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TREES OF NORTH AMERICA.

occasion to use them, and where ministers were wanting (as there were wanting in many places) the people earnestly desired us to present their request to the honorable society to send ministers unto them; which accordingly I have done; and in answer to their request the society has sent to such places as seemed most to want a considerable number of missionaries.

"Besides the general success we had (praised be God for it) both in our preaching and much and frequent conference with people of Diverse Perswasions, many of which had been wholly strangers to the way of the Church of England; who, after they had observed it in the public prayers, and reading the lessons out of the Holy Scriptures of the Old and New Testament, and the manner of the administration of Baptism, and the Lord's Supper, were greatly affected with it, and some of which declared their great satisfaction and the esteem they had of the solemn and edifying manner of our worship and administration, far above whatever they could observe in other ways of worship known to them.

"To many, our ministry was as the sowing the seed and planting, who, probably, never so much as heard one orthodox sermon preached to them, before we came and preached among them, who received the Word with joy; and of whom we have good hope, that they will be as the good ground, that brought forth fruit, some thirty, some sixty, and some an hundredfold. And to many others it was a watering to what had been formerly sown and planted among them: some of the good fruit whereof we did observe, to the glory of God, and our great

comfort. Almost in all countries where we travelled and labored . . . by the blessing of God on our labors, there are good materials prepared for the building of churches, of living stones, as soon as, by the good providence of God, ministers shall be sent among them who have the discretion and due qualifications requisite to build with them."

In a letter (Feb. 24th, 1703) written during his mission, Keith said:

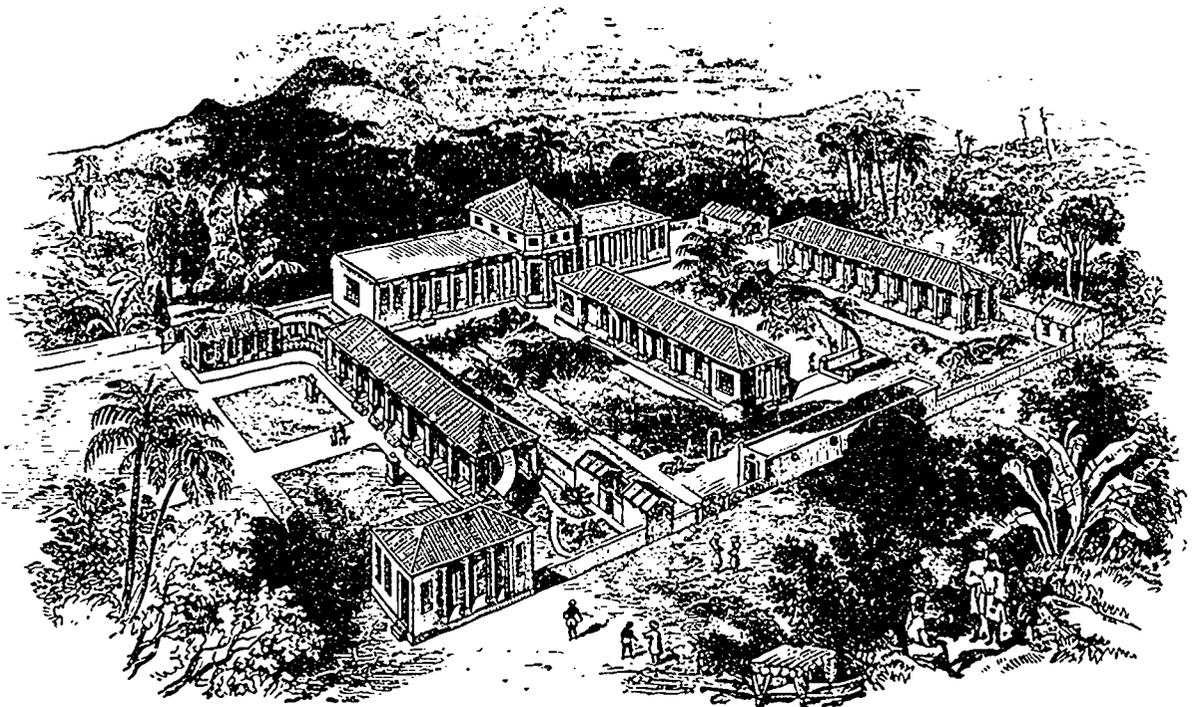
"There is a mighty cry and desire, almost in all places where we have travelled, to have ministers of the Church of England sent to them in these northern parts of America. . . If they come not timely the whole country will be overrun with Presbyterians and Baptists and Quakers."

Mr. Talbot also wrote (Sept. 1st, 1703):

"It is a sad thing to consider the years that are past, how some that were born of the English never heard of the name of Christ; how many others were baptized in His name, and (have) fallen away to heathenism, Quakerism, and atheism for want of confirmation. . . .

"The poor Church has nobody upon the spot to comfort or confirm her children; nobody to ordain several that are willing to serve, were they authorized, for the work of the ministry. Therefore they fall back again into the herd of dissenters, rather than they will be at the hazard and charge to go as far as England for orders; so that we have seen several countries, islands, and provinces which have hardly an orthodox minister amongst them, which might have been supplied had we been so happy as to see a bishop or suffragan *apud Americanos*."

Mr. Keith, for a man of his age, seems to have done, in the small space of a couple of years, a large amount of travelling and preaching. As a preacher, too, he seems to have been pre-eminently successful. His sermon at Annapolis, Maryland, was printed at the request of a worthy person who heard it, and "mostly at his charge," and copies of it were sent by him to many parts of the country. At Boston, also, which he visited in 1702, and where there were already two ministers of the Church of England, his sermon, preached in the Queen's Chapel, "before a large audience," was printed at the request of the ministers and vestry. This sermon, Mr. Keith quaintly tells us in his journal, contained six plain, brief rules which "did well agree to the Holy Scriptures, and which being well observed and put in practice would bring all to the Church of England who dissented from her." This, he tells us, "did greatly alarm the Independent preachers at Boston. Whereupon Mr. Increase Mather, one of the chief of them, was set on work to print against my sermon, as accordingly he did." To this Mr. Keith replied, but the printer at Boston "did not dare to print it, lest he should give offence to the Independent preach-



SAWYERPURAM COLLEGE.

ers there." Accordingly, he got it printed in New York, and copies of it were sent to Boston, and "dispersed both over New England and the other parts of North America."

It does not appear, however, that his sermons were, as a rule, of a controversial character; yet from the nature of the work which he had to do, in some places, they of necessity took that form. In any case, he made good preparation for the work which, in the hands of other and younger missionaries, was soon to follow, laying deep the foundations of that large and flourishing Church which to-day holds sway in the hearts of millions of American people.

After two years of travel, preaching and organizing missions, Mr. Keith resigned and returned to England. When he died, at the age of seventy-eight, he was rector of Edburton, Sussex. But his name will always be known to posterity as the first missionary sent to America by the venerable Society for the Propagation of the Gospel in Foreign Parts.

THE Bishop of Athabasca says that "the chief characteristic of an Arctic life consists not so much in what it presents as in features that are conspicuous by their absence. No cities, towns, or villages, no markets, farms, or bazaars; no money, no railways, mails, or telegraphs; no government, or soldiers, or police; no prisons or taxes; no lawyers or doctors."

## SOME MISSIONARY COLLEGES.

### SAWYERPURAM SEMINARY.

**T**HE province of Tinnevely occupies the southeastern extremity of India. It was ceded to Great Britain in 1801, and the inhabitants, who were noted for their ferocity, became quiet and peaceful. The climate is hot and dry, the country an arid plain. The people are chiefly Shanars, who cultivate the palmyra tree, and do a little farming.

Xavier (Roman Catholic) did some missionary work amongst these people in the 16th century, and Schwartz (Protestant) in the 18th. Active work was commenced by the Society for the Propagation of the Gospel in 1825, and from the first showed signs of much vitality and vigor. The first Bishop of Calcutta, Dr. Middleton, paid a brief visit to Tinnevely in 1816, and Bishop Corrie, of Madras, in 1836. Bishop Spencer, of Madras, however, paid the first real episcopal visit, in 1841, when he found many signs of active Christian work. He remarked that he had never seen so hopeful a field for missionary labors as Tinnevely.

About the year 1814 a Mr. Sawyer, a trader, or "Eas: Indian writer," purchased land for a

refuge for poor converts who were being persecuted in the district, for these people suffer much at the hands of their heathen neighbors when they become Christians. People are forbidden to give them fire and water, employment, or even to sell them food. People owing them money are not allowed to pay them. Their cattle are carried away and killed, their field produce stolen or burnt. They are plundered, beaten, and robbed, and sometimes arraigned for murder and false witnesses suborned against them. To provide a refuge for these unfortunates, Mr. Sawyer set apart the land above mentioned, and on it was built a village called after his name Sawyer-puram, a mixture of English and Indian in itself highly suggestive. After a long period of desertion on the part of Europeans, the Rev. G. U. Pope was appointed missionary to the district. He found 512 persons in connection with the mission, under five catechists, and one school in which thirteen children were being instructed. These would probably not have been there at all, had it not been for Mr. Sawyer's benefaction, for this land always formed a rallying point for the scattered members of the Church.

This place, under Mr. Pope, became in 1844 the centre of important educational work for Christian converts, and the movement spread to other parts of the province, till over 1 300 people embraced the Gospel. To show their sincerity they said, "Take our temples and dumb idols, which have ruined us," and five important temples, one of which was said to have been 230 years old, were abandoned, and many of the idols destroyed. This was followed by a thirst for education. In Sawyerpuram every child of Christian parents was attending school in 1848. Fortunately, in 1842, the energetic Mr. Pope had foreseen this probable result of conversion to Christianity, and had provided a college at Sawyerpuram, which proved to be of the greatest benefit to the Church in Tinnevely. The willingness of people to send their children to this seminary showed a very great change in their mind, for naturally they had a great prejudice against education.

At first, boys coming from a distance were put under the escort of two or three men, lest they should escape, and great difficulty was experienced in keeping them within the seminary; but at the end of twenty-two years, when some 136 were in actual employment in mission work, there were more applications for admission than could be received. "So mightily grew the word of God, and prevailed."

From this college several eminent native clergymen have gone out, and have done a good work in converting and strengthening their brethren; and in connection with it the name of the Rev. Dr. Pope will ever be held in the highest estimation.

In 1848 the University of Oxford honored

this college by contributing to the formation of a suitable library within its walls. The college department has since been removed to Tuticorin, the chief town of Tinnevely, but the institution still remains at Sawyerpuram as a training school for village catechists and schoolmasters. The college itself at Tuticorin is now known as the Caldwell College and the University of Madras.

## THE ARCHBISHOPS OF CANTERBURY

(Continued.)



AFTER a dreadful deed such as the murder of Archbishop Sudbury, there was necessarily a feeling of awe throughout the nation. Even the lower class of people who instigated it must have felt it. It had been Sudbury's fault that he had not gained the affections of the lower classes of people. The feeling, therefore, naturally obtained that the new occupant of the see should be one capable of winning back, if possible, their affections. Such a man was found in William Courtenay, who, at the time of Sudbury's death, was Bishop of London. He was the fourth son of the Earl of Devon, and therefore was of a noble and distinguished family, intimately connected with the royal blood of England. Such a man might well be marked out for future promotion, which, in point of fact, came to him with much rapidity. In early life he was made Chancellor of his University of Oxford, and in this capacity he met with Dr. John Wycliffe and took part with him in his attack upon the friars.

In the year 1369, at the early age of twenty-eight, by special permission of the pope, Courtenay was made Bishop of Hereford. This threw him at once into active political life. Fresh power came to the young bishop when, in 1375, he was translated to the see of London. Thus he became fairly launched upon active political life, and was called upon almost immediately to measure swords with that powerful royal noble, John of Gaunt. Into the question of this struggle we need not go. Suffice it to say that when young Richard became King of England, John of Gaunt was only too glad to seek peace with the popular and all-powerful Bishop of London.

He was popular because he had sought and won the good will of the people of London. He therefore, on the violent death of the unfortunate Sudbury, was chosen both by the crown and the chapter of Canterbury to be the occupant of the metropolitan see. The pope withheld his consent for several months, but in the meantime the new archbishop performed the duties of his office and was made Lord Chancellor of England. He opened parliament in November, 1381, and early in 1382 officiated at

the marriage of Richard II. with Anne of Bohemia, who, through her kindness to the common people, was called "good Queen Anne."

Once fairly launched upon his career, he found himself obliged to grapple with the so-called errors of his old Oxford friend, Wycliffe. It was reported to him that the teaching of Wycliffe was largely espoused by some of the scholars and students of Oxford. The archbishop did not profess to be a profound theologian, but it was urged upon him that doctrine which was considered to be false ought not to be permitted to be taught. He therefore required to know what the teaching of Wycliffe and his supporters really was. This was presented to him in the form of twenty-four articles, the first three of which were a distinct statement that the actual body of our Lord "in His proper corporal person" was not in the bread and wine of the Holy Sacrament. The archbishop then appointed a large commission of bishops and other divines to consider this whole question and report upon it. Their report was adverse to Wycliffe, some of the articles being pronounced heretical, and the rest erroneous. The Wycliffites were therefore excommunicated, but in order to enforce the excommunication the archbishop was obliged to appeal to the crown. The first act "for the suppression of heresy" was passed. It ordered the imprisonment of offenders at the will of the Church.

But Archbishop Courtenay seems to have been desirous of dealing gently with these so-called refractory people, and was content with warning them not to teach their peculiar doctrines any longer. But the University of Oxford could not be reached by mild measures. Many of the leaders in the new movement resisted till they found that their resistance meant disaster to themselves. They then prudently recanted. It is even said that Wycliffe himself succeeded in putting such an explanation upon his teaching as to satisfy the archbishop. It is certain, at all events, that he was not disturbed in his rectory at Lutterworth. He died a couple of years afterwards, in December, 1384, in full possession of his liberty and his living.

Archbishop Courtenay was one who realized the responsibility of supervision. As the superior officer of the Church, he felt it his duty to correct abuses within it, and of these there were many. Bishops drew their stipends and did not reside in their dioceses; priests enjoyed their livings, sometimes holding two or more at a time, and yet did but little or no work in them. To correct these and other abuses, the archbishop held occasional visitations, events which were regarded in many quarters with dismay. In fact, sometimes they were resisted and appeals were made against them to the

pope; but the archbishop's measures against refractory actions of that kind were so decided and prompt that the bishops guilty of them were glad, in the end, to yield to his authority and seek his forgiveness and peace.

There still continued two popes professedly holding sway over western Christendom, one at Rome and the other at Avignon. In 1389, a young man of Naples was elected pope at Rome. He took the title of Boniface IX., and is known in history as the beginner of the sale of "plenary indulgences." Agents appeared in England offering what favors the papal power had to bestow in return for money only. In this way the pope got money and the people purchased the favor of heaven!

Not satisfied with this, Boniface wrote a most urgent appeal to the Archbishop of Canterbury to raise for him a large sum of money among the clergy of England. Though this was contrary to the personal feelings of the archbishop, he proceeded to comply with the request; but the government of England refused to allow a foreign demand of this kind to be complied with, and the archbishop was commanded in the king's name to stay the proceedings for its execution. At the same time the parliament of England, assisted, whether willingly or unwillingly, by Archbishop Courtenay, passed an act curtailing in unmeasured terms the assumed powers of the pope in all questions which in any way seemed to conflict with the crown of England, "which hath been so free at all times that it hath been in no earthly subjection, but immediately subject to God in all things touching the regality of the same crown, and to none other." Thus was England already becoming, in the reign of Richard II., ripe for much stronger anti-papal action in the future.

Archbishop Courtenay was possessed of much wealth, and this he used most profusely towards improving the cathedral and the buildings and walls connected with it. He died, while still young, on July 31st, 1396, to the great grief of the common people, who always loved him dearly, and in his will left many benefactions for the welfare of the Church. In true humility, he desired to be buried in the quiet churchyard of Maidstone in Kent, but Richard II., mindful of his greatness, took it upon himself to set this aside and to bury him in Canterbury. His remains were deposited, no doubt, in the spot now marked by the monument raised to his memory.

Richard II., King of England, came to the throne when a lad, owing to the untimely death of his heroic father, Edward the Black Prince. His uncles, the Duke of Gloucester and John of Gaunt, Duke of Lancaster, were his guardians, and under them he was educated. During the process of his education he conceived a great dislike for them, which he resolved to remember when he should become his own master and



JAFFA GATE. (See p. 32.)

King of England. He was an extraordinary youth, a mixture of cleverness and folly, of amiability and fiendishness, such as could scarcely be imagined to exist in one person. No one could have anything to do with such a person without subjecting himself to much danger, yet, for the good of the country, his uncles strove to control him in his foolish and even mad career. He surrounded himself with empty-headed creatures as his ministers of state, simply that they might pander to him in his whims and pleasures. The influence of his uncles soon brought him into conflict with parliament, which he sought in every way to despise and defy. He even told them that he would rule without them through the power of the French king. But he mistook the temper of the people over whom he had been placed as ruler, and soon found that his best policy, for the present at all events, was to yield to their demands. One of these was the dismissal of his Chancellor, a man considered by the nation as one in a high degree unfitted for the office. With very bad grace the king dismissed his favorite, and Thomas Arundel, Bishop of Ely, was appointed Chancellor in his place. Thomas Arundel was, in many respects, a remarkable man. He was descended from the united houses of Fitzalan and Albini distinguished Norman families. His father was Richard Fitzalan, Earl of Arundel, and his mother was Eleanor Plantagenet, daughter of Henry, Earl of Lancaster. He was, therefore, through his mother, closely connected with the royal family of England. At the early age of twenty two, by special permission, he was made Bishop of

Ely, and afterwards, as above mentioned, Lord High Chancellor of England. In the year 1388 Alexander Neville, Archbishop of York, was declared to be a traitor and deprived of his see. The position was filled by the appointment of Thomas Arundel. Courtenay, Archbishop of Canterbury, greatly blamed him for accepting it while the late archbishop was alive. The difficulty was got over by going through the formality of translating Neville to the Diocese of St. Andrew's, in Scotland. Thomas Arundel, at all events, became Archbishop of York.

In the meantime King Richard had been able to shake himself free of his uncle, the Duke

of Gloucester, and his other enemies, and to form another ministry more genial to him under William of Wykeham, who succeeded in reconciling the king to those powerful nobles whom he had foolishly offended. Thomas Arundel then became, for a second time, Lord High Chancellor of England. Five years afterwards, in 1396, on the death of William Courtenay, he was appointed Archbishop of Canterbury, the first instance of translation to the primacy from the archbishopric of York.

In the meantime good Queen Anne, the wife of Richard II., had died, and the extraordinary king, for the sake of binding himself to France, with an idea of avenging himself upon his old enemies, went through the form of marriage with a child, the daughter of the French king. It is surprising that an archbishop could be found willing to countenance such a mock ceremony, yet Thomas Arundel went with the king to France to help its accomplishment. All the relationship that the king ever had with this little foreign princess was that when at intervals he saw her he was good to her as a child. The little girl, however, was solemnly crowned as Queen at Westminster Abbey. Truly that venerable structure has witnessed some extraordinary scenes!

Then commenced a career of treachery and cruelty on the part of Richard towards his old enemies which goes to show that the evil one himself must have first turned him mad. The Duke of Gloucester, the Earl of Warwick, the Archbishop of Canterbury, and his brother, the Earl of Arundel, were all accused of treason, at a secret meeting held by the king and his

friends. Under the sacred form of hospitality the two first named were entrapped, arrested, and executed. The Earl of Arundel was secure in his own castle. The king invited him to the court. The Earl declined. The king then urged the archbishop to procure his brother's presence at the palace. The archbishop trembled for his brother's safety. Richard bound himself by a most solemn oath that his safety should be secured. The aged Earl, advised by his brother, came, and came to his own violent death at the immediate order of the vindictive and faithless king. The feelings of the archbishop may be imagined. Richard himself imagined what they would be and therefore had the primate accused in Parliament of treason. Arundel could easily have defended himself, but Richard, with a smile on his face, led him to feel that there was no danger, and immediately used his silence as a proof against him. The archbishop was accordingly banished from England, and a man named Roger Walden put in his place.

In exile, the fallen ecclesiastic began to think over the base treatment that he had received and, in the spirit of the natural man, vowed that Richard, King of England, should yet learn that Thomas Arundel was alive. He made his way to Rome, to find that the king had already written to the pope regarding the appointment of Walden in his place. Desiring not to offend the King of England and at the same time not to destroy the proper standing of the exiled archbishop, the pope translated him to the convenient Scotch diocese of St. Andrew's, as had been already done, it will be remembered, to make room for Arundel himself in the archbishopric of York.

Arundel then withdrew to Florence, to meditate over his grievous wrongs, and if possible to avenge them. Meantime the king continued his terrible career of oppression, killing and banishing those who were opposed to him. Among those banished was Henry Bolingbroke, son of John of Gaunt and grandson of Edward III. Mercilessly was this young noble of royal blood driven from home and afterwards deprived of his estates, property, and valuables of all kinds.

In him Arundel saw the chance for bringing righteous retribution upon the heartless Richard. Henry Bolingbroke was his cousin. He hastened to him at Paris and urged him to raise the standard of revolt, revisit his native land, where he was popular, and clip the raven wings of the dark-minded king. Disguised as a travelling friar, the wronged archbishop flew from place to place, working up one of the greatest conspiracies that England had ever known. Henry Bolingbroke, fascinated by the pleasures of the French court, was not at first disposed to risk his life upon such a desperate game, but Arundel pointed out the success that was sure to

crown the effort, and in the end he consented to move. Once in motion, he showed his splendid powers as a general. He landed in his own country. Thousands flocked to his standard. Richard was in Ireland, and on his return found that he was a king without an army and a prisoner almost without arrest. The feeling against him was so strong that he was advised to yield up his crown, and the wretched king, bad as he was, almost excites pity as he abdicated in the presence of his foes, and passed from greatness to prison and from prison to death, or, as far as history is concerned, to complete oblivion.

The triumph of Arundel was complete. He had not hoped to depose the king, but merely to humble him. Events, however, moved fast; so much so that he felt pity for the crushed Richard, and spoke kindly to him in his grief. Another move speedily followed. Bolingbroke was the hero of the hour. He was not the next heir to the throne, but he was Edward III.'s grandson, and he had rid the country of an incapable and untruthful tyrant, and the shouts of the people hailed him as Henry IV., King of England. Thus the exiled Earl came back to be king, and the banished archbishop returned to his post, for Walden was only regarded as a temporary archbishop. He willingly retired into private life for a time, and then was made Bishop of London, only to die a few months afterwards. His name does not appear in the lists given of the Archbishops of Canterbury.

These troubles over and Henry IV. established in his kingdom, Thomas Arundel pursued his way as Primate of all England and was ever faithful to Henry IV., at whose request he twice accepted the position of Lord High Chancellor. His time was busily occupied in resisting papal aggressions on the one hand, and dealing with the followers of Wycliffe on the other. These latter were called Lollards, for what reason does not appear; but a terrible war began to be waged against them. Many of these people were not content with preaching reforms in religion. Their utterances were revolutionary. They spoke against the State as well as against the Church. How were these fiery spirits to be quenched? A law was made for the purpose. It was a law not of quenching, but of destruction. It was a law of fire. All those proved guilty of heresy were to be burned—a most disgraceful law to have appeared on the statute book of a Christian country. Thomas Arundel was the first to preside over the court clothed with such cruel power. He was the first to see subjects of England burned for their religious principles. A poor chantry priest was the first to be reduced from full healthy life to ashes, even though he tried to escape the terrible doom by abjuring what he had taught. An uneducated but resolute tailor was the next to fall. He died like a martyr, heroic to the last. A soldier of distinction, Sir John Oldcastle (Lord



SCENE NEAR JERICO.

Cobham), was the next. The usual statement of these people was that they did not believe in transubstantiation - the bread and wine to them in the blessed sacrament were still bread and wine after consecration - though they would admit that Christ was spiritually present; that they did not believe in the forgiveness of sins, except at the hands of God only; and that they would not worship images or the cross, for that they considered Christ Himself to be the true object of worship and also the true cross in which they were to glory. For this, by the statute laws of England, under King Henry IV., Thomas Arundel, archbishop, being the chief judge, men were subjected to the barbarous cruelty of being burned alive.

The archbishop died on the 19th of February, 1414, and was buried in the nave of Canterbury Cathedral. The tomb and chapel connected with it, which he himself had caused to be erected to receive his remains, have since disappeared.

#### THE HOLY LAND AND THE BIBLE.

**N**O other book is so precious as the Bible, and no other land so interesting as the land of the Bible. It is said with truth, that the best handbook for Palestine is the Bible; and the best commentary on the Bible, Palestine. There is hardly a page of the sacred volume which does not contain some statement, or allusion, or form of speech, which a study of the Holy Land, its inhabitants, and its customs, may help to elucidate. The last fifty or sixty years

have witnessed great advances in this practical interpretation of the Holy Scriptures.

All the leading nations have taken part in it; and in the light of modern discovery much that was obscure to our forefathers has become clear, many doubts and difficulties of earnest searchers after truth have been removed, and many cavils of the skeptical shown to be groundless. Dr. Geikie's "Holy Land and the Bible," published a few years ago, affords an admirable summary of the results of these long-continued researches. The learned author has brought to his

task all the qualifications necessary for it: a full and scholarly acquaintance with the subject, a personal and practical knowledge of the country, derived from travel, and a literary faculty which enables him to describe clearly and vividly the scenes and customs which he has observed, and to make use of them and his varied knowledge in explaining the sacred writings.

Of the walls of Jerusalem, Dr. Geikie says:

"As at present, so in the past, Jerusalem was defended by a circuit of walls. In recent years it has extended slightly beyond its fortifications, and they would be of no real value against artillery, if ever it should be, with infinite labor, dragged up from the coast plains. But in ancient times its walls were a vital necessity, and hence the constantly occurring figure in the sacred writings: 'Walk about Zion, go round about her: tell the towers thereof: mark ye well her bulwarks.' It was through the gates in these ramparts that Jehovah was to enter His city, when the ark, as His emblem, was carried up in triumph through them by David, from the house of Obbedem, and it may have been at this high event in the religious history of the nation that choirs of Levites sang, when the Palladium of Israel was thus slowly ascending to its mountain sanctuary: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in!" And it is "out of Zion, His stronghold, that Jehovah will raise His thunderlike warcry, and lead down the warriors of Israel against the heathen, in the day when He shall lead them down in the valley of Jehoshaphat as men tread the vintage grapes."

And of the region beyond the wail he says :

"Among the different localities around the city, none is more worthy of a thoughtful visit than Bethany. Starting from the Joppa or Jaffa gate, with a friend, on two hired asses, we passed slowly around to the path that slants down from the temple walls and the Moham-medan seminary to the bridge over the long-vanished Kedron. Crossing it, perhaps, at the spot where our Lord often crossed it, nearly 1900 years ago, we passed in front of Gethse-mane, southwards; our beasts keeping up their pattering walk, for it is always to be remem-bered that no one ever rides faster than a walk-ing pace in a country utterly without roads like Palestine. Gradually the track bent to the east, when we were opposite Ophel, on the other side of the valley, and climbed the southwest slope of the Mount of Olives, the lower part of which we had been skirting since leaving Gethsemane.

"There was no pretence of a road, simply a track worn by the traffic of ages, the rock crop-ping out at intervals in broken layers on the upper and under sides, and even on the path itself. The Mount of Offence lay on our right hand, rising from the hollow below. At the bend of the road, where we turned our faces almost east, the huge swell of Olivet rose in an easy slope three hundred feet above us on the one hand, while, on the other, a little way off, was the Mount of Offence, bare and yellow, about a hundred feet lower. Bethany itself lies four hundred feet lower than the top of the Mount of Olives, but our Lord, no doubt, as a rule, when on foot, took the path which still goes over the summit and is used habitually by the peasants from its being much shorter than the circuit taken by us as more easy for riding.

"Passing Bethany, beyond which the ground rises into a new height, we find ourselves on the road to Jericho. The rising ground sur-mounded, a steep descent leads to a deep valley shut in by hills. A well with a small basin, in which leeches are abundant, stands at the side of the track, the only one between Bethany and the Jordan valley. . . . The Sultan's Spring, which is also known as the Spring of Elisha, a mile and a half north of the road from Jeru-salem, is the usual place for travellers to pitch their tents; affording in the abundant water and pleasant verdure a much more agreeable site than the dirty modern village of Jericho. This is the only spring in the plain of Jericho, except that at Duk, and hence it was very probably the scene of the miracle of Elisha, when he cast salt into the water and cured its previous bitterness. The top of the mound above the Sultan's Spring commands a fine view over the plain, which needs only water and industry to become again one of the most fruitful spots in the world. The ever-flow-ing waters of two fountains spread rich fertility

for several miles in every direction, but almost all this verdure is nothing more than useless shrubs and bushes. Nature is ready, but man is idle and neglectful. Desolation reigns when the water ceases to moisten the soil; and when it rains the showers feed only worthless rank-ness. Once, however, it was very different. When our Saviour journeyed through these parts, groves of palms covered the plains far and near. The Bible, indeed, calls Jericho 'the city of palm trees,' and Josephus speaks of those graceful trees as growing to a large size, and as very numerous, even along the banks of the Jordan. And Jericho itself, once a city of palaces, has disappeared. Its present successor is Eriha, one of the foulest and most wretched villages of Palestine. Rude walls of stone, often dilapidated, with roofs of earth heaped on layers of reed, maize, stalks, or brushwood; no windows, one room for all purposes; the wreck of old huts breaking the rude line of those still inhabited—these are the features of modern Jericho. And in it there are about sixty families."

Thus is the Holy Land, in many places as here, once prosperous and fertile, now uncared for and dreary. In one word, it is desolate, and marks well the Saviour's words to the Jews, "Behold your house is left unto you desolate; and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

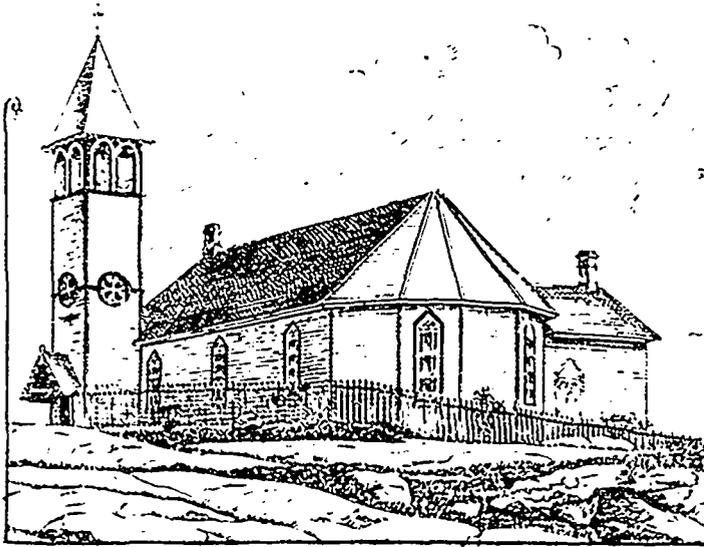
#### OUR PARISHES AND CHURCHES.

No. 104—MISSION OF MAGNETAWAN, ALGOMA DIOCESE.



HE little village of Magnetawan lies among the hills of the Parry Sound dis-trict, and is very prettily situated on the Magnetawan River. It is reached by rail to Burk's Falls, which is 170 miles from Toronto, and then in summer by steamboats which ply daily up and down the river, at a distance of twenty-eight miles, carrying pas-sengers and freight. It is a very pretty trip, and is a favorite route for tourists. The dis-tance by stage in winter from Burk's Falls is sixteen miles.

This mission is one of those which the Rev. W. Crompton, travelling missionary for the Society for the Propagation of the Gospel, built up between the years 1876 and 1880. His headquarters were at Aspdin, and he travelled for many miles into the surrounding country, holding services in houses and other available places. In the year 1884 the Bishop of Algoma placed Mr. A. J. Young as catechist in charge of the mission. Meanwhile, between the years 1878 and 1884, the following buildings had been erected: A plain frame building, dedicated to



MAGNETAWAN CHURCH.

St. Paul, at Seguin Falls; a fairly good building at St. John's, Dufferin Bridge, another at Pearceley, called Holy Trinity; a plain frame building, known as St. Peter's, Midlothian; and still another, designated as St. George's, Magnetawan. A house adjoining this church was purchased for a parsonage, and, with the other sites, duly deeded to the Bishop. Mr. Young was ordained deacon on Ascension Day, 1885, and priest on Trinity Sunday, 1886. Mainly through the exertions of the Rev. A. J. Young, who collected money while on a visit to England, a parish hall was erected, adjoining the church. In February, 1886, the stations of Dufferin Bridge and Seguin Falls were separated from this mission and attached to that of Broadbent. The Church of St. George the Martyr was much improved by Mr. Young. When he first saw it, it was seated with rough benches, stovepipes were poking through the roof, and battens hanging down in many places, while not a scrap of paint was to be seen anywhere. Brick chimneys were erected, suitable seats and other necessaries, such as font, organ, reading desks, provided. The vestry also was furnished. The exterior was sided and painted, and the approaches cleared up. A new fence also, with flight of steps and entrance gate, was provided. The old porch was torn down, and in its place a tower was erected, provided with a bell to summon people to prayer.

St. Peter's, Midlothian, which had been built with money raised at Newton-le-Willows, Lancashire, by friends of the Gutteridge and Briggs families, who lived near where the church was erected, and had been opened for service in July, 1886, by the Rev. W. Crompton, was improved by Mr. Young, and a tower erected. A

bell was presented by an English clergyman, but has not yet been put in position for use. At the present time the church is in a rough state. The people are loyal, but poor; they attend the services well and do what they can. The church is very cold in winter. It needs lining, and has only a temporary foundation. The seats are merely rough boards without backs, and are therefore none of the most comfortable. In 1890 a lot was secured at Dunchurch, and the erection of a church was commenced. The people are few and very poor. There is a debt of about \$63 on it, and about \$150 will be needed to make the building habitable.

Holy Trinity, Pearceley was improved somewhat, but it was impossible to make it anything

like a church. In fact, the place as a mission station has been abandoned, the people having nearly all moved away. The Rev. A. J. Young was appointed to North Bay in April, 1892. Then followed a period of desolation; the good seed sown was scattered; many families went to the Northwest. In the summer of 1893 a student, Mr. A. C. Wilson, from Montreal Theological College, held services till October. The Bishop of Algoma then appointed Mr. T. J. Hay as catechist in charge. The mission has now five stations, two having been added this summer. These are: (1) Dunchurch, fifteen miles from Magnetawan, where service is held on a week night every two weeks. (2) Chapman Valley, four miles away, where service is held in a schoolhouse every fortnight. The building at Pearceley is to be taken down and re-erected here, if suitable arrangements for it can be made. (3) St. George's, Magnetawan, where service is held every Sunday. There is a Sunday-school here. (4) Spence, seven miles away. Services held in a schoolhouse are well attended; people had not been present at a church service for many years till October, 1894. (5) St. Peter's, Midlothian, ten miles away. Services held every other Sunday. Midlothian, Chapman Valley, and Spence are the most promising stations in the mission. The people are poor, but take great interest in the services and attend well. The roads are bad and the people scattered. The mission north and south is eighteen miles, by forty miles northwest and southeast, so that in visiting the people long drives are necessary. Twelve services were held in October, 342 miles covered and 67 visits paid by the catechist. Church newspapers and other literature are distributed, but the supply is far too small.

## A LETTER FROM JAPAN.

 THE Rev. Masazo Kakuzen, native Japanese deacon, writing from Matsumoto, Shinano, Japan, to the general secretary of the Domestic and Foreign Missionary Society of the Church of England in Canada, thus speaks of his work and prospects in Japan: It was in the early part of May that I came up here from Nagano with my family, consisting of my wife and boy, and a niece of mine, whom I had brought from my native place to Nagano, some time ago. Matsumoto used to be the resident town of Viscount Toda, who governed then over a territory of which the revenue amounted to 40,000 koku, a koku being equal to 5.13 bushels. There are three Christian denominations represented here besides the Nippon Seikokwai. They are the Roman Catholics, numbering 100; Methodists, numbering 60; Presbyterians, numbering 25; and Seikokwai, numbering 5. The Society for the Propagation of the Gospel sent here, three summers ago, a divinity student, who held a series of preaching for a month or so, and got a number of seekers, but he was soon called back to his school. Since then the work thus started has not been kept up. So when I came here I had to commence over again from the ploughing of the soil. There are two Church members besides our household, one baptized by Mr. Waller at Nagano, and the other by Rev. Tai, in Tokyo. I have two hopeful seekers at present, who are diligently reading the Bible. They are both officials of the post-office, which stands hard by our preaching house. One of them was admitted into a catechumen lately, when Mr. Waller was here holding a series of services.

I preach two evenings every week, viz., Sunday and Wednesday. On Sunday I hold the morning service at ten for the Christians only, and Sunday-school at three in the afternoon. The attendance at the Sunday-school is very irregular, more children coming on one Sunday than the other.

We feel greatly the necessity of Christians joining together and encouraging each other in such a retreated place like Matsumoto, where railway communication with Tokyo and other principal towns is not easy, and only a small portion of the population embraces the new faith. To meet this want the pastors and catechists who are working in this town and in its neighborhood, in connection with the Methodist, Presbyterian, and Episcopal churches, formed a workers' meeting, which should be held once a month, to consult on mission work, and to give help to each other. I hope much good will result from this measure.

Rev. Mr. Hamilton, of Nagoya, was up here this summer with his friend, Rev. Mr. Weston, of Kobe on their way to Hida, and we had the

pleasure of partaking of the Holy Communion, celebrated by the latter gentleman.

I suppose that Rev. Mr. Foss, of Kobe, has passed through Canada on his way to England, and that you have heard from him about Miss Smith's work at Kobe, and our mission in the province of Shinano.

Mr. Waller went up to Tokyo on Monday to meet Miss Paterson, who was due at Yokohama on the 6th inst. I am also going down to Nagano next Monday to attend the workers' meeting of our mission, and at the same time to meet Miss Paterson.

The war with China has taken up the whole mind of the patriotic Japanese. The *Toronto Mail* compared the Japanese enterprise of conquering China to the frog's attempt at swallowing the bull. But very few Japanese doubt now of their final victory over the Chinese. The Japanese army have twice won signal battles, and the Japanese navy has almost destroyed the flower of the Chinese navy at the battle fought off the island Kaiyoto on the 16th ult. Japanese Christians are not idle at this time. They are diligently engaged in breaking down popular prejudices against Christians, and reassuring them of their patriotism by raising money to help the Red Cross Association, by providing doctors and medicine, and by relieving the bereaved families of those who died in the war. We are earnestly praying for the ceasing of the war by the victory of Japan, and for recovering peace once more by these eastern countries. If the war is concluded in favor of Japan, a new road will be opened for the Church of Japan to evangelize Corea and China, and the country of the Rising Sun will become the centre of missionary work, as well as the emporium of the oriental commerce.

## TWO STORIES.

 HERE was once an old Indian, a strange, savage-looking fellow. If you met him in the swamp you would like to have your rifle handy. This fellow came and stood before me, and said, "Missionary, once my hair was as black as a crow's wing, now it is getting white. Gray hairs here and grandchildren in the wigwam tell me that I am getting to be an old man. I never heard before such things as you told me to-day. I am so glad I have not died before hearing this wonderful story. Stay as long as you can, and when you have to go away come back soon, for I have grandchildren; I have gray hairs, and may not live many winters more; come back soon."

And he turned as though he would go to his place; but he soon again faced me and said, "Missionary, you said just now 'Our Father.' That is very sweet to us."

Then he said, "May I say more?"

"Yes, say on."

"You say our Father—He is your Father?"

"Yes."

"Does it mean He is my Father—poor Indian's Father?"

"Yes, your Father."

"Your Father, missionary's Father, Indian's Father?"

"Yes."

"Then we are brothers?"

"Yes," I said, "we are brothers."

"Ah," said he, "it does seem to me that you, my white brethren, with that great book and its wonderful story, have been a long time coming to tell it to your red brother of the woods."

That is the question which the weary, waiting, longing pagan millions of earth's nations are asking us—why we, with the Bible, should be so long coming with its wondrous story. — *Selected.*

### THREE FAILURES AND A SUCCESS.



POOR old man lay sick in a tumble-down shanty. He could not work. He had no friends. He was starving to death.

There came along a man with big glasses who described all the poor man's symptoms after one look through his wise spectacles. The sage gave the sick man a lecture on nutrition. He described clearly the constant waste of the tissues of the body, requiring as constant a supply. Noticing the holes in the roof and walls, and feeling the draughts, the philosopher explained about the great air currents, and showed of what a mighty and irresistible system of circulation that room was then quite noticeably forming a part. Why, it was as good as a treatise on physiology, and another on physical geography. But the sick man grew worse.

Then came along a man whose heart was so tender that the mere sight of the poor man's emaciated features made him tremble, and he wept all the time the poor man was telling his story. In fact, he went away with his handkerchief to his eyes, and he could not enjoy his dinner for thought of the poor man starving, and his warm fire made him feel quite uncomfortable when he remembered the holes in the poor man's shanty. He was deeply moved. But the sick man grew worse.

Then came along a man who was filled with indignation at the pitiable sight. He declared that the possibility of such a thing was a standing disgrace to our civilization. He declared that there was a screw loose somewhere. He

went to work and started the "Bit and Brace Society," whose purpose was to find that screw and tighten it. But the sick man grew worse.

Then came along a man who was poor also, but rich in love. He shared his living with the starving man. He got some rude boards and patched the roof and walls. His example inspired many others to come to his assistance. And the sick man got well. Not by knowledge, not by sympathy, but by love. — *The Golden Rule.*

### AN AGGRESSIVE WARFARE.

**I**N this war of subjugation, this contest of supremacy, the Church must use all the agencies and command all the forces which God has placed within her reach. Head, heart, financial strength, not of an occasional member, but of the entire Church, all are to be laid on the altar as a willing contribution to the success of the cause—all are to be subordinated to and co-operative with the Holy Ghost. The Church must be educated to enable it to see the world's need and qualify it to plan for its relief. The Church must have the wealth of this age to sustain the enterprises of sufficient breadth and force to quicken and save the perishing masses. Then with that specific trust that secures the divine co-operation the work will be speedily accomplished.

Let all the legitimate agencies of the Church be put into active operation and prosecuted with the same energy which is devoted to secular business, and the victories of the cross will be speedy and complete. Has the desert been recovered to fertility, have forests been transformed into fruitful fields, has the morass been drained and its poisonous exhalations healed, has the sterile waste been compelled to yield an abundant harvest? Then with the same degree of skill and effort on the part of the Church, heathens shall perish, selfishness and sensuality be obliterated, and the world lay down its wealth of affection at the Redeemer's feet.

Let the Church do all God commands, and do it in the order of the divine arrangement, and the seas of opposition shall divide, the rivers of difficulty shall separate, the walled Jerichos of scepticism and depravity shall fall, and the shout of triumph ring out grandly everywhere.

Let the Church "awake and put on her strength," and go forth clad in "beautiful garments," "Fair as the moon, clear as the sun, and terrible as an army with banners," and the "stone shall crush the image to powder," and the four quarters of the globe unite in one universal psalm of praise to God.

## Young People's Department.



DEATH OF KING PHILIP.

### INDIANS OF EARLY DAYS.

**M**OST Canadian boys and girls have seen Indians. In some places a great many of them are seen, because they now live on lands that have been given to them for their own use. But these Indians are civilized and dress like white people, only they look very

dark and have long, straight black hair hanging down their shoulders, both men and women. When white people first came to this country, Indians were very different people from these. They were wild and had their freedom and wandered about through the woods, with tomahawks and hunting knives in their belts, arrows in their quivers, and bows slung over their backs; and when they learned

the use of firearms they got guns and rifles. It was a pity they ever did get them, for it made them very dangerous neighbors. They soon began to see that white people were driving them further and further into the woods, and were taking the land for themselves. Then they got very fierce and began to kill people wherever they saw them. There was one awful Indian in Massachusetts. He was chief of the Wam-pa-no-ags, and was called by the white people King Philip. When he was on the warpath he did everything that was cruel. Little children and their mothers were often put to death while the men were away working in the fields. They knew that King Philip and his men had done it. Then the men and boys set out into the woods to hunt Indians and killed a great many. But they were looking everywhere for the chief, and at last he was found and shot in the woods. Then there was peace for a time. Every one knows that it was a pity to have to kill these people, and the white people did not do it till they had to do it to save their own lives. Some good men there were who used to go into the woods and teach these people about Christ and the Bible, and show them the ways of peace. It was very dangerous for them to do it, but they did it because they wanted them to know what a good thing it was to be a Christian. The fierce Indians sometimes put these kind-hearted men to death, but usually they listened to what they had to say, and some of them learned to believe in God, and to pray.

#### TOM'S THOUGHTS.

**E**ASY enough for him to say 'fair and square every time,' him a-settin' at the table an' everything to eat with jest the trouble o' reachin' for it. Wonder if he'd be as spry with his 'fair and square' if he had to live in a shed and black shoes for a living, and hungry most all the time. No, sir!"

Tom gave a vicious scrub to the boot he was polishing. "Don't see what folks want with such a lot of buttons on their shoes. It's 'cause she's furreign, is it? Well, I wisht furreign ladies would stay in furreign lands, and not be a-bringing of their boots for me to black!"

Tom was in a bad humor this morning. There had been some late arrivals at the little hotel the night before, and he had been kept up late and was very sleepy. "Guess Mason wouldn't say 'twas so dreadful easy to be good if he was in my place," he muttered.

"Di' I say it was dreadful easy?" asked a cheerful voice, and a young man appeared in the doorway; a rather pale and thin young man, but with such a pleasant smile that Tom couldn't help smiling back.

"Come, Tom," he said, stepping into the shed, "did I say it was easy? Tell the truth now, old fellow."

"Well, no, you didn't," was the candid reply.

"No, indeed," said the young man. "Perhaps, if you knew all about it, you would see that it isn't any easier for me to be good than for you. Will you take my word for it, Tom, and believe that I am sometimes tempted to act out of the fair and square, tempted so hard that it takes all my strength to resist?"

Tom, looking into the honest eyes of his friend, couldn't help believing, and long after Mr. Mason had left he sat with the brush in one hand and a shoe in the other, thinking—thinking of the shiny seams in the back of his friend's coat, and the patches on his boots. He had thrown one across the shed the day before because it was muddy, and he was cross, and a nail had caught it and torn a hole. He didn't care then, but now he was sorry, for that hole couldn't be mended without money, and it might be that money was hard to get. Mr. Mason didn't have any more vacation than Tom; he didn't even have a ticket to the bootblacks' picnic. He sat writing, writing all day. "Maybe his head gets as tired with writing as my heels do with running," thought Tom. "Maybe it isn't so much fun after all, a-settin' in a comfortable room, scratching a pen along paper, day in and day out. Maybe it isn't, now."

"Here, you lazy boy, ain't them boots done yet?" called the cook from the kitchen. "You just finish 'em up quick, or it's no breakfast you'll be getting, I tell ye. You needn't think you can get off from the errands that way. Hurry up, now!"

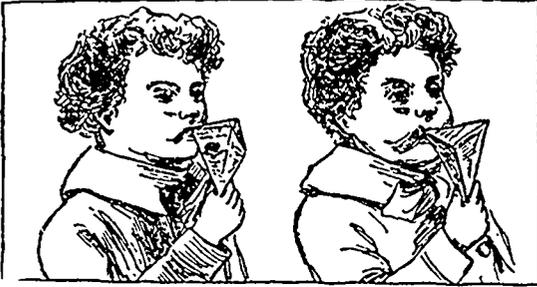
"I'll hurry when I like," said Tom, angrily, and then added in quite a different tone, "All right, I'll be through in a minute."

"Maybe she's cross 'cause she's got a toothache," thought he; "maybe she don't have such a dreadful easy time, if she does get all she wants to eat. Eating ain't everything, neither's comfortable rooms."

So Tom scrubbed away, and soon had the boots shining in fine style, and he set each pair at the door of its owner.

"There you are, a-sleeping so snug," muttered he, as he stood before the closed doors of numbers eight and nine. "Wisht I could lie a-bed once in a while, for a change. But there, I don't know nothing about it. Eight's got a awful cough, and nine's so tremendous fat he couldn't run to save his life. I don't cough, and I can run like anything and enjoy it, too. Lying in bed ain't everything."

Those few words that Mr. Mason had spoken that mornings had changed the looks of things for Tom. As he shouldered a big basket and started on his errands, he looked at the people whom he passed with new eyes.



PYRAMID MISSION BOXES.

"That old gent," he said, "what's rolling along in his carriage, a-leaning back and taking of his ease, maybe he ain't so terrible easy as he looks. Maybe his collar's too tight, or he don't know where to invest his extra trillion dollars, or his relatives ain't agreeable, or he's got to go to the dentist's, or his daughter's going to marry the coachman. Riches ain't everything."

"Maybe that lady's worried about her shopping. She's scowling hard enough, anyway. And that little feller with the velvet jacket and yellow curls, what's going in to get an ice-cream, he looks kind o' peeked. Maybe it's just as bad to have too much candy as not enough."

Tom was whistling in his highest key.

"Stop that noise," said a policeman.

"All right," called Tom, as he picked himself up. "Guess policemen don't have fun all the time, even if they can knock little fellers round. Being strong ain't everything."

Tom's arms and legs ached when he got back to the hotel that noon, and the cook had kept a very small dinner for a hungry boy. But Tom was happy, for it was Wednesday, and on that day he was paid for the week and could have the whole afternoon to himself.

"Ah," he said, "I don't believe half those rich people are going home to such a nice mother and big sister and baby brother. It makes you 'preciate your wages when you've worked hard for them. I'm a-going to take a present to each one."

It was fun to wander about the big toy store, and pick out a rattle for the baby and a shawl-pin for the big sister. "I'd like to buy that handsome satin cape for mother," he thought. "But maybe a cake of soap would be more useful, 'cause she's a washerwoman, and the cape would look kind of funny with her dress and apron, all that lace and them jingling things. If I was rich, she should dress like a queen, and so should sis, but they wouldn't look a bit prettier nor be so comfortable. Them jingling things must scratch a feller's neck some."

"Here's Tom!" called the big sister. "Welcome home, my boy," cried his mother. "My Tommy, Tommy, Tom!" shouted the baby, laughing with joy.

No, wealth and strength and rich food, and more than enough, aren't everything. Contentment and honest wages and love are enough to make one happy and thankful.

They had a grand holiday. They went up to Central Park, and saw the deer, and laughed at the monkeys, and admired the tigers, and thought of Daniel as they looked at the lions, and of Noah as they fed the doves, and of the poor heathen mothers who used to throw their babies into the river Nile till the missionaries taught them better, as they watched the scaly crocodiles crawl into the water. They thought of Samson and his foxes, and Joseph and his sheep. The Park was full of wonders for them, so full that they must go another day to finish.

Then Tom went back to his gloomy little hotel in the narrow street, and as he knelt by his bed in the shed, instead of asking his Heavenly Father for so many things that he had longed for, he filled his prayers with thanks for all the good things that had been given him, and went to sleep with a smile on his honest, homely face.

"Well, Tom, how goes it?" asked Mr. Mason the next day.

"Fine," said Tom. "Fair and square, and you ain't a-going to hear any more complaining from me. And, see here, I'm sorry I tore your shoe, and I know a feller that'll mend it for nothing, 'cause I did a job for him."

"That'll be a real help," said Mr. Mason. "Money is none too plenty just now."

Tom had another thought when he was alone. This was it: "No feller's so poor that he can't help another man, even if the other one is a gentleman. And it makes you feel kind of good and warm inside. Thinking about yourself all the time ain't everything. There's your relations, and there's the folks in the street, and there's your country, and there's the heathen, and you can help every one of them if you try." —*Young Christian Soldier.*

## TO THE CHILDREN OF THE CHURCH.



THE Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada will supply handsome cardboard boxes made in the shape of a pyramid for children who may wish to have them for collecting and saving missionary money for the society. At the beginning of Lent a letter is appointed to be read to the children of the Sunday-schools asking them to save their money to help missionary work. A good way to do this will be by means of these pyramid boxes. Apply to Rev. Dr. Mockridge, Toronto, who will supply them free of charge to all who will undertake to use them to help the funds of the Domestic and Foreign Missionary Society.

## QUICK TRAINS.



HE first train leaves at six P. M.,  
For the land where the poppy blows;  
The mother dear is the engineer,  
And the passenger laughs and crows.

The palace car is the mother's arms;  
The whistle a low, sweet strain;  
The passenger winks, and nods, and blinks,  
And goes to sleep in the train.

At eight P. M. the next train starts  
For the poppy land afar,  
The summons clear falls on the ear,  
"All aboard for the sleeping car!"

But what is the fare to poppy land?  
I hope it is not too dear;  
The fare is this—a little one's kiss—  
And it's paid to the engineer.

So I ask of Him who children took  
On His knee in kindness great,  
"Take charge, I pray, of the trains each day,  
That leave at six and eight.

"Keep watch on the passengers," thus I pray,  
For to me they are very dear;  
"And special ward, O gracious Lord,  
O'er the gentle engineer."

## THE BOOK OF LIFE.

"MOTHER!" exclaimed my little Jeanie,  
running to me in an ecstasy of delight;  
"see what a beautiful book  
Father has given me! And only see.  
Mother, my name is written in it, so  
everybody will know its mine, and nobody can  
rub it out!"

Like the lightning's flash came into my mind  
our Saviour's words: "Rejoice, because your  
names are written in heaven."

"Mother, do you know why Father gave  
this book to me?"

"No, Jeanie, I have forgotten."

"Why, don't you recollect, I always said  
'wait a minute,' when you told me to do any-  
thing; and he said, if I wouldn't say it for one  
whole month, he would give me something;  
but I didn't think it would be anything so  
beautiful as this book."

"It is a very pretty book, Jeanie, but I know  
of one more beautiful, in which I trust my  
darling's name will be written."

"O Mamma, what sort of a book is it? What  
is it called?"

"Our Saviour called it the Book of Life,  
and He said we must rejoice over our names  
being written in it more than over anything in  
the world."

"Is everybody's name written there, Mam-  
ma?"

"No, my darling, only the names of those  
who love Jesus while they are on earth, and  
try to serve Him."

"How can I serve Him, Mamma? I don't  
know anything I can do for Him."

"Yes, my child, you can do something for  
Him every moment in the day. Kind words,  
little things done because we love Christ—in all  
these we serve Him. This morning, Tommy  
asked you to help him tie his wagon; you re-  
fused, saying you were in a hurry. If you had  
given up your own pleasure and helped him,  
because Jesus says we must love and be kind  
to each other, you would have served Christ."

"O Mamma, I didn't know such a little thing  
as that was serving Christ."

"Why, my daughter, have you forgotten  
what Jesus said of the cup of cold water, given  
for His sake? Our lives are made up of little  
things that happen every day, and what we do  
for Christ's sake is put down in His Book of  
Remembrance. You overcame a bad habit for  
the reward of this pretty book; remember that  
Jesus promises all the glorious things of heaven  
to every one that overcomes temptation and  
sin, and serves Him truly."—*Selected.*

## CATCHING THE SUNBEAMS.



LITTLE WILLIE laughed and clapped  
his hands and then stretched them out  
to catch the pretty sunlight that  
streamed in upon his bed in the crib.  
All the children laughed, and Charley  
said, "Silly baby." "Not so silly, after  
all; it's a very pretty thought," said mamma.  
"It's what God wants all His children to do—  
catch the sunbeams. Look at baby's face and  
see." And, sure enough, the little fellow had  
bent his head forward until the golden light was  
on his rosy cheeks and bright curls. "I think  
I know what mamma means," said Louie,  
looking into the baby's laughing face. "She  
means catch the—the happy, and be glad in-  
stead of cross." "That is it," said mamma.  
"There is happiness all around us. If we try  
to catch it for ourselves and make others happy,  
too, will not that be like sunshine? Yes, and if  
things do not go just right, we can call it cloudy  
weather. But we can be cheery, and so make  
sunbeams."

WHAT gift can we make to God so worthy,  
so acceptable to Him, as ourselves, our souls  
and bodies, to be used always and only in His  
service? He asks for them; He longs for them;  
He needs them. He asks not only for our  
hearts, but for our bodies too, with all their  
young strength, their bright life, their joyful  
vigor. Do not keep them back from Him.  
Give Him the service of your lips, your hands,  
your feet. Whatever you do, do it for Him.  
Let your feet walk only in His ways. Let  
your hands grow skilful for Him, your voice  
sweet to sing His praise. Let nothing that is  
wrong, impure, unholy tempt you from Him;  
but be His wholly, in thought, word, and deed.

## The Canadian Church Magazine AND MISSION NEWS

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

TERMS.—One dollar a year in advance. In Great Britain—five shillings. The pink label pasted on the outside of the cover is a receipt for the payment of the subscription to and including the printed date thereon.

DISCONTINUANCES.—We find that a large majority of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in the series.

Back numbers to a limited extent can be supplied. Liberal terms for obtaining as a Parish Magazine given on application.

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EDITOR.—REV. CASON MOCKRIDGE, D.D. 143 Brunswick Ave., Toronto, to whom all communications of an editorial character should be addressed.

BUSINESS MANAGER.—F. N. W. BROWN, 31 Carr 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. IX.

FEBRUARY, 1895

No. 104.

### EDITORIAL NOTES.

THE Board of Management of the Domestic and Foreign Missionary Society is appointed to meet in Kingston, Ont., on April 24th.

THE Right Rev. Dr. Newnham, Bishop of Moosonee, is in this part of Canada, soliciting subscriptions for his diocese. He desires also to benefit, if possible, the temporal condition of the Indians within his vast diocese. They have never received treaty money or any other aid from the Government.

ACCORDING to *Church Bells* (England) the late Henry Ogdon Andrews, of Leamington, left his estate, amounting to £30,000, to the Bishop of Montreal, for charitable purposes. £10,000 of this sum is to be used in aid of the Church of England Home for Women in Montreal, and the balance of £20,000 in establishing a home, to be called St. Andrew's Home, where women and children belonging to the Church, who go out from Great Britain, will be looked after and taken care of until they are placed in good Christian homes.

WHAT could be more heartrending than the accounts given of the cold-blooded butchering of the Chinese by their Japanese conquerors, when entrapped by them and entirely at their mercy? With all the faults and horrors of civilized warfare, it could not be guilty of the massacre of helpless crowds in cold blood, continued day after day, and ceasing only when the last victim that could be found had fallen. The world now sees the spectacle of the utter want of heart which reigns supreme in man when

unchecked by the softening influences of Christianity, and the need for missionary effort among heathen people, from the standpoint of humanity alone, becomes conspicuous and convincing.

ought not newspapers—Church newspapers especially—to take a little pains to verify "reports" regarding movements and appointments of clergymen? It is scarcely fair to publish the Rev. Mr. — or Rev. Dr. — as being the probable rector or bishop of this place or that place, when perhaps there is not the smallest foundation for it. Newspapers sometimes settle the affairs of the Church in their own way, and make their own appointments to high positions, and then it goes abroad that "it is reported" that so and so is to be this or that! Surely gossip of this nature ought not to creep into respectable papers. In most cases, it would be very easy indeed for the editor in charge of such matters to verify statement of this kind by applying to the clergy themselves, or to some one intimately connected with them. A newspaper would do far better service to the public if it would endeavor to correct idle rumors instead of passing them on with the convenient phrase, "it is reported, etc., etc."

### THE ANNUAL REPORT.

We regret that we are not able to give, as promised, the corrected returns from Nova Scotia diocese this month, the full data for doing so not having been as yet placed before us.

### THE MIDDAY PRAYER.

By reference to the Woman's Auxiliary Department, it will be seen that the ladies have adopted the noonday prayer on behalf of missions, with the motto, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." To emphasize it, they have adopted the dial of a clock with the hands indicating the midday hour. They have adopted this to be in accord with the Domestic and Foreign Missionary Society of the United States, and the Woman's Auxiliary there, and also because of their firm belief in the efficacy of prayer. It would be well if all—men, women, and children—would adopt this beautiful practice. Praying at the noon hour is frequently spoken of in Scripture, and united prayer, ascending from multitudes of believers in all parts of the earth, must and will produce a good result.

"The effectual fervent prayer of a righteous man availeth much." And, besides, prayer makes people work. To work without prayer is to bring disappointment and gloom; to pray without work must produce dissatisfaction; but

to pray and work because of the prayer must be helpful in every way. In England, danger threatens the Church in its relation to the State. To help the Church in its critical hour a "League of Prayer" has been formed, with Bishop Walsham How (of Wakefield) as its patron. It is felt that prayer is the strongest weapon of Church defence; but if the Church is in danger at home, what of the eight hundred millions of people abroad that have never heard of Christ? Is not a "League of Prayer" needed on such a momentous subject as this? Would not any country be more missionary in action if it was more missionary in prayer? The "League of Prayer" will be the means of strengthening the Church at home. It would also be the means of extending her abroad. On this principle, the members of the Canadian Woman's Auxiliary have banded themselves together to pray for missions every day at twelve o'clock. Will not others follow their example?

At midday the Saviour of the world hung upon the cross, lifted up that He might draw all men unto Him.

At midday Saul of Tarsus was converted and called to be an apostle to the Gentiles.

At midday Simon Peter was upon the house top praying and received the three-fold vision of the ingathering of the Gentiles.

#### THE DIOCESE OF ALGOMA.

According to the *Algoma Missionary News*, the Standing Committee of Algoma diocese have adopted the following resolution by a unanimous vote: "That the matter of most vital importance to the well-being and effective working of the diocese of Algoma is her incorporation with a synod having all the privileges and powers belonging to the synods of sister dioceses in this province, relieving thereby the Bishop of the financial burdens of the diocese, and, at the same time, securing to the laity their rights and privileges of sympathy and more hearty co-operation in the work of the Church in Algoma."

It would no doubt tend to the welfare of Algoma if the spirit of the above resolution could be carried out. What has prevented it, of course, has been the fact that Algoma was set apart merely as a missionary diocese, to be supported almost entirely from without. But now that it is securing funded interests of its own, such as an Episcopal Endowment Fund and Widows and Orphans' Fund, it would seem natural that some closer bond of union should exist amongst her own members, and that the diocese should be put into a position to look after and manage its own financial affairs, as other dioceses do—particularly as regards its invested funds. As Algoma now has repre-

sentation in the Provincial Synod, some measure will probably be introduced to secure for it that standing which it seems, not unnaturally, to desire. At the same time, it is hoped that no step will be taken tending to cut it off from that financial aid which, for a long time to come, it must receive from the older and more wealthy dioceses.

#### FROM JAPAN.

The Rt. Rev. Dr. Bickersteth, of Japan, writes to us as follows:

I shall be obliged by your allowing me to correct a misstatement which was printed in your August number (p. 177) on our ecclesiastical organization in this country.

The main island of Japan has not, as yet, been divided into territorial dioceses. This delay is in deference to the strong feeling of the Japanese—a not unnatural feeling—that such division should be made by themselves after gaining their ecclesiastical independence.

Meantime, by a unanimous decision of a recent general synod, four missionary jurisdictions have been delimited, each with its own organization, termed respectively the jurisdictions of North Tokyo, South Tokyo, Kiyoto, and Osaka, of which the first and third are under the charge of the American, and the second and fourth of the English bishop.

My American brother and I greatly hope that it may prove possible before long to place a bishop in charge of each of these missionary jurisdictions. It will be felt how desirable this is when I mention that the average population of each district is eight million people.

We should also greatly rejoice if the Canadian Church were able to extend its own mission on the west coast, and to place a bishop at its head. In this case there will be no difficulty in delimiting a fifth missionary jurisdiction.

Meanwhile, under the present arrangement, both the Canadian missions (being in the jurisdiction of South Tokyo) remains under the charge of the English bishop in Central Japan.

I am, yours very faithfully,  
EDWARD BICKERSTETH,  
Bishop.

The Rev. Arthur Lloyd has been placed by Bishop McKim, the American bishop in Japan, on his list of clergy, having undertaken to serve, as far as possible, two churches in Tokyo, one at Kanda and the other at Asakusa. He still, however, retains his position in Keiogijukee College.

Mr. Lloyd writes to us as follows:

"It gave us all great pleasure to be able to welcome to Japan an old Port Hope boy and Trinity student in the person of Mr. Kennedy,

and also such a well-tried member of the Port Hope staff as Mrs. Rowe. The necessities of the war had thrown our local train service very much out of gear just at the time that the Kennedy's arrived, so we had them in Tokyo for nearly a month, to prepare them for the life in the country. I feel sure that they will do well at Nagano, and Mr. Kennedy struck me as having a good promise of learning the language."

With regard to the war, Mr. Lloyd says:

"With the fall of Port Arthur the war with China seems to have entered upon a new phase. There is no more any doubt as to the issue of the war, and the only question really is now the terms of peace. I suppose that now we may expect that Japanese influence will be paramount in Corea, and that one or more of the provinces of China will fall into Japanese hands at least for a time. It looks like the providence of God setting work and opportunities before the tiny band of Japanese Christians, and bidding them follow up the message of war with the nobler message of peace.

"It is astonishing how quietly the Japanese are bearing their victories. The war has had a sobering effect upon the nation, and, since they have undertaken the burden of responsibility, they have honestly and sincerely been living up to their greatness. My boys have never worked as hard as they have done this term, in the midst of all the excitement of telegrams and victories."

#### CHURCH SCHOOL FOR GIRLS WINDSOR, NOVA SCOTIA.

Some years ago they established "down East" a church school for girls in Nova Scotia. The beginning was small, but promising. They opened the institution with twenty-seven boarders. This encouraged the promoters to build. They put up a building to accommodate one hundred people, and furnished it with all requisites, spending \$53,000 on the venture.

Within four years they have filled the building, and are now crying out for more room, more means to educate incoming Church girls, more power to spread the influence of our Church throughout the home life of our people.

The synods of the maritime dioceses of Nova Scotia and Fredericton did this work. They set out with the determination to accomplish their work in the best manner and with the fittest means. They secured their governesses from England through the lady principal. They established sensible regulations for the domestic training of the children, based on the principle, "Train up a child in any way he should go, and when he is old he will not depart from it."

They opened this school in 1891 with twenty-seven boarders and four teachers in all, includ-

ing the principal. This year they have seventy-three boarders from far and wide, with nine resident governesses, four outside teachers, and a housekeeper. They are going to get another trained governess from England. And they want nine music practice rooms, a well lighted art room, an assembly hall, and six more living rooms.

They call the place where this institution is carried on Edgehill, for it is situated on an eminence and commands delightful scenery.

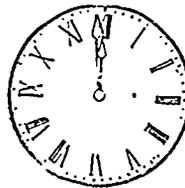
The earned income during the past year ending August 31st was \$19,197.60, all derived from fees. The total expenditure was \$18,326.04, leaving a clear net cash profit of \$871.57, not including unpaid fees amounting to about \$500. A large sum has been expended on the gardens, playgrounds, and shrubberies, which are beautiful, and cover four acres. They have a laundry within the limits of the property, a dairy, and what the children think, not least, a rink, where they may skate in winter and watch ducklings in summer.

This is the pith of the voluminous reports lately issued by the trustees and directors,—for this Church institution at Edgehill, Windsor, N.S., is a joint stock association, of which the synods of the dioceses of Nova Scotia and Fredericton are the patrons.

There is room in the Dominion for several institutions of like character and management. They would knit members of our Church together in closer union, and lead them to discuss matters concerning education and training.

#### Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.  
Communications relating to this Department should be addressed to Miss L. H. Montizambert, General Corresponding Secretary W.A., 12 Harbord Street, Toronto.



Remember daily the mid-day prayer for missions.

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

#### GIVING.

Giving is not intended to make God richer, but to make man greater. It is not the gift God wants; it is the giver. "God loveth a cheerful giver." If we keep this continually in mind and lay it to heart, it will keep us advancing along the way of true development into the fellowship of deepest life with God. Giving is as necessary for the soul's development as exercise is for the bodies. Look how strongly God has striven to show us that it is we who need to do the giving—not He the gift. During the whole of the Mosaic dispensation, what

did he do with a vast part of the offerings of the people? Place them on altars, set fire to them and burned them up before their eyes. Could He take a stronger way of saying, "I do not need the gift, but you need to keep on giving. I am trying to make you unselfish and big-hearted and liberal and glad givers. My gift is the character that giving makes in the bosom of my children, not in the cold, lifeless gold, silver, or even the cattle, for all these are mine." Having given God the tenth for the carrying on of His ordinary worship, we stand then facing the glorious privilege of "free-will" giving and working with Him. The Jews really gave nearly a fifth in all. The tenth went to the worship of God, then came "thank-offerings," "free-will offerings," etc., running the amount up to and sometimes exceeding the "fifth" of all they had made. Just here it may be well to answer a question often asked, "How about what I owe? Must I give before paying my debts?" The answer to this, I think, is, The tenth is the preferred claim; it was commanded to be taken from the "first fruits," even before any one dared eat thereof himself; but all the rest, I think, came in after the payment of just debts. The tenth is a debt you owe to God for the rent of His plant; pay it, then pay men the debt you owe to them: then strive to be as big-hearted and glad and cheerful in giving beyond this as you can. Do you say, "I cannot afford it?" Ah, but you cannot afford to withhold from God His due, any more than you can afford to keep back the money of your employer he has entrusted to you. But it may be a surprise to many to know that recently account has been kept of people who give the tenth, and out of one thousand who have tried it every one has prospered. You see, after all, this is God's world, and He does love to honor those who honor Him, and He does it. This article is already too long for the columns of your paper, but I must remind you of the vast glory God lays open before men of means in this age. Never before in the history of the world, do I believe, could so much good be done by the wise use of money. Money multiplied by consecrated brain and projected by love in a true, loyal heart can make joy and gladness, yea, songs of salvation burst forth everywhere. Watch, pray, labor and then *long* to do the *greatest* thing it is possible for you to do. Don't dream of being content with a small thing, a "little treasure" laid up in heaven. Let it be the passion of your life to get grace to do great things for God and humanity, and you will find your life getting rich here beyond your wildest hope, and, on the other side, a treasure awaiting your coming. Oh! don't let us be poor folk in heaven! for, believe me, there will be some there far richer than others, they who trust God now, and invest for Him and humanity here.

BISHOP PENICK.

ANNUAL REPORT OF THE GENERAL  
TREASURER, WOMAN'S AUXILIARY,  
1894.

It would perhaps be too much to expect that the rapid advance which has hitherto been the distinguishing mark of the Woman's Auxiliary should be maintained year after year without any check, and yet it was with a feeling of keen disappointment that the discovery was made that the grand total from the six dioceses was slightly under last year's record; but the responsibility for this does not rest equally upon all, for some of the dioceses (to their honor, be it said) have, this year, exceeded any of their previous efforts. One has given an unusually large amount to Home Missions, thus lessening the Domestic and Foreign work very materially. Only one falls short, without any apparent reason.

It appears to me to be a duty to draw your attention to two resolutions which were carried at the triennial meeting and have since been almost entirely ignored. The first and (from the treasurer's point of view) most important relates to the form of accounts. It was resolved that those dioceses which work for Home Missions should present an entirely separate account of both receipts and expenditure (for Home Missions), as a sort of supplement to the Domestic and Foreign account. The neglect of this rule complicates the task of condensing the accounts for the Woman's Auxiliary more than any one who has not tried it can imagine. The other resolution of which no practical notice whatever has been taken is the one referring to the annual reports of the different dioceses. These were to be of uniform size, in order that they might be bound in one volume. The question naturally arises in one's mind, Of what use is the Provincial Woman's Auxiliary, and why attend the triennial meetings if the decisions arrived at by that body are systematically set aside and neglected by the various diocesan branches?"

It does not seem unreasonable to expect that diocesan officers will take the trouble to acquaint themselves thoroughly with the action of the Provincial, and then loyally carry out their decisions.

The Church Children's Missionary Guild of St. Luke's Cathedral, Halifax, under the fostering care of Mrs. Crawford, who for several years was such an energetic and deeply interested member of the Woman's Auxiliary in Ontario and Niagara, have sent at different times \$23 to be forwarded to Miss Jennie Smith, Japan, Zenana Missions, and St. Barnabas' Home, Sarcee Reserve. It is hoped that this is but the beginning of a still greater activity, and that it may lead to the revival of the Woman's Auxiliary in that diocese.

In presenting the account of money which

has actually passed through my hands, or the vouchers for it, I would like to say a word of explanation. There appears a large balance, and unless the account is carefully looked into it may mislead you into thinking that this balance is at the disposal of the meeting, and this would be most unfortunate. First of all, \$100 of this balance is the proceeds of two life memberships to be voted upon at the next triennial. The four pages in the *Leaflet* devoted to Provincial matters cost \$120 a year, the advertisement columns supplying about \$80 towards the payment, leaving \$40 to be found by the treasurer, and this has not yet been paid. Another matter which must be borne in mind is this: A much larger expenditure than usual will be incurred next year by the expenses of the triennial meeting and printing of the triennial report. You will see that it is absolutely necessary to exercise the most rigid economy, unless some other means are suggested of raising funds for expenses. It has occurred to me that another page of advertisements added to the *Leaflet* would be a fruitful source of revenue, but it may not meet with approval. It is, however, a suggestion perhaps worth considering, if a better one is not forthcoming.

Respectfully submitted,

LOUISA IRVINE,  
General Treasurer, W.A.

STATEMENT FOR 1894.

*Receipts.*

Diocese of			
Quebec, total contributions....	\$2240	10	
Toronto, " " .....	6516	61	
Montreal, " " .....	1851	23	
Huron, " " .....	4439	47	
Ontario, " " .....	2040	65	
Niagara, " " .....	1905	14	\$18,993 00

*Disbursements.*

Domestic Missions.

Diocese of			
Algoma .....	\$3191	12	
Athabasca .....	377	08	
Calgary .....	2362	12	
Columbia, B.C. ....	2	00	
Mackenzie River....	661	05	
Mousonec. ....	\$1	00	
New Westminster, B.C. ....	184	74	
Qu'Appelle.....	69	44	
Rupert's Land.....	1381	70	
Saskatchewan .....	244	75	
Selkirk .....	50	00	
Sabrevois .....	50	00	
Undesignated, or diocese not specified .....	1188	75	\$ 9843 75

Foreign Missions.

India .....	\$	10	00
Japan .....	1184	64	
Missions to the Jews .....	118	36	
Zenana Missions.....	2337	72	
Sundry.....	138	22	\$ 3788 94

Dioceses not included in Home, Domestic, or Foreign, viz.:

Newfoundland.....	\$	10	00
Nova Scotia.....	15	00	\$ 25 00
Undesignated .....		82	18
Life-membership fees.....		100	00
Education, missionaries' children.		631	62
Sundries .....		58	27
Expenses.....		1459	11
Balances in hand of Diocesan Treasurers .....		3005	33
		\$18995	20
Less printer's error in report...		2	00
Total.....		\$18993	20

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

1893.			
Sept 15.	To Balance from last account.....	\$163	88
	Proceeds of advertisement in <i>Leaflet</i> .....	70	00
	Church Children's Mission Guild, Halifax.....	23	00
1894.			
	Sundry—Reports of Woman's Conference in Chicago, viz :		
	Quebec, 3 copies.....	\$0	75
	Ontario, 12 " ..	3	00
	Toronto, 1 " ..	0	25
	Niagara, 18 " ..	4	50
	Huron, 1 " ..	0	25
		8	75
	Assessment, 1893—		
	Montreal and Niagara.....	20	00
	Assessment, 1894—		
	Toronto, Ontario, Huron, and Quebec.....	40	00
	Discount allowed on sale of badges since 1st January, 1894.....	85	
	Interest on deposits to 1st March, '94.....	4	60
		\$331	08

1894.			
By	<i>Expenditure.</i>		
	Editor of <i>Leaflet</i> for provincial pages from November to May, inclusive, at \$10 per month.....	\$ 70	00
	Reports, (56) copies of Woman's Conference in Chicago, and express charges for same.....	11	49
	Miss Jennie Smith, Japan, from Church Children's Mission Guild, Halifax..	5	00
	Col. Lewis, for Zenana Missions for Church Children's Mission Guild, Halifax .....	10	00
	Rev. H. G. Stocken, for St. Barnabas' Mission, from Church Children's Mission Guild, Halifax.....	8	00
	Mrs. Sillitoe, New Westminster, returned to her as not being empowered to receive money from outside this province.....	5	00
	Postage, stationery, etc.....	16	99
	Balance in hand, viz.:		
	Life-membership .....	100	00
	Expense Fund.....	104	60
	Total .....	\$331	08

LOUISA IRVINE,  
General Treasurer, W. A.

Examined and found correct.

W. H. CARTER,  
Member of Board of Management, Domestic and Foreign Missionary Society.

REPORT OF JUNIOR BRANCH OF THE PROVINCIAL W.A., 1893-94.

In submitting this, the second annual report of junior work, your convener wishes to state her inability to present a correct statement of the work accomplished. Owing to there being no uniform plan of reporting in the different dioceses, it is impossible to gather an account of what has been accomplished under the present system. For instance, the C.C.M.G. of Ontario was unable to send any blank form filled in, owing to the parochial branches not having a form for reporting. The branches giving the value of boxes, and not the money spent on them, obliged my leaving that out altogether. The money spent on parochial work was mixed up with diocesan, so that all I could credit them with was some \$12 given to foreign missions and Algoma, as seen in Ontario's treasurer's report, and some \$180 for diocesan missions. Quebec, also, I had to gather from the printed report, and could only find the distinct statement of \$10 for Foreign Missions, and \$25 for Mrs. Sillitoe and Miss Sugden; this last amount had, therefore, to go under miscellaneous, as the amount to the different funds was not specified. The money for diocesan missions is kept separate in this report, and not included in the total amount given by the juniors. The returns show \$614.69 more than last year, as given to missions, and an increase in membership of 244, but two branches less. Quite a number of fonts have been presented to mission parishes, and several bells as well. The board will please note the two branches in the diocese of Nova Scotia. Remembering that we have no W.A. in that diocese, may we not hope that "a little child shall lead them," and before long senior branches may be formed?

SUGGESTIONS.

- (1) That two pages of the Provincial part of the *Leaflet* be given to the juniors, and that these be filled with stories and items of interest for the children, and not simply reports which generally come now under diocesan sections.
- (2) That the names of junior secretaries for the different dioceses be entered in Directory of *Leaflet*, Huron and Quebec giving their secretaries no place there now.
- (3) That realizing how much more interest could be awakened among the young if the junior branches were occasionally addressed by an enthusiastic worker, and parishes visited where no junior branch is now in existence, your convener would suggest that an effort be made to procure Miss Jarvis, of Brooklyn, Connecticut, to visit the different dioceses, she being spoken of as a very attractive worker and pleasing speaker in addressing children. Regretting extremely my inability to be with you, and trusting that a rich blessing will rest upon your

efforts, I have much pleasure in submitting this report.

JULIA TILLEY,  
Convener Junior Committee, W.A.

Diocese.	Branches, 1894.	Members, 1894.	Members, 1893.	Members, 1894.	Money given to Foreign Missions.	Money given to Domestic Missions.	Money given to Missions.	Miscellaneous to Missions.	Cash expended on bells and freight.	Total amount of money given, including what was spent on tables and freight.	Total amount last year, 1893.	Diocesan Missions.
Niagara.	12	11	319	249	\$ 1 50	\$ 42 00	\$ 6 20	\$ 62 50	\$ 112 20	\$ 70 72	\$ 16 50	
Huron.	41	38	1029	1023	60 36	141 51	59 15	124 51	385 55	267 22	37 86	
Toronto.	34	35	811	909	31 45	284 34	83 00	97 85	774 69	278 05	191 71	
Ontario.	30	26	555	586	20 00	55 75		175 89	251 64	335 79	95 00	
Montreal.	14	17	250	327	14 00	68 53		22 05	104 68	155 75	29 00	
Quebec.	5	6	79	132	10 05	16 63	25 00	42 54	35 00	4 65		
Nova Scotia.	1	2	26	87	15 00	108 86	17 87	535 23	92 04	1141 18	30 00	
Total.	137	135	3069	3313	\$152 31	\$1008 86	\$191 22	\$525 23	\$1755 87	\$1141 18	\$371 07	

\*Note—The Triennial Meeting of 1892 decided that work done or money given for Diocesan Missions should not be reported to the Provincial Woman's Auxiliary as W.A. work, but separately; the Domestic and Foreign Mission Board, to which we are auxiliary, not including this ecclesiastical province in their field of labor.—(Eib. Provincial pages.)

British Columbia being our Domestic and China our Foreign subject for this month, the following may prove of interest, as it comes from Jim Lee, Chinese catechist, in Victoria, B.C.: "DEAR MISS M.,—Our mission here has drawn many of my fellow-countrymen to think of becoming Christians, but our great poverty makes it very hard work, and we that work cannot bear to think it is really more than likely that very soon the mission must be stopped, as the grant upon which we all lived has not come, and we can get no help in. Victoria. For myself, I must seek my living either in the canneries or in the stores. We all think, too, that the mission fund of the Church, as well as that for Chinese work, being empty, our kind superintendent will have to leave the

work he has helped to build up, and into which he has thrown all his energy and strength. . . . We have had to beg for fuel for our schoolroom, as the snow has come and our scholars feel the cold. The Bishop is still very ill, and sees no one. We are trying to keep the mission up till he is able to do so, and we know his wishes. I feel very much inclined to go back to China, and build a church in my own village. I must do what little I can while I live for Jesus, and, if it is God's will that I am to leave this work, I shall still continue to preach the Gospel to the Chinese wherever I may go. As you say, 'we may never meet on earth,' but we shall all gather round our Father's throne, and I trust to each of us may be spoken those blessed words, 'Well done, good and faithful servant; enter thou into the joy of thy Lord.' God bless you, dear lady, and believe me to remain,

"Your fellow-laborer in Jesus Christ,  
"JIM LEE."

The general corresponding and acting Dorcas secretary can be found at 10 Huron street, Toronto. Address for correspondents as before: Post office, Toronto.

How much the mission workers in China need our prayers, as well as the Chinese themselves, is ably expressed in the following letter written from Tientsin to the S.P.G. by the Rev. W. Brereton, of Peking: "The British Minister has advised all women and children (British subjects) to leave Peking. I expect Dr. Alice Marston and Miss Jackson here in a few days. The former will remain in China awaiting events, and doing what she can in her profession. Miss Jackson I have asked to return to England at once.

"I have heard that other missions, or members of them, have decided to ignore the advice of the legations, that foreign women and children should leave Peking as soon as possible. Much, too, has been said about courage, trust in God, and consideration for the native Christians. One cannot but admire the courage of the ladies who will not leave Peking, and admire their well-intentioned care for the converts; but in my opinion the British Minister's notification ought to be regarded by us as a command from the lawful authority, leaving our mission no choice but to remove the ladies from Peking. Our ladies are certainly not open to the reproach of running away, being most unwilling to leave their work. I think also that by leaving they are doing more for the safety of the native Christians than by staying, because in the present excitement of the people the presence of Europeans in a mission house increases its liability to an attack from political fanatics and their dupes. In times of such outbreaks, it is madness to think that any foreigner can be a protection to Chinese."

## A BISHOP'S WISH FOR THE NEW YEAR.

A western bishop writes:

I am very anxious to find a medicine to stimulate the women of this diocese to take a more general and lively interest in the work of the auxiliary, and, should you know of any plan that has been particularly successful elsewhere, I would thank you most heartily for directing me to it.

We have a few faithful ones, but the multitude are lukewarm. The isolation of parochial branches by the distances between parishes is a hindrance to the work. But I believe all hindrances can be surmounted.

The need which this bishop feels and expresses is one which is felt far and wide among the diocesan and parochial officers of the Woman's Auxiliary, and many of them would be grateful for any suggestions which will help them to discover the medicine which shall work in our churchwomen generally this radical cure. Something, indeed, seems to be needed to awaken them from ignorance and indifference and idleness and absorption in self, to arouse them even from the activities of busy and careful lives, to a realization of the fact that the greatest evil in the world is sin and the greatest need is that God's children, by creation or by baptism, strayed from Him, shall be brought back; that this is the great and holy work of missions, and that in this work each one of us may and should have a part.

Indeed, we have, as our bishop says, a great need of something to work this change. We shall be grateful to any one who can suggest any remedy; but the one effective and abiding cure, we are sure, is that which, of all earthly means, God's ministers, by word and example and sacrament, are best able to bring about. It is that stirring of the Holy Spirit within each heart which is the quickening and deepening of personal religion, convincing each of his own sin and each of his dependence upon God, winning each so to feel for the sins and sorrows of others—even all the world—that feeling shall gain voice in prayer and activity in deeds and gifts of love and the renewed life, lost to self and lived for others, shall show its sickness has been healed and its strength restored by the renewal of the Holy Ghost Himself, the one medicine for such disease, the true and holy elixir of life.—*Selected.*

## Books and Periodicals Department.

The Society for Promoting Christian Knowledge, London, are out with their annual list of new publications and new editions. Two books are before us published at three shillings and sixpence, viz., "Attila and His Conquerors," an interesting story of St. Patrick and St. Leo the Great, by Mrs. Rundle Charles; and "The Cruise of the Esmeralda."

a thrilling sea story, by Harry Collingswood, illustrated with four woodcuts. Two books also at two shillings and sixpence. These are "A Life's Eclipse" by G. Magville Fern, illustrated with several woodcuts, a tale which teaches the lesson of patience and courage in adversity; and "Midshipman Archie," by Annette Lyster, with three illustrations. This is a tale of naval life in the early part of the present century. Three books at two shillings, viz., "Mrs. Heritage," by F. E. Reade, author of "Clary's Confirmation," etc., with three page woodcuts, a book which points out the difference between mere respectability and true religion; "Hymns and their Stories," by A.E.C., an interesting account of the sources of some of the best known hymns, ancient and modern; and "Sunday Evening," a book for girls, by Caroline M. Hullett, containing stories for reading to girls on Sunday evenings, or for presentation, a good book, in fact, to present to a girl. "Master Molyneux," by Lady Danbyne, is published at one shilling and sixpence. This is a story for boys, showing the good effects of a brave and honest example, and is illustrated with three page woodcuts. Three books are before us published at one shilling. These are "Spokes in the Wheel of Life," good and suggestive addresses to young men, by Rev. C. G. Griffithhoofe; "Three Little Wanderers," by Christabel R. Coleridge, a story for boys with one page illustration; and "Winifred Leighton," by Henrietta S. Streetfield, an interesting story (with one page woodcut) of the return of a prodigal. Two books at sixpence. These are "Daddy Dick," by Mary Bell, a tale of a little foundling, and "Old David Wright" and "Minnie's Answer," two stories suitable for a parochial library. Three books at sixpence, viz., "Prayers for Young People," by K.L.H., a simple manual for daily use; "The Orderly Officer," by Harold Ayery, telling of the influence for good exercised by a little girl on two army pensioners, and "By Hook or by Crook," and five other stories in a volume, bearing upon certain scriptural truths which ought to be known to all. "At the Window" is a little Christmas story in limp cloth published at fourpence. At threepence are three little limp cloth books, "Her Own Choice," by C. Selby Lowndes, "Nelly's Confirmation, or I'm Not Good Enough," by C. Ethel Fox, and "Pearl," by Margaret Moulle. At twopence (in limp cloth), "Willie's First Wages," by Hope Carlyon. A sample of "The Penny Library of Fiction" in paper covers is "His Old Chum's Son," by G. Manville Penn.

These books, ranging from one penny up to three shillings and sixpence, or from two cents up to 85 cents, are all well printed, and are as attractive in appearance as they are interesting and instructive in matter.

(1) *The Sunday at Home*. (2) *The Leisure Hour*. (3) *The Boys' Own Paper*. (4) *The Girls' Own Paper*. (5) *Friendly Greetings*. (6) *The Cottager and Artisan*. (7) *Light in the Home*. (8) *The Child's Companion*. (9) *Our Little Dot*. The Religious Tract Society, 56 Paternoster Row, London. "Nadya, a Tale of the Steppes," by Oliver M. Norris, continued in the *Sunday at Home*, is a fine illustrative tale of Russian life. The pictures accompanying it are beautiful. "Sunday in East London" gives a sad picture of human life in its reality, as seen in the worst part of the great city. "Rambles in Japan," "A Bird's Eye View of the Argentine Republic," are conspicuous among many attractions in the *Leisure Hour*. "Amid Siberian Forests," "In the Land of the Lion and the Ostrich," "The British Navy of To-day," are among the good things for boys in the *Boys' Own Paper*, and the *Girls' Own* is bright with stories and articles of interest for their sisters. "Racing the Lions" is first among much choice reading in *Friendly Greetings*. Many fine pictures embellish some equally good reading matter in the *Cottager and Artisan*, *Light in the Home* and the children's papers are quite up to the usual mark. The Religious Tract Society have also published a number of short tales, from four to nine chapters in length, printed in clear type and on good paper, with the price only one penny. Some of these are "The Forty Acres," "Stephen, Grant's Faith" (a Canadian story), "My Best Shipmate," "The Adventures of Rupert Long," "Mr.

John Bond's Troubles," "A Village Maid's Ambition," "Jack Weston's Home Coming," and "The Wrecker's Secret," all of which form excellent matter for general use or for parish reading rooms.

(1) *The Expositor* (one shilling); (2) *The Clergyman's Magazine* (sixpence). London: Hodder & Staughton, Paternoster Row. *The Expositor*, anxious to maintain its well-earned reputation, gives promise of excellent literary matter for its readers during the year 1895. As laymen now form a large proportion of its subscribers, greater space is promised for popular expository papers, which, doubtless, will prove equally welcome to large numbers of the clergy. Many learned writers, as usual, will contribute to its pages. The January number, already to hand, gives indication of a strict fulfilment of the promises made in the prospectus for the new year. *The Clergyman's Magazine* also promises good material for the year. The Archdeacon of London will contribute twelve articles on "The Leaders of Thought in the English Church," beginning with Cramer, the "Restorer of Primitive Truth," and ending with Stanley, the "Upholder of National Religion." Other excellent subjects are proposed for elucidation throughout the year.

*The Missionary Review of the World*. Lusk & Wagnalls Co., 30 Lafayette Place, New York. Price, \$2.50 a year. This standard missionary periodical promises a good programme of subjects for 1895, and its January number is a good beginning. It is surprising the amount of information that the editors of this magazine are enabled to get together each month, and the various papers contributed to its columns are replete with much suggestive thought regarding the great subject for which it exists. It has at length admitted illustrations, as a settled thing, to its pages, and these will add greatly to its value.

*The Cyclopaedia Review of Current History*. Third quarter, 1894. Single copies 40 cents. \$1.50 per annum. The events of the quarter, July 1st to September 30th, from all parts of the world, are related in this publication, together with portraits of distinguished individuals. A good account is given of Oliver Wendell Holmes, the "yellow" war—China and Japan, the new American tariff, etc., etc., with full notices of religion, music, and the drama, literature, and other subjects of interest. Great care seems to have been taken to make this book useful and reliable.

*The Methodist Magazine*. Edited by Rev. W. H. Withrow, D.D., Toronto. This well-conducted magazine, whose literature is usually kept at a good high standard, and gives a large amount of general information, begins the new year in enlarged and improved form. A series of articles on "Our Own Country," beginning at the eastern seaboard of Canada, is commenced in the January number. The illustrations are always a feature of the magazine.

*The Review of Reviews*. New York: 13 Astor Place; \$2.50 a year. This periodical is always replete with valuable information gathered from all parts of the world, and is profusely illustrated, mainly with portraits of persons whose names figure in the current events of the day. The burlesque of leading comic papers combines with sober realities to give information to the reader as to the condition of things in the world as each month move on.

*The American Church Sunday-school Magazine*. Philadelphia. Articles on "The Abiding Value of First Principles," "Recollections of Constantinople" and other subjects, together with copious Sunday-school lessons, make up an excellent January number. The missionary department of this magazine is always interesting.

*Germania*. A. W. Sparshoof, Manchester, New Hampshire, editor. This is a well-arranged monthly periodical for the study of the German language. Each number contains valuable assistance for students of that tongue.