff which would burn, and cut it up and put into the woodshed. The other rubbish they carried away.

Next, they mended the fence, and planted some trees, bushes, and vines. Joe worked for the carpenter to pay him for putting up a little porch, where their mother could sit. The carpenter also mended the roof.

All vacation time, and before and after school hours in term-time, these two boys worked hard, either about their home or for other people. They worked for the grocer for flour and other food, and at the dry-goods house and shoe store for shoes and clothes.

The second year of their work they painted and papered their house inside, and laid a gravel walk, and bought a hive of bees.

The next year they painted the house outside and put on a new door, and made an arbor over the well. People began to say, "What a nice little home the Burt family are making!"

Mrs. Burt looked calm and happy now. She seemed to grow young and strong. On Sundays she and her big boys went to church, and every one noticed their neat dress and happy faces.

Soon the boys began to buy furniture for their house. They bought a rocking chair and lounge and table. Then they bought a clock and some books. Sam made some bookshelves and a corner cupboard and a footstool.

"What a change is made here by these boys," said a neighbor. "How much can be done by working together with a will. How a home is built up when people are sober, and earn money which they spend upon useful things."

The neighbor was correct. Suppose these boys had not been sober, but had followed their father's habits of drinking; would they have had this tidy home? No, indeed!

You have had happy holidays — a Merry Christmas and a Happy New Year. Now, do you try to make this a bright, glad year to every one? Do all the good you can. Let the light shine through you, and the light shining through you will be a blessing to others.

And still as in long years ago  
Are angels bending near;  
Though unseen now, they throng the air  
The Christmas songs to hear.  
Shine on, bright stars! Ring out, O bells!  
Let glad, sweet voices rise  
To where the listening angels wait  
Throughout the Christmas skies.

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### EDITORIAL NOTES.

A SECOND bishop has been appointed for the Church of England in Japan in the person of Rev. Henry Evington, a graduate of Pembroke College, Oxford.

THE Rev. Canon Mockridge begins his new duties as Secretary-Treasurer of the Domestic and Foreign Missionary Society with the new year. He hopes to secure from the late Treasurer the financial statement of the Society for publication next month.

THE RT. REV. THEODORE BENEDICT LYMAN, D.D., LL.D., D.C.L., bishop of North Carolina, died on Wednesday, December 13th. Bishop Lyman was the 103rd bishop of the American Episcopal Church in order of consecration.

THE RT. REV. HENRY HUTTON PARRY, D.D., bishop of Perth, Western Australia, died on the 16th ult. He was the son of Dr. Parry, second bishop of Barbadoes and the Windward Islands, and was educated at Balliol College, Oxford, taking his degree in 1851.

THERE seems to have been a falling off in missionary offerings in England last year. The Church Missionary Society is said to be £35,000 behind last year's receipts; Society for the Propagation of the Gospel, £10,000; and Central African Mission, £2,000.

WE wish our readers a Happy New Year. We wish it for ourselves, and for our new volume which begins this month! For over seven years this magazine has held on its way. Vol-

ume VIII. begins this month. Will our friends do all they can to secure for us new and vigorous supporters?

BISHOP STUART, of Waiapu, New Zealand, has resigned his see in order to take up missionary work in connection with the Church Missionary Society in Persia—not "to go home to England," as so many do. Bishop French did the same thing, but lived only a short time after it. The love of missionary work still burns strong in the breasts of some.

A VERY large missionary meeting was held recently in London, England, through the exertions of some of the friends of the S.P.C.K., who think that the venerable society is behind the times as to gatherings of the kind. It was a sufficient success apparently to guarantee a repetition of the effort. The Archbishop of Canterbury, Canon Scott Holland, and Bishop Selwyn were the chief speakers.

THE REV. CANON HURST gave an account, recently in England, of his long experience in Canada, and spoke at considerable length on the Northwest provinces of British North America. Northwest Canada, the reverend gentleman averred, would be the great field for emigrants during the next twenty years. If he were a young man in this over-populated country, with a moderate share of common sense and a little handiness, he would go and take a farm, build himself a house, and marry a wife, when his family would grow up around him, and be among the most independent men in the world, for there was no life more independent than that of the Canadian farmer when he owned his land.

WE have received Japan letters during the last month from Rev. J. Cooper Robinson, Rev. Arthur Lloyd, and Rev. Masazo Kakuzen, and from Miss Jennie C. Smith. Mr. Lloyd tells us that Rev. J. G. Waller, by his humble, self-denying life at Nagano, far from the comforts and society of civilization, is securing a very great influence, and adds: "It is the life that tells in missionary work far more than the preaching." He thinks that Mr. Kakuzen will be a great help to Mr. Waller in his work. Mr. Lloyd speaks of the General Synod which is being held in Japan. He was present at the debate which took place on the use of the Apocrypha in the Japanese Lectionary. The feeling of the native Japanese delegates was very much against its use, and, probably through their influence, it was rejected. He thinks that the feeling against it was chiefly through want of familiarity with its contents, as it has not yet been translated into Japanese. Other questions of great importance were yet to be debated. Mr. Lloyd has great hopes for

the Japanese Church. He says that the best commentary on the Pauline Epistles will be found in the growth of an infant Church in a heathen land. He is about to publish a pamphlet on "Higher Buddhism in the light of the Nicene Creed," which will be placed soon within the reach of Canadian readers. A conflict with Buddhism is clearly drawing on in Japan. We hope to speak of Mr. Robinson's letter in some future number.

#### EPIPHANY APPEAL, 1894.

*To the Reverend the Clergy, and the Laity, of the Church of England in Canada :*

DEAR BRETHREN,—Once more, with the return of the Epiphany season, we summon you to a solemn review of your duty and privilege in connection with the foreign missionary work now being prosecuted by the Church of which you are members.

With no other season of our sacred ecclesiastical year could this duty be more appropriately associated; for here, on the very threshold of the human life of our Incarnate Lord, we see the representatives of the far east seeking out Him of whom it was prophesied that He should be "the Desire of all nations," kneeling reverently at the feet of the holy infant, and humbly presenting their threefold offering, as a token of their yearning for a better knowledge of Him who was to be "a light to lighten the Gentiles," as well as "the glory of his people Israel." Thus on the very first page of the Gospel story we find clear intimation of the fact that the Incarnation was designed, not for any favored race or people, but for the whole human family. More than thirty years after "certain Greeks," we are told, came desiring "to see Jesus." Their coming was not accidental, or for merely personal ends. Rather were they the unconscious spokesmen of that vast outlying ancient paganism which, while it believed in gods many and lords many, yet, dissatisfied with this belief, longed for a clearer revelation of the one true and living God, and unwittingly, it may be, sought it at the lips of Him who was "the brightness of the Father's glory, and the express image of his person."

Later still, when the earthly ministry was closed, and the Incarnate Christ, looking out into the distant vista of the coming ages, was about to return to the right hand of His Father, He gave the chosen twelve this solemn parting injunction: "Go ye into all the world, and preach the gospel to every creature." These are the Church's marching orders, and prompt obedience to them is her bounden duty. She cannot expect the benediction of her ascended Head if she shows herself slack and indifferent in carrying out His last instructions. Just here,

brethren, we fear that we discover the secret root of much of her present weakness. Her growth has been slow because she has not been loyal to the trust imposed on her. Instead of kindling into an ever-brightening flame, her spiritual life has been as the smouldering flax, because her faith has been weak, and her love cold, and her offerings for Christ's honor small and scanty.

Dismiss from your minds, we beseech you, brethren, the apologies frequently pleaded in palliation of this prevalent neglect of foreign missionary work. Is it urged, for example, that the heathen are far away, and that it is impossible to take interest in an object so distant? But surely obedience to Christ's commands can never be reduced to a question of latitude and longitude! Besides, distant though they be, they are not so "far off" as we ourselves were when He came to redeem us of whom it is written "that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Is it said that multitudes of the heathen will reject the Gospel if sent to them, and thus will fall under the deeper condemnation? But this objection, if pushed to its ultimate conclusion, would silence the preacher's voice in our own churches! More over, our concern is with plainly revealed duties, not possible consequences. For these we are not responsible. Is it asked, further, wherein lies our obligation to the heathen? We answer, in that of gratitude for our own spiritual blessings. But for foreign missions Christ had never been heard of beyond the bounds of Palestine, and your own early progenitors in ancient Britain had been left to perish in their native ignorance and barbarism. Finally, is it alleged that foreign missions are a failure? In reply, we can point to the testimony of witnesses the most impartial and unimpeachable, to the effect that wherever Christianity has erected her standard the vilest abominations of heathenism have gradually disappeared, as snow melts away before the summer sun. In Madagascar, New Zealand, the Fiji Islands, the New Hebrides, Melanesia, and elsewhere, the transformations wrought by missions have seemed as if wrought "by the magic of the enchanter's wand." Slavery, polygamy, infanticide, the torture and strangulation of prisoners taken in war, have become things of the past, while the idols men worshipped are being cast to the moles and the bats. In India the car of Juggernaut no longer crushes its victims beneath its wheels, while the power of caste is being broken as a barrier to the advance of Christianity. In a word, it may be affirmed, in reply to the flippant objection as to the failure of missions, that the tide of Christian truth and knowledge is steadily advancing all along the line of foreign missionary enterprise.

But, brethren, we have a better guarantee than even its past triumphs for the success of missionary work in the future. He of whom it is written that He cannot lie has pledged His blessing to it. He has Himself placed in our hands the weapon with which we are to fight, most confidently, for the "pulling down of the strongholds of Satan" in "the habitations of cruelty." "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The prayers of the Church are thus her best equipment for the warfare to which the Captain of her salvation summons her. God, so to speak, commits Himself to a promise for the conversion of the heathen to the knowledge of Christ if we will only be fervent in our intercession for it. He places Himself, as it were, at our disposal, and guarantees the result, if His Church will only be faithful in fulfilling the condition which He has Himself suggested.

Than this, brethren, what greater encouragement in the prosecution of our foreign missionary work? It is *your* work—the work bound upon each of you that bears on his brow the symbol of dedication to the crucified One. Be up, then, and doing. Our Church in Canada still falls far short of the measure of her duty. Of living messengers of the Gospel to the heathen, she has as yet sent out only six. Of Epiphany offerings, she has contributed during three years past only \$45,481.14. Both these numbers could be largely increased. They will be if the members of the Church, stimulated by an awakened sense of duty inspired by the Holy Ghost, will realize each his and her individual responsibility, and discharge it in the light, first, of their own obligation to the Gospel; next, of the crying needs of the heathen ready to perish; and, lastly, of that final judgment in which we shall, every one, "give account of the deeds done in the body."

#### PASTORAL LETTER.

**W**E are pleased to place on record the following pastoral letter, issued by the bishops of the Church of England in Canada, who were present at the late General Synod held in Toronto:—

*To the Faithful in Christ Jesus, Members of the Church of England in Canada, Greeting:*

Your chief pastors hasten to make you partakers of their joy in the consolidation of our Church, now happily completed. Hitherto some of our dioceses have had the opportunity of acting together in their ecclesiastical provinces of Canada and Rupert's Land. Others outside these two provinces have been standing alone, unable, by reason of their isolation, to receive or to impart that additional life, and

strength, and energy which are found in union. Now, from east to west—from the Atlantic to the Pacific—all are united in the General Synod, which, through the good hand of our God upon us, has been constituted with the hearty good will of all. In it and through it, all our dioceses are so bound together that they can "take sweet counsel together," and speak with one voice.

Some thirty years ago, the civil provinces of our country, so feeble in their isolation, were consolidated under the one Government of the Dominion of Canada. The results of that union are familiar to us all. They foreshadow the advantages which we may look for from the union of all our dioceses under the General Synod.

The life, and rights, and powers of our dioceses will be just what they have been hitherto, except that a deeper meaning and fresh energy will be infused into them. For it is distinctly laid down as a fundamental principle that "The General Synod shall not take away from or interfere with any rights, powers, or jurisdiction of any diocesan synod, within its own territorial limits, as now held or exercised by such synod." Another fundamental principle is that the General Synod brings with it no change in the existing system of provincial synods. The retention or the abolition of the provincial synods is left to each province and the dioceses therein.

The first act of the General Synod was to set forth the position of the Church of England in Canada, in the one Holy Catholic and Apostolic Church; the foundations of her faith, her worship, and her discipline, and her determination to maintain and transmit the same unimpaired. We repeat this solemn declaration to you to-day, and desire you to store it up in your hearts and minds.

#### SOLEMN DECLARATION.

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen. We, the bishops, together with the delegates of the clergy and laity of the Church of England, in the Dominion of Canada, now assembled in the first General Synod, hereby make the following solemn declaration:

"We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world as an integral portion of the one body of Christ, composed of churches, which, united under the one Divine Head, and in the fellowship of the one Holy Catholic and Apostolic Church, hold the one faith revealed in Holy Writ, and defined in the creeds as maintained by the undivided primitive Church in the undisputed Ecumenical councils; receive the same canonical scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same divinely ordered sacraments, through the ministry of the same apostolic orders, and worship one God and Father, through the same Lord Jesus Christ, by the same Holy and Divine Spirit, who is given to them that believe to guide them into all truth. And we are determined, by the help of God, to hold and maintain the doctrine, and sacraments, and discipline of Christ, as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth in 'the Book of Common Prayer, and admin-

istration of the sacraments, and other rites and ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be said or sung in churches; and the form or manner of making or ordaining and consecrating of bishops, priests, and deacons; and in the thirty nine articles of religion; and to transmit the same unimpaired to our posterity."

The way to maintain and hand on the Gospel of the kingdom of God is to teach its truths fully, definitely, clearly. All classes, educated and uneducated alike, have suffered in the past, and are suffering still, because there is a lack of definiteness, accuracy, and depth in the teaching afforded to them. The lessons of the Catechism and the Prayer Book are not vague and misty. They are clear and positive, like the facts with which they are concerned. Let all, both clergy and laity, see to it that these lessons are no mere sound of words. The history of the Church of God in all its dispensations, and especially in the Christian era, ought to be familiar. The first planting, the growth, and the continuity through the centuries, of England's branch of the Holy Catholic Church should be presented in frequent lectures everywhere.

It is a great encouragement to be assured that there are indications of growing dissatisfaction in the community with the absence of religious instruction from our public schools.

The General Synod has put on record its judgment that "Religious teaching in our public schools is absolutely necessary in order to fulfil the true purpose of education, and to conserve the highest interests of the nation at large." We urge all who are willing to be guided by us to use their influence to bring the education and training of the young into a true and close connection with the religion of our Lord and Saviour Jesus Christ. Until this is effected, parents, sponsors, and pastors should be unceasing and persistent in their efforts to teach the young all that a Christian ought to know and believe to his soul's health. Sunday-schools, Bible classes, lectures, and public catechizing in our churches may be made effective means of imparting religious instruction. Nothing, however, can be accomplished in any of these ways, either by the clergy or their lay helpers, without intelligent, painstaking, systematic, and persistent efforts. The period of preparation for confirmation is of inestimable value. The serious thoughts to which our young people are open, in anticipation of their confirmation and admission to Holy Communion, and their desire to learn what their position, and privileges, and duties as Christians are, afford to their parents and clergy an opportunity which is singular in its advantages. Instruction, however, is not everything. The training of mind, heart and soul, the formation of sound religious habits, the establishment of spiritual character in every one of our young people—these demand

the combined, unceasing influence of home life and school life, of parents, pastors, and teachers, of kindly lessons and worthy examples. It is not right that any part of the child's life should be separate from religion, its influence, and its lessons. We repeat it—so long as there continues in the schools of our country the grievous severance of education from religion, parents, pastors, and sponsors must put forth special efforts in every way open to them so that their children may be virtuously brought up to lead a godly and a Christian life.

Next to the religious training and instruction of the young is the selection and the education of suitable men for the work of the ministry. Our universities and theological schools are doing excellent work, notwithstanding the hindrances which beset them, through inadequate endowments and insufficient support. One fact, however, which will call forth at once your sympathy and your co-operation weighs heavily on our hearts. Very few of the sons of our wealthier families offer themselves for the sacred ministry. They are drawn away by the bright prospects of wealth and advancement afforded by the secular enterprises which abound in our young and growing country. But this is not all. They are repelled from the highest and noblest vocation in life by the unworthy views of the Christian ministry which are frequently expressed in their hearing, even in Christian homes. Some shrink from the indignities to which not a few of our clergy are subjected by reason of their poverty. You are certainly able to help us in this matter. We call upon you, then, most earnestly and affectionately, to see to it that your children never hear in your homes anything which can lead them to think lightly or unworthily of the calling of a minister of Jesus Christ. Take care, too, that you are doing all in your power to provide a maintenance, not for your own clergyman only, but for all the ministers of the Church in your diocese, and in the mission field. It were well for you and your children to understand that "An unworldly church, an unworldly clergy, means not a poor church, a poverty-stricken clergy. A poor, unprovided, dependent clergy is scarcely able to be an unworldly one, and accordingly cannot betoken an unworldly laity. A laity which breaks the bread of its ministers into smaller and smaller fragments, and has none of the divine power to multiply, works no miracle and has no honor. Unworldliness is not emptiness of garner, but the right and noble use of garner filled by God. An unworldly clergy is not a clergy without a world, but one which knows the world, and uses and teaches man how to use the world for God, until it brings at last the whole world home to God."

The Church exists for the purpose of bringing all men into union with God, through



Jesus Christ, and teaching them to know and love, and serve Him with their whole being. The more closely and completely she is one in every land, the greater will be her power and efficiency to accomplish this far-reaching object of her existence. Accordingly, we look for extended and more effective missionary effort as one of the brightest and best results of the consolidation of the Church of England in Canada. The field, of which the General Synod opens up for direct and promising labor, is bright and hopeful beyond the reach of man's imaginings. It stretches across this great continent from shore to shore. Millions in the near future will plant their homes over its plains. The Lord, who died for all, hath laid it on us in His Church that these homes should, from their first establishment, be Christian. Beyond the Pacific Ocean there are millions of heathen, who have been brought by rapid steamships within our reach. They are accessible to us, and our Church can now act upon them and among them with combined force and energy. Besides these, there is a multitude of heathen Indians in the Northwest of this Dominion, who have yet to be brought into the congregation of Christ's flock. There is also a large company of Christian Indians, whose spiritual training has already been undertaken by our Church.

We do affectionately ask you all to realize your opportunities, and to rise up and meet them—not by one effort, but by persistent, loving efforts from day to day, offering freely your sons, and your daughters, and your gifts of wealth for your Church's work. It rests upon us all together, and upon each one individually, to do all that in us lies, so that "Christ may see of the travail of his soul, and be satisfied."

Many Christian bodies, separated from us, are working by our side, some in advance of us, both in the foreign field and in the Dominion. We yearn for union with them.

The General Synod has set forth the position which the Church of England occupies in her desire to recover and restore, among all Christian bodies, that organic unity which Christ prayed might ever distinguish His Church. The language adopted by the General Synod is as follows:

We desire hereby to make known that we adopt and set forth, as forming a basis for negotiation with any bodies of our separated Christian brethren, with a view to union, the following articles agreed upon by the Lambeth Conference, held in London, in the year of Our Lord 1888, viz.:

1. The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation, and as being the rule and ultimate standard of faith.
2. The Apostles' Creed as the baptismal

symbol, and the Nicene Creed as the sufficient statement of the Christian faith.

3. The two sacraments ordained by Christ Himself, baptism and the supper of the Lord, ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

4. The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

Foremost among the blessings of our heritage, as Churchmen, is our Sunday. As a day of rest, of worship, and of religious teaching, it has been generally observed and fairly appreciated amongst us. Of late years, however, a growing laxity, which threatens to impair its sacred character, has been observed. This tendency cannot be too strenuously withstood. The Lord's Day has brought priceless blessings to England and her colonies. We exhort you, brethren, to guard with a jealous eye and resolved spirit those precious privileges of rest, of worship, and of religious instruction, which all invasions of the Sunday are certain to diminish.

The larger obligations laid upon us at this time in the wider field opened by the consolidation of our Church are bound up with our joy. We invite you to share the joy—which is yours as much as ours—and we bid you face with a good courage and firm resolve the claims of our new position, co-extensive with the Dominion of Canada.

### 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. Montzambert, General Corresponding Secretary W.A., 22 Mount Carmel St., Quebec.

### Annual Report of General Officers.

[CONTINUED.]

#### TREASURER'S REPORTS.

SUMMARY FOR 1893.

##### RECEIPTS.

1893.		
Diocese of Quebec ..	.....	\$2298 63
" Toronto ..	.....	8641 35
" Montreal ..	.....	1808 97
" Huron ..	.....	3013 53
" Ontario ..	.....	1887 76
" Niagara ..	.....	1658 46

Total for this ecclesiastical province..\$19,308 70

##### DISBURSEMENTS.

1893.		
Total sent to domestic missions, viz.:		
Diocese of Algoma ..	.....	\$4351 16
" Athabasca ..	.....	376 87
" Calgary ..	.....	2805 85
" Mackenzie River ..	.....	1074 28

Diocese of Moosonee.....	\$ 63 25	
“ Qu’Appelle.....	82 46	
“ Rupert’s Land.....	1081 28	
“ Saskatchewan.....	89 50	
“ Selkirk.....	50 00	
Sabrevois Mission.....	98 50	
Indian Homes, diocese not specified...	318 27	
Undesignated.....	251 90	
		10,643 32
Total sent to foreign missions, viz.:		
Africa.....	\$ 11 00	
British Columbia.....	203 38	
Indian general funds....	\$ 147 86	
Indian Zenana.....	1167 38-1315 24	
Japan.....	1115 88	
Missions to the Jews.....	86 65	
Madagascar.....	11 10	
S. P. C. K.....	5 00	
S. P. G.....	17 55	
Undesignated.....	57 45	
		2823 25

Sent to dioceses not included in home, domestic, or foreign missions.....	202 25
Undesignated.....	121 40
Education of missionaries children.....	960 50
Sundries.....	80 38
Total expenses.....	1067 42
Total balances in the hands of diocesan treasurers.....	3408 33
Plus printer’s error in Montreal report.....	1 85

Total for this ecclesiastical province. . . \$19,308 70

LOUISA IRVINE,  
General Treasurer W.A.

Quebec, Nov. 16th, 1893

THE TREASURER, IN ACCOUNT CURRENT WITH THE  
PROVINCIAL WOMAN’S AUXILIARY.

1892.	DR.	
Sept. 13	To balance from last account .....	\$ 37 89
15	Offeratory collection at service, and collection at triennial meeting.....	16 48
	Contents of thank-offering boxes for sundry funds in Algoma.....	15 00
	Assessments from Montreal, Huron, and Niagara for 1892.....	30 00
1893.	Assessments from Toronto, Huron, Ontario, and Quebec for 1893.....	40 00
	Donation from W.A. in New Westminster, B.C.....	5 00
	Diocese Niagara, Mrs. Hamilton’s life membership of provincial board.....	50 00
	Diocese Quebec, Mrs. Von Island’s life membership of provincial board.....	50 00
	Mrs. Williamson, editress of Leaflet, profit on advertisements.....	02 00
Sept. 15.	Offeratory collection at service, and collection at board meetings held in Toronto.....	6 90
	Friend, for postage.....	05
	Savings branch Union Bank of Canada, interest on deposits to 1st March, 1893.....	1 27
	Total.....	\$314 59

1892.	CR.	
Sept. 16.	By Recording Secretary, telegram to Bishop of Algoma.....	\$ 2 00
	Mrs. Williamson, railway expenses of delegate to the W.A. meeting in Baltimore.....	20 00
	D. Kemp, Algoma diocesan treas. Algoma general fund.....	3 55
	“ Superannuation fund.....	9 00
	“ Mission debt fund.....	2 00
	“ W. and O. fund.....	45
	Total.....	15 00

Expenses, stationery, letter book, and printing 600 reports.....	104 21
Postage.....	8 50
Caretaker of Trinity schoolhouse, where board meetings were held.....	1 00
	113 71
Sept., 1893. Balance in hand this day, life membership fees.....	100 00
General fund.....	63 88
	163 88

Total.....\$314 59  
LOUISA IRVINE,  
General Treasurer W.A.

Quebec, September 16th, 1893.

Examined and found correct.

W. H. CARLIF,

Member of the Board of Management, Domestic and Foreign Missionary Society of the Church of England in Canada.  
Quebec, November 18th, 1893.

Report of convener of Standing Committee on work and interests of junior branches :  
“ Our members will all be glad to know how the junior work stands in the Provincial Woman’s Auxiliary.

“ The combined number of branches is 137, against 104 last year, with a membership of 3,067. Of these, Huron has the largest number—1,029 members. Money given to foreign missions, \$121.22; domestic, \$678.59; miscellaneous, \$8.50; cash expended on sales, \$332.87. Total amount of money, \$1,141.18; the largest amount coming from Ontario’s juniors.

“ Only 3,067 members out of all the diocese! Pray more; work more; that we may double our number by next year.

“ Toronto and Niagara have the same motto, ‘ Thy Kingdom Come ’; Huron, ‘ Looking Forward: Hastening into the Coming of the Day of God ’; Ontario, ‘ Loving the Lord ’; Halifax, ‘ Thy will be done.’

“ What can the juniors do to supply the bells needed? Nelson, Golden, Vernon in New Westminster, and Mr. Timms at Black Fort, all call for them. Use your pennies to bring people to hear the Gospel.”

From Mr. Dee, of St. Andrew’s Mission, Fort Pelly:

DEAR MISS PATERSON,—Approaching winter warns me that I have too long neglected to answer your last kind letter; the reason I have put it off so long is, partly, that I expected to hear that the promised sales from the Central Rooms had come, but chiefly because we have been in such a terrible muddle this summer, owing to the rebuilding of the house. As I told you in my last, the mission house was in a very dilapidated condition, so I endeavored to raise funds for its repair. The diocese made a grant towards it, and various kind friends subscribed, so that I thought I had sufficient to start with. But, alas! when the

old building was taken down it was found so rotten (the logs actually broke in two as they were taken down) that very little could be used again; so now I find myself saddled with a debt of \$200, for which I am personally responsible. The building is now nearly completed, and consists of a sitting-room, a kitchen, with part screened off for a storeroom, four small bedrooms, and a good cellar. It is lathed and plastered inside and out, so I hope it will be warm. My sister came out from England in the spring to assist me in the work, which makes it much more comfortable for me; but I sometimes doubt if it was not rather cruel to ask her to leave the comforts of England to come out into these wilds. However, she has faced all the inconveniences bravely; and now that we have a more comfortable house I hope that she will not feel it too much. My conscience rather reproved me when I saw the children come into school, shivering in their scanty garments, that I had not applied to you earlier. I should feel very grateful if you could again assist us with clothing, etc., for our children. I have now twenty-one altogether in school. Three of these are half-breeds, not in the treaty, but are allowed by the agent to attend the school. Of the twenty-one, eight are girls, ranging from five to sixteen, and the rest boys, from four to fourteen years old. I would be especially glad to get warm clothing for the boys, but almost anything and everything finds its use on an Indian reserve, second-hand things being often as much appreciated as new. Boots and rubbers, too, would be of the greatest value. The children generally have nothing but moccasins to wear, and in the spring their feet are wet the whole time, so that it is little to be wondered at that they get ill.

The following interesting account of the Chinese mission school in New Westminster is given by Mrs. Williams, the superintendent, in whose house the school is held: "Our school has remained open all through the summer, though most of the pupils drifted away during the canning season, down the river. While this work lasts, Chinamen are scarce in the town: still, we always had some pupils. Ah Ming, one of our boys, has, I think, been the most faithful and regular in his attendance throughout the year. When he first came he was not only very dull, but so resolved to learn in his own way that each teacher wished to pass him on to some one else. Time, however, proved that Ming was wiser than any of us, and his own way was the right way after all. But it was a trying time for his teacher. He would shake his head, put his hand firmly down on the book, and positively refuse to learn any fresh words; and if we still persevered, he would shut up the book altogether, and quietly settle down to his writing. So we had to listen

patiently while he spelt out "run, rat, run," night after night for about a month; but now patience has its reward, and he reads fairly well. He always comes into the room with a beaming face, and a little time ago he presented his teacher with some Chinese tea. Our pupils pay nothing, in order to distinguish our mission school from purely secular ones; so this was really a mark of gratitude on Ming's part. I must mention one more pupil, little Joe Mee, by name. He is quite a boy, and just as much of a pickle as any street arab from East London. He is quite the reverse of Ming, for he could read pretty well when he came to us, and does not seem to take any pains to learn more. Joe Mee is a great favorite with the Chinamen, but the teachers find him too full of tricks. One day we were showing the class a book full of pictures of Chinese dress and customs. Joe Mee seized it, and collected the men round him, chattering like a jay all the time. No one had a chance of a word till he had done his lecture. One can subdue him, however, by calling him "monkey," because on one occasion, when the names were called, Joe Mee replied for a newcomer "His name is A-P-E," and at the same time pointed to the picture of an ape in his reading book, which was not unlike the man. A few evenings ago Mr. Gowen exhibited a magic lantern to the class. The pictures represented scenes in the life of our Lord. Charlie, our most advanced pupil, undertook to explain what was going to happen. His services were very necessary, for, at first, the pupils thought the "picture lantern" was a machine to photograph them, and some ran away, fearing their portraits were going to be taken. About ten or eleven remained, and were much interested. The resurrection and ascension pictures seemed to impress them most; they seemed to grasp the meaning. I think whatever progress has been made is in the direction of strengthening the feeling of friendship between teacher and pupil. When one meets the scholars in the street at any time, they never fail to stop and say something about their school. A happy New Year to one and all."

### Books and Periodicals Department.

- (1) *American Reformer*, edited by Carlos Martyn. Henry Ward Beecher.
  - (2) *American Reformer*, edited by Carlos Martyn. John H. Gough.
  - (3) *Humanities*. By John Staples White.
  - (4) *Recent Explorations in Bible Lands*. By Rev. Thomas Nicol, D.D.
- Funk & Wagnalls Co., New York and Toronto.
- (1) Henry Ward Beecher in many ways was a great man. The Funk & Wagnalls Co., Toronto, have produced a very interesting book bearing upon his life and sermons. A boy of New England, he fast developed into a man of the United States' nation. He began his preaching in the far west, and Indianapolis first saw the dawning power which was to make crowds of eager people rush to hear him. But it was at

Plymouth church, Brooklyn, that those great powers were sustained during a lifetime of continued appreciation. The dramatic power which showed itself in his sister, Mrs. Stowe, who dealt the deathblow to slavery by her "Uncle Tom's Cabin," showed itself in him by his skill in keeping, from first to last, the attention of large gatherings of people whenever he undertook to address them, and also in many interesting events of his life. It is a life which is well worth reading.

(2) The life of John B. Gough is told in much the same way as the above. It is a book uniform with the other in size and appearance. There is many a thrilling scene in the life of this great temperance lecturer, as his own career is depicted, his fall through the tight grasp of the drink demon, his heroic and successful struggle to shake it off and conquer it, his burning eloquence as he warned others, and tried in every way to move them from the deadly evil. He was a great man, who had conquered in himself a great evil, and then tried to help his fellow-creatures. His life makes an exceedingly interesting book.

(3) The word "Humanics" means the study of human nature. The author of this book, Mr. John Staples White, puts it in the form of comments, aphorisms, and essays, and calls his little volume "Touches of Shadow and Light to bring out the Likeness of Man and Substance of Things." It certainly contains a large amount of racy and beautiful thoughts which, being classified under distinct heads, and put into a copious index, may easily be made available, when required, for any given subject that comes within its range.

(4) Recent explorations in Bible lands are always interesting to the student and the religious. The little book mentioned above, and bearing upon this subject, is in pamphlet form with stiff cover. As it has reached its sixth thousand, it must have already met with much favor. "Among the wonders of the latter half of the nineteenth century, we may well reckon those discoveries in Bible lands by which large tracts of the dim and distant past have been peopled with life, forgotten languages recovered, and even lost empires restored to a place in the annals of mankind." Such is the foundation on which this useful little book is built. It has the advantage of being written in a form somewhat condensed.

(1) *Amud Greenland's Snows, or, The Early History of Arctic Missions.* By Jesse Page.

(2) *Thomas Birch Freeman, Missionary Pioneer to Ashanti, Dahomey, and Egba.* By John Milner, F.R.G.S.

Fleming H. Revell Company, New York and Chicago.

Toronto: Willard Tract Depository, 140 Yonge street.

Here we have two books which tell of missionary heroism in climates of a directly opposite nature. The one is of "Greenland's Icy Mountains"; the other of that land where "Africa's sunny fountains roll down their golden sands." The simple story of Hans Egede, the pastor of a quiet little village off the coast of Norway, leaving his comfortable post and ministerial prospects, and going to the inhospitable regions of Greenland, taking with him his wife, always ready to share his privations and his work, devoting his life to the Greenlanders, and living among them in their home of snow and ice, is well worth reading. It was not the voice of gain that called him there. It was the voice of loss, but it was the voice of Christ, and that to him was gain.

A very different work, and yet the same work, was that of Thomas Birch Freeman, pioneer missionary to the western coast of Africa. His dealings with the simple savages of Africa fifty years ago are interesting to the lover of missionary work. Men like him, whose individual efforts have been stamped upon a nation, must have great strength and nerve, and, at the same time, wonderful faith and confidence in their holy and lofty mission.

(i) *The Expositor.* (ii) *The Clergyman's Magazine.* London, England: Hodder & Stoughton, 27 Paternoster Row.

*The Expositor*, edited by the Rev. W. Robertson Nicoll, M.A., LL.D., is a periodical which every clergyman should take. It is not too voluminous for busy men to read, but it is sufficiently extensive to keep them abreast with the times

on Biblical subjects. The December number has articles on "The Galatia of the Acts," "Professor Marshall's Aramaic Gospel," "St. Paul's Conception of Christianity," "The Sojourn of the Israelites in Egypt," etc.; all of them by eminent thinkers of the day.

*The Clergyman's Magazine* has also its strong points of usefulness for busy clergymen. It is only sixpence a number, monthly, and always contains valuable aid for preparing sermons, lectures, etc., together with notices of new books. At present a very interesting series of articles on "Eastern Customs in Bible Lands" by Canon Tristram is being published in it.

*The Religious Review of Reviews.* Edited by Rev. Canon Fleming, B.D., London, England. Christian Literature Co., New York.

This is called "The Busy Churchman's Magazine." What is supposed to be the best reading for the month is made ready for him, and leading reviews are criticized by one who has time to read them. The number to hand is full of articles helpful to the mind, and external habits as well, such as that on the "Art of Reading." We would recommend "busy churchmen" and others to subscribe for this magazine.

*The Illustrated London News.* New York: Ingram Bros. \$6 a year.

The recent numbers of this finely illustrated weekly are quite in keeping with its usually high standard. Scenes of the "colliers' strike" are heartrending, such as "two cans of soup and one loaf of bread for a family of ten"; a full size (double page) engraving of "Life in Albania, gipsy girls-fishing"; illustrations connected with the Bromie family in Ireland; scenes in Morocco: a striking double page picture of the Matabele war in South Africa, entitled "Attack on the Laager of Wagons"; a view of "The champion and his admirers," connected with the Smithfield Club Show; a portrait of the late Duke of Leinster, premier peer of Ireland, cut off in the prime of life by typhoid fever, and a picture of his six-year-old son who succeeds him, the youngest duke of the realm.

*The Missionary Review of the World.* Funk & Wagnall Co., 18 and 20 Astor place, New York. \$2 a year.

Some excellent illustrations form a new and interesting feature of the January issue, which also is overflowing with first-class articles by eminent writers in other lands. The *Review* grows in interest and helpfulness with every year. The editor-in-chief opens Volume XVII. with an article on the "Columbian Exposition at Chicago." He treats especially of the Congress of Religions, in regard to its effects on the kingdom of God. Dr. Gordon follows with an intensely interesting and instructive article, in which he tells of "Three weeks with Joseph Rabinowitz," that prince of Jewish converts to Christianity. Other articles make up a very excellent number. The *Review* has become indispensable to all those who would keep pace with the times. The prospectus for 1894 betokens an increase in its value for the coming year.

*The Gleaner's Atlas and Key to the Cycle of Prayer.* London, England: C.M.S., Salisbury Square.

The Church Missionary Society reports are noted for their excellent maps. These have been collected together in one book, with brief notes of Church missions all over the world. It is an atlas that people interested in missions should not be without.

*Germania.* A. W. Spanhoofd, of Manchester, New Hampshire, publishes an interesting periodical for the study of the German language. Each number contains valuable assistance for students of that tongue.

*The Cosmopolitan.* A marvel of cheapness—it and THE CANADIAN CHURCH MAGAZINE together for \$2! Why should our readers be without a first-class magazine when terms like these are offered?