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The Canadian Church Magazine.

50 cents a year.

TORONTO, NOVEMBER, 1897.

5 cents a copy

EDITORS (For Ottawa):

REV. J. F. GORMAN, REV. W. M. LOUCKS, Ottawa.

SECRETARY-TREASURER:

MISS BAKER, 5 Arthur Street, Ottawa, who will supply THE MAGAZINE and receive the subscriptions, and to whom notices of change of address should be sent.

CLERICAL VISITATIONS.

PROTESTANT HOSPITAL—The Clergy visit in turn each week.

CHILDREN'S HOSPITAL AND CONVALESCENT HOME The Clergy in turn.

NORMAL SCHOOL—The Religious Instruction Class every Friday during the session, Rev. Canon Pollard.

GAOL—Ven. Archdeacon Bogert.

HOME FOR FRIENDLESS WOMEN—Very Rev. Dean Lauder.

PROTESTANT ORPHAN'S HOME—Rev. J. M. Snowdon.

HOME FOR THE AGED—Rev. G. Bousfield.

GIRLS' FRIENDLY SOCIETY—Rev. Canon Pollard.

THE FIRST INTERNATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW.

The fraternal feeling which pervades this organization was shown from the very beginning, each new comer being warmly shaken by the hand as he arrived at the Buffalo station. There was an unusually large attendance at the "Quiet Hours," conducted by Canon Gore, of Westminster Abbey. His masterly exposition of the difficult passage from the 1st Epistle of St. John in the three-fold earthly witnesses, sustained his world-wide reputation. The last address on the Witness of the Blood, was one that drew out the deepest devotion and evoked an awe inspiring sense of the Love of the Atonement. The great sound of hundreds of men's voices, like a rumble of thunder, in hymns and responses, gave the familiar characteristic of previous conventions in an intensified form. Men lifted their heads and their hearts heavenward and we felt we had here the flower of the Anglican Church.

There were 1260 male communicants at the 6.30 a.m. Corporate Communion on Friday morning. The Lord Bishop of Rochester, England, was celebrant and there were twelve assistants.

The inaugural address was delivered by the President and founder of the Brotherhood, James L. Houghteling, a banker of Chicago.

His personality has stamped itself on the Brotherhood men. Free from piosity, clear, bright, happy and practical he is himself and so are the conventions.

The Canadian men held a separate business meeting and after routine work sang "God save the Queen," after which the greetings from the American business meeting were presented by G. Harry Davis and the Bishop of Washington.

Every phase of Christian manliness and of Christian responsibility was presented during the session, and every class of society had its representatives. In the 1335 who registered, we had men who had come thousands of miles, and who differed widely in some respects, but were upon common ground in the convention. The English contingent added much to the interest of the meetings, and the letter of the Archbishop of Canterbury was received with unbounded enthusiasm. The Archbishop of York, the Bishop of Durham, the Dean of St. Andrews, and Lord Nelson, all sent their greetings.

The citizens of Buffalo took a deep interest in the proceedings and as many as 4,000 were sometimes present at the meetings.

Limited space forbids any lengthy notice in this Magazine, but each reader would be amply repaid by procuring the special number of the *St. Andrew's Cross*, from any Brotherhood man in Ottawa. A special meeting was held in St. John's school-room on Thursday the 11th to receive reports from the Ottawa delegates and from Judge Senkler, of Perth.

CHRIST CHURCH CATHEDRAL.

The Very Rev. the Dean has settled down once more to work after his pleasant holiday spent abroad. As a member of the Corporation of Trinity College he was present at the annual meeting in October, and on his way home took the Sunday services in St. John's Church, Smith's Falls, in the absence of the rector, Rev. Canon Nesbitt.

The presentation to the Dean on the completion of his forty years service as Rector of Ottawa, consisted of a Cabinet of Silver containing 125 pieces; a case containing a private Communion service; a dinner and tea service

of china; a case of fish knives and forks, and other articles for his house. The list of subscribers to the testimonial was handsomely bound in red morocco, which also contained photographs of the old and present churches, the Archbishop of Ontario, the Bishop of Ottawa and the Dean himself.

At the annual meeting of the Cathedral Choir Guild held in October, the reports of the Choir and its work were reported by Mr. Stratford S. Dawson. At present the Choir consists of twenty-two boys and fourteen men, and for some time past has been doing most efficient and acceptable work. The following officers were elected for the coming year: President, (ex-officio) The Dean; Vice-Pres., Mr. J. F. Orde; Sec.-Treas., Mr. Leonard Palmer.

On Sunday, Oct. 17th, the annual Church Brigade Parade took place to the Cathedral. The Governor General's Foot Guards, the 43rd, the Princess Louise Dragoons, and the Ottawa Field Battery were in line and formed an imposing line of march. Evensong was sung by Rev. W. M. Loucks and a stirring address given by the Dean, which was much appreciated by the men. The offertory, which was a generous one, was given to the Old Men's Home.

On All Saint's Day there were two celebrations of the Holy Communion, at 7.30 and 10.30 a.m. An address was given at the latter service. After Evensong at 5 p.m. the annual reports of the Association for Intercessory Prayer were presented. During the past year eleven meetings have been held, the August one being dropped. Ten papers of petitions have been printed and circulated among the members. These remain about the same in number—forty-five—as in previous years.

The Bible Classes for men and women are now being held regularly each week in the Chapel, the women's on Tuesday, the men's on Wednesday at 8 p.m. The course of lessons will extend over a period of five months and will be on "The Life of our Lord."

The Ruri-decanal Chapter of the County of Carleton held its semi-annual meeting on Tuesday, Nov. 2nd. The session was really begun the previous evening when all the members of the Chapter, both clerical and lay, were invited to a public missionary meeting in St. Luke's Church at 8 o'clock. In spite of a very wet night there was a good attendance, but largely representative of St. Luke's Parish itself. There were a few lay representatives, however, from the other city parishes, but the inclemency of the weather doubtless prevented a larger gathering of the lay representatives. The service was conducted by Canon Hanington,

assisted by Rev. I. J. Christie, of North Gower. An introductory address was delivered by the Bishop upon the necessity of realizing the corporate life of the Church, and the danger of losing sight of this aspect of the Church's existence in the tendency of the present day to exaggerate the importance of the welfare of the individual soul. Short lectures upon the subject of Church history, were delivered by Rev. J. F. Gotman and Rev. E. Pick, the period of the founding of the Church being the selection of the former, whilst the Reformation period was selected by the latter. The session of the following day was opened by a celebration of the Holy Communion at 8 a.m., the Lord Bishop being celebrant, assisted by Rural Deans Scantlebury and Phillips.

The Chapter met for business after matins, in the school-room of St. Luke's at 10.30. There was a large assembly of clergy, but a somewhat smaller attendance of lay delegates and wardens than in previous years. Several important matters were discussed, and some well prepared papers read by the clergy upon the following subjects: "The Widows' and Orphans' Fund," and "Parochial Visiting." A sumptuous lunch was provided by the ladies of St. Luke's. After lunch the subject of a Diocesan magazine was introduced, and it was decided that if a sufficient number of subscribers could be procured it would be in the interest of the diocese to publish such a magazine. The day was brought to a close by Evensong in St. Luke's at 5.30.

The annual "At-Homes" of both St. George's and St. John's were held in their respective school rooms early in the month, and happy and profitable evenings enjoyed.

The Woman's Guild of Grace Church, gave a very successful concert in the drawing room of the Russell Hotel, and a goodly amount was realized for the building fund of the church.

The "Dorcas Society" meet every week at the Rectory. They are preparing a bale of clothing, etc., to send to the Rev. Mr. Smithe-man, of the Diocese of Algoma.

Mrs. Edward Moore will be missed by her friends in Grace Church. She has gone to winter with her daughter in the south of France.

At the last monthly meeting of the Clerical Guild the subject of a general mission for the city churches was discussed and approved. It is proposed to hold the mission sometime next Nov. Arrangements are to be completed at the next meeting of the Guild. It is eleven years since the last general mission was held, to which much permanent good may be traced.

THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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

VOL. XI.

TORONTO, NOVEMBER, 1897.

No. 137

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

MEETING OF THE BOARD OF MANAGEMENT,
MONTREAL, OCTOBER, 1897.



HE Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, met in the Synod Hall, Montreal, on Wednesday, 13th Oct., at 10.30 a.m.

The members present were the Lord Bishops of Montreal, Toronto, Ottawa, Nova Scotia, Quebec, and Algoma, the Dean of Montreal, the Venerable Archdeacons Roe, Brigstocke, and Bedford-Jones, Rev. Canons Von Iffland, Pollard, and Spencer (General Secretary), Rev. Messrs. Cooper and Troop, Captain Carter, Mr. John Hamilton, Dr. L. H. Davidson, Q.C., Mr. Chas. Garth, Mr. W. R. Wright, and Mr. C. A. Eliot (General Treasurer).

The chair was taken by the Lord Bishop of Montreal, by whom the meeting was opened with prayer.

The minutes of the April meeting were read and confirmed.

FINANCIAL REPORT

The General Treasurer presented his financial report for the year ending July 31st, 1897.

Moved by Mr. J. Hamilton, seconded by the Archdeacon of Kingston, and resolved, That the accounts submitted by the Treasurer and audited by Messrs. H. Blakeney and W. H. Rowley, (owing to the inability of the duly appointed auditors to act at the time) be received and adopted.

The Treasurer recommended that vouchers of the C.C.M.A. sent to the Diocesan Treasurers should be transmitted by them to Mr. F. Mortimer, treasurer of the C.C.M.A., direct. This was agreed to.

The Treasurer also recommended that the form of book-keeping should be simplified; whereupon it was moved by Captain Carter, seconded by Archdeacon Roe, and resolved, That the Treasurer be requested to keep the accounts of the Society in such form as he may consider best.

CORRESPONDENCE

Letters of apology for unavoidable absence

were read from the Lord Bishop of Niagara, Rev. Rural Dean Spencer, and the Rev. G. Osborne Troop, the latter of whom took his seat at a later stage of the meeting.

Letters were also read from Miss M. Hoskin on behalf of the executive committee of the Toronto W.A., inquiring whether it were allowable for them to print the Litanies required for their own use with requisite alterations; from the Rev. Chas. Harrison, of the Diocese of Caledonia, asking for employment under the Board; from Prof. Carus-Wilson, appealing for funds for the Diocese of Selkirk; from Prof. Carus-Wilson, with reference to an applicant for work in the mission field; from the Rev. Canon Bland, asking for instructions from the Board as to the application of the offerings of his Sunday school; from the Rev. F. H. Du Vernet, forwarding a copy of the C.M.S. Manual for a Cycle of Prayer; and from the secretary of the C.M.S. in reply to a communication from this Board.

INDIAN SCHOOLS

The Committee on Indian Schools presented a very full report embodying a valuable paper from the Indian Department at Ottawa.

On motion of the Bishop of Quebec, seconded by the Bishop of Nova Scotia, it was resolved, That the Committee on Indian Schools, enlarged by the addition of the names of the Bishops of Algoma and Niagara, and of His Honor Judge Johnston, be a standing committee, and bring up a further report at the next meeting of the Board. That some agreed proportion of the funds at the disposal of the Board be retained for the furtherance of Indian work, but that no grants to Indian schools be made by this Board until it receives from the standing committee further information.

SCHEME OF GENERAL SYNOD

At this point the Lord Bishop of Ottawa asked permission to read a resolution passed by the delegates sent from certain dioceses for the purpose of forming an Executive Committee under the scheme put forth by the General Synod of Canada. Permission being given the resolution was read.

On motion of the Bishop of Quebec, seconded by the Bishop of Nova Scotia, the Board adjourned till 2.30 p.m.

AFTERNOON SESSION

The Board re-assembled at 2.30 p.m.

It was moved by the Lord Bishop of Quebec, seconded by the Lord Bishop of Nova Scotia, and resolved, That this Board welcomes at its present session the attendance of any of those gentlemen who have come to Montreal for a meeting of an Executive Committee of the General Synod.

MISSIONARY PRAYERS AND HYMNS

The report of the Committee on Missionary Prayers and Hymns recommended that the committee be continued for the purpose of revising and enlarging the existing Manual. The report was adopted.

Upon motion of Canon Spencer, seconded by Archdeacon Roe, the special Committee on Daily Prayer for Missions was discharged, and their work transferred to the committee appointed to revise and enlarge the Manual of Missionary Prayers and Hymns.

Upon motion of the Lord Bishop of Toronto, seconded by Canon Spencer, the communication from Rev. F. H. Du Vernet on the same subject was referred to the same committee.

CONSTITUTION, BY-LAWS, ETC.

Canon Spencer presented and read the report of the Committee on Constitution, By-Laws, and Resolutions, with schedules attached, containing the By-laws and Resolutions at present in force.

It was moved by Captain Carter, seconded by Canon Spencer, and resolved, That the committee appointed at the February meeting to report on the Constitution, By-Laws and Resolutions in force, be continued with instructions to draw up the By-Laws and Resolutions in such shape as they consider they should be amended, to have the same set up in type at least a fortnight before the next meeting of the Board, and to have printed a sufficient number to send to the members of the Board.

SUNDAY SCHOOL COLLECTIONS

The report of the Committee on Sunday School monthly collections for missionary objects was read and adopted on motion of Canon Spencer, seconded by Dr. Davidson, Q.C.

Moved by the Lord Bishop of Ottawa, seconded by Captain Carter, and resolved, That this Board do respectfully request the Bishops in this Province to represent to the clergy of their several dioceses the great importance of bringing practically before all the children of the Sunday schools the great fact that the Church of England in Canada is her own great Missionary Society; that all her members including all the children, are members of this Society and should be induced to take a warm personal interest in the great work which this Society is endeavoring to carry on in Algoma and in the

dioceses of the Northwest, in Japan, and among the Indians, Chinese, and Japanese in the Dominion. That with the view of establishing and extending this interest among the children, the clergy be asked to give on the first Sundays in January, July, and October, some information as to the Church's Missionary work and ask the children to appropriate their offerings on these Sundays to the work among the Indians, the Chinese, the Japanese, and the Diocese of Algoma.

MAGAZINES

L. H. Davidson, Q.C., presented a report on the Magazines, together with letters from Mr. F. N. W. Brown bearing dates, October 5th and 11th.

Moved by Canon Spencer, seconded by Archdeacon Brigstocke, and resolved, That the report submitted by Dr. Davidson, on the Magazines be received and adopted and the contract which he has made with the publisher, Mr. Brown, of Toronto, be confirmed and the hearty thanks of this Board be tendered to Dr. Davidson for his work in connection with the report.

Moved by the Lord Bishop of Quebec, seconded by Canon Spencer, and resolved, That Dr. Davidson, Q.C., be requested to continue his self-denying labors as Editor of the Magazines, which he has discharged so ably for six months past and that he is hereby authorized to undertake the entire management of the Magazines.

The motion of which notice was given by Rural Dean Spencer at the April meeting was dropped.

CHURCH MISSIONARY SOCIETY

The Lord Bishop of Quebec reported verbally the action taken by the Bishops when in England as to the C.M.S. under the resolution of the April meeting; and the Bishop of Toronto read the formal resolution adopted by them and forwarded to the C.M.S.; and the same was ordered to be entered in the Minutes.

REDUCTION OF S.P.G. GRANTS

The Lord Bishop of Quebec reported verbally as to the action taken by the Bishops in England with reference to the proposed reduction of grants by the S.P.G., stating that the Primate had himself made strong representations to the Society on the point in question.

MR. KRISTEN BORUP

Dr. Davidson, Q.C., presented and read the report of the committee on the question of Mr. Borup's application, which was adopted on his motion seconded by the Bishop of Quebec.

FORMS OF APPLICATION

Canon Spencer presented and read the report of the committee on Forms of Application for work in the mission field, and on his motion seconded by the Archdeacon of Kingston, the

report was adopted and authority given to print a sufficient number for use.

SELECT PREACHERS

The Secretary reported verbally respecting the resolution of the April meeting as to special preachers and asked for instructions as to choice of places and the selection of preachers for each; whereupon it was moved by the Lord Bishop of Algoma, seconded by Canon Spencer, and resolved, That the select preachers who have signified their willingness to serve the Board by preaching special sermons in its interests be requested to act in the following order: Very Rev. Dean Carmichael, Halifax; The Lord Bishop of Huron, Montreal; The Lord Bishop of Niagara, St. John, N.B.; The Lord Bishop of Nova Scotia, Ottawa, and that His Lordship Bishop Sullivan be respectfully requested to preach in two churches in Toronto.

APPROPRIATIONS

It was moved by the Lord Bishop of Quebec, seconded by the Lord Bishop of Nova Scotia, and resolved, That the Board do now proceed to appropriate \$4,000 for Domestic work.

ALGOMA

The Lord Bishop of Algoma presented the following statement for the year ending 30th June, 1897:

<i>Expenditure</i>		
Overdraft at beginning of year...	\$ 5,913 64	
Stipends of clergy	24,013 92	
Working expenses of Diocese....	3,363 00	
		\$33,290 56
<i>Revenue</i>		
Algoma Stipends.....	\$ 7,914 92	
General	148 15	
Canadian Dioceses....	2,132 61	
Board of D. and F.M.	1,500 00	
English Offerings....	5,644 84	
S.P.G.....	3,422 73	
C. & C.C.S.....	1,378 85	
		\$22,142 10
Investment.....	\$2,519 47	
Mission Reserve Fund	4,500 00	
		7,019 47
Overdraft.....	4,128 99	
		\$33,290 56

His Lordship also presented the following estimate for the following year:

<i>Expenditure</i>		
Stipends of clergy.....	\$24,099 00	
Working expenses	2,000 00	
		\$26,099 00
<i>Revenue</i>		
English Association...	\$4,000 00	
Canadian Dioceses....	3,000 00	
Board of D. & F.M....	2,000 00	
S.P.G.....	3,000 00	
C. & C.C.S.....	1,378 00	
Algoma Stipends.....	8,000 00	
General	200 00	
		\$21,578 00
Probable deficit	4,521 00	
		\$26,099 00

Moved by the Lord Bishop of Nova Scotia,

seconded by the Lord Bishop of Quebec, and resolved, That \$2,000 be granted to the Diocese of Algoma.

NEW WESTMINSTER

Moved by the Rev. W. E. Cooper, seconded by the Lord Bishop of Quebec, and resolved, That \$500 be granted to the Diocese of New Westminster.

SELKIRK

Moved by Dr. Davidson, Q.C., seconded by the Dean of Montreal, That \$1000 be granted to the Diocese of Selkirk for work among the English speaking people at Klondyke and the mining regions of that diocese.

Moved in amendment by the Bishop of Quebec, seconded by the Archdeacon of Kingston, That \$500 be granted to the Diocese of Selkirk towards the support of an additional missionary to the Klondyke mining regions.

The amendment was carried.

The Board adjourned at 6 p.m. till 9.30 a.m. to-morrow.

MONTREAL, 14th OCTOBER, 1897.

On the re-assembling of the Board, at 9.30 a.m., the subject of appropriations was resumed.

MACKENZIE RIVER

Moved by Dr. Davidson, Q.C., seconded by the Dean of Montreal, That the sum of \$350 be appropriated for the work of the Church in the Diocese of Mackenzie River, and that the said sum be forwarded at the earliest possible moment to the Bishop of that diocese.

The claims of Algoma having been urged as superior to those of Mackenzie River, the Bishop of Algoma was invited to address the Board on the possibilities of retrenchment in the expenditure in his diocese. His Lordship stated that he hoped to effect a retrenchment of \$1,500 and that he thought that under existing circumstances it would not be advisable at this meeting to vote more than the \$2,000 already voted.

Dr. Davidson's resolution was then carried.

ATHABASCA

Moved by Rev. Canon Pollard, seconded by the Ven. Archdeacon Brigstocke, and resolved, That the sum of \$250 be granted to the Bishop of Athabasca for mission work.

QU 'APPELLE

Moved by the Bishop of Nova Scotia, seconded by the Bishop of Toronto, and resolved, That the sum of \$100 be granted to the Bishop of Qu 'Appelle for mission work.

BISHOPS' RETURNS

Moved by the Bishop of Toronto, seconded by the Bishop of Ottawa, and resolved, That the Secretary do respectfully signify to each Bishop the great difficulty experienced by the

Board in appropriating its funds, in the absence of information as to the definite needs and means available from all sources, and do further represent to each of the Bishops that the Board will for the future confine its aid to those dioceses whose Bishops may be good enough to make formal application to them, setting forth in definite form the work or objects for which they desire aid, with any amount already available for it and using for this purpose the schedule adopted by the Board. That this schedule be also forwarded to all the Bishops in the Northwest with a copy of the above resolution intimating that the Board meets twice a year in the autumn and in the spring.

SHINGWAUK HOME

Moved by the Bishop of Quebec, seconded by Dr. Davidson, Q.C., and resolved, That a grant of \$787.01 be made to the Shingwauk Indian home in the Diocese of Algoma.

FOREIGN WORK

The Treasurer stated that after setting aside funds for the Canadian Missions in Japan, there remained over \$700 for appropriation.

CHINESE IN BRITISH COLUMBIA

Moved by the Rev. W. E. Cooper, seconded by the Bishop of Quebec, and resolved, That the sum of \$500 be granted to the Lord Bishop of New Westminster for Chinese work in his diocese, with the understanding that this grant is not necessarily an annual grant.

Moved by Dr. Davidson, seconded by the Bishop of Nova Scotia, and resolved, That the sum of \$200 be appropriated to the Diocese of Columbia for Chinese work only in that diocese; and that the said sum be forwarded to the Bishop of Columbia.

NOTICES OF MOTION

Notices of Motion were given by the Lord Bishop of Ottawa, (2) Canon Von Iffland and Captain Carter.

By the consent of the Board the motions of the Bishop of Ottawa were at once considered; whereupon it was moved by the Bishop of Ottawa, seconded by Mr. Hamilton, and resolved, That the Board of Management of the Domestic and Foreign Missionary Society do place on record their appreciation of the kindness shown by Mr. W. Horsley Rowley and Mr. H. Blakney, of the city of Ottawa, in making at no little cost of time and convenience a thorough audit of the General Treasurer's books for the year ending 31st July, 1897. That the Secretary do send a copy of this resolution and convey to them the thanks of this Board for their good work.

Moved by the Bishop of Ottawa, seconded by the Archdeacon of Kingston, and resolved, That the Secretary do convey to Mr. J. N. McNeill, of the Department of Indian Affairs

at Ottawa, the warm thanks of this Board for the interest which he has manifested and the unsparing efforts he has made in providing information as to Indian Schools and Homes for the guidance of this Board.

EPIPHANY APPEAL, 1898

The proposed Epiphany Appeal was at this point considered and was committed for revision to the Archdeacon of Kingston and the General Secretary.

ASCENSIONTIDE APPEAL, 1898

Moved by the Rev. W. E. Cooper, seconded by the Bishop of Quebec, and resolved, That the Bishop of Ottawa and the Rev. Canon Sutherland, of Hamilton, be requested to prepare the Ascensiontide Appeal.

CHILDREN'S LENTEN LETTER

Moved by the Bishop of Quebec, seconded by Canon Von Iffland, and resolved, That the Children's Lenten Letter be referred for revision to the same committee as the Epiphany Appeal.

EXPENSES

Moved by Mr. Eliot, seconded by the Bishop of Quebec, and resolved, That \$150 be granted for expenses.

LETTER OF TORONTO W.A.

Moved by Ven. Archdeacon Brigstocke, seconded by the Archdeacon of Kingston, and resolved, That the letter from the Toronto W.A. as to printing the litanies be referred to the Committee on Constitution and that the ladies be invited to send in any suggestions they may have to make.

REV. CHARLES HARRISON

It was resolved that the Secretary be requested to communicate with the Bishop of Caledonia as to the Rev. Chas. Harrison's application and requesting information; and to inform Mr. Harrison in acknowledging receipt of his letter that this course has been taken; and that the Secretary report at next meeting.

MONTREAL C.M.S. COMMITTEE

Moved by Dr. Davidson, Q.C., seconded by the Bishop of Toronto, and resolved, That this Board having taken into consideration the letter of Prof. Carus-Wilson regarding Mr. Everx and the position of the Board towards the C.M.S. Committee in Montreal, would express its desire to enter into and carry out like arrangements with the C.M.S. as with the S.P.C. and is ready to receive candidates sent up to the Board for work in the foreign mission field through this Committee and after they have complied with the requirements of the Board as to examination and otherwise, send them out as missionaries of the Church in Canada. That this Board has no accumulated funds or endowments and therefore is obliged to look to the promised assistance of this com-

mittee and general contributions for the fulfilment of the obligations assumed either directly to the English societies or to the missionaries, and would desire in each case to have as far as may be some definite agreement with such committee.

That assuring Mr. Carus-Wilson of the desire of this Board to have the committee represented by him work heartily with the Domestic and Foreign Missionary Society, a committee be now appointed to make definite arrangements as to the candidate now proposed, should he be accepted; and further to examine and suggest means whereby this committee and like committees may become still more closely identified with this Board as its duly recognized helpers.

The following committee was appointed under the above resolution: The Bishops of Montreal, Ottawa, and Quebec, the Dean of Montreal, Rev. G. Osborne Troop and Dr. Davidson, Q. C.

CANON BLAND'S S.S. OFFERINGS

The Secretary was instructed to request Canon Bland to continue his present plan as to Sunday school offerings.

NEXT MEETING OF THE BOARD

Moved by Canon Bland, seconded by Rev. W. E. Cooper, That the next meeting of the Board be held in Toronto.

Moved in amendment by the Bishop of Quebec, seconded by Ven. Archdeacon Roe, That the next meeting of the Board be held in Montreal on the second Wednesday after Easter at 10.40 a.m.

The amendment was carried.

MISSIONARY MEETING

Moved by the Bishop of Quebec, seconded by the Bishop of Nova Scotia, and resolved, That a missionary meeting be held on Thursday evening of the committee week.

ANNUAL REPORT

The Secretary was instructed to draw up a brief report of the proceedings of the Board to be issued with the Treasurer's financial statement as its annual report.

MAGAZINES

Moved by Captain Carter, seconded by Mr. Hamilton, and resolved, That this Board would earnestly invite the hearty co-operation of the clergy throughout this Ecclesiastical Province in extending the circulation of the CANADIAN CHURCH MISSIONARY MAGAZINE and the CHURCH JUVENILE in their several parishes; and would also invite the assistance of the Woman's Auxiliary in extending the circulation of the C.C.M. Magazine throughout their association.

The Board then adjourned, the chairman pronouncing the Benediction.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

ANNUAL REPORT OF THE BOARD OF MANAGEMENT.



THE Board of Domestic and Foreign Missions in presenting its annual report for the year 1896-7, the fourteenth of its existence, desires to express its thankfulness to God for the measure of success with which He has blessed its work. Three meetings have been held during the year, two at Montreal and one at Kingston.

The first meeting at Montreal was held during the special session of the Provincial Synod called to fill the vacant See of Algoma. At this meeting the resignation of the late Secretary-Treasurer of the Board took effect, and his duties were transferred to honorary officers, a general treasurer and a general secretary, a change by which, it is hoped, the efficiency of the Board's work will be maintained and the working expenses reduced to a nominal sum. The Editorial management of the Magazines has been committed to Dr. L. H. Davidson, Q. C., whose ripe experience in Church journalism qualifies him in an eminent degree for the difficult work which, at the cost of much valuable time and labor, he has consented to undertake. Your Board would earnestly invoke the hearty co-operation of all members of the Church, lay and clerical, in making the Magazines powerful instruments for advancing the missionary work of the Church, especially by so extending their circulation that not a single Church household in the Ecclesiastical Province of Canada shall remain outside their wholesome influence.

In the domestic mission field, the Diocese of Algoma has been, as heretofore, the first object of the care of the Board. The expansion of the Church's work in that Diocese under the indefatigable labors of its former Bishops has been such as to call for ever increasing help from the wealthier dioceses, a call to which your Board, through lack of funds, has not been in a position to respond at all adequately. The new Bishop, consequently, finds himself at the commencement of his work hampered with debt, with an exhausted treasury, and threatened with a yearly deficit. The only remedy for these evils is either the disheartening and calamitous one of closing up several promising missions opened by his predecessors, or else the one to which, surely, every Churchman will desire to contribute to the measure of his ability, viz., a largely increased support from every part of that Ecclesiastical Province which first brought this Missionary Diocese into existence and has placed its Bishop in the arduous and difficult post he occupies.

But the domestic mission field extends far beyond Algoma; and your Board has to express its keen regret at being unable to give a more suitable response to the many urgent appeals it has received from the Bishops of the great Northwest than that which is exhibited in the subjoined accounts.

To its missionaries in the foreign field your Board has been able to fulfil its pledges. These are working in the Provinces of Shinano, and Echigo, Central Japan, northwest of Tokyo.

In the Province of Shinano missionary work is carried on in two districts named after the principal towns in each, Nagano and Matsumoto. The former, a town of some 25,000 inhabitants, is the capital of the province, and the headquarters of the Canadian Mission in Japan. The workers here are: The Rev. John G. Waller, M.A., Priest in charge; Mr. S. Soga, Catechist; Miss Jennie C. Smith, Supt. of Nurses, also a doctor, two nurses, and a Bible-woman. The outstations of the mission are, 1. Inariyama: Mr. S. Ushiyama, Catechist; 2. Nakano and Iiyama: Mr. T. A. Sudo, Catechist.

Matsumoto is a town of about 17,000 inhabitants, and the missionaries here are: The Rev. F. W. Kennedy, Priest in charge; the Rev. Masazo Kakuzen, Deacon, Mr. R. D. Nomoto, Catechist; Miss M. L. Paterson, Teacher, also two nurses and a Bible-woman.

In the Province of Echigo (which lies north of Shinano and extends to the coast of the Sea of Japan), the Rev. J. I. Mizuno, Deacon, is working at Takata, and parts adjacent, under the supervision of the Rev. J. G. Waller.

Of his whole staff of seventeen workers, it will be noticed that all but four are natives of Japan. An effort has been made through the Missionary Association of Trinity College, Toronto, to raise funds for the erection of a church at Nagano, where also a hospital is greatly needed to enable Miss Smith and her assistants to do their work more efficiently. The latest reports from this mission field exhibit a very hopeful spirit, many converts having been gathered into the Church fold, and the active opposition of heathen opponents having to a great extent subsided.

Besides the maintenance and extension of this prosperous mission in Japan, your Board earnestly desires to prosecute vigorously its work among the Chinese in British Columbia. This also is a work more full of promise if only it can be carried on efficiently, and it is one for which the Canadian Church is directly responsible. These natives of China who flock to our shores are generally of a superior class and well fitted, therefore, if Christianized, to carry the Gospel to their countrymen in China. May your offerings next Epiphany be so liberal as to warrant the Board in promising the

Bishops of British Columbia the assistance needed to carry on this great work successfully.

All which is respectfully submitted.

Kingston, Ont.

October, 1897.

THE LAMBETH COMMITTEE ON FOREIGN MISSIONS.

We have already given to our readers the formal resolutions adopted by the Lambeth Conference in regard to Missionary work and for which resolutions alone "the Conference as a whole is responsible" according to the announcement made in the Lambeth Encyclical. These resolutions were, however, largely based upon a report of a special committee appointed to consider and report upon the subject of Foreign Missions, which committee was considerably the largest of all the eleven committees appointed by the conference and was composed of representatives from the Home and Colonial Churches and from the Church in the U.S. The chairman of the committee was the Lord Bishop of Newcastle, the Right Rev. Dr. Jacobs, and it also embraced amongst others, Bishops Tucker, Ridley, Evington, Newnham, Taylor-Smith, Hodges, Williams, Tugwell, Oluwole and Phillips, all of whom are on the C.M.S. list of missionaries. The committee made a very lengthy report which, after a short general introduction, dealt with the subject under the following heads: (A) The duty of the Church to the followers of (1) Ethnic religions, (2) Judaism, (3) Islam, (B) Development of native Churches, (C) Relation of Missionary Bishops and Clergy to Missionary Societies. We regret that we are not able to give—at least in this number—the report of this committee in full. We shall content ourselves with furnishing our readers with those portions of it which appear more intimately connected with our own missionary work. And first the introductory remarks of the committee are well worthy of careful consideration and they are as follows:

"Your committee heartily thank Almighty God that He has kindled throughout our Communion an increasing zeal for the extension of the Kingdom of Christ our Lord, and for the salvation of souls, and that he has so abundantly blessed the efforts which have been made, a blessing granted, we doubt not, to encourage us all to far greater labors, prayers, and self-denial. In the last ten years we note especially the great proofs of the regenerating power of the Holy Spirit, and the fitness of the Gospel for all races, which have been displayed in the newly-opened countries of Africa. Yet we see that zeal in this cause is still the enthusiasm of a few, and that the Church has yet to be far more fully aroused to recognize, as a necessary

and constant element in the spiritual life of the Body and of each member of it, the fulfilment of our Lord's great Commission. Our responsibility in this matter is vast and daily increasing, whether we consider the awful fact that there are still so many of our fellow-men unreached by the Gospel; or consider that so little interest has been taken in the evangelization of the Jewish race, and that so little systematic effort has been made to win the followers of Islam, although there is abundant encouragement from what has been done, and the opportunities now, especially in India, are unique, or whether we look at the great number of points at which Churches of our Communion are in local contact with heathen nations, or at the responsibilities of the British Empire in India, and in the new Protectorates in Africa, or at the great fields ripening for harvest in such regions as China and Japan-China, where Western influence seems to be increasingly welcome, and where there are signs that the blood of martyrs has not been shed in vain, Japan, where, from the characteristic independence of the people, a crisis in the history of the Church seems to be imminent, and to call for the utmost care in the higher Christian education, and the training of those who are to hold office in the Church.

Your committee have entered with some detail into the matters which have been referred to them, but they desire first to draw attention to some general considerations which cover the whole ground.

The first duty of the Church is *Intercession*. The observance of a special day of Intercession in connection with the Festival of St. Andrew appears to have led to a considerable increase in the personal offers for missionary work. Your committee desire to urge upon the whole Church the urgent duty of making these Days of Intercession a reality in every diocese and every parish, and they desire to commend for the general private use the admirable noontide missionary prayers drawn up for the use of the Sister Church of America.

Your committee observe with gratitude to God that a large number of students in universities and colleges throughout the world have realized so keenly the call to missionary work, that they have enrolled themselves in a Student Volunteer Missionary Union, and have taken as their watchword "The Evangelization of the World in this Generation." A large number of these students are members of the Anglican Communion, and it seems the plain duty of that Communion to provide channels through which such newly-awakened zeal may find outlets in earnest, sound, wise work. The time seems ripe for a forward movement in the missionary campaign, and your committee trust that one result of this Conference will be

to give missionary work a far greater prominence than it has yet assumed in the minds of many Churchmen.

Experience has shown the necessity of *strong centres* of work, the value of community missions, especially in India, the special work of the universities in touching the higher intellectual life of non-Christian nations, the value of the work of women, of medical missionaries, of industrial missions, and the importance of realizing the principle, "to him that hath shall be given," if a rich harvest is to be reaped. With the accumulated experience of the last century the Church has now a great opportunity to begin a fresh epoch with greater love for the Master and for the souls for whom He shed His blood, and with greater knowledge than ever before.

The cause of Missions is the cause of our Lord Jesus Christ. May this be our aim, as it will be our highest glory, to be humble instruments in carrying out the loving will of our Heavenly Father; in lowliness of mind, praying for the Divine blessing, and confident in the Divine promises, ministering the Gospel of the Grace of God to the souls that we love; and thus, in promoting the Kingdom of Truth and Righteousness, may we fulfil the sacred mission of the Church of God, by preparing the world for the Second Advent of our Lord."

The relation of Missionary Bishops and Clergy to Missionary Societies, being the last head of the report of the Committee, is also of general interest. The committee under this head say:

"Missionary societies occupy somewhat different positions in the various branches of the Anglican Communion. In the Protestant Episcopal Church of the United States of America the general convention, being the representative body of the whole Church, is also a Board of Missions, and its executive is a Board of Managers, selected by this Board of Missions. There is also a Church Missionary Society which acts as an auxiliary to the Board, assigning its funds to the missionary jurisdiction which it desires to assist, but not claiming to appoint or assign the several spheres of work to the clergy. The Missionary Bishops, selected by the House of Bishops, appoint their clergy with the approval of the Board, and assign them spheres of work, reporting to the Board of Managers what they propose to do with the funds appropriated to them. The principle is maintained that those who subscribe the funds have, through their representatives, a substantial voice in the administration of the funds and this continues until the diocese is fully organized.

The Missions of the Church of England have

been mainly, since the founding of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, the especial care of societies within the Church; and it was hardly possible that, with a growing Church life and increasing missionary zeal, difficulties should not from time to time arise requiring patient adjustment.

"The committee desire, however, to place on record their conviction—

1. That in the failure of the Church as a whole to realize her bounden duty to the great Missionary Society of the world, the work could only be done by some of her members forming themselves into societies within the great Society to do what is the work of the entire Church, and that the Church owes to the great societies a debt of deep gratitude for the work which they have been enabled to do.

2. That the increasing life of the Missionary Societies has been the Providential way in which the Church has been gradually realizing the truth that the call to evangelize the world was given to the Church as a *whole*, and that thus the societies have not merely been enabled to do a great evangelizing work, but have supplied a Providential stage in leading the whole Church to a higher conception, which has never yet been adequately worked out in Church history.

3. That the societies do not profess to do more than form or found Churches, retiring from the work when the Missions pass on to the stage of organized Church life, and that, therefore, any difficulties pertain only to this transitional stage, and vary according to the degree of ripeness which the Mission has attained.

These general considerations seem to indicate the point of view from which any difficulties should be regarded—one which should be characterized by gratitude, sympathy, patience, and a firm belief that there are no difficulties which are not capable of friendly adjustment.

It seems impossible to deny the principle that those who subscribe the funds are entitled to a substantial voice in the administration of the funds, subject to the general principles of Church order, or the further principle, that however much it may be desired that donors would generally place their offerings at the disposal of the Church representative body, it is yet legitimate to offer funds for missionary, as for other purposes, impressed by the donor with a special trust, either for special localities or for the carrying out of such special work and on such special lines as are consistent with the belief, order, and discipline of the Church.

On the other hand it may be laid down

1. That clergy in any missionary jurisdiction whatever should be subject to the supervision of a Bishop, and that societies should use their

power and influence in striving to foster a wholesome diocesan Church life.

2. That the whole object of missionary work being to extend the Master's Kingdom, and to take up fresh ground, as soon as the Church is duly organized in any part of the world, the society should seek to transfer, as early as possible, to representatives of the diocese, powers, which it naturally exercises in early stages of the Mission.

3. That as soon as a definite diocesan organization has been created with power to hold property, all Church property afterwards acquired should, when possible, be held by such diocesan authorities, subject to trusts securing the rights or recognizing the interests of those concerned.

4. That all questions of internal Church discipline are for the Bishops and Diocesan authorities to deal with.

5. That in the event of the founding of a Theological College for the training of candidates for the Ministry within any diocese or missionary jurisdiction, the Bishop of the diocese or missionary jurisdiction should be the Visitor of the college, to whose arbitration all matters in dispute may be referred.

6. That when diocesan organization has covered a given area, *e.g.* India, the further organization, provincial or diocesan, within the area is a matter in which the right of initiative and the general controlling voice must rest with the authorities of the province or diocese."

The terms of the last paragraph of the third "conviction" of the members of the Committee above quoted read alone might be regarded as a distinct recognition of what is called "appropriation" of funds—either by individuals or by societies—for missionary work, under the limitations in such paragraph expressed, *viz*: that the special lines should be "consistent with the belief, order and discipline of the Church." This limitation certainly implies very much. But, apart from this, it must not be forgotten that the "convictions" are those of the members of the committee alone and that the Encyclical distinctly states that "the reports of committees can be taken to represent the mind of the Conference in so far only as they are *re-affirmed* or *directly adopted* in the Resolutions." It will be found on reference to the "Resolutions" of the Conference itself dealing with this report and this particular head of that report that the Conference did not "re-affirm or directly adopt" this recommendation but simply resolved as follows: "That this conference earnestly commends to the consideration of the Churches of the Anglican Communion the suggestions contained in the report of the Committee on Foreign Missions as to the relation

of Missionary Bishops and Clergy to Missionary Societies." The Conference did not therefore as the editor of the *C.M.S. Intelligencer* admits, "give its express *imprimatur* to this section of the report," or to any section of it: indeed there is room for doubt, it appears to us, as to whether the Resolutions of the Conference may be taken as referring to anything more than the six principles which close the Report of the Committee. The use too of the words, "On the other hand" in introducing these principles seem almost necessarily to imply on the part of the Committee itself a limitation of, if not contradiction to, the general statements of the preceding paragraph—in other words the right of "appropriation" as a principle must be held subject to the conclusions which follow and must yield to them.

Our readers are well aware that the principle adopted by the Board of D. and F. Missions has been and is that in so far as may be possible all offerings for missionary work should be sent in to the Board *unappropriated* and be distributed by the Board itself according to its wider knowledge of the comparative needs of the several missionary fields within its jurisdiction.

Whilst the report of the Committee naturally recognizes the existence of the great Missionary Societies, and the magnificent work done by them in behalf of the Church—itsself "the great Missionary Society of the world"—it nevertheless unmistakably affirms the principle that such Societies are merely assistants or handmaids to the Church and that as soon as possible where organization has taken place the societies should transfer their powers to the dioceses and diocesan authorities. Had this principle been fully recognized and acted on in the past we apprehend many of the difficulties which have arisen in connection with one in particular of these great societies might have been avoided.

The Right Rev. Dr. Awdry, Bishop of Osaka, and Mrs. Awdry were passengers by the Steamer Parisian which arrived in Quebec on the 23rd ult. His Lordship passed through Montreal en route to his diocese in Japan on Tuesday the 29th of October.

A very successful and excellent missionary meeting was held in connection with the half yearly meeting of the Board of Missions in Montreal on the evening of the 13th of October last. The meeting took place in the beautiful Convocation Hall of the Montreal Theological College which, though very large, was almost completely filled. The Lord Bishop of Montreal (wearing his Episcopal robes) presid-

ed, and there were also on the platform with him their Lordships of Toronto, Nova Scotia, Ottawa, Quebec and Algoma, and Revs. Canon Matheson and L. N. Tucker. The choir and organist of St. George's Church, in surplices, attended and led the singing, the hymns being specially selected for Missionary meetings from Hymns A. & M. Very interesting addresses were delivered by the Lord Bishop of the Diocese, the Bishop of Algoma, the Rev. L. N. Tucker, M.A., of Vancouver, B.C., and the Rev. Canon Matheson, B.D., of Winnipeg, all of whom impressed upon the meeting the urgent calls for assistance in extending the work of the Church in these several sections of the Dominion. Mr. Tucker made a good point in seeking assistance for the Chinese in British Columbia, of whom he said there were a great number, in pointing out that not only was it the *duty* of the Church to use every means to evangelize these heathen, who in God's Providence had been brought to our shores, but also that evangelization of these offered the most effective means (upon their return to their home land) for the further evangelization of the millions of their countrymen.

OVER LAND AND SEA.

Only a little while of brave endeavor,
Only a little while of care and strife,
And then—the perfect peace of God forever,
And the pure glories of a fadeless life.

Only a little while of patient yearning
For vanished smiles, and voices hushed of yore,
And then—our loved ones with their Lord returning,
And hands, now severed, clasped to part no more.

O blissful day! O glorious consummation!
Lo, o'er the hills the dawn is breaking fast!
Come, Light of life, display Thy full salvation,
And speed the lonely pilgrim home at last.

Presbyterian Review.

OLD Syracuse was admirably literary. When it took its Athenian enemies captive in battle it spared those of them who could repeat the verses of Euripides. But old Syracuse crushed humanity, tortured its slaves, worshipped with its appetites and greedily swallowed its weak competitors till it was itself swallowed by greedier Rome. "Am I my brother's keeper?" It is Cain's question. Yes you are; all men and women are one another's keepers, educators, helpers or hinderers, saviours or seducers. You are trying to fill your life with beautiful things. The way is to fill it with right things; for, as society ripens, as the standard of manhood rises, the right things will come to be the beautiful things, as sure as God lives.—*Bishop F. D. Huntington.*

Woman's Auxiliary Department.

Communications relating to this Department should be addressed to Miss L. H. Montzambert, Provincial Corresponding Secretary W. A., 159 College Street, Toronto.

WOMAN'S MISSION IN THE CHURCH DURING THE VICTORIAN ERA.

SO great have been the changes in the social conditions of the world during the past sixty years, and more especially in the public attitude of women, that when we attempt to classify the net work of religious and philanthropic work, carried on by her during the present epoch, we can but faintly appreciate the extraordinary influence she has exerted upon the destinies of the race.

When we read of great reforms, revolutions, or movements as the work of one man, or the joint work of many men, we find that classes or nations have been affected, elevated or destroyed; but when, at any period, we take up the record of women's work, we see efforts towards the awakening of new life to the entire sex, and a trend pointing to the uplifting of humanity.

The Egoism of the day tempts us to claim all the splendid outcome of the higher activities of the waning century to the humanitarian impulses of the age, yet, if we seek for the origins of these results, we will find them under the sheltering aegis of the Church of England.

When Victoria came to the throne Great Britain was seething with discontent and sedition, loyalty was unknown to the masses. The monarchy, its representative a gentle maid, was on trial.

This Canada of ours, now a Confederate Dominion, owning and governing the larger half of the American Continent and recognized as a leader among the virgin nations of the world in 1837 was in the throes of a rebellion, the Provinces were ruled each by its own racial laws, religion, customs, and governors.

We are told that sixty years ago the Church was supposed to be on its death-bed—disestablishment and disendowment were threatened. The churches as a rule were neglected and dilapidated, the services slovenly and mechanical. Richly endowed Rectories and Curates were largely worked by the "Perpetual Curate" at a miserable salary, while the actual holder of the living lived outside of his parish, in the full enjoyment of city life or foreign travel. Tithes were rigidly exacted from the produce of the land. Aggressive work among the populations pouring into the great cities was undreamt of; missionary zeal had waxed cold. The Church had neither synods, nor congresses, nor convocations. In all the empire there were but three Bishops outside of Britain: one in

Nova Scotia, one in Quebec, one in Calcutta. The total number of Anglican Bishops was under forty, but, thanks be to God! the light within this cloud of moral darkness was still shining on the *Home Altars of England*, whilst above the threatening horizon an anointed maiden, whose highest ideal was "to be good" and "do good," sat on the throne of her fathers, bringing with her into public life, the advent of woman and child, to be followed by the recognition of women and children as workers under God for humanity; Victoria, in her own royal life, typifying the meridian glory of woman's mission in the seeking for, and the reclaiming of the lost "ninety and nine" unredeemed masses of the race.

In Britain the conditions of the working classes, and more especially that of women and children, were as serious as the increasing rate of pauperism.

In every large manufacturing centre, thousands had no homes but cellars; sanitation and drainage were unknown; the filth from the street ran into the cellar homes of the laborers. A man in his working clothes would have been refused admittance into a public park. No factory acts regulated the employment of women and children. Even as late as 1842 there was no law to prevent Yorkshire colliery owners from exacting fourteen and fifteen hours of monotonous and heavy toil daily from the tender frames of little children, many of whom had lived barely as many years—they labored from early morn till night at heavy tasks that killed them before womanhood or manhood was reached.

Herod's "slaying of the innocents" was but as the early morning's mist, to that of the long un pitying rain of cruelty which fell upon the child laborers of Britain, when working women and children were the bond slaves of that age. They had to crawl along the passages of mines, many of which were only ten feet high, not so good as a common sewer, dragging along slowly and laboriously a truck filled with coals by a thick chain attached to a girde that clasped their nearly naked bodies, for the lowness of the passages obliged them to pass on all fours, like beasts of the field. No limit of age or hour; no regular meal time; no protection from dangerous machinery, poisonous, or unhealthy processes. In factories and fields the children toiled on through rain and snow, foul atmosphere and darkness, under rule of brutal task masters, until Elizabeth Barrett's heart utterances in her "Cry of the Children," found an echo in every true man and woman's heart for redress, and spurred legislation on behalf of the oppressed children.

The "Cry of the Children" is now materialized into creches, with their kindergarten adjuncts; homes for children; hospitals and convales-

cent homes for the little ones ; fresh air trips ; dinners and breakfasts for poor children, waifs and strays ; cripples are tenderly cared for ; institutes have been established, where the understanding of the deaf hears ; the dumb with soundless language speak, and the blind through perfected sense of touch read, and enjoy the pleasures of manual labor, accompanied by the sweets of friendships. In connection with work for the blind, the pathetic story of Elizabeth Gilbert, the blind daughter of the late Bishop of Chichester, is most affecting. Her association for promoting the general welfare of the blind proved such a success, that the blind workers employed by the Association receive annually nearly £1,800 sterling in wages, and about £400 is also paid every year in gifts and pensions.

Societies for the protection of and providing against cruelty to children have been organized, and finally in 1889, a bill was passed through the British Parliament termed "The Children's Charter."

Works of piety and charity, now linked together under the name of Associated Philanthropy, have run like a golden thread from long past centuries, a piety and benevolence, historic as well as apostolic. Women have been the great conservators and dispensers of this line of continuous acts of mercy and goodness. From the days of St. Hilda educational institutions, hospitals and alms houses have been established and sustained. Records of ancient "Doles" and orphan charities bear their names, while protection for the young and comfort for old age, are naturally the gifts of their hands.

The good work that women now do in associations was done of old from home centres. This "duty toward my neighbor" was fostered by the parish life and county homes of England in the days when rural life formed the larger and more influential England ; the days before steam railways, daily newspapers, weekly and almost daily periodicals, national schools and electricity came to revolutionize the world. It is to these homes that we can trace the beginning of many a great work of charity. The every day life of the manor house fulfilled duties that are now called missions. Standing in the midst of properties which in pre-railway times were like distinct settlements, moved by a conscious sense of responsibility, influencing in turn their villages and groups of farms, they formed centres for the carrying out of all manner of good works. The women who presided over these homes, lived under the influence of traditional duties, which came with their inheritance. The children of dependents and poor neighbors were taught respect for religion, attended the same church, shared in the same sacred rites, finally resting in the old church-

yard, where their progenitors, rich or poor, had been laid before them. The manor houses proved training schools for girls, in all the ways of what we are now pleased to call "Domestic Science." The same was true in all respects of the better class of farmsteads, where it was easy to learn the secret of making home happy. It was in these homes that "Woman's Technical Arts" (needlework, cookery, and dairy management) not only entered into, but became part of the poorer girl's life. It was such home life that produced a Harriet Martineau, an Elizabeth Fry, or a Susan Martin.

The education of the upper classes of women in the present scholastic meaning of the phrase, was, perhaps, inferior to that of the present generation, but in a wider sense, not so, for more was taught at home than many now seem willing to admit or believe. From the home of a village schoolmaster came the many-sided and brave-hearted Hannah More, known as a "writer of tracts," yet the brilliant and witty friend of David Garrick, Dr. Johnson, Joshua Reynolds, and Horace Walpole ; yet she found her "mission," assisted by her sisters, in training over 1,000 children in the schools they established in the scattered villages of Mendip. Thus she spent the large sum of £40,000 sterling which she made from her writings.

Were not such centres of earnest life as the "Seven Thousand of Elijah," unrecorded save by the angel of the Lord, into the ripening harvest, of which the women of to-day are the privileged laborers ?

It is easy to understand how environment, with its limitations, curtailed co-operation of even adjoining parishes. No railways veined the land ; postal service was still a fledgling ; in the cities transit was poor and very dear, no cabs, no omnibuses, no cheap rates. The old poor laws of Elizabeth were still in force. Not until the invention of steam, when machinery ran the factories, did co-operation for the benefit of the poor and the laborer become a practical idea among philanthropists. With co-operative work for the benefit of the many, came woman's hour, and woman's opportunity. It was not until the "fifties" that we read of women working in associations for one special object, and even then the executive would be composed of a body of men ruled by a Shaftesbury, though woman's hands carried out the details, or a woman's heart or brain suggested the remedy and prompted the prevention of the evil to be overcome. Such societies as the Church Mission and Female Missions to the Fallen, and Female Aid Societies (1858) for providing homes for waifs and strays were all organized with an executive of men.

The Church Penitentiary Association, with its Homes of Mercy, although under the control

of the Church, are managed entirely by devoted women. The average proportion of Sisters to penitents is one to every five and six.

The Mothers' Union is a most important organization. The care of children in the Home forms a natural topic, and naturally leads to the school life of the children, and here again we find the women of England working in connection with the Church.

The Woman's Help Society and the Girls' Friendly Society have for their objects the bringing about a purer and better life among young girls and women. These Home Missions include visiting the poor, nursing the sick, establishing dispensaries, cottage hospitals, convalescent homes, homes of rest, schools, orphanages, industrial homes, refuges, night shelters, laundries, workrooms, class rooms, cheap dinners and teas, all working for the bettering of the girls and working women of England.

(To be continued)

THE COOK AND THE CAPTIVE ;
OR,
ATTALUS THE HOSTAGE.

BY CHARLOTTE M. YONGE.

CHAPTER XXIV.—Continued.

"Maybe there are some berries here," was all the consolation Leo could give him, and they got what solace they could out of a few bramble-berries and cranberries not yet ripe, of which Leo gave almost all to the boy. They also saw a few large mushrooms, but Leo was not sure enough of their qualities to let Attalus eat them, so they whiled away the time as best they could till the sun was gone down, and then, after chanting the evening prayers in a low voice, they still waited till the spark of the last light was out in the village below, and then stole down across the meadows toward the river, Attalus starting more than once at dark outlines, and at the sound of a cow champ-ing her cud as she lay.

Arrived at the bank of the river they met another difficulty. The horses were but slightly trained, and had no notion of swimming rivers, and there was no impelling Leo's horse, Longmane, into the water. Attalus's White-foot started and snorted, but yielded to his caressing hand—they had long been comrades, and he felt sure he could have ridden it across; but Leo was no horseman to begin with, and had had more than one trouble with Longmane, which had only been got over by Attalus's familiarity with the creature, and even the mounting was a difficulty.

"He might let thee be carried away by the river," exclaimed Attalus, after many attempts and persuasions.

"I had far rather trust to myself and the buckler than to any beast with a perverse will," returned Leo.

"Then will I do the same," said Attalus.

"Nay, not so," cried Leo. "Thou mayest ride and swim thy horse through. I can follow with my shield."

"Never!" stoutly declared Attalus. "Thou hast run into peril, borne months of slavery to the barbarian for me, and shall I desert thee now? No, sink or swim together."

"There is not much danger of sinking," said Leo. "I have crossed streams before with a float."

"But the horses," sighed Attalus. "Old Whitefoot, canst thou find thy way home, and keep from the wolves? Good old fellow, fare thee well! I would thou couldst bear my greetings to Milo and Roswitha, and tell them all is well with me."

"That is less certain yet," muttered Leo; "but we may get on more safely on the other side without the horses, so we will let them go."

Attalus clung to Whitefoot's glossy neck, perhaps he kissed it, and the good steed stood on the bank of the river, whinnying as if unwilling to part from the lad, who had always been kind and affectionate.

The bucklers which Leo had secured were kite-shaped frames of light basket-work, covered with leather and stamped with devices, almost equaling in length the bearer himself, all save his head, with the point made so as to rest on the ground, and they were slightly bent inward. Thus they were fit to act as floats, and could hold in their concavity the knives and the few clothes that the fugitives carried. The use of the great old-fashioned Roman baths still frequented in the cities had taught both to swim a little, and they waded in, pushing the shields in front, and feeling the bottom with the handle of the spear till they were out of their depth, when the spears were laid across the bucklers, and they used the freed hand to swim with. The river, smooth and quiet as it looked, carried them a good way down before they could get to the opposite shore, forcing their way at last through a reed bed, to the great indignation of all the feathered inhabitants, who made such an outcry that Leo could only hope there was no one to hear it.

On firm ground at last, they resumed their clothes and threw themselves on the grass, Attalus crying out triumphantly, "Ha, ha! Hur erik, the river is between thee and me! Leo, brave Leo, this is all thy doing. Thou must be free as thou hast freed me."

"Do not cry out too soon, young sir, returned Leo. "It is far to Rheims, and there is no safety till we are on the other side; but we will thank God that we are so far on our way."

They did so, and then lay down to sleep as well as hunger and the chill of the stream would allow them.

CHAPTER XXV.

ST. REM'S LAST CONQUEST.

In early dawn Leo awoke, and seeing a thick wood at a little distance called Attalus, thinking it better to hide there before it was light, since he saw tokens of habitation.

Aching and hungry Attalus complied, and they spent most of the day among the trees, making but little progress, and as the wood was fir, finding nothing to eat, except a few seeds picked, but with much trouble, from the cones. However, they discovered that it skirted a Roman road, which, no doubt, led directly to Rheims, and a milestone told them how many stadia they had yet to go—a weary reckoning to the exhausted, famished boy.

Nor durst they proceed along it by day, for they heard passengers on it at times, and when night came, though they could avail themselves of it, and knew they were in the right path, Attalus could not help dragging along, scarcely able to put one foot before the other, and at last as morning dawned, he threw himself down, and cried out that he should give himself up to the first traveler he saw. Captivity was better than this.

"Yea, for thee, who art a hostage and a noble," said Leo. "I am only a runaway slave, fit for chains and death."

"No, no!" burst out Attalus, "I would rather die, starved on the road. Then thou canst go on and tell my grandfather thou didst the best for me."

"We are not come that far yet," said the slave; "see there—"

For the light revealed a tree laden with fruit. They were only wild plums, but there were plenty of them, and they were not at all to be despised by these hungry travelers, who ate enough to feel greatly refreshed as they went on their way, venturing along the beaten track as long as they could see a far stretch of it before and behind.

By and by they heard galloping behind them. Happily there was a huge bramble-bush close at hand. They rejoiced now that they had no horses to conceal; they crept behind the briers, and then lay flat on their faces, a good deal terrified, and laying their hands on their knives as the sound of the hoofs slackened in front of them and the riders actually came to a halt.

It was a voice only too well known that said, "I suspect Rheims is not the place, Aldebert. We shall have to seek at Treves for the traitor cook, who must have been in the plot, or find that recreant Garfried of the Blue Sword, who is more like to be sheltering them."

"When that slave swore he had tracked the horses to the marsh—" began Aldebert's voice.

"In league with them! In league with them," answered Hunderik. "He shall smart for it! And as for them, the rogues, bearing off my two best horses, too! when I catch them, one shall be hanged, and the other chopped into little morsels."

With these words, having only paused to breathe their horses, the riders galloped on, while the two fugitives at first lay closer than ever, trembling; but presently Leo exclaimed, "Thanks be to God for the difficulties of our way. If we had not been carried so far down the river, they might have overtaken us."

"And been carrying out those good wishes," said Attalus. "The savage barbarian! As though I were not a hostage, and really free."

"Little would he heed that in his wrath," replied Leo! "But come, up and away! we shall meet no more foes in our path, and can go on boldly now."

If they went on boldly it was still more wearily, and well it was that the two long years of privation had hardened Attalus to hunger and fatigue, or he could never have held out those last miles, which seemed to lengthen themselves out endlessly.

This was the third night of their journey, and the longest of all before the dawn began to show them the outlines of the flat buildings of Rheims, and even then it seemed as if they would never come nearer. However, just as Attalus was about to sink with weariness, the sound of a church bell revived him, and he struggled on, refreshed by the welcome, home-like sound that had not fallen on his ear for these long months and years.

They passed without question under the ancient gate, a triumphal arch with Corinthian columns, for it was Sunday morning, and people were thronging in to the Matins service. It was still dark, and Leo, anxious to get out of the streets, lest he should meet his master, asked at haphazard the first man he met for the house of Father Paulellus, the priest. The man, he thought, looked curiously at the two dusty wayworn travellers, each carrying a shield and a spear; but happily he was in too great haste to do more than briefly reply, "The first house beyond St. Christopher's."

Leo thanked him, and then was sorry to see that he turned to gaze after them.

They had almost forgotten the days of the week in their wanderings, and the Lord's Day had been only observed among the Franks by feasts that had more of the sun in them than of Him Who made the sun. This was once more a Christian place, and Attalus clasped his hands, but his thirsty tongue refused to utter anything as they passed the massive low-arched cathedral, and when they reached the friendly

door he was reeling against Leo, and looking deadly white.

Would it be a friendly door? It opened, and a priest stood there, arrayed to serve in church. "We belong to Bishop Gregory," said Leo. "This is his grandson. We pray thee of thy goodness to take us in and shelter us for his sake—or rather for the sake of God."

"Come in, come in," was the answer. "This is my dream of last night. I beheld two doves, one white, one black, come and perch on my hands. Come in, come in, ye whom your Maker hath sent me."

Across a small court Leo half bore Attalus in, who was a white dove, indeed, at that moment, and placed him on one of the low couches in the outer room. "Sir," said the faithful servant, "it is no time for eating, I well know, but we have not tasted aught but wild fruit since four mornings ago, and my lord's grandson is well-nigh spent."

"All I can provide is thine, good man. This is best at first, till I return, and the food is served," said Paulellus, hastily bringing a jar of wine and some cakes of bread. "Eat, and be refreshed."

"And, sir, we are pursued. I pray that the door may be secured."

"It shall be, it shall, my son—both this door and the outer one. Eat and rest with the blessing of Heaven. Or first, bar this door behind me, and the outer one, for to Mass I must go, or I would minister to your needs at once. Poor Brother Gregory's grandson at last!"

He bent down, kissed Attalus, and made the sign of the cross over him, dipped a bit of the bread in the wine and gave it into his mouth, then hurried away; but Leo touched neither food nor drink till the two doors had been fastened with heavy bars, nor then until he had fed Attalus with morsel after morsel, and the boy revived enough to say, "Eat thyself, dear Leo."

They both ate, and then slept soundly, Attalus on the couch, Leo lying across the threshold, neither of them stirring until Paulellus came in, admitted by another entrance to the court on the side of the church.

"Give thanks, my sons," he said; "you have been delivered from a great danger. Did you not hear?"

"No," said Attalus, "we have slept soundly."

"Methought once I heard a trampling," said Leo.

"Trampling? yea, verily, thou didst so, my son. Full in the midst of the Psalm—it chanced to be 'He shall deliver thee from the snare of the hunters'—in burst two huge barbarians, shouting 'Where are my runaway slaves?' Then rose up our holy ancient Bishop, and holding up his hand said, 'Peace,

my son; seest thou not Whose worship thou disturbest?' The barbarian halted a little. The tall form, grey hairs, and uplifted hand of the holy Remigius no doubt struck him with a certain awe, but he muttered, 'I want my slaves.'

"'Kneel down and worship, my son,' then said the holy man; 'we will hear thee at a fitting time. This is the house of God. Thou must beware!' Those wild Franks have a certain fear."

"And he calls himself Christian," put in Attalus. "But will he come? Did the Bishop hear him?"

"The wild ruffians obeyed, and bowed their knees, and when all was over the Bishop summoned them, and the foremost—Hunderik of Hundingburg, is he not?"

"Yea, we were with him."

"He laid his complaint that thou hadst been given to him by King Theudebert as a hostage, and that the treacherous slave whom he had purchased had come merely to aid thee to escape."

"True, sir, but I was no longer a hostage, Tullium and Nasium having been surrendered, and Leo came to aid me."

"So the Bishop made him confess, though he went on muttering that the King had given thee that he might make what he could of thee. Then did the Bishop, with the voice of a young and indignant man, break out: 'O man of greed and violence, who makest thy prey of a child, weak and unprotected, heeding not justice nor mercy, forgetting Who is the helper of the friendless, away with thee, nor dare to pursue the child of God into His precincts!' The Frank was cowed and fell back, holding his hands up as if to ward something off."

"And Leo, is he safe? Faithful Leo, who saved me?"

"Even so. The Bishop then said, 'Renounce this unjust and evil purpose, that thus thou mayest be forgiven and a blessing rest with thee and thine.' He was really overpowered with the splendor of the church and the majesty of the Bishop, and the awe of the Presence, and both he and his comrade fell on their knees. What they said I know not, but the Bishop blessed them, and moreover, bade them to his table."

"Are they there now? Not gone?" cried Attalus in alarm.

"There is no fear, my son," returned Paulellus. "When the Bishop's feast is over, their steeds will be led to his door by a few of the citizens, so as to do them honor, and they will be escorted out of the city, and the gates shut after them. Remigius has conquered in God's name once more."

(To be continued.)

Young People's Department.

ONE ST. MICHAEL'S DAY.

(From *The Young Christian Soldier*.)



ANNA and Katharine Mervin lived in a little farm-house, under the shadow of a great cliff which rose three hundred feet above the road, and was beautiful in the soft gray and brown color of its rocks, grown over with sumach bushes, feathery blossoming clematis, and blackberry vines. On the narrow plain at its base ran the country road on which stood the children's home, with its little garden sloping down a bank to the mountain river, roaring and wild in spring and autumn, but in summer a slender stream trickling among the pebbles and boulders of its bed. Farther down, where the river basin widened into a fertile interval, were the Mervin fields and pastures.

It was more than two miles through a pine forest to the church in the mountain village. St. Michael's was a small, simple structure, yet more than large enough for the few country people who made its winter congregation. But in summer, when the mountain village was crowded with rest and pleasure-seekers, the congregation overflowed the church, and standing beneath the trees near the open door and window, joined in prayer, hymn, and anthem, and with eyes resting on the dark pine-forests, wide, fair meadows and purple mountains, sang, "O all ye green things upon the earth, O ye mountains and hills, bless ye the Lord, praise Him, and magnify Him forever."

In the summer, Anna and Katharine enjoyed their Sunday walk, except sometimes when the dust was deep and stifling, and the heat was scorching, even in the shade of the pines. In the winter, the sharp north wind swept through the forest aisles with bitter blast, and feet and hands and face were often aching when the children reached church; and sometimes, when the snow was very deep, or when a whirling, blinding storm was abroad, they could not go at all. But the pleasantest time of the year for a long walk was the autumn, when the air was cool and crisp, and the cliff above the cottage was a glowing mass of crimson, orange, garnet, and scarlet, and the golden-rod tossed its gay plumes, and starry white asters and purple Michaelmas daisies made a garden of

the wayside. Anna and Katharine were glad that then came their own dear church's name-day, the beautiful Festival of St. Michael and All Angels.

On the St. Michael's Day, after the girls' confirmation, they set out together for the forest walk to church, feeling that they were in a higher way to take part in the festival, since they were not merely to be present at, but to share in, the holy feast. They were silent as they walked through the shadowy pines, or they would keep their words and their thoughts for Him whom they were to meet in Holy Communion.

The church was bright with autumn leaves, and the altar was fair with white and golden flowers. The girls' clear young voices rang out joyfully in the hymn,

"They come, God's messengers of love,
They come from realms of peace above;"

and they listened to the rector's words on the loving guardianship of the holy angels who seemed so near to the little kneeling company, that when they softly sang the "Holy, Holy, Holy!" they felt that they were indeed linked in their worship with "all the company of Heaven."

After the service was over, as the girls walked slowly down the avenue, under the mountain-ashes, Mr. Leverett, the rector, joined them, and asked them to go home with him to the rectory, where they were soon seated in the library, looking at the angel pictures which Mr. Leverett brought for them. The first was Guido's glorious St. Michael vanquishing Satan, a picture which many of the young Christian soldiers know well, but Anna and Katharine, in their simple farm-house home, had never seen the great pictures of the world.

The St. Michael's photograph which the children best liked was not Guido's, but one by Schoen, which represents the fair, youthful-faced angel standing upon a grim, horrible dragon with clutching talons and claws, one of which is threateningly grasping the angel's spear, while he, with a glad serene face, thrusts its point triumphantly into the mouth of the beast. Resting upon St. Michael's clustering locks above his noble brow is a small cross; it was in this sign that he easily and fearlessly vanquished the terrible evil one, and this was the picture which held the girls' eyes, while

Mr. Leverett told them of the great angel saint who leads the hosts of Heaven.

"His name," said the rector, "means 'Like unto God,' and he is regarded the foremost of all the created spirits. This great warrior prince, at God's command, drove out Satan and his rebellious angels from Heaven. He is the patron saint of the Church militant, of all Christian soldiers fighting here on earth for Jesus Christ, and he is the first of the seven archangels who stand in the Presence of God, a 'spirit divinely strong.' It was St. Michael who contended with Satan for the body of Moses (Jude 9), and it is believed that he was the captain of the host of the Lord who was with Joshua by Jericho (Joshua v., 13), who destroyed the Assyrian army (II. Chron. xxxii., 21), and who delivered the faithful Jews from the fiery furnace (Dan. iii., 25).

"St. Gabriel, whose name means 'The Lord is my Strength,' is the second in rank of the archangels. He is always God's messenger bearing important tidings in the four passages of the Bible in which he is named (Dan. viii., 16, Dan. ix., 22, and St. Luke i., 19 and 26). To Daniel he shows the return of the Jews and the future of all the nations; to Zacharias he tells of the child great in the eyes of God; and to St. Mary he is the angel of the Annunciation, with his wonderful message of joy to her and blessing to the world. A devout poet speaks of St. Gabriel as the Angelic Word, sent forth to tell

"How the Eternal Word should dwell
Amid His creatures here."

"A third of the archangels is St. Raphael, who is considered the guardian angel of humanity, full of love for the race which he protects. He is the angelic visitor beautifully described by Milton in the fifth book of 'Paradise Lost,' who came to warn Adam of the danger of disobedience to God, and it was he who announced to the shepherds the 'good tidings of great joy.' The story in the book of Tobit, of his watchful care of young Tobias, shows his kindness to man whose guardian he is. He is called the 'human-hearted seraph, whose beautiful, broad spirit, is with love of man pervaded.'"

"You speak of archangel, seraph, and guardian angels," said Katharine; "have the angels, then, different names?"

"There are nine orders of angels," Mr. Leverett answered, "each with its different way of honoring and serving God. The Seraphim, or angels of great love, the Cherubim, wonderful in wisdom, and the Thrones of equity form one group which adores God; the Dominions, who are noted for strength, the Principalities, who govern, and the Powers, who drive away the foe from man, are God's great warriors against sin; the Virtues, who

heal, the Angel guardians, who protect, and the Archangels, the source of light and wisdom, make the third group which is occupied in guarding creation."

Mr. Leverett showed the girls a great many pictures of the holy angels, and he gave each of them a photograph as a memento of their St. Michael's Day. Anna's was of the Annunciation, with St. Mary kneeling at her prayers, and the bright lily-laden angel bending his knee before her as he gives his wonderful message. Katharine's was of the Ascension, showing the soaring, Sacred Figure among the clouds, and on the mountain with the disciples the two men "in white apparel," who had left their brother angels to welcome the ascending Saviour, while they, lingering below, spoke words of cheer and encouragement to His children on earth.

As the girls walked home through the solemn pines, it seemed that some of the bright company of angels were near them, and that they should never again feel alone. Perhaps they were beginning to know that when one seems most alone, one may be really least alone. As they walked, they talked in low tones.

"I should like to know," said Anna, "all the things the angels do."

"I suppose," said Katharine, "all the things we can *know* they do, are in the Bible. Mr. Leverett has told us a good many. They praise and worship God, they fight against sin and Satan; they go on God's errands, carry His messages, take care of His children."

"And comfort them," added Anna.

"Yes," said Katharine softly, "even our Lord Jesus they comforted, and ministered to, when He was on earth as man. Suppose," she went on, "we try to learn all we can about the angels? I will begin reading the Old Testament, and you begin the New Testament, and when we find anything we will tell each other, and by and by, we shall know all that the Bible says about the angels."

Anna gladly agreed to this plan, and the girls, who had no reference Bible to help them in their study, began to read the Bible through to learn the history of the holy angels. This beautiful study was the joy of their winter after the St. Michael's Day when they began, and, day by day, as they sat at their reading, one or the other would look up with a bright, meaning smile which made the sister eagerly ask where the new angel story was.

And what did they learn by their study? Just what any of you may learn if you search the Bible for the revealed history of the angels. You will learn, as Katharine did, how very soon an angel was sent on a sad errand to Adam and Eve, and how, many and many a time in the history of God's people, angels came to warn, direct, help and protect; how,

to God's prophet, Elijah, faint, weary, and discouraged, an angel came with a cruse of water and a cake which he had baked on the coals, and, having ministered to the tired prophet, sent him on his way; and how another angel shut the lions' mouths to save Daniel. And you will find, as Anna did, that the New Testament has very much to tell of the angels, from the first chapter of St. Matthew, through all the Gospels, the history book called the Acts of the Apostles, the letters of St. Paul, St. Peter and St. Jude, and the wonderful Revelation of St. John the Divine, in which he shows us so many inspired pictures of the angels serving God on earth, and in a great, glorious company, "ten thousand times ten thousand, and thousands of thousands," worshipping in high Heaven the "Lamb that was slain."

You will more and more know how true and how near the angels are, and as one grows to be like those whom one thinks of and associates with, you ought to grow like those holy, happy angels who lovingly guard man, and always serve and worship God.

ALICE RANLETT.

CURIOUS PETS.

WHAT a funny girl Becky is! She has such a lot of queer pets!" said Bertha Lowry to her mother, some days after they arrived at Luneville, where they were to spend a fortnight with relatives who owned a farm. "She isn't satisfied with kittens and pups, but she has a lot of rabbits and guinea-pigs, and chickens and ducks, and a squirrel and pigeons, and even that dreadful turkey," continued Bertha, who was looking out of the window, and could see the barn yard.

"The love of pets does not show 'queerness,'" answered her mother. "To love animals and to make them love you is one of the best kinds of amusements, provided one does not allow one's pets to annoy other people."

"Oh, but they *do*, Mother," said Bertha. "Becky's pets annoy me ever and ever so much. She wont play anything before they are all fed, and that turkey frightens me all the time. I never know where he is, until he comes at me with his wings spread, and says: *Tegobblo!*"

"You might help her to feed them, and learn some of their amusing ways, besides being polite to your hostess."

"My hostess! Little Becky! Why I thought Cousin Mary was hostess. Becky's four years younger than I, and she ought to play when I tell her nice things to play, the way the children in our block play. *They* are glad to have me lead them," said Bertha. "And besides, the creatures wont let me touch them. They are

just Becky's pets, and no good to any one else," she added.

Her mother went on brushing her hair, and appeared to be thinking of something else, so Bertha went out of the room and wandered about the house, trying to find something to amuse herself with. She went into the parlor, a place that is rarely used in farm-houses, and began to play upon the parlor organ. She made painful noises, for she had never played on anything but the piano, and was only in a first lesson-book upon that. So her mother soon called her away, and she went again in search of something amusing.

She leaned on the kitchen window sill and asked questions, and interrupted Cousin Mary before she could answer. She made little noises with her lips, and when she was not doing that, she was humming tunes through her nose, with her lips shut. She sat on a rocking-chair on the veranda, rocking violently, and stamping her feet heavily on the floor every time she rocked forward. Just before tea-time she came into the dining-room where her mother and cousin were sitting, and began rapping her front teeth with a paper-knife, at the same time kicking a table-leg every time she swung her foot from the arm of the chair where she was sitting.

Cousin Mary said, at last, "Does that amuse you, Bertha?"

"What?" asked Bertha.

"Rapping your teeth and kicking the table. You have been doing that for ten minutes by the clock."

"I don't know. I guess it must, or I wouldn't have done it. Why, is it wrong?" asked Bertha.

Here her mother joined the conversation. "Wrong? Well, that is a matter of each person's opinion. Cousin Mary does not understand how I can let you keep so many curious pets."

Bertha looked puzzled. "Pets! I don't have any pets but Beau Brummel, and he isn't curious. He is thoroughbred, worth two hundred dollars, Uncle Morris said!"

"Your curious pets are a number of habits that give no pleasure to any one but yourself, and often seriously annoy many persons," said her mother. "I have tried my best to make you give them up by constantly reminding you, but you prefer your queer pets. Cousin Mary's little girl keeps no such pets, as far as I have seen, and I congratulate Cousin Mary on having a daughter who loves to care for harmless and pretty animals."

"Thank you, Cousin Ellen," said Cousin Mary. "I sometimes wish that Becky cared more for reading or sewing, but she is such a wee girlie yet that I suppose there is plenty of time. At least, she takes trouble to make her

pets comfortable, and does not allow them to annoy us. I used to think a large family, each with some pet animal, was the most quarrelsome crowd in the world; but pets, rightly looked after, keep a lonely little girl out of mischief."

"And they are not nearly so annoying as the pet habits that many persons think are no harm," said Bertha's mother.

Bertha had put the paper-knife down and curled the kicking foot under her. "Do not look so mortified, Bertha dear," said Cousin Mary. "You are only a child yet, and can tame and train those queer pets of yours. But think of the many grown people who torment all their friends by getting noisy or disturbing habits of speech or movement!"

After tea, Bertha announced that she was going with Becky to watch the chickens going to bed, and from that day no one heard her say a word against Becky's curious pets.

E. T. M.

LITTLE LAMBS IN DISTANT FOLDS.

TALKS WITH THE TINY PEOPLE.

(The Children's World.)

I AM going to tell you to-day about one of the youngest missionaries I ever heard of! Guess how old she was? Well, I had better tell you, for I don't think any of you will guess right. She was only six years old! "Why," you say, "I thought only grown-up people could go out as missionaries!" Yes, you are quite right there, it is only grown-up people who can go out as missionaries into distant lands; but don't you remember I told you recently that everybody, even quite little boys and girls, could be missionaries at home? Well, that is just what this little girl was—a missionary at home. Now, I suppose you want to know next what her name is, and where she lives, so I must begin my story properly. Her name is Deborah, and she lives in West Africa—at least, that is where she lived three years ago when what I am now relating happened, and I dare say she is there still. Now you can picture her to yourselves as a little girl with curly black hair, dark eyes, and a shining black skin! She was baptised by one of the missionaries, and though she was only six years she went to church every Sunday, and I can't help thinking that she always sat very still in her seat, and didn't fidget about, like some little girls and boys I know! Well, Deborah liked God's House so much that she actually got her mother to go there too! Her mother, I must tell you, was a Heathen—that means that she worshipped idols and didn't love God at all, but I think she loved her little girl, for when her little girl asked her to go to church she went, just to

please her. But Deborah did more than that. She went round to all her uncles and aunts and cousins, and begged them to go to church too. In her uncle's house she saw some idols, so she said to the women there, "Why don't you come and hear God's Word?" They said, "But what shall we do with our idols?" Her answer was, "Why do you not put them in the fire to help to cook the yams?" (Yam is the food the people eat out there, just as we eat bread.) They all laughed at her when she said this, but she didn't mind their laughing a bit, she went on begging them to come, till at last her uncle said, "Very well, I'll go."

Now, don't you think she was a splendid little missionary? I do, and I think, too, that God would have every little boy and girl who reads this paper to try and be like her. "How can I be like her?" says some little voice. "Must I go and ask all my uncles and aunts to go to church?" No, I don't mean that at all, for I expect they go already, but I will tell you what I am thinking of. Haven't you some little friends, or perhaps even brothers and sisters, who don't love the Saviour? Well, don't you think that you might invite them to come to the Lord Jesus, just as Deborah invited her relations to come to church? Couldn't you tell them what a loving Friend you have found, and ask them to give their hearts to Him?

The Good Shepherd has room for many more little lambs in His fold, and wouldn't it be nice if you could in this way help to gather them in? Then one day, when we all meet together in the great Fold in Heaven, you will meet there with some of the little lambs, not only from our own land, but from heathen lands whom your words and your prayers have helped to bring into that happy place. Wouldn't that be nice? Ask God that it really may be so, through His help.

E. W.

MEMBERS of Christ are we;

He is our living Head,
That henceforth we should ever be
By His good SPIRIT led
In the same narrow path
Our LORD and SAVIOUR trod—
The path that leadeth by the Cross
To glory and to God.

Children of God are we;

Such grace to us is given,
To kneel and pray in CHRIST'S own words
"FATHER, Which art in Heav'n;"
Seeking to do his will,
As Angels do above,
And walking in obedient ways
Of holy truth and love.

CHRIST'S little ones are we;

And unto us are given
Angelic guards who ever see
Our FATHER'S face in Heav'n.
To walk in folly now
We may not, must not, dare,
Mindful Whose seal is on our brow,
Whose holy Name we bear. Amen.

—Hymns A. & M.

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BUSINESS MANAGER.—F. N. W. BROWN, 31 Czar Street, Toronto, Ont., to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed.

VOL. XI.

NOVEMBER, 1897.

No. 137

CHURCH NEWS

THE Rev. Dr. Brewster was consecrated Bishop-Coadjutor of Connecticut on Oct. 28, in Trinity Church, New Haven.

At the recent Synod of the United Dioceses of Kilmore, Elphin, and Ardagh, the Rev. Canon Elliott was elected to the vacant bishopric.

OF the forty million inhabitants of Japan, it is estimated that about 100,000 now profess the Christian faith (*i.e.*, about 1 in 400). Six thousand of these belong to the Anglican communion.

THE suggestion is made that a layman be selected to succeed the late Rev. Dr. Langford as Secretary of the Domestic and Foreign Missionary Society of the Church of England in the United States.

THE historic Caroline Church at Satauket, Long Island, has entered upon its 175th year. It worships in the oldest church building on Long Island, uses an organ over one hundred years old, and has the Communion Service and Bible which were presented to it by Queen Caroline.

THE Bishop of Ohio, having been appointed in charge of the American chapels in Europe, made a visitation before his return from Lambeth, and in company with the Bishops of Springfield, Iowa, and Cairo, attended the Old Catholic Conference at Vienna, at the end of August, as representing the Lambeth Conference.

THE Right Rev. George Rodney Eden, Bishop Suffragan of Dova, has been appointed to the See of Wakefield in succession to the late Right Rev. Dr. Walsome Howe. Dr. Eden is a comparatively young man, and was formerly Episcopal Assistant to the late Archbishop of Canterbury, and so gained much administrative experience.

THE Rev. A. F. Winnington Ingram, has been appointed to the Residentiary Canonry in St. Paul's Cathedral, vacated by the removal of Bishop Stepney to the restored See of Bristol. Mr. Winnington Ingram has been the well-known head of the Oxford House, Bethnal Green, London, since 1888, which house is the centre for religious, social and educational work amongst the poor of East London, and has been an enormous power for good in the east end of that vast city.

FROM Umtali, in the Diocese of Mashonaland, the Church is putting forth outposts. The Rev. D. R. Pelly, who has just reached England, tells us of the opening of the work in new township in the neighborhood, where efforts are being made for the erection of a church. He has also begun building a mission station for Zimunya, a place twenty-six miles from Old Umtali.

It was just finished in time for Dr. and Mrs. Owen, who arrived from England in June, and who have settled in to begin a medical mission there. They will soon be joined by a native catechist.

THE S.P.G. Mission Field for October says in its notes of the month: "In addition to the need for Clerical Missionaries in the Diocese of Lahore and Rangoon, we must now ask for volunteers for the Missions in the Diocese of Bombay and Singapore. We trust that in answer to the prayers of many, the Holy Spirit may move some of His servants among the clergy to offer themselves for these fields of missionary work. The work is urgently crying for the men. Provision is amply made for their maintenance. There is need for the pleadings of the faithful that the call from God may be given to men, so that they may go.

BISHOP TUTTLE, in his S.P.G. sermon, put very clearly the facts about the progress of the American Church. He said:—"In 1835 we made our first Missionary Bishop, Jackson Kemper. Then we had 16 bishops, 763 clergy, and 36,000 communicants. In 1897 we have 84 bishops, 4,618 clergy, and 636,000 communicants. An increase of bishops, fivefold, of clergy, sixfold, and of *communicants seven-teenfold*. The population of the United States in 1830 was 12,866,000; in 1890, 62,840,000; an increase of less than fivefold. In 1835 there

was one communicant of the Church to every 353 of the population. To-day there is one to every ninety-eight. We thank God and take courage.

BISHOP GAILOR, Coadjutor of Tennessee, very properly declined the invitation to make the address of welcome to the American Congress of Liberal Religious Societies, at Nashville, Tenn., and in a strong and courteous letter he showed he was debarred by his convictions from taking any part in the gathering. After discussing the matter in detail, he concluded:— "My liberality is limited by a dogma, viz., 'Jesus Christ is the way, the truth, and the life, and no man cometh to the Father but by Him,' (St. John xiv., 6). With those who accept this dogma, be they of whatever name or variety of opinion, I am only too glad to cooperate, but I cannot, by word or act, encourage even the suggestion that there is any other way or any other name under heaven whereby we may be saved. This may appear to some to be narrow and illiberal and dogmatic, but to me it is a matter of life and death."

A BIT OF HISTORY—PURITAN INTOLERANCE.

WE take from the S.P.C.K. *Mission Field* for October the following statements in regard to the vaunted tolerance and Christian spirit of the early Puritans. The *Mission Field* says:

"From the 'Prince Society,' of Boston, U. S. A., we have received two handsome volumes, which have recently been added to their valuable publications. The new volumes, which are by the Rev. E. F. Slafter, D.D., describe the life and work of a remarkable man in the last century, whom the Society was privileged to reckon among its New England missionaries, the Rev. John Checkley. For nearly a quarter of a century Mr. Checkley was the champion of the Church of England, and resisted religious persecutions by the Congregationalist Dissenters who were in power at Boston. He was born there in 1680, and died in Providence, Rhode Island (where, since 1739, he had been Rector of King's Church), in 1754.

It is remarkable how intolerant, and even cruel, were the non-conformists of New England, who had left the old country to enjoy religious liberty, and set up religious tyranny to support their own views. Whipping, mutilation, banishment, and death had been meted out to those who held and proclaimed a faith differing from that of those in power in the Colonies. In Mr. Checkley's days a change had come over the methods, although the same objects were pursued.

In 1689 the first place of worship for the Church was opened in Boston, whereupon the most learned Puritan divine in New England, the Rev. Cotton Mather, D.D., preached a sermon before the "General Court" of the Colony, in which he spoke of Episcopacy and the use of prescribed forms of prayer as things "which the Land of our Fathers' Sepulchres has been defiled with," and added, "Could I speak with a voice as loud as the Last Trumpet, I should not fear to tell you, the God of our Fathers will blast that worldly wisdom which counts it a conveniency for us to dissemble our non-conformity to whatever vain worship has nothing but the tradition of men to warrant it."

It is from a position of such obloquy and from almost unanimous prejudice that the great Church of the United States has struggled and risen to its present strength in the hearts and consciences of men.

In 1719 Mr. Checkley published a translation of the Epistle of St. Ignatius to the Trallians, and in the same year a pamphlet on Election and Predestination, to which he appended a translation of St. Ignatius' Epistle to the Mag-nesians. These occasioned no little hostility in Boston, but in 1721 he issued with a reprint of an argument against Deists, "A Discourse about Episcopacy." The Bostonians upon this took other measures. The Chief Justice, before whom he was tried, had, two years before, said that he was fully persuaded "that Episcopacy is that upon which the Fifth Vial (of the Apocalypse) is poured out; and he will have hard work that shall endeavor to control that Angel." Mr. Checkley was ordered to pay a fine of £50 to enter into recognisances in the sum of £100, with two sureties of £50 each, and to pay the costs of the prosecution. This was in 1724. Even four years later we find the Church people harassed, imprisoned, and fined for going to church. It is a strange story. We may be thankful that such times, though not very remote, seem to us to belong to a far distant past.

It was after these contentions as a layman that John Checkley received Holy Orders in London from Bishop Gibson, who ordained him in 1738. The University of Oxford hastened to confer the degree of Master of Arts upon him, and the S.P.G. appointed him a missionary at Providence in Rhode Island, and provided a stipend for him. When the news reached Providence the hearts of the people were touched with gratitude and filled with joy. They transmitted a memorial of thanks to the Society in 1739, especially rejoicing in Mr. Checkley's appointment "than whom no man was more desired." Although sixty years old he travelled long distances to visit outlying places in his extensive parish."

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

ANNUAL FINANCIAL STATEMENT, 1897.

I. RECEIPTS BY DIOCESES FROM AUGUST 1st, 1896, TO JULY 31st, 1897.

RECEIPTS

	CASH	TOTALS	VOUCH'RS	WOMAN'S AUXILIARY				GRAND TOTALS
				CASH	TOTALS	VOUCH'RS	TOTALS WA	
Algoma..... Domestic	\$100 52							
do..... Foreign	117 86	\$218 38						\$ 218 38
Fredericton..... Domestic	443 27							
do..... Foreign	407 78	851 05						851 05
Huron..... Domestic	425 23			\$326 02		\$731 44		
do..... Foreign	934 16	1,359 39		155 10	\$481 12	514 90	\$1,727 46	3,086 85
Montreal..... Domestic	719 88							
do..... Foreign	734 56	1,454 44	\$ 45 38	150 00	150 00		150 00	1,649 82
Niagara..... Domestic	600 67		741 67			650 65		
do..... Foreign	623 90	1,224 57	464 39	175 00	175 00	120 31	945 96	3,376 59
Nova Scotia..... Domestic	1,056 81							
do..... Foreign	1,112 43	2,169 24						2,169 24
Ontario..... Domestic	293 38			89 43		223 50		
do..... Foreign	578 41	871 79		208 60	298 03		521 53	1,393 32
Ottawa..... Domestic	557 44		333 61	97 35		256 71		
do..... Foreign	610 51	1,167 95	90 41	170 91	268 26	10 25	535 22	2,127 19
Quebec..... Domestic	1,317 28			347 00		507 69		
do..... Foreign	1,334 79	2,652 07		172 00	519 00	30 00	1,056 69	3,708 76
Toronto..... Domestic	430 85					3,751 80		
do..... Foreign	1,330 58	1,761 43		258 75	258 75	1,255 54	5,266 09	7,027 52
Request from Mrs. E. Labatt for Woman's Aux., Huron	1,000 00	1,000 00						1,000 00
	\$14,730 31		\$1,675 46	\$2,150 16		\$8,052 79	\$10,202 95	\$26,608 72
Vouchers.....	1,675 46			8,052 79			Balance 1st Aug., '96	6,122 32
	\$16,405 77			\$10,202 95				\$32,731 04

VOUCHERS received from T. Mortimer, Esq., Treasurer C.C.M.A., for monies sent him from the undermentioned dioceses:—

OBJECT	Algoma	Calgary	Fredericton	Huron	Montreal	Niagara	Nova Scotia	Ontario	Ottawa	Quebec	Rupert's Land	Toronto	Miscellaneous	Total
Algoma	\$		\$ 11 60		\$ 25 00	\$ 1 00	\$ 26 19	\$						\$ 63 79
Athabasca			32 34			17 46	20 00	3 50				17 00		90 30
Calgary							27 00							27 00
Mackenzie River	4 00	10 00	100 00	270 65	20 00	260 67	122 09	14 13	2 00	15 38	30 01	678 41	120 00	1,647 94
Moosonee			26 32				21 05							47 37
Rupert's Land			6 05	2 00			49 25	21 12	18 41	11 59		56 79		165 21
Selkirk			7 46				10 00	9 00	15 00			5 00		46 46
Foreign—														
Africa													50 00	50 00
Persia						35 00						15 00		50 00
China			96 48	216 37	30 35	153 28	103 38	65 70	205 40	79 00		656 07	27 76	1,633 79
India				5 77										218 37
Japan			138 94	412 68	8 48	272 42	849 06	308 86	86 21	27 00		1,724 77	18 00	3,846 32
South America				4 16		7 00				7 00		29 15		47 31
	\$4 00	\$10 00	\$419 79	\$911 23	\$83 83	\$746 83	\$1,441 02	\$422 31	\$327 02	\$139 97	\$30 01	\$3,182 19	\$215 76	\$7,933 96

We beg leave to report that we have at the request of His Lordship, the Bishop of Ottawa, examined and audited the books and accounts and the accompanying financial statement and summaries of receipts and disbursements of Mr. C. A. Eliot, Honorary-Treasurer of the Domestic and Foreign Missionary Society of the Church of England in Canada for the year ending 31st July, 1897, and hereby certify the same to be in order and correct.

The books are well and neatly kept and show as clearly as the system will permit each and every transaction.

We venture to suggest that a more modern and comprehensive system of keeping the books, and one with which your Honorary-Treasurer is familiar and well able to put in operation could with advantage and saving of time be followed.

OTTAWA, CANADA

11th October, 1897.

H. BLAKENEY,
W. H. ROWLEY, } AUDITORS.

DOMESTIC MISSIONS

ALGOMA

Receipts

From Fredericton.....	\$ 176 83
Huron.....	458 77
Montreal.....	319 20
Niagara.....	277 05
Nova Scotia.....	35 19
Ontario.....	47 10
Quebec.....	598 87
Toronto.....	57 60
Vote of Board, 10th Feb.....	1,000 00
" " 28th April.....	500 00
	<u>\$3,470 61</u>

Payments

Oct. 26, 1896, Cheque to D. Kemp, Esq....	\$ 200 00
Feb. 23, 1897, " ".....	1,509 62
April 26, " ".....	1,022 17
June 11, " ".....	81 55
Sept. 28, " ".....	657 27
	<u>\$3,470 61</u>

ATHABASCA

Receipts

From Niagara.....	\$2 50
Montreal.....	1 00
Toronto.....	4 00
Vote of Board, 10th Feb.....	150 00
	<u>\$157 50</u>

Payments

Feb. 24, 1897, Cheque, Rev. W. A. Burman..	\$ 150 00
June —, " " " ".....	7 50
	<u>\$157 50</u>

CALGARY

Receipts

From Toronto.....	\$8 56
-------------------	--------

Payments

Oct. 26, 1896, Cheque, Archdeacon Tims....	\$8 56
--	--------

CANADIAN CHURCH MISSIONARY ASSOCIATION OF THE C. M. S.

Receipts

From Fredericton.....	\$ 22 09
Huron.....	43 04
Montreal.....	36 97
Niagara.....	51 03
Ontario.....	54 20
Toronto.....	34 57
	<u>\$241 90</u>

Payments

Mar. 1, 1897, Cheque, W. Crawford, London	\$ 28 84
" 22, " " T. Mortimer, Toronto	71 49
June 11, " " " ".....	119 48
July 31, " " " ".....	22 09
	<u>\$241 90</u>

CHARGES ACCOUNT

Receipts

Domestic general share (3-5).....	\$1,024 00
Foreign general share (2-5).....	682 66
	<u>\$1,706 66</u>

1896

Payments

Sept. 16—Rev. Dr. Mockridge, stipend to Nov. 30th.....	\$ 666 66
" 16—Current expenses.....	200 00
Oct. 26—Sydney H. Jones, auditor.....	10 00
Nov. 20—Dr. Mockridge, compensation.....	500 00
Dec. 21—Guarantee bond.....	25 00
1897	
Jan. 5—Postage.....	19 74
" 5—Letter book.....	1 00
" 5—Express charges.....	5 20
" 5—Stationery, Ottawa.....	14 60
Mar. 22—Mr. Eliot's travelling expenses to Montreal.....	13 80
April 8—Canon Spencer, travelling expenses and allowance to 31st March.....	110 98
May 8—Mr. Eliot's travelling expenses to Kingston.....	11 50
July 31—Canon Spencer's allowance to date.....	100 00
" 31—Printing acct., Kingston.....	\$30 05
Less sale hymns, etc.....	1 37
	<u>\$1,706 66</u>

DEPOSIT RECEIPT ACCOUNT

Receipts

July 31—Balance.....	\$4,068 24
----------------------	------------

Payments

1897	
April 8—No. 31,178 B. of M., at 3 per cent..	\$1,368 24
June 11—No. 33,220 " " " ".....	2,500 00
	<u>\$4,068 24</u>

DOMESTIC GENERAL MISSIONS ACCOUNT

Receipts

Aug. 1, 1896—Balance.....	\$2,613 69
From Algoma.....	100 52
Fredericton.....	230 80
Huron.....	126 55
Montreal.....	275 41
Niagara.....	169 46
Nova Scotia.....	690 82
Ontario.....	190 14
Ottawa.....	446 52
Quebec.....	927 18
	<u>\$5,771 09</u>

1897

Payments

Feb. 10—Transfers—Algoma.....	\$1,000 00
New Westminster.....	250 00
Selkirk.....	200 00
Moosonee.....	150 00
Mackenzie River.....	150 00
Athabasca.....	150 00
Qu'Appelle.....	100 00
April 28—Algoma.....	500 00
July 31—Charges acct., three-fifths.....	1,024 00
Cash on hand.....	2,247 09
	<u>\$5,771 09</u>

INDIAN HOMES

Receipts

Aug. 1, 1896—Balance on hand.....	\$1,592 36
From Huron.....	9 33
Montreal.....	83 41
Nova Scotia.....	262 96
Ontario.....	67 24
Ottawa.....	54 67
Quebec.....	39 50
Toronto.....	101 44
	<u>\$2,210 91</u>

1896	<i>Payments</i>	
July 21—To balance on hand.....		\$2,210 91

INDIAN WORK

	<i>Receipts</i>	
Aug. 1, 1896—Balance on hand.....		\$140 93

1897	<i>Payments</i>	
Feb. 10—Voted Archdeacon Phair by Board		\$ 100 00
July 31—Balance on hand		40 93
		<u>\$140 93</u>

LEGACIES

1897	<i>Receipts</i>	
July 27—From estate late Mrs. E. Labatt, of London, Ont., in trust for Woman's Auxiliary, Diocese of Huron....		\$1,000 00

1897	<i>Payments</i>	
July 27—Cheque, J. W. McWhinney, for Huron.....		\$200 00
D. Kemp, for Algoma.....		200 00
Bishop Bompas, Selkirk River....		100 00
Bishop Reeves, McKenzie River... ..		100 00
Archdeacon Tims, Calgary.....		100 00
Col. R. F. Lewis, for China.....		100 00
“ “ for Zenana.....		100 00
Rev. J. W. Beaumont Con. of Jews.....		100 00
		<u>\$1,000 00</u>

MACKENZIE RIVER

	<i>Receipts</i>	
From Huron		\$ 81 00
Quebec.....		10 00
Toronto.....		12 41
Feb. 10, 1897—Vote, board.....		150 00
		<u>\$253 41</u>

1896	<i>Payments</i>	
Oct. 26—Cheque, T. Mortimer, Esq.....		\$ 2 41
1897		
Feb. 24—Cheque, Geo. Gridale, Esq.....		198 50
June 11— “ “ “ “.....		42 50
July 31—Cash on hand.....		10 00
		<u>\$253 41</u>

MOOSONEE

	<i>Receipts</i>	
From Fredericton.....		\$ 5 00
Huron.....		21 60
Montreal.....		10 00
Nova Scotia.....		7 00
Ottawa.....		30 25
Feb. 10—Vote of board.....		150 00
		<u>\$223 85</u>

1897	<i>Payments</i>	
Feb. 19—Cheque, Sir D. A. Smith.....		\$ 174 85
June 11— “ “ “ “.....		37 00
July 31—Cash on hand.....		12 00
		<u>\$223 85</u>

NEW WESTMINSTER, B.C.

	<i>Receipts</i>	
From Nova Scotia.....		\$ 60 84
Toronto.....		30 00
Feb. 10—Vote of board.....		250 00
		<u>\$340 84</u>

1897	<i>Payments</i>	
Feb. 23—Cheque, W. J. Walker, Esq.....		\$250 00
June 11— “ Sister Allhallow School.....		30 00
July 31— “ W. J. Walker, Esq.....		60 84
		<u>\$340 84</u>

NORTH WEST MISSIONS

1896	<i>Receipts</i>	
Aug. 1—Balance on hand		\$ 157 06
From Ontario.....		68 33
		<u>\$225 39</u>

1897	<i>Payments</i>	
Feb. 10—Vote of Board to Qu Appelle ..		\$ 50 00
Feb. 10— “ “ Saskatchewan and } Calgary.....		100 00
July 31—Cash on hand.....		75 39
		<u>\$225 39</u>

QU APPELLE

	<i>Receipts</i>	
From Montreal.....		\$ 19 00
Niagara.....		49 00
Ottawa.....		1 00
Quebec.....		4 08
Toronto.....		17 20
Feb. 10—Vote of board.....		100 00
Feb. 10—Vote from Northwest Missions act.....		50 00
		<u>\$240 28</u>

	<i>Payments</i>	
Oct. 26, 1896—Cheque, Mr. Justice Wetmore		\$ 13 20
Feb. 23, 1897— “ “ “ “.....		150 00
June 11, “ “ “ “.....		73 00
July 31, “ —Cash on hand		4 08
		<u>\$240 28</u>

RUPERT'S LAND

	<i>Receipts</i>	
From Fredericton.....		\$ 6 55
Huron.....		54 00
Niagara.....		80 50
Ottawa.....		70 00
Quebec.....		84 65
Toronto.....		103 25
		<u>\$398 95</u>

	<i>Payments</i>	
Mar. 22—Cheque, Rev. Canon Rogers.....		\$179 00
June 11— “ “ “ “.....		128 75
July 31— “ “ “ “.....		91 20
		<u>\$398 95</u>

THE annual "Quiet Day" for women will be held in Christ Christ on the first of Dec. The addresses are to be delivered by the Rev. Mr. Lowe, of St. George's Church, Toronto. Mr. Lowe will also conduct special services on the 2nd Dec. for the clergy. The services for women are to be as follows: Holy Communion and first address at 7.30; Matins and address at 9.30; Litany at 12. Intermission for lunch. Intercession and address at 3 p.m.; Evensong and closing address at 5. The services for the clergy on the day following are to be the same, except the noon service, when special prayer and an address will take the place of the Litany.

THE Rev. Mr. Lowe will address a meeting of the Brotherhood of St. Andrew on the 30th of Nov. in the Church of St. Barnabas.

THE Girls' Friendly Society have begun their monthly meetings. They meet on the first Thursday.

THE Rev. Robert Hall was once asked how many sermons a preacher could prepare in a week. His reply was, "If he is a man of prominent ability, one; if he is a man of ordinary ability, two; if he is a fool, six."

CHEERISH CAREFULLY THE LITTLE VIRTUES.

"How carefully," said St. Francis de Sales, "we should cherish the little virtues which spring up at the foot of the cross!" "What virtues do you mean?" someone asked. "They are these," replied the saint, "humility, patience, meekness, benignity, bearing one another's burdens, condescension, softness of heart, cheerfulness, cordiality, compassion, forgiving injuries, simplicity, candour—all, in short, of that sort of little virtues. They, like unobtrusive violets, love the shade; like them, are sustained by dew; and though, like them, they make little show, they shed a sweet odour on all around."

"ALL RIGHT."

It is said there is a difference in the way British and American railway conductors start trains. The Briton shouts, "All Right!" the American calls, "Go ahead!"

These are both very good signals for going on, whether in a railway journey or in the journey of life, and travellers, young and old, may heed them alike, to their advantage.

It is not worth while to discuss which is better. They should by all means go together. Of what use is it to find out or to cry out that all is right if one does not go ahead? And why should one venture to go ahead if all is not right? In fact then, the well-known advice holds good now as ever, "Be sure you are right and then go ahead."

AN eminent Scotch divine was once asked how long he would require to prepare a speech. "That depends," said he, "upon how much time I am to occupy in its delivery. If I am to speak for a quarter of an hour I should like a week to prepare, if I am to speak for half an hour, three days will do, if I can go on as long as I like, I am ready now."

INTUITION.

Some people who were talking of the legend that Jesus never smiled, were rebuked by the observation of a child who said: "He must have smiled or children would not have loved Him."

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