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THE CANADIAN CHURCH MAGAZINE

• • ANB MISSION NEWS • •

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THE NORTH CHINA MISSION.

IT is interesting to note, in view of the present very serious state of affairs, that the diocese of North China, which was founded in 1880, consists of the six northern provinces of China, and is six or eight times the size of England. The population is estimated at between eighty and a hundred millions.

The staff of the North China Mission, headed by Bishop Charles Perry Scott, consists of

Russell made the present Bishop of North China an Hon. Canon of his Cathedral. The new diocese for North China, was as stated, formed in 1880, and Archbishop Tait selected Mr. Scott to be the first Bishop, his consecration taking place in St. Paul's Cathedral in the month of October of the year named.

The Rev. Mackwood Stevens, general secretary of the North China Mission, has written a letter to the Press, in the course of which he says:—



THE RIGHT REV. C. P. SCOTT, BISHOP OF NORTH CHINA.

thirteen or fourteen clergy. Bishop Scott (whose portrait we give) has been labouring in China for a little more than a quarter of a century. In 1874, he—being then curate of St. Peter's, Eaton Square—offered himself as a missionary, went out to China, and was stationed at Cheefoo, one of the Treaty ports on the Gulf of Pechili. At that time the missions of the Church, both in North China and Mid-China, were under Bishop Russell, whose Cathedral was at Shanghai. In 1879 Bishop

“One thing is certain with regard to the serious troubles now distressing all who have interests in China, and that is that whatever happens diplomacy cannot withdraw its official representatives, nor will commerce withdraw its traders. There is another thing equally certain, Christians must not withdraw their missionaries. That the kinsfolk of the brave heroes who have fought and died in South Africa are not willing to forsake the Chinese Christians in their hour of need is shown by

later news of our young missionary, Mr. Brooks, who met his death because he would not remain away from his post in a place of security when his brother missionary and the converts were in imminent danger and needed assistance and comfort. Already of the small staff of missionaries in connection with the North China Mission three have been killed by the Boxers, and when it is remembered that it takes two months before a single gap can be filled, it will be realised how urgent is the call. Will you allow me to make public through your columns our great need of ordained men who will give themselves to this work? Amongst them are urgently needed some men of considerable scholastic and training powers to assist in building up a strong native ministry. Will university men, as well as others, come forward to carry on and develop the work so ably done by men like Norman, Robinson and Brooks, who have laid down their lives in the work? We need also medical missionaries, ladies as well as men, for it would be idle at this hour to point out what our medical missionaries have done and can do. Though we could not send the ladies out until things are more settled, yet we need other educated women who will give themselves to the various forms of mission work. It is important, in view of the great difficulties in the matter of language, and the greater difficulties in dealing with Chinese susceptibilities, that our ladies should have been carefully educated and trained. As England will never relinquish the advantages which an open China offers in the matter of policy and commerce, so may we not confidently say that England's Church will not desert the Christian converts?"—*Church Bells*.

MARTYRDOM OF MISSIONARIES IN CHINA.

"These are they which came out of great tribulation."

WE work quietly on, knowing that our Lord is working with us, and that failure is impossible." Thus wrote the Rev. H. V. Norman from Yung Ching in 1898. Ready both in body and soul to cheerfully accomplish those things that God would "have done," he and two other of the Society's missionaries in North China have within the last six months, been called to lay down their lives for the cause. The martyrdom of the Rev. S. M. W. Brooks, of Ping Yin, on December 31 was recorded in recent numbers of the *Gospel Missionary*, and now it is our sad duty to announce the deaths of the Rev. Harry Vine Norman and the Rev. Charles Robinson. Few particulars have yet been received. By the Foreign Office the Society

was informed that a telegram from Sir Claude MacDonald stated that, according to information given by a Christian who had come from Yung Ching, an attack was made on the Mission there on June 1 by "Boxers," who murdered Mr. Robinson and carried off Mr. Norman. The Chinaman said that he saw Mr. Robinson's body. Sir Claude MacDonald insisted on immediate steps being taken by the Chinese authorities for Mr. Norman's rescue.

A later telegram sent by Bishop Scott from Tientsin reports that both Mr. Norman and Mr. Robinson have been killed, and the daily press not only confirm this news but add that their bodies were dreadfully mutilated.

Mr. Norman was born at Portesham, Dorset, on February 10, 1868. After training at the Missionary College of St. Boniface, Warminster, he was accepted by the Society in 1891, and went out to North China, where he was ordained deacon in 1892 and priest in 1893.

Mr. Robinson also was a student of St. Boniface's College. He was born at Aldbrough, near Darlington, on September 22, 1874, and accompanied Mr. Brooks from England in 1897, and was ordained deacon by Bishop Scott on Trinity Sunday, 1898. A few months ago he experienced a heavy sorrow in the death at sea of the lady who was proceeding to China to become his wife.

Yung Ching, where the two missionaries were lately stationed, is a small, insignificant town fifty miles south of Peking. The district contains about 300 villages, varying in size from a small market-town to a tiny hamlet, the total population being about 50,000. A mission station was begun there by the C.M.S. in 1869, and transferred to the Society in 1880.

From 1869 to 1891 there were only fifty baptisms, but during the next six years there were no less than 230. The Christians, the majority of whom are from the villages, have enjoyed popularity among the citizens, and are known as a peaceable, law-abiding people. In 1898 the local magistrate attended service on Easter Day to see what was meant by worshipping God on that great festival.

The opening of a dispensary in 1896 naturally helped to strengthen the position of the Mission.

A rumor got abroad that Mr. Norman (who had acquired medical knowledge at Salisbury Infirmary) could break the habit of opium smoking, and, in response to many pitiful entreaties, he took in several patients, and eventually sent them home, cured of the habit.

Mr. Norman's labors were indefatigable, and the Church in North China is indebted to the Yung Ching Mission for some of its best native workers.



ST. MICHAEL'S AND ALL ANGELS', YUNG-CHING.

At Tai-wang-chuang, a village some five miles from Yung Ching, a native convert named Wang-chih-k'ai, after his confirmation in 1893, began to make efforts to spread the Gospel among his family and neighbors.

At first he provided a preaching-room, and when the converts had largely increased, he gave an excellent site for a church. Here, on Easter Tuesday, 1899, after the Holy Communion had been celebrated in the old room, Mr. Norman, with the help of a few native Christians, marked out the foundation of the new church, and "then knelt down and asked for God's blessing and guidance and protection during the building operations." Mr. Norman spent much time and pains on the building, doing a good deal of the work with his own hands. The result was, that with the help of the native Christians the church was built in ten weeks. The carpentering was done by a young Chinaman brought up in the Peking Mission School, who had been regarded as a failure until Mr. Norman took him in hand and gave him a special training at his own expense.

At the Dedication Service on July 6 (1899), many of the Yung Ching Christians were present, and some hundred heathen women came from neighboring villages to witness the service and gratify their curiosity at this "foreign building." The church was dedicated to St. Peter, and in preaching on St. Peter's Confes-

sion of our Lord's Divinity. Bishop Scott exhorted his hearers to be bold in confessing Christ before men, and to love and reverence the Name of God.

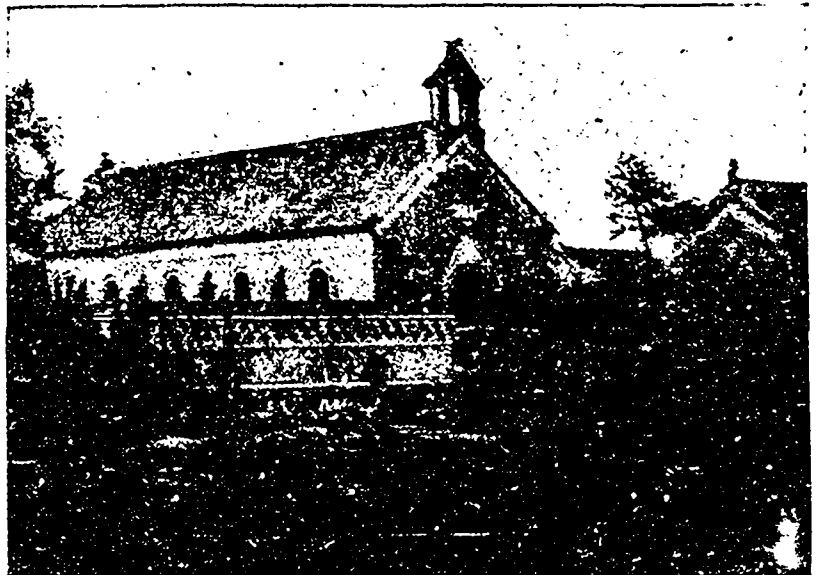
Up to last year the work of the Mission in Yung Ching district was full of encouragement, not the least encouraging feature being the number of women who had become Christians.

On this subject Mr. Norman wrote:—"At an early celebration of Holy Communion where I have seen these women, inwardly so earnest, outwardly so changed in their appearance, I have been moved to thankfulness. No one who could compare them with non-Christians would say with a clear conscience that Missions are

a failure."

Since the appearance of the marauding bands, or sects known as the "Boxers" or "The Big Swords," in North China, Mission work there has been at a standstill. At first only native Christians were molested, but the movement was unmistakably anti-foreign, and, as we have seen, Mr. Brooks was attacked and killed in December last.

In February, Bishop Scott wrote:—"Since the death of Mr. Brooks, two at least of our outstations have been attacked, the small Mission chapels destroyed, and the people scattered. . . . The whole course of events leads us one and all to the irresistible conclusion—and a very grave one it is—that the highest authority in the country is deliberately encouraging this vile persecution of Christians



ST. PETER'S, TAI-WANG-CHUANG.

by ruthless brigands, because the suppression of these bands would be too unpopular a step, and would appear to be taken in the interests of and at the instigation of foreigners, who are at the present time even more hated than usual, especially in Shantung. These ruffianly bands carry flags with an inscription signifying, 'To the aid of the dynasty—to the destruction of the foreigner,' and there seems much reason to suppose that the supreme authorities fear that should they be suppressed in their hateful work of harrying peaceful Christians—the avowed preliminary to driving out all foreigners—they would just as readily oppose the dynasty as they do now the foreigner. The ministers of the various countries concerned—France, Germany, England, and the United States—are fully aware of the gravity of the situation, and are urging upon the Chinese Government the absolute necessity for utterly proscribing these two sects and exterminating their adherents if they refuse to disband; but it remains to be seen whether 'the powers that be' will really take this step, the only one which can possibly give peace and quiet again to the distracted provinces and enable the work to proceed as before in comparative security."

Meanwhile, as Bishop Scott well says, we can always take refuge in the unfailling source of comfort: "The Lord sitteth above the water flood; the Lord remaineth a King for ever." With such a precious seed-sowing we may in His own time look for an abundant harvest.

To the families of the missionaries who have laid down their lives the Society offers its deepest sympathy. May they as well as the Church in China be remembered in our intercessions.

"For all the Saints who from their labors rest,
Who Thee by faith before the world confess'd,
Thy Name, O Jesu, be forever blest.

Alleluia!"

—*The Gospel Missionary*—S. P. G.

A LADY MISSIONARY'S GARRET.

A LADY missionary from South China, who would not like her name mentioned, writes:

"I have the queerest little garret here, in which I have to be careful of my head and the roof-beams would be too often in contact. I am divided from the outer world by a curtain hung across the end of the room, and I descend by the most awkward ladder I have ever climbed—except one. I am in terror when the women come to pay calls on me, lest they should fall down. You must not think my garret is a hardship though, I am getting quite attached to it, except when cooking is going on in the kitchen below and all the smoke ascends."

THE DEVELOPMENT OF WOMEN'S WORK DURING THE LAST YEARS OF THIS CENTURY.

(BY MISS SPILLER, ENGLAND.)

THE Lord gave the Word, the women that published it are a great host." Such, as the best scholars tell us, is the right translation of this prophetic word, of which during the past few years we have seen abundant fulfilment. Surely there never was a time when female agencies were so numerous, so varied, and so widely distributed as now. In almost every department of public usefulness, women are to be found successfully competing with men, and in those more especially where quickness of observation, delicacy of touch, and tenderness of handling are required, even surpassing them.

We need not in this inquiry dwell on women's work in art, in literature and in the public service, in all which during the past twenty years great strides have been made. Just now it is to see what progress has been made by women in the line of benevolent, philanthropic, and Christian work, and we shall not have to seek far before we find that in all these it has been in God's great plan for our world to assign a very high and prominent place to the ministry of women. In this respect we gratefully recognize the use and place given by God to the advanced civilization of the nineteenth century, for in no other epoch of the world's history could such developments of women's work have been possible. She has had her place and work at all times, but until the last half century, it has been mostly in the narrow sphere of home. Occasionally in the world's history has God called a Miriam or a Deborah in the east to come forth from the seclusion of purdah to fulfil a special mission, as in later times He called a Joan of Arc, a Queen Elizabeth, or an Elizabeth Fry to do some great public work. But it is only of late years that women have been called to be doctors, travellers, evangelists, missionaries. Thus we feel that for us on whom the ends of the world are come, a unique opportunity is afforded, an edifying spectacle is presented of the noble work female energy can accomplish, particularly when guided by the Holy Spirit and fired by love, in so many and varied walks of life. The solemn thought comes to us at this juncture, God has a special purpose, may we not reverently say, a special need, calling for numerous and hitherto untried laborers, and therefore He is enlisting His army recruits from the number of those to whom in times past so little of his work has been entrusted. My sisters must we not feel deeply the honor conferred upon us, that God has appointed us to

live out our brief lives in a time of such abounding opportunity as the present. Do we not feel God who knew the end from the beginning, could just as well have fixed my lot hundreds of years ago, but has appointed the bounds and time of my habitation here in England *now*, because He has a special work for me, a special piece, perhaps only a very little one, in that grand mosaic, the Christian work of the nineteenth century, this century of unexampled progress in all arts and works, and not least of all the work of extending the kingdom of Christ at home and abroad, and of bringing in that glorious time when the Lord shall be king over all the earth, and it shall be said to all nations, "Come ye and walk in the light of the Lord." We have come to Christ's kingdom for such a time as this, and we thank God for the privilege of living at the close of the nineteenth century. Let us then rise to our full privilege and responsibility. Let us afresh consecrate ourselves body, soul, and spirit, to the great work. Let us ask for the sanctified wisdom which understands what the will of the Lord is. Let us seek the humble and teachable spirit which asks daily, hourly, "Lord, what wilt Thou have me to do?" and then having sat at His feet, and in the secret of His presence learnt of His will, let us buckle on our armor, and "strong in the Lord and in the power of His might," let us go forth to fight God's battles against all the principalities and powers of evil, whether it be in the hospital or the slums, or in the wider sphere of the mission field itself.

And now to consider the subject of the development of women's work in the last years of the century. Where shall we place ourselves? Of how large or how small a portion of this rapidly vanishing century shall we take a review? For the past forty years we might say, this most remarkable development has been going on. It may be convenient to take April, 1880, as our starting point, and in reviewing the past nineteen years, classify our remarks under four heads.

1. Evangelistic work, home and foreign.
2. Educational and training work.
3. Medical and nursing work.
4. Deputational and secretarial work.

In each of these even the cursory view that our time permits will show what a far wider field woman occupies now to what she did even twenty years ago.

I. EVANGELISTIC WORK.

Many of us who are still a long way off from the allotted three score years and ten, can remember how in our young days, district visiting and Sunday school teaching was the only home line for woman as an evangelist,

while the honor of foreign service was one no woman could hope to attain, unless she became the wife of a missionary. In those days there was many a young heart on fire with love to the souls of the perishing heathen, longing to carry the Gospel message to them, who yet had to satisfy their desire for missionary work by making clothing for the Indians of Red River, or the children in the mission schools of West Africa. Then even missionary sales were unknown, and that fruitful labor of those who are obliged from health and other circumstances to tarry at home, had found no outlet.

How changed is it now, and since the day when the Indian Female Normal School Society, now known as the Zenana Bible and Medical Mission, and the Church of England Zenana Missionary Society became separate agencies, the number of consecrated women in the mission field has gone forward by leaps and bounds. Then in 1880 the two societies numbered between them, European 82, Eurasian V Na, 196. Now the muster roll of the former is European 91, Eura V Na 306, of the latter upwards of 1,100, including many native agents, or more than eight times as many.

Then the C.M.S. had not inaugurated its grand policy of faith which has borne such splendid fruit, one of which has been the employment in the mission field of a great many women workers, drawn from all ranks of society. This leads me to notice one of the most remarkable features of our end of the century evangelization, that of not restricting the candidature for the mission field solely to women of gentle birth and high class education. The mission army of to-day includes within its ranks consecrated sisters, who have before their call been in quite the humbler walks of life, dressmakers, factory girls, and domestic servants, some of whom have done distinguished service abroad, and most have shown a capacity for evangelizing not inferior to that of their higher born and cultured sisters.

Such of course are not suitable for every post, and their fields of labor have to be carefully selected, but it is now a firmly established principle, that no young woman with love to God, and to the souls of the heathen, who has sound health, and has received what to sanctified judgment appears a distinct call to the mission field, need sit down in disappointment saying, "It is not for me."

Of course in the missionary, as in the commercial world, it is very much a case of demand creating the supply, and it is because of the altered conditions of the mission field itself that the demand is now so great. The supply of men has been for many years inadequate, and of late a new demand has arisen, which men, were they ever so numerous, could not meet. Owing to the rigid customs of centuries

of oppression and barbaric civilization, the women everywhere in the east, excepting only those of the island empire of Japan, may only be approached and taught by those of their own sex. None but quite the lower orders in Egypt, Palestine, Persia, India and China, may be seen by, or hear the voice of any man who is not a near relative. To these secluded women, preaching in church, bazaar or street is practically as though it did not exist, for spending their whole lives in their caste locked prisons, from which some at very long intervals, others *never*, go forth, what benefit would it be to them were the missionaries as numerous as clergymen in England, or that to every 10,000 of those teeming multitudes in India or China there was an appointed shepherd? Nor can the written word reach them any more than the living voice, for until quite lately it was rare to find a zenana lady who could read. The children of the poor, educated in government and mission schools, enjoyed a blessing denied to the high caste purdah ladies, and the gentlemen of their families looked down, too, scornfully on feminine intellect, to take pains personally to enlighten it. Clearly then if the women of the east were to hear the Gospel, some other agency must be found, and thus it is that so many English women touched with compassion, have gone forth to minister the Gospel to their sisters so long sitting in impenetrable darkness and the shadow of death, and many has it been their joy to guide into the way of peace. Further, the breaking down in India of many ancient superstitions and prejudices, the greater enlightenment of the male population consequent upon a century of British rule, and a long period of British education, the desire for companionable, because educated wives, has created a demand for female education which synchronises with the increase of female agency. The hour had struck, and the voice of the angel proclaiming the everlasting Gospel to every kindred and tongue and people and nation, is sounding abroad, and demands that the women that publish it shall be a great host. Time would fail to tell how, and by what varied means these devoted sisters work, what sanctified wisdom and ingenuity they display in their widely differing fields of labor, and how carefully they adapt their methods to the varying conditions of those to whom they go. We might tell of the itinerant and village missions of North India and Bengal, where our sisters during the cold season make a circuit of some miles distant from their stations, taking with them tents and servants, camping day after day in a new place, often among those who have never heard the Gospel, enduring like Jacob of old the drought and heat by day and the frost by night, often in weariness and painfulness, brought on by the

heavy strain of a most trying tropical climate. Regardless of all this, they continue gladly, so that they may tell the sweet story of Jesus and His love to those who have never heard it. That their work is appreciated by man, and owned and blessed of God, is attested by remarks often heard, such as these, "Why have you never come to tell us this before? Come again soon. Come and live among us. It is a year since you were here before. How can we remember what you tell us if you stay away so long." Many a poor Hindu or Chinese woman hidden away in remote villages, has been found long after, not only to have received the truth and become a secret believer, but to have told it to others, thus becoming herself an evangelist to her country women. Or we might point to the zenana work carried on in great cities, where our lady missionaries go forth day by day at an early hour, from house to house teaching the secluded inmates needle work, reading and writing, but never omitting a single day to give Bible lessons. That is the grand condition of their entry into the homes of all whether high or low, and many a promising invitation has had to be refused because the master of the house will not allow his ladies to learn the Bible. Of course plans and methods differ widely. Our ladies among the rude tribes of northwest Canada, or amid the gentler Indians of British Columbia, work under very different conditions, in some respects better, in some worse, than those of China or Japan, or much favored Ceylon. While a missionary in India might have much to unlearn or to adopt were he suddenly transported to Persia, the Niger, or Uganda, yet all these fields afford rich opportunities for the exercise of woman's special gifts of love, sympathy and tact. And in that great day when all secrets are revealed can we doubt that many a tale of female heroism in the endurance of opposition, persecution and that strain on physical strength which is peculiarly trying to woman's feebler frame, will come to light. And when the Lord of the harvest calls home the reapers we are sure that not the least abundant sheaves are those that shall be laid at His feet by female laborers.

The same blessing following the introduction of female evangelists would be found were we to pursue our inquiries into fields occupied by other bodies of Christians where the same heroism has been displayed.

We might instance Miss Annie Taylor's adventurous and successful attempt to penetrate into that hitherto fast closed land of Thibet, of the courageous journeys made by the Misses Guinness and their companions, when two and two, accompanied by only native servants, they have travelled far and wide in Inland China, and of many others who in remote

and inhospitable regions have bravely borne aloft the banner of the Cross. In all lands now, undeterred by dangerous climates or rude conditions of life, are female evangelists to be found, and it has been the unfailing testimony of their male fellow workers that they would not do without them, for the blessing given is in increase ratio to the number of agents before employed.

Native female agency also during the period under review has developed into a grand factor in the onward progress of Christ's Church in heathen lands. That timid hitherto secluded women, fenced round and trammelled as they are by a public opinion based on centuries of heathen tradition, should come forth as public workers, mixing freely and openly among their country women is a triumph of God's grace such as we of the enlightened west, whose ideas are so totally different, can perhaps scarcely appreciate. God has thus forged a weapon against which the forces of superstition and prejudice shall be powerless. Witness for instance the work done by those born Christians like Mrs. Hensman and Mrs. Clarke of Madras and some of the North Indian Christians. Some are even entering the lists as medical practitioners, and may be found working in dispensaries and village missions.

Nor are the women of China backward in working for the Saviour whom they have found, as the heroic journey of Mrs. Ahok to England and Canada in 1889 bears witness, while native helpers and Bible women in almost every mission station in the Nuh Kien province show that the constraining love of Christ is a power as much in the east as in the west.

The developments of Women's Home Mission work during the past twenty years have not been less remarkable. At the beginning of that period many of our most helpful agencies such as deaconesses, parochial women and parish nurses had scarcely begun to be. Now probably there is scarcely a parish in our large towns that does not thankfully acknowledge the blessing following the labors of these devoted women. The slum work of the Salvationists, too, is noteworthy, for little as we may approve of some of their methods yet there can be no doubt that they have been the means of bringing many into the kingdom of God, who otherwise might now be outside. Fearlessly down to the darkest abodes of human sin, misery and degradation go these noble women of both high and low degree, tending, soothing, evangelising, uplifting, their visits prized by the poor, lost and sunken ones as of angels of mercy and restoration, themselves looking for no reward but the Master's sweet word of commendation, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me. (To be continued.)"

NOTES FROM THE MISSION FIELDS.

FROM C.M.S. AND S.P.G. MAGAZINES FOR JULY.

WESTERN EQUATORIAL AFRICA.—At an ordination in Christ Church, Lagos, on April 29th, Bishop Oluwole admitted to Deacon's Orders Mr. Johann Maximilian Adolf Cole, of the Niger Delta Pastorate.

Bishop Oluwole opened a new church at Ijebu Ode, the capital of the Ijebu kingdom, on April 26th, in the presence of between 6,000 and 7,000 people, including the native princes, the king's councillors and chiefs. The Bishop preached from Ps. xc. 16, 17; and at holy communion there were 166 communicants. The church is described as a really handsome building; it has cost £1,200 (exclusive of labor by the converts, valued at £400) and this sum, with the exception of about £50 has been raised by the Christians of Ijebu Ode. The church has been named "Olugbala," (St. Saviour's.)

The Rev. T. J. Dennis, presently in England on furlough, says in regard to the forward movement in the Ibo country on the east and west sides of the Lower Niger, that he desires to see *four* Europeans and about *twelve* natives set apart for this extension. His wish is that two Europeans and some of the natives should itinerate on the Onitsha side of the river, making their headquarters as far to the east of Onitsha as possible. The remainder would itinerate on the Asaba side, making their headquarters at some distance from Asaba. They would aim at getting as far as possible into the interior, leaving the towns within easy reach of Asaba and Onitsha to be evangelized from those stations.

Letters have been received from the Hausaland missionaries, from Zaria, a town only six days' journey from Kano, the objective of the party. Dr. Miller had had a fall from his horse, but otherwise the missionaries were well. They have been welcomed everywhere by the people, and laden with presents. "Sheep, corn, fowls, yams, cooked food for the men, honey, etc.," have been presented to them in every town they have passed through. Altogether it has been a very interesting journey. At first they had great difficulties with the men of the large caravan. Special services in Hausa and Yoruba were held as opportunities occurred, and Bishop Tugwell says these services were a means of blessings. He writes; "God is manifestly with us. I trust and believe many of our carriers will be permanently influenced by what they learn and hear from us."

EASTERN EQUATORIAL AFRICA.—On February 18th, Bishop Peel baptized the first converts of

the Taita mission, two men who had been under instruction for some time. Mr. J. A. Wary says: "Upon the occasion we had a congregation of 470 to witness the rite. Many had come for miles round over rugged mountain paths. During the address (I was interpreting) one man was so touched by what the Bishop said about their customs, that he cried out aloud, "We don't do them now." Then a little further on, when he spoke of their accepting Christ, this man called out again, "We are all your people, aren't we?" looking to the other men, to which they gave an unanimous "Yes."

The party of missionaries under Mr. A. B. Lloyd's leadership arrived at Mengo on March 31st, all in excellent health. Owing to the near approach of the telegraph Bishop Tucker was able to arrange that a dhow should meet them at Ugowe Bay, on the shores of Kavirondo, and thus saved them two or three weeks' weary tramping. The steam launch, Ruvenzori, was wrecked on an island in the lake and is a total loss.

The Rev. G. K. Baskerville, of Ngogwe, Kyagwe, wrote in his journal on March 16th, referring to the reinforcements: "We are terribly disappointed that there are not more men in this party. What are the men doing? The chances here are so great, the climate good, the returns are quick. But the Roman Catholics are pouring in here, and the people will become Roman Catholics for want of something better, and afterwards it will be too late to come. The native teachers are so ignorant, and have to take important work, although quite unfitted for it, except in point of goodness and zeal; but you want, too, wisdom and knowledge, and they are lacking. We shall need European leaders for years."

During his itinerations in North Kyagwe last year, the Rev. G. K. Blac' edge (now at home on furlough) met the Bakedi, a wild, naked people inhabiting the Nile Valley. They welcomed him, and some 500 assembled and discussed the subject of a white teacher, and came to the conclusion that as the Gospel had been such a blessing to the Waganda, and had so changed their lives, they themselves were willing to be taught, and would welcome a white teacher. Of these people the Rev. J. Roscoe wrote on March 31st: "The most interesting topic just now is the opening in the Bakedi country. I learn both from Mr. Buckley, who has visited the country, and also from the chief, there are two places where there is work now going forward. There are about sixty people under instruction, and they want teachers to go there. There are two already; but these are men who have had no special training. We hope to be able to send out two or three more at once, and thus prepare the

country for a European. We sorely need more men to take up the extension work; at present we are scarcely keeping up the existing stations, and are utterly unable to go out to Kavirondo or to Busagala."

Bishop Tucker asks for earnest prayer on behalf of this new extension. "We know not whereunto it may grow."

PERSIA.—The missionaries gladly report that the Jalal u'd Bauleh (nephew of the Shah of Persia, and son of the Zil u's Sultan), who has always been friendly to the Mission since Dr. Carr went to Yezd to meet him just three years ago, has again been appointed Governor of Yezd, and is on his way thither. Before starting from Ispahan to take up his appointment he twice telegraphed complimentary messages to Dr. White. The Agha Sultan, Ulem, the leading Mujtahid of Yezd, has inspected the hospital, and has expressed himself delighted with the building and arrangements generally. Patients come from over 200 miles around, and recently a party of Afghans visited the dispensary. "Nice manly fellows and most attentive to the reading and exposition of the Word," Dr. White says. And so the seed is spread, literally "cast on the waters," by the medical work, doubtless to be "found after many days." On returning from a seven days' itinerating tour, Dr. White wrote from Yezd, on April 14th; "God gave us much blessing on the journey. We saw over 600 patients, and quite twice that number had the Gospel preached to them, and more than half for the first time. Last Sunday we were living in a state of siege, and after the morning service I saw 200 patients. We were simply thronged from morning till night. But what can one do in a few days? I am quite willing to become an itinerant medical, if God will send a man to take up my work here."

TURKISH ARABIA.—Dr. and Mrs. H. M. Sutton on returning to Baghdad after furlough and comparing the work with that of former years, Dr. Sutton says that there is decidedly more liberty than formerly for evangelistic work. "Since 1895, in which year for the third time a determined effort was made to stop the whole work of the Medical Mission, there has been no decided opposition. The present dispensary does not afford room for both Dr. Sutton and Dr. Sturrock to see out-patients together, so a second house has been taken, almost opposite the present one, in which Dr. Sturrock will see out-patients, and which will provide accommodation also for five additional in-patients, making a total in the two houses of twelve beds for in-patients. Meanwhile Dr. Sutton is taking certain preliminary steps towards making an application to the Ottoman Government for a Firman to build a hospital.

The Rev. J. T. Parfit left Baghdad for Mosul, on April 2nd last, reaching the latter place on Good Friday where he had a remarkable reception. The house was crowded with visitors, and during the first three days nearly 400 men—Protestants, Jacobites, Moslems, and Jews—came to offer welcome. Mr. Parfit is charmed with Mosul and its surroundings, and is astonished at the bright prospects for work there. "A Medical Mission," he writes, "would do wonders here, and in every way would be a greater success than in Baghdad."

BENGAL—The Indian S. S. Union at its annual meeting in Calcutta at the end of April last gives the following striking particulars as to its work: "The first Sunday school in India, perhaps in Asia, was started in 1803. In 1898 there were 6,300 schools with 260,000 members. India's soil bears one-fifth the world's population, but only one-hundredth of the world's Sunday school membership. In England and Wales *one* in every *four* of the population is a member of a Sunday school, but in India we have but *one* in every 1,000, while China has but *one* in every 64,000. The outlook is not of the brightest, we admit, but it is only a matter of time. The dykes of superstition and idolatry are already giving away. India, Malaysia, and indeed all Asia, will soon, if the Church is loyal to her Lord, be flooded with beautifying, civilizing, fructifying Sunday schools.

In connection with the Santal Native Church Council there were 258 baptisms during 1899, sixty-six being of adult converts. Notwithstanding the comparative poverty of the Santals, *each of the ten pastorates of the district support or partly support a preacher as their "Own Missionary" to the surrounding heathen.* This is a step in the right direction, as the burden of the work in India will have to fall on the people of the land eventually."

NORTHWEST PROVINCES—The Bishop of Lucknow paid a visit to Gorakhpur in February, and confirmed forty-eight candidates of whom twenty-two were adult converts. During the Bishop's visit he formally opened a new Parish Room, given through the liberality of an European of Gorakhpur.

On February 13th, the Rev. J. W. Hall had the privilege of baptizing twenty-six converts at Asilpur, a village about two miles from Laliana, in the Meerut district. On the same day he baptized three more converts at Laliana; and on the 15th, eighteen at Khejuri. There are now forty-eight Christians at Laliana, twenty-six at Asilpur, and about a hundred at Khejuri, besides about ninety-five at Jeyi, Sonā, Dhanpur, and Baksha. Mr. Hall spent a week in the new rest-house in the district in April, and worked in the villages. He baptized another convert, and the newly ordained

deacon, the Rev. G. Emmanuel, baptized three adults at Jeyi, and in a village named Phitkari three people were admitted as catechumens. In Holy Week many village Christians met beneath the trees at the rest-house day by day for special instruction and devotions. Mr. Hall asks for prayer for more Spirit filled workers. There are nine villages in which inquirers are being taught, and the staff is quite inadequate.

The Rev. A. Outram estimates that two-fifths of the whole Bhil population have died from famine or disease. Transport is the greatest difficulty, for Kherwara, the centre of C.M.S. district of the Bhil country, is sixty miles from the railway, and carts and beasts of burden scarcely exist. When the needed rains come, the roads, bad at the best, will become impassable. Mr. Outram tells of one village, named Kagdar, where 500 people applied for food, "all destitute and bound to die," but he had only grain enough for fifty. He wrote on May 21st: "We have now 5,500 children to feed twice daily, collected in fifteen centres. These centres are dotted about an area nearly covered by an equilateral triangle with sides of sixty miles each. Each centre has to be supplied with grain once a week, and the nearest railway station fifty miles distant. So our hands are full, especially now that cholera had broken out very severely. One of my centres alone lost eighty children from it last week. Pray for us, for the burden is heavy, but our Lord can supply all needed grace and strength, as He has done up to the present.

The Gonds, too, another aboriginal hill tribe, in the Centrai Provinces, are suffering from famine. As far back as February last, the people were collecting gurri seed, only fit for Indian cranes to eat; others beating out bamboo seed, "a most extraordinary crop this year," the Rev. E. P. Herbert says, "a veritable God-send;" but many could not procure even that hard fare.

PUNJAB AND SINDH.—At the frontier station of Quetta, on Easter Day, the Rev. A. E. Ball baptized a Mohammedan mullah and his wife. A man of the Chamar caste and an infant of Christian parents were also baptized. On that day there were thirty-four communicants including the missionaries and a new Communion set given by a lady in England was used for the first time.

WESTERN INDIA.—The Bishop of Bombay held a confirmation in Girgaum Church, on March 31st, when twenty-five candidates from the C.M.S. Urdu congregation were confirmed. The Bishop conducted the service in Urdu and gave two addresses in that language.

The Bishop of Madras, at an Ordination service at Masulipatam on Sexagesima Sunday,

(February 18th) admitted to Deacons' Orders, Mr. Medikayala Sadhuvu, of Dummagudem, and Mr. Christian Paramasagayam Gnanamoni, of Coonoor, and to Priests' Orders, the Rev. Marumudi Jivaratnam, of Ellore, and the Rev. Kalangi Ephraim, of Rhagavapuram.

CEYLON.—The Bishop of Columbo confirmed eleven candidates at Lujanwala, on Feb. 9th, and eleven more at Mampe, on March 22nd; and in the afternoon of the same day, at Cotta, twenty-six candidates received the rite. The last service of the series was held at Upper Welikada Church, on March 23rd, when twelve were confirmed. This was the Bishop's first visit. The Rev. G. S. Amarasekara says, (to the old fashioned little church at Welikada, built in 1848, at the opening of which Bishop Chapman preached the sermon. The place was then known as "Yak-bedda," i.e. the jungle of demons) "where once the devil reigned, now the power of Jesus is manifested in the hearts and lives of the villagers, nearly all of whom are Christians."

DIOCESE OF ALGOMA.

OUR BISHOP.

THE diocese is to be congratulated in that our Bishop elects to stay at his post as the overseer of the Missionary Diocese of Algoma. At the beginning of June the Synod of the diocese of Ontario met to elect a Bishop coadjutor, who would, in fact, be the practical ruler of the diocese, while he would have the right of succession when Archbishop Lewis altogether retired. The Archbishop of this province of Canada has for some years been in failing health, and it became necessary to have help in the performance of his episcopal duties. As we understand it, Dr. Lewis proposed to attend only to his duties as Metropolitan. As above stated, the Synod met at Kingston and elected the Bishop of Algoma, who declined the election. It is a pleasure to know that our Bishop is so much admired away from home, and a greater pleasure to add that he is much beloved by clergy and lay people in this diocese, who would indeed be grieved to lose their diocesan, and a still greater pleasure to know that our Bishop deems it his duty to stay at his arduous post and to continue the wise foundations he is laying in Algoma. Missionary bishops and missionary priests occupy posts of honor at the front, and should receive more liberal and willing aid from all Church folk. They are true empire builders, too. None more loyal than the Churchman.

The hope we have in Algoma diocese is that our Bishop will long be spared to rule over it—in the possession of good health, with the

increasing love of the people to whom he ministers, and, above all, with the blessing of the great Head of the Church.

While referring to the Bishop, a word may be said to correct a wrong impression abroad—and in print, too—that the Bishop receives \$4,000 (about £800) per annum as stipend. That was the sum Bishop Sullivan received—guaranteed by the Provincial Synod. When he retired, the Provincial Synod said that the Episcopal Endowment Fund possessed by the diocese should provide the Bishop's stipend, and that the several dioceses should contribute to Algoma with the understanding that the Bishop should receive whatever was needed to make up \$3,000.

As a matter of fact, the income from the endowment investments produces about \$2,000 per annum. The Mission Fund, which the Bishop found in debt, has never made up its arrears; the Church has not given us, and we believe we are absolutely correct in saying that the Bishop has not taken one cent from that fund. So that the Bishop stays with us with his \$2,000 a year, out of which he pays his travelling expenses, though invited to go to an organized diocese with better surroundings and an increased income.—*Algoma Missionary News.*

DIOCESE OF MOOSONEE.

RECENT letters received from the diocese of Moosonee bring the discouraging news that in September next the Bishop will be minus three of his missionaries. Are there any men, priests or deacons, who are ready to go and fill the vacancies? Should this meet the eye of any whose heart the Spirit may move to offer for this grand work, the Bishop would be glad to communicate or meet with him. Letters addressed to 33 Shuter street will reach the Bishop during the next six weeks.

DR. MOTODA of the Mission at Tokio, Japan, of the P.E. Church to the U.S. has been on a visit to Hokkaido, the northernmost part of the Japanese Islands, and in his account of the trip, in the church in Japan he says: "I stayed over two nights with the Rev. Mr. Batchelor whom I should not hesitate to call the father of the Ainu people. He holds a position in relation to this peculiar race somewhat similar to that held by Bishop Whipple in relation to the Indians. One morning I attended morning service in Ainu, conducted by himself at his own house. It was one of the most touching services I ever witnessed. He told me that the population there is now 19,000 of whom 1,000 have been converted to Christianity, directly or indirectly by him.

BLOEMFONTEIN DURING THE WAR.

THE *Southern Cross* says that during the five months which elapsed from the beginning of the war to the entry of the British troops into Bloemfontein, the clergy and their families remained in that city. They were treated with much consideration by the authorities, and though it was necessary to practise very strict economy, they had not to encounter serious privations. The services in the cathedral were well attended. The Litany, in accordance with the late Bishop's instruction, given a few days before his death, was said daily at noon as a special intercession.

It was possible to undertake occasional itinerating work and to hold services at Winburg, Bultfontein, Bethulie, and Philippolis. Journeys to these places were often made in trains, crowded by armed burgers *en route* to the front, but the clergy always met with respect and kindness. At Jacobsdal two of the sisters from St. Michael's Home were of much use in the camp hospital, and at Bloemfontein and Harrismith the clergy were kept busy with the care of wounded prisoners.

On the occupation of Bloemfontein the British soldiers, from Lord Roberts downwards, showed great delight at being able again to worship within the walls of a Church, and great numbers have Sunday by Sunday attended the celebrations of the Holy Communion, as well as the other services. The offertories have been considerable, but in addition to this practical demonstration of thankfulness, Lord Roberts has, on behalf of himself and the army, expressed the generous intention of defraying the cost of lighting the Cathedral with the electric light.

A writer to the *Cape Argus* says that long after the traces of this war have passed away, a sad memorial will remain in Bloemfontein of the stay of the British army, in the shape of the rapidly-increasing number of graves in the cemetery behind the Cathedral. They form quite a small cemetery in themselves, and are laid in regular rows and companies. Most of the graves are unmarked, but here and there one sees evidence of a crude memorial, evidently placed there by the soldiers themselves as a last tribute to a departed comrade. These memorials are of the roughest and simplest description—a regimental badge, a name or initial only, worked in pebbles on the grave, or, at the best, a brief epitaph punched in tin or written in pencil on pieces of board or primitive crosses. These humble tokens doubtless possess supreme merit, as being genuine evidences of honor and regret, but it is only natural to believe that at some future time a more worthy and lasting memorial will mark

this the final resting-place of so many of Britain's sons who gave their lives for the Empire—for every branch of the Empire is represented in this "last sad muster"—Guardsmen, Infantrymen, Australians, and Cape Colonists lying side by side.

Another "object lesson" for those who "see so much virtue in the pious Boer, and so little in their own countrymen, would," the writer says, "be a visit to one of the Bloemfontein churches on any Sunday." Every Sunday since Lord Roberts arrived the different places of worship have been crowded with soldiers at every service. We have heard a great deal during the present war of the simple Boer peasant upheld by his religious faith in the righteousness of his cause and belief in the favor of the Almighty fighting against a profane and licentious soldiery. The Englishman does not make a parade of his religious feelings—the English soldier least of all. But they are there all the same, as anyone with eyes in his head and feeling in his heart can see for himself any Sunday in Bloemfontein. There can be no mistake about the feelings of the men. After the long, weary weeks of marching and fighting, they are eager to seize the chance of attending the Divine service in an English church once more, and they come in hundreds every time. The matter was, of course, particularly noticeable on Easter Sunday. At the Bloemfontein Cathedral every service was crowded, especially that held in the evening, when, notwithstanding a special service for soldiers already held in the afternoon, the Cathedral was densely packed to its very portals, many having to be content with standing room only.

It was a most moving sight, and surely the most rabid partisan of "brother Boer" must have been impressed at this Cathedral full of soldiers—officers and privates—Regulars, Volunteers, and Colonials, all in their war-worn, travel-stained khaki—reverent, attentive, and appreciative, entreating the blessing and protection of the "God of Battles"—"Because there is none other that fighteth for us, but only Thou, O God."—*Gospel Missionary*.

ALL that I taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has simply been due to the fact that when I was a child my mother daily read with me a part of the Bible, and daily made me learn a part of it by heart.—*Ruskin*.

WHICH is the more honor to a man—to own a fault if he has committed one, or to deny it.

LOOKING BACK OVER THE CENTURY.

BEGINNINGS IN WESTERN INDIA.

BY HELEN F. TURNER.



FEW years ago the very mention of the port of Bombay suggested all that is prosperous and stirring and lively, as one pictured the crowded harbor with its giant steamers, the perpetual arrival and departure of travellers, the lading and unloading of cargo, the busy trafficking of its merchants in this, the most enterprising city in India. Alas for the grim shadows of plague and of famine that have now overcast the whole presidency as well as the city of Bombay!

The Island on which the city stands became British ground more than 200 years ago. The Portuguese had discovered it in 1509, and gave it as a part of her dowry to their princess who married King Charles II. He soon granted it to the East India Company. The Mahratta rulers, Hindus, were then rising into power and overmastering the Moslems of Western India, and it was after long struggles with them that the British established their rule over what is now the Bombay Presidency. It is inhabited by people of many religions—Hindus in greatest numbers, next Mohammedans, but with most influence and wealth the Parsis, descendants of the fire worshippers of Persia, who were long ago driven from their land by persecution, and still practice the religion of their forefathers.

The political history, then, of Bombay goes far back, but the history of the missionary effort dates only from the beginning of the century, and the first C.M.S. missionary did not reach Bombay till 1820. The Rev. R. Kenny, a curate from Cheshire, went out in that year, and labored earnestly for six years; but the work was for a long time on a very small scale. A station was opened in the city of Nasik, held sacred by the Hindus, in 1832. In 1840 the Robert Money School was opened, for giving a good education to native youths. Thousands there received Christian training who have been scattered throughout the land, and pastors and teachers now ministering in Bombay are among the number. One famous man was a pupil at this school. He was a Parsi, but he became a leading Christian pastor—the Rev. Sorabji Kharsedji. In forty years only 500 converts had been gathered out from the stations of Bombay and of Nasik, Junir, Malegam, and Aurungabad, all towns within 100 miles of Bombay. Poona was occupied in 1882.

In the last forty years the Christians of the C.M.S., including Parsis, Hindus, and Mohammedans, have increased to 3,000. The experience of a missionary lately itinerating

outside Nasik suggests the sad thought how many more there might now be, if the laborers had not always been so few. He found a Hindu who said he and fifteen others were being instructed for baptism by a missionary, when he was called away from their village, and no one else had ever come to them. Most were dead, and the rest had grown indifferent. Can we wonder they thought the Message could not be very important, if the messengers were so slow to carry it?

Outside Nasik is a small but bright spot. It is the tiny village of Sharanpur. This village covers about forty acres, and 150 acres around are cultivated by the Christians who are its only inhabitants. In the midst of their homes stand church, school and orphanage, where many deserted famine orphans are sheltered and taught. Village store and workshops have been set up, and the Christians can support their families without mixing with the heathen. It is good to hear of one little spot in the great heathen district where idolatry is banished and whence prayer and praise ascend to the Lord of Love.

Near by is a refuge for lepers, where twice a week a very simple Gospel service is held, which they very gladly attend.

One opportunity for spreading the Good News is found in the great heathen festivals to which crowds of pilgrims make their way. One was lately held, called the Sinvhast, which occurs once in twelve years. All the sacred waters, they say, lie hidden in the Godavery River at this time, and one bath then equals the merit of 60,000 baths in the Ganges. Four men were led by the preaching to inquire about the way of Salvation and have been baptized.

If space fails to tell of work attempted by the few laborers in these six stations, what can we say of the work yet to be done?

But there are words of cheer about the field in Bombay. The Christians of the mission have been so patient, so brave, so trustful in the dark days of plague and famine that their light has shone brightly. "I have watched them closely," said a stranger lately, "distressed by want, harassed by the heathen, they have kept firm." They are showing, too, a greater wish than ever before to tell out to their fellow-countrymen that the Lord is King. And so we are praying and trusting that out of the darkness of Bombay's sorrows a brighter day may dawn.

AN interesting recruit to the missionary army, though at present not regularly enrolled, is the Hon. Montague Waldegrave, a younger son of Lord Radstock. He is proceeding to Peshawar, to work as a lay evangelist in connection with Dr. Arthur Lankester's new medical mission there.

THE OLD TINKER AND THE SCHOOLGIRLS.

BY MISS LAMBERT, FUH-CHOW, SOUTH CHINA.



ABOUT two years ago a travelling tinker came into our school grounds at Fuh-chow to see if he could pick up a job. A pewter teapot needed attention, so down he sat with his bellows and little charcoal stove to mend it. A group of girls gathered round him, and some of the elder ones, who often try to sow a seed here and there, said to the old man, "*I bah* (uncle), do you know God's doctrine? We will tell you a little about it."

He listened quietly, and then looking up said, "There are *such* a number of women in my house. Would you ask the *Kuniong* (lady missionary) to come and tell them? My house is a long distance from here, but I will follow the *Kuniong's* chair and tell the coolies where to go."

I was sitting at my desk surrounded with work, weary after the day's teaching, feeling it almost impossible to get through all I had to do, when a knock (about the fifth during the last few minutes) came at my door.

"*D.e li*" (Come in), I said, and a dear, bright girl entered.

"Oh, *Kuniong*! There is an old man in the garden, and he does so want you to go to his house and teach the women the doctrine."

"Does he? Tell me all about him. When does he want me to go? Where does he live?"

"He wants you to go to-morrow. He says he will stay near here to night, and come round quite early for you in the morning."

Visions of work which would have to be put on one side arose before me, but difficult as it was at that moment to promise to go, who could dare to say "No?" When God's voice calls, no one but He knows what the results of obeying it may be.

"Very well, tell him I will go, and take our old Bible-woman with me."

When we reached the place we found many branches of the family living in the same house, which was a very large one, though the inhabitants were poor. The centre court soon filled with people, and I and my helper prayed for the right words. The crowd listened long, many standing all the time, and we were much pressed to go again.

Not many weeks after, the old tinker's wife found her way to our school and said she would like to come and worship on Sundays. We told her the days of the moon upon which Sundays would fall, and she promised to come, though we did not think she would be in time for service, as she had so far to come. But the next Sunday there she was, in good time,

her face beaming. She had started at the first streaks of dawn.

For many weeks she and her husband came regularly. The girls helped to teach her the Lord's Prayer and "Jesus loves me" after the service, and when she earnestly wished for baptism she was admitted into a class for preparation, and shortly after was baptized. Soon after she brought her sister-in-law to service, and the latter has been baptized to-day. *The old man is still most regular in his attendance on Sundays; his sister-in-law's brother is beginning to be interested and anxious to give up his trade, which is connected with idol worship; and a little girl from their village is now applying for admittance into our boarding school.*

How true it is that in sowing "the seed of the Kingdom" we know not whether shall prosper, either this or that, and how it ought to spur one on, not only "in the morning" to sow diligently, but also "in the evening" not to "withhold our hand."—*Awake.*

PRESIDENT MCKINLEY ON FOREIGN MISSIONS.

(From an Address delivered at the Missionary Conference in New York on April 21, 1900.)



THE story of Christian Missions is one of thrilling interest and marvelous results. The sacrifices of the missionaries for their fellow-men constitute one of the most glorious pages of the world's history. The missionary, of whatever church or ecclesiastical body, who devotes his life to the service of the Master and of man, carrying the torch of truth and enlightenment! deserves the gratitude and homage of mankind. The noble, self-effacing, willing ministers of peace and goodwill should be classed with the world's heroes. Wielding the sword of the Spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illumined the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease and danger and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered. They count their labour no sacrifice. "Away with the word in such a view and with such a thought," says David Livingstone; "it is emphatically no sacrifice, say rather it is a privilege." They furnish us examples of forbearance and fortitude, of patience and unyielding purpose, and of a spirit which triumphs not by the force of might, but by the majesty of right. They are placing in the hands of their brothers, less fortunate than themselves, the keys which unlock

the treasures of knowledge and open the mind to noble aspirations for better conditions. Education is one of the indispensable steps of Mission enterprise, and in some form must precede all successful work.

Who can estimate the value of Foreign Missions to the progress of the nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity and brought nations closer together. They have made men better. They have increased the regard for home, have strengthened the sacred ties of family, have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government.

THANKSGIVING SERVICES IN INDIA.

PUBLIC thanksgivings took place in Calcutta last month, because of the British victories in South Africa. The Bishop of Calcutta addressed a letter to the clergy of his diocese, in which he said they would, he was sure, feel it to be right that when the British troops were in possession of Pretoria public thanks should be offered to Almighty God in the churches for the victory of their arms. His Lordship added that the following psalms, lessons, and special prayer were authorized for use either at Matins or Evensong on the day: Psalms xlvi. and lxxvi.; lessons, 1 Chron. xxix. 9-20; St. Luke iii., 5-15. The special prayer was as follows: "Almighty God, Who art a strong tower of defence unto Thy servants against the face of their enemies, we give Thee hearty thanks that it hath pleased Thee to crown the valor of our sailors and soldiers in South Africa with signal victory and glory. Fill us, O Lord, in this our day, with grateful recognition of Thine eternal Providence. Inspire us with the sense of the high and holy mission into which Thou hast called, and dost ever call, our nation. We have heard with our ears, O Lord, and our fathers have declared unto us Thy noble works of ancient time; but now have we seen them with our eyes. May Thy loving kindness move us to a deeper and purer love of Thee; may the thought of those whom we have lost on earth lift our spirits nearer to heaven; and may we use the peace Thou grantest, after the stress and suffering of war, not for our mere profit or pleasure, but for the building up of justice and righteousness, the strengthening of the bonds of sympathy amongst all classes in the lands that we have conquered, and for the spreading of the Gospel of Thy Son, our Saviour Jesus Christ, Who, with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. Amen."—*Church Bells.*

THIS PICTURE AND THAT.



HINDU correspondent of the *Madras Mail* properly expresses his indignation regarding an occurrence, of which he was an eye-witness, in a town in that province. The Hindu correspondent referred to writes:

"On the morning of the 19th instant the wife of a Brahman youth employed in the local District Munsiff's court died of fever. Her parents belong to the Saivite sect of the Brahman community, while her husband is a member of the Smartha sect. As she was a Smartha her parents and other relatives would not so much as approach her or touch her in the last moments. None of her Saivite relatives would consent to convey the body to the place of cremation, and had it not been for the timely help rendered by a pleader and a few others, the poor husband would have been put to the worst inconvenience imaginable in the matter of his wife's funeral.

"If we turned our eyes at that moment in another direction, we should have beheld another spectacle—the funeral procession of a dead sacred bull. While the human corpse was comparatively—shall I not also say shamefully?—neglected, hundreds of people might be seen flocking round the cart laden with the remains of the bull. The previous night, on the other side of the main canal, the sacred bull was run over by a train and killed on the spot. So, from early morning, preparations were made to give his holiness—I mean the bull—an honorable burial, and in due time a big procession, with the necessary accompaniments of tomtoms and other music, conducted his body to the grave. . . . Look at this picture and at that."

"Foreign missions are not only foreign missions, they are home missions, purifying the home life with that larger conception of charity, redeeming the home life with that worthier conception of Christ, which they teach and give.

"The greatest charity organization in America in the city of New York for the amelioration of the whole land, is foreign missions. There are still many heathen in America—heathen practices, heathen notions. There is no "American" Christianity as distinguished from any other. There is only one kind of Christianity, that is, a universal Christianity, and the Christianity which is simply "American" can never convert Americans. We are told that the Christian Church is not reaching the working classes—and why? Just because it is trying to reach the working class as the "working class"—*Rev. Dr. Green, at Ecumenical Conference.*

Young People's Department.

CALENDAR.

- August 5—Eighth Sunday after TRINITY.
 " 6—TRANSFIGURATION OF OUR LORD.
 " 12—Ninth Sunday after TRINITY.
 " 19—Tenth Sunday after TRINITY.
 " 24—ST. BARTHOLOMEW.
 " 26—Eleventh Sunday after TRINITY.

SOME SIDES OF JOHN CHINAMAN.

VEN. ARCHIDRACON WOLFEL, FUH-CHOW, SOUTH CHINA.

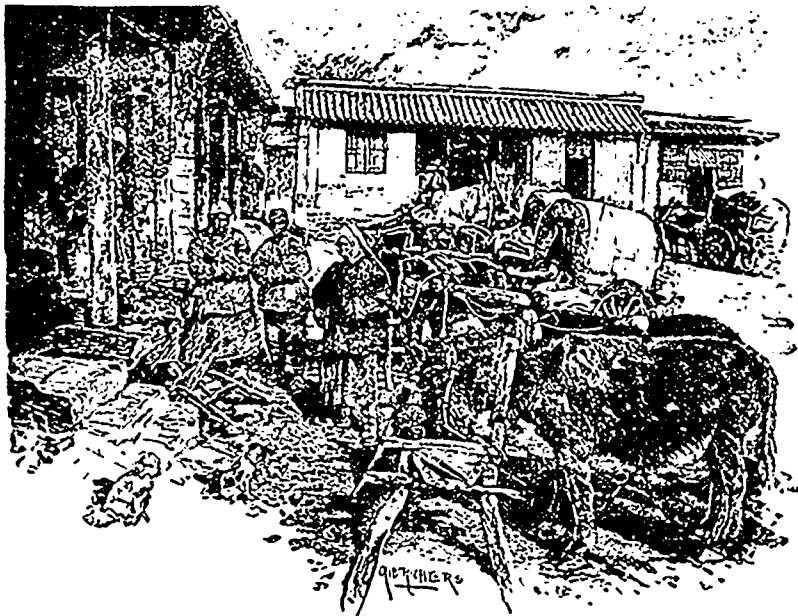
HERE can be no doubt that the Chinese are a very remarkable people, and that their history is a truly interesting one. They are as a nation, the oldest people in the world. When the patriarch Abraham, the father of the Jewish race, was a sojourner in the land of Egypt, the Chinese were a civilized people, cultivating their land, peaceably settled in their towns and villages, and governed by their own emperors and kings. When our forefathers, the ancient Britons, were wild, uncultivated savages, the Chinese were enjoying a high degree of civilization, reading the classic works of their ancient sages, and nolding their examinations in their halls of learning. Other great and powerful nations of remote antiquity, such as the Greek and Roman, have flourished and decayed and fallen, while China, older than them all, has lived on. Again, China is the largest and most populous country in the world. It is more than one-fourth larger than the whole of Europe, and contains a population equal to Europe and India put together.

TWO CHINESE VIRTUES.

And now perhaps you are wondering at all this, and wishing to know why China has existed all these thousands of years as a great nation, while other empires, perhaps, from a military point of view, more powerful than she,

have long since disappeared altogether from the stage of history.

Well, I think I can give you one good reason. All through their history the Chinese people have shown the greatest respect and reverence and honor to their parents. Their fathers and their mothers, and their aged grandparents, have ever been the objects of filial care and regard; and you know what God says in the fifth commandment of those who honor their father and their mother that their "days shall be long in the land which the Lord their God giveth them."



COURTYARD OF A CHINESE INN.

Another very pleasing feature in the Chinese character is their wonderful reverence for *old age*, whether of men or women. It is related of them that once they went to war with an enemy, and that this enemy, knowing the veneration of the Chinese for old age, placed all their old men and women in the forefront of the battle. The result was that they gained the victory, because the Chinese, rather than strike the old men, though they were enemies, retired from the field of battle.

PUNISHING THE IDOLS FOR NOT ANSWERING PRAYER.

The Chinese, however, have many vices and degrading superstitions. They are idolaters,

like all heathen nations; but though they spend large sums of money on their idols, and most devoutly worship them, they expect to get value for their money; and when he imagines that his gods disregard his prayers, John Chinaman is not backward to remind them, rather roughly, of their neglect.

To illustrate this—some years ago there occurred a great drought all over the southern part of China. There was no rain for months, the heat was intense, and all the wells dried up. The people were in great distress. For weeks they cried to the idols and made expensive offerings to them, but in vain; there was no relief or response from their gods. At length John bethought himself that he had paid and prayed enough, and as no heed was taken by the gods he determined to try what a little pressure would do.

A deputation was sent, which first got itself into a great *sweat*, and then, covered all over with perspiration, waited on the idols, and told them it was rather *hot* outside, and that probably their excellencies, seated as they were on their cool pedestals in the temple, were not aware of the state of the weather. They proposed therefore to bring their excellencies out to spend a day in the broiling sun in order to experience for themselves the discomfort arising from the great heat, in hopes that they might the more readily listen to the prayer of their worshippers and send down the rain. And forthwith they placed hempen halters round the necks of these wooden gods and dragged them out in the open air and left them to bake all day long in the burning sun.

It has not inspired what effect this had on the idols beyond the fact that the gilding with which they were adorned cracked and shrivelled up, and John was satisfied that he had administered a severe castigation to his idols as a warning to them to be more careful in future.

ONE OF A FAMILY MUST REMAIN A HEATHEN.

Another curious incident happened in the province of Fuh-Kien. This was the case of an old man whose entire family—wife, sons and daughters—all, except himself, embraced Christianity. For years this old man refused to become a Christian. At length one day the missionary asked him to explain how it was that he, while willing that his entire family should join the Church, did not himself become a Christian. After a good deal of hesitation on the part of the old man, he explained that the Chinese people were quarrelsome, and fond of plundering one another; and that bitter cursing was the only weapon they had for protecting themselves from bad neighbors. But as it was well known that Christians could not curse or swear at people, the heathen would not be slow to take advantage of his family

being Christians, but would rob and ruin them. It was necessary, therefore, he said, that one of the family should remain a heathen, so as to do the cursing—and this was the reason why he did not with all the rest of his family join the Church.

BOYS IN GIRLS' CLOTHES.

The Chinese are also in great fear of demons and evil spirits. They believe that sickness and all the ills from which they suffer are inflicted on them by these evil spirits, so they first try all sorts of expedients to please them, and when these fail, they take steps to deceive and cheat them. Very often, in order to save the boys from the evil designs of the demons, they give these boys female names and dress them in girls' clothing till they are about eighteen years of age. They fancy that if they do this the evil spirit will not know that they are boys, and as the Chinese do not place much value upon little girls, they judge of the demon by themselves, and think that they too despise womankind and will not care to take them away by death.

A ROADSIDE ADVENTURE.

A very curious illustration of this happened some years ago in the case of a man who afterwards became a most earnest and devout Christian.

I was on a missionary tour far away in the interior of the province, where the people had never seen Europeans. The day was bitterly cold, and I was wrapped up in a great-coat and winter travelling cap, and, no doubt, presented an unusual appearance, especially to a Chinaman who had never seen an Englishman in his life.

I saw two men coming along the path towards me, who on seeing me suddenly disappeared behind the trees. It was a very lonely place. *They thought no doubt I was the devil*, and so tried to hide themselves. On coming to the spot where they disappeared I stopped and looked around for them, and found them crouching and trembling behind the trees.

I spoke to them; and when they found I could speak their language, they gained courage and stood up. I then told them who and what I was, and spoke to them of the great God who made and rules the world, of His love for man, and how He sent Jesus Christ, His son, to die for them, to save them from the devil and from hell. They seemed wonderfully surprised, but evidently ill at ease, and they hurried away as soon as they could courteously do so.

When they arrived at their village they told the wonderful story that they met what they at first thought was the devil, and related all that I had told them about God and Jesus



HOW SOME CHINESE PRISONERS ARE TREATED.

Christ, the Son of God. The crowds who gathered around the two men had a hearty laugh at their expense, and told them that they too had seen the supposed devil; that he had passed through the village and had food in the *pong-taing* (inn), and told them the same story about Jesus Christ.

Some years after this, a native Christian visited the village, and happened to lodge in the house of one of the very men who met me on the road, and who thought I was the devil. The Christian, after his work in the village was over, read the Gospel to the neighbors and told them of the message of God's love.

His host at once exclaimed, "Why that is just what that foreign man told us on the road when we were so frightened at seeing him."

The Christian stayed a week in this house, and read and spoke every night to his host and all who came to listen. The result was that this very man and a few others of the village came to the mission church, which was fifteen English miles away and in charge of a native catechist. There they heard from him the same story of God's love, and they determined to come again, and ultimately placed themselves under instruction.

RED LETTER DAYS.

ST. BARTHOLOMEW'S DAY—AUGUST 24TH.

BY THE REV. EDWIN J. STURDEE.

"O Almighty and everlasting God, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; Grant we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord."

CHAPTER I.—CHILDHOOD. *The word received.*

IT was Sunday afternoon. Godfrey sat in the family pew. The clergyman stood in the high oak pulpit. The school children fidgeted in the gallery, all eager for the sermon to end and the blessing to be given.

Outside the sun was shining, and the corn (what was still uncut) rustled in the breeze, a rich wave of yellow grain.

Godfrey loved the Church, he loved the clerk's deep voice, he loved the kind old clergyman who often came to dinner, and never without laying his hand in blessing on the boy's golden curls; he loved the old square pew with its cushioned seats and its red cloth back nailed all round with brass nails that shone like sovereigns when the sun streamed through. Godfrey often wondered why the squire should have a different pew from farmer Jones and farmer Brown, who sat in seats no better than those which were kept for the old men and women of the alms-houses on the village green. But one thing there was which Godfrey did not love, and that was the sermon. It was long, it was difficult, it was dull; so to make it seem shorter he would count the brass headed nails all round the pew and try to make them right each time. But this afternoon the text was one he had learnt, for it hung in a gilt-edged frame over his bed: "I am the Good Shepherd." For once the boy forgot to count the nails, he tried to listen to the sermon. It was still difficult, still too long, still somewhat dull, but now and again the text would be repeated, and to Godfrey it seemed as if it were different from any text he had heard before. For on that summer afternoon the child had received the *Word*, and ever after he listened each Sunday to what the preacher said, and the brass-headed nails were counted no more.

CHAPTER II.—YOUTH. *The Word believed.*

"Shall I ever be better, shall I ever be fit for the kingdom of Heaven?" So groaned the youth as he sat in a gap in the hedge, far from the rest of the boys all intent on the first cricket match of the season. Godfrey had lost the golden curls of childhood but his hair still refused to submit to straight lines and correct curves.

Since that Sunday when he had received the *Word* he had learnt much—not about God but about himself. How he had tried and tried to overcome his hasty temper; how he had tried and tried to be good at home all through the holidays; how he had tried and tried to be a Christian at school.

"It is of no use," he groaned again, "I am not meant for a Christian; Jones told me so the other day when I hit him for making fun of me; and yet I do pray to God every day,

and am always so sorry when I fall." The boy stopped his outspoken thoughts and looked up to the blue sky fleeced with light clouds, which varied its monotony.

"Oh, God," he prayed, "do show me how to be good, do show me how to be a Christian." And in a moment there flashed into his mind the familiar word "the Lord hath laid on Him the iniquity of us all."

"I believe it!" he exclaimed; "I believe what God has sent me for His Word."

"What do you believe?" said Jones, who was walking past the hedge. But Godfrey could not answer him, he rushed away in the other direction his eyes full of tears and his heart weighed down with "joy unspeakable."

CHAPTER III.—MANHOOD. *The Word loved.*

Godfrey had taken his degree. To his father's question, "What shall you do by way of profession?" he had answered "let me wait a little; let me spend a year or so at home; there is no hurry," and as money was not needed for the son of the rich squire of Malbury, Godfrey was allowed to remain unsettled. He had *received the Word*, he had *believed the Word*, but all was not yet right within. Prayer meetings, Bible readings, Scripture studies, were not enjoyed as he felt they ought to be. He loved music passionately, and at Oxford had of late chosen to attend the church where the services satisfied his taste rather than the church where the preaching would feed his soul. He loved books, books of travel, of philosophy, of history, even works of fiction. His college friends thought that he would become a writer, and a favorite nickname for him was "Professor of History." One of the curates at the church he attended urged him to take Orders. ("A man of your taste and appreciation of beauty in Christian worship would be a gain to the church.") But still he hesitated.

Shortly after leaving Oxford he was invited to join a Bible Union started by a friend of his. Its principal obligation was to read the Scriptures for at least half-an-hour daily. "I ought to read my Bible more," conscience said, and so Godfrey joined. At first there was a feeling of relief when the half-hour was over, and other books could claim his attention, but by degrees his interest in the Bible increased. Gradually the half-hour was extended to three-quarters, and at last it was a common thing for him to read for double the time fixed by the Union. A small New Testament became his constant companion and many a refreshing moment was snatched at intervals during the day, when its truths would be pondered. The fondness for other books grew less, though they would never be laid aside; the exquisite music of the church in the next village (though

he always loved it) had less attraction for him than the expository sermons, of his own vicar, now grey with age. "I can best describe my state of mind," he wrote to his curate friend at Oxford, "by Psalm 119, verse 97: Lord what love have I unto Thy law (*Word*)? all the day long is my study in it."

CHAPTER IV.—VOCATION. *The Word preached.*

"How do you manage to fill your church so wonderfully?" exclaimed the Oxford curate as he sat in Godfrey's study at Malbury Vicarage. "The singing is atrocious," he continued, with a slight shudder; "shall I ever forget the bass?" Let Godfrey's history supply the answer. At the end of the year spent with his father he was ordained. Many friends came to hear his first sermon. There was not a subject that Godfrey could not make full of interest. What would he preach on? "The beauty of Worship," said the Oxford curate. "Topics of the day," said another college friend. The need of upholding Reformation principles," said a third. And many other suggestions were made. Godfrey gave out his text: "Preach the Word," (2 Tim. iv. 2) and he kept close to his subject. It was a description of every one of his sermons. He always *preached the word*. Many other topics came across his attention. It would have been easy for him to thrill his congregation with sermons on music, literature, politics, party spirit, but he never swerved from that text. Crowds came to hear him in his first curacy, greater crowds in his second, which was in a large Midland town. When the old vicar of Malbury died, he was presented to the living, and soon the reputation of the new incumbent spread far and wide. For some years the last vicar had been unable to preach well, but his successor was young and eloquent. Malbury Church was a sight to behold on a summer evening. The incumbent of the next parish laughingly told Godfrey that the music of the preacher's voice at Malbury was more attractive to some of his people than the music of his own far-famed choir.

And when the Oxford curate (now a minor canon) went back to his well ordered cathedral services he resolved that the next time it was his turn to stand in the pulpit he would imitate his friend Godfrey and *preach the Word*.
—*Boys and Girls Companion.*

"WHEN we hear it said, as we sometimes do, that there are heathen at home and that our Christian efforts should be confined to them, my answer is, yes, so there are; and there are heathen notions at home, and that is one of them.

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AND MISSION NEWS

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

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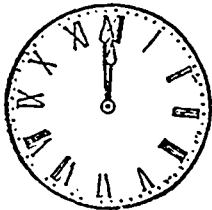
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VOL. XIV. AUGUST, 1900. No. 170

Woman's Auxiliary Department.

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

Contributions for this Department may be sent to Mrs. Edmund St. G. Baldwin, 86 St. George St., Toronto. (Convener) and diocesan members of the Provincial Literature Committee.



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.

THE JEWS.

CONTRIBUTED THROUGH TORONTO W.A.

THE history of God's chosen people, commenced with Abraham in Ur of the Chaldees, and their life has wended its way from age to age through innumerable mazes, for it is a four thousand years story, and not yet concluded. The Persians go not so far back, nor even reliably the Chinese, much less any of the nations of Christendom. They were already old when Greece and Rome were founded. In their long stretch of years many nations have come and gone, not one of such contiguity is left, save only the sons of Ishmael.

Where are their ancient oppressors, the Assyrians, Egyptians, Macedonians, Romans, Goths and others? Gone forever, but the Jews remain still a people.

And yet what has there been in their history to cause such a lengthy existence? Surely everything has been against them. Think of their persecutions. At the siege of Jerusalem alone, more than 100,000 died of hunger; repeatedly in the morning as many as 500 of them were seen writhing on crosses before the walls, and this went on until room was wanting for the crosses and crosses for the bodies. One million one hundred thousand were slain by the Romans, and 97,000 taken prisoners. Constantine outlawed them, cut off their ears and dispersed them as vagabonds. In the German States they were reckoned the slaves of the Empire, and were enormously taxed and plundered. In nearly all countries they were forbidden to hold land. Seven times they were expelled from France. At one time every Jew in England without distinction of age or sex was imprisoned, and their wealth confiscated to the exchequer; at another time 15,000 were banished from that country. In Spain 170,000 families were driven forth with atrocious cruelty, and we know how Russia has dealt with them. And yet all their enemies' efforts have but scattered them over the nations. In what city have they not been dwellers or sojourners at least, since first they ceased to have a city of their own? Whom have they not had for a sovereign since the day they cried "We will have no king but Cæsar." They are imperishable as a people, but have perished as a state. They have had no temple since the hour when their beautiful house was laid in ashes. yet they still hold to their ancient worship, in spite of everything that the torture or the bribe could do. Surely such preservation amid all their trials is a miracle in itself. They are also increasing in numbers. Two hundred years ago, they were only 3,000,000, now they are said to be between 10,000,000 and 12,000,000. During the last 150 years they have risen in wealth, learning and influence, although still maintaining their identity. In England they not long ago held nine out of 658 seats in the House of Commons. Not only in politics but in other positions they have risen to high prominence; they are the bankers of to-day. In Germany they hold seventy professors' chairs in the universities. In Spain a Jew edits the most influential paper, while Italy owes much to the Jewish press. In art and music they have held a high place; a wondrous change has come over their position in the world, and it is but a beginning.

The most marvellous thing about them is that their history was prophesied thousands of

years before it came to pass, and, as we see, how all has been fulfilled as to their dispersion and persecution, so we can see in their growing influence the beginning of the fulfilment of those prophecies which speak of their return and their prosperity.

But what connection have we Christians of this nineteenth century with this "peculiar people?" Was not our Saviour born of a Jewish mother, the Son of Abraham, the son of David? He bore the Jewish lineaments, He spake the Jewish language, observed the Jewish customs and habits. As a Jew He loved His country and His countrymen. Should we not do likewise? When we pray "Oh, Son of David have mercy on us," we call attention to His family in the flesh. How contrary then to the true spirit of our prayer, if we turn our backs, or harden our hearts, or show a cold indifference towards the family of David.

If we are anxious for the return of the King, we ought to be interested in the conversion of Israel, for "when the Lord shall *build up Zion*, He shall appear in His glory."

And then what do we not owe them? Through their rejection we Gentiles have been grafted in, and the casting away of them has become our riches. To them we owe our Bible, our knowledge of God, and of unseen things, of all that gives true joy, and hope in death. And have we not the promises that, "Blessed is he that blesseth Thee," and "They shall prosper that love Thee." And on the other side who ever prospered that injured them—"He that touched her touched the apple of God's eye." Surely Russia will suffer as the nations of old have suffered, for "cursed is he that curseth thee." Will we not also have to suffer for our indifference. Let us see what is being done by the Church of England for these chosen people, for space forbids a wider outlook.

One important society for this object is called "The Jerusalem and the East Mission," with the Right Rev. the Lord Bishop of Salisbury as president. Their work is confined to the Jews of Jerusalem and the east, with the headquarters at the St. George's College, Jerusalem. It is under the charge of Bishop Blythe. There is also an orphanage for eighteen Jewish and Arab girls. Connected with this home is a large free day school attended by from seventy to 100 girls, Jews, Moslems and Christians. Sewing classes are also held for the Jewish women, they also receive religious instruction. The good work done by these classes has been a special benefit to the Yemenite Jewesses who are coming in great numbers from Yemen in Arabia; they are a very gentle and industrious race, and have a decided leaning towards Christianity. As soon as the funds are forthcoming a school

will also be begun for boys. At Haifa, which is a mission station in Galilee, this society have a church which was consecrated last October, and also a small hospital. There is a girls' school as well, which is attended by Moslem girls as well as Jews. A boys' school is needed here but there is not the money for this purpose. Owing to the large number of Jews returning to Galilee, these schools should be a great blessing among them.

In Egypt the work done by this society is largely educational. At Cairo there is a school for boys and girls, the number of pupils last year being 120 boys and fifty girls. A site for both of these schools has been purchased, and the buildings are under way, while four rooms for the mission staff and the temporary chapel are now finished. This society have also chaplaincies in Syria, Egypt and Cyprus. As money is much needed for this work, here is an opportunity to show the reality of our interest in Israel.

The largest and oldest of all Jewish societies is that of "The London Society for Promoting Christianity among the Jews." Over 200 laborers are working in forty-nine centres of Jewish life, dotted here and there over four continents. In England and Ireland alone work is being carried on in nine of the largest cities, not to mention many small places where the Jews are being reached. While on the Continent in Austria, France, Germany, Holland, Italy, Roumania, Russia and Turkey a good work is being done. While in Asia there are mission stations at Smyrna, Galilee, Hebron, Jaffa, Jerusalem, Persia, Damascus and India. And in Africa at Abyssinia, Algeria, Egypt, Morocco and Tunis. The missionary agents have greatly increased during the last few years, and now number 184. Last year alone over 20,000 Hebrew Scriptures, and nearly half a million other religious publications were distributed. Encouragement comes from all these different fields, many Jews are acknowledging Christ as their Messiah, for difficult as the work is, it is full of blessing. There is an increased willingness among them to hear the Gospel; from everywhere comes the same story, "A little patience and perseverance in well doing, and we shall, ere long witness large and genuine accessions to the Church from the ranks of the synagogue," is the report of one worker; another writes, "I do not remember a time when the Holy Scriptures were in such demand by the Jews." Another, "Prejudices, always dying so hard, are being gradually removed and overcome." Many more testimonies might be given but space fails. The Archbishop of Canterbury is patron of this society, the vice-patrons from among the archbishops and bishops are too numerous to mention, but the Archbishop of Rupert's

Land and of Ontario, the Bishops of Huron, Montreal, Toronto, Algoma, Qu'Appelle, and Selkirk are among the number. This society is greatly in need of money and has sent out an urgent appeal for assistance. The Rev. A. F. Burt, Shediac, N.B., is the Canadian secretary. In 1892 "The Children's Beehive for Israel," was formed to interest young people in the society's work. Boxes in the shape of a beehive can be procured to secure money for this purpose.

And what about our Jews in Canada. They number about 8,000. Montreal is said to have the largest number of any Canadian city, while in Toronto there is estimated to be about 3,000. Work is being done in both these cities; in the latter a missionary is employed who spends his whole time among them, holding meetings and visiting. Many have through this agency heard the Gospel message. This is an undenominational work. The report of these societies give some idea of what is being done for the evangelization of the Jews, and are open doors by which all can aid and help with money and prayer, yet tens of thousands of Christians in Canada are doing nothing for "this tribe of the wandering foot and weary heart."

MOOSONEE.

EDITED BY DIOCESE OF MONTREAL.

FOR the information of those readers who may not have seen much about the remote diocese of Moosonee, it seems desirable to give some details. It originally formed part of the diocese of Rupert's Land, out of which it was taken in 1872, when the late Bishop, Dr. Horden, was consecrated. At present its area is about 600,000 square miles, but the contemplated formation of the new See of Keewatin will reduce that area about one-fourth. It is understood that the new diocese when set aside will include stations at Forts Churchill, York and Severn, also Trout Lake, and to extend south of the C.P.R. to include the Indian work at Fort Francis and Rainy River. Until the change takes place the diocese extends from Algoma and Ontario on the south, to the most extreme northerly point where human beings exist. It takes in, of course, the whole basin of Hudson's Bay and so much more that it is practically impossible for us to have any just idea of the "magnificent distances" to be got over, by such means as the missionary can command, generally so extremely inadequate, that one feels amazed at what is accomplished under great difficulties. In the Bishop's annual letter he speaks with profound thankfulness of the blessings poured out on the work, and the good-

ness of friends who by their prayers and alms have so strengthened his hand. After telling with joy of the prospect in the near future of the formation of the new diocese of Keewatin, he goes on to say, "Then no longer shall the poor isolated missionary feel that he is almost out of touch with his Bishop; no longer will letters between them be only possible twice a year, and then take a year or eighteen months for an answer; no longer will the young people have to wait for confirmation or the missionary for ordination, for eight or ten years. I believe the Bishop of Keewatin will be able to visit all existing missions every two or three years, whereas the late Bishop was only able to visit this part twice in twenty-one years. Have I not ground for joy in the prospect of this? Though I shall be very sorry to lose such a promising field, and such earnest, fearless, and tireless missionaries." The Bishop further tells us that there is an increase of missions and missionaries, and after giving some particulars of clerical changes which have taken place, he says, "Work all along the line has continued to be faithfully, and I believe, successfully done. The missionaries have travelled their hundreds or thousands of miles and visited their several stations. In spite of changes the work has gone on. It is pitiful to hear that there has been a great deal of poverty and famine among the Indians and some deaths from starvation."

The Bishop who wrote from Norway House, Nelson River, pleads for some help in establishing a school at that place for the Indians, who are too far from the existing school, and being non-treaty Indians cannot expect the government to give them one. The need is very urgent. Some brief extracts from the diary of Rev. E. J. Peel may be of interest. He writes: "Coldest day so far this season, 43° below zero. Mr. Sampson preparing to start for Kikkerton Station (Cumberland Sound). Later, Mr. Sampson was five days on his way to Kikkerton Station, he mentions having had a large snow house erected as a kind of church; very cold day, 42° below zero. The poor Eskimos are now suffering terribly, scarcely a seal has been caught lately; and some days they have not a morsel to eat, but of course we cannot stand by and let them starve although our own stock is but limited. During the whole of my missionary life I have never known such a trying winter in connection with the food question." In a letter from Archdeacon Lofthouse, from Split Lake, the hopeful prospect is mentioned, and he writes: "Yesterday was a full day, the house in which Joseph lives was simply packed. We had three baptisms and forty-five stayed to communion. Everyone is suffering with cold, and the coughing, etc., was pretty bad. I am so sorry for these poor creatures, it has

been wet and they are camped on swampy ground, so are never dry, some of them are very bad." The Rev. R. J. Renison gives details of distributing clothing, etc. Everything is so useful and much appreciated. After jotting down such items as would commend themselves to those interested, he adds, "Here we have not the palm trees of Africa, or the golden rivers of Asia, no idols or woolly cannibals, but plenty of hard work, poverty, vice and superstition to fight against, yet though we cannot write a romance about it I hope the work is progressing."

The climate seems to be very trying even in summer, as the afternoon tide always brings a cold wind from the bay. In the morning the thermometer may be at 80° and before night at 40°. The summer is the season of work with the Indians, in winter they are on their hunting grounds, but some of the more worthless leave their wives at Moose Factory for the winter without providing for them, so they have to beg or starve. Naturally the working of a Diocese like that of Moosonee differs very materially from anything that most of us are familiar with, and perhaps an outline of its general feature may not be without interest. As far as can be gathered, in winter the work consists of service in the mission church with occasional visits to inland posts or settlements of Indians who are too far off to come to the mission. Then the schools for both Indians and whites, or English-speaking children—these latter being of families connected in some way with the Hudson Bay Co.—also work among the poor and sick within reach of the mission. A special feature in this work is the cottage hospital, or home, at Moore Fort, to care for sick and aged who otherwise are dragged about with the family in patriarchal style and never have proper care, suitable food or sanitary surrounding, except when under the eye of the mission workers. A typical Sunday opens with an Indian service at 7 a.m.; English S.S. at 10 a.m.; English service, 2 p.m.; and Indian service, 3 p.m.; 2nd English service, 7 p.m. It may be here mentioned that Rev. Mr. Peck, prepared lately a book of hymns and prayers in Eskimo.

The schools, in which there are four sessions daily, two for the English and two for the Indian children, are conducted according to the circumstances of the station and the season of the year. In summer, about June, the Indians bring their furs, etc., to trade with the H. B. Co. for winter supplies. They live in marquees at this time, and all the missionary helpers strain every nerve to make the most of the opportunities. Daily services are held for the Indians, and the school is almost entirely given up to Indian work, in addition to this the missionary travels to all the out stations to

which natives have come from unreached parts. As either four or five of the staff of workers are leaving or have left through sickness or other important reasons, it is satisfactory to know that at least three others are ready to take up their work, two from Toronto and one from Montreal. But of course one cannot but ask, "What are they among so many?" Without desiring to magnify the hardships, it is impossible to avoid seeing them. Only think of mails to most stations three times yearly, in September, December, May, and to Fort York, per Winnipeg, one in March; no news from family or friends, even though momentous events may occur in the meantime, and other discouraging aspects will present themselves. The difficulties of strange languages not easily acquired, the loneliness of an isolated station, the constant struggle against narrowness of thought, of self, where there is nothing to stimulate spiritual or intellectual life, and descending to a lower level, the discomfort, to say the least, of limited food supply, when birds and fish fail, of personal drudgery inseparable from the circumstances, the ever present possibility of sickness without medical aid, or of physical strength giving out when overtaxed by the manifold and unceasing duties of a faithful missionary in an out-station.

If the Methodist missionary who reached Moore Fort in 1840, and laid such a splendid foundation upon which the late Bishop Horden built, both figuratively and literally, be still alive (as he was less than three years ago) he must glory in reviewing the work done in that district since his departure fifty-two years since; what was then a small mission is now, so to speak, the see city of a diocese and a second diocese is about to be formed. The present staff of helpers, whether clerical or lay, native or otherwise, however inadequate to meet the pressing needs of that vast territory, would in those days have appeared fairly numerous. So the eye of faith works forward and hopes great things in the next half century of progress. As gleaned from various sources, some of the urgent wants are, help for the funds of the new diocese and also the old support of new missions, salary for teacher at Norway House, marquees for summer service at out-stations, two natives for cottage home, repairs of school at Moore Fort, etc.—*C. McL. M.*

THE DIOCESE OF MACKENZIE RIVER.

In the year 1884, in pursuance of a scheme formed by the Synod of the Province of Rupert's Land, the Diocese of Athabasca (erected a See in 1872) was divided. Dr. Bompas, the then Bishop of Athabasca, taking the northern half

as Bishop of Mackenzie River, he held the See until 1890, when the Provincial Synod sanctioned a sub-division of the Diocese, the territories to the west of the Rocky Mountains becoming the Diocese of Selkirk, while those to the east retained the name of Mackenzie River. The whole of this region had been opened up by the Hudson's Bay Company, in 1670, who held it under a charter of Charles II. for the purpose of fur trading, and there were established in this far north land posts or forts, where the factors made their head-quarters, and to which the Indians brought the valuable furs with which the country at that time abounded, to exchange or trade them for food, clothing, guns and ammunition.

It was not until the year 1858 that the C.M.S. began its noble work there at Fort Simpson, and thirteen years after at Fort Norman in 1871, Fort Macpherson in 1874, Fort Resolution in 1875, when all that part of the country formed the Diocese of Rupert's Land.

In 1858 the Rev. Mr. Hunter first visited Fort Simpson, which soon after became the head-quarters of Dr. Bompas, and from thence he made his long and arduous journeys, both before and after his consecration (in 1872) to Great Slave Lake, Great Bear Lake, the Yukon and Peace Rivers, teaching and preaching the Gospel of the Master he so dearly loved and so faithfully serves.

In 1869 Mr. Reeve, a young Englishman, being educated at Islington College, was chosen for mission work in this country, was ordained Deacon by the Bishop of Rupert's Land, and went with his young wife to Fort Simpson to work under the direction of Dr. Bompas, both of them being ready and willing to brave the rigors and deprivations of missionary life in that Arctic region. It is almost impossible for us even to imagine what those deprivations were, the character of the country was barren and sterile, the summer so short that only crops that matured very quickly would grow there, flour has cost as much as \$100 a barrel by the time it reached the Post, so difficult was transportation, and clothing, tea, sugar and other necessaries took two or even three years from the time of ordering before they arrived, and were not infrequently lost on the way.

When Archdeacon Reeve was going to England in 1891, he made a short stay in Toronto, and no one who heard his vivid description of life in that remote region will ever forget it. He spoke of a time when their stock of provisions was so nearly exhausted that he, knowing that supplies could not reach them for some weeks, went off with a band of Indians on a trapping expedition in order to eke out the little home stores, and when he returned found his wife as weak as though she was re-

covering from severe illness, just from the want of sufficient food; and this was told not at all by way of complaint, but as a simple incident of their life. And this was not the only case of the kind; in 1872 Mr. Vincent Sims, after sharing all the food he had with the Indians, literally starved to death at Rampart House. Now, happily, a few months, or at most a year, is sufficient to obtain all that is required. The introduction of steamboats on the Mackenzie River has made traveling in the summer-time easier and quicker, but in the winter, now, as then, the Bishop and his clergy must harness their dogs or buckle on their snow shoes, and put up with frost bites and snow beds as of yore. Letters are still few and far between, there being only three mails in the year, and perhaps for this very reason, their being so few distractions, the work of translating goes on apace, and the S.P.C.K. and the Bible Society have already issued the greater part of the Bible, the Prayer book and Hymn book in five different languages, so that the Indian and Eskimo can read the word of God, and sing His praises in their own tongue.

Bishop Reeve, writing in 1896 says, "Along the banks of the mighty Mackenzie, and its feeders the Athabaska and Peace rivers, on the shores of the great lakes, and in the silent woods where the Tinne, Chipewyan and Beaver tribes make their homes, there are now but few unbaptized heathen. The moral improvement might be much greater, and those who profess and call themselves Christians might be very much more Christlike, yet the country is a paradise compared with what it was when white men first came to it. War, massacre, polygamy, infanticide, kidnapping, the abandonment of the sick, aged and helpless, libertinism of the worst kinds, plunder and other vileness characterized the inhabitants; now it is a country of undisturbed peace, murder is a thing almost unknown, and the other gross crimes are seldom or never heard of."

The Bishop and Mrs. Reeve, (1869) at Fort Simpson, the Rev. T. J. and Mrs. Marsh, (1893), Miss Marsh and Miss Tinnes at Hay River, the Rev. W. and Mrs. Spendlove, (1879) at Fort Norman, the Ven. Archdeacon Macdonald, (1852) and Mrs. Macdonald, the Rev. C. Whitaker, (1895) and the Rev. John Itssietla, (1893) at Peel River, the Rev. I. O. Stringer, (1893) and Mrs. Stringer, (1896) at Herchel Island, form the noble and devoted band of missionaries labouring in that distant land who might say with that first great missionary, St. Paul, "In journeyings often, in perils of waters, in perils by the heathen, in perils in the wilderness, in perils in the sea, in weariness and painfulness, in watching often, in hunger and thirst, in fastings often."

The Bishop writing to the C.M.S. in 1895,

speaks of the Rev. Mr. Spendlove, after fifteen years in the arctic region *with only three months furlough*, and most of the time at a peculiarly trying station, finds his health breaking down.

Hay River is spoken of in the same letter as "a bright spot in the diocese, the Indians having already learned to esteem Mr. Marsh." At Fort Simpson the Bishop noted a marked improvement in the attendance at the week-day services, and in the desire for instruction. At Fort Macpherson when the Indians assemble during the summer, Archdeacon Macdonald holds daily services, also Sunday and day schools, and Bible Classes, on one Sunday fifty-three partook of the Holy Communion, four being admitted on their own application, who had formerly been members of the Church of Rome.

In 1893 Mr. Stringer paid two visits to the Eskimo of Mackenzie River and Herchel Island, receiving from them a most hearty welcome, one man exclaiming with great earnestness, "Oh, I hope you will be able to teach us all soon. Hurry up and learn our language well, so that we may understand everything. We may soon die, and we are not prepared. Kyeta! Kyeta! (Quick! quick!)" and Mr. Stringer adds, "Something about the manner of the man, and the eager assent of the others went through me like a thrill, and I realized what a responsibility rested upon me, and how little I had been doing." During that visit the chief gave Mr. Stringer his son, a boy of fifteen, to stay with him during the winter at Fort Macpherson. While at Herchel Island Mr. Stringer lived in a snow house, "The first," he says, "I ever owned," and the people promised if he would come back the next winter they would hunt for him, and keep his larder supplied with meat.

The name of the Rev. John Itssieltla, working at Peel River under Archdeacon Macdonald, calls for more than a passing mention. Mr. "Not-afraid-of-mosquitoes"—for that is the translation of his name—was the first native ordained within the Arctic Circle, he had labored most faithfully and earnestly as a catechist among his fellow tribesmen, and that together with his consistent and godly life, seemed to point him out as a fit person for the office of the ministry. The ordination took place at St. Matthew's, Peel River, on July the 15th, 1894. Mr. Stringer being admitted to the priesthood at the same time, the service partly in English and partly in Indian, was listened to with reverent and earnest attention, Indians and Eskimos joining with heartiness in hymns, prayers and responses; it was a glad and solemn time. The Bishop thus describes him: "Picture to yourself an elderly man, below the middle height, with a slight stoop of the shoulders, short grizzly hair, dark com-

plexion, pleasant expression of countenance, spectacles on nose when reading, and dressed somewhat like a laborer in his Sunday best. He is a married man; with a small family, his wife, a godly woman, helps to teach her own sex." And he adds, "Of Mr. Stringer's new and interesting work among the Eskimo, I have already written, but would here add how thankful I am that God has provided a man, and *such* a man, for this special work; for there is now a prospect of these hitherto almost neglected people being brought to a knowledge and I trust a *saving* knowledge of redeeming love.

Of Fort Wrigley the Bishop says, "It is pressing most upon my mind, as the Indians there have been unavoidably neglected of late, and are becoming indifferent and inclined to Romanism. I spent an encouraging ten days there visiting and teaching by day, and holding services every evening. I expected a young clergyman from Montreal, who I proposed to locate there, and they were very pleased, saying, "That is what we want, our young people are growing up in ignorance. A minister comes to see us, he is here to-day, to-morrow he is gone, and we do not see him for a year or more, but if one *lives* with us, he will be able to teach us, and give us a little tea." To the Bishop's great disappointment, the young man did not come, so he wrote at once to England, knowing that the Roman Catholics were ready and waiting to take up the work, and that there was great danger of our losing all our Indians, notwithstanding the fact that one family had come over from Romanism, "because we see that the Protestant Indians are so much better instructed than ourselves."

In January, 1895, the Bishop and Mrs. Reeve suffered from a disastrous fire, which destroyed nearly the whole of their house and its contents, they found temporary shelter at the Hudson Bay Post, but eventually moved into their own back kitchen, which had fortunately been saved from the flames, and in the last letter from the Bishop he says that their new house is not yet finished, and we may truly say that no one but themselves will ever know the hardships and inconvenience that they have been put to during these last five years.

There is so much of interest in the lives of our missionaries and the history of their work, that is impossible to tell in the limited space allotted to a paper—of their encouragements and discouragements, of their earnest and self-denying efforts in their Master's service, of the hardships and isolation they endure so uncomplainingly, that we can only thank God that He has raised up such men and women to carry on His work—and to pray that He will give them strength and courage to persevere in the work that He has given them to do.