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No 127

HISTORICAL SKETCHES.

NO. 127—THE THIRD BISHOP OF ALGOMA.

THE special session of the Provincial Synod of Canada which met on the 11th of November in the city of Montreal was in many respects a memorable one. It met in the Convocation Hall of the beautiful Theological College which Mr. A. F. Gault, with noted munificence, had just presented to the diocese. Everything in and about it was delightfully new, and the whole college was generously placed at the disposal of the delegates.

The proceedings throughout were characterized by good humor and by an evident desire to promote the welfare of Algoma, a bishop for which the Synod was convened to provide. The financial aspect of the diocese was fully discussed. It was resolved to make use of the interest accruing from the Episcopal Endowment Fund towards the stipend of the new bishop, the Synod providing that such income should be made up to not less than three thousand dollars per annum. After much discussion it was decided that the various dioceses be requested to continue the amount which they had been contributing regularly towards the stipend of the late bishop, in order that in this way a stated income might be afforded for the regular missionary work of the diocese. This will be of great help in its future management, for the \$4,000 hitherto devoted annually to the episcopal stipend will now be available for the support of the home missionaries

While these important matters were being arranged the Upper House, consisting of the nine bishops of the province, selected their candidates and sent down the names of the Ven. Archdeacon Brigstocke, of St John, N.B., Rev. Canon Thorneloe, of Sherbrooke, Quebec, and the Ven. Archdeacon Mills, of Montreal. A ballot was taken on these names, with the following result:

Necessary for a choice, clerical, 43; lay, 26.
Canon Thorneloe, 26;
15; Archdeacon Mills, 19, 17; Archdeacon Brigstocke, 9, 5; blanks, 31, 14.
Total vote, 85, 51.

The result being no election, the Lower House decided not to ballot any more till the Upper House should send down more names. The names of the Rev. E. P. Crawford, of Halifax, the Rev. J. C. Farthing, of Woodstock, Ont., Rev. Lennox W. Williams, of Quebec and Rev. Professor Worrell, of Kingston, Ont., were accordingly submitted. After Archdeacon Brigstocke had requested that no votes should be cast for him, the Lower House proceeded to ballot on the names now before it. Four ballots were taken, Canon Thorneloe

leading in all and gradually gaining, Archdeacon Mills coming second. On the fifth ballot Canon Thorneloe was elected by 44 clerical votes (necessary 38) and 27 lay votes (necessary 23).

When the result of this ballot was announced a few silent moments succeeded, broken at last by the voice of Dean Carmichael, the Prolocutor, who in solemn tones announced to Canon Thorneloe his election. The doxology was sung. The Bishop elect, in tones strug-



RT. REV. GEORGE THORNELOE, M.A., D.C.L.
Third Bishop of Algoma



SHERBROOKE, DIOCESE OF QUEBEC.

gling with emotion, begged for a few hours for meditation and prayer, and for consultation with his family and his friends, before finally giving his decision—a request which, of course, was willingly granted. In the morning of the following day, in words of fitting solemnity, Canon Thorneloe announced his acceptance of the post which had been assigned him by the wish of the Church in her great representative body.

George Thorneloe is by birth an Englishman. He was born in Coventry, England, on the 4th of October, 1848. Coming to Canada he was educated at Bishop's College, Lennoxville, where he graduated B.A. 1872, M.A. 1877, and where also he received an honorary D.C.L. in 1895. He was made a deacon by the late Bishop Williams, of Quebec, in 1874, and was priested in 1875. He was appointed incumbent of Stanstead in 1874, and rector of Sherbrooke (both in the diocese of Quebec) in 1885. In this latter place he remained till called to the bishopric of Algoma. In 1888 he was appointed canon of Quebec Cathedral, Sherbrooke being the chief centre of the eastern townships, and the headquarters of the English-speaking population (though about half of it is occupied by the French), is a city of importance in the Province of Quebec, and has ever been a good field for Church work, which, under Canon Thorneloe's wise and faithful rule, has prospered and increased. Dr. Thorneloe is the second rector of Sherbrooke who, in time, rose to the episcopate, for Rev. Isaac Hellmuth, the retired Bishop of Huron, once occupied that position.

The Bishop-elect of Algoma has always had the good will of his fellow clergymen and of the laity in his own diocese of Quebec, as evidenced by the fact that at the episcopal election of the diocese, in June, 1892, he received a large number of votes of both orders for bishop, though not enough to elect him.

Dr. Thorneloe will undertake his new work under propitious circumstances, for, according to the statement made by Bishop Sullivan to the Provincial Synod, the diocese of Algoma, except as regards its mission fund, is in a good and healthy condition. The clerical staff is larger than ever it was before, there being thirty-two mission fields, occupied by as many ordained missionaries, and three

others under the guidance of catechists. There are in the diocese seventy-seven churches, four of which are of stone, four of brick, five of hewn logs, and sixty-four frame buildings. Forty-one of these were erected in Bishop Sullivan's time. Parsonages also have increased, there being twenty-five as against six when Dr. Sullivan was elected in 1882. A flourishing association has been formed in England for the aid and support of Algoma, and already considerable sums of money have been received from it. This will prove to be a timely movement, as the S.P.G. has decided, unfortunately, to withdraw its aid by degrees from Algoma, and all other Canadian dioceses at present receiving support from it.

A strong desire was shown on the part of the bishops to make Algoma an independent diocese, and this, in some respects, it will ere long become; but as far as its support is concerned it must for a long time remain a missionary jurisdiction.

EARLY HISTORY OF THE CHURCH OF ENGLAND.

BY GEORGE S. HOLMSTED, TORONTO.

THERE are not a few persons who, from superficial knowledge of the matter, are inclined to attribute the foundation of the Church of England to Augustine, A.D. 597; some, indeed, even venture to assert that it was founded at the Reformation. This, however, is a mistake. The establishment of the Christian Church in England took place long prior to the arrival of Augustine.

It must be admitted, I think, that we have very little ground for stating, with any degree



ST. MARTIN'S CHURCH, CANTERBURY.

of certainty, by whom the Christian Church was first planted in the British Isles. Gildas, the oldest native historian, who wrote about 560, tells us that the "Sun of Righteousness" arose in England about the time that Queen Boadicea was defeated by the Romans, which was about the year 162 or 163. He says that the father of Caractacus, who had been imprisoned at Rome, was liberated about this time, and brought back to England the knowledge of Christ, which he had acquired there. Some historians have been of opinion that to St. Paul himself the founding of the Christian Church in England is to be attributed. This opinion is based on these facts: (1) Clemens Romanus, the friend of St. Paul, in a well known passage in the epistle written by the Church of Rome to the Corinthians (circ. 69 or 70), speaking of St. Paul, says: "Having become a herald both in the east and in the west, he obtained the noble renown due to his faith, and having preached righteousness to the whole world, and having come to the *extremity of the west*, and having borne witness before rulers, he departed at length out of the world." By "the extremity of the west" or "utmost bounds of the west," as it is sometimes translated, it is supposed, though it cannot be confidently affirmed, that the British Isles were meant. (2) Justin Martyr (Phil.), A.D. 140, asserted that every country known to the Romans contained professors of the Christian faith. Britain was then in the possession of the Romans. (3) Irenæus, Bishop of Lyons, about A.D. 179, asserted that Christianity had been spread to the utmost bounds of the earth by the apostles and their disciples.

4. At the end of the second century, *i.e.*, about 190, Tertullian, a learned presbyter, speaks of British districts inaccessible to the Roman arms having been subdued by Christ.

5. Eusebius, bishop and historian, who flourished 307-340, says that some of the apostles passed over the ocean to the British Isles, and St. Jerome (Pt.), 345-420, says that St. Paul him-

self imitated the Sun of Righteousness in going from one ocean to the other, and that his evangelical labors extended to the *western parts*.

6. Later, Theodoret, bishop and historian 393-457, asserts that St. Paul brought salvation to the isles of the ocean, and mentions Britons among converts to the apostles.

7. In the sixth century Venantius Fortunatus, and in the seventh century Sophronius, Patriarch of Jerusalem, speak of St. Paul's mission to Britain.

It will thus be seen that the evidence on which the founding of the Christian Church in England is attributed to St. Paul is of a somewhat fragmentary and not of a very positive character. At the same time there is no reason to doubt that the early Christian writers I have cited, though they wrote many years after St. Paul, were, nevertheless, giving the tradition current in their day. That there should be no more positive information is not very surprising, considering the persecutions which the ancient Church from time to time suffered, and that during these persecutions the Christian books and records were sought out and destroyed, to say nothing of the constant internal commotion which prevailed in the British Isles both before and after the Saxon invasion, which must have been equally fatal to the preservation of records of the early history of the Church in England.

During one of the persecutions which took place in the reign of Diocletian, A.D. 303, the first British martyr, of which we have any record, suffered. This was St. Alban.

A few years after this event we have a further item of interest in English Church history. In 314 three bishops of the ancient British Church, *viz.*, the Bishops of York, London, and Lincoln (or Llanduff), also a priest and deacon were present at the Council of Bishops, held at Arles, in France. Other bishops of the British Church were present at the Council of Nicæa, in Asia, in 325, at Sardica, 347, and at Ariminum in 359. We thus learn that at this early day the Church in England was fully organized; but the subsequent withdrawal of the Romans about the beginning of the fifth century and the invasion of the country by the heathen Saxons brought trouble and disaster upon the British Church—the Christians were driven into Wales and Cornwall, the rest of the island being in the hands of the heathen invaders.

It may be well to pause here and to take a brief retrospect. The Church of Jesus Christ, founded in Jerusalem, was by the express commission of her Lord to be spread through all the world. "Go ye into all the world, and preach the Gospel to every creature," said our

risen Lord to His apostles. Everywhere where the Gospel was preached a branch of the Christian society called "the Church" was established for the perpetuation of the teaching of the Christian faith and the administration of the Christian sacraments. Everywhere, too, this society was governed by a ministry of bishops, priests, and deacons, and though this Christian society, called "the Church," might acquire in different places local names, such as "the Church of Jerusalem," "the Church of Rome," "the Church of Gaul," "the Church of Alexandria," it was, nevertheless, but one society. The emphatic words of all these various titles are "*The Church*." The Church established in England was a part of this one great society, and although there may be room for doubt as to the precise date at which, or the precise person by whom, the Christian Church was planted in England, yet there is no room at all to doubt that it was established there, with the threefold ministry of bishops, priests, and deacons, certainly before the year 314. But it must be conceded that very little is known of the state or progress which the Church had made in England prior to the arrival of Augustine in 597. England had been, up to the year 450, for over 400 years, occupied by the Romans, and it had undoubtedly advanced considerably in civilization during that occupation. At the time it ceased, England and Wales were divided into five Roman provinces, and these provinces again had been divided into thirty-three civitates, or districts, each of which had a separate local government. These civitates probably resembled our counties and the provinces the various provinces of this Dominion. In Gaul, where a similar division existed, in each civitas there was a bishop and in each province an archbishop; and it has been conjectured that a similar ecclesiastical organization existed in England and Wales. If this were so, then it is probable that at the time the Romans withdrew there may have been between thirty and forty bishops in England and Wales. But at the time the Romans departed there seems to have been no central authority, or bond of cohesion, in England, either in Church or State; the Church was very much in the condition of the Anglican part of the Church in Canada before its recent unification, and the State very much in the condition of Canada before Confederation. As a consequence of this want of unity of government the country immediately became, on the departure of the Romans, the scene of internal dissensions, and it had, moreover, to contend with the invasions of the rude and barbarous Picts and Scots from the north. To resist these invaders the aid of the Saxons was sought, which in the end resulted in the Saxons becoming the masters of the country, and the ancient inhabitants and their descendants who

survived the conflict of battle were driven into Wales and Cornwall, where alone the British Church survived, when St. Augustine's mission arrived. Very few records remain of the ancient British Church. Mr. Haddan quotes historical notices of the existence of two British churches at Canterbury, two at Caerleon, one at Bangor Iscoed, near Chester, one at Glastonbury, one at Withern, one at Evesham, and he also notes actual existing remains of others at Dover Castle, Richborough, Reculver, Lyminge, and Erixworth.

It would be a pleasant thing to know that, notwithstanding the misfortunes which befel the ancient British Church, it was, nevertheless, remarkable for its piety and devotion; but, unfortunately, the only picture we have is one that is anything but admirable. Gildas, the earliest native historian, who wrote about 560, said it had become a proverb that the Britons were neither brave in war nor faithful in peace; that, adverse to peace and truth, they were bold in crimes and falsehood; that evil was preferred to good, and impiety to religion. That those who were most cruel were (though not rightfully) anointed kings, and were soon justly destroyed by others fiercer than themselves. If anyone discovered gentler manners or superior virtues he became the more unpopular. Actions pleasing and displeasing to the Deity were held in equal estimation. And, he says, it was not the laity only who were of this character, but that the clergy, who ought to have been an example to all, were addicted to intoxication, animosities and quarrels; and he accuses them of folly, impudence, deceit, robbery, avarice, profligacy, gluttony, and almost every other vice, "even," he adds, "that I may speak the truth, of infidelity." And yet, with all this abuse of the ecclesiastical order, he says he sometimes wishes that he may become a member of it before he dies. His abuse, however, is so vituperative that it is considered to be not altogether trustworthy, and we must remember, too, that he wrote after the turmoil of one hundred years of constant wars had probably imbruted and depraved the people, and that his criticism, even if it were justified at the time he wrote, may afford no ground for supposing that in earlier times, when the country was in a state of peace and security under the Roman rule, either the clergy or laity were so depraved. Although the Church in England had thus been cast down from its first estate it was not altogether destroyed; and when Augustine arrived, A.D. 597, he found still a faithful remnant. The story of Gregory the Great sending forth Augustine as a missionary to the pagan Anglo-Saxons is well known, and it is, therefore, unnecessary here to relate it. Suffice it to say that in A.D. 597 Augustine arrived in England with his band of forty missionaries. England at that time was

under the government of several different kings, but shortly before Augustine's arrival one of them—Ethelbert, the King of Kent—had acquired a certain precedence over all the other Anglo-Saxon potentates. It was to the court of this king, who had married a Christian princess (Bertha, the daughter of the King of the Franks), that Augustine came. This princess was not allowed to pass over into Kent until ample arrangements had been made for the free profession of her faith. She came, accordingly, attended by Luidhard, a Frankish Bishop, and for her accommodation an ancient British church, erected and dedicated to St. Martin, on the eastern side of Canterbury, was restored and again rendered suitable for Christian worship. Thus in about 560 a Christian congregation was formed in the principal seat of Anglo-Saxon power, thirty-six years before Augustine arrived with his band of missionaries. From what I have said, therefore, I think it will be generally admitted that nothing can be clearer than that Christianity was not first introduced into the British Isles by Augustine.

(To be continued.)

METLAKATLA.

IN LAST month we gave a portrait of the Right Rev. Dr. Ridley, Bishop of Caledonia, B.C. We now are pleased to give a picture of his cathedral at Metlakatla, where he lives. It was built by Mr. Duncan in his early and enthusiastic days, when he was working cordially with the C.M.S., and was designed entirely for Indians. It is a large church, and could be easily arranged to seat eleven hundred persons on the ground floor. From four to six hundred Indians were wont to attend divine service in this church every Sunday. When Mr. Duncan withdrew to Alaska, taking a large number of Indians with him, the mission, of course, was somewhat weakened; but it started its new career under proper Church discipline and rule, and has made steady progress ever since.

Mr. Duncan, however, did for many years a wonderful work among the Indians under his charge. He found them a most degraded species of savage, given up to the fiercest and most revolting practices. The accompanying sketch, taken from "Stranger than Fiction," gives a representation of the brutality and ferocity of these people. A poor wretch, desiring to become a "medicine man," must give himself up for a time to the wildest and most inhuman practices. Among these, some of them, who were called "dog eaters," would seize a dog and tear him in pieces like a wild animal, using their hands and teeth.

By the instructions of the missionary these

hideous practices in time came to an end. The Indians were civilized and learned to be industrious. They became quiet and orderly, and rejoiced in the serene and peaceful life of the Christian. The large church at Metlakatla is a standing monument of what Christianity can do for a benighted people.

THE ARCHBISHOPS OF CANTERBURY.

BY THE REV. CANON MCKRIDGE, D.D.

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UNDER GEORGE I.

THE eighteenth century, which began under the régime of Archbishop Tenison, is a somewhat melancholy period in the history of the Church of England. It began, it is true, with the inauguration of two splendid societies for Church work, the "S.P.C.K." and the "S.P.G.," whose influence for good at the present time in all parts of the world cannot be over-estimated, and with these two societies, as well as with the establishment of charity schools throughout England, the name of Archbishop Tenison is connected; but, on the other hand, party feeling, at the beginning of the century, ran very high, and much bitterness was shown by one side towards the other; and this was rendered more intense by the political dissensions of the period. The feeling in favor of the exiled house of Stuarts, commonly known as Jacobitism, gave an unhappy tinge to the Churchmanship of the day, especially in Scotland, where the members of the Church were nearly all adverse to the ruling dynasty of England. The period also had its doctrinal troubles. In 1712, Dr. Samuel Clarke published an exhaustive work on the subject of the Trinity, the whole tendency of which was to weaken the acknowledged doctrine of the triune Godhead, and was pronounced rank Arianism. The doctor was obliged by threats from the two houses of Convocation to promise, on pain of ecclesiastical censure, to write no more such books. Strange forms of dissent also began to show themselves, among them the Camisards of the Cevennes, some French fanatics who, suppressed in their own country, sought liberty of action in England. They were not unlike the Quakers, though more excitable and noisy.

Against anything of this kind, Church people of all parties had a profound dislike. Enthusiasm in religion was a thing to be decried, the consequence of which was that the sermons of Archbishop Tenison's day were, as a rule, colorless and dull. Bishop Horsley, in his first charge to the diocese of St. David's in 1709, speaks of much of the preaching on the part of the clergy as "unchristian." People who desired any warmth or emotional feeling



INDIAN DOG-EATERS—ME'IAKATLA.
(See page 5.)

in religion were obliged to seek it among dissenters, who, unchecked by law or orthodoxy, often carried these elements to the borders of excess and fanaticism. But outside of sects of this kind, which were really small in number, nonconformity, at this time, was not by any means strong in England.

The churches were, as a rule, in bad repair, though fairly well attended at first. Indeed, some of the London churches were open morning and evening for common prayer. Rented pews had become a very general practice; but in many cases they were huge boxes, separated from one another by curtains, which the inmates, when desirous of a snooze or a quiet whisper, could draw so as to procure entire seclusion. These formidable structures were thus satirized by Swift:

"A bedstead of the antique mode,
Compact of timber many a load,
Such as our ancestors did use,
Was metamorphosed into pews;
Which still their ancient nature keep,
By lodging folks disposed to sleep."

To make up for the amount of space taken up by these structures, galleries, unmindful of their disfiguring effect upon the church itself, were in many churches erected, to be pulled down by a succeeding and more tasteful age. The "three-decker" pulpit, a small communion table on the lower flat, a reading desk above it, and all surmounted by a huge pulpit with large red cushion, rapidly became the prominent object in the church. Here the clergyman, officiating in white surplice and broad black stole in the two lower decks, became black entirely, when, clad in the sombre

preacher's gown, he towered aloft in rear of the exalted red cushion.

The season of Lent was but poorly observed, and in some cases was held up to ridicule; but the anniversary of the death of King Charles the Martyr (January 30th), and of the discovery of the Gunpowder Plot (November 5th), were scrupulously observed, and gave rise to many rabid political sermons which would have been much better uncomposed and undelivered. Days of humiliation were also frequently used, and at such times special prayers, somewhat long and wordy, were set forth by authority. On one of these occasions Archbishop Tenison is said to have composed a prayer "unequaled in modern and unsurpassed in ancient times." The churches were largely used for making all kinds of announcements, such as pay day for taxes, objects lost and found, execution of prisoners, and the like. The hour for holding services had been, for Sundays and holy days, morning prayer at six, the Litany at nine, followed, after a few minutes' interval, by the communion service, yet these all gradually grew into one continuous service, as is the case in many churches in our own days. The use of the organ in churches was a much-vexed question. Destroyed or silenced by Cromwell, it came into use by slow degrees after the Restoration, though there were many, even in Tenison's time, that regarded it as a "Popish instrument."

In such form the Church of England began its career in the eighteenth century under Archbishop Tenison. It fell to his lot to officiate at the coronation of George I., but he did not long survive it. He died on the 14th of December, 1715, leaving behind him many valuable bequests, among them £1,000 towards the establishment of an American bishopric. He was succeeded by the Right Rev. Dr. Wake, Lord Bishop of Lincoln.

William Wake was born at Blandford, Dorsetshire, in 1657, when Cromwell was holding sway in England. He graduated from Christ Church, Oxford, in 1676, and, contrary to his father's wish, who desired him to enter business, studied for the ministry and was ordained. He was appointed chaplain to Viscount Preston, and with him visited Paris. On his return to England he wrote an attractive little book called "An Exposition of the Doctrine of the Church of England," which was chiefly an attack upon Bossuet, the celebrated French prelate and preacher, and the Roman doctrines so strenuously upheld by him. This book gave much offence to King James II., whose dislike for anything Anglican is well known. It was regarded everywhere, however, as an able production. Even the Pope, Clement XI., was heard to say that it was a pity that so profound a writer was not a member of his Church. Notwithstanding, however, the opposition of the king, Mr. Wake,



THE CATHEDRAL CHURCH, METLAKATLA, B.C.

(See page 5.)

was appointed preacher to the Society of Gray's Inn. He became somewhat famous as a writer against Romanism, and obtained successively the degrees of B.D. and D.D. The banishment of King James and the accession to power of William Prince of Orange did much, of course, for Dr. Wake, who speedily became one of the royal chaplains, deputy clerk of the closet, a canon of Christ Church Cathedral, Oxford, and subsequently rector of St. James', Westminster. During this time and afterwards he wrote "An English Version of the Genuine Epistles of the Apostolic Fathers," "The Authority of Christian Princes over their Ecclesiastical Synods," and "Vindication of the King's Supremacy against both Popish and Fanatical Opposers." These last two works were particularly pleasing to King William, whose policy was to rule the Church without the interference of the bishops or clergy in synod or convocation. The result was the speedy promotion of Dr. Wake, in 1701, to the Deanery of Exeter.

The new Dean was a decidedly Low Churchman, and, of course, met with much opposition, especially from the great Dr. Atterbury, an able though somewhat fiery and dangerous advocate of High Church principles. Against him Dr. Wake wrote a book entitled "The State of the Church and the Clergy of England Considered," a book which brought the author into much favor, and procured for him, in 1705, the bishopric of Lincoln. He upheld, of course, the

Whig administration and the principles and struggles of Archbishop Tenison, and, for his reward, received at the hands of the dominant party the offer of the primacy on the death of its occupant, an offer which he accepted.

The accession of George I. to the throne of Great Britain had been a severe blow to the Jacobite clergy, who, therefore, showed much opposition to the foreign King, the Whig government and the Low Church Archbishop. At their head was Dr. Atterbury, Dr. Wake's former opponent. He had risen to be Dean of Carlisle, and in 1713, shortly before the death of Queen Anne, to be Bishop of Rochester. He was an eloquent preacher and vigorous writer. His published sermons, such as have come down to us, are fine efforts of composition and arrangement. In the second year of Archbishop Wake's rule (1717) he formally professed allegiance to the House of Stuart and announced himself as a supporter of "the Pretender,"

in doing which he stood, of course, on dangerous ground. He used his great powers of speech in the House of Lords to weaken the government measures. It will be remembered that the custom of "occasional conformity" had grown very prevalent in England. By it dissenters came occasionally to receive the Holy Communion at the hands of the Church clergy. High Churchmen inveighed against this, and in 1711 got an act passed forbidding it. Dr. Wake, as Bishop of Lincoln, though a Whig, assisted the Tory Churchmen in this, and when he became Archbishop he still held the same ground, pronouncing occasional conformity as "a scandalous practice, condemned even by the soberest part of the dissenters themselves." The act, however, was repealed (1718), so that no legal bar remained against dissenters receiving Holy Communion in the churches if they so desired. In this matter Archbishop Wake and Bishop Atterbury seem to have worked together, but without effect, the feeling of the day being against laws bearing too rigidly upon dissenters.

Two events occurred under Archbishop Wake which had a tendency to emphasize the ancient and apostolic character of the English Church. The French divines of the Sorbonne (the theological faculty of France) became much offended at Pope Clement XI. for a bull which he published called "Unigenitus"; which was a bitter condemnation of everything in the

Gallican Church which savored of independence or of opposition in any sense to Romish doctrine or practice. Smarting somewhat under this, one of the learned divines, Dr. Du Pin, sent a polite message, through the British chaplain at Paris, to the Archbishop of Canterbury, hinting at union with the English Church. This led to an interesting correspondence between Archbishop Wake and the French divines, and at one time it was thought that the important union, so frankly spoken of on both sides, would be consummated. But France, at the time (the king, Louis XV., being but a child), was under the regency of the Duke of Orleans, who, being a man of profligate habits and supreme indifference to religion, was easily influenced by the Jesuits—those ever watchful and powerful agents of papal rule—with the result that all the important negotiations were broken off and came to nought. The English Archbishop, however, did his part well throughout the whole correspondence. His letters were written in chaste Latin and showed much learning, tact, and moderation; and though no great result attended the event, a prominence was given by it to the antiquity and validity of English orders which could not otherwise have been achieved. A French divine, for instance, the Abbé Courager, who had assisted in the correspondence, wrote an important treatise on "The Validity of English Ordinations"* which brought down upon him such danger in his native land that he was obliged to take refuge in England. Here, having received the degree of Doctor of Divinity from Oxford, he resided till extreme old age and was buried in Westminster Abbey. In his will, dated two years before his death, he declared himself a "member of the Catholic Church, though dissenting from many of its opinions."

The other event, which occurred about the same time, and which had to do with the antiquity of the English Church, was a correspondence which was carried on by some of the non-juring bishops in England with bishops and divines of the Eastern Church, with a view to union between the two bodies. Here again there was an evident recognition of English orders by the ancient Greek Church which placed Anglican Christians on an equal footing with it. The difficulty did not lie in that quarter, but in some things which the non-jurors, "advanced" as they were, could not accept. These were principally the worship of the Virgin Mary, the invocation of saints, transubstantiation, and worshipping by pictures. The proposed union, therefore, was never effected. The non-jurors, still adhering to the fallen House of Stuart, had perpetuated their separation from the Church of England by consecrating new bishops. They continued to conduct

their separate services, but divisions gradually sprang up among them, chiefly regarding the liturgy which they should use. Some reprinted and used the first Prayer Book of Edward VI., but others clung to the Book of Common Prayer as altered to suit their circumstances. The former were called Usagers, and were the most anxious for union with the Eastern Church.

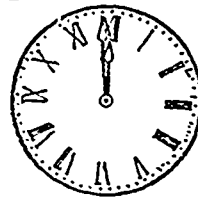
(To be continued.)

MISSIONARY WIVES.

"Their work," says a missionary, "is not always reported, nor always reportable, but it has to be done all the same. They are busy at something all the time. They look after the women of the churches—old folks, young folks, feeble folks, well folks, and all sorts of folks. They have the care of their families, and provide for the strangers. In fact, the missionary wife does a thousand things which are of no great account in making up a 'report,' but all of which are valuable items of solid missionary usefulness."

Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.
Communications relating to this Department should be addressed to Miss L. H. Montizambert, General Corresponding Secretary, W. A., 159 College Street, Toronto.



Remember daily the mid-day prayer for missions.

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

HAPPY NEW YEAR.

BOARD OF MANAGEMENT MEETING.—We give below the two first reports presented at this meeting, and the other reports will follow in order as space permits.

REPORT OF THE PROVINCIAL CORRESPONDING SECRETARY, 1895-96.

Your Corresponding Secretary is thankful to be able to report a large increase in the work of her department since the triennial meeting of September, 1895. Almost immediately after that meeting a letter was received from the secretary of the D. and F. M. S., asking the Woman's Auxiliary to raise the \$400 for Miss Smith's use, which sum had hitherto been granted by the D. and F. M. S. Various opinions were expressed by the diocesan branches as to

* This book, written by a French Catholic, might form interesting reading for the present pope, Leo XIII., who has recently endeavored most unsuccessfully to invalidate English orders.

their ability to add their quota of this amount to what they had already promised for Japan. Some are trying to comply with the request, but others feel it is quite impossible for them to do so, however willing.

Communication with the D. and F. Board has also been held regarding the paying over of the triennial thank-offering for land in Japan, the granting of \$200 by the Woman's Auxiliary to Miss Paterson to open a Bible training home for Japanese women, and the sending to the Northwest of four persons who had volunteered to give themselves to mission work. The assent of the Board was obtained in the two first cases, and circumstances have prevented further steps being taken in the latter.

The heartrending massacre of our friends, Mr. and Mrs. Stewart, so sudden and so cruel, called for a letter of condolence to the C.M.S., to which a kind reply was received.

In November the proposal to have a thank-offering at the triennial of 1898 was laid before the Board of Management, and it was decided that it should be for the blessings vouchsafed to the Woman's Auxiliary in its work for others, and, secondly, for the benefit derived by the members in their own spiritual life from belonging to the Woman's Auxiliary. In December the matter of bequests to the Woman's Auxiliary was laid before Messrs. Walkem & Walkem, Kingston, who had drawn up the act of incorporation for the D. and F. M. S. These gentlemen hold that the D. and F. M. S. can receive bequests *in trust* for the Woman's Auxiliary. The Board of Management having agreed that there should be a thank-offering, voting papers were sent out in January, and, resulting in a tie, a second supply was issued. The hospital in Japan was finally decided upon as the object to which it should be given. The rebate on freight, amounting to \$459.57, was voted to the supplementary fund, Algoma. With the sanction of the Secretary of the D. and F. Board an appeal was made in April, through the secular press, for means to pay the travelling expenses of Mr. Young, who was going to the Mackenzie River diocese as helper to the Rev. I. O. Stringer. A generous response of \$109.30 cheered these brave men as they set off on their dreary journey to almost utter isolation at Peel River. May's correspondence included an offer from a lady in the Ontario diocese for work in the Northwest. We regret to say that she has since found it well to withdraw her offer.

A request for membership cards from an Algoma branch about this time has happily resulted in that diocese having its own cards nicely printed in dark green. The motto chosen is "One body in Christ." In June we had the pleasure of welcoming the new diocese of Ottawa, and your secretary greatly enjoyed being present at its formation. It was a unique

sight to see. The division was so quietly and systematically arranged that we scarcely realized, at the time, how much it meant to those taking part in it. We trust both old and new branches will be largely blessed. June brought us also the sad news of the death of the Bishop of Qu'Appelle, well known to many of us. In answering our letter of condolence, Mrs. Burn says she had "so looked forward to coming East the next time the bishop came, and learning to know many of your members."

A request from the Ladies' Association of the Colonial and Continental Church Society was received in July, to form branches of the society in Canada. A reply was sent that this would hardly be compatible with the Woman's Auxiliary, but that individuals might subscribe if they wished. Also a letter of thanks from Saskatchewan diocese, which has been published in the August *Leaflet*. The death of the much loved President of the Rupert's Land Woman's Auxiliary, Mrs. Cowley, took place in August, and left that branch in deep sorrow. Your secretary had the privilege of attending the first meeting of the branch subsequent to their loss, and was much touched by the grief expressed on all sides.

This meeting was a very large one, called in honor of the members of our Eastern Woman's Auxiliary then in Winnipeg. Addresses were given by our honorary president, Mrs. Lewis, Mrs. DuMoulin, Miss Newnham, and your Corresponding Secretary. The R. L. W. A. decided to adopt our methods of work in many ways, and have since broken up their one city branch into six, formed a regular diocesan branch, and are arranging for both a senior and a junior branch in every parish in the diocese, with city representatives, and all in thorough order.

While still in Winnipeg your secretary received notice from Mrs. Pinkham that the Calgary Woman's Auxiliary had found it necessary to dissolve. You will be glad to hear that the simple story of the work of the Woman's Auxiliary, here in the east, for the past ten years, when laid before a meeting called to be addressed by your secretary, had, with the help of the Holy Spirit, so invigorating an effect that they have not only begun afresh, but also are forming a girls' branch, with every prospect of success.

Last month was very pleasingly marked by a "thank-offering for her Canadian trip" from Miss Newnham (sister of the Bishop of Mooseonee), amounting to \$25, to be given to Dynevor Indian Hospital.

You will all learn with regret that Mrs. Fortin, our faithful and most interesting secretary for Rupert's Land, wrote a few days ago saying that her doctor forbids much use of her eyes, and she has very reluctantly to resign her office. We will miss her bright letters, often

given in the *Leaflet*. The Archbishop has named our esteemed mission worker—Miss Mellish that was—now Mrs. Lawler, as Mrs. Fortin's successor. You will doubtless welcome her very gladly as an old and tried friend. We have now ten missionaries in the Northwest, two in Japan, two Bible women in India, two in China, and two in Japan. Eleven missionary children are being educated wholly or in part by the Woman's Association. An invitation was received from the Woman's Foreign Missionary Society of the Presbyterian Church to send greetings or a delegate to address the meeting held in Peterborough last spring. Cordial greetings for a happy meeting were forwarded to the secretary.

Requests for triennial reports were received from Rev. J. S. Dennis, Norfolk, Conn., U.S.A.; Rev. F. Wilkinson, Nova Scotia; and Rev. J. Vahl, North Alster, Denmark, so we are becoming rather more widely known.

The usual correspondence with the W. A. branches, the Northwest, Japan, etc., has not only been carried on, but much extended.

The figures for the present year almost reach those of the three previous ones put together :

	Received.	Written.	
Letters	418	316	\$17 00
Post Cards	166	340	
Miscellaneous	55	179	
	<hr/>	<hr/>	
	639	835	

The work of editing has increased too, for besides THE CHURCH MAGAZINE AND MISSION NEWS and *Leaflet*, to be supplied monthly, there are also two weeks of the *Church Evangelist* three times a year, and space has been offered in the *Western Churchman*. Since November last your secretary has been to the following places, and at most of them has given one or more addresses :

- Quebec quarterly meeting, Nov. 20th, 1895.
- Montreal special meeting, Nov. 23rd, 1895.
- Ottawa monthly meeting, Nov. 26th, 1895.
- Kingston quarterly meeting, Nov. 29th, 1895.
- Kingston Girls' Auxiliary meeting, Dec. 2nd, 1895.
- Toronto monthly meeting, Dec. 12th, 1895, and Jan. 9th, 1896.
- Deer Park, Toronto, meeting, Jan. 14th, 1896.
- Toronto monthly meeting, Feb. 13th, 1896.
- Toronto, Holy Trinity annual meeting, April 7th, 1896.
- Toronto, St. George's annual meeting, April 13th, 1896.
- Niagara's annual diocesan meeting, April 15th and 16th, 1896.
- Toronto's annual diocesan meeting, April 22nd and 23rd, 1896.
- Toronto's monthly diocesan meeting, May 14th, 1896.

- St. James' monthly meeting, May 15th, 1896.
- St. Luke's monthly meeting, May 20th, 1896.
- St. George's Girls' Auxiliary meeting, June 1st, 1896.
- Ontario's annual meeting, June 3rd and 4th, 1896.
- Winnipeg, Miss McKnight's farewell meeting, Sept. 3rd, 1896.
- Winnipeg Woman's Auxiliary meeting Sept. 8th, 1896.
- Sarcee Indian Home, Sept. 15th, 1896.
- Calgary W.A. meeting, Sept. 15th, 1896.
- Piegan Indian Home, Sep. 16th, 1896.
- Kissock Home, Blood Reserve, Sept. 18th, 1896.
- Calgary W. A. meeting, Sept. 19th, 1896.
- Blackfoot North Camp, Sept. 20th, 1896.
- South Camp, Sept. 21st, 1896.
- Elkhorn Industrial School meeting, Sept. 28th, 1896.
- Griswold Sioux Indians' gathering, Sept. 30th, 1896.
- Bradwardine W.A. meeting, Sept. 30th, 1896.
- Beulah W.A. meeting (\$6.65), Oct. 1st, 1896.
- Blenheim W.A. meeting, Oct. 2nd, 1896.
- Birtle W.A. meeting, Oct. 2nd, 1896.
- Toronto, Church of Ascension meeting, Oct. 16th, 1896.
- Toronto, St. George's meeting, Oct. 23rd, 1896.
- Toronto semi-annual meeting, Barrie, Oct. 27th, 1896.
- Toronto, St. Peter's meeting, Nov. 10th, 1896.
- Toronto diocesan monthly meeting, Nov. 11th, 1896.
- Auxiliary work was also done at Donald, B.C., as well as at North Bay, Algoma, and the meetings of the General Synod closely attended in order to gain all information possible.
- In all, your secretary has been permitted to work in eleven dioceses since we last met, and would here again record her thankfulness to Almighty God for many gracious and direct answers to prayer, and for safe keeping in her journeyings. She would also like to tender her most sincere thanks to those, too numerous to mention, who surrounded her stay in Winnipeg and further trip with so much thoughtful kindness, arranged everything for her so successfully, and gave so warm a welcome to the representative of the Woman's Auxiliary.
- As to the dear member who first started her on her way, words fail to convey her gratitude. And another kind Ottawa member is most gratefully included, but we know they would rather not have much said about their good deeds, so refrain.
- Then to the provincial, diocesan, and branch officers, and other members, your secretary would like to offer her warmest thanks for

prompt replies and cordial help in many ways, all of which make the work of the past year so pleasant to look back upon.

Respectfully submitted.

L. H. MONTIZAMBERT,
Cor. Sec. Pro. W.A.

Nov. 12th, 1896.

RECORDING SECRETARY'S REPORT FOR 1896.

Since the third triennial meeting of the Woman's Auxiliary was held in Montreal in September, 1895, the work of the auxiliary has gone steadily forward, not with the rapid increase of its earlier years, but still growing and making its influence felt. New branches have been established, membership has increased, and a warmer and more intelligent interest felt in both domestic and foreign missions.

Total Membership.—The dioceses of Quebec, Montreal, Ontario, Toronto, Niagara, and Huron report 479 branches, of which 134 are junior. The total membership is about 12,750, 3,824 being juniors. Those figures do not really give the correct membership, so many of the branches failing to report their numbers.

Total Receipts and Expenditure.—The total receipts from the six above-mentioned dioceses amount to \$22,596.89. The expenditure is much the same; the balances, if any, being small.

Missionaries in the Northwest and by Whom Supported.—Appeals for help from the great field of the Northwest are constantly reaching the auxiliary, and, by the blessing of God, much is being done to lighten the labors and cheer the hearts of His faithful workers in our missionary and far-distant dioceses. In addition to much material help, Toronto contributes largely to the support and salary of Rev. Mr. Hinchliffe, of the Piegan Indian reserve; Margaret Dartnell, matron, at Lesser Slave Lake; Miss Haynes, at Blackfoot Home; and of Rev. Mr. Johnson, at Temiscamingue. Montreal gave \$200 towards the support of a teacher in the Washakada Home. Ontario undertakes Miss Brown's salary at the Piegan Indian school. Quebec contributes \$100 to the matron's salary at the Sarcee reserve. Huron is responsible for the salary of the lady missionary with Rev. Mr. Swainson at Omoksene, and Niagara has joined with Quebec in paying the teachers in the Sarcee reserve school, and Miss Phillips, at Onion Lake, is paid for by all the dioceses conjointly.

Missionaries in Foreign Work and the Progress During the Year.—Miss Smith, our medical missionary in Japan, is supported by all the dioceses. Notwithstanding many and great difficulties, she writes most encouragingly of her work—her training school for nurses already bearing good fruit.

Miss Paterson, our late valued Dorcas secretary, is working under Mr. Kennedy at Matsumoto, in Japan. She is most anxious to establish a training home for Bible women, feeling "one earnest, zealous native Bible woman is of more use in this work than three foreign women." She asks for the co-operation of the Auxiliary in carrying out her plan. The Zenana missions are largely supported. No doubt much fresh interest will be aroused by the coming visit of the two Zenana ladies.

Respectfully submitted.

CARRIE S. DENNE,
Recording Secretary W.A.

THE COOK AND THE CAPTIVE;

OR,

ATTALUS THE HOSTAGE.

BY CHARLOTTE M. YONGE.

CHAPTER IX.

THE HORSE HERDS.

Valhild shook her head. "Father does not want those black-gowned Romans to come spying and lording it about here. You know it, Roswitha; you have heard him say how they knocked down the Rolandsaul and Ermansaul at Treves, and how no luck has since come to the Burgunds."

Attalus did not understand this, nor take in much of what the girls tried to explain to him, that the two pine-trees on either side of the door were called the pillars (*saulen*) of Roland and Erman, and were held sacred; and that there was a much larger pillar in a temple in the depths of the forest, to which their father was about to present a part of the spoil of his expedition against the Thuringians under King Theudebert.

How far all this was idolatry Attalus did not know. He had a dim notion that he had heard of these pillars of Roland and Erman before, and that there had been a debate at his grandfather's table whether they were really idolatrous, or only emblems of power civil and military.

He was rested by this time, and growing used to life without the neat and dainty habits to which he had been bred, and when he was out of Hundbert's way he rather liked the companionship of the little girls, since, though Valhild despised him as a miserable, incapable, cowardly Roman, Roswitha admired him as a model of learning and wisdom. Curiosity and enterprise prevailed with him, and he determined to avail himself of the doubt he had heard expressed as to whether it really were a pagan rite and accompany the whole family to see what they did.

Very early in the morning the master was

heard blowing his horn to summon the household together. No one was left at home but the few needful to watch the house, the fire, the babies, and the cattle of the establishment; the horses were not let out of their inclosure till enough had been caught for those who chose to ride them barebacked. Roswitha and Valhild meant to do so, both astride on one cream-colored shaggy steed; but before mounting Roswitha offered to help Attalus catch a horse, and Valhild called out that he would be afraid to ride and must go afoot with the slaves. This put him on his mettle, and with only a little help from Roswitha he caught the old black mare that she pointed out to him by her long forelock, and vaulted on her successfully, as he had learned to do at the riding-school kept at Aulun in the old circus. As he was not riding as a Roman gentleman it concerned him the less that the little foal, with curly forehead and stout legs, would trot after them. Hunderik never troubled himself about his daughters or his slaves, but was proud of his little son, whom he took up, screaming with joy, before him on his horse, a great powerful fiery creature, white and dappled with shaded black, and with heels that would let no other rider come near him.

On they went through the forest paths, trodden in some degree, though impeded by the year's growth of boughs. Once they halted near a river to eat and rest the horses, but soon after noon they reached a great bleak open space, purple with heather, with a few houses like Hunderik's, only smaller, standing round the borders at the edge of the forest, and on a mound in the midst a great tall upright stone, which Roswitha said was the Erman-saul. It really was an old stone of the ancient Celtic druidical worship, but the Franks had adopted it as the Pillar of Erman, though it did not by any means equal in splendor the Erman-saul of Eresburg, where there was a statue within an actual temple. The people of the houses came out to welcome Hunderik, and after some delay and preparation, and while the horses were being fed, one of the colts which had galloped along with the party was captured and led away.

"Black Rana's colt! Oh, the dear thing!" said Roswitha. "I did not think they would have taken him, he was so tame and good!"

"Taken him? What for?" exclaimed Attalus. "Not for a heathen offering!"

"Hush! hush!" said Roswitha, "they will hear you. But I did love that dear soft-nosed colt, and he let me mount him."

The little maid was in tears, and her master laughed at her. "Soft-hearted Roswitha!" she said.

"I am sorry for my colt," she answered. "O Atti, is it true that Christians never make their horses an offering?"

"No, indeed," he answered. "My grandfather would be shocked and bid you renounce such deeds."

"Then we should have no luck and no victory," cried Valhild. "Mother would beat you if she heard you."

"Demons do not give victory. It is the Almighty God of armies," said Attalus.

Perhaps it was well for him that Valhild's attention was called off by a movement beside the houses, and a song arising which sounded like

Herman sla derman,
Sla piper, sla drummen,
Der krieger is kommen,

accompanied by loud drummings and blasts of wind-instruments. Then Hunderik, in his bright helmet, on his great white steed, at the head of all his warriors fully armed, rode forward, waving the sword that had been the price of Gola. They all galloped with thundering pace on their heavy horses round the mound several times, their armor flashing, and the wild song pealing from every throat to the accompaniment of the beats of the drum, the clang of iron, and the blasts of horns and fifes, and there was something wonderful in the excitement which filled everybody present and seemed to carry them along. The girls danced with their feet and joined in the wild song at the top of their shrill voices, and Attalus caught himself doing the same and shouting "Herman sla derman," before he recollected that it was an idolatrous chant, and, crossing himself, was silent. When the circuit had been made three times, faster and more furiously every time, there was a pause, and then Hunderik dismounted, came forward, and hung on some arrangement for the purpose the bleeding head of the poor colt, the whole ground being strewn with other horses' heads and skulls in various stages of decay.

Roswitha turned back and hid her tearful eyes from the sight of her favorite, but Valhild pressed forward to see better, and Attalus could not help looking, too, while the warriors laid before the pillar the shields, helmets, and axes of the Thuringians they had overcome or despoiled; but he could not help remarking that most of these trophies were composed of broken or dented weapons which could not serve again.

After the solemnity there was a great feast. The caldron in which the colt had been cooked was brought out, and the priest, who acted as host, but whose helmet and breastplate showed him to be himself a warrior, served out the broth and collops of flesh into the bowls or the helmets which every one produced. Valhild went up to claim the share of herself and her sister in the bowl which her mother had caused a slave to bring. The amount dealt out to the

hero's daughters was ample, and they offered Attalus some; but the idea of horse-meat made him shudder, and he knew it was an idolatrous festival, and so he refused to taste, and only tried to satisfy his hunger with some bread that had been left from the mid-day meal. When the bowl was emptied by the help of the slave in charge of the horses, Valhild made another expedition and procured some strong ale, whereof they all drank, and then listened sleepily to the shouts and songs with which the rude banquet was being finished.

All slept where they were, for it was too late to travel through the forest, where there might be wolves to carry off stragglers, and it was a beautiful night of early autumn, with a round red moon shining over them. Attalus, though very sleepy, roused himself to gaze at it, recollect his grandfather and St. Patrick, and say his prayers and the "Breastplate" before he finally composed himself among the heather and cranberries for his night's rest.

The horns were sounding their harsh reveille when he awoke with a start to see the sky through the trees golden with the sunrise. Every one was stirring, and the cavalcade was soon on its way home. Valhild, however, insisted on riding alone and letting Attalus ride with Roswitha. "She was a poor, feeble, weeping child, who would never be a Velleda, and she was only fit to ride with the craven Roman pledge, who would never be brave if he shrank from gallant horse-flesh."

But Roswitha was more thoughtful, and as she sat in front of Attalus she asked him why he would not eat horse flesh. "Christians never do—real Christians," he said.

"Real Christians?" she said—"do real Christians kneel and say what thou saidst last night?"

"Didst thou hear me? I thought thou wast asleep."

"Valhild was. I was not. It was Latin, was it not? And to whom didst thou speak?"

"To my God, the One God, in whose name thou wast baptized!"

"Tell me," said Roswitha—"I love a tale;" and through that forest ride Attalus poured into her ears the great story of the Christian faith as he knew it. And as in that ride, and in other quiet hours, he talked to Roswitha, who listened with eager ears, he thought of young St. Patrick, and was glad that the Frankish tongue came to him freely enough to make him able to be understood by the gentle-natured girl, who was really a baptized Christian though ignorant of the faith.

"Where is Roswitha?" asked Frau Bernhild. "She can keep Hundbert quiet while I broil these kidneys for thy father. Thou only lettest him get into the fire between my feet."

"Roswitha? I think she is out by the stream with Atli," returned Valhild.

"She is forever with that little dog of a pledge," muttered the mother.

"Ay," said Valhild; "he has bewitched her, as it seems to me, with some of his Roman arts."

"I will go and see what they are about," exclaimed the mother. "If he puts those feeble-hearted Gaulish notions into her, and teaches her his miserable fashions, what brave Frank will have her to wife?"

Frau Bernhild, with Hundbert following her, made her way, guided by Valhild, to a sort of cave which the brook had in times of flood filled up with sand. On this Attalus had traced with a stick the shapes which looked weird and awful to the Frank lady, but which Roswitha was endeavoring to imitate, while she said after him, "B O S, *bos—ochs* : M U S, *mus—maus*."

With a sort of howl or shriek the lady fell on them. "Little wretch of a pledge! is this the way thou practisest thy spells on my daughter? Frey, Grim, and all guard thee, my child, and blast his plans!"

"They are no spells, mother," said Roswitha; "he was only teaching me to read and write."

"Read and write, thou senseless maid! who dost thou think will ever wed thee, if thou takest up with such bond-slave's foolery? Rub out the witch words this instant, and come and mind the fit business for a Freiherr's daughter, not run after this scum of a slave." There was no resisting the argument of the lady's powerful fists, which she was ready to apply to both the offenders, and while Valhild and Hundbert danced upon the letters, and Attalus crept out of the way, Roswitha was dragged off by her mother to the accompaniment of a sharp scolding, by no means diminished by her venturing to say something about not fearing Frey, for a Christian had renounced Odin and all his folks.

"Hold thy peace, thou wicked child; name not the All-father by his own name, or he will visit on thee thy daring words toward him and his."

Bernhild had herself called Odin Grim, for his name was held sacred; and Roswitha was musing whether the All-father was the same as Atli's One God, or whether he were really Odin and an idol. She hardly heard the growls with which her mother was murmuring at Hundrik's having brought home the little Roman wretch to poison and bewitch her daughters.

The next morning Attalus was roughly roused from sleep by Bodo, a big hard-handed man, who acted as a sort of steward or foreman to the household; and he was told he was to go out with the rest and herd the horses.

"I?" exclaimed Attalus, sitting up. "But that is thrall's work. I am no thrall."

"Art not?" said Bodo, flourishing his whip.

"That thou wilt soon see,"

"I am a freeman. I belong to my grandfather, Senator and Bishop, and to King Hil-

debert," cried Attalus, louder than caution would have allowed, but that he was only half awake. "I will ask Hunderik."

The whip came smartly down.

"Hunderik is gone wolf-hunting with King Theudebert," said the fellow, scornfully. "It is his command and my lady's; much we heed such talk—Gaulish serfs are ye all. Come at once, or shall I have to flog thee out, thou tardy, lazy lubber of a coward Roman?"

Attalus looked round, but no one was to be seen, save thralls in even greater fear of Bodo than himself, and he was forced by the terrors of the whip waving over him to rise and come out of the house to the place where the horses were being assembled. A basket of oat-cakes was there, and one was thrown to Attalus, who at first disregarded it, but the slave next to him grinned and advised him not to neglect it, for it was all he would get during the day, except what he might pick up in the forest.

Bodo mounted one of the best horses bare-backed, and called out to the slave not to let Atli lag behind, and then, with another blast of the horn, set forth, the horses following as by well-accustomed instinct, and about ten or twelve of the slaves coming likewise, several of them riding. One of them, who looked as if he were partly negro, scoffed at the boy's endeavor to keep up with the rest, or rather to keep out of the way of blows which cut his heart more than his limbs by the indignity to a free Roman. However, a more good-natured-looking fat fellow, whom he had seen laughing with every one, stopped his horse and said, "Get up here, boy. Hogmane can carry double."

"That he does already," called out one of the others, and there was a good-humored laugh: but Attalus was helped to climb up by the leg of his friend, and they rode on through the forest, the merry slave, Milo, exchanging with his fellows drolleries that Attalus could not understand, but occasionally pausing to ask if he were at his ease, and likewise what he had done to offend the Hausfrau so grievously, and in Gallic Latin which sounded friendly.

"Only talking to Roswitha—showing her how we write and read."

"That will not do," said Milo. "See, now, I lived in a great household at Genabum, where the master had us all to church every morn, and there came a subdeacon day by day to teach the children; but the Franks made a descent on us and put the town to ransom, and I was taken to make up the contribution my master was rated at. A freer life it is, if a rougher, and thou wilt soon get to like it best. One is not troubled with catechists, and prayers and psalms, and fast-days."

Attalus gave a sort of groan of horror. "Poor lad," said Milo, mistaking him, "'tis fast-day with thee, willing or no; but eat up thy oat-cake; never fear—I have a lump of pork in my

wallet, and thou shalt have thy share, and I will show thee how to set snares for rabbits or quails."

"Oh! thou art good," exclaimed, Attalus, a little diverted from his dismay at Milo's willing relapse into heathenism in his comfort at finding a friend, whose broad well-fleshed chest was a much more comfortable pillow than he had known before; and he was glad to venture on eating his oat-cake, which, tough and hard as it was, occupied his teeth and his throat as far as the horses went—namely, to an open space between the wooded hillsides, where they were to feed and disport themselves till nearly sundown.

The thralls were to be posted at intervals around the space, partly to keep the horses from over-running too much at once and spoiling it for the time for future pasture, and partly to prevent their getting into the surrounding forests, where they might not only be lost, but might become the prey of wolves and bears.

All this Milo explained to Attalus while taking up his station on the borders of the juniper and stunted birch that marked the limits on their side, while the horses, with one accord, trotted down to drink at the little brook. Milo was an easy-going, good-natured, careless fellow, to whom, as long as he had plenty of food and could lie down in the sun, all matters of religion or of freedom were alike, though he would have preferred belonging to a civilized Roman, chiefly because the language was natural to him, and he was better fed, clothed, and housed; but good city manners were a trouble to him, and the lessons of the catechist a still greater one. However, he was sorry for the little Roman boy, knowing what he had lost, and liked, too, to speak with him the odd mixed tongue which in time became French.

So Attalus was not utterly solitary. No one minded his being with Milo, nor indeed what became of him, so long as he was out of Roswitha's way. Moreover, as most boys would do, he had lost a good many of the dainty habits to which he had been bred, so that the absence of the bath and of clean or even whole clothes ceased to cause him personal discomfort. The guardianship of the horses did not prove altogether such a difficult matter, for the herd never strayed far away from their leader—a great powerful gray, who would never be caught nor allow any one to mount him but Hunderik. To turn him back from wherever he wished to go, always followed by the whole herd, required the full force of the keepers united; but he had a great deal too much sense often to make such an attempt, and when he did it was a serious and dangerous business to oppose the stampede. Moreover, he knew quite as well as the herdsman when it was time to go home, and never waited for the horn to summon him.

(To be continued.)

Young People's Department.



“NAPOLEON AT ST. HELENA.”

NAPOLEON.

NEARLY everybody knows who the great Napoleon was. He began as an officer and worked his way up till he became a general. Then he rose to be the head of the French army, and led it on to victory after victory, till it was thought he would conquer the whole of Europe. But in the end he was beaten by the English army at the battle of Waterloo, under the great Duke of Wellington, and was forced to give himself up as a prisoner of war.

What were the English to do with him? With all his faults he was a great man and an Emperor, and had been the greatest man in Europe, so they could not well put him to death, and they did not like to shut him up in a prison, yet he could not be allowed to go free. They therefore banished him to a lonely, rocky island, far away, near the coast of Africa. Here he could move about and talk with his faithful friends, who, of their own accord, shared

his exile with him. He could look up to the blue sky and out upon the waters of the ocean, but that was all. The man who came very near conquering the whole world had only a small, barren island to live in for the rest of his days.

But here he had time to think over his whole life, and to ask himself why it was that he had failed. He spoke several times about Christ, and asked why it was that He, who had been despised, flogged, and killed, had become so great as to have multitudes of followers all over the world. He led no armies and fought no battles, yet men and women in every age of the world were found ready, and even anxious, to die for him. “Why was it?” this great Napoleon asked; “why was it?” And the only answer he could give was that He was more than man. He did, without force, what Napoleon, with all his strength and all his armies, had failed to do. He conquered the world—“smote it with the breath of his mouth.” Therefore the great general, in his exile, loved

to read the Bible. He read it every day and got great comfort from it. He called it "the Book of books," and said that it was more than a book, that it was a living creature, with a vigor and a power which conquered all that opposed it.

These are strong words. The great man did not see the power of Christ till he himself had failed. Then he saw that there was a power greater than himself; the power of the true, living Christ—the one that was dead and is alive, and behold he liveth for evermore.

AS GOOD AS GOLD

MRS LONDON dropped her gold thimble. That was the beginning of it all. The Thursday afternoon sewing circle was meeting with Eddie's mother, and Eddie had just come in from school when the run-away thimble left Mrs. Landon's finger, and rolled across the room to the farthest corner beneath the piano. Down on his hands and knees after it went Eddie, coming up with tumbled hair and a red face, but with the precious gold cap safe in his fist. Mrs. Landon thanked him warmly, and then he heard her saying to his mother, "It was my sister Mary's gold thimble, and I value it highly."

Eddie looked around at the other ladies, who were sewing busily. Ten needles were flashing in and out of white cloth. Ten thimbles were clicking merrily as they pushed the needles, and seven of those thimbles were gold. He knew they were because they were so yellow. He looked at his mother's thimble-finger. It wore only a silver thimble, and one she had had as long as he could remember. He had tried to swallow it once when he was too young to know better.

He realized all at once that his mother—the most precious mother there was in the world—did not own a gold thimble.

He slipped out on to the back steps and began to whittle while he thought over the situation. Presently the whistle of his father's factory blew, and he knew it was just half-past four. He jumped up, snapped his knife shut, brushed away the chips, and went down to the front gate to wait for his father's coming. His mind was made up.

"Papa," he said excitedly, as soon as his father reached the gate, "I've got a plan, an' I can't do it 'thout some money, and can't I earn some, 'cause it won't be my plan if you give it to me?" He stopped for breath and to get a look at his father's face. The father looked down with some amusement at his son's excitement, and then, seeing that he was very much in earnest, said kindly:

"Can't you tell me what it is all about?"

Eddie closed his mouth firmly and shook his head.

"It's something mother has got to have," was all he would say.

His father asked no more questions.

"If you are willing to give up your play hour every morning," he said, "come over to the factory at half-past seven, and there will be something for you to do."

So every morning for a month Eddie trudged manfully to the shop at half-past seven for an hour's work. Every Saturday night for a month he stood proudly in line with the workmen, and received, in his turn, an envelope bearing his name, and containing his precious money.

And then one morning, as his father was starting on a business trip to New York, he slipped the hard earned money into his hand, and whispered in his ear when no one was near. His father smiled, picked him up, and kissed him, and Eddie knew that his errand was in good hands.

Two days afterwards Eddie's mother was working at her sewing table when Eddie came in and took her hand from her work.

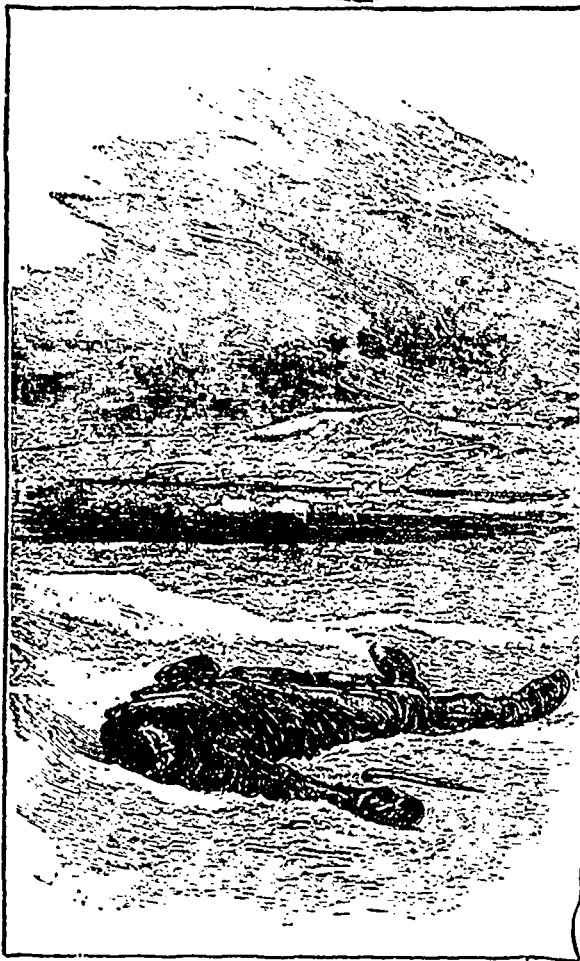
"Mother," he said, "that's a pretty good thimble of yours, but it isn't as good as a gold one," and he fitted on to her finger a dainty gold thimble bearing her initials. The mother's eyes filled with tears as she put her arms around her boy and kissed him, for now she knew the reason of his weeks of toil and self-denial.

"The thimble may not have been as good as gold," she said, "but my son is better than gold."

MARY A. HADLEY.

WORK IN COLD COUNTRIES.

CLERGYMAN who used to work in the northern part of Newfoundland tells us that on one occasion he had to make a journey of twenty-one miles through the snow. He had with him two men, each with a team of dogs. They started about eight o'clock in the morning on a clear frosty day in March. After they had travelled about six or eight miles a storm suddenly arose and the snow was blown about in all directions, so that the poor men and dogs were nearly blinded by it, and were in danger of losing their way, for the snow was falling as well as drifting. The men had to walk because to sit still on the sleighs would be very dangerous, for men sitting still frequently freeze to death. The only hope of escaping it is to keep in motion. But it was so slippery that sometimes they were obliged to get on the sleighs for a short time. Their faces became frozen and the dogs were getting tired, and still the cruel storm raged around them. They could not go on as they were going, but they knew of



"LOST IN THE SNOW."

a hut about eight miles away, in another direction, where a poor man lived. To this they turned their course and reached it nearly worn out and frozen. It was a wretched little hut, but how glad they were to get there! They could not have held out much longer, and they would soon have all perished in the snow. And this sometimes happens. A Newfoundland clergyman was called, not long ago, to visit a dying man, who lived across a large bay that was frozen over. He reached the house safely and prepared the dying man for death, little thinking, perhaps, that his own death would occur first. But such was the case. He was overtaken by a storm and perished amidst the snow, where his frozen body was afterwards found. In cold winter weather we should not forget to pray for those who may be in the midst of dangers such as those we have now mentioned. It is a noble thing for men to risk their lives for Christ's sake, and it will be lovely for them to hear his beautiful words at the last, "Well done, good and faithful servant."

EPIPHANY.

CHRISTMAS is a beautiful time for children for many reasons. They have holidays then, and they get many nice presents. Brothers and sisters that have been away generally come home then, and home is made happy. And the Church makes it a day for children also. It is the birthday of the Saviour. They sing about Him and read about Him as a child. Every Christian mother likes to tell her children about the "Babe of Bethlehem," and about the Holy Innocents whose lives were taken "for Jesus' sake," and about the Epiphany when wise men came from the East and offered their gifts to the Holy Child. At Epiphany time Christian people are asked to give offerings and gifts for missionary work in foreign lands. And is it not right that this should be done? If we give gifts to one another, should we not remember the work that has yet to be done for the Lord Jesus on earth? Should we not remember all the thousands of little children who have no Christmas, because they do not know anything about Christ? Even children can do much good for missions—if they only will—by their prayers and by their gifts.

TWO LITTLE BAREFOOT BOYS.

ONCE I heard one of our bishops tell a story which I want to tell you. It is hardly a story, after all, for it is so short; it is only a little incident.

He said that when he was making his visits once upon a time in his jurisdiction, he came to a certain place where there was a missionary stationed, and this missionary had two sons, bright, nice boys. Of course they went to church when the bishop was there, as they went at other times; so he saw that they were so poorly off for clothes that they had to go without shoes. It was not only that they could not wear shoes every day, about the house or out-of-doors at play, but even on Sunday in God's house, even when the bishop came, they had to go barefoot—but still they went.

Now I think there are two lessons in this little story (which, as you see, is not exactly a story) that may be good for you to think about.

The first is for those children who have to wear patched clothes, and old hats, and shoes with holes in them, or, perhaps, are like these little boys, and have no shoes to wear. I know that sometimes these children make this an excuse for staying away from church. They say they are not fit to come; that the other people have fine clothes and theirs are not good enough; and so they stay away.

Those children must remember that they are God's children; that He loves to see them in

His house; that he does not think of their poor clothes and bare feet, but of their hearts. If He sees that these are loving, and true, and penitent, it is all He asks. I am sure that the patter of those little bare feet on the floor of that mission church was very dear to His loving ear, for it told Him of a love that had overcome pride, and of a humility that blessed those His little ones by making them more like His own dear Son.

And the second lesson is for those children who always go to church comfortably clad, and who do not know what it is to feel the want of good and, pretty clothes to wear. They have loving, and humble, and thankful hearts, I hope, and, if they have, the thought of those far-off little barefoot boys will touch and move them to kind and loving deeds.

Do you not think it is a pity, dear children, that while you are so well dressed and comfortable there should be anywhere children of God's missionaries in need of clothes? Their fathers have gone into distant parts of the country to carry the Church of Christ to the people there. They go to give heavenly good and not to gain earthly good. So they are poor and they suffer, and their children suffer; and they bear all gladly for their Master's sake.

But because they work willingly and cheerfully, and because they bear things that are hard to be borne, and do not complain, we ought all the more to try to help them. It is this you are doing as you pray for them and their work, and fill and re-fill your mite-boxes, only to empty them into the treasury of the Lord.

A CROOKED DAY.

MOTHER, what has been the matter with the day? It has been the longest day of my life, and such a crooked one."

"It is very easy for me to see where the fault lies. Can you not see it also?"

"I know, dear mother, I was very naughty to read the book," Abby answered, gently.

"But what did you omit to do to-day?"

Abby said: "What do you mean, mother? I know everything has gone wrong."

"My darling, did you ask your Heavenly Father to forgive your disobedience to me? Did you ask His loving care over you to-day? Did you ask to be helped through the day?"

Abby hung her head, and confessed that she was in such a hurry to get to breakfast that she forgot the prayer.

"Ah, little girl, there is reason enough for a crooked day. I and all grown-up folks who love God have to ask for help all the time, that we may be shown how to take each step, as well as how to live each moment. And I know

you do not forget how the dear Saviour listens to the little children when they call upon Him."

Abby has lived a good many years since she had that talk with her mother, and, as she does not forget her morning prayer, she no longer wonders that she has so few crooked days.—*Presbyterian.*

JACK'S MISTAKE.

JACK was a venturesome little chap. One day he heard at school that Tom Webb's boat had struck the rocks under the bridge and was breaking to pieces.

Jack wanted to see it, so on his way home he turned off to the railway bridge which crossed the little river just where it was full of rocks. It was a rough and dangerous place. Creeping along, the little boy bent over until his head grew dizzy, and if he hadn't jumped up quickly he would have fallen. And something else might have happened, too, if he had stayed there two minutes longer; for he had no sooner got off the bridge than a railway train came rushing along that would have crushed him to death in a moment."

But Jack thought he had done a very smart thing. He ran home, and at the dinner-table boasted that he had been down on the railway bridge and seen Tom Webb's boat among the rocks, and had just time to get off when the express came along.

Father and mother looked at each other, but not a word was said. Jack thought they would praise him, but they did not.

After dinner father took the little boy into his study. He looked so very sober Jack began to feel that something dreadful was coming. Father sat down in his chair, drew the boy up to his side, and put his arm around him.

"Jack," said he, "you thought you were very brave to-day, didn't you? But going into danger when there is no need of it is no mark of courage. It is rash and wicked." Then papa stopped and Jack began to cry; but he never forgot the words of advice that followed:

"My dear boy, never try how far you can go in a dangerous place; always keep on the safe side."

The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsations of joy, and feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellow man with Him from whose hand it came.—*Longfellow.*

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VOL. XI. JANUARY, 1897. No. 127

EDITORIAL NOTES.

We wish our readers a Happy New Year and a prosperous one, both for them and ourselves.

THE Rev. Canon Thorneloe, Bishop-elect of Algoma, is to be consecrated in Québec on the 6th of January, the festival of the Epiphany.

We have received a communication from His Grace the Archbishop of Rupert's Land regarding the needs of his diocese. We hope to publish it next month.

We regret that the necessary publication of the minutes of the last meeting of the Board of Management of the D. and F. M. S., and also of the Epiphany Appeal, has left us very little space for editorial notes this month.

THE editorship of this journal is at present unsettled. The Rev. Dr. Mockridge, who called it into existence, and who has edited it ever since, a period of over ten years, will continue doing so for the present. Our readers may feel well assured that the magazine will appear regularly as of old.

THE Rev. Canon Spencer, of Kingston, and Mr. C. A. Eliot, of Ottawa, have entered fully upon their duties as Honorary Secretary and Honorary Treasurer respectively. All communications regarding the society and its work should be sent for the future to one or other of these gentlemen.

Canon Tristram concluded a very able speech at the anniversary of the English Church Missionary Society by quoting the words of Longfellow: "The dawn is breaking-everywhere, and God deliver us from dawdling at the dawn of such a day!"

It has been well said: "If it is only some who are called to the heathen, *all* are called for the heathen."

THE CHURCH SCHOOL FOR GIRLS, EDGEHILL, WINDSOR, N.S.

The Church School for Girls at Edgehill is advancing with rapid strides. The trustees' report shows that there were present during the Michaelmas term, which closed on December 20th, seventy-four boarders. The Lent term is expected to open with seventy-nine boarders, besides day scholars and occasional pupils in music and art. Large additions have been made to the buildings, and next summer it is proposed to finish the interior of eleven living rooms which are already roofed in. The new music rooms have attracted eighty-one music pupils, and the art room thirty-nine students. The staff has been increased, and the establishment has a prominent place in the first rank of educational institutions. An advertisement in another place is worthy of attention. The progress of Edgehill has been uniform and continuous from year to year.

DOMESTIC AND FOREIGN MISSION- ARY SOCIETY OF THE CHURCH OF ENGLAND.

MEETING OF THE BOARD OF MANAGEMENT,
MONTREAL, 1896.

The Board met according to notice in St. George's schoolhouse, Montreal, on Nov. 11th, 1896, at 2.30 p.m.

Members present: The Archdeacon of Kingston, Rev. Canon Von Iffland, Rev. Rural Dean Cooper, Col. Matheson, and Mr. J. Hamilton.

On motion of Capt. Carter, seconded by Rural Dean Cooper, it was resolved that the Archdeacon of Kingston take the chair.

It was resolved on motion of Canon Von Iffland, seconded by Col. Matheson, that the Board adjourn to meet this evening in the Synod Hall Building at 8 p.m.

According to adjournment the Board met at the Synod Hall, Montreal, on Wednesday, 11th of November, 1896, at 8 p.m.

The chair was taken by the Bishop of Ottawa, and, in the absence of the Secretary-Treasurer, Canon Von Iffland was requested to act as secretary.

The Archdeacon of Kingston read the minutes

of the meeting held pursuant to notice at St. George's schoolhouse at 2.30 this day.

Canon Von Iffland read the report of the Committee appointed to secure honorary officials and make arrangements for the continued publication of the magazines.

This report was considered clause by clause, and on motion of Mr. Woods, seconded by the Archdeacon of Kingston, adopted.

The Bishop of Ottawa reported that, in accordance with resolution passed at last meeting of the Board, the Rev. P. L. Spencer and Canon Von Iffland had prepared leaflets, and laid them on the table.

The Bishop of Huron read a letter from the Bishop of New Westminster touching the needs of missionary work among the Chinese in his diocese. It was resolved that the subject be taken up in connection with appropriations to be made for missionary work.

The report of the Committee to confer with Canon Mockridge was read as follows:

"It appears that Dr. Mockridge resigned a stated income in order to undertake the work of Secretary-Treasurer of the Board of Domestic and Foreign Missions. It is true that his last appointment was made for one year from the meeting in September, 1895, yet your Committee feel that his position at the close of that period is one that should lead the Board to deal generously with him. Your Committee therefore recommend (1) that Dr. Mockridge's salary should continue until the thirtieth of November; (2) that he should be allowed three months' salary in order to afford him an opportunity of obtaining another position.

"Respectfully submitted,

"JAMES CARMICHAEL,
"Chairman."

This report on motion of the Rev. P. L. Spencer, seconded by the Bishop of Huron, was adopted.

It was moved by Mr. Vroom, seconded by Dr. Rogers, and resolved, That the Rev. Canon Spencer and Mr. C. A. Eliot be requested to enter upon their duties on the first of December next as Honorary Secretary and Honorary Treasurer respectively.

It was moved by Archdeacon Brigstocke, seconded by Col. Matheson, and resolved, That the Venerable Archdeacon Bedford Jones, the Rev. J. K. McMorine, and Dr. R. V. Rogers be a committee to arrange for the transfer of all records, books, papers, and property of the Board to the Rev. Canon Spencer and Mr. Elliott respectively, on their entering upon their duties as Secretary and Treasurer, the Treasurer's books to be audited to November 30th instant.

Mr. Vroom read a letter from the Bishop of Jerusalem asking for aid towards repairs of the building of the Anglican college. It was resolved that the subject of Bishop Blyth's letter

be considered in connection with the appropriations to be made for missionary work.

On motion of Mr. Vroom, seconded by Mr. Pollard, the Board adjourned to meet in the Theological College on Thursday, the 12th instant, at 2.15 p.m.

The Board met at 2.15 p.m. on Thursday, Nov. 12, and adjourned to half-past 9 p.m.

With reference to the minutes of the meeting of April last it was moved by Mr. Hamilton, seconded by Capt. Carter, and resolved, That the clause relating to appointment of a committee to investigate the discrepancy between the financial officer of the Diocese of Quebec and the financial statement from the Diocese of Algoma be omitted from the minutes, and the following substituted therefor:

"Moved by Mr. John Hamilton, seconded by Canon Von Iffland, and resolved, That the Rt. Rev. the Lord Bishop, having stated in his Report to the last Provincial Synod that the Diocese of Quebec had only contributed during the three years preceding such Synod about \$200, whereas the Diocese of Quebec had undertaken to provide \$300 per annum towards the episcopal stipend, and receipts having been given by the treasurers of this Board for such annual contribution, a committee be appointed to ascertain what became of the \$700 not appropriated to the purpose for which it was sent to the Board and how the auditors came to certify the accounts as correct."

It was moved by the Archdeacon of Kingston, seconded by Rev. G. O. Troop, and resolved, That the minutes be amended by inserting the resolution in reference to the S.P.G. and C.M.S. duly carried at its last meeting.

It was moved by Archdeacon Brigstocke, seconded by Mr. C. N. Vroom, and resolved, That the minutes be amended by the insertion in full of the report read by Judge Senkler.

It was moved by Dr. L. H. Davidson, seconded by Capt. Carter, and resolved, That this Board having heard for the first time of the special unauthorized contract made by the Secretary-Treasurer with Mr. Brown, of Toronto, in regard to the publication of THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS, and of the *Canadian Church Juvenile*, under date April 1st, 1896, for a period of three years to come and renewable, is unable to accept or agree to the same, and that Mr. Brown be forthwith notified that said contract was made without the authority or knowledge of the Board, and that they cannot recognize or accept it, and that a special committee be named to see Mr. Brown in respect to the matter, in order that, whilst unable to recognize such contract, such steps may be taken as in the opinion of the Committee best conserve the interests of all parties concerned.

It was moved by Mr. Vroom, seconded by Mr. James Woods, and resolved, That the Com-

mittee appointed in April last in connection with the management of THE C. C. MAGAZINE be continued to attend to the matter as outlined in Dr. Davidson's resolution in addition to the duties then given them, the Committee to have power to avail themselves of the services of others in Toronto. The amendment was carried.

The Board adjourned, and met again on Friday, Nov. 13th, at 8 p.m.

The accounts of the Secretary-Treasurer were presented and considered as printed, and also supplementary to Oct. 31st, and on motion of Dr. Davidson, seconded by Archdeacon Kaulbach, were received.

A letter was read from Mr. C. A. Carus-Wilson regarding two young Montreal churchmen who wish to go out as missionaries in the foreign field, asking that they might be approved by the Board.

It was moved by the Rev. E. P. Crawford, seconded by Rev. H. Pollard, and resolved, That the Committees appointed by this Board under the resolutions of 13th Sept., 1889, be empowered to accept applicants for the foreign field without waiting for the regular meeting of the Board, provided that such applicants shall have a sufficient guaranteed stipend without becoming directly dependent upon the Board for their support, and also provided that such applicants comply with the regular requirements of the Board.

Dr. Davidson was requested by the Board to put in the hands of the Bishop of Montreal a copy of the regulations governing missionaries of this Board to the foreign field, and to summon a meeting of the Quebec committee at such time and place as he may appoint, by the request of this Board.

A letter having been read from Rev. Mr. Waller, of Japan, regarding Mr. Mizumo, it was moved by the Archdeacon of Kingston, seconded by Mr. Garth, and resolved, That the application of our missionary, Mr. Waller, of Japan, on behalf of the native Japanese deacon, Rev. J. J. Mizumo, commends itself to the consideration of the Board, and the Board hereby grants the amount required for one year, viz., the sum of \$13.75 per month, with the hope that it may be possible to continue the engagement for the term of three years mentioned in Mr. Waller's letter.

A letter was read from the Rev. J. G. Waller, Japan, respecting his proposed visit to Canada on furlough.

It was moved by Dr. Davidson, seconded by the Dean of Montreal, That when this meeting adjourns it adjourn until the 10th of February, 1897, in the city of Montreal, at 10 a.m., in the Synod Hall, and that Mr. Waller's letters be referred to that meeting.

It was moved by Dr. Davidson, seconded by Mr. Garth, and resolved, That the Epiphany

Appeal be referred to the Dean of Montreal to be revised.

The Children's Lenten Letter was then read, and on motion of Rural Dean Pollard, seconded by Mr. Garth, was referred to the Rev. E. P. Crawford for revision.

It was moved by the Dean of Montreal, seconded by Archdeacon Lauder, That this Board respectfully asks the Bishops to request their clergy to observe the Eve or Festival of St. Andrew, or one of the seven following days, as a day of Intercession for Missions.

The Board then adjourned to meet on February the 10th, at 10 a.m., in the Synod Hall, Montreal.

EPIPHANY APPEAL, 1897.

REVEREND SIR,—It is our desire that this address from the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada be read, as a sermon or otherwise, in the hearing of every congregation in our dioceses on Sunday January 3rd, 1897, and that the offerings of the people on the following Sunday be given to Domestic Missions.

J. T. ONTARIO, *Metropolitan.*
 W. B. MONTREAL. CHARLES OTTAWA.
 ARTHUR TORONTO. F. NOVA SCOTIA.
 H. T. FREDERICTON. A. H. QUEBEC.
 MAURICE S. HURON. J. PHILIP NIAGARA.
 GEORGE THORNELOE,
Bishop-elect of Algoma.

To the Reverend the Clergy and the Laity of the Church of England in Canada.

BELOVED BRETHREN,—The late most reverend father in God, Archbishop Benson, shortly before his death, said: "No Church is a living Church which is not fulfilling the command of commands. The first duty of a Christian is to make other people Christians, and the first duty of a Church is to make other Christian churches, until the whole world is covered with them." Thus he whose recent loss the Church so deeply deplores, "being dead, yet speaketh." He has entered upon the unseen realities of eternity, and, if the words just quoted were the expression of his deepest convictions here below, how unspeakably intensified would be the urgency with which he would now press upon the Church the duty, responsibility, and privilege of sending the Gospel of our Lord Jesus Christ, the message of everlasting salvation, to those who are living in ignorance of it!

We know, brethren, that the congregations in the several dioceses in Canada have many demands made upon their liberality. We know, too, that local requirements are often heavy, and excuse is made that these have the first claim upon our consideration and effort.

But are we at liberty for these reasons to treat with indifference the last command of our risen and ascended Lord? Surely what He uttered, and the instructions He gave at such a supreme moment, must be of paramount importance, and hence we desire to say a few words in this our Epiphany Appeal, urging you to greater earnestness, increased zeal and devotedness to that cause which was and is so near the heart of our blessed Redeemer and Lord.

We would set before you a truth that is beyond all dispute, that in proportion to the liberality with which missions are supported in a parish has that parish prospered in the highest sense. It is in accordance with the gracious promises of our God that they who conduct the living stream to others shall themselves be partakers of its life-giving influence. In many parts of this Dominion we can point to congregations once dead to missionary responsibility when awakened by the Spirit of God to effort on behalf of the heathen, experiencing the blessed power of that effort in their own spiritual awakening and growth.

Dear brethren, we plead with you that you would cast yourselves upon God's faithful word: "He that watereth others shall be watered also himself." Is not this the truth expressed by our greatest national poet when he said:

"The quality of mercy is not strained;
It droppeth like the gentle dew from heaven
Upon the place beneath: It is twice blessed—
It blesses him that gives, and him that takes"—

the truth embodied in the language of a greater poet, when he said: "My prayer returned into mine own bosom"—the truth embodied in the language of a yet greater than David: "Unto him that hath shall be given, and he shall have yet more abundantly"? Indeed an appeal to history will prove that since the Motherland began to reach out the cup of life and salvation to the spiritually starving of heathen lands, the drops of that cup have returned a thousandfold into her own bosom in blessing and prosperity? Look at the sixty years of the reign of our beloved sovereign, Queen Victoria. How few were the societies actively engaged in mission work in 1837; how wonderfully have they increased since! The Church was almost dead then; it is alive now, alive in all spiritual activity and zeal; the trumpet voice of her Lord has been heard throughout the land: "Go ye into all the world, and preach the Gospel to every creature"; and the Church, like a mighty army, has responded to the command of "the Captain of her salvation," and not only has rich and abounding blessing been given in renewed Church life, but prosperity in temporal things has been largely vouchsafed. Consider the growth of England's power during this period. Who could have dreamed in 1837 that the colonies of France, Spain, and Portugal

would become in comparison as nothing, and that the island of the northern seas, which the Romans regarded as the extreme limit of civilization, would become the mother of colonies greater than were ever known by Rome itself? When our gracious Queen came to the throne she ruled over one hundred and thirty millions of the human race. To-day she is the Queen and Empress of three hundred and twenty millions. Then the extent of the British Empire was two millions of square miles; it is now six millions. Queen Victoria now reigns over one sixth of the whole land surface of the globe. Such, then, have been the immense changes and the mighty advances of the English people since the Church awoke to a sense of responsibility in regard to foreign missions.

The prosperity that has accompanied and gone hand in hand with missionary effort upon this large scale, as illustrated in the progress of the nation, will in like manner, though in less degree, go hand in hand in every congregation where missionary interest increases. "The mouth of the Lord hath spoken it."

It is not so much the large isolated gifts of the rich to which missionary effort owes its past success, or to which it looks for future advances, but to the responsible offerings of each individual whether great or small, gifts bestowed for the love of Christ and accompanied with earnest prayer for His coming—these are the offerings the Lord loveth, and which He will water with His blessing. A very large proportion of the funds of the great missionary societies in England is raised by penny offerings and by penny-a-week subscriptions. The Earl of Cairns, at a missionary meeting, used the following words when pressing upon his hearers the duty of systematic giving for missions: "In this work we enter into partnership with God. Every dollar given to missions, and every effort or prayer put forth in their behalf, are expressions of fellowship with God's eternal purpose and work. He who in any way hearing the call responds to it with prayers, with service and sacrifice, with the gifts of wealth or the mites of poverty, with labor or with life, is a partner with God in the celestial business of bringing salvation to a lost world, and no man, woman, or child can give prayerfully, however small the sum, without a growing intensity of interest as to how the work of missions is progressing." This is the spirit that needs to be cultivated and fostered in every congregation throughout Canada, that the work of missions to the heathen may occupy the first place in the hearts of our people, as it does in the heart of Him whose professed followers we are.

Wonderful, indeed, is it that God, with keys of His own, has opened the doors of heathen nations to His Gospel, so that in lands for

many years closed against missionary effort voices are raised entreating, "Come over and help us." China and Japan have flung wide their gates to the Gospel; without let or hindrance from the governments of these lands, Christ may be preached, and His glorious salvation made known. Thibet is almost the only land that up to the present refuses to give encouragement to missionary effort, but even here some are ready, at least, to listen. India with its teeming population, and Africa with its countless millions, are rapidly being evangelized, and the Church is in the forefront of the battle.

Brethren, what are you going to do? What part are you willing to take in this mighty contest between the powers of light and the powers of darkness? Surely our baptismal and confirmation vows pledge us to the great Master's service, to fight His battles and partake of His victories. Shall we "as good soldiers of Jesus Christ" obey His commands, or refuse to do so? Upon you each rests this solemn responsibility.

Brethren, the time is short; already is heard the sound of the King's chariot wheels. We know not at what moment He will come, and when He shall come, to those who have neglected His parting command, He will say, "I never knew you; depart;" but to those who from the heart have prayed, "Thy kingdom come," and who have endeavored, according to their means and opportunities, to "hasten his coming," He will say, "Come, ye blessed of my Father; enter ye into the joy of your Lord."

Books and Periodicals Department.

Quo Vadis. By Henryk Sienkiewicz. Translated from the Polish by Jeremiah Curtin. Boston: Little, Brown & Co.

This is a stirring tale of the days of Nero and the struggles of early Christianity with the monster power of paganism. The author, translator, and publishers have all done their work well, and have produced a handsome book of absorbing interest. The author writes as if possessed of full classical knowledge. He has studied well the characteristics of the age about which he writes, and, as everyone knows, it was a dreadful age. He lays bare the heartless cruelty, the incredible depravity, the hopeless misery of the Roman people—the cold oppression of the wealthy, with their refined and excessive luxuries, the wretched condition of the slaves and the poor—all is vividly pictured. And at the root of this rotten tree there is the gnawing of a new power, despised, misrepresented, ridiculed, but destined to bring it down and grow up in its place, purified and healthy, and capable of checking the terrific evil that there is in man. Such was the Christian religion, represented by St. Peter and St. Paul (both of whom are made to take their part in the development of the book), and by Christians of all kinds and in all ranks of life. It would take a long article to review this book properly, the characters are so numerous and their peculiarities so striking. For this we have no room, but would refer the book to anyone who wishes to learn something of the darkest period of pagan history, preceding the dawn of a new day, ushering in a pure and holy faith destined to subdue the world.

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

In the December *Expositor* Principal Fairbairn continues his suggestive article on "Christ's Attitude to His Own Death," and the Rev. W. W. Peyton weaves together a number of thoughts, not often dwelt upon, regarding the massacre of the babes of Bethlehem, as an unhappy inheritance which came upon them from the history of their country and the degeneration of their parents. From this he deduces many things regarding "Vicarious Heredity," which are well worthy of thoughtful consideration. Dr. Wright has another of his entertaining articles on the topography of Palestine, the present one bearing the title of "The Home Land of Jesus." "It is impossible," he says, "to point out with certainty any spot on which our blessed Lord stood; and it is well, the tendency to degrade sacred places with mean superstitions being so human. We can, however, mark in broad outline the boundaries of His earthly wanderings, and fill in with ample details the hamlets and hills and glens among which He lived His lowly life."

In *The Clergyman's Magazine* Principal Moule treats of "The Philippian Alms for St. Paul." How wonderful and how refreshing indeed is the study of such a document as St. Paul's Epistle to the Philippians! What depths of humanity are touched by it, and what deep searchings of heart does it arouse! The Advent and Christmas thoughts of this magazine are valuable.

Sunday Hours for Boys and Girls. London: The Religious Tract Society, 56 Paternoster Row, E.C.

The Religious Tract Society has a soft place in its heart for boys and girls. Its *Boy's Own Paper* and *Girl's Own Paper* have greatly interested the young people for years, and has imparted to them a large amount of useful information, but now the society, in addition to these favorite periodicals, has produced a new monthly designated as above. It is designed for supplying good reading for boys and girls after church and school on Sundays. From the attractive style of the book, it will doubtless be read on week days as well as Sundays. We have already noticed the weekly edition of this "juvenile," but we are pleased to note that a monthly part is now published, in which the weekly pages are bound together. This new venture, published at sixpence a month, ought to receive hearty support.

The other publications of the Religious Tract Society are quite up to the usual mark. *The Sunday at Home* has, among many other things, an article by Rev. A. R. Buckland, on the late Archbishop Magee, and an interesting sketch of "Zanzibar and the Universities' Mission," illustrated from original drawings by Bishop Tucker and from photographs. The frontispiece picture, "Prayer in the Desert," is very beautiful. In *The Leisure Hour*, Marie E. Belloc has a pleasing article on "Future Kings," with portraits of boys and girls who are the present heirs to thrones. The "Sense of Direction in Animals," by Charles Dixon, is continued.

The Homiletic Review. New York and Toronto: Funk & Wagnalls Co. \$2.50 a year.

The Homiletic Review for December, 1896, worthily closes Vol. xxxii. with a very full and complete "index" of departments, authors, subjects, and texts. In addition to the usual representative sermons, from Professor Walker, of the Protestant Episcopal Theological Seminary of Virginia; President Henry G. Weston, of Crozier Theological Seminary; Bishop John F. Hurst, of Washington, etc., there is a very timely and suggestive collection of Christmas sermons, thoughts, and texts from the German, English, and American pulpit. Dr. Gregory gives an original and striking exposition of "Mark, the Gospel for the Roman," in which he furnishes the natural key to that gospel, while showing its relation to the others. The symposium on the bicycle question is largely in favor of clergymen using the silent steed. Why such an easy, expeditious, and inexpensive means of locomotion should not be used by clergymen we are at a loss to see.

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

In the December number of this review the editor-in-chief, Dr. Arthur T. Pierson, has a very suggestive and vigorous paper on "The Permanent Basis of Missions." Rev. David Baron, the well-known Jewish Christian, has contributed a most interesting narrative of his recent "Missionary Tour on the Continent," where he met with many striking experiences, and saw much both for sorrow and for joy in the condition of the Jews and their attitude toward Christianity. Mr. Baron's letter will well repay perusal. R. Scott Moncrieff, Dr. James M. Gray, and the Field of Survey, all deal with the interesting and much-discussed topic of "The Jews in Palestine and Syria," according to prophecy, history, and future probabilities. *The Review* is of cosmopolitan interest, in spite of its mainly missionary character.

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

The December issue of *The Review of Reviews* is an exceptionally fine number. "The Progress of the World" keeps one posted in the passing events of life. Many portraits are given, among them those of Dr. Temple, the new Archbishop of Canterbury, and of Dr. Creighton, the new Bishop of London. John Bull, the "Sick Turkey," and the affairs of the East generally, figure largely in the cartoons. There is a capital article by Walter L. Hervey, on "The Sunday Schools," and on "Child Study in the Training of Teachers," by E. A. Kirkpatrick.

Popular Life of Archbishop Benson. London: Church Bells office. Sent post free on receipt of 34 cents.

This is a book of ninety pages, well and clearly illustrated. It gives the leading events and actions of one of the grandest of modern Archbishops of Canterbury. It is not a voluminous work, but a cheap, reliable book of facts from which the reader can form his own conclusions. It is doubtful whether a better impression of the late Archbishop could be got from a larger work, while the information given regarding him is almost all that one can reasonably grasp in this busy age, stocked with its multitudes of books.

(1) *Germania.* (2) *L'Etudiant.* A. W. Spanhoofd, Manchester, N.H.

These are well-arranged periodicals for instruction in German and French respectively. A study of these each month will repay anyone who wishes to acquire or keep up a knowledge of these languages.

The American Church Sunday School Magazine, Philadelphia.

Besides the useful Sunday-school lessons this periodical contains, as it always does, some very excellent reading matter.



DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

All persons who are members of the Church of England in Canada are members of this Society. See Canon XIX, Provincial Synod.

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