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The CANADIAN Church Magazine

AND MISSION NEWS

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

SEPTEMBER, 1898.

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THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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

Vol. XII.

TORONTO, SEPTEMBER, 1898.

No. 147

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

The Triennial Meeting of the GENERAL BOARD OF MISSIONS will be held (D. V.) in the Convocation Hall of the Diocesan Theological College at Montreal on Friday, Sept. 16th, the business of the Provincial Synod, then in session, being suspended to allow the business connected with this Society to be transacted.

At this meeting the Triennial Report of the Board of Management will be presented for consideration and adoption: two clergymen and two laymen, nominated by each Diocesan Synod, shall be appointed members of the Board of Management for the ensuing three years; and the following officers shall be elected, viz.: a general secretary, a general treasurer, and two auditors.

The existing Board of Management will hold its final meeting in the **Diocesan Theological College**, Montreal, on Tuesday, Sept. 13th, at 8 p.m., for the adoption of its Triennial Report and other business.

A public Missionary Meeting will be held in **Convocation Hall**, on THURSDAY, SEPT. 15th, at 8 p.m., at which addresses will be given by the Rev. J. G. Waller, M.A., the first missionary of the Board to Japan, Mrs. Irving, Hon. Secretary of the Woman's Auxiliary of the American Church, and others.

A. SPENCER, *General Secretary.*

CHURCH MISSIONS.

(From The London Church Times.)

COMMON with the rest of the Church press, our columns bear frequent and sad witness to the small support rendered to the work of missions, home and foreign, by the vast majority of laymen who profess themselves members of the one body which if it is to justify its existence, must be incessantly and increasingly missionary. A non-missionary Christian body is a contradiction in terms; and the baptized individual who says, in the airy fashion of a superior person, that he does not "believe in missions" simply proclaims himself an infidel; for the command to evangelize the nations and bring every soul into the liberty of Christ is as absolute as it is possible for a command to be,

and its Author is the supreme monarch of the world. To refuse assent and consent to His will is, therefore, nothing less than rebellion against authority and unbelief in His claims; and that is exactly what abstention from missionary effort really means. This is not the common view of the matter, for if it were societies would not have to make frantic appeals for help, nor would there be so many excuses found for not rendering the aid required. Men who are convinced that a certain line of action is necessary for prolonging their existence or for the increase of worldly profit are not usually forward in offering excuses for not adopting it; excusatory pleas are indices to the amount of conviction that is lacking, just as complete and ready action proclaims whole-minded assent.

Hence when we hear priests asserting that their people are "too poor to help missions," and the people ratify the plea, we know that the poverty is of the heart and head, not of the pocket. For we have the highest authority for estimating a man's poverty or wealth not by the actual amount of goods in his possession, but by the spirit in which he maintains his ownership, so that no one, however small his income, is entitled to plead poverty as a reason for not contributing to missions. Not the amount, but spirit of the offering gives it acceptance with the Almighty, the spirit alone endows the sum given with the power necessary for achieving the work it is intended to do, and the penny that represents real sacrifice will do more absolute good in sacred action than a thousand pounds given from a low motive or at no sacrifice worth the name. The widow's cruse and the widow's mite (her all) notwithstanding, men do not believe in the efficacy of offerings small in amount, but vast in sacrifice, else they would never venture to allege poverty as a legitimate excuse for not giving or not asking people to give towards missions. The whole course of Church history shows that there is no escape from this alternative; either to hold to Bible teaching, and tell every man outside a workhouse that missionary support is his clear duty, or allow that narrow means is sufficient reason for not giving, and, in the name of consistency, shut up the Bible and relegate it to the limbo of exploded myths. No third course is open to us.

Frankly we do not believe in this poverty plea, for a moment; it is a mere excuse, and

one that no honest believer in Christ should dream of offering. Our people, rich and poor alike, do not give to missions for quite different reasons; we submit four out of the many that might be mentioned, and these will suffice for most men.

First, the average Churchman is very ignorant about mission work, and because he knows nothing or next to nothing of what missionary enterprise has done for the world he doesn't "see the good of it." Put a map of the world before such an one and ask him to point out where the great societies are carrying on their enterprises for truth and holiness, or what missions have done for any of the countries outside Europe during the past fifty years, and his ignorance will soon be apparent. A man's interest varies according to his knowledge; and we hold it to be almost impossible for anyone with fair information of the stupendous missionary work of this century to remain indifferent to its claims. Given the knowledge he may not help liberally, according to his power, but refusal of all help on the score of poverty will be impossible, or at least improbable. And the same may be said of home missions. In spite of continuous efforts on the part of preachers and lecturers there is a vast amount of ignorance as to the territory yet to be won for Christ in our large towns. How should people know? Dependence upon the occasional, very occasional in some parishes, appeal of a deputation from a "parent society" is altogether insufficient; what is required to arouse living interest is frequent reference to the condition of the masses in great centres of population by the ordinary teaching authority of each parish. The daily press supplies abundant material of the most telling kind as to the Godless condition of some millions of our own neighbours, and this used by the parish priest to enkindle interest in home missions would in time arouse many a now dormant conscience. Such sermons need not be always followed by a collection for any particular society, the instruction should be given, the lesson taught, and the conscience awakened; the rest will follow in good time. We have heard frequent complaints of the dullness of society reports; doubtless they might be improved, but they have rarely read a report, even of the S.P.G., which did not furnish enough matter for at least three sermons on various aspects of mission work. Why should all this information be withheld from the people? The first remedy for the lack of interest in missions is to educate, and the education must be systematic and regular, given by the regular educator of the parish, and given for the sake of education not to obtain immediate response in the way of money. If the clergy will follow this line, they will not only obtain help for mission work, but

open many eyes to the existence of evils close at home, and by reflex action, benefit even their own parishes. In parochial visitation there are abundant chances of introducing conversation and spreading information on the Church's missionary work; the parish priest can always obtain, for little or nothing, papers and pamphlets from the societies, and armed with a small bundle of these he can make his visitation all the more useful by encouraging real study of this great subject. There is no reason, save laziness, why every parish in the land should not be saturated with knowledge of missions; until this is the case the societies will appeal in vain for that general help which is due and necessary.

Secondly, we know, by long experience, that a great hindrance to mission support is the materialism of those who have grown up in the belief that the body is of more consequence than the soul. A collection for an infirmary or hospital will always draw more from the people than one for any sort of Christian mission, and the reason given is that the contributors may themselves require the use of the hospital some day, and therefore ought to give to its support. Insurance is an excellent thing, and we wish there were more of it amongst the manual labourers; but insurance that thinks only of the danger to earthly existence, and sees no lurking mischief in the leprous lives of home and foreign heathen, is woefully short-sighted. We do not condemn the appeal to selfishness, or the working of a truly self-regarding spirit, we only desire its extension. Men who think themselves endangered by the presence of small-pox or typhus in their neighbourhood are right in taking proper precautions, and in avoiding infection and contagion; they err in imagining that the danger which springs from prevalent sins is of less consequence. The need of the hour is not less selfishness, but more, not less provision against possible danger and hurt, but a great increase of it, a larger recognition of the immensity of the sphere of contamination and injury in which we move daily.

Thirdly, the clergy have a great work to do in removing a wide-spread mistrust in the good of missions, not in the abstract, but in the practical results. If the process of education that we have urged be fairly carried out, much of this mistrust will vanish, but for the sake of its entire removal there is needed a greater insistence on the evil of looking for results in any spiritual enterprise. The lessons of apparent failure are plainly taught in Holy Writ, they should be pointed out; reference should also be made to the history of the human race where, in a thousand instances, the aim worked and fought for failed of attainment, whilst unlooked for results of extreme

importance to mankind followed in abundance. The effects of the Crusades upon European thought and art is a well-known instance; there are many others of like character. In any case, the desire for results, the special weakness of a commercial nation, must be fought and fought hard, for whilst it remains men will either not give willingly to missions that seem to be unproductive, or will only support those which can make the biggest show on paper. Spiritual brag and unctuous bounce are perhaps the most insidious evils connected with missions in our time; our duty is to encourage giving in faith, certain that He to whom we entrust our gifts will not see them wasted or used to our loss.

Lastly, there is the cuckoo cry of "too many claims." We call it a cuckoo cry not only because of its wearying monotony, but because it is always allied with the pitiful meanness of enjoying the labours of others at no cost to ourselves. Everybody despises the cuckoo for its shameless habit of making weaker birds perform the duty of rearing its young; but are Christians who plead "too many claims" as a reason for shifting the said claims on others any better, morally? For the plea is never heard from those who do their duty, they know better, they take the more excellent way of doing what they can and of endeavouring to find room for other good works if they have the chance. But granted for the sake of argument that there are many claims, so many as to bewilder the unfortunate possessor of small means, and lead him to think that the neutralisation of one by the other is the only way of safety for his troubled mind, we have a cure ready which is certain to remove all worry.

The good people of Ely diocese have started a plan of one collecting box for all the missions that may be supported in a given parish. It is an excellent system, and its spread a thing much to be desired. From a prospectus before us we find that the A.C.S., the S.P.G., and the U.M.C.A. took a leading part in the effort by each supplying boxes, the contents of which were to be divided in certain proportions between those societies and also the Ely Diocesan Fund. But perhaps a quotation from the prospectus will best explain the working of this joint box:

What then is the Ely Diocesan Missionary Box? It is a simple collecting box, of the ordinary shape and size, with the distinctive front label "Ely Diocesan, Home, Foreign Missions," and issued on the understanding that the contents shall be divided in certain definite proportions between societies or agencies which have for their object the provision of living agents for the spread of Christ's Kingdom in (1) The Diocese; (2) The Church at Home or Home Missions; (3) The Church abroad, or Foreign Missions. In what exact proportions the division is to be made is left to the discretion of the clergy who apply for the boxes, or of

individual box-holders; but it is recommended that a most convenient and appropriate method of division is to assign 1-7th to the diocese, 2-7ths to Home Missions, and 4-7ths to Foreign Missions; and after this division (in whatever proportions) has been made, it is again within the discretion of the clergy or the box-holders as to the particular societies which shall benefit from the proportions assigned to the cause which they represent. Thus the interests of all seem sufficiently safeguarded; the zeal of the individual box-holders ceases to be a narrow and exclusive thing. The reason for taking a box is very much stronger than before, and, therefore, the number of box-holders may be expected to be very largely increased, while the gain to the Church at large, besides the substantial one of largely-increased and better distributed contributions, is the very important spiritual advantage that Churchmen will no longer be content with supporting, as heretofore, only Home or Foreign Missions and doing nothing at all for the Diocese; but, that now every Churchman who takes a diocesan box will so far be doing his duty to each of the three great causes to which he is under such important obligations, and will be no longer neglecting any.

No doubt other dioceses will modify the system according to local requirements, but there can be no doubt whatever of the wisdom of the movement, and we hope to find it extended to every diocese in the kingdom. We understand that the Secretary of the A.C.S. is willing to advise diocesan authorities who may wish to adopt the plan, and our own belief is that it will lead to a great increase in missionary zeal and larger contributions to the work as a whole. Anything that will promote the extension of interest in missions must be good, and the Church of this land can never expect the Divine blessing in all its fulness until the reproach of ignorance and unsympathy in connection with missions is once for all removed from our people. We must not rest until every Churchman sees that he is living an immoral life so long as he does nothing by way of sacrifice for the growth of the Kingdom of God at home and abroad.

HOW TO PAY OFF A DEBT ON A CHURCH.



TWO native churches have recently been opened in Kaffraria—one at Nolobe and the other at Mbulu-Kweza—both in the parish of St. Mark. The former was entirely built by natives: natives composed the building committee, and the workmen also were natives. In both cases there were large debts on the building, owing to the rinderpest having swept off all the cattle.

At Nolobe the headman was confident of getting the sum required from the people, many of whom were away, as all had guaranteed £1 subscriptions. But at Mbulu-Kweza the Church-people are very few, and therefore the committee, eight in number, decided that if the contractor, a white man, would give them time, they would all go and earn enough at Johannes-

berg to pay the debt, amounting to £90. This was agreed to.

The Bishop of St. John's thinks "the example is one which might well be followed by others."

Would that all Christian congregations—colonial as well as native—showed a similar spirit of self-sacrifice and self-support!—*Gospel Missionary, S.P.G.*

THE S.P.G. SOCIETY'S GRANTS FOR 1899.

(*Mission Field.*)

IN arranging for its expenditure in 1899, the Society has been able to distribute more than one hundred thousand pounds. This represents more than its normal spending power, the increase being chiefly due to exceptional receipts under the head of legacies. It was therefore necessary to be careful to distribute the money in such a way that the annual grants would not be much greater than their previous total. The detailed revising of these annual grants resulted in the addition of £1,300, and reductions to the extent of £991, making a net increase of £309.

Part of the reductions affect Canada to the extent of £428.

In 1896 the Canadian Dioceses were warned that the Society looked to be relieved of all pecuniary responsibility on their account in 1900. As might have been expected, strong representations have been received that such a policy would be injurious, and as a matter of fact the reductions subsequently made have been at the rate of ten per cent. only, and several grants from special funds and otherwise have been made for the relief of the Dioceses, which practically have received sums quite equal to the grants that existed before reduction. The Archbishop of Rupertsland had expressed his fears that the remark in the Report for 1896, that the Society would look to the Canadian Bishops to relieve it of all expenditure at the close of the century, was a definite resolution. While the Society is unable to abandon a policy which has more than once been approved by the Standing Committee, it is hoped that when the annual reduction of ten per cent. is reported to the Canadian Bishops as the plan which is determined on by the Society for five or six years, many apprehensions will be allayed and ample time afforded for developing the self-support that is desired.

In this connection we may mention that there are ten Canadian Dioceses receiving annual grants, and that the reductions affect five of them, while among the exceptional or "single-sum" grants to be described presently there are four, amounting together to £2,150, to Canadian Dioceses, and three other grants amounting to £964 have been made this year to Canada from the Marriott Bequest.

We may briefly mention the other reductions, £213 (or ten per cent. of the grant) are taken from Newfoundland. £100 are taken from the Capetown grant in succession to several reductions in previous years. It happens that this particular reduction is balanced by a new grant of a like amount, but for an entirely new purpose, of which we shall speak presently. £100 are taken from the grant to Colombo, which has also been lessened more than once before. The sum of £150 for Manchuria disappears from the annual grants, as the Society makes provision for it in a way that will be explained immediately.

The new annual grants are eleven in number. Two of these do not really add to the amounts received by the Missions. They had been previously borne by the India Special Fund, but owing to the advance in the rate of exchange, the resources of that Fund are exhausted, and the General Fund now bears these charges. They are respectively £80 a year for the Trinity College, Dublin, brotherhood in Chhota Nagpur, and £240 for the brotherhood at Cawnpore; another sum of £80 a year is also given for the requirements of the Dublin brotherhood, and a further sum of £200 a year for Cawnpore.

The new grant of £100 to Capetown is to help in the support of a clergyman for Walfish Bay. A glance at the map of South Africa shows that while British settlement stretches northwards from the Cape along the east coast and in the centre, on the west coast, German protection begins at the Cunene River (the boundary of the Cape Colony) and runs up northwards to the Orange River. There is, however, one interruption to the German protectorate in the British settlement of Walfish Bay, which is politically included in Cape Colony, and ecclesiastically in the Diocese of Capetown. For the isolated British community there religious provision ought to be made, and it is hoped that with the help of this grant something will be done.

£100 is added to the Mashonaland grant as a partial response to the appeals of the Bishop for its many needs, and opportunities for work among both the natives and white people. The grant to this Diocese thus becomes £1,200 a year; another grant of £820 from the Marriott Bequest will be mentioned below.

The Bishop of Rangoon had generously taken the responsibility of the first year's stipend of the Assistant-Master of St. John's College; £160 is now provided for its continuance.

The Bishopric of South Tokyo had been maintained jointly by the S.P.G. and the C.M.S. The C.M.S. has declined to continue its contribution, and, by the Archbishop of Canterbury's desire, the S.P.G. now raises its vote for this purpose from £500 to £750. For

the school at Kober, and for two additional native workers in that Mission two small grants, amounting together to £65 a year, are made.

In the capital of Roumania and its neighborhood there are about a hundred English people of scanty resources, being mostly governesses, jockeys, or mechanics. Members of the British Legation are expected to subscribe about £75 a year, and, taking advantage of this, a grant of £25 a year from the Society may render it possible for a stipend to be provided for a chaplain for Bucharest.

With whatever satisfaction these new grants of £1,300 a year may be regarded, the Society has scarcely been able to do anything beyond what was almost inevitable. These few annual grants represent the response to applications for £18,675 a year! The maintenance of the work of the brotherhoods at Cawnpore and in Chhota Nagpur was almost a matter of covenant; to cripple them would be a grave responsibility. The other grants were due to a like feeling of moral compulsion. Until the Church at home enables the Society to increase its normal expenditure it cannot meet the many claims, or rise to the great opportunities of which it hears from all parts of the globe.

We now turn to the exceptional, or "single sum," grants. They include some renewals of expiring grants. For instance, the Corean Mission has been from the first supported by sums set apart for expenditure in several years. Two such allocations have been made, and the second period is now closing. It is, therefore, a matter of great satisfaction that the Society is enabled to vote £10,500 to provide £1,500 a year for Corea during the next seven years. Manchuria, which belongs to the same Diocese, has been inadequately helped by an annual grant of £150. This, as we mentioned just now, is stopped, and, by a vote of £900, there is provided a grant of £300 a year for three years to enable the missionary and educational work in Niuchwang to be carried on.

Everyone knows of the exceptional needs of Western Australia. A previous grant, giving £287 a year to the Diocese of Perth, is renewed for three years, thus absorbing £861. This is in addition to the annual grant which stands at £500, and to a "single sum" grant of £100 a year previously voted for three years, including 1899. Antigua Diocese, in its poverty, has £200 a year for three years, part of which represents a renewal of an expiring grant, and also £90 to train three candidates for the ministry, at the rate of £10 a year each for three years in response to a truly moderate request. Another renewal of an expiring grant is the voting of £750 for the support and extension of Missions in the Diocese of New Westminster, to be spent in three years.

Two other grants were in ratification of previous pledges—viz., £200 to encourage the Canadian Church to begin work at Klondyke, and £825 to relieve the India Special Fund of the cost of a building in the Roorkee Mission, previously voted as a temporary measure from that fund.

Episcopal endowment is, of course, of primary importance in the founding of the Church, and we have five grants for this purpose to record this year. By the help of a sum of £800 it is hoped that the separate existence of the Sees of Saskatchewan and Calgary may be achieved. For the endowment of the See of Guiana, now bereft of State aid, £1,000 are voted, and a like sum for that of Goulburn, which was impoverished under circumstances which we described a few months ago. The Australian Church is setting to work in earnest for the establishment of the new Diocese of North Australia, and £1,000 are given for this object, while from a special fund the Society is able to assign £865 for the See of Zululand.

For establishing a Mission in the island Diocese of Columbia, among its numerous Chinese inhabitants, a sum of £400 is voted for expenditure in two years. £150 are to be spent in three years in the maintenance of St. Mark's College, at George, in the Diocese of Capetown; £150 are to be spread over five years in the maintenance of native teachers in the Mahonoro Mission in Madagascar; and £400 are to be spent at the rate of £80 a year in the maintenance of clergymen in the Diocese of Grafton and Armidale.

It would seem to be forgotten that the principal distribution of the Marriott Bequest took place last year. Now there are only relatively small sums accruing year by year. This year applications for no less than £53,752 were received; but £1,238 for Churches, and £2,468 for Educational Institutions and Hospitals were all that was available. The amount for Churches was distributed thus: £181 were voted to the Diocese of Qu'Appelle, £100 to Fredericton, £485 to Rupertsland, £200 to Capetown, and £72 to Perth. Seven Dioceses participated in the grants for institutions, £50 being voted to the erection of Sunday-school house at New Denmark, in the Diocese of Fredericton, where the Church has a congregation of Danish-speaking people; £100 towards the completion of a Boarding School for Indian children at Medicine Hat, and £48 towards the erection of a Mission School at Fishing Lake, both in the Diocese of Qu'Appelle; £1,000 towards the erection of a Normal School for the training of school teachers, in connection with St. John's College, Rangoon; £200 towards the erection of new buildings for the Fort Primary School and the

Town School, Trichinopoly, in the Diocese of Madras; £50 towards the erection of School-chapels in the Ahmednagar Mission, in the Diocese of Bombay; £100 towards the erection of buildings for the Maitland Mission School, Salt River, and £100 for the Struis Bay Mission School Chapel, Bredasdorp, both in the Diocese of Capetown; and £800 towards the Bishop of Mashonaland's proposed Medical and Industrial Mission, which his Lordship believes will be, if worked in a true Missionary spirit, "of immense influence over large areas." Toward the erection of a School Chapel for the natives of Buluwayo in the same Diocese £20 are voted.

The balances standing to the credit of various Special Funds were administered. Most of these were of small amounts. The following, which exceed £100, can be included in our review: For Delhi £236, for Madagascar £156, and for Madras £358.

The Society goes on endeavoring each year to make the best use of the money entrusted to it. Many applicants are disappointed. For them it is sad and discouraging. But even that is not the worst; for their sadness can be cheered by Him in Whom they trust. We can pray with them that such comfort may be given. But dare we look to Him to make the course of time roll backward? Can we ask that the opportunities which He offers us may be postponed for a few years, because just now we would rather not give so much for Foreign Missions? It is the wish of the Church of today that the exalted duty that the Lord has put upon her may be transferred to the shoulders of the next generation? Men may wish it, but it is not His will. An opportunity lost is an opportunity no more.

How strangely people are blinding themselves to a plain fact, which requires no study, research, nor thought for easy recognition! It is plain in every newspaper, and in almost every new book they take up. The world is conscious of itself. Every part of it is known to us. Communicatives are established with all regions. Neither barbarism nor antique civilization closes any country. Africa, till so recently showing large blanks in its maps, is now divided among European powers, and is traversed in all directions. Japan, so long jealous of foreigners, has come to be treated as practically part of Europe, while the fear for the hermit empire of China is no longer that it will resist our entrance, but that it may be opened with an unsafe quickness.

This crisis in the world's history—to which the past offers no sort of parallel—is one which demands from the Church no half-hearted action. No effort can be too great, no endeavor too strenuous for such a sublime occasion.

We append a statement of the grants in the

usual form. The left-hand money column shows the annual grants as now revised; the middle column the exceptional grants now voted; and the third shows the amounts which, having been previously voted for the year 1899, are additional to those stated in the other columns:—

Diocese or Mission	Annual Grant	Exceptional Grant	Previously voted for 1899
	£	£	£
Montreal	163		
Quebec	800		
Algoma	621		
Fredericton	548	150	
Nova Scotia	200		
Newfoundland	1,918		
Rupert's Land	1,094	485	
Qu'Appelle	640	328	
Saskatchewan and Calgary	972	1,128	
Caledonia	430		
Columbia		400	
New Westminster	600	750	
Selkirk (Klondyke)		200	
Nassau	500		
Antigua	800	600	
Guiana	770	1,000	
Windward Islands	100		175
Trinidad	675		150
Honduras	750		
Sierra Leone	280		
Cape de Verde	100		
Capetown	1,100	800	
Granamstown	2,670		50
St. John's (Kaffraria)	3,630		400
Natal	2,175		80
Zululand	1,100	865	150
St. Helena	275		
Bloemfontein	2,050		60
Mashonaland	1,200	820	
Pretoria	900		
Lebombo			940
Mauritius	870		
Madagascar	3,750	306	150
Calcutta	3,875		
Lucknow	2,985	825	
Jammu, Cashmere	80		
Chhota Nagpur	3,020		400
Rangoon	5,440	1,000	
Lahore	2,865	236	
Madras	8,730	558	
Tinnevely	5,170		
Bombay	5,325	50	
Colombo	900		
Singapore and Sarawak	3,860		
North China	1,100		
Corea		11,400	
South Tokyo	2,132		
Osaka	1,515	25	
Goulburn		1,000	
Riverina			200
Perth	500	933	100
Rockhampton			100
North Australia		1,000	
Grafton and Armidale		400	
Melanesia	50		
Fiji	250		
Honolulu	850		
Europe (including Constantinople)	475		200
Missionary Candidates	30		
	£80,826	£24,106	£3,155

MISSIONS NOT A FAILURE.



ON this subject the Right Rev. A. G. S. Gibson, Coadjutor Bishop of Capetown, formerly Missionary in Kaffraria, writes:—

“To say that, ‘Missions are a failure!’ is utterly contrary to fact. Possibly they are a failure, if the whole end of Missions is to produce servants who will work at a cheap rate for white masters, as long as those masters want them, whether the servants care for the service or not. But they are emphatically not a failure if the aim of Missions is to raise the native in body, soul, and spirit.

“Granted, we must have patience. Is there no patience needed in England also?

“Granted, there are some failures here and there; are there none in white congregations also? No agnostics, none unsatisfactory, none vicious, no criminals?

“Granted, that the heathen is often more attractive to the superficial view, as the blanket is more becoming to the Kafir than European dress. Is it not the case that the transition stage is almost always unlovely?

“Granted, above all, that education (so called) without Christianity is infinitely worse than ignorance, and that many of the so-called ‘school natives’ are not, and never have been, Christians at all, however much they may have received a smattering of learning and have put on the garb of civilisation.

“Granted, I say, all this, there can be no question that the Christian native is, as a rule, incomparably better than the heathen native. I was much struck once with the remark made to me by a newly-arrived clergyman in South Africa. ‘I have only,’ he said, ‘to mark the difference in the very look of the Christian and heathen native to be convinced of the reality of baptismal grace.’ Or if any one should say that clerical testimony is necessarily prejudiced, let him inquire of the magistrates who live among the Kafirs; he will

find that, whatever their particular religious tenets may be, they invariably (I believe) support Missions, and declare emphatically that it is ordinarily among the heathen, and not among the Christians, that criminals are found.

“Travel through the country, and wherever you see the square house substituted for the round hut, where you find gardens fenced in and water-furrows let out to irrigate them, you will find that it is the Christians who live there. It may be the case for sound reasons, that the majority of those who go out to work for the white man are heathen; but that the Christians are in themselves the more industrious there can be no question. Let me give you but one proof of this. I recall very well how one year, when there was great scarcity of food, owing to partial



OLD HEATHEN ZULU-KAFFIR PROPHETS.

failure of crops, for a period of some two months hardly a day passed without some of the heathen coming to beg of me. During the same period not a single request for aid came to me from the Christians. They had, indeed, suffered equally, but, having cultivated much more land, they had still a reserve on which to fall back.

"The later Kafir wars have shown the staunch loyalty of Christian Kafirs to the Government, just as the Uganda persecutions demonstrated the steadfastness of the Waganda to the faith of Christ.

"But once more, it is alleged, the natives are incapable of being raised. It is naturally true that all natives are not socially or intellectually the equals of white men all at once. . . . But in many cases their potentiality is as great as ours; and the advances made by individual Kafirs and Fingoes of late years are very remarkable.



REV. PETER K. MASIZA. NATIVE CHRISTIAN PRIEST.

Let a man read the English leading articles of the native paper, *Imvo Zabantsundu*, conducted entirely by a native; let him listen to the Rev. J. Naba preaching to a European congregation; let him see the Rev. P. K. Masiza preparing the daughters of colonists for confirmation—and then let him maintain that theory if he can!"

Mr. Masiza, whose portrait is here given, is a Fingoe. He was ordained deacon in 1873 and priest on June 24, 1877, and is the first native of South Africa admitted to the priesthood in the Anglican Communion. In comparing the two pictures it is well to remember that the Fingoes, Zulus, and Kaffirs are branches of the same race, that is the Bantu.

At the present time there is an urgent demand for more native priests in Kaffraria to keep pace with the development of the Native Church. Ten years ago the number of persons confirmed aver-

aged 500 a year. This year, up to April 30, over 1,000 had been confirmed, 780 being in Mount Frere, a parish which has had only ten years' existence, and where there was probably not one native Churchman when Bishop Gibson began work after the war. There are three native deacons at work in the district, but each of these ought to be a priest.—*The Gospel Missionary*.

THE HEATHEN WORLD.

WHAT is the testimony of our missionaries to the social and moral and spiritual condition of the non-Christian world at the close of this nineteenth century? The references are casual only, not made with any special purpose, such as to prove a disputed thesis; taken singly as they occur, their dark, sad import is easily overlooked; but recognizing them as samples of a prevalent and general condition, and bringing them together, and looking through them at our fallen human race of which we are members, but redeemed—redeemed in order to be the messengers of redemption—we see a picture that must move our pity. See the superstition of poor dark Africa, represented by the chief who produces an old flint gun, covered with feathers and smeared with blood, which he calls his god Ogun, the god of war, or by the other chief, who attributes the prevailing drought to witches who have combined to sit on the rain-string, and who administers a poisonous drug to forty persons suspected of witchcraft, of whom eighteen died. See the spiritual pride and fatalism of Mohammedanism, represented in that bigoted Syrian city, of which a missionary bears witness, after six years' residence, constantly visiting the people and in daily intercourse with them, that she has never met one who desired to be saved from the wrath to come, nor talked with one who was burdened with a sense of sin; or in that Persian city in which an experienced soul-winner sadly declares that "the soul of the Mohammedan seems to lie buried beneath the three paving-stones of fanaticism, self-righteousness, and timidity." Again, see the hard, unpitying selfishness of Hinduism in the Brahman clerks in some of the relief works during the terrible Indian famine, who required to be bribed before they would admit their perishing fellow-countrymen to a share of the dole relief which the love of foreign Christians had provided for them; or in the Brahma municipality of a populous city in the Bombay Presidency, in which the plague was exceptionally virulent, who had manned the municipal service with members of their own caste, and the sanitary officer appointed by the Collector reported the state of the place to be revolting to the last degree. Or, lastly, see the hopelessness of Buddhism and its recklessness of life in the

numerous suicides in China—the missionaries at one station having been called to no fewer than fifty cases of opium suicide during eleven months, and at another the one missionary having been instrumental in saving thirty lives from the fatal results of opium poisoning in one year; or in the desolate faces of the Japanese mothers, indicating the dull resignation of despair as they return from the Tennoji at Osaka, a temple of which a chapel is dedicated to the memory of dead children, where dolls, and toys, and bibs, and pinafores (even the bell-rope is made of tiny children's garments), tell their pathetic tale of aching hearts. Do not these concrete examples of the world's pitiable state of godlessness and self-ignorance, of engrossment in this world and of wistful ignorance of the world to come,—do they not move us to our knees to express, as Christ has taught us, their inarticulate and unconscious needs in fervent prayer?—*C. M. S. Monthly Letter.*

MULTUM IN PARVO.

(*Spirit of Missions.*)

There are whole counties in more than one state in the Union (the U.S.) where our services are unknown. There are rural communities where the prejudice and ignorance concerning this Church are such that men have lived thirty or more years, passed our church daily, done business with our parishioners, and perhaps they have liked our clergyman "as a man," and yet they have never entered the church or looked at our Prayer Book. How shall we get hold of such people? One of the best ways ordinarily would be to get the children into the Sunday-school, and try to reach the parents through them. But here our missionary often finds it a difficult matter to get the children. The parents have an invincible prejudice against us. The poor clergyman remains in a place if he have the courage, for years and yet he finds deaths and removals have kept pace with accessions, and at the end of twenty years' hard labor he may report fifteen communicants, as he did the first year of his ministry. People all speak well of "the minister"; he is a scholar, his piety is unquestioned, his labors have been indefatigable, and some even say they wonder how so good a man came to be an Episcopalian.

This is no overdrawn picture; alas, it is too true! and there is hardly a diocese in the land which cannot furnish at least one such case. What can be done? We cannot always imitate the methods of others, because, if sensational, they do not comport with our ideas; but, in many cases, the ministers who draw large congregations are not sensational. It is said that people who want to go somewhere to church seldom select ours. How shall we break down this barrier and cause the masses to realize our high privileges? How, in the first place, can we induce many to

even consider that we are orthodox? This is a reading age. Let us make a missionary of the Prayer Book. It can enter many a house where our clergy cannot, and its silent argument will convince where the logic of the clergyman would only confirm the individual in his old views. Let our rich laymen contribute to the Prayer Book Distribution Society or the New York Bible and Common Prayer Book Society. Let every clergyman, missionary, or rector, be given as many books as he will distribute, and let him make a report. We feel that the results would be remarkable, that our Church would leap forward, as the ship at launching time rushes into the waters when the last block that holds her on the ways has been knocked out. Let us circulate the Prayer Book in those counties where the Church is unknown. It will not be long before we shall hear the Macedonian cry, "Come over and help us." It may be the means of introducing the Church into those waste places a quarter century before we should otherwise deem it opportune to plant missions there. When people read those sublime prayers which have been said by king and peasant, as well as by the martyr going to the stake, and still are as applicable to our wants as if composed yesterday, and when they become imbued with their chaste language and terse style, and compare them with extemporaneous efforts, they will begin to comprehend that there are worse prayers than those which are read from a book, and that they can come from the heart without being composed for the occasion. Again, the Prayer Book will come to be used by these people as a commentary on the Bible, and they will become imbued with Church doctrine, which is Bible truth, and be more ready to come under the influence of the Church when she sends her clergy to gather the harvest which is sure to follow this Prayer Book planting. For years the Swedenborgian Society has distributed volumes of their leader's works to any clergyman or theological student who would pay the postage. Undoubtedly they have made some converts. "Christian Science" is young, but its literature has been scattered broadcast over our land, and its adherents form a mighty army. All this has been accomplished mainly by this method, for at first there were few to preach it. Why cannot the Church take a lesson from these? At one-tenth of the expense incurred by the founding of missions, which is necessarily slow work, as we send forth only an educated clergy, we can accomplish ten times the result. It takes several years to get our postulants for Holy Orders even into the Diaconate. Why not, meantime and all the time, avail ourselves of the teaching of these silent missionaries?

The beginning of our present strong position in the Diocese of Connecticut was in the early part of the last century, when the President of Yale College, an eminent Congregational divine, and

three others, were converted by the reading of the Prayer Book, and resigned their prominent positions in what was then the State Church, crossed the ocean, received Holy Orders, and returned to fill humble positions in what was then the humblest of religious bodies in the country. Surely if men of such prominence could make such a sacrifice, when we had no Bishops and were but a drop in the American religious ocean, much greater results might be accomplished with our present strength. The old-time prejudice against a liturgical service is fast passing away. *Laudes Domini*, which is modeled after our Prayer Book, and which is being extensively used by our brethren, has done much to overcome this prejudice. Christmas and Easter are being generally observed, Children's Day and other festivals show their want of a Christian year, and now is the time for the Church to begin this work. The Church Periodical Club has done much good in distributing books to the clergy who could not afford to buy them; let them be given a supply of Prayer books, also, and the missionary who circulates them will find in the course of a few years, that the people will gladly accept his ministrations, and our Bishops will have demands for their services in those counties where we are not represented, and our clergy, instead of waiting for parishes, will find parishes waiting for them; the demand will be greater than the supply. Our growth has been phenomenal in the last decade, it will be even more so in the coming decades, if we are wise enough to circulate that book, which, next to the English Bible, has had the greatest influence in moulding mankind.

Well has the Book of Common Prayer been called "The Silent Missionary." Its free distribution, in a word, would greatly extend our work by creating a demand for many more workers.

THE EXCEEDING VALUE OF MEDICAL MISSIONS.

Dr. Joseph Charles Hoare, the new Bishop of Victoria, Hong Kong, has given the following remarkable testimony to the great blessing attending medical mission work in the diocese with which he has been connected twenty-two years: "I have known," he said, "convert after convert in our hospital at Ningpo, and I can certainly point most distinctly to three churches which have been born in it. The hospital, by the way, was started by one who is not a medical missionary, but by a man who came out to earn his living in Ningpo by working amongst Europeans there. Before he had been there long, God put it into his heart to come over to me and to tell me that if we could find funds for carrying on a hospital he would give up his skill and time, an offer which, of course, we jumped at, and the hospital was started, and for several years that man worked the hospital en-

tirely without any money, and did most splendid work by his medical skill in the place. Well, a few months after the hospital had been started, a man came up to us from a place about 140 miles away. He was an opium smoker, and came to be cured of the habit. He came and sat down in our waiting-room on one of our dispensary days, and he heard there, as he was waiting for his turn to see the doctor, some of our native preachers telling the old, old story of the Cross of Christ. God's Holy Spirit brought the Word home to his heart, and he stood up in the midst of that heathen crowd, and cried out aloud, 'Why, that is exactly what I want!' And, my friends, remember this, that whether we are in Exeter Hall or in the heathen cities in China, it is exactly what we all want—a *Saviour from sin*; or rather—thanks be to God!—we wanted one, but we now have one in Christ. This poor man was afterward baptized, and asked for an evangelist to be sent to his home in the city of Tai-chow. One was sent, and about two years after I went down to the city myself—the first European who had set foot in it—and the result of that convert in the hospital, assisted by this native preacher, was that on the first Sunday I spent there I had the privilege of baptizing thirty-seven converts. Now they have a strong church there, numbering over 700 baptized converts. They have two native pastors, and contribute liberally to their own self-support; the church, mind you, having been born in the waiting-room in that Ningpo hospital.

"That thought has been very much brought home to my mind as I look back upon my twenty-two years in China. For eleven years in China I worked without any hospital in the district where I was. During the second eleven years we have had a hospital. Well, in my younger days I used to move about the country doing evangelistic work, visiting, and so on. Again and again, as I have moved from place to place, I have had mothers coming with their children. 'Look at this child,' some mother would say. And as I looked at the child I could see that it had some complaint or disease which I knew, as a matter of fact, might, in all probability, be healed, if there was a doctor at hand. But there was no one to whom I could tell the mother to bring the child to be healed. And so it is with grown-up people. I have seen them suffering from ghastly wounds and from illnesses, from which I have known again and again that they were almost sure, under God's blessing, to recover, had they had the medical or surgical treatment now to be obtained at the hospital. But, of course, I could do nothing, and I have had to leave them and to go on, knowing that those people would probably lose their lives in terrible suffering, for want of a medical missionary. But, now, as I move about the country, I am able to say, 'Look here, I can do something for you; you need only come to Ningpo, where we have a hospital, and the doctor

will do what he can, and I believe, as a matter of fact, that, with God's blessing, you will be healed.' And so they come, and I have seen them coming up again and again in that kind of way, and receiving health and blessing through the medical mission."—*Spirit of Missions.*

PROGRESS IN SOUTH AFRICA.

"All men that see it shall say, This hath God done; for they shall perceive that it is His work."



HE Society has recently had the privilege of welcoming, and hearing an address from, the Rev. E. W. Stenson from the Diocese of Bloemfontein. The progress of which he tells is indeed wonderful, and should fill our hearts with thankfulness for what God has wrought among the heathen. Since Mr. Stenson went to Africa, forty-seven years ago, his has been a "frontier man's life." He has never seen Grahamstown. He had not seen Capetown until he went there a short time ago to embark for England for the first time since he left it. When he first landed in South Africa the whole of the country round East London was then Red Kaffir land. Bishop Armstrong, of Grahamstown, on his arrival in 1854, grappled with the task of the conversion of the heathen. Four stations were soon opened, and the work spread and prospered until the next year, when the "cattle-killing" delusion ruined the people. Mr. Stenson remembers the day when it had been prophesied that the Kaffirs' ancestors would rise from the dead, and come, bringing cattle and corn, and help to drive away the strangers. The Kaffirs had parted with or destroyed all their herds, their grain, and other possessions, and awaited the appointed morning with joyful anticipation, but in the evening they were in sorrow. Soon famine was upon them, and five and twenty thousand of them died of it, fifty thousand migrated into the Colony, and many more disappeared. Under Sir George Grey's Government the Missions revived, and soon a district as large as Ireland was covered by a net-work of Mission stations—this being the work of the S.P.G.

In 1872 Mr. Stenson was ordained, and went to the Diocese of Bloemfontein, where he spent three years among the diggers in Griqualand West. In 1875 he became the first resident missionary of the Anglican Church in Basutoland.

The work there is most interesting because of the anxiety with which the missionaries are "besought" by many of the chiefs to send teachers to their people. The Basuto population has increased in Mr. Stenson's time from 127,000 to, it is estimated, nearly 300,000. Then there were no native Church people, and he was the only clergyman. Now there are seven priests, nine perfect churches, and a host of catechists, fifteen hundred communicants, and church members to be numbered by thousands.

Among other places where Mr. Stenson has been stationed is Wepener, in the Orange Free State, where he encountered opposition. Finding it impossible to retain the use of any other building, he determined to build a church, and, in spite of difficulties, accomplished this in eighteen months. Altogether Mr. Stenson has erected five churches in the Diocese of Bloemfontein. When he went there in 1872 there were only two churches, now there are forty-one substantial churches, besides many Mission chapels.

All this growth, Mr. Stenson says, is the fruit of the work of the S.P.G.

There are other Missions in the Diocese, Mr. Stenson stated, *e.g.*: Thaba'Nchu and Phokoane, Kimberley and Modderpoort, as also Bloemfontein, where equally good, stable, and vigorous work is being carried on.—*The Gospel Missionary.*

CHRIST CHURCH, FORDSBURG.

JUST three years and a half ago, the Rev. R. H. Bellamy was placed in charge of Fordsburg, then the very poorest and most neglected district in Johannesburg. On passing up the main street he saw a somewhat imposing structure, which he learnt was the Wesleyan Chapel, and several decent places of worship for the Dutch element of the population.

But the English Church was represented by a disused forage store, and that a wretched one. In wet weather the rain pouring through the roof rendered the building uninhabitable. There were several broken panes of glass, and the place was horribly dirty. A wooden prayer-desk was standing in the corner of the room, evidently pushed in there to be out of the way, and a little wooden lectern was leaning against it.

A piece of a disused counter standing against the end wall acted as an altar. There was no Communion Plate, and at the first celebration Mr. Bellamy had to use as a chalice a trophy of some amateur race. All this to one accustomed to well-organised parishes and well-furnished churches at home was a new and somewhat painful experience. However, he set to work manfully, and after two years' struggle managed to collect £2,400 to build a church, and the S.P.G. and the S.P.C.K. each added £150, making in all £2,700.

But an immense amount of patience and persistence were required. In the first place there was the utter indifference of the majority of the people; then came the wretched revolution which dispersed the Church people to all parts, and caused such a state of confusion for six months as to allow of no progress whatever. Next followed the awful dynamite explosion, which literally blew the parish to pieces, hardly a house escaping

damage; Mr. Bellamy's house was wrecked with the rest, though his life was most marvellously spared.

People could scarcely afford to give away money or take any particular interest in the work under such conditions. However, at length, a start was made, and the foundation-stone of the new church was laid in February, 1897. Owing to the absence of the Bishop in England, the church was opened for Divine service by the Rector of St. Mary's, Johannesburg, on Wednesday, June 16, 1897, and it was consecrated as Christ Church by the Bishop on December 29, 1897. It will seat 500 people. The Mission is now on a permanent basis, the congregations have increased and the offertories have already risen from an average of £8 a month to £25 a month. And the mining community in the parish have at last been reached, and are giving substantial support to the Church. —*Selected.*

THE MAGDALEN ISLANDS.

Lay Reader's Report to the Bishop of Quebec.

The first two months of my work on the Islands consisted of travelling from Grindstone to Entry, Grosse Isle, Old Harry and Grand Entry, holding services in each place and visiting each family. This is very hard work when one has to do it alone, the distance being so far (about 35 miles) between Entry and Grosse Isle, which must be covered at least every three weeks. Mr. Prout is doing this single handed this summer, with the addition of an occasional service on Bryon Island.

On November 1st I began to teach school at Old Harry, where I remained till the last week in April, holding fortnightly services at Grosse Isle in the church, and at East Cape, Old Harry and Grand Entry in school-houses. Besides this I prepared candidates (in all about 30) for Confirmation at the three first places mentioned above. As I had no horse, I had to travel on foot, especially in Spring and Autumn, between the different places. During the Winter months, however, the Old Harry people were very kind and seldom allowed me to walk.

About May 1st I was sent to Entry Island, where I remained for two weeks preparing Candidates (12) for Confirmation and holding services.

On Saturday, May 7th, I went to Amherst, where I secured a Dorey and boarded about twenty schooners in the harbor, and invited the fishermen to attend the services on the following day in the church. Unfortunately Sunday was very windy and only twenty-five men came ashore.

The Church work on the Islands is not the most encouraging. Among the older people very little can be done, but there is a large field for work among the children.

These little ones are very seldom influenced for good except by what they hear in Church and Sunday School, but this is not sufficient to counteract the evil of their every day associations. Unless help is sent to them, these children will grow up enemies of the Church.

It is impossible for one man to do all this work, and in order to keep an assistant, the Priest in charge must either get outside financial assistance or pay him himself.

The merchants on the Island are very liberal to the Church, but the fishermen are poor and unwilling to contribute to the support of the Mission. It is to be hoped that some wealthy friend of the Church will come to the rescue and provide for the continuance of an assistant.

F. W. MAJOR.

ALASKA.

In Alaska there are eight Greek Catholic stations—Killisnoo, Juneau, Sitka, St. Michaels, Unalaska, Belkofski, Ikognuit, Oogavagamute. Five Roman Catholic—Koserefski, Okagamute, Cape Vancouver, Nulato and Kusilvak. One Congregational, at Cape Prince of Wales. One Quaker, at Douglass Island. Two Methodist—Unalaska and Ongo. Four Moravian—Oogavagamute, Bethel, Quinehaha and Carmel. Three Swedish Evangelical—Golovin Bay, Unalaklik and Yakutat. One Baptist, Kadiak. Four Episcopal—Anvik, Point Hope, Fort Adams and St. James's Mission, making at least forty-one and possibly more missions at active work among the natives and aliens of Alaska.

At Nuklakayet, on the Yukon River, is situated the most distant and most lonely mission in Alaska. It is an Episcopal mission named St. James, and conducted by the Rev. Jules L. Prevost, who, having established it, came East on a visit and returned with a carefully selected outfit for a house hospital and chapel. He was accompanied by his bride, who bravely went out by his side to face the dangers and adversities of his calling in the Arctic country.

The cold may be partly realized when it is told that Mr. Prevost had a thermometer specially made that could register ninety degrees F. below zero; any thing much above that being practically quite useless at times in the winter climate of that district.

In the sister church in the United States, up to the 21st of July, the total amount of the Children's Lenten offerings was \$80,257.06 from 2,959 Sunday schools; being an increase over last year to the same date of \$18,410 and of 358 contributing schools. This shows that the average offering is larger as well as the aggregate.

Young People's Department.

MARGIE'S "TRAMP."

FOUNDED ON FACT.



ONLY one little child on a large ranch! Sometimes Margie felt very small and lonely when she was sent out to play all by herself. But usually she found a great deal to amuse and interest her. Wild flowers and birds, butterflies, and even bugs and horned toads, all played a part in her world, not to mention a pet calf and a lamb to which she was devoted, and then there was "Spring," the dog.

The ranch was grandfather's and lay just below the foothills, in the county of San Bernardino, California. Margie's mother was dead, her father was the captain of a vessel, and could not look after his little daughter as he would have wished, so he gladly sent her to her grand parents, to be brought up by them. They were not old people by any means, though to Margie's seven years they might have seemed so; they were thrifty, industrious, middle-aged people, always busy in one way or another, about the farm, and "laying by," year by year, quite a nice sum of money. Yet they had no one but just themselves and now little Margie, to work for. I am sorry to say that they had come to think that making money was the most important thing in this life. They were respectable, quiet people, but were living more and more to themselves, and if Margie, with her sweet little ways, and tender, innocent face, had not been sent to them, they might have become very, very hard and miserly.

The ranch being quite a large one, they had no near neighbors, and sometimes many days would pass without their seeing any face but each other's, for they were not very popular among the people scattered along the valley, and were left pretty much to themselves. It was not always easy for Mr. Goodwin to get help in the haying and fruit gathering season, and this was what he was speaking about at breakfast one morning to his wife, while little Margie listened, because there was nothing else to do.

"I guess I'll have to hitch up and go to San Bernardino," said the farmer, "a week from now and the apricots 'll be fit to pick. I'll have to take my chance with one of them loafing fellows down there."

"Why dont you take one of these poor

tramps that come along, grandfather?" said Margie in her clear, deliberate little voice, "they mostly say they want work."

"Hark to that child!" said Mrs. Goodwin, with a short laugh, "who'd a thought she was listening to our talk?"

"You're great on tramps ain't you Margie?" said the farmer pinching the child's cheek, "I guess if you had your way we'd be feeding all the tramps in the county."

Margie looked for a moment into her grandfather's face but he did not notice the little sigh that parted her rosy lips.

"Well, Prue," he said to his wife, as he rose, "I'll be back by noon. You look after the calves."

Farmer Goodwin and his wife little knew that this subject of "tramps" was a very sore one to Margie. The little girl was very tender-hearted; it grieved her to see the smallest creature in distress, and it was her delight to minister to their real or fancied needs. When one day, not long after her arrival at the ranch, a weary-looking, rough-clothed man had knocked at the door, and asked for something to eat, she ran eagerly to call her grandmother, never doubting that his wants would be supplied. How great was her surprise and pain, when she heard Mrs. Goodwin, in a harsh voice, tell the stranger that this was no place for tramps, she had nothing for him.

The man turned away, but Margie, catching hold of her grandmother's dress, timidly tried to intercede for him.

"Oh, granny, give him my supper," she pleaded, "he looks hungry."

"Tut, tut," said Mrs. Goodwin, closing the door, "you don't understand, chick. Them tramps are good for nothing. Lazy fellows as won't work. We mustn't have them about the place. There run away and play."

But Margie did not forget, and when, after an interval of a few weeks or months, another tramp presented himself, to be turned away in like manner, the child grieved and wondered, and could not understand why the cows and pigs should have all they could eat, and yet these footsore men be given nothing. Even Spring, the watch-dog, who was Margie's great friend, seemed to have a special antipathy to these poor men, and growled and sniffed about their heels until they reached the road. Margie had expostulated with him in private, and told him that she could not continue to love

him if he were so unkind. The dog constantly accompanied Margie on her wanderings about the ranch, and the grandparents felt that he was her faithful guardian.

This morning when Mr. Goodwin drove off to San Bernardino in quest of a man to help him gather his fruit, Spring, who had watched the harnessing, slipt away as was his custom, and waited beyond the entrance to the ranch, under a tree, until his master and the wagon appeared, then contentedly trotted behind along the dusty road toward the town.

Mrs. Goodwin noticed the wistful look in Margie's face, as the little thing helped her put away the breakfast dishes.

"If I'd a thought of it, you might have gone with grandfather," she said, "why, chick, you haven't eaten your breakfast. Go get your sunbonnet and have a run out-doors with Spring. I'll put something in your little basket, maybe you'll be hungry in the open air."

Margie was just a little delicate, and the grandparents quite unconsciously were growing watchful, and even tender of the child.

So Margie, her little basket on her arm, went out. She called Spring, and he not coming at her call, went in quest of him. The dog, we know, had followed the wagon towards San Bernardino, and the child after calling and seeking, rambled on alone.

On the confines of the ranch, on the "foothill" side, there was a little copse of wild walnut and sycamore trees through which a stream that found its way out of a little canon, glided and gurgled, making a green, delightful spot to lie in the shade, with faithful Spring lying by. To-day it seemed a little lonely, but the remembrance of choice wild flowers, and a squirrel she and Spring had watched together, made Margie walk on. How the trees were whispering together, and how beautiful the shifting flecks of sunshine looked, falling through the branches on the mossy ground. Margie walked a hundred yards or so, thinking, wonderful child-thoughts, then suddenly she stopped.

Lying almost at her feet, in a little hollow formed by two great tree roots which had been partly washed free of earth by winter rains, lay a man, a tramp.

He was asleep. His old felt hat, folded together, was his pillow, a worn wallet lay beside him, his clothes were so dusty and faded, that they were no color at all.

Margie, her little hands tightly clasped, her heart beating quickly, stood and looked down upon him. Poor tramp! how very pale and thin his face was. There was a look of pain about the mouth, and heavy lines across the forehead, though it was not the face of an old man. "He is hungry," thought Margie, "but if he goes up to the house, granny will be cross to him, and send him away."

Ah, how glad she was that she had taken her lunch with her. She would leave it by him, so that when he awoke he could find it. Quick as thought, she opened her little basket. "Granny" had put in two nice slices of bread and butter, and a good piece of cake, and a tiny basin of strawberries. The child's fingers trembled in their eagerness, as she arranged her lunch where the tramp's eyes would fall upon it when he awoke. Then with an eager, pitying look over her shoulder at the sleeper, the little maiden softly moved away.

She had gone fifty yards or so, in the direction of home, when the strong desire seized her to see whether the tramp would enjoy his lunch. It would be so nice to see him eat it, she thought, so tip-toed back again among the bushes, where they grew thickest by the edge of the stream.

The man had been sleeping for hours when Margie saw him. He had lain down faint with hunger and weariness. It might have been the slight rustle the child made among the bushes which awaked him at last. He stretched himself, gave a long sigh, and sat up. Close beside him on a little red napkin, was spread Margie's lunch, and he looked at it for a moment or two as if he thought himself dreaming, then, stretching out his hand, he conveyed the food so rapidly to his mouth, that Margie had scarcely time to draw a long breath of satisfaction before it had disappeared.

How very hungry he must have been, thought the child, and indeed the man looked searchingly about him, as if he would very gladly have discovered some further preparation for his refreshment.

It was better than nothing however, oh, so much better, and the poor wayfarer could even wonder now what merciful hand had placed the food there while he slept. Somehow he thought it must have been a child. He had children of his own, wanderer though he was now, and knew their ways. He sat leaning against the tree, his arms clasped about his knees, before setting out on the weary journey that lay before him. Suddenly there was a shrill cry, quite near at hand.

Margie, in her anxiety to see the "tramp" enjoy the lunch she had left for him, had forgotten that her footing on the brink of the stream was a precarious one. The water had fretted its channel in the rainy season, and in some places the bank was a mere crust of earth overhanging it. It happened that Margie stood on such a spot, and even her light weight, after a few moments proved too much for it, and she was suddenly precipitated into the stream. It was quite deep enough to drown a child, even larger and stronger than Margie, and had not the wayfarer been within a few yards of the spot, the sweet little life would have come to a close very speedily.

But at the sound of the piteous cry, the man had sprung to his feet, torn the bushes asunder, and seen the little struggling form in the water.

Margie was soon lying white and breathless under the tree where the man had been sleeping. He had wrapped his old coat about her, and was kneeling chafing the little cold hands, and looking at her very anxiously and tenderly.

"Just such a one as my Dottie was when I left them," he was saying to himself. "Poor Midget, 'twas she left the food for me." He felt the little heart beating under his hand, but it was some time before the large brown eyes opened wide, and looked into his face.

"Don't be scared, little one," he said, "you're all right. Fell in the water, eh? Now you tell me where to go and I'll carry you home. They oughtn't to let you go wandering alone like this."

"You got me out, didn't you?" said Margie, "I'm glad! granny can never say that the tramps are all a bad lot. I'm better now. Did you like your lunch! I left it for you."

"Bless your heart, yes," said the man, "it was elegant."

"You look very kind. Have you any little girls of your own?"

"Yes, my pretty. I'll tell you about 'em as we go along. Now which is the way?"

He lifted the child very tenderly, and following her directions took the way to the ranch-house.

Mrs. Goodwin had just begun to feel a little worried about her grandchild. She remembered that Spring always followed the wagon, and she had left her work two or three times and gone round the house looking for Margie. She was just about setting out in search of her, when she perceived the tall figure of the "tramp" in the distance, carrying—could it be the child?

The woman's heart stood still with fear for a moment, her knees shook. What had happened to the child? She remembered her constant harshness to these wayfarers, the refusal to give them even a meal—was it possible that they had thought of some dreadful way of revenging themselves! Thinking as women sometimes do of the most dreadful possibilities, she could scarcely keep herself from shrieking with fear. She could not walk, but sat down trembling, on the steps of the porch. With a feeling of relief impossible to describe, she heard the little voice of her grandchild, fainter than usual, but sweet and joyous.

"It's all right granny, I'm not hurt, but I'd a been drowned only this kind tramp got me out."

Mrs. Goodwin's strength had come back, and she stood with outstretched arms while the man laid his little burden within them.

"You must be kind to him granny, for he saved me. He's got little girls of his own, way off in Colorado."

"I'm grateful to you," said "granny" looking into the man's face, while she clasped the child close, "rest you, while I put her in bed."

"You'd best not let her speak too much," said the man, "she's kind of weak. Good bye my pretty, I guess I'll be going. My things are kinder damp, and 'he sun will dry 'em."

"No, no," said Margie anxiously, "he mustn't go, granny, till grandfather comes home."

"Wait a few moments," said the woman, "I'll be back directly."

When Margie was lying warm and dry in her little nest, granny quickly looked up some clothing of her husband's, so much better than the worn, discolored clothes which the man had been wearing, that when he reappeared, after having exchanged them, Mrs. Goodwin had to acknowledge to herself that he was a well-looking, "decent appearing" man.

She asked him where he was going, and he told her his sad story very briefly. He had worked at his trade of carpenter, at Denver, and was comfortably off, but had been induced by a friend to try his fortune in a new gold mine in Arizona. He had left his wife and little ones, and started off to make all their fortunes. But the mine proved a failure, he fell in with unprincipled people, who robbed him of the money he had; he was taken ill, and lay for weeks between life and death, and having slowly recovered, had set out to make the journey back to his family on foot. He was most anxious to work, he said, but it seemed so hard to make people believe so.

Some days he had been near starvation, but he had managed to struggle along so far.

Just then grandfather came back, Spring, dusty and tired, trotting after. The farmer came in looking tired and cross himself, he had failed to find the men he had been looking for to help him.

In a few minutes his wife had explained the presence of the stranger in the kitchen. Mr. Goodwin had thanked him in a few words, had gone in to have a peep at Margie, and came back after a while with a new expression on his face.

"I'll tell you what," he said to the stranger, "if you feel like stopping to help me on the ranch for a while, you may try it. I'll pay you what you're worth, and you can make enough to take you home."

The man agreed thankfully, and within a month had rendered himself so indispensable that his employer made the proposition that he should put up a cottage on the ranch, and send for his wife and children.

Margie, whom a few days' care and quiet

had set to rights, was delighted beyond measure, to find that her friend was appreciated, and when he told her that his wife and little ones were coming to live on the ranch, the child's pleasure knew no bounds.

Now she has pleasant and well-behaved little playmates of her own age. The Goodwins have become so much kinder and unselfish in their ways that they seem to have grown young again. Margie's "tramp" never tires of telling his wife of the morning when he awakened to find the little feast spread by his side, and of the cry which had startled him.

"It was a mercy you were there, dear," the wife says, "surely God took you there to save the dear child who has brought us such good fortune."
MRS. J. D. H. BROWNE.

WHAT HAS JESUS GIVEN ME TO DO?

IT was afternoon in a village Sunday School. The teacher of the senior girls' class was Miss Hopkins, the rector's daughter, and the subject was our Lord's last charge to His disciples upon the Mount of Olives, as related by St. Mark. The verse specially under consideration was this: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."

Miss Hopkins said, "My dear girls, I wish you to notice particularly these words, 'He gave to every man his work.' They teach us that the Lord Jesus has given us all a work to do, a work which we are to do for Him. He has left none of His servants unemployed. The youngest girl in this class has a work given her by Jesus, which she is to do for him. Now, I want you in the week to ask yourselves seriously, 'What is the work which Jesus has given me to do?' Think over it, and pray over it; and I shall ask you to tell me your answers separately next Sunday afternoon."

Mary Bacon, although the youngest, was the most regular and attentive scholar in the class. She loved her teacher, and she valued the instruction given. About a year before this her mother had died, and she and her infant brother Freddy came to live with their grandmother. She was a very old woman, and unaccustomed to children, and so it fell to Mary's lot to take almost the entire charge of her little brother by day and night. Just then the little fellow was cutting his teeth, and was very peevish, crying nearly the whole day and all through the night. Poor Mary had both her hands full with him; she had no time to think; and day after day passed without her being able to give five minutes' serious thought to Miss Hopkins' question. She tried hard to think, but as soon as she settled down with

her Bible in her hand Freddy was sure to awake, and it took all in her power to keep him quiet. Thus the whole week passed away, and Sunday came without her having found any answer to the question, "What has Jesus given me to do?" She went to Sunday School with a heavy heart that afternoon, feeling that her teacher would be hurt by her not answering, and think her thoughtless and ungrateful.

As soon as the work of the class began, Miss Hopkins said, "Now, my dear girls, I hope you all have a thoughtful answer to the question I gave each of you last Sunday, 'What has Jesus given me to do?'"

One girl answered, "To obey my parents;" another, "To be honest;" another, "To speak the truth;" another, "To be good;" another, "To read my Bible;" another, "To keep holy the Sabbath day." When it came to Mary's turn she answered, "Please, teacher, I've to mind my little brother Freddy, and——" Here her feelings got the better of her; a big lump rose up in her throat, and she was unable to finish the sentence.

Miss Hopkins answered, "You have to mind your little brother Freddy, you say. Well, Mary, yours is the only satisfactory answer I have received. To mind your little brother is, without doubt, the work which Jesus has given you to do. It is a work which He has not given to anybody else. It is a work which He has given you to do for Him. I know at times you find it hard and trying work; but do it as though he had said to you, 'Take this child for Me; nurse him and be gentle and kind to him for My sake;' and you will find the rough become smooth and the bitter sweet."

The tears rolled down Mary's face, but this time she cried for joy. She saw that the work against which she had been inclined to murmur was the very work which Jesus had given her to do.

The lesson which she learned that day she never forgot. She was always cheerful and always obliging, no matter how trying her work. One day she was asked how she could bear so patiently all that was put upon her. She answered that it was the work which Jesus had given her to do, and opened her Bible at the text, "*Whatsoever ye do, do it heartily, as to the Lord, and not unto men; . . . for ye serve the Lord Christ.*"—Selected.

LITTLE THINGS.

We cannot all be heroes,
And thrill a hemisphere
With some great daring venture,
Some deed that mocks at fear;
But we can fill a lifetime
With kindly acts and true,
There's always noble service
For noble souls to do.—C. A. Mason.

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MISSION NOTES.

BISHOP STUART, reports an "open door" in the Kashan district, Persia.

THE death of Mrs. Burdon, wife of Bishop Burdon, of China, at Pak-hoi, is announced.

HER Gracious Majesty the Queen has sent a donation of £100, to the centenary fund of the C. M. S.

ON May 1st, in Bonny Cathedral, before an immense congregation, Bishop Tugwell admitted the first Ibo, Mr. David Okfarabietoa Pepple to the diaconate.

THE death of Miss Christine Zenker, who with her brother, Rev. P. W. Zenker, has zealously worked for nearly thirty years in the North-West Province of India, is reported.

AN Indian convert, a presiding elder in the M. E. Mission, in North India, recently made the statement, that, in his district there were 50,000 persons ready and willing to be baptized, if he had the means to care for them.

THE Rev. Nua Kikwabanga, Uganda, in six weeks baptized 149 candidates in Singo, excluding the Kasaka district, and found congregations in different places of 300, 200, 190, notwithstanding the disturbed state of the country.

THE Bishop of Ceylon, on Trinity Sunday, in the Colombo Cathedral, admitted six Singhalese and one Tamil to Priest's orders; and one Singhalese to the diaconate. The foundation stone

of a new church at Galle Face, Colombo, was laid by the Bishop on June 14th.

THERE is a certain town in the midlands, which with its surrounding villages has a population of 40,000. The contributions to the C. M. S. from this district amounted to £800, an average of nearly fivepence a head. If this average prevailed throughout the country the income of the C. M. S. would be about £780,000.

IN a district of the Yoruba country in which Bishop Phillips placed a native catechist a year or two since, the influence he has acquired is such that the king of the place, learning that the poison ordeal was about to be administered in a suburb of his town, sent at once to stop it, saying, that the man of God had condemned the practice.

THE C. M. S. from month to month says, that, "Last year over 15,000 heathen were admitted by baptism into the Church, of whom nearly 7,000 were adults; and the whole number of baptized Christians in connection with C. M. S. is just over 200,000. These Christians—most of them extremely poor—contributed £20,000 during the year for religious purposes.

BISHOP TUGWELL, of the Niger, writes: "That, two thoughts increasingly impressed him in his 'journeyings oft' in the dark places of this dark part of the earth. One was the ardour, devotion, and courage of the British naval, military, and commercial world, and the other the apathy and indifference of the English Christian Church. 'It is a painful contrast,' he writes, 'and one which does not foreshadow very great things for England's future.'"

AT a little gathering of Christians in one of the Loo-choo Islands, the Japanese agent who conducted the meeting took for his subject "Those in distress," and insisted on the impossibility of truly praying unless there was also a readiness to *do*: the result being that a contribution was remitted to the British Consul at Kobe, from these Okinawa Christians, with the message, "It is for our brothers in India; we have never seen them, never may see them, but there they are, and in trouble."

MISS OATWAY, of Keng-Tau, South China, writes: "Among the heathen there is a spirit of inquiry and willingness to learn, within the last few weeks three families have given up their idols, and say, they wish to worship God. . . . Just a year ago I was asked to go to a house to see a woman, she was in great trouble and. . . . I told her then the Lord would comfort her; and not long afterwards she and her father-in-law became inquirers. Now they are both baptized, and I believe truly converted."

BISHOP REEVE, writes, "That large numbers of gold-seekers are making their way to his diocese, some on the way to the Klondyke, and others searching for the precious metal on the east of the Rocky Mountains. He is anxious to be enabled to provide spiritual agents at the several posts, who would make the miners the objects of their special care. As the Bishop very justly points out, the presence of ungodly and spiritually uncared-for white men is a source of grave danger to the Christian Indians. He asks contributions for this purpose.

A poor parish in the West of London, which last year contributed the largest amount it ever sent up to the C. M. S., 10 1/4%, has experienced the truth that "there is that scattereth and yet increaseth." The parochial statement for the year showed that the finances were in a more satisfactory condition than for some time past, since there was a balance in hand in every parish account but two, and in them the deficiency was very small. These facts should be brought under the notice of churchwardens who are afraid of deficits on parochial funds if "money is sent out of the parish."

FOR the maintenance of missionaries of the C. M. S. presently in the field and the new missionaries sailing before march 31st, 1899, and for the maintenance of the work generally during the current year ending with that date, it was estimated that a total sum would be required of £329,385, or £34,807 more than the available receipts of the past year, as well as £20,013 to extinguish the Adverse Balance of last year, making a total of £54,820 estimated to be required in 1898-99 more than the available receipts of 1897-98. In view of the Society's ever-increasing responsibilities, the committee considered it more than ever imperative that each year's expenditure should be covered by each year's income.

BISHOP AWDRY, South Tokio, who until a Bishop was appointed had also Episcopal oversight of his old diocese Osaka, reports satisfactory progress in both dioceses. At Gifu there was a good confirmation class, the largest (except in Osaka) since the Bishop returned to Japan. At Ojaki there is a little church, and a good work going on at Jacko and Iman; at Hiroshima, decided progress has been made during the past eighteen months. In that district the Bishop had an interesting day of baptisms and confirmations, at the little island Iwashijima, where the agent of a mining company, a Christian from Osaka, drew his people around him, was confirmed himself with others and lends his house for Christian teaching and worship. In June, Bishop Awdry confirmed twenty candidates at St. Pauls, Tokio, and expected shortly to confirm seven or eight more.

ARCHDEACON CANHAM and Mrs. Canham, of the diocese of Selkirk, have returned to Selkirk via San Francisco. The Archdeacon says, "There are 2,000 Indians in the upper Yukon. The cold averages thirty degrees below zero in the winter, and he has known it as low as seventy-eight; even in the short hot summer they are never sure of being free from frost. He has managed to grow carrots, cabbages, turnips and lettuce; and these



ARCHDEACON AND MRS. CANHAM IN TRAVELING DRESS.

at stations inside the Arctic circle. Potatoes will not grow. The flesh of the moose deer, and bear and fish, mostly dried, is the chief food. Mr. Canham went out seventeen years ago to that then undivided diocese of Athabasca.

A COMPARISON of the statistical tables of each mission in the annual report of the C. M. S. for 1897-98, shows that the native congregations in many of the Society's missions are cheerfully and zealously assisting by contributions. The aggregate increase for the past two years was some £1,700, about nine per cent. The total sum contributed in the year exceeded twenty thousand pounds, slightly over six shillings per communicant, and about two shillings on the average for each baptized Christian. The contributions of English Churchmen, even when receipts from endowments of past generations are included, to both Home and Foreign Missions only average

about six shillings and eightpence per head of the population of England and Wales, and the contributions of Churchmen and Non-conformists combined to Foreign Missions alone average under sixpence per head.

THE REV. W. G. LYON.

SOME two months ago we noticed the announcement, on telegraphic authority, of the death by drowning of the Rev. W. G. Lyon, Missionary of the Board in conjunction with the S.P.G. to the Klondyke region. No particulars being given we ventured to hope that there might be a mistake and did not make any reference to the matter in the last number of the Magazine. We regret, however, to find that the statement is all too true, as will appear from an extract taken from the *Church Record* for the Diocese of New Westminster for the month of August. The last letter written by Mr. Lyon from Lake Bennet on Saturday, May 28th, was full of plans to carry on his work efficiently under Bishop Bompas, but not less than four weeks after, his course was run and his labors ended. To our shortsightedness what an untimely end to a career of great promise! But "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." There may yet be an abundant harvest from the, to us apparently untimely, death of this faithful and self-denying laborer in the Mission Field.

The *Record* says: The congregation of St. James' mourns the loss of one who spent Good Friday and Easter with them and helped in the services, preaching both on Good Friday and Easter Day and taking one of the celebrations of the Eucharist. The Rev. Walter G. Lyon graduated from Downing College, Cambridge, in 1884, and was ordained the following year. He worked in the North West Territories under Bishop Anson, 1887—1892, first at Medicine Hat and later at Moosomin. Till the end of last year he was back in England, but when the Klondyke wealth seized hold of everyone's imagination, Mr. Lyon volunteered for Mission work among the gold seekers. The S.P.G. made a grant which was afterwards supplemented by one from the D. and F.M.S. of Canada, towards his expenses; but as he said, the sum was quite inadequate to meet even bare expenses. Mr. Lyon, however, was possessed of private means and these he freely gave together with himself to the cause of the church in the Yukon gold fields. Full of hope and life he and his party formed the first load that the *Tartar* took to Skagway. He ascended the Chilcoot Pass without mishap and wrote down saying how the difficulties of the Pass

were exaggerated. Next we hear of him at Bennett, holding services while they waited for the thaw. The last letter received from him was dated June 17th, just above the White Horse Rapids while waiting for the mounted police to catch him up before passing through. The dangers of the Rapids and Miles Canon were safely left behind and he had reached Lake Labarge, and it was there that he was called. The news reached us on the 9th of July but was not confirmed for a week, when the following letter came and shewed that that was true which we had hoped might have been an error. He was drowned on June 24th, the festival of St. John the Baptist. Nurse Jeannie wrote on July 2nd to Sister Frances:

"I am writing a few lines to tell the dreadfully sad news that Mr. Lyon and his servant were both drowned a week ago yesterday (Friday). No doubt you have already heard of the sad occurrence but newspaper reports are so often exaggerated that you may think things are even worse than they really are.

It seems that at Lake Labarge a heavy sea arose and the canoe, which was loaded and fastened behind the scow, got swamped and the packages lost overboard. So Mr. Lyon went to shore with the scow and the empty canoe, where Mr. Gwillim landed. Mr. Lyon and the man went out in the canoe to try and pick up their lost goods. Everything went smoothly at first and Mr. Gwillim watched them pick up some of the things. Thinking everything was all right he went to hang up some clothes, etc., that had got wet. However, in about five minutes, he looked for the canoe and could not see it anywhere so concluded it was around a point about a hundred yards away. Running along the shore to the point, Mr. Gwillim saw the canoe turned over, and the head of Steward, Mr. Lyon having already gone down, and when Mr. Gwillim left Labarge, Mr. Lyon's body had not been found. Steward had been buried up there. Poor Mr. Lyon had high gum boots on which gave him very little chance of swimming. Mr. Gwillim went up to his neck in water with a rope but as he cannot swim it was useless trying to go any further out. He came back on the steamer to-night as he is obliged to see Major Steele at Bennett, and, of course, he is anxious to let Mr. Lyon's friends know as soon as possible. The poor fellow looks fearfully upset."

JEANNIE.

It is sad to lose thus, at the very outset, one who was going to roll away the reproach that the Church is always last in the field. We know, however, that a faithful son of the Church, be he priest or layman, never gives his life in vain, and we feel sure that his example will stimulate others, and other hands will seize the colors and press on to Victory

pro Deo et Ecclesia. Meanwhile we have to wait in faith that God will not fail us. And as we remember him in our prayers before the Throne of God after the manner of the primitive Church we may take comfort from words like these with which Archbishop Maclagan with reference to Bishop How, expressed the general and very deep regret at "the loss we have sustained in his removal from us to another world, where he will find not only rest, but, as we well believe, scope for the exercise of his beautiful faculties and capacities. While we mourn his loss from among us let us be of good heart. He is only waiting for us in a higher sphere of the Church of Christ, still one of ourselves, still in closest fellowship with us, thinking of us undoubtedly while we are met together here to-day: praying for us—can we for a moment doubt it?—in that nearer presence of his Master and ours, and so still strengthening us, though he is absent from us."

"THE UNIVERSAL BOOK."

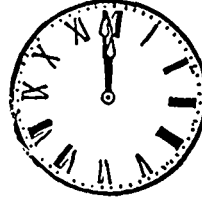
"Because the Bible alone is sufficient, it seems to us that it will ultimately supplant other sacred literatures. Unlike them, it is unified by a divine purpose, a historic continuity running through it all. The various books in the library of our Scriptures are held into oneness by the prophetic character of the older volumes, and the historic consummations of the latter. Or, we may find the unity of the Scriptures in the progressive ethical development which culminates in Jesus Christ. Or, we may say that the Bible is unified by the revelation of the Kingdom of God that runs through its pages. Or, looking at the Scriptures as a history of redemption, we may say that Christ is the unifying principle of this multiple volume, and that from Abel's altar to the coronation of the Lamb, there is a gradual and glorious progress of redemptive disclosure. We may find in it the truths which are cherished by all earth's sages and saints, the best which Socrates and Seneca gave to Greek and Roman, and every higher principle and precept of the Koran, and all that is true in every cherished writing of Indian philosopher and poet or moralist; but far more than this, it is distinguished from other literature, as one has written, 'Because the noble truths which exist everywhere as scattered fragments are here to be found purified and centralized, even as the silver from the earth is tried and purified seven times in the fire.' The doctrines which the human mind and heart have guessed at, and, it may be, involved in much of error, are found in the Scriptures, freed from all weakness and defilement. The Biblical teachings in regard to God and immortality, the Incarnation and the Atonement bear the brightness of celestial truth."

REV. DR. BURROWS.

Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.

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



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.

TRIENNIAL MEETING.

The Fourth Triennial Meeting of the Woman's Auxiliary will be held (D.V) in Montreal beginning Wednesday, Sept. 14.

Standing Committees will meet on Tuesday morning and afternoon and the Board of Management Meeting will be held on Tuesday evening. We hope to have the pleasure of listening to addresses from Mrs. Irving, Hon. Sec. of the W. A. of our American sister, from Rev. J. Waller, just returned from Nagino, Japan and others.

Members will please ask for railway certificates even if having only a few miles to travel.

ENERGY IN WORK.

Printed by request

ST. JAMES II: 14 TO 26



HE expression is often used that such and such a thing is to be found in God's blessed Word, "from Genesis to Revelation" but this is literally the case with the subject now under our consideration, for in the 1st chapter of Genesis we find the record of God's marvellous work of the Creation, culminating in forming man after His own likeness, and on the last page of the Bible (Rev. xxii: 12) we read that God's reward is to be given to "every man according to his work." Between these two passages lie many others relating to the sacrifices, building of the ark, the tabernacle, Solomon's temple, etc. etc., too numerous to touch upon here, but all having the Divine sanction and in many cases God's own directions, even to the most minute details.

Looking again at Genesis 1, the thought comes of how easily the All powerful One could have called all this into being by a single word instead of the many "And God said" which we find in this chapter. But such was not the plan of the Almighty, and why? May we not see in the continued, systematic, consecutive work of the six "days" or periods of time an example for us to follow? And note

that not any rest is recorded until all was completed and pronounced "good." How unlike our way of doing things, often hastily taken up, fitfully worked at, and either abandoned altogether before completed, or the finishing put off to an indefinite time. Only after this great work was ended came the repose of the seventh day, a type of our Day of Rest, now so seriously threatened on many sides.

We women of the auxiliary have a great responsibility in this matter. *Oh! let us rise to it.*

Our Lord Himself says that *He* is "Lord of the Sabbath" (Mark xi: 27, 28) and it is to be kept holy unto the Lord, as we are told elsewhere, (Ex. xxxv: 2, and read Isa. lviii: 13, 14.)

Does this mean the Sunday teas, suppers, novel reading and pleasure parties on bicycles, etc., now so prevalent? Let us use our influence to prevent this *society* Sunday and seek by all we can do to preserve it as a day of spiritual refreshment for mistress and maid alike, spent with Him who is the source of all our strength and rest, *showing by our example* that we can have no part in such things, and gently try to lead those we come in contact with to renounce them also.

Coming to the New Testament we find many examples of our subject. First in place and value is that of our Saviour's ministry, beginning when only twelve years old with his first recorded saying, "Wist ye not that I must be about my Father's business"

Then we have the work of the disciples and of the churches, Thyatira praised for its works (Rev. ii: 18), Sardis blamed for being dead (Rev. iii), and in Rev. xix: 8 the Revised Version tells us that the "fine linen" of the Bride is the "righteous *acts* of saints."

Studying the service of our blessed Lord we find (1) that it was undertaken in secret prayer. (2) Promptly rendered. Ten times in the first chapter of Mark, the gospel that sets forth Jesus as the faithful and obedient servant according to Is. xlii: 1, 4, are his haste and energy noted. (3) It was unwearied, He was ever ready. (4) A service that entered into the minutest details. (5) Rendered with and in great tenderness, compassion and love, and (6) It was not performed for display.

In this same chapter of St. Mark we read that ere the ministry of Jesus began He was baptized with the Holy Ghost, and in Acts 1: 8, we read that the same was necessary for the Apostles before they were allowed to leave Jerusalem. If Jesus needed this, how very much more do we! Yes, dear sisters, if we have not *ourselves* received this priceless gift and realized in *our own hearts* the preciousness of it, we cannot offer unto God any acceptable

service, W. A., or whatever it may be, only when we have been *fire-charged* by the Holy Spirit and have *experienced* what the loving Saviour did for us when by His atonement on the cross He washed us in that precious Blood and made us His, can we go forth with power from on high to send or carry the glad tidings of salvation through His death and resurrection, and without that power what is our service worth? "Apart from *Me* ye can do nothing." (John xv: 5.)

In all deeds there are three elements, Motive, Aim, Concrete act.

What should our motive be in W. A. work? The love of Christ constraining us to so love those who know Him not, that we yearn for them to share with us our joy in Him.

Our aim: (1) The glory of God. (2) Winning souls to Christ. (3) Hastening the coming of the Lord.

It is a terrible thought that *our* sloth in spreading His gospel to all nations (Matt. xxiv: 14) has been and is delaying that glorious Day for which we are waiting so anxiously, but so it is and we cannot escape the fact.

Our concrete acts: From an auxiliary standpoint there should be five classes of these—praying, reading, speaking, giving, working—pray for all, Christians and heathen, at home and abroad. We cannot reach out a helping hand to more than a certain number, do all we may, but God's store of blessings is inexhaustible and he is as ready to bestow them in India, Africa or China, as on those in our sight, if we but ask him in faith, nothing wavering, and so we have it in our power to "do good to all men" however distant. Pray by name for our missionaries, that they and their converts may be strengthened and upheld, as well as for a rich harvest of souls to be gathered in from all heathen lands. When you hear an appeal read ask God definitely for that amount, believing it will be forthcoming, and it will be, if you have asked aright. Read and study the Bible prayerfully to know as much as we can of our loving God and what he would have us be and do. Read of Missions whenever and wherever possible. Unless we know about a subject we cannot be interested in it. In secular matters if we want knowledge we read them up and so it is with Missions, and generally they prove so interesting that the more we read the more we want to read.

Then speak. Having filled our mind with God's word and His mission, let us not keep these riches selfishly to ourselves. Too long have we cherished a false reserve in these matters and felt "ashamed" to speak of what our hearts have been full, thus failing often to help and strengthen someone when we might have done so. (Luke xvii: 32). And still more, what have we lost in God's sight?

Turn with me to Malachi iv : 16, 17 and read : "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it and a book of remembrance was written before him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts in that day when I make up my jewels" We know how a word or two from one of God's saintly ones has cheered and helped us on our way, pointing, perhaps, to some precious promise or word of comfort and strength, so why should we, weak in faith though we may be, withhold our aid from others and fail to witness for that dear Saviour who says, "Whosoever shall be ashamed of Me, of him shall the Son of Man be ashamed when he cometh in His glory?" (Mark viii : 38). To women was given the first message of the Resurrection, and all around us we find many who, calling themselves Christians, yet know not even the faintest touch of the joy that comes from really giving the *whole self* to the loving Christ. Missionary women, we call ourselves, and so, thank God, we are, but while ministering to the Domestic and Foreign fields let us not pass over those about us. So many have not any thought of God and His service as a settled part of their life, giving Him only a second or perhaps lesser place in their busy round, putting self and pleasure in the foremost one. Now, if we could be used to help some of these to the privilege of consecrated service, would it not be well worth the effort of speaking, however dear it might cost us? We ought not to rest content till every one within our reach has God and His Missions *vital*ly at heart.

Next comes giving. If all Christians did this on the Scriptural lines of the tenth of their income, the heathen would soon have the gospel preached to them and all other work for God be so amply provided for that the need of this constant demand for funds, so prevalent now, would happily be done away with. Try it, dear sisters, if you have not done so already, and you will see how the Lord will bless you in thus obeying Him. Many people say that it is an Old Testament law, but nowhere in the law is it abolished and our Saviour says, "Think not I am come to destroy the law, but to fulfil," (Mat. v : 17). The tenth "is the Lord's," (Lev. xxvii : 30 to 34), *not our's at all* and only *after* that has been set aside does our giving or free-will offering really begin. "According as the Lord has blessed thee," on definite portion named, (Deut. xvi : 10 to 17). And do let us be "cheerful givers" gladly receiving those who come to put the opportunity before us to give to the Lord's work, so lightening the now very unpleasant task of "collecting."

Last comes work. This in our dear Auxiliary

takes various forms, sewing, writing, packing, etc., all most necessary and right. One great danger which seems to be growing is that we should be looked upon as a sewing and charitable society only. Appeals come from all parts for every sort of needs. Now we are a Missionary Society and all help we give in money or clothing must have a missionary background, so to speak. When cases of distress come to our knowledge, we, as women and followers of Him who Himself fed the hungry and healed the sick, are bound individually to do our utmost to relieve them, but, unless there is a missionary element in the case our help must go through some other channel than the Auxiliary. It is not honest that the funds of the W. A. should be used for, nor the receipts enlarged by, what is only philanthropic or charitable for those who already know of Christ. Let us remember, too, that all our work should be undertaken as Jesus' was, "in secret prayer." Half an hour's work after faithful prayer is far more acceptable in God's sight than days, aye months of the busiest activity carried on in our own strength only. "Not by might, nor by power but by My spirit," (Jer. iv : 6). As we sew and pack each garment into a bale let us ask that it may be blessed to the wearer and that they may ultimately be clothed in the "garment of righteousness." The promises to answer prayer as found in St. John xiv : 13 and xv : 16, so often quoted alone, really depend on the believer doing "greater works" and bringing "forth fruit" as the words "and" and "that" distinctly show us, so our fifth and first class of acts are closely linked together. Then there is one kind of energy we all need, to say "no" to social engagements when they clash with any work we have undertaken for God, W. A. or whatever it may be. Set that time apart as much as Sunday and never let a W. A. be heard to say, "I cannot go to the meeting because I have promised to go to this or that lunch or tea or concert, etc." To whom is your promise most binding? To God for whom you have undertaken this little bit of service, and Who has given His own Son for *you* or to Mrs. So-and-So, no matter how pleasant she may be. These things are all very well except when they keep God's workers away from His work. This stand may bring out misapprehension and adverse remarks, but what need we care? How much better to take them all forgivingly and then when our hands are folded and the portals of Paradise roll inwards to receive us, looking into the loving Face of Jesus to hear Him say, "Well done good and faithful servant, enter thou into the joy thy Lord."

Workless faith God never regards,
Faithless work God never rewards.

L. H. M.

A MISSIONARY OUTLOOK.

BY MRS. DAVIDSON,
Convener of Literature Committee, Toronto.
(Continued.)

CHINA.

H E being "all things to all men" has been realized in China, where so many of our missionaries have adopted the Chinese dress, accustoming themselves to Chinese food and Chinese mode of living in order to win the people to the Christian religion. This densely populated country is opening its doors marvellously to the Christian nations. Li Hung Chang, whose wife was cured by Dr. Howard, says, "We Chinese think we can take care of our souls well enough, but send us medical missions in abundance." Wealthy officials are willing to contribute to this feature of Christian effort.

Morrison, the first Christian missionary, lived in China seven years without making a single convert, but, what do we see now? It is said that 3,000 converts have been added for the eight martyrs slain at Ku Cheng.

So verifying the words of the poor Chinese women, who said, "See missie, thousands will come in for this day's work." Chinese Christians connected with this mission in '96 numbered 13,000.

In *Mid China*, under Bishop Moule, the college at Nangpo, sent out six native students as schoolmasters, and ten to the theological class. For particulars of the hospitals in this and other places, read, "The Story of the Year," copies of which you will find on the Leaflet Table. Besides the three Dioceses which have long been pushing their way, we now have Bishop Cassels going to the West where the Inland Mission has done pioneer work, and he has already found (in his journey of 3,259 miles) 160 persons to confirm and two deacons to ordain. Of the first missionary to this huge empire, it was sneeringly asked "Do you really expect to make an impression on the idolatry of the great Chinese Empire?" "No, sir," he replied, "but, I expect God will." The bird's eye view of the prophet, it was, "Behold these shall come from afar; and lo, these from the North and the West; and these from the Land of Sinim."

Passing over Corea to where Bishop Corfe is now able to hold service in the Corean language, not for lack of interest but for want of time, we come to the four great Islands lying on the East of China, the Land of the Rising Sun. It is only since 1873 that the edict against Christianity has been annulled.

JAPAN.

Here we now find over fifty ordained missionaries under three Bishops, eighteen of whom are natives.

So anxious are the Christian Japanese to have a Japanese Church that a Shi-No-Kisai has been formed. The annual meeting of this Church Council was held in November, and was followed by two days, devotional meetings, at the close of which, "the delegates repeated the Lord's prayer together with joined hands, thus expressing their sense of unity in Christ."

The professor of Ecclesiastical History, at King's College, London, says, "I have been told by Japanese pupils at Cambridge, that they look forward to the time when Japan will give a religion to the world." It may be that they are not mistaken, it rests with us now to show them the *true light* that they may hold it forth to those who sit in darkness. A great man says, "It is *dangerous* to do mission work in great countries in a small way." "If we take up the work, we ought to do it *thoroughly*." REV. J. SCARTH, Canon Rochester.

God grant that we may rise to the greatness of this work which lies right before us and do it thoroughly. Our missionaries at Tokyo, at Matsomoto, Gifus, Nagasaki, will echo this prayer. Let us enable them by the power of God to do great things for this truly great land. Turn we south to

BORNEO.

The head-hunting Dyaks of Borneo have a grim-renown. Private subscription sent the first missionary, Rev. F. McDougall, to these people fifty years ago. The awfulness of living among such people may be partially realized by glancing, at a feast to which Mrs. McDougall and her daughter was invited by friendly Dyaks after the rebellion in '67; "we retreated in horror, she writes, on finding served up three human heads on a large dish, freshly killed and slightly smoked, with food and sirih leaves in their mouths. These Dyaks had killed our enemies and were only following their own customs by rejoicing over their dead victims."

Afterwards we find these same people building a house for the Bishop and refusing remuneration, saying of the cards on which were printed the Lord's Prayer and Ten Commandments: "These are worth more than any wages he can give us."

The last report from the Bishop of Sarawak tells of fourteen clergy, three native deacons, twelve consecrated churches, and eleven mission chapels built by the natives; while in the *Mission Field* for November, we are told of Rev. J. Perry commencing evangelistic work in the very centre of Borneo.

MELANESIA.

Now we pause as we pass over the Islands of the Pacific where the martyred Bishop Patterson's work is being carried on in twenty-seven islands, by seven European clergy, and nine

ordained *Melanesian* deacons. These last, trained at the Norfolk Island School, which has sent out 381 teachers, and has now 220 in course of their seven years training.

Bishop Selwyn, when speaking at the mission conference in London, says of one of these native deacons, "Placed in the hardest of missionary posts, he came to me after three years and said, 'Bishop I cannot stand this; I *must go*, send me anywhere else but not back to that Island.' Exhorted and comforted by the Bishop, he returned, and now after seven years is winning his way."

It is something to know that the Melanesia Mission is now chiefly supported by Australia and New Zealand.

We pass over the missions of *North America* as we hear of them and are in the midst of them, but we wish much that we could see Miss Thomas and know from her own lips how the work is progressing among the Auracanian Indians in *South America*.

Bishop Stirling writes hopefully of "The now peaceable Auracnians." He also speaks of his staff of clergy being nearly doubled in the last two years, still I fear they do not number more than *thirty* for Chili, Paraguay and Serra del Fuego as well as the Falkland Isles.

AFRICA.

Sierra Leone, on the N.W. Coast, the asylum for freed slaves, called the Missionaries' Grave, as in eight years from the formation of the mission fifty-three missionaries and their wives had fallen victims to the deadly climate. The Bishopric, (founded in '51) is now filled by Dr. Ingham, who has been spared for twelve years and is head of a native church, he himself being the only foreigner belonging to it.

Some 12,000 church members are mentioned with large populations of Pagans and Mohammedans in regions beyond.

In the Diocese of *Yarubu* and the *Niger*, Bishop Tugwell still withstands the deadly climate which in 1894 was fatal to Bishop and Mrs. Hill within a month of the commencement of their work. He has two *natives* as assistants, Bishop Phillips and Bishop Oluwole, eight European clergy work here with sixteen native clergy, a small number to minister to the 20,000 converts besides prosecuting missionary work. Several stations are vacant through death, while kings and chiefs of populous towns in the interior have applied for missions among their people.

On the South-Eastern Coast we see the Zambesi River, with Zanzibar as its principal station, now forming a separate Diocese under Bishop Richardson, with the Diocese of Likoma to the South, with a medical man for its new Bishop.

The Universities' Mission, was stirred into life by Livingstone's work in this part of Africa. The London *Times* last month made a strong appeal for this mission, in which it stated, "During the forty years that they have been at work here four Bishops have died at their posts, two have been disabled; twenty-seven clergymen and forty-four laymen complete the roll of lives laid down in this service. The present missionary force, of whom eighty-five are Europeans and one hundred and nine Africans, receive *no remuneration* beyond board, clothing and money sufficient for correspondence."

There are 1,200 communicants out of 3,500 adherents. The editor of the *Mission Review of the World*, says, "This body of missionaries is second to none for devotion and readiness to risk all and suffer all for Christ's sake." The first missionary has now gone to Pemba. Those who are interested in the final abolition of the slave trade will know what that means.

UGANDA.

Just on the Equator, but well inland we come to Lake Victoria, Nyanza, with Mengo the capital of Uganda at the Northern extremity. And here we may well pause and say, "What hath God wrought; in twenty-two years what a transformation! Read the life of Bishop Hannington and of Mackay, to learn what the people of Uganda were, and then take Bishop Tucker's last report; forty-five clergy, thirteen of whom are natives; European workers, fifty-one, twenty-seven of whom are single ladies; and seven hundred and forty-two native teachers. The Christian adherents number 15,000, the communicants 3,640. Four thousand people meet daily at six in the morning for worship and Christian teaching, while some 20,000 assemble on the Lord's Day. The natives have erected 321 temporary churches, in one of which 6,000 people gathered when Bishop Tucker returned from England. Twenty-five stations occupy the country round about, while from the Christian King of Toro comes the most touching letter pleading that missionaries may be sent to teach his people, "I want my people to be a strong lantern that may not be put out."

"THE POWER OF THE RESURRECTION."

What is the objective point of this bird's eye view? "The world for Christ." The promise is, "He shall reign."

The dawn of that eternal triumph of light over darkness is even now upon us. At one time the watchman's cry was "The night cometh and also the morning." In St. Paul's time it was "The night is far spent, the day is at hand."

Now is it not, "Arise, shine for thy light is come." "The light shineth out in the darkness and the darkness overcometh it not."

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Rom. i. 16.

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