

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Bound with other material/
Relié avec d'autres documents

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



The CANADIAN Church Magazine

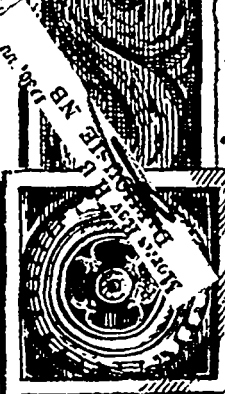
AND MISSION NEWS

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



Vol. 12. **CONTENTS** No. 140

	PAGE		PAGE
The Year 1897.....	25	Diocese of New Westminster.....	38
The Bishop of London's Speech...	27	Calendar for February, 1898.....	39
The Diocese of Selkirk—Its Work and Workers.....	29	The Presentation of Christ in the Temple.....	39
Work Among the Jews.....	33	Lady Betty.....	40
The S.P.C.K.....	34	Lost in the Jungle.....	42
Worldly-Mindedness.....	35	Mission News and Facts.....	43
The Half Christian.....	36	From Montreal to Mengo.....	44
Mackenzie River.....	37	Woman's Auxiliary Department.....	45
Diocese of Athabasca.....	38	Board of Management D.&F.M.S.....	46



WAVERLEY BICYCLES
RUN EASIEST

No owner of a Waverley Bicycle
ever regretted his purchase. No
rider of a Waverley ever felt that
he possessed less than the best
that could be produced.

INDIANA BICYCLE CO.,
INDIANAPOLIS, IND.

There are many

HIGH-CLASS
CATALOGUES,
BROCHURES,
BOOKLETS, ETC.
IN UNIQUE
DESIGNS,
PROPERLY
PRINTED.

other printers, but none can give you more satisfactory work than we do.

Our prices are moderate too. The best costs but little more than the poorest, and is the cheapest in the end.

Give this more than a passing thought—think it over.

THE BROWN-SEARLE
PRINTING CO.

11 JORDAN ST., TORONTO

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, FEBRUARY, 1898.

No. 140

THE YEAR 1897.

(S.P.G. Mission Field.)

DO previous year, it may be said with confidence, has exceeded 1897 in importance with regard to the Church abroad and the cause of Missions. Yet it has been England itself that has been the scene of the chief events which have made the year so memorable. The assemblage of nearly two hundred bishops at Lambeth, the thanksgiving for the Queen's long reign, the thirteenth centenary of St. Augustine's landing on the shores of Kent, have been more than conferences, pageants, and assemblages. In themselves they have been more; in their effects they have already shown immeasurable force.

In the first place, it has been a great gain that by them people have been led to review the past. To compare the fourth Lambeth Conference with the first is itself an impressive lesson. To contrast the state of the Church abroad at the beginning of Her Majesty's happy reign with its present extended growth is to see evidence of the spiritual power that has energized it.

But these celebrations have been much more than retrospective. The resolutions of the Lambeth Conference, the fervid utterances of the chief Prelate of the Anglican Communion and of many others, the teaching of the secular press, and many a speech and writing about England's mission in the world, and the responsibilities attaching to her extended influence, have all led people to think about the future, to see in the present time the Christian duty of such a nation as ours and to enter into the aspirations of the Church for the fulfilling of the kingdom of our Lord. We hope and trust that such teaching may remain and be visible in its effects. There should be more ardour in our praises, more sturdiness in our faith, as we contemplate what God has already done. And there should be more reality and self-denial in our efforts for carrying forward that work which it is our privilege to be entrusted.

Reviewing the events of the year, we are at once reminded of those whose earthly work has been ended. Bishop Knight-Bruce of Bloemfontein, and afterwards pioneer Bishop of Mashonaland, who died just before the year

began, Bishop Bickersteth, first head of the Cambridge brotherhood in the Delhi Mission, and Bishop of South Tokyo, have lived lives the records of which the Church will treasure to animate the zeal of future workers. The Diocese of Rangoon has lost three of its clergy, John Fairclough, P. R. S. Fisher, and J. Kristna; in Madras three native clergymen have passed to their rest, N. Manuel, J. Gnanalivu, and A. Vedakan; a native clergyman, M. Dhan, has also died in Chhota Nagpur; Thomas Poswayo, chief of the Quati tribe in Kaffraria, has finished his honest and true



BISHOP E. BICKERSTETH.

career, and Mrs. Ridley's heroism among the Indians of her husband's diocese has achieved its consummation. At home we have lost some good friends and helpers, Canon Elwyn, the Rev. B. H. Sheppard, Mr. R. Benyon, and Canon Churton being among those best known.

The Society's "Women's Missionary Association" has shown activity in many directions, and not least in its new departure with regard to Medical Missions. The Society's anniversary embraced a most successful meeting for the young, and among these Children of the Church, the men and women of a few years hence, there is organization that should lead to their being worthy Messengers of their King.

The Society's anniversary itself was in every way most thankworthy. The service in St. Paul's, on the day following the Queen's *Te Deum* at the West Front, was alike reverent and stirring, while the morning and afternoon

meetings in St. James's Hall informed the minds and moved the hearts of those who heard the words of the fifteen prelates on that great occasion.

Another home matter—less directly connected with the Society—has been the advance of the Students' Volunteer Missionary Union, all the members of which are pledged to engage, if God permits, in personal service abroad.

Another thing which has made the year memorable has been the amount of the grants the Society has been enabled to make. In addition to about eighty thousand pounds in annual grants, and ten thousand in exceptional ones, seventy-one thousand pounds from the Marriott bequest have been distributed. However large these sums may seem to be, their inadequacy is even more apparent. Mr. Marriott's noble gift—for such it was, being the product of a self-denying, frugal life—will undoubtedly further the Society's work abroad immensely. There is one thing that it will not do—it will not relieve the strain on the Society's resources. The maintenance of missionaries and Missions and the increase of the Episcopate are all outside the scope of his bequest. As for the insufficiency of the Society's more normal grants—scarcely one of our English readers can have failed to hear, or to hear of, a speech or a sermon from one of the bishops in this country during the year. If the latter gave no hint of straitened resources, the reticence must have been due to extraordinary self-restraint. Let our friends but consider for one moment. How far do they think that £80,000 a year can go in evangelizing the world? Besides the younger and poorer Colonial dioceses, there are the Society's large Missions in India and Japan, and the Missionary work in South Africa, Madagascar, Burma, Borneo, North China, and Corea, looking to the Society for maintenance, and for the material help wherewith to grow. How can all this be done on £80,000 a year?

The Colonial Church alone—apart from Missions to the heathen—constitutes no small proportion of the Society's responsibilities. Anxious to help in the planting of the Church, the Society is no less anxious to cease helping as soon as its proper work is finished, leaving to the colonies the duty of maintaining the Church in their midst when they are able to do it. But the course of events constantly necessitates the continuance of the Society's aid, and even its renewal to places which had been able to begin standing alone.

For instance, in 1881 the Society conceived that its help to Australia had been continued long enough to enable the Church to grow unaided in its then prosperous colonies. It accordingly reduced its grants from £2,580 to £800. Since then, rapid immigration, floods

and drought, bank failures, and new gold fields have so strained the resources of several of the dioceses, that in recent years the Society has felt it to be its duty to increase its grants again, and last spring it voted £2,700 to Australia, besides £7,375 from the Marriott bequest. Again, take the West Indies: for 1892 the grants amounted to £795; last spring they reached £4,745. The decay of the sugar industry, the withdrawal of State aid, and other circumstances have made the West Indian dioceses extremely poor, in fact they have had to endure severe privations.

Then Canada received, in 1880, £15,402, and now only has £10,027. Ontario, Toronto, Huron, Niagara, and Ottawa have, with the full concurrence of the Bishop and Synods, been unaided for several years, while Quebec voluntarily proposed the reduction of the grants, so that they may cease with the century. But Manitoba and the North-west are new lands rapidly being settled, and the Society voted last spring £3,756 to these provinces, which received and needed only £275 a quarter of a century ago. Would that the Church in Canada as a whole could realise more readily that it is concerned in the success or failure of the Church in the North-west!

The Society's aim and desire is not that those abroad should be eased by putting a burden upon the Church at home, but that the Church may expand and grow, and may have vigorous and generous life, and that both those of our own race and faith and the heathen too may hear and hold the truth of God.

Beyond the seas the most striking fact this year has been a sad one—the Indian Famine. The Society has been privileged to be the almoner of many sympathisers, in both England and Ireland; and in this way much misery has been alleviated, and not a few human lives preserved. Conversions to the faith we do not expect, nor even wish, to follow such charities too abruptly. We can trust Him for Whom we are sowing seed not to let it be unfruitful; and in any case the pity for bodily suffering is such as He would have us show. In the meantime there are the orphanages in the Missions, now full of little ones, whom none but Christians have rescued from starvation. These will, we trust, as they grow in stature be filled with the fulness of God.

Before we close, we may briefly mention a few of the more salient points of progress. New work has been begun in the centre of North Borneo; and the Tongaland, or Maputaland, Mission has also started in South Africa, while the Mission among the blacks in North Queensland has entered upon a most hopeful stage. The first baptism of a member of the Mashona race is recorded, and the evangelization of that race is to be energetically carried

forward. The Diocese of Perth has had to expand its operations rapidly in order that it may in some degree meet the rush of immigrants to Western Australia. The Bishop of Honolulu's happy visit to Samoa may prove to have been the beginning of a great extension of work in the Pacific, and a pioneering tour has been made in the Chin country of Burma. The North China Mission has been wonderfully progressive lately, while Corea has had its first-fruits in the conversion and baptism of Japanese there, and in the admission to the catechuminate and perhaps (by this time) to Holy Baptism of some Coreans. Translation work into the Carib language has been going on in the Diocese of Honduras. The Theological College in Newfoundland has entered upon a new stage of vigor; and the native students in the Society's Theological College in Madras have been highly successful in the (English) Universities' Preliminary Examination for holy orders.

Such are some of the details occurring year by year. But, beyond any that may be picked out in this way for notice, there is the grand work going on steadily, year by year, with wonderful rapidity, in all parts of the world, and it is the place of the Church at home by alms and prayers to foster, sustain, and strengthen it.

THE BISHOP OF LONDON'S SPEECH.

DELIVERED AT THE S. P. G. MEETING IN EXETER HALL
ON THURSDAY, NOVEMBER 25th.

(Reprinted from *The Guardian*.)

I SUPPOSE that we all of us feel that it is good for us to be here to-night, that it is inspiring that we should meet in such a number as I see before me to express our interest in the subject of Missionary labors, and to give thanks to God for the blessing which he has hitherto bestowed upon those labors. And this year I imagine that we feel that exceptionally. It is an exceptional year in many ways. The year of Jubilee has stirred our hearts with a consciousness of national greatness, and therefore with an increased sense of national responsibility; and I imagine that all Englishmen have thought more seriously this year than they have been wont to think about England's great Imperial position and England's duty to the countries and the peoples over whom her sway is exercised. And then there is another thing which has made this year remarkable. It is the meeting of the Lambeth Conference. Well, that has had a number of advantages. For one, of course, it has brought a good many Bishops to England, and they have doubtless gone about the land and told many of you in your several parishes something of the Missionary enterprises in which they are engaged. It has also brought those Bishops

together with their brethren at home, and I can only say that one great effect of the Lambeth Conference is to make us Bishops who stay at home in England feel very much ashamed of ourselves in many ways when we talk to our brethren who labor with such difficulty abroad. For instance, there are a good many Bishops whose dioceses are as large as the whole of England, and who have not as many clergy at their disposal to work them as a well-appointed church in the West-end of London thinks desirable for its parish. That will give you some notion of what those pioneer Bishops have to do. That will give you some notion of the difficulties that they have to contend with and the enormous weight of responsibility which rests upon their shoulders. I called them pioneer Bishops. Mission-work must have its pioneers; and, indeed, all



BISHOP OF LONDON.

English settlement must have its pioneers, and it is the pioneers who give the impress to all that is done afterwards. The maintenance of spiritual pioneers is a matter of the most tremendous necessity. Englishmen go abroad; they cannot be kept at home, and when they go abroad they cannot be kept in any recognised limits. We seem to be a wandering folk. We have got the wandering instincts in our veins. It is owing to that cause that the expansion of England has come about. But then the question rises—What is that great power that stands behind us and seems to urge us on in the adventurous career? What is it that has sent Englishmen forth throughout the various quarters of the world to build in small ways, and from insignificant beginnings, the mighty empire over which we now rule? What is it? we ask ourselves, and we must answer that it is not simply blind chance. It is the beneficent purpose of the great Creator of the universe that has given us the conscious-

ness of the destiny and filled our hearts with the sense of a mission. It is absolutely true that no country can be great that does not recognize its destiny. No country can be really prosperous that does not feel that it has got a mission intrusted to its care. If we rejoice in the extension of our empire, if we rejoice in the extension of our commerce, if we look forth with pleasure upon our countrymen in their wanderings abroad, let us remember the great responsibility that that imposes upon us. We are bound to see not only that the exterior things of civilized life are carried with them abroad, but that that most important possession of any people should be taken with them—that is, the ideas upon which our national life is founded. Remember that there is only one thing that we can give to another, and that is the principles that animate our own life. You may test that yourself. Is not that the case in private life? Is not that the case in your relationships with those with whom you come in contact? Do not you feel increasingly that the one thing you can give to your brother is a knowledge of the principles upon which our own life rests? It is assuredly the most precious possession that you have. It is assuredly the one that is most easily communicated, and if you have not given those with whom you have intercourse that, then assuredly you have given them nothing. That is the principle which must animate our Missionary enterprise largely. It is absolutely necessary to tell the people of the world what we English are, what our life is founded upon, what are the principles that animate our endeavors. I we have not made that clear to them then we are simple intruders. Then we are mere wanderers of a moment with no abiding resting-place because we have no abiding purpose. Our history can only last, our rule can only last, our civilization can only be beneficent, if it is thoroughgoing, if it is complete, if it is shown forth in all its real meaning and in all its genuine strength. It is in the Mission-field that that truth comes home more forcibly than anywhere else. We cannot for a moment doubt that national life is indubitably founded upon national religion—upon that and upon nothing else but that. In the Mission-field missionaries find—and Englishmen of every kind and sort find—that they can really have any communication that leads to anything with the peoples of other lands only if they talk to them about religion. Only as they understand their religion, whatever it may be, and only as they strive to put their own religion before the people with whom they talk, only so do they bridge over in any appreciable degree that chasm of race differences and conflicting interests which in this imperfect world keeps the various tribes of the human family apart. It

is only by reaching our hands across those gulfs in the strength of the brotherhood of man revealed in Christ Jesus that we become one with any other people. The great binding power, the great civilizing power of the world, must be the Gospel of Christ. Just for a moment contrast Christianity with other forms of religious belief. All other forms of religious belief have been more or less powerful in producing a certain type of national character. Look for a moment at Islam. Why did Islam succeed so far as it did succeed, and why has Islam afterwards so entirely failed? Islam succeeded because it put before the peoples of the East a possible ideal of life, tolerably easily realizable in accordance with their own manners and customs. It took them, it caught them, and they accepted it, and they set forth and embodied in their national life just that type of character which it presented. As soon as they had realized that once and set it forth they stopped, and they have stopped ever since; and there has been no progress, no opening forth of new aspirations, no struggling after new powers, no progress, political, moral, social, or intellectual. When a type of character is once realized, and when institutions are once formed, there follows the deterioration that comes from gradual degeneracy. Why does Christianity differ from all other religions? Because it contains an ideal which is unlimited, as it holds forth the Person of the Lord Jesus Christ as the one object upon which men's eyes should be fixed, a Person Who is continually expanding, a Person Who more and more fills up the full meaning of the word, a Person Who more and more is seen to be the Way and the Truth and the Life, the one way, the whole truth, and the everlasting life of men. It is for that reason that we Christians are the progressive peoples of the earth. It is for that reason that we believe in our civilization, it is for that reason that we feel that we have something to convey to others, because our life is unlimited, because our life has no bounds for its aspirations, because at the bottom of all that we do there is the animating spirit of the Lord Jesus Christ, upon Whom the eyes of the best men are fixed. The efforts of the best men penetrate the community and raise the spirit of men even without their knowledge, or it may be sometimes against their will, pointing out to them an unlimited field of progress, urging them on to new aspirations and enlarged fields of endeavor. That message of perpetual progress, that message calling mankind evermore onward and upwards it is our duty to carry throughout all the world. It is in that hope, it is for that purpose, that we are met here to-night. God help us and strengthen us that we may do His work while it is called to-day!

THE DIOCESE OF SELKIRK—ITS WORK AND WORKERS.

PIONEERS—THE DIOCESE AND ITS BISHOP—LIFE
IN THE NORTH—THE INDIANS—KLONDYKE
—LETTERS FROM BISHOP BOMPAS

(*Archdeacon Canham in C.M.S. Intelligencer.*)

DESIROUS in some way besides those at present open to one of creating an interest and bringing more to the front, the work being carried on by the C.M.S. missionaries in the far off and apparently little known diocese of Selkirk, it has occurred to me that to give in the pages of the *Intelligencer* some facts from personal experience and observation might perhaps promote my object.

Since our coming home on furlough, we have tried by letter writing and printed appeals, which have been circulated in England and Canada to make our diocese and its needs known, but letters and appeals fail to give an adequate idea of the country or the work. My purpose then here, will be to give a brief sketch of the work done in that part of the country which forms the present diocese of Selkirk, from its commencement to our time.

Originally, as is known, there was but one diocese—Rupert's Land, founded in 1849, for the whole of the North-West Canada, and this continued to be the case until 1872, when a division of four parts was made, the three new dioceses, being Athabasca, Moosonee, and Saskatchewan. In 1884, Athabasca was divided, and Mackenzie River diocese formed; and in 1891, the diocese of Selkirk was formed out of Mackenzie River. It will give some idea of the vast extent of country known as North-West Canada, and also of what has been done for the spiritual wants of the scattered tribes of Indians, if it is remembered that one of the large dioceses into which the original diocese has been cut up, (Moosonee) contains an area of not less than eight hundred square miles.

The work in Selkirk, the part of the "Great Lone Land" now to be treated of, does not date from the foundation of the diocese; it goes much further back, and to be understood must be traced from its beginning. The pioneer of this work was Mr. W. W. Kirkby, afterwards Archdeacon, who in the year 1862, while as yet the diocese of Rupert's Land remained undivided, resolved to make a journey down the Mackenzie, cross the Rocky Mountains from Peel River, and carry the "glad tidings" to the farthest limits of the British territory. On reaching the Yukon River, Mr. Kirkby spent several days with the Indians who assembled in large numbers and from many tribes, at the Hudson Bay Company's trading

post, Fort Yukon, and then returned to his distant station, Fort Simpson, on the Mackenzie River. The journey occupied three months, and Mr. Kirkby had travelled at least 3000 miles. The visit to the Yukon was a short one, but our pioneer had prepared the way for a missionary who was about to appear on the scene, settle down and establish a Mission among these Indians. Mr. Kirkby had, moreover, made so great an impression that to this day he is affectionately remembered by the older people, and spoken of by them as "trootshid gikhyi tsul" (the first and small speaker).

In the autumn of the same year, the Rev. R. McDonald (now Archdeacon of Mackenzie River) arrived in the Yukon district, and for ten years labored indefatigably, carrying the Gospel to numerous tribes, hitherto strangers to the "joyful sound." Mr. McDonald's removal from this post and its near neighborhood, was occasioned by the Hudson Bay Company abandoning their trading post at Fort Yukon. He now started a new Mission at Fort Macpherson, Peel River, east of the Rockies, and most northerly of the stations in the Mackenzie River diocese, and at intervals, till within the last few years, visited the Yukon, making a journey on each occasion of some 1500 miles. The Archdeacon who is home on furlough, has just finished the great work of translating the whole Bible in the Tukudh language.

In 1882, the late Rev. V. C. Sim, who went out in 1879, was sent to establish a Mission (the first on the west of the mountains since the vacating of the one at Fort Yukon) at Rampart House on the Porcupine River. He visited the Yukon in the summers of 1883 and 1884, and was looking forward very anxiously to a third visit, when in the spring of 1885 in the presence of the writer he was called home, to the great sorrow of all who knew him. Although in the neighborhood, I could not conveniently fill our dear brother's place that year, but the following year (1886) I visited Rampart House and thence by special invitation went on to visit the Yukon River tribes.

I may perhaps be excused if I dwell a little on this visit, it being my first, and ultimately resulting in my appointment two years later to open up a new work among the Indians. Leaving my station, Peel River, in the month of April by dog train, I crossed the mountains, and on the eleventh day from starting reached Rampart House, distance 330 miles. Thirty miles a day on snow-shoes is considered good travelling. Waiting here for the breaking up of the ice, I was kept busy the next month teaching a large band of Indians who had assembled here hoping to meet me. For the onward journey I took with me two natives, leaving

Rampart House at midnight. At the time it was broad day light, as the sun did not quite disappear below the horizon, we had paddled our canoe down stream about 350 miles when we came upon the first camp of Indians, who were delighted to see us, and expressed a hope that I had come to stay. Before leaving the river, so earnest were their requests for a teacher, that I promised to see that a minister was sent to them, or to return myself. Here were hundreds of Indians almost begging for instruction, and no Mission or resident missionary on the whole river, 2000 miles, except an apology for one connected with the Russian Church, which I visited on my way down. It is useless, now, speaking of what might have been; but I could not help thinking then, and have often thought since, if recruits could have been placed all along the line, what a harvest might have been reaped. A part of this encouraging field has now been taken up by Jesuits, and the doors are closed to us. The late Rev. V. C. Sim, who went up and down this river and labored each year almost beyond his strength to reach these Indians, pleaded for immediate help. His letter appeared in the C. M. Intelligencer for February, 1878, as "A voice from an Arctic grave." Twelve years have passed, and the work which lay so near his heart and drew forth that eloquent plea, still calls for laborers. I reached home (Peel River) after five months' absence, and had travelled about 3000 miles.

We gladly welcomed in the autumn of 1886 the Rev. C. G. Wallis and Mr. J. W. Ellington, (ordained the same year), the former to fill the vacancy at Rampart House, the latter the next year to proceed to the Yukon. The very difficult task (increased by the miners who were then beginning to crowd into the country) of starting a Mission for the Indians on the Upper Yukon was taken up by our dear brother most courageously. He labored faithfully till, completely broken down, he had to return home in 1891. His case is a sad one. We had hoped with rest and change he might soon recover, and be permitted to labor for many years in the work he had commenced and prosecuted so zealously, but, mysterious as it seems to us, God has ordered it otherwise.

Three years before this (1838) I had been sent to the Indians on the Lower Yukon. Here we were permitted to labor four years, erecting in the meantime St. James' Mission. In 1891, this interesting Mission was handed over to the American Board of Missions, being in the American territory of Alaska, and I with Mrs. Canham, took up new work at Fort Selkirk on the Upper Yukon.

The same year saw the formation of the new diocese of Selkirk. It is the youngest of the eight, was formed out of that of Mackenzie

River, as already mentioned, and contains that part of the North West Territory of Canada which lies west of the Rocky Mountains, and covers an area of 200,000 square miles, *i.e.*, nearly four times as large as England, or larger than England, Ireland, Scotland and Wales put together. The Bishop of Selkirk, the Right Rev. W. C. Bompas, D.D., first went out to North West Canada as a missionary, in response to an earnest appeal made in a sermon preached by the late Bishop Anderson at St. Bride's, Fleet Street, London. For ten years he labored assiduously, travelling through the country and acquainting himself with the people, their manners and their language. For all he had a message, and his mode of delivering it could not but win the hearts of his hearers. 1874 he was consecrated first Bishop of Athabasca. On the division of the diocese of Athabasca, ten years later (1884) Dr. Bompas chose the northern portion, and took the title of Mackenzie River; and when in 1891 the diocese of Mackenzie River was divided, he again voluntarily took the new and more difficult field. His staff of workers for the whole diocese at that time comprised two clergy and a young layman; the latter Mr. B. Totty, was afterwards ordained. We thus see the venerable Bishop gladly bearing the brunt of one new diocese after another, and during the twenty-two years of his episcopate, and thirty-two years of a missionary's life, he has nobly, faithfully, and often painfully held on. Nothing has succeeded in tempting him to leave his charge, even for a well-earned and needed furlough. A more devoted, self-denying and humble chief pastor could nowhere be found.

The diocese sustained a great loss in 1893 by the departure from the country of the Rev. C. G. Wallis, who had worked diligently at Rampart House since the winter of 1886, and for a time the staff of workers in the dioceses remained at a low ebb. In the summer of 1895, Mr. R. J. Bowen was sent out by the C.M.S. to join the Mission. I had the pleasure of welcoming him on his way to St. John's Mission, Buxton, the residence of the Bishop. Since then, recruits have gone out from both England and Canada, and the latest report received from the Bishop speaks of all as actively engaged and doing well. In the same letter the Bishop urges the necessity of special effort being made to raise the much-needed funds.

Life in the far North, though terribly isolated, is at times as pleasant and enjoyable as one could wish it. There are, of course, four seasons in the year, but it would be a little difficult to say when they begin and where they end. Spring, summer, and autumn are all crowded into four months, winter setting in as

early as the middle of September, and not leaving us till the first or second week in June. Although the winters are so long, and at intervals very severe (I have experienced 78 below zero and have been tripping when the thermometer stood at 60 below), they are decidedly preferable to the short summers, on account of the great heat (90 in the shade) and the swarms of flies and mosquitoes. Then again, travelling in the summer, which must be undertaken if the Indians are to be reached and taught, is much more difficult than in winter, there being no roads, and every part of the long journey having to be gone over in a boat or canoe. Going down stream at the rate of six or seven miles an hour (the current of many of the rivers is very strong, especially in some parts) is pleasant enough, and being away from land, we are almost entirely free from mosquitoes; but the return, the keeping close to the shore, the pulling or hauling against the stream, the myriads of mosquitoes at our camping-places, and, in consequence, our sleepless nights,—the memory of such occasions are present with me yet. Still the encouragement one often receives on these long trips, both summer and winter, compensates for all one has to endure. The journey, its difficulties, and the fatigue, are all soon forgotten, and one is quite ready when the time comes to set out again. The work is slow, and often very discouraging; the time given to the Indians met with on these long trips is after all very short, and very little instruction can be given. I have long looked upon the missionary in North-West America as one who is over-reaching himself, trying to do too much, and the result is he accomplishes very little. Someone may see and suggest a way out of the difficulty. We missionaries, who labor among these scattered tribes of Indians, envy those who can remain with their flock, ministering unceasingly to their spiritual necessities; but the *work* is God's, the *duty* ours, and if but one soul through our feeble instrumentality be saved, what a reward!

The Indians everywhere—and I have labored among them now for fifteen years, and at four different stations many hundred miles apart—are very much the same, and when met by the missionary for the first time are very ignorant and superstitious. They are filled with fear by their medicine-men, and it is some time before their confidence can be gained; but when this has been done, and they once understand that you have their interest at heart, they are, as a rule, most loyal, and in their way, which sometimes is a curious way—affectionate. They are all very poor, and depend entirely upon hunting, fishing and trapping. Should these fail they are very pitiable, as they say, which in their language is very expressive,

and means in very great straits, and unless help be given them, they must starve. As it is they live very much from hand to mouth, fasting much oftener than feasting. My observations have led me to this conclusion, viz., that they are sadly neglected. Who is altogether responsible for this I am not quite prepared to say. They need assistance, and surely the least return the Government could make them for the wealth which is now being taken out of their country, would be as our good Bishop remarked to me before leaving home—to enable them to share the blessings of civilization by educating their families. In addition to this they need something that shall raise them, raise them from death of sin to a life of righteousness, and this the Gospel can do and has done for many of them. We rejoice that the Gospel knows no limit, but is the power of God unto salvation, even to a poor Red Indian, if he only believe. The country of the Yukon district, which has, until the last few years, been closed—that is to say, the only residents in it being a few traders and a handful of missionaries—is opening up in a wonderful way. Especially is this so on the upper part of the Yukon river, where the rush to the Klondyke gold fields is causing great excitement, and not a little anxiety on the supply or provision question. The rush in these particular mines had not commenced when we left the country (July, 1896), but the spot and the adjacent neighborhood are familiar, and were the scene of our labors for two years.

Once on the River Yukon, at either end, one feels that the greatest difficulties are left behind. The quickest and more dangerous way to Klondyke, on account of several bad canyons to be got over, is the descent from its head-waters; the slower and surer way is via St. Michael's and up stream some 1500 miles. Klondyke lies on the left-hand side going up stream, and but for being near Forty Mile Creek, the headquarters of the Bishop—the distance is about thirty miles, and our stations have to be hundreds of miles apart—it would long ago have been chosen for a Mission station. A large number of Indians gather here during the summer season, and these have received occasional visits from C.M.S. missionaries. I found when visiting them that many of them could both read and write. The place is famous for its fishing. Great hauls of beautiful large salmon are taken in traps and nets each summer, which accounts for so many Indians being found here. The fact that the salmon were so plentiful at this point, decided a miner to establish himself there for the purpose of putting up salmon in barrels, to sell to the miners who were then working Forty Mile Creek. He was very successful, and made much more than he would have done at min-

ing. Of course he charged very high for his fish. This, by the way, is only one of many instances of how the poor Indians are being robbed, not only of their land and the wealth of their land, but also of their very subsistence. They are not allowed to share in the gold taken out, nor are they compensated in any way. I have frequently passed, and on more than one occasion camped on the spot, little dreaming we were resting our tired limbs upon or near so much wealth. Thus it is that some with eyes wide open (closed spiritually) pass over the riches of the Gospel. I have known men who have been years in the country doing nothing but prospecting, looking for something big, as they say. Small diggings they despise; deeming them not worth their time and energy. How many Christians there are who, like these, only in another sense, are looking for something great to do for Christ, and because they do not find it are content with doing nothing.

New openings bring new duties and new responsibilities, but we dare not hang back on that account, but must go forward. There is a renewed call to those already in the field for more whole hearted consecration to their work, for more faithful preaching and teaching the truth as it is in Jesus; and there is a louder call to us at home, for more laborers, deeper interest, and unceasing prayer. The Indians, we find, are greatly attracted by a mining camp, and are not slow in copying the white man, especially in his vices. The work on this account promises to be much more difficult in the future than it has been in the past. Give us the simple heathen to work among sooner than semi-civilized and demoralized savages. But nothing is too hard for the Lord. The white population in the part of North-West Canada exceeds that of the native, and the marked indifference, in matters of religion, of the majority of the former compared with the latter is very sad. Very few attend the services held for them, while the latter all hasten to prayers, both Sundays and week-days, as soon as the summons is given. They enjoy these gatherings, and join heartily in the singing and responses. Our earnest prayer is for help, and that the work may be continued, and that many from both Indians and whites may be gathered into the Fold. One man has been spared to labor single-handed among the thousands of miners; and another, sent out by the Canadian Church Missionary Association, has been placed a few miles from the mines, to look after the spiritual interests of the Indians.

In closing this brief sketch, I would remark that changes which have taken place are, to say the least, encouraging. The diocese is yet in its infancy, and much, very much, remains to be done. There are "regions beyond" of

unevangelized tribes, these must be reached, and the present unsettled state of the diocese, owing to the great influx of miners to the Troohndik (Klondyke) gold-fields, calls loudly and earnestly for immediate help. The seed we know, if faithfully sown, shall spring up and bear fruit, the truth must ultimately prevail. Shall we not hope and pray that the faint streaks of light now visible may, in the near future, usher in the dawn of a bright and glorious day when the Sun of Righteousness shall arise and shine on this far-off corner of our globe?

T. H. CANHAM.

Letter from the Right Rev. Bishop Bompas to the C.M.S.

FORT YUKON, Aug. 4th, 1897.

It is now six years since this diocese was formed, and it may be permitted to review the progress made. When the diocese began in 1891 it had only two clergy and two Mission stations, including one school-chapel. The staff consists now of Bishop and Archdeacon and five other clergy, with school-master and mistress and nine native catechists. There are five mission stations, including five school-churches and good mission-houses.

The Indians within reach of the Mission are well evangelized, and are mostly regular and attentive attendants at the Sunday and daily services, and schools have been constantly held. A number of the natives can read the New Testament in their own tongue and have been admitted to Communion, but the southern end of the diocese is still neglected.

The material progress of the country has been more remarkable than that of the Missions. When the diocese was formed the whole country was only a wild Indian waste, though a few hundred miners were seeking gold on Forty Mile Creek. Since then the gold-mining has been extended and the miners increasing every year, till last year two creeks were found so rich in gold that everyone locating there became wealthy at once. This caused much excitement and attracted a considerable crowd of about 3000 miners, who are still increasing. But there does not now seem to be room for new-comers. Wages are \$15 or £3 per day, or 6s. per hour, but the price of provisions, etc., is proportionately high. The introduction of whiskey has been enormous, and the saloon-keepers appear to wish to monopolize to themselves the gold. The mining camp is a wild place.

The Mission work has thus come to be divided into two parts, the Indian and English Missions. It is very undesirable to fuse these into one, as the Indians are ruined by too much contact with the whites.

The Church Missionary Society provides the

diocese this year with about £700, and the Colonial and Continental Church Society with £100 for the support of the seven Church clergy, with schools, etc., and including the Bishop's stipend. And provisions are almost at famine prices. For the rest they have only the precarious resources of voluntary contributions.

This is probably the poorest and most ill-supported diocese in the world, though just now almost untold wealth is being exhumed from its soil. The Bishop is now senior Bishop in the Canadian Dominion after the Archbishops. He has not yet, since his consecration in 1874, left the diocese to which he was consecrated, except in visiting down the Yukon river.

The Mission stations are now as follows, taking first the Indian Missions:

(1). The station at Rampart House, Porcupine, has for the time been removed back to Fort Yukon, where it was first established thirty-five years ago. Fort Yukon is now again a centre for Indian resort, while on Porcupine River it is hard to collect either Indians or Mission supplies, as there is now no trading post there. The Rev. J. Hawksley, from Mackenzie river, (with his family) is placed in charge of the new Fort Yukon Mission, and of the Porcupine river Indians.

(2). Buxton Mission, Upper Yukon river. This has hitherto been the Bishop's residence, and the Rev. B. Totty is also in charge. There is mostly a large band of Indians in residence, who attend regular services, and there is constant school.

(3). Klondyke Mission, near Fort Reliance. These Indians have been visited for thirty years past, but only since last year have they had a resident missionary, viz.: the Rev. F. F. Flewelling. These Indians have been much disturbed by the large influx of excited gold-miners in their neighborhood. The Indians are now exposed to grievous temptations, and much patience and prayer will be needed on the part of their missionary to prevent their being utterly ruined by their contact with the whites.

(4). Selkirk Mission, Pelly River. This is Archdeacon Canham's station, who is now in England. The place was unoccupied last winter for want of supplies; but the position is an important one, and it is intended to occupy it immediately. The mission-house here is the best in the country.

(5). The country beyond Selkirk needs at once to be opened up to missionary work. A new missionary should be sent out for it, and a fresh grant made for its support.

The English Missions are at present only two, viz.:

(1). Forty Mile, which since last year has

been in charge of the Rev. H. A. Naylor, from Montreal, who holds a grant from the Colonial and Continental Church Society. He has done good work among the miners during the past winter, and has collected a small congregation of worshippers each Sunday.

(2). Dawson City. This place is in the neighborhood of the new mines, where about 3000 miners are collected. The Rev. R. J. Bowen is in charge, and he is assisted by Mr. MacLeod, school-master. Mission buildings are in course of erection, but prices and wages are very high.

The gold excitement at present makes it hard to obtain great attention to religion on the part of the miners.

WORK AMONG THE JEWS.


WE have before us the report for the year 1896-7 of "The London Society for promoting Christianity amongst the Jews," and also that of "The Parochial Missions to the Jews at Home and Abroad." The work carried on by the former Society established in 1809, is one of large extent and covers a much wider field than that of the Parochial Mission to the Jews. It is reported as the aggregate income for the preceding year of £37,404 8s. 4d. which however included £4,105 contributed for special purposes outside of the Society's general fund. The contributions from auxiliary Associations were more than £1,000 in advance of the previous year. Nevertheless the General Fund expenditure of the year amounting to £36,783 19s. had been £5,955 2s. 4d. in excess of the income, leaving this adverse balance to be carried forward. The Society in its report divides its work into HOME, (that is work in Great Britain) CONTINENTAL, Asiatic and African; and under the head of Asiatic has reports of its work amongst the Jews in Damascus, Galilee, Hebron, Jaffa, Jerusalem, Persia and Smyrna, and under the title African, includes work in Abyssinia, Algiers, Egypt, Morocco and Tunis. It also has what it calls a Canadian Mission, the headquarters of which are at Toronto, the present Secretary being the Rev. J. W. Beaumont, D. D., London, Ontario.

The Parochial Missions to the Jews has changed its name by adding to the old title the words, "at Home and Abroad," one of its objects being "to help incumbents in the evangelization of their Jew parishioners by providing them with curates specially trained for the purpose." The income of this Society for the past year amounts to £1071 9s. 7d. being a few pounds less than that of the previous year. It asks from the Clergy the Offertory usually taken up on Good Friday, and in its report

claims wider and more liberal recognition for the fund on the part of the members of the Church of England. Referring to the work amongst the Jews the report says that it is full of interest even apart from its spiritual aspect. "There is something really mysterious about the Jews; their miraculous vitality from a historical point of view, their intellectual superiority, their indomitable perseverance and their racial identity are points which offer vast fields of study to the student of history, metaphysics and ethnology. But when we turn to the religious side of the question, which of course infinitely transcends every other in importance, the interest assumes an intensity far higher and holier. This is not the place to dwell upon this part of the subject, suffice it to say, that in our humble opinion, he who does not realize his duty towards the Jews, neither understands the spirit of the Bible nor especially "the significance of St. Paul's epistle to the Romans."

This Society, as we understand is entirely in sympathy with Bishop Blyth's work in Jerusalem: and has as its general Secretary in Canada the Rev. J. D. Cayley, M. A. Rector of St. George's Church, Toronto.

THE S. P. C. K.

 THE following letter from the Archbishops of Canterbury and York appeared in the London (Eng.) Guardian of 5th. January, with reference to the bicentenary of the S.P.C.K.

"We desire to bring to the notice of Church people the needs and claims of the Society for Promoting Christian Knowledge. It was founded on March 8th, 1698, and it will therefore be 200 years old on March 8th, 1898. Its work for the Church has been in times past, and is at the present moment of great value. It was the *first* Society to care for the religious education of the poor; the *first* to send missionaries to India, the *first* to circulate wholesome literature both at home and abroad, the *first* to undertake the translation of the Bible and Prayer-book into foreign languages. The Society for the propagation of the Gospel, in 1701 and the National Society in 1811, were both off-shoots from this society when the work became too large for the one committee to manage.

"Its work at present in making grants of its books to poor parishes and Church schools is of extreme importance. Its training colleges for school mistresses at Tottenham and for lay-workers in Stepney are most satisfactorily conducted. It largely assists the building of Sunday Schools and Mission-rooms in England and Wales. It has helped liberally towards the permanent endowments of fifty-four colonial

and missionary sees. The money which it gives towards church buildings in the colonies helps to provide our settlers with places of worship. Its care for emigrants on the high seas, the help it gives to medical missions, its efforts to train up a native clergy, are all worthy of liberal support. But at present its income is altogether insufficient for its growing work.

"We cordially recommend the society to the liberality of Church-people, and we trust that its Bicentenary may bring to it additional friends and supporters. Subscriptions and donations may be sent to the secretaries, S.P.C.K. House, Northumberland Avenue, London.

"F. Cantuar,

"Willelm Ebor."

At the general meeting of the S. P. C. K. on the 4th of January in London, England, the Archbishop of Cape Town was present and expressed his gratitude and heart felt thanks for all the society had done his Diocese. His Grace pointed out that there were a great variety of ways in which its help had extended, but had time only to particularize four of them, viz: Church building, Medical Missions, Endowment of Bishops and Clergy and its help to emigrants. As to the first, there were many places in his diocese where churches were indispensable, and where they could not have been built without the society's assistance. A Medical Mission in Capetown had been commenced with the society's assistance, and in connection with it promising mission work among Mohommedans, of whom there were a large number, had been started. In South Africa their plan had been to send a Bishop first to organize, and in every instance in which a new diocese had been formed the society had liberally helped. An endowment fund for the poor Mission clergy in his diocese had also been bountifully assisted. The work done on ship-board by clergy appointed by the society among people proceeding to South Africa was very valuable and so were also the port chaplain's duties at Capetown, for whose maintenance the society had made a grant for three years.

At this meeting notice was given of a grant of £1,000 towards the new cathedral at Capetown and a grant of £750 towards the Pretoria Bishopric Endowment Fund. Amongst other grants actually voted at that meeting was one of £10 for a church in the parish of Frankford in the Diocese of Ontario, and two grants of £36 and £22 each for passages of two clergy to the Dioceses of Saskatchewan and Calgary. Grants were also recommended by the Book Committee amounting to no less a sum than £320 6s.

The S. P. C. K. has lately again manifested its continued interest in the Church in Canada by agreeing to maintain a travelling agent for

the dissemination of Church literature throughout the various dioceses of the Ecclesiastical Province of Canada, and with the nobility characteristic of the Society has placed the control of such agent in the hands of the House of Bishops. This means a grant of £300 per annum for three years on the part of the S.P.C.K. The Rev. H. Gomery, of the Diocese of Montreal has been chosen by the House of Bishops as the agent and has already entered upon his duties in that diocese. He will spend five weeks therein and will then proceed to the Diocese of Ottawa and in due order and succession to each of the other dioceses in the Ecclesiastical Province.

The Synod of the Diocese of Montreal at its last meeting expressed its gratitude to the S.P.C.K. for its action and also for its continuous generous support and a resolution was passed requesting the Bishop of the Diocese to prepare a special form of prayer or service for the celebration of the 200th anniversary of the Society on the Sunday preceding or following the 8th of March next. Further it was resolved that offerings should be made in the various parishes for the Society. Doubtless like action will be taken in the other dioceses of the Province since there is none which can fail to recognize the great obligations it owes to this the pioneer Society of the Church of England.

WORLDLY-MINDEDNESS.

"Love not the world."—John ii. 15.



HERE are certain birds who nestle near our homes and daily scenes of labor, build their resting-place close to our own walls, and seem to become so used to us that they forget their wildness and seem satisfied to dwell among us. The summer goes, and the nest is deserted and broken up; the birds assemble, group around the fading trees, and leave the spots where they seemed to have settled, and take refuge far away beneath some warmer, happier sky.

Such should we be: we dwell here for a little while; we are to provide for this life's support honestly and cheerfully, to be active for ourselves and for others. But we are strangers and pilgrims, we may not stay, our homes must be broken up; our interests, like the scenes and things of earth must cease; we must gather round each other on our deathbeds; see each other's parting scenes; see every aspiration here broken up; take a last look at the places we have loved, and the friends we have dwelt with, and pass away, God grant! to a happier world.

Such, then, we are here, pilgrims whether we will or no. Strangers if we are wise; strangers here, and at home in heaven.

Nevertheless, men do not live like strangers. Far from it, they seem to find it most hard to do so. Like the birds, they dwell here awhile only, but in living they become so accustomed to their resting-place, that they are loath to leave it, and go on forming new interests and ties on earth, instead of breaking them off.

When we read of a case like S. Matthew at once leaving the receipt of custom and forsaking all for Christ, we admire the beautiful self-denial which led a rich man to yield up all earthly gains and follow the poor Nazarene. So, when we go on to read the tales of martyred men, soldiers of the cross,—how they gave up the world, and forsook all, for Jesus; how they wandered about in sheep-skins and goat-skins,—there seems a sort of halo of glory to settle on the brow of these dying men which dazzles and astonishes us; and while we read we think them saints, and dwell on them as such in heaven. And so now in this our own day, if we hear of some missionary, toiling in foreign lands, with the prospect of leaving his bones to whiten on some savage shore, we admire all this, we feel it beautiful; there is a peculiar glow about it which always attaches to an interesting story of heroism, and we think that because we admire and approve, if our circumstances were his circumstances, we would *do* the same. But there is a danger of our feelings about them being mere feelings of heroism, or admiration of it; and there is a far greater tendency in us than we think for, to mistake feeling and principle, and to imagine *we are* what we admire. Wait till *we are really tried*; wait till we have to undergo the ordinary rough work of life, and to appear as though there were no trials, cheerful and easy; then we can tell whether we really are willing to give up the world and be self-denying, or whether we admire this in others.

There is a wide difference, far wider than at first sight seems, between the admiring a principle and the acting upon it. This is one reason why men know so little that they are worldly-minded. We find it easy to admire, and we really do admire, *giving up the world* with surroundings quite different to our own; but the test is *giving up of the world in the place where we find our lot cast*.

May we not be really quite as much giving up the world while sitting here in it, as Matthew sat at the seat of custom, amidst its interests, cares, and pleasures, providing that we be willing to yield them all up in a moment, if God's will requires it? May we not forsake the world, without being called, as S. Matthew was, to leave our daily occupation? Yes; but then we must not allow any motive connected with this world only to be in any way our leading motive. And when we look at things in this way, how little do we find that

the most of us are ready to give up the world as a matter of fact.

Now if we would renounce the world the first thing to do is to try and discover how worldliness acts with us.

There are certain broad principles of acknowledged and undoubted worldliness, which no one could hesitate about, and which the servant of God would first set himself to free himself from. The open dissipation of gaiety, the actual heaping up of wealth, the sacrificing principle to honor or gain—all these, and some others, there is no doubt about as to their worldliness; a man feels that there is no doubt about their hindrance to his walk heavenward, and that these influences must be shaken off. But when this is done, is that all that has to be done? Is it enough for one to be rid only of those things which men call worldliness, which doubtless they are, and to be satisfied with this and so stop there? Men are apt to forget that worldliness is not the way it is shewn, but the inner feeling which leads us to set our hearts on anything short of God. So there is great danger that a man may, as it were, slip out of one kind of worldliness into another, and scarcely know that he does it, and so be as worldly as ever.

For instance, a man perhaps has been living for sometime a very gay life, fond of company and excitement of that description; he leaves it off because he sees it cannot be consistent with religion. Perhaps he takes himself to visiting the poor, and helping the distressed. This, at least, is a work much more consistent with religion, a good and holy work; but may not that man be mistaken as to his motive? He may be gaining praise, being admired for his new work, which pleases him quite as much as his last pleasures did. He may have only changed the way of shewing his worldliness of mind, and be still as worldly as ever.

But on the other hand, take him away from all those who are dear or cherished, shut him out from the world. Let him be bitter, disappointed, or be constantly thwarted in everything he does, and gain no pity for it. How will he bear that? Will he then be cheerful, and resigned, and unrepining? If not, he may be as worldly-minded in one way as another, only just changing the way of shewing it. No, we must change the whole inward principles. We must not only give up certain worldly affections and interests, but supply God in their place, or the work is not done.

E. M.

THE HALF CHRISTIAN.

IF there be one thing beyond all others that really raises the Church and the members of the Church to a more heavenly life, that really teaches them what it is to believe in Jesus Christ, and what it is to live with Him in the heart, it is the lesson that is learned in the act of endeavoring to bring other human souls to see the Lord as they themselves have already seen Him. The Christian who feels the power of Christ in his soul, and longs to share that feeling with all mankind; the Christian who is thrilled through and through with the power of the wonderful Cross, the Christian who has learned in some degree to understand that marvellous love beyond all other love, he assuredly will find that of all things that he can do there is one beyond all else that will knit his very heart to God, and that is the longing desire and the earnest labor to give to others what is such a blessing to himself. He is but half a Christian who is content to receive what the Lord will be graciously pleased to give, and thinks only of the grace that shall enter into his own soul, and shall penetrate and purify his own life, and casts no thought upon the many for whom Christ died, and over whom the death of Christ has not yet any real power, because they have not heard of His name. That Christian is not really living the full Christian life who forgets that which the Lord gave the Church to do in the beginning, and takes no part in prayer for the conversion of the world, and takes no part in sending forth those that shall undertake the task.

* * * * *

“It is high time for the Church to awake. We have been too long without sufficient thought of what the death of the Lord Jesus means; we have been too long with thinking only of ourselves. It is time to rouse ourselves, to stand on a higher level, to take our part in the great work. If we are indeed the Lord's, we have to be witnesses for Him to the uttermost parts of the earth. That witness we have either to bear ourselves, or by every means in our power to send forth by true men, who shall do what Christ has given us to do, and do it with their whole souls devoted to the task. It is time that this great work should not be passed aside by a single soul that lifts his heart to Christ; by any single soul that is fighting the battle which he is called to fight; by any soul that has begun to love the Lord. Love the Lord, and you will not fail to take your part in that for which the Lord and Saviour died. Love the Lord and you will be unable to keep

away from the great work, which at the beginning of the Gospel was necessarily the main work which the Church had to do, and which, as long as the Church shall last, until the Lord our Redeemer comes back to earth to welcome His own, will still be the task which He has given us. We have been on this earth's surface now for nearly nineteen hundred years since the Lord was born, and yet but a very small fraction of the world has been converted to the Faith. We have to do our share, to do it for the sake of Christ that bought us; let us no longer be slack, but earnest in the great endeavor. It is the Lord who calls; I charge you to follow the call."—*The Archbishop of Canterbury—Dr. Temple.*

THE Rev. S. C. Lowry says, in the *Day of Days*: "Sometimes a very short remark may give a higher tone to the most ordinary talk. About sixty years ago an assembly of brilliant writers and thinkers were met together at an evening conversational party. The subject was started as to "persons whom one would wish to have seen." A lively discussion arose. Sir Isaac Newton, and Locke, and Shakespeare, and Sir Thomas Brown, and Milton, and others found supporters. Many great painters, great philosophers, great essayists, great conquerors, even great criminals, were successively mentioned, and the reason for which their proposers would have wished to have seen each were strongly urged, and as strongly controverted.

"At length a pause ensued, and the subject seemed well nigh exhausted; but he who tells the tale thus narrates its termination:

"There is only One other Person that I can think of after this," said one of the most distinguished writers present, but without mentioning a Name that once put on the semblance of mortality, "if Shakespeare were to come into this room, we should all rise to meet him; but if that Person were to come into it, we should fall down and try to kiss the hem of His garment."

You can understand how such a remark, as a parting thought, might give a tone of elevation to an otherwise purely secular conversation. "A word in season, how good it is."

I DON'T think young lads and girls show the same respect and reverence for their fathers and mothers as was the custom formerly. For my own part, I would not give much for the future of the child who cannot make a friend of his parents, and who thinks himself too clever to follow their advice. It is the beginning of a bad time when boys and girls have secrets from their mothers. If a boy goes to his mother with all his secrets, his sorrows,

his sufferings, his mistakes, if he never ceases to love her, there is good hope for him in spite of his faults and failures. — *Selected.*

MACKENZIE RIVER

[We have received the following statement from the Treasurer of the Board of Domestic and Foreign Missions. We would be glad to receive like statements from other Dioceses aided by the Board.]—Ed.

MACKENZIE RIVER DIOCESE IN ACCOUNT WITH CONTRIBUTIONS FROM EASTERN CANADA. 1896.

1896 Contributions	
Per C. C. M. A.	
For Rev. I. O. Stringer, \$580, Rev. T. J. Marsh, \$220.78.....	\$800 78
Mr. C. E. Whittaker, \$13; Dr. Reazin's Outfit, \$8.....	21 00
Mr. W. D. Young, \$1; General \$45.....	46 00
Collection paid to Rev. I. O. S., \$175.50, less expenses, \$152.25.....	23 25
Balance of Collections paid to Diocesan Account.....	122 03
	<hr/>
	\$1,013 06
Per Mrs. Grindlay, Toronto W.A.....	227 30
Per Dr. Mockridge, Ontario W.A. \$10; Col. Wilgress, \$10.....	\$20 00
Niagara, \$43.35; Hastings, (for Rev. T. J. M.) \$4.74.....	48 09
Huron \$42.25; W.A., \$22; for Rev. I. O. S., \$49.29.....	113 54
	<hr/>
	\$181 63
Per Canon Empson, Montreal.....	55 60
Per Dr. Davidson, ".....	10 00
Per Rev. I. O. Stringer, Collected in Eastern Canada.....	\$576 96
Ditto, ditto, for Mr. Young.....	416 41
	<hr/>
	\$993 37
Per Miss Montizambert, Prov. W.A. \$41, \$1.....	42 00
From Quebec, \$10; Winnipeg, \$46.87.....	56 87
	<hr/>
	\$2,579 83
To be met from C. M. S. and other sources.....	1,632 06
	<hr/>
	\$4,211 89

Specials	
Gilmor Bequest, 1st moiety.....	\$600 00
Huron W.A., freight on bale for Bishop.....	30 60
For Fire, per Mrs. Grindlay, \$94.02, \$109.....	203 02
Ditto, Dr. Mockridge (Niagara).....	63 00
" " D. & F. M. Bd.....	276 34
	<hr/>
	\$1,172 96

1896 Expenditure	
Eskimo Mission	
Rev. I. O. Stringer, Stipend.....	\$750 00
Travelling Expenses whilst on Department work in E. Canada.....	161 25
Ditto, Herschel Island.....	115 70
Mission Expenses, Peel River.....	129 10
Ditto, Herschel Island.....	106 64
Mrs. Stringer's Travelling Expenses to Peel River.....	213 00
Mr. Young's ditto and Wages.....	200 00
C. E. Whittaker, Esq., Salary.....	500 00
" " Travelling Expenses, Herschel Island.....	22 25
	<hr/>
	\$2,197 94

Hay River Mission	
Rev. T.J. Marsh, Stipend.....	\$750 00
Miss Marsh, 8 months.....	166 67
Miss Tims, 4 ".....	83 33
" " travelling Expenses to Hay River.....	183 33
Supplies for School, etc.....	492 89
Freight on ditto.....	337 73
	<u>\$2,013 95</u>
	<u>\$4,211 89</u>

DIOCESE OF ATHABASCA

Winnipeg, January 8th, '98

To the Editor CANADIAN CHURCH MAGAZINE.

May I ask you to be good enough to publish the enclosed statement of monies received by me for mission work in Athabasca during 1897. I should be glad also to take this opportunity of thanking our friends on behalf of the Bishop and his clergy, for their generous and welcome help.

Yours very faithfully,

WM. A. BURMAN,

Commissary Diocese of Athabasca.

RECEIPTS FOR DIOCESE OF ATHABASCA, JAN. 1 TO DEC. 31, 1897

Per Rev. W. A. Burman, Commissary	
For Lesser Slave Lake. (Rev. G. Holmes)	
For Miss Durntall's Salary.	
From St. John's, Toronto.....	\$5 00
Toronto W.A. Thankoffering.....	55 00
Donation, C.M.....	30 00
Church Redeemer Tor. Jun. Guild.....	10 00
" " " Girls' Aux.....	5 00
Cannington.....	2 65
All Saints Miss. Band, Toronto.....	2 00
Thankofferings W.A. Toronto.....	10 35
	<u>\$120 00</u>
Total from Toronto for Miss Durntall..	\$120 00
For Lesser Slave Lake, General.	
From Hamilton W.A. (Mrs. Webster)	
A Member of St. Thomas.....	5 00
Per Mrs. Grindlay, St. James Cathedral	4 62
Per " for Support of boy,	
St. John's, Port Hope.....	25 39
St. John's Toronto S.S.....	20 14
For Home per Mrs. Grindlay, St. John's	
S.S., Port Hope.....	6 63
	<u>\$181 80</u>
Total for work at Lesser Slave Lake...	\$181 80
For Wapuskow (Rev. C. Weaver)	
From Rev. A.W. Garden, Goliad, Texas	\$10 00
Mrs. Banks, York Mills, for freight....	6 65
St. Luke's Tor. W.A., per Mrs. Grindlay	10 00
St. Peter's, Toronto, ".....	7 60
Tor. W.A. Life Membership fees, 1896-7	375 00
" Thankofferings.....	25
	<u>\$409 50</u>
Total for Wapuskow.....	\$409 50
For Peace River (Rev. M. Scott, Vermilion)	
Montreal, per C.A. Eliot, Treas. B.D.F.M.	1 00
Brantford, per Mrs. Candwell for freight	16 50
	<u>\$17 50</u>
Total for Vermilion.....	\$17 50

Christ Church Mission, (Rev. H. Robinson)	
Peterboro W.A., per Mrs. H. Smith....	6 51
Miss. Leaves Asso., England.....	22 98
All Saints' S.S., Whitby, per C.A. Eliot	4 00
Hamilton W.A., per Mrs. Webster, for	
Building Fund.....	97 30
Per J.J. Mason, St. John's S.S., Thorold,	
and St. Paul's S.S., Port Robinson...	11 00
Per Miss L. Dixon.....	92 08
	<u>\$233 87</u>
Total for Christ Church.....	\$233 87
For General or Unspecified Work.	
Hamilton W.A., for Lady Missionary..	\$62 50
Niagara W.A.....	2 50
Grant Board D.&F.M.S., paid Mar. '97.	150 00
" " " Oct. '97.	250 00
St. James Cathedral W.A., Toronto.....	85 00
	<u>\$550 00</u>
Total for General Work.....	\$550 00

SUMMARY

General Work, etc.....	\$550 00
Christ Church Mission.....	233 87
Wapuskow.....	409 50
Lesser Slave Lake.....	181 80
Vermilion.....	17 50
	<u>\$1,392 67</u>
Total Receipts for 1897.....	\$1,392 67

DIOCESE OF NEW WESTMINSTER

(From the Western Churchman.)



HE report of this diocese, which was presented at a meeting of the Synod of the diocese held recently, covers a period of twenty-one months up to Sept. 30th, 1897. Taking the General and Special Funds together, the totals are: Receipts, \$11,422.12; expenditure, \$11,069.84. The sources of income have been: English committee, \$5,261.22; Bishop's new committee \$268.50; per Ven. Archdeacon Small, \$254.88; per Rev. C. Croucher, \$120.62; D. F. M. S. of Canada, \$330.84; Canonical collections and Synodals in the diocese, \$1,499.47; S.P.G. block grant (1897), \$3,271.35; sales of work, per Mrs. Dart, \$60.25; S.P.C.K. grant for Indian Hospital, \$60.00; and one solitary subscription of \$5.00.

The English committee is no longer in existence, representing a loss of \$5,000. The S.P.G. has given notice that its grant may cease in 1900. The \$1,500 raised in the diocese for canonical requirements is very encouraging; but church people in this diocese are beginning to feel that, in the future, they must look to the D. & F. M. S., which has sent \$1,000 during the last three months of 1897, for increased and continuous support. This diocese has passed through a very serious crisis; but, there are many faithful churchmen who are hopeful that the worst is past, and there are not a few indications of brighter days in store. God grant it may be so!

Young People's Department.

CALENDAR FOR FEBRUARY

February 2—THE PURIFICATION of St. Mary, the Virgin,
otherwise called THE PRESENTATION
OF CHRIST in the Temple.

“ 6—SEPTUAGESIMA.

“ 13—SEXAGESIMA.

“ 20—QUINQUAGESIMA.

“ 23—ASH WEDNESDAY.

“ 24—ST. MATTHIAS.

“ 27—1st Sunday in Lent.

March 6—2nd Sunday in Lent.

THE PRESENTATION OF CHRIST IN THE TEMPLE

BY J. WHITE.

JANUARY had been unusually mild, and yet Miss Brainard was surprised to see a goodly bunch of Snowdrops on her desk on the morning of February 2nd. “Who brought the little things?” she asked.

“Leila,” and a group of day-scholars gave Leila a push forward.

“Thank you ever so much, Leila; but are yours out already? Mine are not.

“No, Miss Brainard; but a great box full came from Ohio for the wedding, and mamma took some out for the church and for you, because to-day is Candlemas.”

“I hope she has not robbed the bride?”

“Oh, no, Mary was so pleased to have them come.”

The clock struck nine, and the girls scattered to their places. Miss Brainard read the Collect for the day:

“Almighty and Everlasting God, we humbly beseech Thy Majesty that as Thy only begotten Son, Jesus Christ, was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts, by the same, Thy Son, Jesus Christ our Lord. Amen.”

The girls read the Epistle and Gospel, each taking a sentence, and then took up paper and pencil, seeing Miss Brainard open her well-worn copy of “Keble's Outlines.” She dictated it slowly and gravely, and the children evidently thought about what they set down, which was:

“There are two ideas connected with this festival inseparably joined together; the idea of *presentation*, suggested by the presentation

of Christ for us; the idea of *purification*, suggested by the purification of the blessed Virgin, and mother of Him who knew no sin. Consider the various presentations to the Father, and how purification belongs to each; the presentations looking forward of the first-born in the Jewish rites of Samuel, and Samson, and such as they. The presentation to-day of the Eternal Son, whom all types prefigured; His continual presentation to us in all Church offices, in Holy baptism, and in Confirmation, in Ordination, in Dedications and Benedictions, and vows, in daily prayers, but most in the Holy Communion; on earth, by His priests from time to time, in heaven, completely. Last of all, at the great day, when He shall present His Bride to the Father.”

Miss Brainard closed her book, the girls pushed away pencils and paper and sat waiting. At last she spoke, but slowly:

“The pure-hearted mother presented the Holy Child before the Lord, and she also presented to Simeon and Anna, her Master and theirs.

“The day falls fitly in Epiphany season, commemorating, as it does, one of the early manifestations of our Lord. The outline you have written down dwells on our purification, and our Lord's presentation of us to the Father; but I want to speak to you this morning on the presentation from another point of view. How ought, how does, the Christian woman present her Lord and Master to the world? which is for her, of course, the community in which she lives, the people with whom she has to do; a Christian community, people who, like herself, are trying to do their duty as they understand it. You see, I am not talking now of missionary or charitable work, but of the *daily duties* of us all.

“She will best set forth her Lord, consciously or unconsciously, she who has *most faith* in Him. Others may show forth much of His truth, but can it be possible for a man or a woman to really believe that Jesus Christ was born into the world 1900 years ago, lived here for thirty-three years, died, rose again, ascended into Heaven, and be just as others. Surely not; there may be those who think they believe their Creed—open Bible. Church services, religious art have unconsciously made it to them a beautiful story, and little more; but if the Incarnation is to be to them the key of life, and well spring of faith, and hope, and

love, it must be more than this. When you say the Creed, remember what it means.

"Out of this will grow (Miss Brainard gave a shame-faced little laugh) a thoroughly active mind in either spiritual or secular matters." A quiet laugh ran round the tables; the girls had heard that before. "But really, children, I am not thinking of a 'world according to school mistress.' The great fact that the Lord has been here works both ways. If he designed to use the wondrous organism of a man as the instrument for the salvation of the race, can we do less than our very best with our own human powers? And, on the other side, any great or beautiful work of man's, fitly brings the thought of the worth of the world, the dignity of the race that the Elder Brother came to redeem and save. My dear girls, think of your opportunities, your abilities, the many paths to work and service open to your feet to-day, and then recognize that *your presentation* to the Master means making the best of yourselves now, as He gives the means and opportunity, that the Christian woman of to-day is one of the last persons who ought to tolerate shallowness or inefficiency, where they may be hindered."

"You want her to go to college, don't you, Miss Brainard?" Number thirteen as usual, asked the question.

"That is just as individual a matter for her as it is for her brother, Serena," returned Miss Brainard. "I know that she is to train herself, help her neighbor, present her Lord, be doing well whatever work God puts in her hands, by using faithfully all opportunities His providence provided. I am sure of this, that the ladder of learning is best stayed on the foundation of the Apostles' Creed: I am also sure no saint ever sat lazily down three rungs from the bottom and announced that religion forbade his going any further; that it would not be spiritual to do so."

"But religion is not learning."

"No, dear; and book-keeping is not quadratic equations, nor a holiday treat, ordinary bread and butter. You may pursue study selfishly, and I think that the good woman of to-day, with her quick perceptions, her good mental training, her strong and high principles, honors and sets forth her Master well, when her quiet clear-sightedness pierces the bubble of some catchpenny oratory, and shows it for the frothy delusion that it is.

"To believe that her Lord came into the world; to count her own value, to fashion her own service after the light given, the pattern shown, in the Incarnation; surely, with these outlines right, all minor details will be in drawing; and the picture will be," (the lady rose, and the girls rose with her), "The Presentation of the Lord Jesus Christ before the Father, and before men."—*The Churchman, N. Y.*

LADY BETTY.

BY MARIÉ DEACON HANSON.

LIZABETH Stansfield Merton was certainly a stately name for a mite of pink and white humanity to bear. Judge Henry Barton declared it was absurd to christen his grandchild such a name. And, as the latter grew and developed into a laughing, dimpled lassie, the judge assumed his most judicial aspect one day, and announced that henceforth she should be known by the name of Betty, affirming that it suited her from the crown of her head to the sole of her foot. As no one had the courage or the heart to oppose the judge, his word became law in the matter.

There were those in the pretty village of Churchtown who nodded their heads sagely when a babe was born one morning in the house on the hill, where Judge Barton and his daughter and her husband lived—nodded their heads and wagged their tongues, informing each other, with many a wise look, that the child was "sure to be spoiled by her grandfather." It was a well-known fact among the townfolk that, though Judge Barton on the bench was severe and dignified, Judge Barton at home was affable and sociable, ever betraying an intense love for his only child that the busybodies predicted would extend and embrace with added fervor his daughter's daughter.

But Betty had left babyhood behind and was enjoying girlhood, and still, to the outward eye, gave no signs of having "been spoiled." One could scour the hills for miles around to find a sweeter, rosier face, a more generous, loving disposition than were Betty's. To her mother and grandfather, she was all in all. To her father? Well, "Lady Betty," as Mr. Merton loved to call his blue-eyed daughter, was precious above and beyond all estimating.

Across the road from Judge Barton's, and a little further down the street, stood a low, rambling house whose ancient walls resounded to the tramp of boyish feet and the ring of merry young voices day in and day out. The Carleton boys made life sweet and burdensome alternately to their invalid mother and to the other inmates of their home. But to Betty they were never wearisome. She commanded, she entreated them. She scolded and commended them. She was their queen, they her loyal subjects. Never queen had more faithful ones. Whether in her most imperious or most gentle mood, she was alike charming, wholly irresistible to these sturdy boys, who had never possessed, yet always longed for a sister of their own.

"I couldn't come in, could I?"

It was Betty who uttered these words, one cold January morning, as she appeared at the

door of the boys' workshop and peeped within.

"We'd like to have you," answered Harold, the eldest, "but we've got everything spread round in here. You may spoil your pretty dress."

"Hannah could lend her an apron," suggested Philip, next in age, looking up from the paper he was pasting together, to smile a welcome at Betty.

The latter's inquiry, however, had been a mere matter of form, as she now made apparent by entering, and proceeding to make herself comfortable on the end of the carpenter's bench, Harold's especial property.

"There's nobody at home and I thought you'd like to have me," she explained, watching Gerald, the youngest brother, as he struggled valiantly with the prow of a boat he was fashioning. "The toboggan slide is nearly finished. Grandpa said for you all to be sure and come to the opening Saturday. And I've asked Tom Beecher," she added, smilingly.

"Betty Merton!" It was Harold's voice that rang out sharply. "Then I sha'n't come, if he's to be there. That's all."

The smile vanished from Betty's eyes, and she looked severely at the speaker.

"For shame, Harold!" she cried. "Why are you unkind always to Tom. Why don't you like him?"

"Tom won the prize at school that Hal ought to have had," Philip interposed. "It was when you were away, Betty. Some of the boys think he didn't get it fair."

"But he did," Betty maintained, stoutly. "Wasn't my grandpa there? I guess he wouldn't have had anything to do with it, if there was cheating going on. Tom's a gentleman, and honest, if he is poor. Mamma says so."

"And he pulled me on my sled clear to the top of the hill," remarked Gerald, stepping closer to Betty. He always thought and said the best of everyone, this brown-eyed lad, with his father's face.

"I wouldn't be jealous of a boy that never has good times, and has to work so hard," Betty continued, looking sternly at Harold.

"He's always studying. I hate to see a fellow pegging away all the time," the latter returned, glancing out of the window, not caring to meet Betty's eyes.

"He studies hard because he is going to be a teacher and take care of his mother. He told me so," Betty replied. Then, suddenly slipping down from her perch, she stepped closer to Harold and added, earnestly: "It isn't like you, Hal, to be so unkind. He does not have things as you do. Why he never had a real new overcoat. And think of the nice ones you boys have just got."

"The boys at school laughed at Tom, 'cause

he had his uncle's coat made over," Philip said. "And it's an old one and thin at that."

"Mother said she wished she knew someone that would take Hal's old one. It is good, and warm, but too small for him." Gerald said. "I guess it would fit Tom."

"Tom Beecher have my coat? I think not, Betty Merton!" Harold cried, his face flushing angrily.

For a minute Betty was silent, but her lips quivered piteously. Philip saw them, and cried, hastily:

"Don't Betty. Hal didn't mean to speak like that."

It was the first time any one had spoken in that voice to Betty. Only loving tones had been hers. But she was a brave little woman and rose to the occasion, even though it was hard.

"No; he didn't mean it," she said slipping a soft, warm hand into Harold's and looking up with sweet, wistful eyes. "It's so easy for words to slip out when you feel cross. But you'll come on Saturday, won't you, Hal, dear, because you promised. Never mind about the coat, but just be nice to Tom."

Lady Betty imperious was charming. But Lady Betty half tearful and coaxing was irresistible.

Harold shifted uneasily from one foot to the other. Long ago he had acknowledged to himself that his dislike to Tom Beecher was unreasonable and unworthy of him. The difficulty lay now in owing to his fault and making amends. But there stood Lady Betty, clearly expecting the best of him. And then, there were his father's words, spoken just before leaving for his last trip - his tall, strong, dearly-loved father, who had said:

"Take good care of mother, Hal, and look after Philip and Gerald. You're the man of the family when I'm away, you know."

The "man of the family" should set a good example.

"Yes, I'll come," Harold said at last.

"Oh, Hal!"

Only two words, but Betty's voice in itself was enough.

"And be nice to Tom?" after a moment's pause.

"Yes. Let's go and get the cookies now that Hannah promised us," Harold answered, turning to the door, but not before Betty had seen the light in his eyes that made him appear a very different Harold from the one of a few minutes ago. So do one's feelings alter the face.

Saturday dawned clear, bright, but cold. The Carleton boys gathered at the slide early and had enjoyed two or three delightful trips when Gerald whispered mysteriously to Betty, his eyes sparkling mischievously:

"There's a surprise ahead for you, Lady Betty."

The latter was about to question, when a shout from Philip arrested her attention, and she turned to see Tom Beecher coming toward her, happy, smiling, rosy, wearing a cape overcoat that she had seen many a time before, though on a different boy.

"Hannah and Hal went down with it last night," Gerald said, bustling with the importance of his knowledge, while Betty looked around for Harold. The latter, however, was half way down the slide, and as he reached the bottom, he called back, in answer to Betty's glad cry of—"You dear, *dear* boy!"

"Oh, it's nothing to fuss about."

But later, when Harold stood beside her, and the slides were being taken more frequently and more merrily, and Tom was the happiest boy in the yard, Betty said, earnestly:

"Oh, Hal, I'm so proud of you."

"And you helped me," the boy answered quickly. "If it hadn't been for you, Lady Betty, I couldn't have done it."

It was nearly dusk when Mrs. Beecher heard laughing voices coming nearer and nearer to her tiny cottage. She arose and looked out of the window, and the sight she saw gladdened her heart for many an hour.

Harold, Tom, Philip and Gerald, a prancing four-in-hand, driven by Lady Betty, were coming down the hill in the grandest of style.

"Bless their hearts," Mrs. Beecher murmured. And then, looking past the boys to Lady Betty's sweet, happy face, she added: "And every one said she'd be spoiled. If she is, it's in the right way. There isn't one to equal her in the land."

And then, as the turn-out landed with a grand flourish in front of the door, and gay voices bade a pleasant "good night," the widow said, softly:

"God bless her and keep her always as loving and true as she is to day, and the boys, too."—*The Churchman, N. Y.*

LOST IN THE JUNGLE.

BY THE REV. A. N. C. STORRS
(Concluded)

I shouted to the coolies and they came to me, and were very surprised to see an Englishman in such ragged clothes, but they took me to their conductor, a young Brahman, and he treated me as kindly as ever he could. The first thing I wanted to do was to tell Mr. Price I was safe, for I knew how anxious he would be, so I tried to get some of the coolies to take me with them back to the engineers' bungalow, but after leading me half a mile they lost their way, and so we had to come back.

Every now and then we had to fire guns to

keep away the wild beasts, and my little dog growled continually when some of them must have come near. When we came back I was very hungry, so first of all they gave me some wild honey, and I took a spoonful or two. Can you tell me any one in the Bible who ate wild honey when he was very hungry after a battle? Then I ate some plain rice with a little *ghee*—that is common bad smoky butter (clarified). I daresay you wonder however I could eat it, but wait till you go through what I did, and then you will be glad to eat anything. My plate was a green banana-leaf—a very good one indeed, and my knife and fork were my fingers! I persuaded some of the coolies to take a note to Mr. Price, telling him where I was. He had just written a note to Mrs. Storrs, asking her to send up some food and saying that he would not come down till he had found me; and another to the forest officer asking him to send up one hundred men with drums to search for me. My messengers were just in time to stop the notes being sent. After sending off my men I lay down on a bed the Brahman lent me. I covered myself up with some empty coffee-sacks and tried to get to sleep.

At about two o'clock in the morning my boy (servant) came down with some dinner and a change of clothes, so I got up and had another feed in the middle of the night. The next day Mr. Price and I met on the way down the mountains, and very glad we were to see each other safe and sound.

I galloped my pony nearly the whole way home from the foot of the hills, and told Mrs. Storrs all I had gone through, and how God had been with me.

My story is finished. I daresay you will think there is nothing about missionary work in it. No, it is simply a story of a holiday adventure, but I hope it will interest you and the other boys at your school, and make you think a little more about India and the people there.

There are millions there who have lost their way to God and can't find it, though they try very hard. It is much worse to lose your way to God than to lose your way in a jungle like I did. We know that Jesus is the way to God, and I hope that some day thousands of people in India will find that out too.

Are you helping to show them the way?

Be very sure, before you repeat an unpleasant statement about another person, that it is true; and even if it is true, consider further. Put yourself in the place of the person of whom you are speaking, and think whether there are not many things—all true—which others might say about you, which would yet be unjust to your character as a whole.—*S. S. Visitor.*

The Canadian Church Magazine AND MISSION NEWS

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

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

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

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

ALSO

The Canadian Church Juvenile.

An illustrated monthly paper for the Children of the Church, suitable for Sunday-schools.

Single copy, one cent; ten cents a year. In quantities of fifty or upwards, eight cents a year. Always strictly in advance.

EDITOR.—(temporarily) DR. DAVIDSON, Q. C., 181 St. James St., Montreal, to whom all communications of an editorial character should be addressed.

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

Vol. XII. FEBRUARY, 1898. No. 140

MISSION NEWS AND FACTS.

THE Annual Meeting of the S.P.G. in Exeter Hall on the 25th of November last appears to have been a splendid and successful meeting, the Hall being full and the addresses inspiring and full of information and evidently appreciated by an enthusiastic audience.

THE speakers from the Dioceses abroad were the Archbishop of Cape Town, the Rev. J. W. Stenson, of the Diocese of Bloemfontein, the Bishop of Saskatchewan and Calgary and the Bishop of Newcastle, New South Wales.

THE Archbishop of Cape Town contrasting the condition of things in South Africa now with that at the time of Bishop Gray's consecration fifty years ago said that Bishop Gray found himself the only Bishop of the Church in the whole continent of Africa with about thirteen English clergy: none in Natal, one in Zululand, and a very few along the coast, mainly in the larger towns of South Africa. In the fifty years since, the number of clergymen has increased to 360, and the one Diocese of Cape Town has become *ten*.

THE Archbishop of Cape Town bore testimony to the S.P.G. in this work as follows: "I draw this contrast specially in connection with this Society, in whose interest we have gathered in this hall, because it is the Society for the Propagation of the Gospel that has, from the first to last been the fostering mother of our Church in South Africa. We have had, as every one knows, a hard battle to fight.

We have had a good many great principles to contend for. We have had a struggle from time to time in which we have been compelled to engage much against our will. But in all this, as well as in the direct teaching of the Gospel of Christ, and in bringing home the privileges of the Church to those who are our fellow-countrymen and to the natives of South Africa, we have throughout had the great assistance always ready at our back of the S.P.G. We can never be too thankful for what that Society has done for us."

ILLUSTRATING the failure on the part of people in England to realize the enormous size of Africa, the Archbishop in his address spoke of having received several years ago a letter from a friend in England asking him whether if he "was driving in the direction of Port Elizabeth any afternoon he would kindly call upon a friend who had gone to live there"; remarking that Port Elizabeth was just *about 400 miles* from Cape Town. He added, "The hugeness of South Africa very often is altogether misunderstood, and very insufficiently realized at home. My own diocese, after nine dioceses have been taken away from it is still as large as the whole of Great Britain."

THE Rev. Mr. Stenson in alluding to the Mission Field (the monthly Magazine of the S.P.G.) happily described it as the means whereby there is "a hand shake all round the world every month."

THE Bishop of Saskatchewan and Calgary in his address spoke of the "generous help" of the S.P.G. Society in the development of the Church in North West Canada, and said he had charge of a jurisdiction more than five times larger than the whole of England and Wales and which twenty-five years ago had not, he supposed, a single white man in it except the few who were connected with the Hudson Bay Co., or were missionaries of the Church.

BISHOP STENSON referring to the S.P.G. Society's work in Australia, where he reckons that 60% of the population belongs to the Church of England said, "The S.P.G. did what it has ever been ready to do under similar circumstances—to act the nurse when the baby dioceses were born, as they were, one after another. The S.P.G. nursed them and supplied them with golden syrup. But, when those baby dioceses grew up the S.P.G. withdrew the help; and, such is the independent spirit that we have in Australia, we do not want help when we can help ourselves. So my diocese has long ceased to receive anything from the S.P.G. Of course, as you know—something

like the great wheel at Earl's Court—dioceses do stick now and then, and then the S.P.G. comes along and gives them a little touch of oil in the form of temporary support, and the dioceses go on again. Since 1847 one diocese after another has been formed, until we have now *fourteen* dioceses, and a clergy list that is rapidly mounting up to about 1,000."

CANON STONE-WIGG was consecrated as the first Bishop of New Guinea on the Festival of the Conversion of St. Paul.

A PLAN by which the Episcopate of Australia will be increased is the formation of a new diocese embracing the northern part of the continent, including part of the Diocese of Adelaide (which at present runs from south to north right through the continent) and the northern part of the Diocese of North Queensland. If this be carried out it will make the number of Australian dioceses 25.

A CHINESE in Singapore Mission lately gave \$100.00 as a thank offering for recovery from sickness, the money to be spent in spreading the Gospel among his heathen countrymen.

THE first Zulu to pass the English Universities' Preliminary Examinations of candidates for Holy Orders is Gregory Mpiwa Ngoobo. He was baptized in the Isandhlwana Mission, and trained at St. Augustine's College, Canterbury. On the average one-third of the candidates at this examination fail. Ngoobo not only passed the examination, but did well also in Latin, Greek, and elementary Hebrew, and the Society has accepted him for work among his countrymen in Zululand.

In November last a plan of systematic support of the S.P.G. Society's cause in the city of Sheffield was inaugurated. For many years the town had practically confined its interest to the C.M.S., but it was felt that there was no need for one Society to prosper at the expense of the other, and on Sunday, November 14th, a change was commenced, the cause of the S.P.G. being advocated in twelve of the Churches in the Deanery. Sir Henry Stephenson, the chairman of the meeting, in his opening remarks spoke as follows, (and his remarks might apply to some places in Canada):

"Seldom in the course of my life have I derived greater pleasure from a request than I did when I was asked to preside over this meeting. I have been a subscriber to the Society for over thirty years. I became a subscriber at the urgent request of a very stalwart Protestant, an old Senior Wrangler, the late Rev. Samuel Earnshaw. Knowing as I do the good work which the Society has done,

knowing its perfect freedom *from any party bias*—that always strikes a very strong chord in my heart knowing also that it was the pioneer of all Missionary work connected with the Church of England, I have for a long time felt it a grievance that the people of Sheffield have somewhat studiously ignored the very existence of the Society. I know perfectly well the great interest that is taken in an equally important Society, and I would hold it to be little short of a sin for anyone to attempt to interfere with the zealous support which the Church Missionary Society receives in this town. But surely it seems ungenerous, and savours of excessive partisanship, that the Propagation Society has met with no public recognition in this town for a great number of years. Surely the resources of Sheffield Churchmen are not so straitened that they cannot, while supporting other Societies, offer some acknowledgment to the noble work of this Society, and make some contribution to its funds."

FROM MONTREAL TO MENGU.



THE Church of England in Canada has this year sent her first missionary to Africa in Mr. Kristen Borup. He is a Dane by birth, but had lived in Montreal for ten years, when he gave up a responsible post in the paper works of Messrs. J. C. Wilson, and the offer of a better post as mechanical superintendent of a large factory near New York, in order to offer himself to the Church Missionary Society for Uganda.

He completed a year at the Montreal Diocesan Theological College in preparation for his missionary career, by winning both the prizes offered to first year students. The Montreal Branch of the Gleaners' Union provided his training, outfit and passage, and the parish of St. Matthias through its Branch of the Woman's Auxiliary appropriated him as its own missionary by becoming responsible for his annual stipend.

He left Montreal on July 3rd in the "State of California" and reached London in time to take his place on the platform of Exeter Hall with the rest of the Uganda party at the meeting on July 16th to bid farewell to over fifty C.M.S. missionaries. He then went to the Keswick Convention whose missionary meetings are the most inspiring in England, and met many other missionaries and friends of missions there; and spent a busy two months in London getting outfit, etc.

On October 1st, he sailed in the P. & O. steamship "Caledonia" with a party of C.M.S. missionaries for Africa and India. It included the Rev. John Roscoe returning to Uganda, where he has been laboring since 1884; and

the Rev. C. H. T. Ecob, and Mr. H. E. Maddox, going out to Uganda for the first time. They reached Aden on October 17th, and were transferred to the British India steamer "Canara" which took them down the African coast to Mombasa, where they arrived on October 29th.

A very interesting Journal of the whole voyage has just come to Canada, which was posted at Mombasa on November 5th.

Mr. Borup describes his study of the Luganda language throughout the voyage, and the daily Bible readings held by the mission party on board the "Caledonia," which took them through the Epistle of the Ephesians. These readings were for all who wished to attend them and were preceded by earnest united prayer on the part of the C.M.S. missionaries that God would use them on board the ship for the extension of His kingdom. They recognized a definite answer to these daily prayers in the crowds who attended the Bible readings, and the interest shown in spiritual things by those present. When they left the "Caledonia" several passengers spoke to Mr. Roscoe in a way that showed they were deeply affected in parting with him. The missionaries also saw that their example of reading the Bible in public was followed by others on board.

The four weeks' voyage was pleasant and prosperous throughout, and while the record of it closes with the words, "We shall be glad to get to the end of our voyage," Mr. Borup goes on to say, "I could not help thinking this morning, how different are our circumstances from those of Krapf and Rebmann, who came down this same coast so many years ago, in an Arab dhow, having none of the comforts which most of us consider indispensable." The arrival in Africa is told thus:

"Friday, October 29th. This has been a memorable day. I was on deck about 5.30 and a few minutes after I could distinguish the land in the distance. We arrived at Mombasa about 7.30, and it was with a feeling of deep thankfulness to God that we realized that the voyage had really come to an end, and that the good Lord had so lovingly kept and guarded us. Mr. and Mrs. Burt (C.M.S. Mombasa) came out to bid us welcome in their boat. The Rev. H. K. Binns (C.M.S. Frere Town) came to let us know that he had arranged for us to stay in the Bishop's house at Frere Town until we are ready to go up the country. After breakfast we were taken over to Frere Town in the boats belonging to the Mission. . . As we landed we were greeted by three Uganda boys, left by Mr. Millar when he came down from Uganda, who are to return to their homes with us. They are splendid bright fellows, most touchingly devoted to Mr. Roscoe. One of the boys followed Mr. Maddox and myself

when we went for a walk and taught us the names in Luganda of nearly everything around us. The house now called "the ladies' house" is the one formerly occupied by Bishop Hannington, and it was with a strange feeling of awe and reverence that I walked through the rooms of that African martyr. At noon we attended a prayer meeting at Mr. Binns' house. It was very refreshing to enjoy Christian communion and fellowship before the Throne of Grace again, on dry land.

Next day, Mr. Binns took us for a walk to see something of the country. We walked through large groves of palm trees nearly all laden with cocoanuts. It was a lovely sight. Mr. Roscoe had Bible reading and prayer with five Uganda boys who stay in the house here to attend to our wants. The reading and prayers were in Luganda, and I understood very little of it, but the boys seemed to like it very much.

Sunday, October 31st. This morning we attended divine service in the beautiful native church in Frere Town. It is in a most lovely spot. Beautiful walks lead up to the church from several points, and cocoanut trees and flowers in great profusion are all around. But the scene inside the church was much more inspiring. The place was well filled and the congregation consisted chiefly of black people, the men sitting on one side and the women on the other. No European congregation could behave better than they did. The singing and the responses were most hearty, and all present seemed to take part. We understood very little of what was said, but we could follow easily in the English prayer book. The hymns we sang as best we could out of the Swahili hymn books. The service was taken by Mr. Roscoe and a native clergyman. We attended evening service, and went for a walk on the beach just before sundown. It was a lovely cool place, and we had a most beautiful view of Mombasa. After supper, we were invited to the ladies' house to sing hymns. We began by singing those known to the native girls living in the house, they singing in Swahili, and we in English. We all enjoyed it so much, and the first Sunday in Africa was a very joyful and blessed one.

Monday, November 1st. We were all very busy writing, and arranging about our loads for up the country.

Tuesday, November 2nd. Mr. Roscoe gave an address after supper in the native church upon Uganda and the Lord's work there. This is the first missionary meeting I have attended in Africa, and it was so inspiring to be present, though I understood very little of what was said. The three hymns sung were: "Jesus lives: no longer now," "All hail the power of Jesus' name," and "From Green-

land's icy mountains," all sung in Swahili. The meeting was as orderly and as well-behaved as any I have seen at home, and the natives who were present in large numbers seemed to enjoy it very much.

Wednesday, November 3rd. After supper, we went to the ladies' house in Frere Town and attended a meeting of the Gleaners' Union. There were about thirty missionaries and friends present. Mr. Roscoe gave an address upon the discouragements as well as the progress and encouragements of the the Uganda church. Mr. Binns was in the chair. Several hymns were sung, a portion of scripture, (Acts xiv.) read, and a number of prayers offered to the Father of all men for the success of His work in the places of His vineyard represented by workers present. It was a very spiritual and helpful meeting.

Friday, November 5th. We hope to leave the coast next Wednesday, November 10th. If we cannot obtain porters enough to take all our loads, then we shall go with what we can get, and whatever loads we have to leave behind, will be sent to Zanzibar to go up by the south road to Uganda. Porters are very scarce at present, and besides there is a rumor that a rebellion has been raised by some Soudanese soldiers in the interior, and if the report is confirmed, the government will take all available porters at the coast and we shall have to wait here several weeks. We hope to travel one hundred and thirty miles by rail, which will bring us over the worst part of the way. If we leave next Wednesday, we hope to arrive in Uganda about Christmas time. We are all anxious to start and are all enjoying perfect health. Hitherto hath the Lord helped us and led us safely, and we are sure He will continue to be our guide. The missionaries both in Mombasa and in Frere Town are most kind to us.

Brethren, pray for us.

K. BORUP.

THE S. P. C. K.

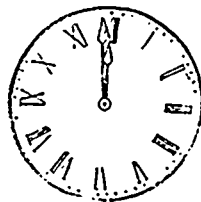
The annual report of the S.P.C.K., that admirable English society, now two centuries old, having for its object the promotion of religious knowledge, refers to the great change which has taken place since the Queen's accession in 1837, in the expansion of the empire and the increase of the colonial episcopate. The demands upon the Society are now enormous, and it finds itself hardly able to cope with them. During the year no less than 187,715 Bibles and Testaments, and 192,444 Prayer Books have been circulated. The income of the Society from subscriptions and legacies has been about \$85,000, far short of

the amount which could be profitably expended. The total number of books and tracts of all sorts circulated amounts to over twelve millions. Yet subscriptions and legacies are both less. The marvellous increase of reading power has caused the society to give away literature in a far larger measure than sixty years ago, and the list of book grants covers all classes of the community. — *Western Churchman.*

Woman's Auxiliary Department.

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

Communications relating to this Department should be addressed to Miss L. H. Montzambert, 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.

PROVINCIAL CORRESPONDING SECRETARY'S ANNUAL REPORT.

1896-97.

THE Corresponding Secretary begs to report as follows:

Shortly after the Provincial Board Meeting held in Toronto, November 12 and 13, 1896, the Provincial President sent your Secretary a printed letter regarding Self-denial Week to issue to the members. This was done through the Diocesan officers in due form and no doubt was productive of much good. In January a paper on the United Thankoffering was printed and issued through the same source, and boxes were prepared and forwarded to the Branches to receive this thankoffering. This latter really belonged to the Treasurer's Department, but as the boxes were made in Toronto, your Secretary gladly undertook the issuing so as to save expense.

In February notice was received from the Rupert's Land Branch that they had elected Mrs. Fortier, wife of the Archdeacon, President in the place of the late Mrs. Cawley. This appointment was a matter of such sincere satisfaction from all who knew Mrs. Fortier's exceeding worth and capabilities, that a letter of congratulation was sent and duly acknowledged. The wisdom of the choice has been proved by the very great increase and development which marks the Rupert's Land Annual Report lately to hand.

In this month congratulations were also sent to Dr. Thorneloe, the newly consecrated Bishop of Algoma, and a most kindly answer received.

A letter was also written to the Domestic and Foreign Board asking them to prepare and authorize a form of questions to be answered by our lady missionaries before they are accepted for work in the mission field. After the meeting of the Board a resolution was forwarded to your Secretary asking that a form be prepared by the W.A. and submitted to the Board at their April meeting. This was done, and a copy sent to each member of the Provincial Board of Management for approval and suggestions, and a revised form sent to the D. & F. M. S. The matter was put in the hands of a committee to report at the October meeting.

In March your Secretary had the privilege she enjoys so much of attending Huron's Annual Meeting, and was, as on previous occasions, much inspired by the enthusiasm and spirituality which always pervades the Annuals of this Diocese.

Interesting letters were received in this month from some of the Indian boys at the Calgary Industrial School, and published in the Leaflet.

On April 2nd your Secretary had very regretfully to close the W.A. office for a while and go to Brooklyn, N.Y., for nearly three months. While there a letter was received from Miss Rose, asking your Secretary to allow her name to be sent to the C.E.J.S. as successor to Mrs. Tilton in the office of General Zenana Secretary for Canada, as the latter felt obliged to resign that office. Letters from the Secretary of the Japan W.A. and from the nurses were also received, and the latter being in Japanese characters, was most kindly translated by the Rev. Mr. Tai, a native Japanese clergyman visiting then in New York.

It was a great pleasure and of much profit to your Secretary to meet the well known and much valued General Secretary of the American W.A., Miss Emery, who has always proved herself so good a friend to our younger W.A.

On April 22nd at a meeting of thirty of the Diocesan officers, representing eleven Diocesan Branches of the American W.A., held in the beautifully equipped office of the General Secretary in the Church Mission House, New York, Canada's Secretary conveyed to our American co-workers the warm and heartfelt greetings of their Canadian sisters in work for Christ. The fact that their example inspired the women of our side of the line was not forgotten nor that our Provincial President is a born citizen of the United States, though now claimed as a Canadian. The kind message from the Mother Auxiliary entrusted to your Secretary was given to our members through the medium of the *Leaflet*.

In May your Secretary was invited, in virtue of her office, to go out to Garden City to attend the Diocesan Synod Service, etc., and

lunch with Mrs. Cox, wife of the Dean, and President of the Long Island Diocesan W.A. On May 13th your Secretary had the honor of addressing the Annual Meeting of the Long Island Diocesan Branch, and again were very warm messages of good-will and co-operation given and received on behalf of the Canadian and American W.A.'s.

In June came the news from the far north as given in Mrs. Stringer's letter in July *Leaflet*. Also a most cordial invitation from Ottawa's W.A., asking the Provincial W.A. to hold their Autumn Meeting in Kingston. After much deliberation it was decided that it was not necessary to hold one at present, so the invitation was gratefully kept in reserve for future use.

July brought a letter from Miss Mulvaney, Secretary C.E.Z.M.S., appointing your Corresponding Secretary General Zenana Secretary for Canada. Also one from Miss Palgrave about our W.A.'s attending the meetings of the Woman's Section of the S.P.G while they were in England.

The sad and sudden death of Mrs. Morris, eldest daughter of the Bishop and Mrs. Pinkham, called deeply upon the sympathies of our members, and they were expressed to Mrs. Pinkham in the name of the Provincial W.A.

Sept. 23rd found your Secretary at the Quarterly Meeting of the Niagara Diocese Branch, in response to a very kind invitation to Hamilton, and on to Thorold, where the meeting was held. Always glad to be with her Niagara sisters, your Secretary was doubly so when she saw the goodly numbers in attendance and the earnestness of purpose shown—both most encouraging.

So far October's only letters worth special notice, are a kind answer from Mrs. Pinkham to the condolence mentioned before, and one from Canon Pollard (Convener of the D. & F. Committee on revising the Missionary Library now in use), saying that the corrected and enlarged edition will not be ready until the spring and asking the W.A. to send in suggestions for prayer and hymns suitable to missions. Your Secretary will gladly forward any such sent through her.

Since the middle of November, 1896, when the last report was sent in, your Corresponding Secretary has addressed the following meetings: Toronto Diocese—St. John's, St. James' Junior, St. Matthew's, St. Mary Magdalene, Mass Meeting Girls' Auxiliary, St. James' Senior, Chester, St. James' Girls, Church of the Ascension, St. George's Senior, Holy Trinity, St. Luke's, St. Mark's Girls (Parkdale). Huron Diocese Annual Meeting, New York Diocesan Meeting, Long Island Diocesan Annual, Niagara Diocesan Quarterly, held at Thorold, and Grace Church Branch, at Brant-

ford. Also attended the Toronto Board Meetings in the months of December, January, February, September and October.

It was a matter of extreme regret to your Corresponding-Secretary that an enforced absence in Brooklyn, U.S.A., of nearly three months, prevented her accepting the cordial invitations to Toronto, Niagara, and Ontario Annual Meetings. Also, that owing to the pressure of study while absent, she was unable to originate as many letters as usual, though all received were duly answered and the *Leaflet* publication kept up from across the border.

Correspondence with Bishops, Clergy, etc., in the North-west, has been kept up as in former years, also with our lady missionaries, in both Domestic and Foreign fields.

Your Corresponding-Secretary cannot close her report without recording her heart-felt gratitude to our Almighty and loving Father for His many mercies and encouragements in our work during the past year, so evident on all sides. The very pleasant intercourse and correspondence with Provincial and Diocesan officers and other members of the W.A., whose help is so much valued and appreciated, is another source of gratitude, and your Corresponding-Secretary begs to take this opportunity of thanking one and all most heartily.

The near approach of our next Triennial should be a matter of deep interest to every member, whether they hope to attend it or not. *The last in this century!* Shall we not try to make it the *best* also? So all begin *now* to pray that God's Holy Spirit may quicken each more than ever before, and guide us during the intervening months to more faithful prayer, more self-consecration, more seeking to win those around us and afar to the loving Saviour whose kingdom on earth we are offered the *very high privilege* of helping to extend. Look at the promise held out to those who "turn many to righteousness," (Daniel xii, 3). Think how short our time may be to earn that blessed reward.

L. H. MONTIZAMBERT,
Cor.-Sec. Prov. W.A.



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

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

BOARD OF MANAGEMENT.

EX-OFFICIO MEMBERS.

Most Rev. J. T. Lewis, D.D., Archbishop of Ontario,
Metropolitan of Canada.
Rt. Rev. W. B. Bond, D.D., Bishop of Montreal.

Rt. Rev. Arthur Sweatman, D.D., Bishop of Toronto.
Rt. Rev. H. T. Kingdon, D.D., Bishop of Fredericton.
Rt. Rev. Maurice S. Baldwin, D.D., Bishop of Huron.
Rt. Rev. Charles Hamilton, D.D., Bishop of Ottawa.
Rt. Rev. F. Courtney, D.D., Bishop of Nova Scotia.
Rt. Rev. A. Hunter Dunn, D.D., Bishop of Quebec.
Rt. Rev. J. P. DuMoulin, D.C.L., Bishop of Niagara.
Rt. Rev. George Thorneloe, D.D., Bishop of Algoma.

Rev. Canon A. Spencer, Kingston, Ont., *General Secretary.*
C. A. Eliot, Esq., Ottawa, Ont., *General Treasurer.*

MEMBERS ELECTED.

Diocese of Nova Scotia.

Ven. Archdeacon Kaulbach, Truro, N.S.; Rev. E. P. Crawford, Halifax, N.S.
W. C. Silver, Esq., Thomas Brown, Esq., Halifax, N.S.

Diocese of Quebec.

Ven. Archdeacon Roe, Windsor Mills, P.Q.; Rev. Canon Von Iffland, Bergerville, P.Q.
Capt. Carter, Quebec; John Hamilton, Esq., Quebec.

Diocese of Toronto.

Rev. Septimus Jones, Toronto; Rev. W. E. Cooper, Campbellford, Ont.
John R. Cartwright, Esq., Henry Pellatt, Esq., Toronto, Ont.

Diocese of Fredericton.

Very Rev. Dean Partridge, Fredericton, N.B.; Ven. Archdeacon Brigstocke, St. John, N.B.
George A. Schofield, Esq., St. John, N.B.; C. N. Vroom, Esq., St. Stephen, N.B.

Diocese of Montreal.

Very Rev. Dean Carmichael, Rev. G. Osborne Troop, Montreal.
Dr. L. H. Davidson, Q.C., Charles Garth, Esq., Montreal.

Diocese of Huron.

Very Rev. Dean Innes, London, Ont.; Ven. Archdeacon Davis, London, Ont.
T. H. Luscombe, Esq., London, Ont.; James Woods, Esq., Galt, Ont.

Diocese of Ontario.

Ven. Archdeacon of Kingston, Brockville, Ont.; Rev. J. K. McMorine, Kingston, Ont.
R. V. Rogers, Esq., Q.C., Kingston, Ont.; Judge Wilkison, Napanee, Ont.

Diocese of Niagara.

Ven. Archdeacon Houston, Niagara Falls, Ont.; Rev. Rural Dean Spencer, Thorold, Ont.
Judge Senkler, St. Catharines, Ont.; John Hoodless, Esq., Hamilton, Ont.

Diocese of Ottawa.

The Very Rev. Dean Lauder; Rev. Canon Pollard, Ottawa, Ont.
Col. A. J. Matheson, Perth, Ont.; W. R. Wright, Esq., Ottawa, Ont.

The Secretary-Treasurer in each Diocese, to whom all moneys for missionary purposes are to be sent, is as follows:

Nova Scotia, Rev. W. J. Ancient, Halifax, N.S.
Quebec, George Lampson, Esq., Quebec, Que.
Toronto, D. Kemp, Esq., Synod Office, Toronto, Ont.
Fredericton, W. E. Smith, Esq., Fredericton, N.B.
Montreal, Rev. Canon Empson, Montreal, Que.
Huron, J. M. McWhinney, Esq., London, Ont.
Ontario, R. V. Rogers, Esq., Kingston, Ont.
Niagara, J. J. Mason, Esq., Hamilton, Ont.
Algoma, D. Kemp, Esq., Synod Office, Toronto, Ont.
Ottawa, Rev. E. A. W. Hannington, New Edinburgh, Ont.

50 YEARS' EXPERIENCE
PATENTS

TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.
MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.


Meneely Bell Co'y

Troy, N.Y., and New York City

::: Manufacture Superior :::

Church, Peal, and Chime Bells

CANADIAN OFFICE & SCHOOL FURNITURE CO. LIMITED
PRESTON, ONT.



OFFICE, SCHOOL, CHURCH, & LODGE FURNITURE

FINE BANK, OFFICE, COURT HOUSE AND DRUG STORE FITTINGS A SPECIALTY

SEND FOR CATALOGUE

The ...
Havergal Ladies' College Limited
346-350 Jarvis St. TORONTO



New buildings are in course of erection and will be completed for the re-opening in September, 1898.

The best English Educational methods are in operation here.

Announcement on application to

MISS ELLEN M. KNOX
Lady Principal

“The Bishops of Canada”

BY

CANON C. H. MOCKRIDGE, D.D.



Giving a Complete History of the

Church of England in Canada

From the beginning to the present date.



Responsible Agents Wanted

To canvass the work in every parish.
Large Cash Commission.

Samples Free to responsible men or women.

Here is an opportunity to do a good work in the Church, and at the same time derive a good income



Address for further particulars

F. N. W. BROWN

31 CZAR STREET,

TORONTO, ONT.

A. Macdonald
Merchant Tailor

355 YONGE ST., TORONTO

FIT and MATERIAL GUARANTEED.

IMPORTED GOODS

CUSTOM WORK MY SPECIALTY.

Prices as Low as possible consistent with first-class work.

Miss Dalton

356 1/2 YONGE STREET, TORONTO
All the season's goods now on view.

**MILLINERY, DRESS and
MANTLE MAKING**

The Latest Parisian, London and New
York Styles.

"To the Jew First."
Rom. i. 16.

**The London Society
for Promoting Christianity
Amongst the Jews.**

"We have now 133 Missionaries, of whom 73 are Christian Israelites. There have been baptized during this century about 100,000 Hebrews. We have in the Church of England about 200 ordained Jews, and 3 Christian Jews have become Bishops." See John Ken- naway at Church Congress.

Contributions Thankfully
Received.

REV. J. W. BEAUMONT, D.D.,
London, Ont.

Secretary and Agent
for Canada.

MEARS & STAINBANK

Founders of 500 Bells in Canada, including one of 11 1/2 tons at Montreal; and of Six Peals at Philadelphia.

CHURCH BELLS CAST TO ORDER.
Imported free of duty.

267 Whitechapel Road, London.

**100 DIFFERENT FOREIGN
STAMPS for 10c.**

Post Free 13c.

We will purchase for cash used Jubilee Stamps. Prices paid sent on application.

WESTON STAMP CO., 31 King St. E.
Toronto

GENUINE BELL-METAL BELLS



For Churches, Chapels, Schools, etc. Also Chimes and Peals.

Meneely & Co., West Troy, N.Y.

Illustrated Catalogue and Prices free. Established 1820.



Our "ST. AUGUSTINE"
(Registered)
Communion Wine

Recommended by leading clergy. Price, \$4.50 per case of 1 dozen quarts. See that our name is on capsules and labels.

J. S. HAMILTON & CO.,
Brantford, Ont.

Sole Agents for Canada. 59

THE OLDEST, THE BEST.

The Celebrated
COOK'S FRIEND
Baking Powder.

ALWAYS RELIABLE.

Food prepared with the "Cook's Friend" retains its freshness for a long period, not becoming prematurely dry or stale.

Beware of goods bearing nearly similar names. The exact name, "Cook's Friend," and no other, is genuine.



The Trade Mark is on every package.

244

J. YOUNG
(ALEX. MILLAR)

**The Leading Undertaker
and Embalmer**

Tel. 679. 359 Yonge St., Toronto

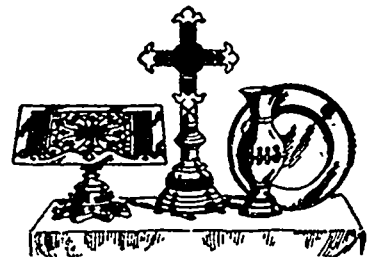


BELL
**PIANOS
AND
ORGANS**

—ARE—
**RECOMMENDED BY
LEADING MUSICIANS**
—FOR—

**DURABILITY AND
SUPERIOR TONE QUALITIES**
If the agent in your locality cannot supply you write to

THE BELL ORGAN & PIANO CO., LTD.
GUELPH, - - - ONTARIO. 13



CHURCH BRASS WORK

MEMORIAL BRASSES

Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, etc.

CHANDELIER AND GAS FIXTURES
Special Designs when Required

CHADWICK BROS.

MANUFACTURERS

136 KING ST. E., HAMILTON, ONT.