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THE
CANADIAN
CHURCH MAGAZINE
AND
MISSION NEWS.

VOLUME IX.

FOR THE YEAR OF OUR LORD 1895.

TORONTO:

Published by the Domestic and Foreign Missionary Society
OF THE CHURCH OF ENGLAND IN CANADA.

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AND

MISSION NEWS

FOR A.D. 1895.

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No. 103.

HISTORICAL SKETCHES.

No. 103.—THE ENGLISH DIOCESE OF GLOUCESTER AND BRISTOL.



HIS is not the double title of one diocese, but the title of two distinct dioceses united, under one head, in quite modern times. Bristol was founded by Henry VIII. in 1542, taken chiefly out

of Salisbury, with portions of Wilts and Worcester. During a great part of Queen Elizabeth's reign this see was held *in commendam*, *i. e.*, in trust or recommendation, by the Bishop of Gloucester. Gloucester was also founded by Henry VIII. at the same time, taken chiefly out of Worcester. The church of the great Benedictine monastery at Gloucester supplied a grand cathedral, and a portion of its estates sufficed to endow the see. John Wakeman, who had been Abbot of Tewkesbury, was the first bishop. The dioceses of Gloucester and Bristol were consolidated in 1836, but about ten years ago legislation was obtained looking to the separation of the two dioceses, dependent on the provision of an endowment for the see of Bristol. This endowment has, we believe, been very nearly made up, and the division is to be made in the near future. The dioceses, as at present united, include the county of Gloucester, parts of Somerset and Wilts, and of counties adjacent, and the city and county of Bristol; divided into three archdeaconries, Gloucester, Cirencester, and Bristol: 21 deaneries, 498 parishes.

The present bishop of the united dioceses of Gloucester and Bristol, the Right Rev. Charles

James Ellicott, D.D., was born at Whitwell Rectory, Rutlandshire, in 1819. His early education was received at the county school, Oakham, and at the grammar school, Stamford. In 1837 he entered St. John's College, Cambridge, where he gained the Bell Scholarship, Member's Prize, and Hulsean Prize, and graduated as seventh Senior Optime in 1841. In 1844 he was elected a Fellow of his college, and in the next year was ordained by the Bishop of Ely.

In 1848 he was appointed to the rectory of Pilton, and in the same year he became Professor of Divinity in King's College, London, an office which he held with conspicuous success until 1861.

He was appointed to the deanery of Exeter in 1861, and in 1863 he was elevated to the episcopal bench, being consecrated in Canterbury Cathedral Lord Bishop of Gloucester and Bristol. He is thus, in point of consecration, the oldest of the English bishops.

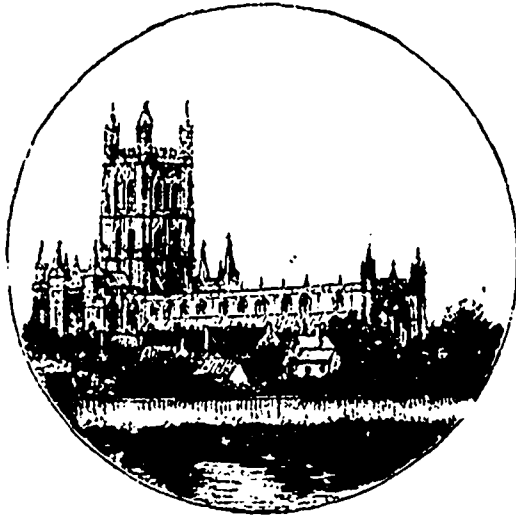
His work in the united diocese of Gloucester and Bristol has been unceasing, and will be memorable in the annals of the Church. Bishop Ellicott is known the world over for his theological scholarship. His commen-

taries are taken as the type of what is called, in modern days, the traditional position. Amongst the works with which he has enriched literature are "Treatise on Analytical Statics," "Obligation of the Sabbath" (Hulsean Prize Essay, 1843); and his various critical and grammatical commentaries on the New Testament.

Bishop Ellicott has always been deeply interested in the work of the Christian Evidence Society and has written some valuable papers on evidential subjects.



THE RT. REV. C. J. ELlicOTT, D.D.,
Lord Bishop of Gloucester and Bristol.



GLOUCESTER CATHEDRAL.

Gloucester Cathedral is a grand building. Its main architecture is Norman, but it has been altered by additions in every style of Gothic architecture. It is 420 feet long, and 144 broad, with a beautiful central tower rising to a height of 225 feet and topped by four graceful pinnacles. The nave is massive Norman, with early English roof; the crypt also, under the choir, aisles and chapels, is Norman, as is also the chapter house. Of all the other parts, each is almost in a different style of architecture. The beautiful tower is fifteenth century work. For some years an extensive process of restoration has been in progress. There are many fine monuments in this cathedral, the finest being the canopied shrine of Edward II. By the visits of pilgrims to his, the building and sanctuary were enriched.

In a side chapel, too, is a monument in colored bog oak to Robert Curthose, a great benefactor to the abbey, the eldest son of the Conqueror, who was interred there. The monuments of Bishop Warburton and Dr Edward Jenner are also worthy of special mention.

THE ARCHBISHOPS OF CANTERBURY.

UNDER EDWARD III.—(Continued).

AS the history of England advances, it becomes evident that the powers of the clergy gradually increased. It was from among the bishops and high ecclesiastics that kings looked for their ministers of state and holders of public positions. In accordance with this, we find that when King Edward III. wanted a Lord High Treasurer he selected him from among the Benedictine monks. He did this because that order of ecclesiastics had at their head a vigorous leader. His name was Simon Langham, at first prior, then abbot, of the order. He was in many respects an excellent man, fond of architecture,

devoted to discipline and business-like economy. He was also of a wide and liberal spirit. This character caused him greatly to improve the Benedictine order to which he belonged. The fame of this reached the ears of the king, and the result was a call to the Lord High Treasurership. His first care in his new office was to obtain from the king many privileges for the Benedictine monks. One short year, however, did more for Simon Langham than this. In 1361 he was appointed Bishop of Ely, and a few months afterwards was offered the bishopric of London, which, however, he declined. In his career as Bishop of Ely, we see that he exercised a wise rule over his clergy, trying to render them properly qualified by the morality of their lives as well as their scholastic training. He abolished the Feast of Fools, which abounded in mad folly, mingled with an irreverence which, as we view it now, shocks the mind. In 1363 he was appointed Chancellor, and as such he opened Parliament and held control of the chief affairs of state. Such was Simon Langham when Simon Islip, Archbishop of Canterbury, died. The vacant archbishopric was offered to William Edendon, Bishop of Winchester, but he declined the honor, it is said, chiefly because of the superiority of the emoluments of his own diocese over those of Canterbury. He is reported to have said that "though Canterbury had the highest rack, Winchester had the better manger." But being a man of great liberality, he said this, no doubt, from a desire to have within his hands the larger means of doing good.

The Bishop of Ely (Simon Langham) was then (in 1366) made Archbishop of Canterbury, with the complete good will, apparently, of all concerned in the appointment. His enthronement at Canterbury was on the scale of magnificence which had characterized that ceremony in former days. Soon after his consecration he resigned the chancellorship, yet he seems to have been regarded still as the chief man in England, for, in 1368, he again opened Parliament.

Though an old man when appointed archbishop, he nevertheless commenced a vigorous work in his province. Finding many vices among the clergy—such as drunkenness—he strove earnestly to correct and restrain them. But there were other things which disturbed the righteous mind of Langham. Heresy, as he viewed it, was beginning to disturb the Church, and a heresy which arose, not so much among the unlearned, as among the scholars, even the scholars of Oxford. Of these John Wycliffe, rector of Lutterworth, was one. His opposition at first was chiefly to the friars, whose work greatly interfered with that of the parochial clergy. He desired that they should not preach in the different parishes unless with the consent of the regular clergy.

A measure, strange to the ideas of our own day, was passed by Archbishop Langham. It was no less than the order that the clergy should arm their tenants as volunteers to be ready to keep off invaders from the land.

While in the midst of these measures further promotion came to the worthy archbishop. The pope wished to make him a cardinal with the title of St. Sixtus, and he gladly accepted the position; but in doing so he came into unpleasant contact with his king, who was indignant at so good a man being called away from his kingdom. By accepting this position the primacy of England was rendered vacant. The king, if he had chosen, might have reappointed Cardinal Langham to the position, but this, in his displeasure, he refused to do.

Edward III. began to think that it would be a good thing to have an archbishop who should have no desire to be a politician. Such a man was found in William Whittlesey, the nephew of Archbishop Islip. He had already risen to be Bishop of Rochester, and afterwards Bishop of Worcester. The chapter at Canterbury and the pope consented to the king's nomination. But soon after his appointment to the see, Whittlesey became a confirmed invalid, and, therefore, but little work was done by him. This was a great misfortune, for England at the time needed strong hands to guide her. The long reign of Edward III. was beginning to draw to a close, and the Black Plague for the third time was devastating the land. The king, whose mind was weakening, was much under the control of a woman named Alice Perrers, an unlawful partner in his life. With her was connected, in a political way, the Duke of Lancaster, better known in history as John of Gaunt, who, it was thought, was planning to get the succession to the crown fixed upon himself instead of his brother, the celebrated Black Prince, then away from home. But Edward the Black Prince on his return caught the alarm, and thus caused his friends to be on the alert for him.

Archbishop Whittlesey was much distressed at the unsettled state of affairs, but through his ill-health found himself unable to do much. Taxes were being laid upon the clergy in a manner which he considered unlawful. He felt that the time was come for him to make some exertion, and in 1373 he resolved to make a public protest against many things which had been done. The picture of an old man of bent form, showing the painful marks of a long illness, walking feebly between two chaplains, ascending the pulpit of St Paul's Cathedral, to preach at a time when solemn warnings were needed, must have been in itself most impressive; but when the poor old man, after having spoken but a short time, fell into the arms of his chaplain and was carried home helpless from the church, his intended protest was, in fact, made, and made in a manner most effective. The

convocation was then held under the presidency of Simon Sudbury, Bishop of London. At it it was resolved to enter a formal complaint against the agents of the pope and their conduct towards the clergy of England, and also against the heavy taxation laid upon them. But all the redress that could be obtained was a promise on the part of the pope to send representatives to a congress to be held at some future time. As for the poor archbishop, he lingered, growing weaker and weaker, until the 6th of June, 1374, when he died. He was buried at Canterbury in a tomb close to that of his uncle, Simon Islip.

On his death the chapter of Canterbury elected Cardinal Langham, their former archbishop. It is clear that the worthy cardinal, ever since he lost the archbishopric, was anxious, if possible, to be reinstated in that position; but though the monks of Canterbury were in his favor, the king, under the influence of the Duke of Lancaster, determined to appoint Simon Sudbury, Bishop of London, who has been already mentioned. The pope was also of a similar mind, and the Canterbury authorities thought it vain to resist. Sudbury was not a popular man. The bulk of the people never liked him. They had many reasons for thinking that he was not their friend. But he had friends in high places, and through them high positions came to him. The archbishopric of Canterbury, however, in a money point of view, cost him dear. The pope demanded a large sum of money, which Sudbury promised to get out of the English clergy. But he was counting without his host. The clergy refused to pay. The parliament supported them in their refusal, even to the overthrow of the Duke of Lancaster and his ministry. A new ministry was formed, with influential bishops in its midst, to aid in the government of the country. The first convention called together by this government was termed the "Good Parliament." By it Alice Perrers was banished, and a good government, largely increased as to its membership, was formed. The Duke of Lancaster and the banished woman sought redress and support from the pope; but the government of England, headed by the Bishop of St. David's, opposed all papal interference in language stronger than any that had yet been used against the pope.

It had been a charge against Simon Sudbury, as Bishop of London, that he lived the greater part of his time abroad. He was away from home at the time of his election to the archbishopric. He hastened to England, and was enthroned at Canterbury amidst great splendor. The episcopal revenue had largely increased of late years, and the new archbishop found himself possessed of ample means to gratify what he considered the lavish taste of the people. And in this way he sought to obtain their good

will. But this he never did. Alice Perrers, with the Duke of Lancaster, came again into power, the "Good Government" having been overturned. The death of the Black Prince gave new hopes to the Duke of Lancaster; but when Edward III. died, in 1377, the loyalty of English people to the true succession demanded that the Prince's son, Richard, should be crowned King of England. At the coronation of this boy, for he was only twelve years old, Archbishop Sudbury officiated. It was a ceremony of great splendor, and Richard II. commenced his career. One who begins so early must do so at a disadvantage to himself. At the opening of parliament on October the 13th, the archbishop preached. His text was, "Behold, thy king cometh unto thee," and he applied it to the royal lad, who came, he hoped, to be a wise ruler and keeper of the laws and peace of the kingdom. At this parliament a new government was formed, consisting of a council of nine persons, the chief being William Courtenay, Bishop of London. These nine were appointed to the exclusion of the Archbishop of Canterbury—an intended slight, no doubt. The government was opposed to too much papal power, and was supported largely by the clergy. The archbishop wished to secure the good will of the clergy, but, at the same time, he was anxious to extend all power possible to the pope. His position, therefore, was a difficult one.

And this difficulty was increased by the apparent rise of what was called heresy. This was owing to the teaching of John Wycliffe. Wycliffe had been the personal friend of Sudbury, but the opposite directions taken by them in doctrinal teaching hurled them apart in every walk in life. Yet the archbishop preferred to let the new teaching alone rather than attempt a war against it. Indeed, all the bishops seem to have been much of the same mind. They were accused of want of regard for the doctrines of the Church. The fact, no doubt, was that they found politics more engrossing than the affairs of the Church. And yet the Wycliffe movement was one which, from their standpoint, should have received their close attention. It sprang up in Oxford, and was supported there by men of learning.

Not so, however, was it with the pope. He issued his bulls against John Wycliffe, and demanded his arrest. He issued them to the bishops, to the king, and to the University of Oxford, coupling them with strong warnings and threats. It is little wonder that the pope was much exercised over this matter, for Wycliffe's teaching, as shown by the nineteen articles drawn up by the pope himself, was in every sense of the word, in their relation to the papacy, "Protestant." The pope was wise enough to see in it, as regards his own office and claims, the handwriting on the wall. In-

deed, the Roman see was in trouble in other ways. A large faction broke away from the papacy and elected a new pope, who took the title of Clement VII., and abode at Avignon, in France. Thus there were two popes, and the leading nations of Europe were divided in their allegiance between them, some countries recognizing one, and some the other. This presented to the world a weakness from which the Church of Rome has never recovered. The weakness seems to have been felt in England. Certain at all events it is that no extreme measures were taken against Wycliffe.

In a political way things began to change. The boy King Richard was on the throne. The Duke of Lancaster came into power, and with him Archbishop Sudbury as Lord Chancellor. Troubles were looming up in the distance—for the poor archbishop, troubles sufficiently dark. The people were becoming restless. John Balle began to preach equality of ranks. He has preached it for all time by the two lines which he composed, famous now as then—

"When Adam delved and Eve span,
Who was then the gentleman?"

This kind of teaching, put in the form of inflammatory harangue, produced riots. Wat Tyler struck down a ruffian for offering an insult to his daughter. Failing to get justice measured to him, he raised a revolt. The young king met the insurgents and promised redress. But the evil passions of men who felt themselves aggrieved were aroused. The halls of the great were the citadels of attack. The palace of the Duke of Lancaster was pillaged and sacked. Others followed. An infuriated mob rolled like a dark cloud over London. The young king would have met the mob again, but the archbishop and others advised him not. "Hold no conference with a parcel of sanscoulottes." It is dangerous to call names. The expression got abroad and the hoarse cry was raised, "To the archbishop!" The old man was in the Tower chapel, having just administered the Holy Communion to the king and his court. The mob approached with the cry, "Where is the traitor? Turn him out! Turn him out!" He was dragged to Tower Hill. In the open field a rough block was set up for an execution. "Take heed, my beloved children of the Lord," said the poor old archbishop, "what thing ye now do."

He laid his head upon the rude block. The man who wielded the axe was unskilful. Eight blows, hacking neck and fingers, were dealt before the venerable head was severed from the body. The head was carried on a pole and paraded through the streets of London. Thus died Archbishop Sudbury. His mutilated remains were afterwards collected together and buried among his brethren at Canterbury, and visitors to the cathedral to-day are shown a monument to his memory.

THE PEOPLE OF CHINA.



MISSIONARY'S wife once said to me, "Whenever you drink a cup of tea, pray for China," but I am sadly afraid that you and I are more apt to think of our tea than of China; and we are also more disposed to feel our need of a cup of tea than we are to feel the need of the land from which tea first came. Now we must see whether it is right that this should continue. If we are to be wide-awake people, we should positively be more fond of China than we are of tea. "Oh, but," says every one in a tone of horror, "of course, I am ever so much more fond of China than I am of my tea!" But is it really so? After all, we must be very sensible and honest with ourselves, and I can only confess, for my part, that tea reigned supreme in my thoughts for many a day when China meant very little to me. I cannot help wondering whether tea or China is uppermost in your thoughts now. Perhaps we shall find out as we go along in our journey to-day. But I can promise you, if you once get hold of the secret of which I got hold, your thirst for tea will change to a thirst for China. I must, however, keep my secret for the present.

We all know something about China; some of us have relations who have brought us home strange little ivory puzzles and carvings; we have seen the strange Chinese paintings, the beauteous, rich Chinese silks, and naturally we say, "Well, the Chinese are clever." And so they are. When our ancestors in England were half-savage islanders, whose clothing was chiefly made of skins and red and blue paint, when they lived in huts and made rude metal instruments of war and, at best, but sorry wicker boats, the Chinese were as ingenious as they are to-day. They made these beautiful things with all their skill; they built magnificent cities; they dug great canals for hundreds of miles; they cultivated their land; they educated their children.

Some of us have read of the great Wall of China, which is 1,250 miles long, from twenty to thirty feet high, and twenty five feet wide at the top. This great wall was built to keep off all the barbarians who lived to the north and northwest of China, and it was built two hundred years before our Saviour Jesus Christ was born. After this you must say, "The Chinese are industrious." Truly, they are; and if you hurry along with me to-day, you will notice all the little gardens so carefully planted; the clever way water is drawn from the canals to water the great rice fields, and the marvellous way in which all sorts of refuse are hoarded up to make the ground more fruitful. Chinamen will cut down and uproot the trees of a wood in order that the ground may be tilled, and thereby yield a crop of grain; in fact, they like

to keep all their pasture lands for the tops of the hills, where grain would not ripen. The Chinese consider that the learned man ranks highest, the husbandman second, and the manufacturers and merchants third and fourth; so you see they think a great deal of honest industry.

In addition to being industrious they are frugal. A Chinaman does not waste anything. They do not indulge themselves in much food, and the Chinese ladies do not get all the new dresses that English ladies get. It would be well if we were as frugal as the Chinese in this way. In China a dress may descend from one generation to another, because, happily, the fashions do not change. Accordingly, you may say that the Chinese are sensible as well as frugal. The Chinese have to be frugal. The population is enormous; the people are simply teeming. The great cities swarm with people; the villages cannot hold enough, and even families live in boats on the canals. A missionary tells how she passed these "largish open boats," about five feet wide and fifteen feet long, covered at one end with one or two grass mats, under which the family creeps at night to sleep. Perhaps all the front of the boat may be blocked up with mud or some other cargo, and only a few square feet left for the family to live in. Fourpence a day would be the wages for the father of this family.

You and I little know the hungry, worn bodies there are in China. Occasionally we hear of a "Famine in China," but what does this mean in China? It means that some canal has burst its banks, or that some mighty river has overflowed, that fertile plains and rich crops are ruined, and thousands and thousands of these patient, plodding people left to starve and die. No railways to carry grain to them, no telegraphs to tell them help is coming, they endure as usual and then die off, and we think but little of it. These famines are of common occurrence, sometimes affecting small districts, sometimes affecting large areas, but always heartrending.

We are told that in some parts of China the poor eat their rice when it is only half-boiled. They know that it will take so much longer to digest in this way, and that they will not feel the pangs of hunger so soon again. There are *bodies* in China of which we might well think more.

Then also there are *evil habits* in China, grievous sins staining the fair face of the land, as the drink stains our own land. See the cruelties to the little children. Girl-babies are little thought of in China. They are often thrown outside the city walls to die, or to be eaten by wolves. Then the girls are married at the age of thirteen or fourteen, and go to live an awful life in the home of the boy-husband, to be little better than his mother's slave. Girls

of fourteen have been known to drink opium in a large quantity to take away their life, and suicides are fearfully common among the women of China. Yes, there is something cruel in poor China, because there the devil has had his evil way for many a year, and where he is unopposed we may expect it to be a "habitation of cruelty."

There is one great, dark pall of misery hanging over China—the opium. Rapidly and surely the habit of opium smoking has seized the Chinese, and men are unable in their own strength to resist the craving for it. Opium-smoking produces a sort of intoxication—not the violent intoxication of strong drink, but a quiet lulling, deadening of all the senses, which takes such a hold of the smoker that to be without his opium causes awful physical pain. So men smoke and smoke, and waste away in body and soul, becoming absolutely helpless. An opium-smoker will even sell his wife and children, when all his other goods are gone, that he may be able to purchase more opium, smoke—and die.

But you say to me, "If the Chinese are so clever as you say, why don't they alter these things?" And I reply that they have got no power that is stronger than the devil's. And you say, "But have they not got any religion?" And I say, "Yes, indeed, no less than three religions, but *none that can help them.*"

The ancient religion of China is Confucianism. It can, however, scarcely be called a religion at all, because there is almost nothing about God in it. Confucius was a very learned man, who lived about two thousand years ago. He wrote many books, and taught a great many true, right things, and sought to make people good, but there was no power in his teaching to make them good, for there never is without God. Confucius knew nothing about an Eternal Life, and when his own disciples asked him about life beyond the grave all he could say, in his hopeless creed, was, "I know little enough about this life, how can I tell you what comes after death?" Take this hopeless saying and compare it with I. Corinthians xv., and you will see the gulf between Confucius and the inspired words of St. Paul.

The chief form of worship connected with Confucianism is the worship of departed relations. The practice is, however, older than Confucius himself. In all cities there is a Confucian temple, and round the walls are hung tablets bearing the names of departed relatives, to whom prayers are said, and offerings of food, etc., brought. In a dim way the Chinese believe in some sort of future life; at any rate, they believe that their dead ancestors know all that is going on on earth, and this knowledge produces in the worshipper considerable fear, as he believes that the spirit will work ven-

geance on him if he is not sufficiently dutiful in bringing food to the temple.

The two other important religions in China are Taouism and Buddhism, but in reality all the religions are somewhat mixed, and in them all ancestral worship is prominent.

The introduction of Buddhism into China is a touching story. About the year A.D. 65 a rumor reached China that a new religion was arising in the West, and that a mighty teacher from heaven had visited earth. The Emperor Ming-te sent wise men to the west to bring back this new teaching to China. But the wise men landed in India; there they heard of Buddhism, to them a new religion. Thinking it to be the same, they returned to China and introduced Buddhism. Had these wise men but gone to the Holy Land, where they were intended to go, they would there have heard the precious Gospel of Jesus Christ; they might almost have seen St. Paul in the flesh, and who can tell what China would have been had the love of Jesus been flashed across it!

To-day Chinese temples are full of hideous idols, and the priests are utterly unworthy of the name.

Now I have come at last to my secret about China—the secret which puts China *first*, and tea anywhere else you like. The secret is, *there are souls in China.* Yes! souls within the active, yellow bodies; souls behind the narrow, brown eyes; souls above the tottering, tiny feet. Souls work in the rice and paddy fields; souls live in the open boats; souls dwell in the dark, narrow streets, or in the open thoroughfares of the great cities; souls—little children's souls—are in the babies thrown out to die; and souls, immortal souls, worship in the temples. Ah! this is what we need to learn if we are ever to love China.

Come with me to the wall of a great city. Look out across those almost endless little mounds. What are they? Chinese graves—graves of those who passed away without ever hearing of Jesus. The country is dotted with graves, so numerous are they that the Chinese resent any railways being made, lest their ancestors' spirits should be disturbed. And ever in the cities rises the mournful wail for the dead, peculiar to China for its very sadness, a wail that is as a death-knell to Christian missionaries, telling of those who weep for the dead with no hope. "A million a month in China are dying without God."

Will you see to it that the Saviour is brought within their reach? Will you see to it that they hear of His deliverance and His love? Will you see to it that they hear of a beautiful city, where hunger, pain, and sin shall never enter?

There are souls in China!—*Awake.*



THE AINOS, JAPAN.

GIVING NAMES AMONG THE AINOS.

BY REV. J. BACHELOR.

LATELY, in Japan, I admitted an Aino to the visible Church of Christ by baptism. She is a girl of thirteen. Before the baptism took place I had great difficulty with regard to the choice of a suitable name for her. Such a selection is a very hard matter among the Ainos. It is true, indeed, that they only have one name each, like the ancient Greeks, but then they have so many superstitions and curious customs connected with this subject that the choosing of a fitting name for a person is quite a formidable task. The chief difficulties, then, connected with finding names for Aino children come from this fact.

No one may be called by the name of a person who has passed away. When any one

dies, his or her name must die also. Should the name of a dead person be applied to a boy or girl, it is supposed that it will grieve the soul of the departed, and be likely to call forth his or her displeasure. Some evil would be pretty certain to follow, for the spirit of the dead can, it is thought, act upon the living for good or evil. No person can, therefore, take the name of his dead parent, friend, or ancestor. They always try to banish the very idea of death from their thoughts.

It will easily be seen, therefore, that there must always be a great want of Aino proper names, and that naming a person is a matter of great difficulty. Names in themselves are supposed by the Ainos to be lucky or unlucky and to bring fortune or misfortune on a person, as the case may be. The people appear to invest them with power for good or evil, so superstitious are they. In short, the Ainos appear to live in a great whirl of superstition with regard to this as well as every other subject. Thus, for example, if a child is of a weakly disposition and is consequently always ailing, it is often thought to be because the name is an unfortunate one. It has, therefore, to be changed.

I have repeatedly been asked to name or rename persons, varying in age from four to eighteen, for this very reason. I know of one sickly child who is continually ill, and whose name has been changed by her parents and friends no less than four times, and only to-day I was asked, as a great favor, to think of a new and more fortunate name for her! This superstition is very deeply fixed in the mind of the Ainos, and it will take a long time to get rid of it, for such ideas among such a people die very hard.

I mentioned above that a person must not be called after his or her ancestors or deceased relations; in the same way he must not take the name of his living neighbors. Should such a thing be done, it would be looked upon as a kind of theft, and treated accordingly. This fact probably arose from the idea that names bring good or evil, and a person needs all the good his name can bring, and does not care to

have it divided up with another. In trying to find a name for a person I have several times been asked not to use such and such a name, because some one else at another village has one which sounds very much like it. Again, the name must have a good sound and meaning. That seems reasonable enough.

Choosing a name for the person I lately baptized, I suggested several before I could hit upon the right one. Thus, Rhoda would not do at all, because the first syllable sounded too much like the Japanese word "ro," a prison, and is a word often used by the Ainos for prison, so that Rhoda or Rota would mean, as the Ainos use it, "to be in prison." It was not the slightest use telling them that the Scripture word Rhoda had another meaning. A name with such a sound could not possibly do. I next mentioned Sarah as a venture. But even that would not do by any means; it sounded too much like the Aino word "sara," which is the word for an animal's tail. Such a name could not be thought of for a minute.

I next tried Eunice, but it was thought best not to take that name, because it sounded very like "junin," which means "pain," and to "suffer pain." At last I tried Rebecca. Yes, that would do very well, indeed, for in Aino the word "Reipeka," which sounds very like Rebecca, means "a fitting name." Well, I certainly thought I had got over that trouble. But lo! about five minutes before the time appointed for the service, word came in that "Reipeka" would not quite do; could I kindly change it? I asked why, and found that her mother, who had died some six years ago, was called "Rerura," the first syllable of which was very like "Rei" in "Reipeka"!

In sheer desperation I therefore coined a name on the spot. It was "Tom-un-mat," and that means "the shining female." To my surprise, all parties were highly delighted with it, and so she was named by it.—*Gospel in All Lands.*


KING'S DAUGHTERS.

THE newspapers tell an interesting little incident which transpired in Philadelphia not long ago.

Straying through a Turkish bazaar one afternoon last summer was a sweet-faced woman, wearing upon her breast a silver cross, tied with a bit of purple ribbon. Suddenly one of the Turkish girls at a booth leaned forward and touched the silver cross, and said, "Hulloa, sister," in quaint adaptation of the American greeting, and then in sweet and broken English she added, "I am the King's Daughter, too, but I only wear the cross on Sundays, for fear I should lose it." "Where are you from?" eagerly questioned the woman with the

silver cross. "From Damascus, the oldest city in the world," answered the Turkish girl. "How long have you been here?" still questioned the lady. "Four months." "Are you homesick?" said the lady, softly. And the girl answered, "I am very tired." Further inquiry developed the fact that there were among the people in the Damascus village several members of the Order of King's Daughters from Dr. Jessup's school in the far Orient.

PERFECT THROUGH SUFFERING.

OD never would send you darkness,
If He felt you could bear the light:
But you would not cling to His guiding hand
If the way were always bright,
And you would not care to walk by faith
Could you always walk by sight.

'Tis true He has many an anguish
For sorrowful hearts to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all,
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of sevenfold heat;
'Tis the only way, believe me,
'To keep you close to His feet,
For 'tis always so easy to wander
When our lives are glad and sweet.

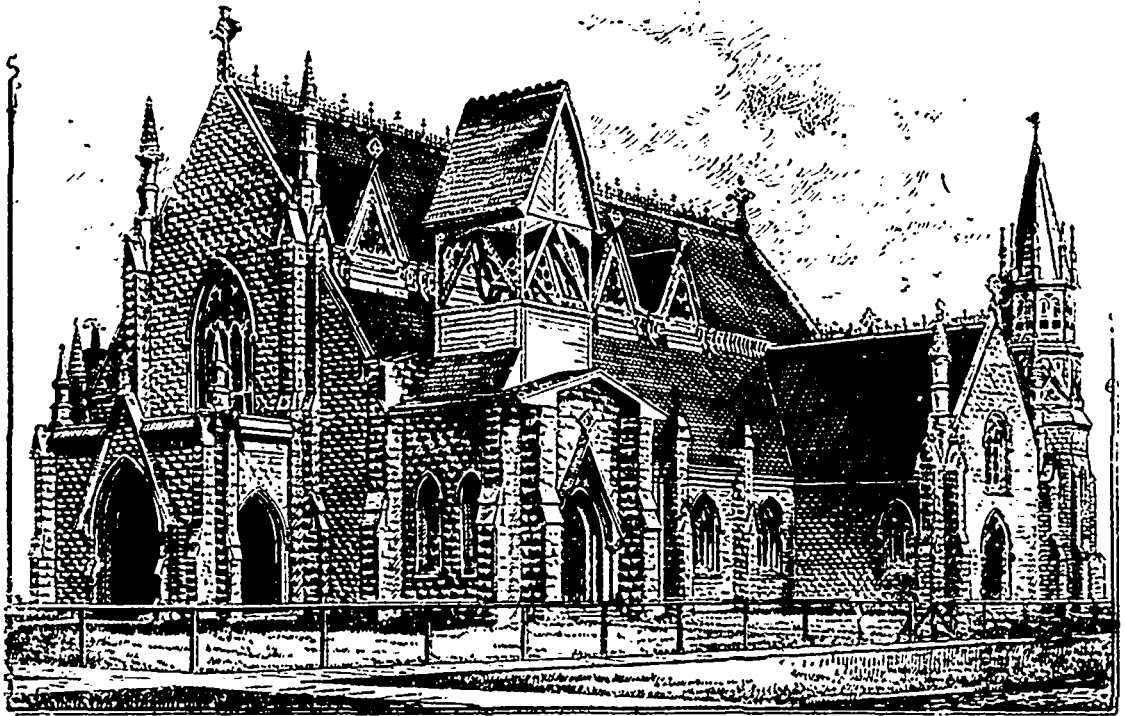
Then nestle your hand in the Father's,
And sing (if you can) as you go;
Your song may cheer some one behind you,
Whose courage is sinking low;
And, well, if your lips do quiver,
God will love better so.

OUR PARISHES AND CHURCHES.

No. 103—HOLY TRINITY CHURCH, WINNIPEG.

Between the years 1860 and 1870, a settlement began to be formed around the Hudson's Bay trading post, known as "Fort Garry." This in the year 1871 became incorporated as the city of Winnipeg. The old fort was situated a little to the south of the northeast corner of Broadway and Main streets. In 1867 the late Bishop of Saskatchewan, Dr. McLean, was archdeacon of the district known as Assiniboia. At that time the nearest church to Fort Garry was St. John's Cathedral, of which the archdeacon was rector, and it was too far for the residents of the settlement to attend services, especially on winter evenings.

The state of the country is well depicted when we are told that parties had to drive or walk eight to ten miles, taking their lunch with them, to be present at the services of St. John's. It is typical of the great hold which church-going had upon the minds of settlers in those days,



HOLY TRINITY CHURCH, WINNIPEG.

and which, no doubt, has operated as a strong leaven in the general devout observance of Sunday in Winnipeg. The desire for Church services was met by Archdeacon McLean holding alternately with the Rev. Dr. Black, the Presbyterian minister of Kildonan, services on Sunday afternoons in an old log building used as a court house, located a little to west of the inclosure of Fort Garry. The services attracted a great many and necessitated increased accommodation. About that time there was an amateur theatrical club which gave occasional performances in a large room in a building owned by Andrew McDermot, senior, called "Red River Hall," situated where the Bank of Ottawa now stands. Archdeacon McLean obtained permission to hold Sunday evening services in this hall. On one evening it was observed that the floor was bending under the weight of the congregation, and parties had to pay a hurried visit to the store underneath, at great risk to their lives, and set to work to prop up the ceiling with poles for fear it should fall down. It was not felt safe to continue the services in this hall, and permission was again obtained to use the old court house. A strong desire naturally sprang up for a church. A committee was formed consisting of the well-known settlers, the present Lieutenant-Governor, the Honorable John C. Schultz, Andrew McDermot, William Drever, senior, and Alexander Begg, and, aided by the energy of Archdeacon McLean, subscriptions were soon obtained to provide for the erection of a building. Half an acre of

land at the corner of Portage avenue and Garry street was given by the Hudson's Bay Company, upon which a small frame church was built, but one of those strange fatalities, as if meant to test the sincerity of those engaged in the work, happened; no sooner was the building completed than a sudden storm arose and blew it down. Within twenty-four hours a fresh contract was let for its erection, and upon its completion it was consecrated by the Primate and called "Holy Trinity Church," and the parish of Holy Trinity formally created and organized. This was about the year 1868. Holy Trinity thus acquired the proud distinction of being the first church established in Winnipeg, the Lieutenant-Governor and the late William Drever, senior, being the first wardens. The building proved inadequate to an increasing congregation under the energetic guidance of Archdeacon McLean, and the old log church of St. Paul, Middlechurch, being too large for that parish, was hauled up to the city and made an annex, so as to afford additional accommodation.

Archdeacon McLean found an able assistant in the Rev. J.D.O'Meara, canon of St. John's. It was in the year 1870 that "the transfer" took place, and the troops under Lord Wolseley arrived. The arrival of this body of men gave a great impetus to the church, as many of the officers and men belonged to the Church of England. They were very regular in their attendance on Sundays, and greatly assisted in developing the musical portion of the services.

In the year 1874, Archdeacon McLean was

consecrated Bishop of Saskatchewan, and the Very Rev. Dean Grisdale, of St. John's, took charge of the parish. He gave his services voluntarily, and carried on with great success the work inaugurated by Bishop McLean. Early in the year 1875 it was determined to build a new church, the little old building being wholly inadequate to supply the growing wants of the parish. The wise course was adopted of building the chancel and transepts in the first instance, with the intention of adding the nave as the congregation increased. Hitherto the affairs of the parish had been carried on under the care and with the assistance of the clergy attached to St. John's Cathedral, but it was felt that the time had arrived when an incumbent could be supported without any assistance from the parent church. The selection was made of the present rector, Archdeacon Fortin, who was then living in Montreal. He accepted the call, and arrived in the city on November 8th, 1875. Three days afterwards, namely, November 11th, 1875, the new church was opened and dedicated by the Primate. This date has ever since been kept as the anniversary of the church. Only the chancel and transepts were completed. About five years afterwards the nave was added. Upon the dedication of the new church the first building with the annex became the schoolhouse. Subsequently, when the nave was added, the original building was sold and moved across to the north side of Portage avenue, where it now stands, at the northeast corner of that avenue and Garry street.

The rector was given a warm welcome, and immediately set to work with zeal and energy. The congregation continued to increase under his watchful care and faithful work. This created a further demand for more accommodation, made all the more necessary by the increasing population of the city, and thus the nave was added to the chancel and transepts of the new church; but, what is of more importance, in three years from Archdeacon Fortin's arrival, the church became self-supporting, and was able to dispense with any further aid from the Society for the Propagation of the Gospel and the Church Missionary Society. The parish being self-supporting now became a rectory, as provided by the canons.

At the time that the last building was completed it was regarded as a very fine structure, and continued to supply the needs of the congregation until the year 1883, when it was felt that a church more in keeping with the development of the city should be built. This feeling culminated in the erection of the present church. The block of land upon which the same is built had been previously purchased. A loan was raised upon it and the other property, and out of the proceeds thereof the present fine edifice was erected. On the 25th day

of July, 1884, it was opened by the Bishop with appropriate services, in the presence of a large gathering of clergy and laity.

As an indication of the change that had taken place between the erection of the first church and the last one, it may be mentioned that the musical instruments used in the first building consisted of two melodeons lent on alternate Sundays by Mrs. Schultz and Miss Drever, who subsequently became Mrs. Pinkham, each lady presiding in turn.

At the opening of the present church the musical services were worthy of any church in Canada. There was a full choir, presided over by Dr. Maclagan, with the assistance of an organ containing forty-two stops. Again, the first little church was a small frame building fifty feet long by thirty feet wide, similar to what one is accustomed to see on the open prairie in sparsely settled districts; whereas the present beautiful structure has a total length of nave and chancel of a hundred and fifty feet, the nave being fifty-six feet in width and the chancel twenty-five feet. There are also two aisles. The first building was of wood, while the present one is a fine solid edifice built of native limestone, enriched with Ohio stone, and the chancel embellished with black marble columns from Italy. The plan of the church is cruciform, and the style of architecture modified Gothic.

Such is the historical development of this church. Around it clusters the memory of many earnest and faithful workers. Its past history and traditions are the pride and property of the present members.

The above sketch is, with slight alteration, taken from the last annual report of the parish, which reveals a wonderful amount of active work going on under Archdeacon Fortin and his assistant, the Rev. C. C. Owen.

The Sunday-school, which has 48 teachers and 492 scholars, is most efficiently managed, and is a great source of strength to the parish. Other organizations are a Ladies' Aid Society, Guild of St. Agnes, Dorcas and District Visiting Society, Girl's Guild, Brotherhood and Sisterhood of St. Andrew, and Penny Savings Bank. The parish also maintains a mission room, where evangelistic and temperance work is carried on; where cheap, clean lodgings are provided for the poor and sick of the city, and work is secured for the unemployed. During the first three months of this year 1,192 beds and 2,444 meals were supplied at ten and five cents each, respectively. The work has been a very great boon to the city during the past very severe winter.

The Fort Rouge mission of St. Luke's is an important work in the suburb of Fort Rouge, part of Holy Trinity parish, and supported by it, which promises to become a centre of much useful work.

We cannot close this sketch without a tribute to the faithful and eminently useful work of Archdeacon Fortin. Not only in his own parish, but in every important work throughout the diocese of Rupert's Land his help and wise counsels have been much appreciated.

“KASE ET SUKI.”

A MEMOIR.

WE have received from Japan a little pamphlet entitled “Kase Et Suki, or the Retainer Restored,” by the Rev. J. C. Ambler, an American missionary in Japan. The little book is most tastefully got up, is well illustrated, and the printing is excellent, and shows the great progress the Japanese are making in all modern arts. The monograph is a memoir to be sold for the benefit of evangelistic work in connection with the Japan mission of the Protestant Episcopal Church; and the subject of the memoir is a Japanese Christian called Kase Et Suki. There is something most interesting in the simple, graphic account of this good man's life. His sufferings during the last years of his life, patiently endured for his Saviour's cause, remind one not a little of the stories of the early Christians. Before the great revolution in Japan, resulting in the overthrow of the usurping Shogun, and the restoration to power of the Mikado, there existed a class of men called “Samurai”—“the two-sworded men of the military class who, like the Spartans of old, were trained from their youth in the arts of war, and the strength of whose manhood was entirely given to the use of arms. The Samurai is the Ivanhoe of Japanese romance; he is the knight-errant who figures in all tales of love, the faithful vassal who cleaves to his master with a devotion stronger than death, the brave warrior who counts his life not dearer than his country's honor; his name is a synonym in every Japanese mind for all that is hardy, brave, and true in their country's history.” To this class Kase Et Suki belonged. He was born in 1837, and was given the usual education of boys of his class, showing a marked inclination for learning, and excelling his companions in many sports, particularly in the use of the bow. Many stories are told of his skill in this sport. His parents died when he was a young man, with the comforting assurance that their son had already attracted the notice of those who had the bestowal of favors, and that, under the then existing régime, he was in the way of rapid promotion. In 1865 he married the daughter of a neighboring Samurai. A rebellion amongst the feudal vassals of his lord gave him a chance for distinguishing himself, of which he was not

slow in availing himself. So far, then, his life was very successful, and he was rapidly being promoted and advanced in the eyes of his superiors.

But, unfortunately, the revolution, bringing with it the fall of the Shogunate and the proscription of all the great Daimyos (Samurai chiefs), proved disastrous to Kase's interests; but even in this time of misfortune he was able to distinguish himself by obtaining a full pardon from the Mikado for his master, who, of course, was looked upon as a traitor on account of his support of the Shogunate.

Now, for some years, Kase wandered, trying one pursuit after another, becoming, as his biographer says, “a rolling stone.” His life's occupation—that of a feudal soldier—was gone, and he could not bring himself to settle down to the ordinary pursuit of making a living by his own exertions.

Now he is a school teacher, now an agent for supplies in the Japanese imperial post and telegraph department; a little later he is agent of the garrison at Seudai, in northern Japan.

He was elected to membership in the council, but declined the election. Then we find him a merchant in Tokyo, and but shortly afterwards giving his mind to silk culture.

During all these years he had been a faithful follower of the moral precepts of Buddhism and Shintoism, and proved himself to be possessed of a deeply religious nature. He became dissatisfied with the popular religions and grew to be interested in Christianity, and in 1889 he became known to a Church of England missionary, and through him became a convert to Christianity. This brought him great trouble. His family disowned and upbraided him, and he was subjected to a great deal of nagging persecution. But he persevered and was baptized, and shortly afterwards confirmed by Bishop Bickersteih.

And Kase again became a school teacher, but this time his teaching was permeated by the Spirit of the Gospel of Christ. Faithfully did he stick to his post till his death came. The closing scenes of the life of this really remarkable man were most pathetic and affecting. A cancer, which had been long troubling him, developed, till it became evident that the good man's life was about to close.

He suffered much, and bore all with beautiful Christian happiness. It was his earnest wish to receive the Holy Communion before his death, and this, greatly to his delight, he was enabled to do. On Easter Sunday morning, 1893, a missionary came to him and proceeded at once with the office of the Holy Communion for the sick. “I feared from his appearance that he would hardly be enabled to rally his faculties sufficiently to partake in a state of consciousness, but by an effort he roused

himself and remained conscious through all . . . After this he called for a hymn, and we commenced a favorite one; when, to our amazement, a voice and strength not his own seemed given to him, and, half raising his emaciated, but still powerful frame, he sang in a clear voice with great fervor every word, closing with us in a full tone on the Amen."

Shortly afterwards the end came, as if in answer to his expressed wish that he might be called away on the festival of the resurrection.

This is a mere outline of what is a most touching and interesting story of a Japanese convert, evidently a man of more than ordinary calibre. The history of the development of Kase's character shows the difference that is made by the faithful reception of the Gospel message, and is one more example of the value of Christian missions, and of the power of the Gospel of Jesus Christ.

SOME twenty-eight hundred years ago King Mesha, of Moab, had an inscription written on a stone. This was found in Moab by a missionary in 1859, and though afterwards broken by the natives the pieces have been gathered, and are now in the great museum in Paris. The inscription was in Hebrew, but in an older style of letters than the Jews use.

Now, on this old stone are found numbers of the very letters that we use in our alphabet, so plainly written out that any schoolboy will name them at once. Among our letters that more or less closely resemble those on the Moabite stone are A, B, C, D, E, H, K, L, M, N, O, Q, and Z. Several of these would be recognized at once by any one who knows our alphabet.

As the Moabites were descended from Lot, it is quite probable that these may have been the very letters that Abraham used.

A VERY interesting letter comes to us from one of our Canadian workers in Japan, Miss Jennie C. Smith. In March, 1894, we gave our readers a picture and a short account of Miss Smith's work, in connection with which picture Miss Smith says: "The names of the two nurses are Ren Tanaka and Sada Tanaka, not related, I believe, although having the same family name. I, as their teacher, address them familiarly as 'O Ren San' and 'O Sada San' ('O' being an honorific prefix, and 'San' corresponding to our English 'Miss'). A stranger, or one not on very intimate terms, would say, 'Tanaka San,' using the family name."

"These two girls were the first to enter the training school after the death of my first nurse, 'O Chicki San,' and were recommended very highly by the teachers of the American Episco-

pal mission school of Osaka, where they graduated in July, 1893. Both of them are earnest Christian workers, and are doing good work as nurses. 'O Ren San,' the bright-looking girl in a light dress in the photograph, translates my lectures on nursing into Japanese, and is my interpreter on many occasions. Her knowledge of English is quite extensive.

. . . We all hope great things from 'O Ren San' when she completes her training. 'O Sada San' is a steady, plodding worker, and one who can always be relied on.

"Since I wrote you last we have taken in two new pupil nurses, Iyo Araki and Koto Okono ('O Iyo San' and 'O Koto San'), graduates of the American Episcopal school in Tokyo. They seem to be very clever, intelligent girls; but as they have only been in the training school for six weeks, we cannot say if they will be good nurses yet. In all, I have six nurses now, and expect two more to join the school about the 7th of January. One of these is a young woman who had a training in obstetrical work only in a Japanese hospital in Tokyo, and who wishes to take a course of regular sick-nursing lectures. She is not yet a Christian, but has been an 'inquirer' for some time. The other is the wife of a merchant in Kobé, she and her husband being members of our Church. They have no children, and the husband will probably go abroad on business at the beginning of the year.

"Mrs. Ko Yama then will enter the school, wishing to fit herself to do evangelistic work among the sick poor.

"Miss Paterson writes to say that she cannot come down to Kobé before the spring. She is not very well, and seems to feel the cold very much in the Japanese houses in Nagano.

"I shall be glad when the difficulty regarding the erection of Canadian mission buildings is overcome, for I think that the climate of Nagano will suit me much better than that of Kobé. The summers here are intensely hot, and although there is no snow, and scarcely any frost, the cold blasts that come down from Siberia pierce one to the very bones."

THE Assyrian Christians, who live almost isolated from the Western world and the eastern regions of Asiatic Turkey, have a lovely custom on the early morning of Christmas. They all repair from their dwellings to the open air and wait for the morning star to rise, hailing its advent with deep devotion. In that land of cloudless skies the heavens present a spectacle difficult to imagine in the foggy north, and the scene, as these simple and faithful believers stand or kneel outside their homes, looking toward the blue, star-spangled vault above, is well fitted to inspire devotion.

Young People's Department.



A JAPANESE CANDY-SELLER.

THE JAPANESE CANDY-SELLER.

THOSE of you who live in cities have often seen men standing on street corners selling candy, but you never saw such a strange-looking candy-seller as this! He is a Japanese, and makes a very good living out of his sweets. With an out-of-doors shop he has not very much rent to pay, and his outfit is not very expensive.

There are large numbers of these people in the large cities in Japan, and they do a big business. For the Japanese are very fond of sweets, especially when they are flavored with pepper and other such things; but they do not have the greasy balls of sugar and nuts one gets in Turkey or in India. The Japanese are very dainty in their tastes, and are fond of hot things.

THE GOLDEN RULE.

I'S been to Sunday-school, I has,"
Four-year-old Bettie said;
"I's learned the golden rule, I finks,
Des like the preacher read."

Her heavenly eyes were fixed on me—
"O innocent and true!
"Teach me this rule of gold," I said,
"That I may know it, too."

I listened for those words of gold—
Those words I so well knew:
"Do to folkses des'e same
As folkses do to you."

Quite sure she did not understand,
I asked her to explain.
She said: "If Morris pinches me,
I's to pinch him back again."

—Young Churchman.

DARING.

HE'S afraid of cows! He's afraid of cows!"

Six boys shouted this statement at least six times at the top of their voices. The seventh boy, Walter Rand, was not shouting. His face was red, and anybody could see that he was uncomfortable. He waited until the boys were tired of shouting, and then he said, "Maybe you would be, too, if you'd never met one till you were fourteen years old."

"There's something in that," said Sam Boardman, a big fellow with a fat, good-natured face; "but all the same, you needn't act so girly about it. Why, it's enough to make a smart cow want to hook you, just the way you look at them!"

"He's afraid of dogs, too," said little Jimmy Wister. "I saw him run like a kildee, yesterday, from Squire Thomas' old Bounce, just because Bounce tried to play with him!"

There was another shout of laughter, and it was some time before Walter could make himself heard.

"It'll be time enough for you all to cackle like this," he said, "when you see me let it make any difference in anything I ought to do. I can't help being afraid of cows and dogs, just yet, because I never lived in the country till this summer, and I'm not used to them, and I can't see why a cow shouldn't hook you, or a dog bite you, when they're not tied up, if they want to. But my father says being brave, really, is going ahead and doing what you know you ought to do, no matter how much afraid you are."

One or two of the boys said yes, that was so; but the rest kept on teasing him and laughing at Walter until their roads parted, and he could no longer hear them.

They had no idea how deeply he felt their laughter and ridicule. Some of them, at least, would have spared him if they had known how unhappy he was made by their jokes and teasing. He said nothing about the matter at home; because he had an idea that it would be dishonorable to do so, but he thought the more because of his silence, and to his genuine fear of the "untied" animals along the road was added a dread of meeting his schoolmates.

Squire Thomas, as everybody called him, lived in a large old-fashioned house just outside the village, and his apple orchard, which came next to his garden, lay along the road by which several of the boys, Walter among them, went daily to and from school. He was a kind-hearted, pleasant old man, who liked boys, and lamented very much the fact that his children and grandchildren lived too far away to be with him often. And the boys liked him, for he found many opportunities to give them pleas-

ure, and one of these had come to be an "annual custom," eagerly looked forward to. His orchard was large, and stocked with a great variety of apples, and as soon as the "early blushes" were ripe, and beginning to fall, he stood at his gate, as the boys went by to school, and told them they might go through the orchard and help themselves to all they found on the ground, if they would not shake the trees, nor do any other mischief. The promise was always gladly given, and almost always kept, for they agreed that it would be quite too mean to play any tricks on such a man as Squire Thomas.

Although this was the first year that Walter had spent in the village, and the Squire's bounty was a new thing to him, he had, perhaps, a warmer feeling of gratitude than had many of the other boys, for it seemed to him such a very generous and liberal thing for any one to do. His life, so far, had been spent in a large city, and the pleasant country ways were all new to him.

"Why, mother," he said, on the day when the Squire had given the annual invitation, "it's just as if the people in the markets should ask you to help yourself as you went along! I think Squire Thomas is the very kindest old gentleman I ever heard of!"

It was about a week after the attack upon Walter just mentioned, when he reached the schoolroom door, breathless from running, and only just in time to escape a tardy mark. As the flush of heat passed away from his face, one or two of the boys nearest him noticed that he was very pale, and Jimmy Wister held up his slate, with this legend boldly printed on it:

"He Has Seen A Cow!"

The roll had just been called, when there was a knock on the schoolroom door, and Squire Thomas came in. This was nothing unusual; he often stopped and asked permission to listen to a recitation or two, and "see how they were coming on." But the expression of his face was unusual. He looked grave and stern, and, after a brief "Good-morning," he said to Mr. Winter:

"I beg your pardon for interrupting the work, but I wanted to see the boys all together, and tell them that until the mischief that has been done in my orchard is at least acknowledged and apologized for, I must take back the permission which it has been my pleasure to give them every summer for the last few years. One of my best young trees has been badly broken, in a way which could only have been done by some one who had climbed it, and I am even more sorry for the breach of good faith than I am for the broken tree."

Before Mr. Winter could reply, Walter Rand rose from his seat, and advanced to the space in front of the desk. He was very pale, and his hands were trembling, and when he spoke



BURMESE LADIES.

the boys could hardly hear what he was saying, eagerly as they listened. But Mr. Winter and the Squire heard.

"It was I who broke the tree, Squire Thomas," he said. "As I passed the orchard this morning, I was alone, for it was a little late, and the other boys had gone. I heard a bird sort of screaming, as if it was in pain; and I found it was a young cat-bird, that had somehow twisted its foot under a piece of loose bark, and couldn't get away. I thought the limb was strong enough to bear me, I truly did, but, if you'll just look at it, you'll see it's been gnawed by a worm, or something; it gave way the minute I stepped on it, and I only saved myself by hanging and dropping from another bough." He stood still, pale and frightened, for the Squire was looking at him searchingly, in doubt as to the truth of his story.

An eager voice broke the silence. "Mr. Winter!" exclaimed Jimmy Wister, excitedly, "may I please say something? Walter *must* be telling the truth, because he's afraid of cows and dogs, and he says being really brave is acting like you're not afraid when you are, and, don't you see, that's what he's doing now!"

The Squire's kindly face relaxed into a smile, and a little laugh went round the school.

"But, my boy," said the Squire, looking grave again, "if this is true, why did you not come at once and tell me, so that no one else might be blamed?"

"I ran right up to the house," said Walter,

"though I was afraid it would make me late for school; but the hired man said you had driven to the village, so I meant to stop and tell you on my way home."

The Squire held out his hand. "Shake hands, young man," he said, very kindly. "You can afford to be afraid of dogs and cows, as long as you're even more afraid of telling a lie!"

It was hard work for the boys to wait for recess that day, and, when it did come, they surrounded Walter with eager questions and remarks. Several of them admitted that they would not have dared to step up and face the Squire as Walter had done.

"Yes, you would," said Walter, at last, "if you had the sort of folks at home that I have. I couldn't have faced mother to-night if I'd kept still, for that would have been a lie, just the same as if I'd told one in words. And you may say I'm preaching, if you like," he added, with an evident effort, "but mother says God is strong enough for all the weak people in the world, if we'll just ask."

Nobody said he was preaching. But more than one boy who heard him remembered his little sermon.—*Young Christian Soldier.*

BURMA.

DO you know where Burma is? Away off in Asia. You think of "white elephants" when we speak of Burma—for that is the land where the white elephant is a sacred animal. Missionaries had for a long time very hard work in Burma. The king put one of them in prison, and loaded him heavily, with irons.

Once this same missionary (Mr. Judson) and one hundred other prisoners were crowded into a room without any windows, with the temperature outside at 106°. But now the missions are going on well, churches and schools are built, and well attended. At Mandalay, a city in Burma, nine of the king's sons came every day to school, attended by forty followers, who carried the books and slippers and held two golden umbrellas over each prince's head.

And this picture shows you what kind of people the Burmese are. They are only half civilized, and need many missionaries to tell them about Christ, and to make them more civilized.

LIVING UP TO OUR NAME.

IT is related of Adoniram Judson that, when a boy, he was told by a lady that he would have a great deal to do if he lived up to the tradition of his name, upon which he replied: "By the grace of God, I will do it."

I wonder how many of us who have shorter

and more common names than Adoniram are thinking about trying to live up to them? There is a boy, for instance, whose name is Paul. Does it remind him, every time he hears his name called, how very earnestly, indeed, he must strive, if he would show the spirit of heroism and loftiness which shone forth in the character of the early owner of that name! . . .

Then there is Peter. Ah, Peter! look out for your namesake's temper! Look out for his rashness, bluntness, and self-conceit! Try to imitate him rather after his perfection in spirit and manner, through the assisting grace of Jesus Christ.

John may be a very homely name, but John, the Apostle of Jesus, was a very sweet character. I don't like goody goody boys, but I do like sweet, manly boys; boys who are tender to their mother and their sisters, and who are too brave and chivalrous to cause unnecessary pain.

Perhaps some one has given some of our boys the name of Joshua. Well, remember, boys, that "Joshua," stands for "Jesus," and Joshua should be, indeed, the best of boys.

Then there is Christopher. You know that comes from the legend of a man who carried Christ upon his back. The Latin word "Ferro" means I carry. Christ has said, whatever we do unto one of His little ones, we do unto Him. When we carry others' burdens we carry Him. We are all Christophers.—*Morning Guide.*

"Say well is good, but do well is better;
Do well seems spirit, say well the letter.
Say well is goodly and helpeth to please,
But do well lives godly, and gives the world ease.
Say well to silence some time is bound,
But do well is free on every ground.
Say well has friends, some here, some there,
But do well is welcome everywhere.
By say well to many God's word cleaves,
But for lack of do well it often leaves.
If say well and do well were bound in one frame,
Then all were done, all were won, and gotten were gain."

NEW YEAR IN CHINA.

"PAI NIENG!" the first man says, and "Pai nieng!" the second man replies. This is the New Year greeting in China, and is about the same as our "Happy New Year!" Sometimes the Chinese wish each other a prosperous year; but if they are Christians they wish each other peace, that is, "Ping ang!"

The Chinese New Year does not come, as ours does, on the first day of January, but about a month later. They count by the moon, and sometimes the first moon comes in February.

Just before New Year is the busiest time in

the whole year. The streets are so full of people coming and going that it is almost impossible for a sedan chair to pass, and the noise is something dreadful. Every man seems to try to shout louder than any other man, as all push forward with their loads on their shoulders. The beggars are worse than at any other time, and the shops are full of bright, pretty things to tempt the people who come there to do their New Year's shopping.

In the idol shops all of the idols look as bright as fresh paint and gilding can make them. At this time the old Kitchen God is taken down, and early in the New Year a new one is put up. It is only a large sheet of paper with an old man, an old woman, and a cow, a pig, and some other animals printed on it in bright colors, and is pasted on the wall over the cooking furnace in every house where the people are not Christians, but it is considered as necessary as a stovepipe is in an American kitchen. The people offer incense to it, and it superintends the kitchen affairs.

THE POINT OF VIEW.



SAID the Gray Horse to the Brown Horse:

"Eh, but life's a pull!
Half at least every day
My cart is full.
Half of every year—
Talk about the fair—
I must leave my warm bed
While it is dark."

"Half the food I live on,
Every day,
Is—I give my word for it—
Only hay.
Half my time time, yes, fully,
Cold days and hot,
I must still keep going,
Whether I can or not."

SAID the Brown Horse to the Gray Horse

"My work is half play,
For my cart is empty
Half of every day;
Half of every year, too,
I go to bed at night
Knowing I can stay there
Till it is light."

"Master likes his horses
With glossy coats,
So half my food is always
The best of oats.
What with nights and standing
While they unload,
Half my time I'm resting,
Not on the road."

Two little sparrows perched upon a beam
Broke into laughter with a perfect scream.
Mr. Sparrow chuckled, "Who'd believe it, dear?
Their food and work are both alike all the live-long year."
—Selected.

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AND MISSION NEWS**

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

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The Secretary-Treasurer regrets that a few amounts received by him direct from parishes in Nova Scotia were not included in the returns sent by the diocesan secretary, and published on pages 13 and 14 of the Annual Report. These are from St. Peter's, Charlottetown, Domestic (for All Hallow's School, Yale, diocese of New Westminster), \$51.60; Foreign (for Parochial Missions to the Jews), \$31.34; total, \$82.94. Also, from Christ Church, Windsor, Domestic (for Algoma), \$60.25, (Children's Lenten Offerings for Indian Homes), \$57.10; Foreign (for Bishop Blyth's Fund, Jerusalem), \$41.15; total, \$158.50. The grand totals of these parishes should be:

St. Peter's, Charlottetown.....	\$177 87
Christ Church, Windsor.....	438 25

Such cases are usually provided for by a duplicate receipt for the diocesan officer. In the above cases such a receipt was either overlooked or not given, hence they did not appear on his books. As to the names of incumbents, the Secretary-Treasurer is obliged to depend in all cases upon the diocesan officers, as they alone are in a position to alter them correctly to date. The Secretary-Treasurer is in hopes that errors of this kind will, in the future, be entirely avoided.

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The Rev. Dr. Mockridge, General Secretary of the Domestic and Foreign Missionary Society of the Church of England in Canada, had the great privilege of attending the monthly meeting of the incorporated members of the S.P.G. in their office, 19 Delahay street, London. This office is situated close to West-

minster Abbey and the Parliament buildings of England, and has now become famous as a great centre of Anglican missionary work throughout the world. By invitation, Dr. Mockridge addressed the members present on the work of the society on the American continent, and bore testimony to the good and lasting results that have attended it. He also gave a full account of the missionary work now undertaken and supported by the Church in Canada. When the society of which he is secretary was first formed, they had no missionaries of their own. Grants were therefore made to the large English societies, but in time Canadians themselves, in answer to the continual appeals of the society, began to desire to be sent direct to the foreign mission field, which so far has been limited to Japan. But in that country there are several Canadians who are doing an excellent missionary work. Dr. Mockridge explained that this naturally had the effect of diminishing the grants of money hitherto made to the English societies, and stated that the desire of Canadian Church people to do their own direct missionary work was becoming very strong, it being much easier to create an interest in work of that kind than in merely making grants to English societies. These statements were received in the kindest spirit by the members present, and the chairman assured the Canadian secretary that the S.P.G. was only too glad to hear of the missionary efforts made in the daughter Church of the Dominion, and would place no bar whatever to them; but, on the contrary, would approve of any method which might be found the best to create missionary enthusiasm amongst the people. These generous statements were received with applause by those present. The debt of gratitude that the Church in Canada owes to the S.P.G. can never be forgotten; but the venerable society of the mother land did not do her work in days gone by with any idea of being paid back, but simply with the desire to assist a struggling colonial Church. Now, however, that the Church has become stronger and able, to some extent, to do its own foreign missionary work, it is a pleasure to know that there can exist no longer any serious obstacle to her doing so. It is true that some dioceses even in older Canada still themselves need aid from England; but there need not be the slightest fear that any missionary work which the Church of England in Canada may undertake as a united effort will cause any decrease in the grant made by the parent societies.

Dr. Mockridge also paid a short visit to the office of the Church Missionary Society in Salisbury Square and met a committee of Zenana workers, through the invitation of Miss Mulvaney. Their greatest desire is to have a regular branch of the Zenana Society established in Canada.

EPIPHANY APPEAL, 1895.

To the Reverend the Clergy, and the Laity, of the Church of England in Canada :

DEARLY BELOVED, - The teeming millions of those unnamed by the name of Christ—would you like to see them pass by, one each time the pendulum swings? Then you must stand, never tiring, never sleeping, closely watching, night and day, week after week, month after month, for more than thirty years; and then, instead of the mighty procession having come to an end, another, quite as great, of Mahomedans and Bramans, Buddhists and Shintoists, fetish-worshippers and idolaters, as hopeless, as wretched as the first, will be ready to march past. Had one the ken of omniscience he would see, year by year, more than thirty millions of heathen immortals stepping down into the chill waters of the River of Death without hope for the hereafter, uncheered by a single ray from the Sun of Righteousness. Oh, must not the exceeding bitter cry of these unhappy ones enter into the ears of the Lord of Sabaoth? Does it not enter our own? Yes, no doubt we hear; but what heed do we give it? What are we Christians doing to provide these thirsty ones with the Water of Life; these hungry ones with the Bread of Heaven; these perishing ones with the garments of salvation? Listen, friends, to what you have done, during the past year, for the *ten hundred millions* of men, women, and children, with souls as dear to God as your own—souls for whom Christ died as surely as He did for yours—listen, and if, after hearing the facts, you rest contented with what you are doing or leaving undone, may the Lord have mercy on you, and awaken your consciences to a sense of your duty to your Master and your fellow-creatures.

The census informs us that in our ecclesiastical province 575,600 persons profess membership with the Church of England. During the year ended July, 1893, their contributions to foreign missions amounted, in all, to \$15,600, or the pitiful sum of two and a half cents per head. Alas, this last year the amount was still less by about one-third! "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." The Methodist body, with a population in Canada of 839,815, expended, in the same year, \$32,000, or at the rate of three and three-quarter cents per head; while the Presbyterians, with 754,000, contributed no less than \$99,000, or thirteen and a half cents per head, to foreign missions.

How is it, dear brethren, that the contributions of *our* Church are so deplorably small? Judging from the too numerous blanks in the

report, it is evident that many congregations make no response whatever to the annual appeal. Surely, this is not right. Remember, dear friends, that your clergy have no option in the discharge of their duty. In every Church of our province is the appeal ordered by every bishop, from Nova Scotia to Algoma, to be read to our people. Are any of you afraid that your parochial interests will suffer if, from love to Christ, you send money to supply the spiritual wants of those for whom Christ died? Pray, reflect on the unspeakable gain when the Lord's apostles handed over their five barley loaves and two fishes to the hungry thousands in the desert.

There may be another reason. Some persons are, we fear, still sceptical as to the efficiency of Christian missions. Wild assertions are often made that missions to the heathen are a failure; that the money expended is thrown away. In answer, we say, most emphatically, the assertions are untrue. The Church's missions are no failure. The successful results are marvellous, when we consider the very trifling sums expended. The splendid record of missions is starred with achievements whose lustre no amount of cavil or criticism can dim. The recorded facts and the testimony of unprejudiced witnesses are all in favor of the blessings of the Gospel message.

Consider for a moment these facts. Bear in mind that the Christian missionary goes forth, not to reap in the field of science or add to the store of human wisdom. Yet, beyond question, missionaries have indefinitely increased our knowledge of the physical world; brought information concerning two hundred languages to aid philology; and without their assistance little advance could have been made in the sciences of anthropology and comparative religion. Great, in fact, has been their share in the investigation of the religions, literatures, institutions, and customs of all races of mankind.

Nor, again, does the missionary of the cross go forth as a pioneer of civilization, or to prepare the way for trade and commerce. Yet, even for civilization and commerce, the spirit of Christianity, introduced by the missionary into the rough, dark regions of the earth, has wrought wonders well-nigh incredible. Friend and foe alike testify that in the South Seas, for instance, mainly through this influence, cannibalism has been suppressed, along with human sacrifices and infanticide; law and order have been introduced, constant war has given way to peace, and the social condition of women universally elevated. In India, the fires of the suttee have been quenched; helpless infants are no longer flung into the Ganges; young men and maidens are not now hacked in pieces in the temples of cruel gods; the car of Juggernaut turns not its blood-stained wheels;

lepers are not burned alive; dying or enfeebled parents are not suffocated with the sand or the water of the sacred rivers by their children; devotees cannot starve themselves to death or swing their tortured bodies in mid-air from iron hooks; no longer exists the thug who stealthily slays his victim, and then offers a sacrifice to the goddess Kali.

"It was the Christian missionary," says Dean Hole, "and those who supported them, who proclaimed and denounced the tremendous evils of heathen and Mahomedan India. Branded as fanatics, satirized as fools, they ceased not until one by one these hideous hallucinations were suppressed." It is in this very century that all these beneficent reforms have taken place. In that wonderful country, Japan, called by some the "Great Britain of the East," as late as the year 1868, there was an annual public ceremony of the trampling on the cross, while in every village was set up a great notice board on which appeared the proclamation: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan, and let all know that the king of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

It was no idle threat ever since the wholesale massacre of 30,000 Christians and the extermination of their religion in 1637. Over two centuries passed by, when the American Church gained a footing in 1859. The C.M.S. followed in 1869, and in 1873, when the S.P.G. entered on its work, the publication of all anti-Christian laws was discontinued. In 1876 the Christian Sunday was adopted as a day of rest, and only ten years ago, in 1884, the various orders of Confucianists, Buddhists, and Shintoes were disestablished and disendowed, and complete freedom of religion proclaimed throughout Japan. To day, in this "Land of the Rising Sun," the European traveller and the native Christians are as safe as in our western Dominion, and zealous missionaries are actively at work under the jurisdiction of both English and American bishops. Time would fail did we attempt to tell how in all quarters of the globe civilization has been advanced, the temporal welfare of humanity increased, women liberated and raised in the social scale, children protected, the sick and suffering cared for, the wilderness made to blossom as the rose, and all through the benign influence of the humble missionary's labors in the various continents.

Once more, the Christian missionary goes forth not to exhibit the prowess of man. Yet have many of them by their heroic deeds rivalled the bravery of the three hundred at Thermopylæ, or the six hundred at Balaclava. Such men as Reginald Heber and Henry Martyn, Livingstone, Mackenzie, Selwyn, Pat-

teson, Hannington, Crowther, and Bompas have, even in this unromantic age, compelled the belief that man was created in the likeness of God, "they have kindled new stars, large and lustrous, in the galaxy of sainthood," and while they were spreading the truth abroad they were also flashing love and zeal into the dead hearts in the Church at home. Yes, verily, "the reflex influence of their lives and self-denial has told upon the Church at home, while, apart from their influence, the entire history of important portions of the world would have been altered."

In reality, the Christian missionary goes forth to turn men from darkness to light, and from the power of Satan unto God; to tell the simple story of the cross; proclaim the love of God in Christ and the sanctifying power of the Holy Spirit; and none but the most prejudiced will deny that he has been successful.

An eminent American journalist, writing in a leading periodical, declares that "no person who has ever heard the bitter cry of Asiatic womanhood will speak flippantly of Christian missions," and he states that in the decade from 1880 to 1890, while in the United States the communicants among Episcopal Methodists increased 31 per cent., among Congregationalists 33, in the Protestant Episcopal Church 35, the increase in Bombay was over 61 per cent.; and yet there is but one missionary to every half a million in that land. "The blue books," states the Governor of that Presidency, "acknowledge the obligation under which the government lies to the missionaries, whose blameless example and self-denying labors are infusing new vigor into the stereotyped life of India's enormous population, and are preparing them in every way to be better men and better citizens of the great empire."

Years ago Keshub Chunder Sen said: "It is Christ who really rules British India, and not the British Government." Of a truth, the so-called Light of Asia has been powerless to show the dimly-groping natives the way to eternal life; but, *laus Deo*, the True Light, now shineth. Just now the eyes of the world are turning still further east, and none can tell what will be the issue of the deadly conflict between the Empires of China and Japan. It is estimated that the Christians in the latter most progressive country now number 50,000. And it is a striking fact that the first Protestant church in Japan was built with money contributed by the native Christians of Hawaii, after a missionary meeting, as a thank-offering for the knowledge of the Gospel of Christ.

"Do you think," asked the captain of the ship that took Dr. Morrison to China less than fifty years ago—"do you think you can make an impression on the hundreds of millions of Chinese?" "No," was the reply, "*but God can.*" To-day, notwithstanding the incredible

difficulties presented by the country itself, its strange people, and their language; their manners, policy, petrified constitution, and peculiar culture, the Great Husbandman is gathering sheaves into His garner through His missionary servants. Fifty years ago in that huge empire there were but six converts from idolatry: now there are 300,000.

In the sunny isles of the Pacific, where, as the century was born, all was moral darkness, bloodshed, and cannibalism, there are now half a million of the worshippers of the Lamb of God.

If we turn our eyes to the great dark continent of Africa, there, too, is the Light that lighteneth the Gentiles, penetrating its recesses from Egypt in the north to the Cape in the south. And, in the providence of God, the glory of taking the Lamp of Life to the long-benighted children of Ham, and redeeming them from the curse under which they have lain for over 4,000 years, is given almost exclusively to our Anglo-Saxon race.

To sum up the results of this one century's Protestant missionary work: whereas in 1800 there were only 150 missionaries and 50,000 converts from heathenism, there are now 25,000 missionaries and native helpers and nearly 2,000,000 assured converts, besides a large body of adherents and catechumens. This, truly, is a marvellous result, when we consider the comparatively trifling contributions of Christians; yes, trifling, as compared with the money lavishly expended on luxuries, pomps, and vanities by these very Christians. The able writer above quoted tells us that for the support of Protestant missions all the world over for the year 1892, the money given was not quite equal to the amount spent on the poor in the single city of New York for the season 1893-4.

Brethren, our object in making these appeals is to stir up the hearts of our Church members to a deeper interest in this grand missionary work of the Church of God. Our share in it, at present, is to support, in Japan, five clerical missionaries, one of them a native gentleman. Besides, we have one lady medical missionary, a native Japanese Bible woman, and three native catechists. We also make a grant of \$500 to the Bishops of Columbia and New Westminster for work among the Chinese in that western part of our Dominion. This we regard as foreign mission work, and work which, we believe, will bear most precious fruit if it succeeds in making missionaries of those who come to our shores for the sake of money and return to China possessed of the true riches of the Gospel.

The residue of all money sent to us for foreign missions goes to the special objects for which it is appropriated, or to the noble English societies so much in need of all our assistance.

It is a great pleasure to add here that an excellent and highly educated Churchwoman has recently gone to assist our Japanese mission, entirely at her own expense—an act of self-devotion worthy of our hearty commendation, and, perhaps, the best fruit yielded by our valuable organization, the Woman's Auxiliary.

In conclusion, brethren, we would solemnly urge on your consciences that the Church's foreign missionary work is our bounden duty; a duty we owe, first and above all, to the great Head of the Church, our Saviour, whose we are and whom we serve; but a duty also to the heathen themselves, not only as a splendid generosity, but as a reparation for centuries of neglect on the part of Christians, and of wrongs for which Christians, so called, are largely responsible. If missionaries of the Cross have taken, and still take, the ennobling virtues of white men, many others have taken their degrading vicestoruin the bodies and souls of the savage races. In the overruling providence of God, these races seem destined to die out before the ever-encroaching march of western Europeans. It is time, it is more than time, that Christian white men should show that they have a mission from heaven, not to despoil the bodies, but to save the souls of their fellowmen, the redeemed of the Son of God. If the feet of some have brought a blight and a curse, let the feet of others bring to the remnant of the perishing heathen good tidings of good things, and publish peace, the peace that passeth understanding.

Christian men and brethren, children of the Church of the living God, we call on you to have your share in this blessed work, and, while you have time, do something, do all you can do, towards the extension of the kingdom of Jesus, our Lord, and His everlasting Gospel. For such an object may the love of Christ constrain you to contribute both liberally and cheerfully. Amen.


Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.
Communications relating to this Department should be addressed to
Miss L. H. Montizambert, General Corresponding Secretary W.A.,
22 Mount Carmel St., Quebec

PROVINCIAL BOARD OF MANAGEMENT.

ANNUAL REPORTS—(Continued).

DORCAS SECRETARY'S REPORT, 1893-94.

INCE the last report, furnished in September, 1893, this department of our Auxiliary work has been called upon to relinquish the able and energetic head that guided its affairs with so much wisdom and loving interest. Miss Pat-

erson endeared herself to all her fellow-workers, and carries with her to Japan their best wishes for a blessing on her new work.

The number of bales sent out during the year is 626, against 533 last year, an increase of 93.

Expenditure for material and freight, \$4,970.25 (incomplete). Montreal does not report either of these items, and some of the other reports are very incomplete.

Diocese of Quebec: Algoma, 7; Rupert's Land, 9; Qu'Appelle, 3; Calgary, 11; Saskatchewan, 5; Athabasca, 1; total 36. Cash for material and freight, \$363.10.

Diocese of Montreal: Algoma, 10; Rupert's Land, 11; Calgary, 16; Athabasca, 2; Selkirk, 1; Home Missions, 30; total 70. Cash for material and freight not reported.

Diocese of Ontario: Algoma, 17; Rupert's Land, 21; Qu'Appelle, 1; Calgary, 14; Saskatchewan, 2; Moosonee, 4; Athabasca, 2; Home Missions, 28; total 89. Cash for material and freight, \$1,311.71.

Diocese of Toronto: Algoma, 69; Rupert's Land, 26; Qu'Appelle, 21; Calgary, 33; Saskatchewan, 13; Athabasca, 9; New Westminster, 4; Moosonee, 2; Zenana, 1; Home Missions, 20; destination not given, 17; total 215. Cash for material and freight, \$1,850.78.

Diocese of Huron: Algoma, 31; Rupert's Land, 29; Qu'Appelle, 2; Calgary, 42; Saskatchewan, 12; Athabasca, 14; Home Missions, 3; total 133. Cash for material and freight, \$165.22.

Diocese of Niagara: Algoma, 34; Rupert's Land, 13; Qu'Appelle, 8; Calgary, 4; Saskatchewan, 6; Athabasca, 10; Japan, 1; Northwest, 1; Home Missions, 3; total 85. Cash for material and freight, \$914.71.

Summary of bales: Algoma, 168; Rupert's Land, 109; Qu'Appelle, 35; Calgary, 120; Saskatchewan, 38; Athabasca, 38; Moosonee, 6; New Westminster, 4; Selkirk, 1; Japan, 1; Zenana, 1; *Montreal, 30; Ontario, 28; Toronto, 20; Huron, 3; Niagara, 3; destination not named, 18; total 626.

Respectfully submitted,

L. H. MONTIZANBERT,
Acting Genl. Dor. Sec.

Mrs. Fortin, corresponding secretary for Rupert's Land, the diocese to which our attention is called in January, writes: "Our president, Mrs. Cowley, is most anxious that I should urge upon you to press the needs of this diocese. If the eastern auxiliaries withdraw their help from us, I don't know what we shall do. At our general meeting last month, we

had thirteen urgent claims presented. We gathered everything we could from our own members, and Mrs. Phair sent some mission garments that were at her house, and we met and made up some bales and parcels. Now our hearts have been gladdened by the arrival of a large bale from St. Jude's, Brantford. If we had a dozen communion services, we could place them all. Our whole diocese almost is missionary, and we cannot attend to it alone. We always take great pains to let the missionaries know the source from which their help comes, and instruct them to write to the donors at once. Being on the spot, as it were, we are better able to know who are the really needy ones, for often those who make no sign want help the most. Our mission work up here is expanding so rapidly we do not know what to do. New missions are opening up all the time and crying out for help, and as the C.M.S. is withdrawing one twentieth yearly the position is most critical. Some splendid young men are to be ordained from St. John's College next spring, and they do not know how they are going to pay them if they employ them, and the committee even talks of reducing grants that already are mere pittance, and, in fact, closing some missions altogether."

We would call our readers' attention to the report of the synod of Rupert's Land. It is full of most interesting matter from cover to cover, especially so to members of the Woman's Auxiliary.

Miss Palgrave, secretary of the Woman's section of the Missionary Conference held in London, England, in May last, answers the inquiries of the general corresponding secretary regarding a report of the woman's meeting thus: "In answer to your question about a report, there is a very full (giving papers and speeches entire) and complete one of the Woman's section in the official report of the whole conference sold by the S.P.C.K., which I feel sure must have depots in Canada. It is a very large book; the price is about 9s; it is well worth having, and full of interesting things. I think all our missionary societies ought to have it in their libraries. Thank you so much for sending the *Leaflets*, which have interested me very much. I am sure they must be a great help in your work, and must be excellent for keeping the workers' interest alive. I shall keep them to show to the editor of our magazine, *The Grain of Mustard Seed*, as I think we (that is, the 'Ladies' Association' connected with the S.P.G.) might get many hints from them. I shall look forward to seeing your annual report, if you are kind enough to send it to me. I am so glad to know that you are interested in the late conference. When we were preparing for it I wrote (February 28th, it was) to the names and addresses given me of the secretaries of the W.A.'s, both

*The bales sent to Home Missions do not rightly belong to Auxiliary work, but as no distinction is made in expenditure they have been included in the above report.

in the United States and of Canada, telling them about the projected conference and asking for their sympathy and support. I was disappointed at getting no reply in the case of Canada, and we regretted it much. So it is an additional pleasure now to hear from you, in such a friendly way. I think, however, on referring to your list of officers, that the reason must have been that I got hold of a wrong address, as I see no such name connected with your work. How very good it would be if some way could be found of establishing closer relations between our woman's work and workers for foreign missions in England and Canada! It would, I am sure, be a blessing and help in many ways. With best wishes for your W.A.'s work, and warm thanks for your letter," etc.

DEAR MISS MONTIZAMBERT,—At the request of our Bishop I beg to place before you a few facts concerning this mission, and also to ask your assistance in procuring money to build a new church and procure clothing for (1) destitute Indians; (2) for school children, both boys and girls.

This land has been under Christian influence for many years. As early as 1857, we find that C.M.S. missionaries visited here occasionally. There has been nominally a resident priest here since 1864, but the C.M.S. changed the men so often that not half the good that ought to be done was accomplished. In those days the band was much more numerous, and there were many here then that have since joined other bands, but who were Christianized here. The ever-watchful Romans have proselytized about fifty to sixty of them from time to time.

In 1886 (January 12th) I came here, and opened school in the old "mission house," February 1st, 1886. It was a day school, and such a place! and such children! and such clothing! or rather lack of clothing. Although it was winter, many little boys and girls came to school in nothing but apologies for cotton dresses—nothing else, plus some sort of blankets, all far older than the wearers by the look of them. We have since then seen great advance in their condition. But I need hardly say that the W.A. is to be thanked for a very great deal of the good work, especially among the boys and girls. Good warm clothing here means teaching cleanliness, and a first step upwards. The effect of seeing their children cleanly and warmly clad is far-reaching. It tells upon their homes very markedly. Then we have always our quota of sick, and poor, and old. The nature of Christianity cannot be better taught than by deeds of love and charity, silently and unostentatiously performed. That is what the W.A. enables every missionary it helps to do, in such a way as it would be impossible to do without their aid.

We have now 140 good Christians, of whom 35 are very regular communicants, but have about 33 heathen close to us, and eighteen miles away we have 185 more. Of that 185 heathen, we have four boys at our school, who are very good pupils.

We are anxious to obtain more of those pupils. The government are now building a new school for us 48 x 42 feet, two stories, and a full basement for kitchens, cellars, etc. The cost will be about \$3,000, to accommodate thirty.

The Indians will be very poor this winter, as their crops were an absolute failure. They have nothing to sell, and to make matters worse, the prairie and bush fires of July burnt up all their hay and much fencing and stables. Now they are building themselves shanties, and stables for their animals, from fifteen to twenty-five miles away. There are forty miles nearly burnt, including all this reserve. This places this band, although considered far more advanced than the average in trying to help themselves, at such a disadvantage that they will undoubtedly be worse off than the poorest hitherto. I therefore ask you to give their present condition your best consideration, that the lesson of Christian charity and brotherly love may be carried home to them, and not to them only, but to their heathen brethren all round.

I beg to utter a note of warning to the W.A. for their guidance in the distribution of their gifts. Let it not be thought that because the half or the majority, or even all, in a "band" have become Christians that, therefore, there is no call for further help for them. The work of Christianizing does not end with baptism; it is rather a work of years, of generations. With that work there will always be a call for the work done by the loving hands of the W.A. It is better in every way to neglect the purely heathen, if we neglect at all, than to neglect our own people. Under any circumstances, the heathen should not receive more than the poor struggling Christians, lest we teach them a wrong lesson. In speaking thus I am not thinking of the children at all. Treat them both sides alike.

My reason for thus writing is that I have found that in some missions the heathen get quantities of clothing, etc., out of all proportion with what this and that of Fort Pelly get. In both cases our people have no better means of gaining a livelihood, and are practically the same people. These heathen get ten times as much as we get for ours.

If we had no need, we would not ask; but we have our sick, our blind, and our old and helpless. Allow me to suggest that each Dorcas secretary should apply to the deputy of the Superintendent-General of Indian Affairs for a copy of the Annual Report on Indian Affairs for 1893, where you can find the number of

people in each band, etc., and their efforts at self-support. Only, in the tables where values are set down, bear in mind that it does not mean value of property that is under the Indians' private control. Also deduct one-quarter of each sum in the crops returns, as I think that the majority of those figures are 25 per cent. too high, and you will have an idea of the standing of all the treaty Indians, that is, Indians living south of the height of land from the coast of Labrador to Lake Athabasca, or up to the watershed of the St. Lawrence and Great Lakes, and the English River and Saskatchewan watersheds, and thence to the coast. All are reported upon in that book. It will be a great help to you in your decisions, I am sure. I will write to the Deputy Minister of the Interior myself, asking him to send the book to you.

In the religious census returns, bear in mind, also, that both our Church, the Romans, and the sects, claim that many unbaptized belong to them; so that the religious census will not give the number of Christians.

In all directions where there are schools, I see signs that the Indians are improving their temporal affairs. But the religious progress is slower. Last summer the Touchwood Indians revived the "Sun Dance," which had not been practised here since 1887 before; but I think that it has not been altogether a harm, as our Christians—some by my advice—went to see it, and came back far stronger in their convictions of its "foolishness" and "brutality." But there is a very plain reason for the Indians' lack of religious progress. It is because missionaries are so few. Our Church has three Indian missions in the whole diocese—Fort Pelly church and day schools (13) for Key's band, population 127; Gordon's Reserve, St. Luke's Church day and boarding schools (27), Touchwood Hills, population 155; Poor Man and Day Star, Touchwood Hills, day school (13). Number of Church population 185, none baptized.

Attached to each of these missions there are thirty or forty half-breeds who have left the treaty by accepting scrip in commutation of their annuities. Scrips are sold, value spent, and they are worse off than the Indians now. As far as they are concerned, they are the same to us as the other Indians, and must needs be taught, watched, Christianized, and prayed for.

In this diocese there are 1,509 heathens not claimed to be under any Christian influence at all. Our Church is doing far less to teach the Indians in the diocese of Qu'Appelle than in any other diocese in Canada, and why? In the first place, for lack of funds. We lack the funds because we have not placed the matter before our Church in sufficiently strong terms. I am also afraid that there were a few of us who doubted the possibility of Christianizing the heathen

Indians. Nothing more absurd or more insulting to our own appreciation of our faith could be harbored in any man's mind. If we do our part in planting the seed in sure faith that in God's own time the fruit will come, there is no doubt of the result, even amongst the much-abused, but withal hard to convince, Indians. The diocese of Qu'Appelle should, without delay, open two new missions to heathen; also increase the number of the staff at two of the present missions. This is not the opinion of one solitary person, but that of all the workers, and of those acquainted with the work in this diocese. We hope that those who are able will help us to cope with our great task.

Before closing, allow me to recapitulate the needs of this mission:

Eight hundred dollars cash to build a church for this reserve.

Clothing for school children, boys and girls. We shall be glad to furnish measures of pupils.

Old and new clothing, comprising overcoats, coats, pants, shirts, drawers, vests, mufflers, mitts, tuques—for Indians. Clothing for women, of all kinds, old and new, and blankets and shawls, also quilts.

I hope and pray that you will be able to interest some in our behalf, with both money and clothing.

OWEN OWENS.

Miss Montizambert, Quebec.

SOME PRACTICAL SUGGESTIONS FOR A WOMAN WRITING HER FIRST MISSIONARY PAPER.

THE manner in which the invitation to write a missionary paper is received has a great deal to do with its success or failure. If it is accepted in a half-hearted, ungracious way, as if it were a great bore and you only accepted because you were ashamed to decline, you may rest assured that you will receive no enjoyment in writing your paper, and your hearers but little pleasure and profit in listening to it. So, begin by accepting the invitation to take a country or topic for a certain month with a gracious manner, and say you will do the best you can. It will be of as much help to the president of the society as to yourself.

Do not wait till a few days before the meeting to begin your paper, as so many do, but as soon as you reach home write down your topic, and begin to cast about in your mind what you would like to say and what books you can consult.

Enthusiasm is a requisite for success in any undertaking, and in writing a missionary paper it holds a first place. By using the following methods, enthusiasm can be enkindled:

First.—Have a commonplace-book in which to write any helpful thought you may get while talking with friends; or to copy a sentence or paragraph from a borrowed book or paper; or an illustration that flashes through your mind at a most unexpected time or place, and which, if not put down, is apt to be forgotten.

At —'s you will find blank books which are just what you want. They cost only three cents, have thirty leaves, which give sixty blank pages. These are better than writing pads for notes, for being bound they are always in place and do not get torn or lost.

Second.—Have a large business envelope or an empty envelope box in which to put clippings from the newspapers relating to your country or topic. Take them from the daily and religious papers, and select items of all kinds.

Third.—Have a mucilage bottle, for you will want to paste several short clippings upon a half-sheet of paper, so that you may give a part of your information, in a convenient form, to some member of your society to read at the meeting.

Fourth.—Subscribe for as many missionary magazines as you can *possibly afford*; for in order to spread a tempting feast for your missionary meeting, you must study the magazines till your heart burns within you at what you learn of the missionaries, and how God is blessing His Word to the conversion of the heathen.

By this time you will find your enthusiasm glowing, and now you are ready to make the skeleton of your paper, dividing it into heads. Here you will find your commonplace-book and envelope of clippings and mucilage bottle and missionary magazines of the greatest help. Select carefully what you think of interest and value, and fill in your skeleton. It is probable that you will not be satisfied with the result; but put away your paper for a few days, then read it over and you will be able to make the needed alterations, culling out superfluous matter and changing the sentences until they run smoothly.

"But this takes so much time," some one will say. Of course it does, but it is time well spent. It takes time to have a pretty gown made, but I have yet to know the woman who foregoes the gown because of the time spent upon it. It takes time and strength to go to an afternoon reception to meet a company of women, each one talking at the top of her lungs, trying to make herself heard above the confusion of voices and the inane tinkling of Tomaso's Mandolin Orchestra hidden behind a screen of palms and ferns; but the woman all go! You are familiar with "Gray's Elegy, written in a Country Churchyard." The English is so beautiful and the lines flow so naturally and smoothly that it seems as if it might have been written under the inspiration of the twilight hours of some lovely summer day, with

the rural scene spread out before the poet's eyes. But it took Gray seven years to perfect this exquisite gem. He began it in 1742, revised it several times, and finished it in 1749. Even then he did not give it to his publishers for two years. As a result of this patient labor, his beautiful verses will live as long as the English language is spoken. Surely every woman will be willing to give hours and days in gathering material for a missionary paper, when she considers that she is writing about the kingdom of Christ, which is an everlasting kingdom.

Copy your paper neatly and have it ready several days before the meeting, and, when the day arrives, go to your society feeling you have a pleasant part to take in it. Read your paper in your cheeriest voice and most animated manner, as if you enjoyed it, and you will, I promise you, and your hearers will enjoy it, too. —From "Woman's Work for Woman."

Books and Periodicals Department.

The Review of Reviews. New York: 13 Astor Place. \$2.50 a year. There is an exhaustive and authoritative article on the Armenian crisis in the January number of this *Review*. It has been prepared by one who has intimate knowledge of affairs in Armenia, derived from years of residence, and who has returned to this country within a few weeks. It is a most careful and interesting account of the dastardly outrages committed on the Armenian Christians. Other articles of great value make the January number a notable one.

WE have received the *Living Church Quarterly*, containing an almanac and calendar for the year of our Lord, 1895. It is an admirable publication. This year's issue is enriched and made specially valuable by half-tone engravings of all the American cathedrals, and exhaustive articles on cathedral systems, their organization and work. The investigation of the subject of divinity degrees, which was made last year in this valuable annual, has been systematized and carefully tabulated, so as to be a permanent feature.

The Religious Review of Reviews has an interesting interview with the veteran churchman, Archdeacon Denison, of Taunton, England. The articles on "The Art of Reading," of which No. 23 appears in the last number, are very practical and useful, and are recommended to all clergymen. They reflect great credit on the author, Canon Fleming, who is also the editor of the *Review*.

The Expositor and *The Clergyman's Magazine* (London: Hodder & Stoughton) are, as usual, scholarly and instructive. The *Expositor* has a careful "Survey of Recent Biblical Literature," by Professor Marcus Dods, D.D.

The Canadian Methodist Magazine comes to us this month in a new and improved dress. Professor Goldwin Smith contributes an interesting article to the January number on "Oxford, and Her Colleges."

The Missionary Review of the World. Funk & Wagnalls Co., 30 Lafayette Place, New York. Dr. Pierson continues his attack on the Parliament of Religions. The January number is well up to the mark.

In the *Cosmopolitan* for January (New York, \$1.50 a year) there is a carefully-considered article on "The Young Men and the Church." This number is really a splendid one.