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RT. REV. CHARLES INGLIS, D.D.

FIRST COLONIAL BISHOP.*

By VERY REV. F. PARTRIDGE, D.D., Dean of Fredericton.

IT is over a hundred years ago since the appointment of the first Bishop of the Colonial Church. As early as the year 1767 Dr. Thomas B. Chandler published and dedicated to the Archbishop of Canterbury "An Appeal to the Public on behalf of the Church of England in America, wherein the Origin and Nature of the Episcopal Office are briefly considered, Reasons for sending Bishops to America are assigned, the Plan of sending stated, and Objections Confuted" This was followed by representations and memorials at different times from the clergy of the colonies, and at no time was the establishment of a Colonial Episcopate more strenuously urged upon the Mother Church than during the period immediately preceding the American Revolution. At length, by the good Providence of God, the American Colonies obtained this essential boon, and soon afterwards the See of Nova Scotia was founded; of the first occupant of which we present in this number a portrait and memoir.



REV. DR. INGLIS, FIRST COLONIAL BISHOP.

Charles Inglis was the third son of Rev. Archibald Inglis, of Glen and Kilcarr, Ireland, and was born at that place in 1733. His father, grandfather, and great grandfather, were clergymen. Being one of a large family, he early emigrated to America. His first employment was to teach a free school at Lancaster, Pa., where he remained three years. He was in 1758 recommended by the neighboring clergy as a candidate for Holy Orders, who testified

of him "as a young gentleman of unblemished character, discreet in his behaviour, and free from even the suspicion of anything unbecoming." With these high testimonials he came to England, and was ordained by the Bishop of London, and appointed to the Mission of Dover, Delaware, in which sphere of labour he proved himself highly successful. His journals keep an accurate and modest record of his pastoral work, and shew him to have been a man of sound judgment, good ability, and earnest piety. In 1763 his health began to suffer from his arduous

labours. During his six years' ministry here he had baptized 756 children and 23 adults and his communicants had increased from 49 to 114. While residing in Dover he married a Miss Vining, who died without issue in 1764, and we may state here that he afterwards married a Miss Creek, of New York, by whom he had two sons and two daughters. His second son,

* Sprague's Annals of the American Church. Hawkins' Historical Notices; New York Historical Society's Collections; Barian's History of Trinity Church, New York, etc., etc.

John, became third Bishop of Nova Scotia, and died in 1850.

In the year 1764 he was chosen assistant to Rev. Dr. Auchmuty, Rector of Trinity Church, New York, but declined at that time to leave his parish of Dover. He accepted it subsequently, and entered on its duties in December, 1765. Amongst his other duties he was catechist to the negroes. In 1767 the honorary degree of B.A. was conferred upon him by King's (now Columbia) College, and in 1770 that of M.A. by the University of Oxford. In 1778 he received his D.D. from the latter university. The two clergymen who had been appointed to succeed Mr. Inglis in his mission at Dover, were shipwrecked and lost on their way out. This unhappy circumstance furnished him with an opportunity to renew with increased force the argument for the appointment of Bishops. He says :

"The expense and hazard of going to England for orders were always discouraging circumstances. This melancholy accident will increase our apprehensions of danger, and shows they are well founded. Nothing but our having Bishops here can remove these and many other grievances which the American Churches labour under. I am lost in astonishment at our being deprived of them so long. * * * Our Church must necessarily decline while we are in this situation, and must finally sink unless the timely remedy is applied. I pray God the government may not have cause to repent when it is too late their omission of what would be so great a means of securing the affections and dependence of the colonies, and firmly uniting them to the mother country. Even good policy dictates this measure, were the interest of religion and our Church left out of the question."

Mr. Inglis warmly espoused the cause of the King at the commencement of the troubles which terminated in the declaration of Independence. He avowed his convictions in various ways. By his pen, as well as in the pulpit, he exerted his great influence on the side of Loyalty. In 1775 the feeling against the Loyalists was so strong that Dr. Chandler and Dr. Cooper were both obliged to flee to England. Dr. Auchmuty received very harsh treatment from the rebels, which hastened his death. Dr. Inglis, however, stood firm at his post. In a remarkable letter written in October, 1776, to the S.P.G., he tells the story of himself and his church amid the troubles of the Revolution;—how violently the clergy were used, how passive they were—simply going on doing their duty without touching on politics; some having been pulled out of their desks because they offered the prayer of the Church for their King before independence was declared. And then he narrates his own story. "Soon after Washington's arrival, he attended our church. But on Sunday morning, before divine service began, one of the rebel generals called at the rector's house, supposing the latter was in town, and not finding him, left word that 'General Washington would be at church, and would be glad if the violent prayer for the King and Royal Family were omitted.' This message

was brought to me, and as you may suppose, I paid no regard to it. . . . Matters now became critical in the highest degree. Violent threats were thrown out against us in case the King were any longer prayed for. One Sunday, when I was officiating and had proceeded some length in the service, a company of about one hundred armed rebels marched into the church with drums beating and fifes playing, their guns loaded and bayonets fixed, as if going to battle. The congregation was thrown into the utmost terror, and several women fainted, expecting a massacre was intended. I took no notice of them, and went on with the service, only exerted my voice, which was in some measure drowned by the noise and tumult. The rebels stood thus in the aisle for nearly 15 minutes, till, being asked into the pews by the sexton, they complied. Still, however, the people expected that, when the collects for the King and Royal Family were read, I should be fired at, as menaces to that purpose had been frequently flung out. The matter, however, passed over without accident. I was afterwards assured that something hostile and violent was intended, but He that stills the raging of the sea and the madness of the people, over-ruled their purpose, whatever it was."

Such was the character of Charles Inglis. After Independence was declared, he shut up the churches and retired from the city. By and by General Howe with the Royal troops entered New York, and Inglis with the other loyal families, returned, but only to find his home demolished and his property stolen. The churches were joyfully re-opened for divine service, but within one week an incendiary fire destroyed a fourth of the whole city, including Trinity Church, the rector's house, the Charity Schools. St. Paul's Chapel and King's College were only saved by the vigorous exertions of Mr. Inglis and his people.

After the British army entered the city a petition was drawn up by Mr. Inglis and signed by 1,000 of the inhabitants, praying the King to take the city once more under his protection. It is a curious coincidence that one of the signers of this petition was Rev. Bernard M. Houseal, then a Lutheran minister in New York, but afterwards the first clergyman of St. George's Church, Halifax, under Dr. Inglis as First Bishop.

Dr. Auchmuty died in March 1777. Mr. Inglis was immediately elected Rector of Trinity Church. On the return of peace, he speedily found that his comfort, if not his safety, demanded that he should leave the country. His property had been confiscated, and in one village alone, Kingston, the third town in the colony, by the burning of the place by British troops, he lost £1,200.

As no less than 30,000 refugee Royalists had already settled in Nova Scotia, among whom



CITY OF HALIFAX.

were many of his personal friends, he determined to remove thither, and on Nov. 1st, 1783, he resigned, and sailed for England shortly afterwards.

The first Bishop for America had, after much delay and many struggles, been consecrated in Scotland on Nov. 14th, 1784, in the person of Dr. S. Seabury; Drs. White and Provost being consecrated by the Archbishop of Canterbury in 1786. It was now wisely determined to give Nova Scotia and Canada the full privileges of that Church to which they were so strongly attached, by forming the remaining British colonies into an Episcopal See. The person fixed upon by common consent to fill it was Dr. T. B. Chandler, of Elizabeth, New Jersey. That admirable man was, however, already suffering from a fatal malady, which compelled him to decline the See. He recommended in his place one who had done and suffered much for the Church, and Dr. Inglis was consecrated Bishop of Nova Scotia on Aug. 12th, 1787. The record of his life and episcopate in Nova Scotia is the history of the founding of the Church there. With strong personal vigour and courage he united a consummate prudence and powerful talents for administration and organization. His See consisted of the whole of British North America, and though the setting off of the See of Quebec relieved him of a very large portion, yet the remainder taxed most severely all his powers. Perhaps his foresight in founding King's College, Windsor, was the greatest service to the Church under his charge.

Dr. Inglis resided in Nova Scotia till the close of his life. He laid the foundation of the Church of England in Nova Scotia and New Brunswick broad and deep with a statesmanlike grasp of principles, and a faithful attention to details.

He continued to preach until within a few years of his death, when the infirmities of age disabled him. For some months before he died his mind and memory failed. He died at Halifax in February, 1816, aged 82.

THE ARCHBISHOPS OF CANTERBURY.

BY THE REV. CANON MOCKRIDGE, D.D.

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GEORGE II.—GEORGE III.—Continued.

ON the death of Matthew Hutton, in 1758, the Rt. Rev. Dr. Secker, Bishop of Oxford, was advanced to the Primacy. Thomas Secker was born at Sibthorpe, Nottinghamshire, in the year 1693. His father was a dissenter, but a pious and well informed man, who brought up his son in the ways of religion. His design was to educate him for a dissenting minister. For this purpose he was tutored at the age of nineteen by a Mr. Jones of Tewkesbury. Here he met Joseph Butler, himself originally a dissenter, but afterwards the celebrated Bishop of Durham, who persuaded him to abandon dissent and cast in his lot with the Church, little dreaming that he was thus providing the Church with a future Archbishop of Canterbury.

Young Secker, however, did not possess at first much desire for the sacred ministry. He had, indeed, some doubts, both as to doctrine and discipline, and therefore devoted himself to the study of medicine. After spending some time in Paris for this purpose, there came to him an earnest desire to become a clergyman. He, therefore, returned to England and entered at Exeter College, Oxford, in April, 1721, and in the following year, at the age of twenty-nine, was

admitted to Holy Orders. He received the Rectory of Houghton-le Spring, and is described as a good country pastor. Through the ill health of his wife, however, he exchanged his rectory for a prebend in Durham. George II., probably by the advice of Archbishop Wake, appointed him one of his chaplains, and in May, 1733, he became rector of St. James'. Two years afterwards he was elevated to the episcopate, becoming Bishop of Bristol. In 1737 he was made Bishop of Oxford, and addressed himself assiduously to the reformation of abuses and slovenly habits among the clergy. Many of his charges have come down to us, and from them it is evident that he was not satisfied with the condition of religion as practised in his day and felt constrained to arouse the clergy, if possible, to a more active interest in it. He was in favour with Caroline, the exemplary Queen of the somewhat worthless little King George II., but at times he found himself in a doubtful situation, owing to the interest he took in the unhappy disputes rampant between the King and his son, Frederick, the Prince of Wales. In 1750, however, he was made Dean of St. Paul's, from which position he was elevated to the Primacy in the year 1758.

He owed his advancement to his moderation and to his devotion to the House of Hanover. He had, however, powerful friends in the Duke of Newcastle and the Earl of Hardwicke. He kept pretty clear of political parties, and was largely conciliatory in his character. He never lost sight of his early associations, but continued to cultivate the acquaintance of distinguished dissenters, men like Watts, Doddridge, Leland and Lardner.

He was a keen observer of the drift of events in his own day. He noted the rise of Methodism and kindred evangelizing sects, and in his charge to the Diocese of Canterbury, in 1758, wisely urged his clergy "to emulate what is good in them, avoiding what is bad, to edify their parishioners with awakening but rational and Scriptural discourses, to teach the principles not only of virtue and natural religion, but of the Gospel, not as almost refined away by the modern refiner, out the truth as it is in Jesus and as it is taught by the Church." In this charge the new Archbishop deplored the fact that "wickedness of almost every kind had made dreadful progress, and that ecclesiastical authority was not only too much hindered but too much despised to do almost anything to any purpose;" but he hoped that whatever vestige of authority was left might be usefully exerted. It may be noted that the cope was occasionally worn about this time, in some of the cathedral and collegiate towns. It is related of Warburton, when Prebendary of Durham, in 1759, that he threw off his cope in a pet and never wore it again, because it disturbed his wig!

Quebec was taken by Wolfe in 1759, and in the following year the Conquest of Canada was secured. King George II. passed away and his grandson, the son of the unfortunate Frederick, Prince of Wales, became King at the age of twenty-two, with the title of George III. Archbishop Secker had much to do with the guiding of the early footsteps of this good and religious young King, who commenced his long reign under happy auspices. He was the first of the Georges who was really English. English born and speaking English, the people began to feel that once more they had a King of their own, and that the reign of stupid foreigners was over. In 1761 he married Charlotte of Mecklenburg-Strelitz, and commenced that pure, domestic court life which formed such a happy contrast to the shamefully licentious careers of the two Georges that had preceded him. He showed a strong disposition and ability to exercise governing power. He dismissed the great minister, William Pitt, and in 1762 placed the Scotch Earl of Bute in his place as Premier.

About this time Bishop Warburton made an attack upon Methodism, in the form of combatting its distinctive practices and teaching, but without naming it. This religious movement had made a distinct advance in the direction of separation and self-government, having commenced in 1760 to administer through its preachers the sacraments which had hitherto been considered the exclusive prerogative of the Church. This movement filled Charles Wesley with horror and indignation. "The Methodists," he declared, "are no longer members of the Church of England. They are as real a body of dissenters from her as the Presbyterians, Baptists, Quakers, or any body of Independents." John Wesley, however, tacitly assented to the movement and thus sanctioned the separation of his Society from the Church. It may be said though that indirectly the plain preaching of the Gospel by the Methodist preachers began (as the Archbishop hoped it would) to tell for good upon many of the Church clergy, whose sermons were too frequently but "Stoical essays, imitations from a Christian pulpit of Seneca and Epictetus."

In fact, Methodism, even at this stage, might have been kept within the Church, to give it warmth and zeal, if the Church had had some means of assembling her bishops and clergy for synodical action. But no synods were held. Convocation had long been suspended, and events drifted on to the great loss of a power which would have been of immense value to the Church, and to the formation of a schism which wise men have ever since deeply deplored.

In Archbishop Secker's time John Wilkes, the obnoxious publisher, began his career, having as one of his friends of no very savory repute Thomas Potter, son of a former Archbishop of

Canterbury; the order of Jesuits were suppressed in France by the order of Louis XV., and were expelled from Spain; Nathaniel Lardner published his "Testimonies to the Truth of the Christian Religion;" Lord Byron was taking his travels round the world, the Stamp Act was passed, which presaged trouble for the colonies of Great Britain in America, Virginia offering at once strenuous opposition to it. In his time also England began to get power in India through Lord Clive, who, in May, 1765, was made Governor and Commander-in-Chief at Calcutta. Oliver Goldsmith published his "Vicar of Wakefield" in 1766, from the charming pages of which a good idea may be formed of the life of a country parson of the period. William Pitt returned to power in 1766, and in the following year Archbishop Secker, grieved at the irregularities of his day and at his own want of power to correct them, was gathered to his fathers, at the age of seventy-four. He is said to have been an elegant though not a profound scholar. He was a diligent collector of books, manuscripts and collations which are to be seen in Lambeth Library to-day, and are looked upon as among the most valuable of its treasures. The rapid rise of Secker from dissent to the highest position in the Church was due, it is said, largely to his preaching powers, which the non-conformity of the day cultivated far more carefully than the Church.

He was succeeded by Frederick Cornwallis, a scion of a noble house. He was the seventh son of Charles, Fourth Lord Cornwallis, and was born in the reign of Queen Anne, on the 22nd of February, 1713. He was twin brother of General Edward Cornwallis, and the two resembled one another so closely that it was almost impossible to tell them apart. He was educated at Eton, under the shadow of the great Windsor Castle, and afterwards at Christ Church, Cambridge. He was elected a fellow and graduated in 1736. Gentle in disposition, he was always much beloved. An attack of palsy had early taken away from him the use of his right hand, but he wrote well with his left.

He was appointed Rector of Chelmondiston, Suffolk, with which he held Tittleshall St. Mary, Norfolk. He became, in time, one of the King's Chaplains in Ordinary, and Canon of Windsor in 1746. In 1749, under George II., he was made Bishop of Lichfield and Coventry, and in 1766 Dean of St. Paul's, from which position he was elevated to the Primacy in Aug., 1768, and was enthroned on the 6th of October.

He is said to have discharged the duties of his high office with attention, punctuality and decorum. He was not a brilliant man—such men were scarce in his day—nor was he a man of extensive learning, yet he possessed solid sense and understanding, and was prudent,

moderate and benevolent. In affability and hospitality he was unsurpassed, and at Lambeth he did one of those graceful things, which a man of high birth is so likely to do. It had been the custom for the chaplains to dine by themselves in a lower part of the dining hall, but Archbishop Cornwallis received them as companions at his own table—a custom which has continued ever since.

Perhaps the person most talked about in religious circles during the time of Archbishop Cornwallis was Selina, Countess of Huntingdon. Thoroughly devout and pious, brimming over with zeal, she was nevertheless a strong-minded and somewhat imperious lady. She established, in 1768, a theological college at Trevecca, near Talgarth, in South Wales, from which she procured preachers according to her own mind and sent them forth, Bible in hand, to proclaim the glad message and break the bread of life to the famishing multitudes of England. These she loved to order about at her own will, so much so that some of the more sturdy among them at times doubted whether compliance with such demands were consistent with self respect. Still her good intentions and burning zeal were taken into account (for with her own means she built chapels in many places), and her faults after all were easily overlooked by those who in the main admired her. Among these were some of the highest in the land, members of the Royal Family, dukes and duchesses, countesses and earls, who were wont to assemble in her chapels to hear the stirring and sometimes grotesque addresses of her preachers. Even bishops were smuggled in to what was called the "Nicomedeus corner." The movement under her for a time became fashionable, and enlisted the curiosity if not the sympathy of a class of people which the ordinary itinerating preacher could not touch. She is said to have spent £100,000 in the promotion of religion.

Lady Huntingdon came somewhat unpleasantly in contact with Archbishop Cornwallis, whose household, in her Ladyship's eyes, was far too worldly and gay. Having vainly called His Grace's attention to this, she brought the matter before the King. George III., at the time a man of about thirty-five years of age, and happily of strong religious sympathy and feelings, backed the countess warmly in this matter, wrote a sharp letter to the Archbishop desiring him to discontinue his "unseemly routs," and assuring Lady Huntingdon that he highly esteemed her character, ability and zeal, and complimented her upon her ministers, who he understood were eloquent preachers. Some bishop, it seems, had complained to the King that Lady Huntingdon's preachers were causing "a sensation" in his diocese. His Majesty replied (the Queen also being present), "Make bishops of them, then." "But, please your Majesty," said the worthy prelate, "we can not



PREACHING THE KORAN.
(DRAWN BY SISC.)

make a bishop of Lady Huntingdon." The Queen replied: "It would be a lucky circumstance if you could, for she puts you all to shame"—to which the King added—"Well, see if you cannot imitate the zeal of these men—I wish there was a Lady Huntingdon in every diocese in the kingdom." Thus was "Lady Huntingdon's Connexion" a matter well known to Archbishop Cornwallis. It would have been well if a primate of those days could have arisen endowed with sufficient religious statesmanship to father and guide these all important movements for the welfare of the Church. It is humiliating to think that religious enthusiasm which created pathways outside a beaten track

could not find any genial soil within her fold. Lady Huntingdon at first was a churchwoman—though heart and soul with the Methodist and Evangelical movements of the day; but serious disputes arose between herself and the Wesleys, and complications also took place regarding her chapels, which obliged her in 1779 (three years before the death of Archbishop Cornwallis), to separate from the Church and become a dissenter. Thus was the Church weakened by the loss of many who, otherwise treated, might have become a source of great strength to her. Yet it must be borne in mind that, as a rule, religious enthusiasts are not easy people to deal with. The stand they take, as they view it, is one of extreme importance, and therefore they are sometimes unreasonably impatient with those who can not see eye to eye with them.

(To be continued.)

MOHAMMEDANISM.

CHRISTIANITY had been noted for its preaching for over six hundred years, when a new preacher appeared upon the scene, the Mohammedan preaching the Koran, that fiery book which Mohammed pretended to say had been revealed to him from heaven

itself. It is interesting to read the rise and progress of Mohammedanism, but how different is it from the rise and progress of Christianity! It is not by the quiet influence of love and martyrdom, but by the fiery impetuosity of wild Arabian tribes, "whose flaming swords and fierce unquenchable valor conquered an empire greater than that of Alexander." Mohammedanism is not missionary. It has been aggressive—in the fiercest manner aggressive—not, however, like Christianity, by "smiting the earth by the rod of its mouth," but by the power of the sword.

In this lies the great difference between it and our own holy religion as far as its propaga-

tion is concerned. The command of the Mohammedans was to fight. Their proclamation ran, "To fight for the true faith is to obey God." How different from the gentle Jesus who said, "They that take the sword shall perish with the sword!" Compare that with the directions given by Abu Beker to his general, "If you meet with a class of unbelievers who go about with shaven crowns and belong to the synagogue of Satan, be sure you cleave their skulls, unless they embrace the true faith or render tribute."

NEWFOUNDLAND.



AFTER the Reformation, until the beginning of the eighteenth century, our Mother Church had done absolutely nothing to fulfil the charge committed to her to assist in the evangelization of the world. This was not to be wondered at, for all her energies and power were called forth to do battle against the errors of the Church of Rome on the one hand, and the innovations of Puritans on the other.

It was not, too, until she had passed through all the trials and difficulties caused by the desolation and blood-shedding incidental to the horrors of the civil wars and the excitement of the Restoration, that churchmen awoke to the consciousness that their Holy Mother was not performing her duty in the planting of Christ's Church and the preaching of His Holy Gospel.

To wipe out this apparent negligence several earnest churchmen, led by the Venerable Dr. Bray, founded in 1701 the Society for the Propagation of the Gospel, "to whose beneficence and support Newfoundland, under God, owes almost her all. The task was a gigantic one, but, nothing daunted, this missionary scheme was launched forth in the name of the Head of the Church.

The factories, plantations, and colonies beyond the seas, were to be their first care; then where means and money permitted, they were to turn their thoughts away from their own kith and kin to seek out the heathen, and offer to them the Bread of Life and the Water of Salvation.

As a natural consequence of this grand idea, we are not surprised to find that "the Ancient Colony" almost immediately became a fitting arena for the infant society's work. This auspicious event was actuated by the fact that the venerable founder of the society had been in 1700 driven near the Newfoundland coast whilst on his way to Maryland, and, although he did not land there, gathered such information from a master of a ship who was on board with him, as to make him immediately turn his attention to Newfoundland.

In 1702 there were two clergymen working in Newfoundland, one of whom became in 1703

the agent of the society. In 1704, when the first report was issued, we find Newfoundland mentioned as having "several settlements of English, with many occasional inhabitants as workers, mariners, etc.—at fishing seasons to the amount of several thousands,—but no public exercise of religion except at St. John's, where there is a congregation, but unable to sustain a minister."

From this time on until 1787 the ranks of the missionary band were increased at intervals, until most of the large settlements had a regular priest amongst them.

In 1787 took place that all-important event, the appointment of Dr. Charles Inglis as Bishop of Nova Scotia, the first Colonial Bishop of the Church of England, with a jurisdiction over Nova Scotia and its dependencies in North America.

It is not surprising to find that the island had no episcopal visits during the episcopates either of Bishop Charles Inglis or of Bishop Stanser, the latter only occupying the see for eight years, when the vast country over which their labours had to be extended are taken into consideration.

However, a bright day was in store for Newfoundland, and which dawned when Bishop John Inglis was not only enabled to constitute Newfoundland an archdeaconry in 1825, but in 1827 was permitted to pay a personal visit to these extreme parts of his diocese, where he found nine clergymen, twenty-three schoolmasters, and six hundred communicants.

These schoolmasters were the outcome of the zeal and devotion of Samuel Codner, a merchant, who in 1823 founded a School Society, which organization has been the means of accomplishing so much for the Master not only in Newfoundland, but also in the whole of British North America. At first called the Newfoundland School Society, it was changed several times, till at last it assumed its present name of the Colonial and Continental Church Society.

In 1835 one of the archdeacons appointed under the patent of 1825, Mr. Wix, appears to have made several visits both on the southern shore, as well as on the coast of Labrador, and finally to have completed a visitation of the whole coast line.

In 1839 the Archdeaconries of Newfoundland and Bermudas, having parliamentary endowments were combined in one diocese, and Archdeacon Spencer, a former missionary of Newfoundland, was appointed the first bishop.

"It was," as has been well said, "to a country whose inhabitants could be thus described without exaggeration, and whose physical features, combined with a winter of six months' duration, tend to make it a place of residence unattractive to the last degree to all save the seekers of gold or of souls, that in 1839 the episcopate was tardily given."



A SCENE IN NEWFOUNDLAND.

EARLY HISTORY OF THE CHURCH OF ENGLAND.

BY GEORGE S. HOLMESTED, TORONTO.

These books purport to be an authentic declaration of the Emperor Charlemagne's opinion and policy upon the worship of images, and they are amongst the most valuable relics which time has spared of the ecclesiastical literature of that age. In them all worship of images is denounced as an insidious relic of paganism, and image worship as a Satanic device by which triumphs gained in the field are likely to be lost within the city walls. It is also charged with novelty, and all attempts to shelter it under the Mosaical commands to make the sculptured cherubim and brazen serpent are exposed. No use whatever is conceded to images or pictures in churches beyond mere ornament and commemoration: and the lighting of tapers and the burning of incense before them, and paying acts of veneration towards them, are all condemned as unauthorized and superstitious. It is alleged by some Roman Catholics that this execration of image worship in England was due to a mistranslation of a sentence uttered by Constantine, bishop of Cyprus, which made him say that he adored images as he did the Trinity. But although it appears by the Caroline Books that he was so

understood by the writer, and though this no doubt tended to increase the indignation with which the decrees in question were received, yet it is evident from the Caroline Books that this was not alone the cause of the attitude of the Anglo-Saxon Church. The truth being that in Britain, Gaul, and Germany, pictures and images were then looked upon merely as church furniture, no more to be worshipped than a door or a bench. Unhappily the resolute stand at first taken by our forefathers against the introduction of the use of images was not maintained by succeeding generations, who not only basely yielded to the lead of Rome in this respect, but by the grossly idolatrous and superstitious practices with which they surrounded the use of images as objects of worship, furnished a warning for all further generations not again to follow in their steps.

Winifred was another illustrious Saxon, who went forth from the Anglo-Saxon Church as a missionary to the continental pagans, and subsequently under the name of Boniface became Bishop of the Germans.

After the death of Alcuin, England passed through many years of turmoil and confusion, consequent upon Danish incursions, and religion and learning suffered, until they once again revived under the celebrated Saxon king, *Alfred the Great*, who proved himself to be

both a warrior and a scholar. He conceived the noble desire of founding a vernacular literature, for up to his day Latin alone was the language of the learned. In order to enlighten his countrymen on the Church annals of their country, he translated into Saxon Bede's Ecclesiastical History. He also translated the geography of Orosius, and gave his people a free version of Boethius on the Consolation of Philosophy, a work then highly valued, and besides and best of all, he translated into Saxon many parts of Holy Scripture, and was engaged in a translation of the Psalms when death overtook him.

It would be impossible in the time at my disposal to follow the history of the Church of England further at the present time, but before I conclude it may be useful to say a few words on the lessons to be drawn from the facts which we have been discussing.

In the first place we learn that England was not indebted to Rome for the introduction of Christianity, on the contrary Christianity was planted in England at least 300 years (and probably for a still longer period) before Augustine's arrival. We also learn that the Christian Church originally established in England, and which Augustine found there, was not in any way subject to the Pope and did not acknowledge his supremacy. Although it is true that by its subsequent amalgamation with the mission of Augustine it was ultimately brought for a time, into subjection to the See of Rome.

We may learn, too, that the Church of England instead of being founded by the State (as some people ignorantly assume), had been united and consolidated long before the State which is assumed to have founded it. Because 160 years before England had ceased to be a collection of petty principalities and became united under one sovereign, the Church of England had been united and consolidated under Theodore Archbishop of Canterbury.

We may also learn that the oft-repeated boast of the Church of Rome that she never changes, is entirely contrary to the facts of history. So far from her faith to-day being what it was in the early days of the Church of England, it is safe to say that Augustine or even Pope Gregory himself would not recognize it as it is now taught in the Church of Rome. They would have to learn the doctrine of transubstantiation, which in their day had never been heard of. They would have to learn that it is lawful to worship and venerate the images of Christ and the Saints; and to deny the cup to the laity in the Holy Communion; that the Roman Church is the mother and mistress of all churches; and that the Pope is Universal Bishop (a title which Pope Gregory, who sent Augustine, himself reprobated). They would have to learn too that the Pope of Rome is

infallible, that the Blessed Virgin Mary was conceived without sin; and that it is lawful to pray to her in language similar to that addressed to God Himself. They would also have to learn that there is a purgatory from which souls may be released by the offering of the Eucharist. May we not well conclude, that if all these doctrines were not essential in those early days, they cannot possibly be so now?

It must be admitted that after Augustine's time many of these doctrines were taught and received in the Church of England, and from this fact, some people assume that the Church of England became a part of the Church of Rome. This, however, is a mistake. The Church in England was designated by Pope Gregory himself, as we have seen, as "the Church of the English"; and that part of the Church planted in England always remained and was always called "THE CHURCH of England." We do not read in Magna Charta, for instance, that "the Church of Rome shall have all her whole rights and liberties," what we do read is that "the *Church of England* shall have all *her* whole rights and liberties," and the Church of England is so styled in many other statutes passed long prior to the Reformation.

The notion that because prior to the Reformation the Church of England had adopted many Romish errors therefore she was a part of the Church of Rome arises from a confusion of ideas.

Let us suppose that the Lieut. Governor of Quebec were to arrogate to himself the functions of the Governor General of the Dominion and that he should procure the Legislature of Quebec to pass laws for the government of the whole Dominion, and suppose this Province of Ontario were for a time to submit to this usurpation of authority and receive and obey the laws which the Quebec Legislature had thus wrongfully assumed to pass, would this Province thereby become a part of Quebec? By no means. And if some enlightened statesman should arise and show that this obedience we had been paying to the Lieut. Governor of Quebec was all wrong and that the laws his assembly had passed were really not binding on us, should we be making or setting up a new Province if we were to refuse any longer to acknowledge the usurped authority?

And yet that is very like what happened with the Church of England and the Church of Rome. Just as Ontario and Quebec are parts of one Dominion and bound by its laws, so are the Church of England and the Church of Rome parts of the one Catholic and Apostolic Church, and bound by its laws; and when the Pope assumed to exercise authority over the Church of England and to pass laws for the government of the whole Church, it was like the Governor of Quebec assuming to govern Ontario and to pass laws for the government of the

whole Dominion—both of which proceedings are contrary, the one to the original constitution of the Church, and the other to the constitution of the Dominion.

While we may admit, therefore, that the Church of England was led, through a variety of circumstances which it is impossible here to trace, to submit for a time to the usurped authority of the Pope, and to adopt many erroneous opinions and practices before the Reformation, we cannot for a moment admit that thereby the Church of England became a part of the Church of Rome.

Remembering this, we see how absurd and contrary to the fact it is to say, as some people do, that at the Reformation the Church of Rome was abolished in England, and the Church of England set up in its place.

If this were the true version of what took place, we might expect to find some statute transferring all the property of the Church that is said to have been abolished, to the Church said to have been set up in its place. But if you look from now to doomsday you will never find any such statute. What you will find as the key note of the Reformation is a statute forbidding appeals to the Pope in matters ecclesiastical and preventing him from any longer exercising authority in the Church of England. Relieved from this usurped authority and restored to her ancient independence of Rome, the Church of England set herself to remove the errors in doctrine and in practice, which had been developed in ages of ignorance, and which obscured the true faith. But her continuous historic existence has ever been maintained, by a due succession of bishops who have handed on their authority from age to age, and she is to-day the same ancient historic Catholic and Apostolic Church which has ever guided and controlled the spiritual life of the English people from the time they first embraced the Christian religion.

But while we have just ground for glorying in the antiquity and history of that beloved part of the One Catholic and Apostolic Church with which it is our happiness and privilege to be in communion, we must ever remember that the Church in every age is very much what the people of that age make it. The present age alone we can call our own. It is in vain for a man to boast of the deeds of his ancestors unless he shows by his own life that he emulates their example, so also it is vain for us to boast and glory in the past of the Church of England if we do not also, each in his station and calling do his utmost both by precept and example to make that part of the Church in which our lot is cast in this day a praise and glory in the earth.

While studying the history of the Church of England during the period we have been considering, we have found that many Romish errors which were subsequently developed had

then no existence. Truth compels me also to say some Protestant novelties were equally conspicuous by their absence. In those days if you had searched England, Scotland and Ireland, you would have failed to find any such Christians as Presbyterians, Methodists, Baptists, Congregationalists, or Plymouth Brethren, and if you had told those old British Bishops, about whom we have been talking, that Episcopacy was all a mistake, that no ministry at all was necessary, or that priests had the power of ordination; that it was improper to baptize infants; and that each congregation of Christians was independent of every other congregation—you would have made them open their eyes with astonishment. How could they be expected to know these things, seeing that these notions were not invented until 1000 years and more after they had died?

While it is no part of our duty to judge our neighbours who adopt these novelties and make them a ground of separation from us, we may nevertheless deplore the fact that they are separated from us on these, or any other grounds. The Church of England is perhaps the only part of the Catholic Church that teaches her people systematically to pray for a restoration of the unity, which has unhappily been lost. Let us not be found wanting in readiness (if in the Providence of God an opportunity offers) to do our part to heal the breach so far as this may be done without a sacrifice of those fundamental principles which we have inherited from the primitive and undivided Church, and which cannot be surrendered, because we hold them as a sacred trust to be handed on inviolate as we have received them. Those fundamental principles may, I think, be summed up in their chronological order: 1st, The ancient Apostolic ministry of bishops, priests, and deacons; 2nd, The Sacraments which Christ Himself ordained; 3rd, The Holy Scriptures, and 4th, The Catholic Creeds of the undivided Church.

NOT YOURS, BUT YOU.



THAT man *is* is vastly more important than what he *has*; a man is worthy of much more attention than his possessions. The Great Apostle to the Gentiles was not a fisher of money, but he *was* "a fisher of men;" and he said to his brethren to whom he wrote, "I seek not yours, but *you*." And again he commends the generosity of his brethren who "first gave their own selves unto the Lord, and then unto us by the will of God."

You may get a man's money and not get the man himself, but if you get the man soundly converted to God, the money is sure to follow. People make a great mistake in going for the money first; and yet it is often the case that people are much more ready to ask people for money than they are to beseech them to be re-



GATHERING PERUVIAN BARK.

conciled to God, and some ministers are much more noted for collections than they are for conversions.

Some persons seem to look upon their gifts to good causes as a sort of atonement for their sins, and often when Christians importunately solicit funds of sinners, it is to be feared they lose more in moral power than they gain in financial strength. There were some kinds of money which the Lord anciently would not accept, or allow to be cast into his treasury; but the financial pressure and necessity caused by the denominational rivalries of to-day, make it frequently seem necessary to get all the money that can be obtained by whatever means, and from whatever source. They give, but they are sure in some way to get their money's worth, either in influence, show, praise, self-righteousness, or immunity from appeals and reproofs. "Thy money perish with thee," was the awful rebuke uttered by the Great Apostle when one thought the gift of God could be purchased with money; and a little more independence and truth-telling reproof at the present day, might not bring as much money, but might be far more effective in winning *men*. When men are converted to God financial matters give but little trouble; but money without men accomplishes very little for the good of the world or for the glory of God.—*Selected.*

PERU.

OF all the states or divisions of South America the most interesting perhaps is Peru.

Down the west coast of it are the lofty Andes, capped with perpetual snow, while below are lovely shrubs and flowers, with sweetly singing birds among the branches.

On account of the frequent snow-storms which are encountered in attempting to cross the mountains, houses of refuge are built at intervals, with thick brick walls and loop-holes only for windows; but even with this shelter many travellers have been frozen to death.

The gathering of Peruvian bark, which is used for medicinal purposes, is an important industry of the country, and so is digging and shipping of guano, which, as a rich manure, is in great demand.

It is simply a deep deposit of matter left by sea-birds, never washed away, because Peru has scarcely ever known such a thing as rain. But still it is rich, rich in products, and gold and silver, as the well-known verse testifies:

"I would not change my native land,
For rich Peru with all her gold;
A nobler prize lies in my hand
Than East or Western Indies hold."

THE COOK AND THE CAPTIVE ;
OR,
ATTALUS THE HOSTAGE.

BY CHARLOTTE M. YONGE.

CHAPTER XIV.—*Continued.*

ROSWITHA was a good deal let alone, since both the sick children preferred the tendance of their mother, and of their foster-mothers, to her more fitful attentions.

So she joined Milo and Attalus one morning when they went in quest of Gilchrist, and she stood with hands clasped and face raised in wonder as he sang forth his early morning hymn, and they both chimed in with responses at the appropriate intervals.

When it was over she sprang forward and cried, "Oh, sir, is it Attalus's god?"

Perhaps, as the child stood before him, with her fair flaxen hair glinting in the light of the rising sun, the hermit thought of Ethne and Fedlma, the pupils of St. Patrick, as he laid his hand on the shining head and answered her that he did, indeed, serve the God of Attalus, to Whom she had been dedicated in the waters of the stream.

Thus, day after day, did Roswitha come and listen to the words, given in an uncouth form, indeed, and rendered and explained by Attalus, who was more and more alive to such thoughts under this contact. Milo, too, was wondrously attracted, as he had never been in his civilized Gallo-Roman life. More than one of the household followed them. The boys began by throwing stones, but somehow they fell short, and the way in which the hermit stood under his tree, with his hands lifted in blessing, gradually awed them, and whispers went through Hundingburg that it was a mighty wizard who lived under the blasted fir. Yet others said that it was one who came in the name of the God Who had given Clovis the victory, and Who was to be worshiped in Gaul instead of Odin and Frey.

Hunderik growled, and when he heard of the wise man living alone within the tree with the two deer, which some affirmed to be his familiar spirits, he declared that he would put it to the proof. Roswitha threw herself before him, crying, "O father, father, hurt not the holy man!"

"By Thor's hammer, thou art bewitched too!" he cried, and thrust her aside so roughly that she fell on the hearth, while her father strode out, calling after him his two great shaggy hounds, Fest and Swift, and with his Frankish battle-ax over his shoulder.

She rose upon her knees, with outstretched hands, calling aloud on God to shield the good man. It was the first prayer that had found voice under Hunderik's roof.

Then, unable to bear the suspense, she rushed out, and found Attalus trying to force his way through the crowd that were looking at their master, hesitating a little to follow.

"Atli!" she exclaimed in a hasty, breathless whisper, "I know the short cut over the hillock and marsh. Let us run on and warn him. He may get away into the woods and save the dear hind and fawn."

The children slipped over the rude fence on the farther side, and made their way, hand in hand, down a rocky slope, much impeded with broom brushes and thorns, down to the broad expanse of boggy ground now waving with growing grass and reeds, and full of golden king-cups which traced the streams to be avoided. Roswitha leaped and sprang from one tuft of rushes and willows to another, Attalus following her; but, haste as they would, speed was impossible on that uncertain ground, and they were still hardly among the stunted holly and beech which bordered the bog when they heard the baying of the hounds.

Up they rushed, breathless, and forced to rest and to gasp at times in their journey up the slope, regardless of briers and bushes, and at last they fairly dropped at the feet of Gilchrist, who was returning with his bowl of water from the brook.

"Oh, fly, fly! get into the wood with the deer," panted out Roswitha. "He is coming—father, with the dogs—"

"Thanks, my child; but why should I fly? The God Whom I serve can protect me, or else take me to His glory."

"But the deer?" sighed Roswitha, with her arms around the pretty white neck of the fawn.

"His they are too," said Gilchrist.

The hind was out of sight. The scent and sound of the pursuers had given her the alarm, and she had bounded away into the depths of the forest; but the fawn, still very lame, though nearly full grown, kept close by his master.

On came the sound. From the farther side of the gorge, with only the brook between, there burst the two great tawny dogs, baying in loud echoing notes, and close behind them followed Hunderik, tall and fierce, his long hair flowing from his winged helmet, and his ax in hand. A crowd of followers could be seen in the thicket behind him, not very solicitous to advance, for, however brave they might be in battle, they were quite uncertain what the mysterious hermit might do to them. There he stood on the other side, the small rusty-brown figure, with the white fawn by his side, in front of his hollow tree, the sweeping branches of the other pines closing him in.

He had thrust the children a little back with authority that they were too awe-struck to resist, and perhaps, too, neither could entirely conquer the recoil at the bounding forward of the two huge hounds Fest and Swift, both as

tall as they were themselves. The creatures swept headlong down their side of the ravine, through the brook, then up again.

But there, behold, they did not fall on the white fawn, which had shrunk close up to the hermit. One hand was on her head, the other raised. The dogs crouched at his feet and did no hurt!

Their master raised his hunting-cry, "Hie on!" The dogs pricked their ears, but the only move was that one came toward Roswitha to caress her, as she threw her arms around him and called him good Fest, then held out her hand to Swift.

The question might be asked, did the hounds abstain because of her presence? Or was it that they were really wolf-hounds, not deer-hounds? Or was it that the entirely undaunted attitude and bearing of the hermit had a strange effect in cowering them?

Such things have often been in those days of contention between utter savagery and the gentle and holy, if still wild, representatives of Christianity. Were they miracles, or a divine control of natural causes?

Hunderik called across the gorge, "What dost thou here on my land?"

"I serve the only God of heaven and earth, and call on others to serve Him," returned Gilchrist.

In spite of Hunderik's shout, there was an awe upon him. If his dogs would have fallen on the deer he would have been encouraged, but the strangeness of the thing impressed him with something like fear. Nor did he wish to slay or use violence toward the hermit. He knew that such doings might bring him into disgrace or trouble with one or other of the kings, whose attitude toward the Christians could never quite be calculated. If Theudebert heard that he had chased away and slain a Christian hermit, it might be looked on as if he had killed a fox, or it might be met by a cast of his battle-ax. So he only blustered out, "By my sufferance alone thou lurkest here." Then he shouted to his dogs, which came dashing after him at full speed, and he did not hear the reply of Gilchrist:

"By the permission of my God."

He was gone, and all his rabble rout followed, while the hermit and the two children fell on their knees and gave thanks.

CHAPTER XV.

HUNDBERT'S RECOVERY.

When Attalus and Roswitha returned home they found Hundingburg in a state of commotion. A messenger had arrived from King Theudebert to summon Hunderik to Treves, where a council was to be held to decide whether there was to be a raid into the Gothic kingdom of Aquitani.

The messenger was installed on a seat by the hearth, and Bernhild had been called off from her attendance on her sick child to prepare a banquet for him, and likewise to put in order her husband's best array, both peaceful and warlike, for the expedition, so that he and his followers might start early the next morning.

Little Hundbert was fretting in the arms of his foster-mother, and insisting by turns that his mother should come to him or that Valhild should play with him, and poor Valhild was far too wretched and miserable to do so with any animation, in spite of an occasional slap or shake from her mother in passing for not exerting herself to amuse the child. When Roswitha came in she was greeted with a few sharp words and a blow for being always out of the way when wanted, and ordered to go and do what Valhild failed in, to attend to her brother while her mother was occupied. Roswitha sat down on a low wooden stool and held out her arms. Hundbert nestled into them, refreshed by the change. He pulled out all her long hair, entangled it with his own, tied it round his own neck, and made her endure a good deal; but she did so in silence, or only with friendly, cheerful little mutterings to him; and when he began to moan again and grow restless, she sang to him in a low, crooning voice, till finally he fell asleep in her lap, as she leaned against a big cask, and kept her position, stiff and cramped as she was, while murmuring over St. Patrick's Breastplate.

The bustle went on vehemently meantime—furbishing of armour, sharpening of swords and axes, packing of wallets with dried food, spreading and folding of garments and the like. The night's rest only lasted as long as darkness made it needful, and by break of day the whole camp was astir, horses being caught, and the goods being packed on the backs of the more sturdy and less spirited, and all being set to eat a good meal, in which the riders followed their example.

The sun had scarcely peeped over the fir-trees before all were in the saddle, Hunderik's gilded wings glancing at the head of them, and the breastplate, Gola's price, shining on his bosom.

About twenty men followed him. Bodo was left with half the number for the protection of the household, for though there was little probability of an attack, no one could tell what enemies might be in store. However, there was no great danger. Bernhild and her women could fight in defense of hearth and children almost as well as the men, and at the worst, if the timber-built houses were burned, they could retreat into the woods. So that it was not with much fear that they were left, as indeed was usually the case in the summer; but Hunderik's last words to his wife were, "See that thou hast the boy well and strong for me when I return; an heir I must have."

These were words which filled the mother with terror, not only with her burning maternal affection for her only boy, but for the too likely consequence to a wife who gave her husband no male heir. It was true that the Franks were nominally Christian, but their hold on their religion was very slight, and even where the doctrines and the pious practices were most closely kept, the holiness and inviolability of marriage were very slow to be accepted. Even two centuries later the noted Charlemagne was very faulty in this respect. Thus Bernhild was conscious that her fair cheeks were growing weather-stained and rugged, and she had been quite startled when she caught a glimpse of her face in a pail of water. If her little Hundbert was gone, what hold should she have on her husband?

And Hundbert pined more and more every day. Valhild was better, only very fractious, and often bringing on herself blows, for her mother was almost angry that a worthless maid child should recover when her beautiful boy was getting weaker and weaker. He could not stand now, and he cried whenever anyone touched him except his mother.

Suddenly an idea came to her. Perhaps it was inspired by hearing Bodo, who in his authority was much sharper with the establishment than even his master, threaten those who stole away in the morning and evening to the old rogue in the woods, and chiefly Milo and Attalus, whom he accused of making all the others idle, and rated sorely, threatening them with the lash.

Attalus flashed out: "I am no slave," he said, "to be struck by a base retainer!"

"We will see," began Bodo; but Roswitha dashed at him, crying, "He is a free man of noble blood; not to be touched. I will call my mother if thou layest a finger on him. O mother!"—for Bernhild was close on them.

"Get away with thee, Bodo," she said; "thou hast no right to threaten or chastise a free-born hostage of my lord's;" nor did she listen to his murmurs of "An abject Gaul," but turning to the two children she exclaimed, "Atli, Roswitha, this man is wise, a diviner. He saved his deer from the hounds. Take me to him. Mayhap he will heal my son."

"He hates unholy magic arts," began Attalus, rather imprudently; "but often God grants His servants to work wonders."

"Oh! let us take Hundbert to him, mother," entreated Roswitha; "he will pray to his God over him and cure him."

Bernhild muttered a little about Frey, but though slow to own herself persuaded, she really longed after anything that would give her hope for her boy. She wrapped him up in a deerskin, in spite of his low moans, and bade the two children show her the way; she would try anything.

For weeks Hundbert had been in the atmosphere of peat and wood smoke, and every other variety of foul smell—the steam of soup, the scent of the stable, and, chief of all, savage human nature frying over the fire. True, the building had much involuntary ventilation, but it was all carefully kept from him by the sides of the stall or compartment belonging to his parents, and at night he slept (or did not sleep) in his mother's box bed.

When first taken out into the pure, fresh spring air he began to gasp and cry, and his mother wrapped him more closely; but presently his little wasted hands pushed the covering aside, and he drew a longer breath. He was quiet all the way, almost asleep, while Attalus and Roswitha sped on, closely followed by the anxious mother, and the chief of the idle household following in the rear, to the valley, with the brook in the green meadow, now bright with flowers between; and beyond the steeper bank, crowned with the pine trees. The two deer were feeding in the valley, and Attalus pointed them out as the creatures that had been safe from the dogs. Roswitha sped on, across the stepping-stones which had been placed since Gilchrist's hermitage had become a resort. She sprang up to the pilgrim in his hollow tree to warn him that her mother was bringing her little sick brother to be healed.

Gilchrist shook his head. "I am no saint to work miracles," he said; "I can pray for the child, but his life or death is in God's hand. Pray, pray with me, my children, if haply God will have mercy on the little one."

Meantime Bernhild had passed the stream and mounted the bank. She stood before the hermit with her wonted air of command.

"Old man," she said, "heal my son."

"It is not in me to heal the sick," replied Gilchrist, looking quite as dignified, in spite of his rags, his small stature, and wild locks and beard, as did the chieftainess.

"Thou canst not? Then will I have thee chased away by dogs and servants."

"I cannot heal, woman. It is not in me, but in my God, and He will not be commanded, but entreated."

"Entreat Him! Oh, entreat Him, then," cried Bernhild. "I will do anything, offer anything to save my son!"

"Wilt thou give up thy pagan ways, and bring him up to lead a Christian life?"

"Yes, yes; I will never offer to Grim or Frey again. I will give him to be baptized in the name of your Christ."

"Life and death are in God's hands. The boy hath not been baptized?" said Gilchrist.

"He was born since King Clovis sent the priest," said Roswitha.

"Thou wilt give him to be made the child of God?" said Gilchrist.

(To be continued.)

Young People's Department.



"ALL HAIL THE POWER OF JESUS' NAME."

MISSIONARY COURAGE.

ONE day a missionary in India saw on the street one of the strangest looking heathen his eyes had ever looked upon. On inquiry, he found that he was from one of the inland tribes that lived away in the mountain districts, and which came down once a year to trade. He further learned

that the Gospel had never been preached to them, and that it was very dangerous to go among them because they were so barbarous and cruel. He was stirred with earnest desires to tell to them the story of Jesus and His love. He went to his lodging-place, fell on his knees, and prayed God to show him what to do. Arising from his knees he packed his valise, took his violin, with which he was accustomed

to sing, and his pilgrim staff, and started on his way.

As he bade his fellow-missionaries farewell they said, "We shall never see you again. It is madness for you to go." But he said, "I must preach Jesus to them."

For two days he travelled without meeting hardly a human being, until at last he found himself in the mountains, surrounded by a crowd of savages. Every spear was instantly pointed at his heart. He expected that every moment would be his last. Not knowing what else to do, he drew forth his violin and began with closed eyes to sing and play :

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

Being afraid to open his eyes he sang on till the third verse, and while singing—

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all."

he opened his eyes to see what they were going to do, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes.

They invited him to their homes. He spent two and a half years among them. His labours were so richly rewarded that when he was compelled to leave them, because of failing health, and return to this country, they followed him for thirty miles.

"O missionary," they said, "come back to us again! There are tribes beyond that never heard the Gospel."

He could not resist their entreaties. After visiting America, he went back again to continue his labour till he sank in the grave among them—*Selected.*

WISER THAN GOD.

HOW grand and beautiful are these oak trees!" said a passer-by as he looked up into their branches; "but how singular that so large a tree should bear a fruit so small as the acorn!" Still wondering, he cast his eye upon a gourd running along the hedgerow, with its stem so tender that the slightest pressure would have severed it, and yet yielding a fruit weighing one hundred pounds. "How singular," said the man, "that so small a plant should grow so large a fruit! If I had been God," said he, "I would have managed creation better than this. I would have put the small fruit on the small plant, and I would have placed the large gourd on this noble oak." And then, wearied with the heat of the day, he laid himself beneath the shade of its spreading branches, and fell asleep.

A gentle zephyr rustled amid the leaves, and an acorn, already ripe, fell on the face of the sleeper. Awakened by the falling of the little fruit, the thought flashed upon his mind, "Had that been the gourd of one hundred pounds weight, I should probably, by this time, have been a corpse."

Depend upon it, God knows better than man how to make and manage the world.

A TRUE LENT.

After Lenten days of sadness—fast and vigil, gloom and pain—

Comes the glorious Easter radiance, like the sunshine after rain—

Comes with healing to sad spirit, comes to gladden, to make bright,

If, when means of grace were given, we have used them all aright.

If the prayer, the fast, the penance, shall have shown us all our need—

Shown us all our sin and weakness, made us penitent indeed;

If the heart was bowed in sorrow when the knee in prayer was bent—

If, discarding selfish follies, we have kept a holy Lent;

If the fruits of self-denial went to help the sick and poor,

If new victories o'er the temper taught us all things to endure;

If, in prayer, we have remembered all God's children—high and low—

Not alone our friends and kindred, but the stranger and the foe;

If we've craved God's choicest blessings on the country of our birth;

If we've prayed His holy Gospel may illumine all the earth—

If in thoughts and deeds like these we've passed the solemn Lenten hours,

Bright will glow the Easter sunshine, fragrant bloom the Easter flowers.

—"Zaraila," in *Church Chronicle, Cincinnati.*

ONE day a visitor to the school found Sydney Smith during play hours absorbed in the study of Virgil, gave the lad a shilling, and with it a few kind words of sympathy and praise. "Clever boy, clever boy," exclaimed the stranger. "that is the way to conquer the world." Such unlooked for encouragement broke like a gleam of sunshine across the dreary and troubled life of the neglected boy, and roused within a capable heart the laudable ambition for distinction. Sydney Smith never forgot that man, and to the end of his life praised his deed. The stranger went his way little dreaming of the good his pleasant words had accomplished, while the lad he had cheered soon afterwards rose to the proud position of prefect of the school.



A BURNING KRAAL.

AFRICAN ARCHITECTURE.

BUILDING among the Zulu, Kaffir, and other tribes of Africa is peculiar. They have no idea of building anything square or oblong. Everything that they build, whether hut or fence, is round. They can't understand sharp corners in any structure of any kind whatever. It would be just as puzzling for an ordinary English settler to build a circular fence or house, as for a Kaffir or Zulu to build it any other way. They also use the very lightest material, and if you tell them of a house being built with stone they will laugh at you. They have no idea of a house such as is common with us—a house with sharp angles, steep roof, upper and lower stories, different apartments and the like.

They can't see how such a structure could be made to sustain its own weight. What they always build is a circular hut, and one never sees anything else among African tribes. This house, or hut, looks like a large beehive, and is made in this way: A circle is drawn on the ground of the size that the house is to be. Then poles, which bend easily, are stuck round it and bent over at the top and tied together. Over this framework, which is of the shape that the house is to be, reeds are placed as a covering, and tied together in parallel lines with "monkey rope." This "monkey rope" is a kind of creeper which grows at almost any length from tree to tree, and of almost any size, from a tiny string to a rope of cable size. It is so like rope in its different strands, woven together by nature, that many have been deceived by it. In a short time the round structure is completed, and looks very much like the houses which the Esquimaux build of ice and snow. Indeed, the two are of exactly the same structure, only one is held together by the frost

of winter, and the other by the frail materials of perpetual summer.

And the African, like the Esquimaux, pays no regard whatever, either to the escape of smoke or to ventilation. No chimneys are built and no windows; the only entrance being a small hole large enough only for a man to creep through, and even this is closed up sometimes by a lightly built door. The floor is generally made of some hard cement, which is kept smooth and highly polished.

As a protection against rain, a trench is dug round the dwelling so as to prevent the water gathering round the entrance and foundation. Sometimes, if a hut is large, the roof is supported inside by upright posts, and over these domestic articles and weapons of war are hung.

Of course these houses are very frail and easily knocked over. A stray elephant sometimes walks straight into them, mercilessly trampling upon men, women or children as the case may be; but still the African is willing to risk this and other dangers in return for possessing a mansion so easily constructed.

In common with all mankind, the Africans like to herd together in villages and towns. A collection of round huts, such as have been described, is called a kraal, and is also built in circular form. The site for the kraal is marked out by a large circle, round which a wall is built of poles and reeds. Inside this wall the huts are placed, and in the centre, in a sort of circular yard, are kept the cows, which are greatly prized. They are thus protected by a circular row of huts.

As these huts are very frail, and as fires are continually built in them, it often happens that they take fire, and when one of them begins to burn it generally happens that the whole kraal is consumed. However, as the occupants usually have very little furniture or belongings

of any kind, and as building material is very cheap, a sweeping fire does not bring with it very much loss or sorrow. The disaster is easily repaired, though, of course, at the time the fire causes considerable excitement.

These kraals are sometimes visited by missionaries, who endeavour to attract the attention of the simple-minded heathen to the words of peace proclaimed by the Gospel.

LOOK AT HOME.

IF there was one thing upon which, in His ministry on earth, our Lord insisted more than another, it was the attitude of man to man—the duty of lenient judgment of our fellow men. With the holy severity of a righteous indignation, He calls by the terrible name of *hypocrite* the man who, swift to mark his neighbour's faults, remains in ignorance of his own.

Sternly, uncompromisingly, Christ reproves the officious individual who offers to right the wrong of which he believes another to be guilty, before his own evil habits are subdued, and more grievous sins unrepented of and unfor-given.

“First cast out the beam out of thine own eye; and then shalt thou see clearly to pull out the mote that is in thy brother's eye.”

Now a mote is a mere speck, such as we can see dancing, floating by thousands in one little ray of sunshine. So tiny an atom that it can only just be discerned by the naked eye; but put it under a microscope, and at once it becomes worthy of attention, not, however, because it is really large or important, but because, when magnified to false proportions, it *looks* so.

And the reason why we so easily manage to detect the smallest mote in our brother's eye—the smallest speck or stain upon his life, the least weakness in his character, the least suspicious circumstance in his conduct—is that we do not look at him through the simple eyes of love and charity that God has given us, but put him under the microscope, and turn upon him our magnifying lenses, eager to detect some flaw; anxious to find the mote, however small, however insignificant it may be.

Quite recently I heard of a man who suddenly discovered, one day, that he was blind of one eye. Up to that moment he thought he saw with both eyes, and he only found out his mistake by trying to look through a magnifying glass with his blind eye.

Now, if a man can live for years in ignorance of such a thing as this, how easy it must be to have the eyes of our mind and our judgment unconsciously blinded, our opinions biassed by some beam; a sin we may long have cherished in secret; a prejudice we have been at no pains to remove; a suspicion we have not tried to overcome.

All these, or any one of them, may have turned the light that is in us to darkness; and, not realizing how great is that darkness, we have fancied we were competent to discover and pull out the mote that is in our brother's eye.

To those of us who have been thus blinded, the voice of our Lord comes in rebuke, “Thou hypocrite, first cast out the beam out of thine own eye.”

Yes, let us cast out that beam! Let us root up the hidden fault, be it planted ever so deeply. Let us burn out with a live coal from off God's altar, the fatal canker that is eating the heart out of our Christianity, and turning all sweetness into gall and wormwood. Let us, as with the scourge of small cords, with which the Saviour drove out of the temple all that had defiled His Father's House, cast forth everything that darkens and defiles the windows of the soul—the temple of Jehovah in our hearts.

Yes, *first* this, and then comes the promise of the reward. And what a rich reward it is! Have you thought of it? Consider what the promise involves! Here are the words, “So shalt thou see clearly to pull out the mote that is in thy brother's eye.”

Clearness of vision—this, then, is the first gift of God, when, by our earnest striving and His help and grace, the beam has been removed from our own eye.

Yes, clearness of vision; not the false view that a magnifying glass would give, but a true insight; the receiving of a fair, equal, temperate impression. Verily a gift worth having—worth many a sacrifice to possess!

But even this is not all. There is yet another gift connected with the promise; one which should indeed be precious to the Christian's heart. With clearness of vision we are to have the privilege of pulling the mote out of our brother's eye, thereby helping him, too, to see clearly. With an impartial eye seeing the brother's fault; with a tender heart pitying, yearning over the sinner; with a gentle hand outstretched to help him. This is the attitude of the true follower of the merciful Lord—the man who has had his eyes opened, and the beam that obstructed his vision removed.

Let us, then, all of us who would help others, see that we have the God-given qualifications for God's work; lest the solemn rebuke reach us too late—

“Thou hypocrite, first cast out the beam out of thine own eye.”

M. E. R.

“WHERE I am, there shall also my servant be.” The Emperor Napoleon caused a medal to be struck in memory of a great battle. On one side was the date, on the other, the words, “I was there.” A great battle is now going on between the powers of Satan and the power of God; let all Christians take their stand, that they may be able to say, “I was there.”

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

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EDITORIAL NOTES.

It is satisfactory to know that a recent judicial decision in England has declared ring-betting and bookmaking illegal.

THE regular Easter meeting of the Board of Management of the D. and F. Missionary Society will be held in Kingston on the 28th of April.

SLAVERY now can not exist long wherever Great Britain holds sway. Her beneficent influence in this way will soon be perceptibly felt in Africa, large portions of which seem to fall to her lot as if by destiny. The abolition of slavery in the Niger country has been decreed to go into effect on the anniversary of the completion of the sixtieth year of Queen Victoria's reign. What a fitting celebration of the great event this will be!

DEATH has taken away, recently, some conspicuous characters and men of note, among them the Crown Prince of Japan. The death of Prof. Henry Drummond will be mourned by multitudes of people who have read his thoughtful religious and scientific writings. The United States, in church circles, has lost the Rev. Dr. Charles Frederick Hoffman, of New York, a clergyman of great wealth and beneficence. He left behind him a substantial endowment for his church of All Angels in New York city. The death also of Dr. George S. Mallory, the editor of *The Churchman* (N.Y.), has removed a successful religious journalist, whose tact and wisdom secured the establishment of a church paper that is a credit to the great body that it represents.

THE classic land of Greece has come into great prominence before the world. The six great powers of Europe are watching her. The three despotic powers, Germany, Russia and Austria are hostile to her, while the other three, England, France and Italy, which are largely democratic and under the direct influence of the populace, look upon her with eyes of favour. The attitude of Greece is like her old self, heroic in the extreme, and in the struggle, should it reach an extreme point, she will have, no doubt, many friends. But from a general war we may well cry "Good Lord deliver us."

A LEADING journal in Australia, the *Sydney Morning Herald*, bears the following testimony to some of the results of missionary work in the South Pacific islands: "Nothing is, perhaps, more indicative of the work that has been done, and that is now being continued in the south seas, than the brief shipping reports which are published in the most unostentatious fashion, regarding the various mission ships. They call at many islands which were savage and inhospitable to the last degree within the memory of the present generation, and which have now been brought into peaceful connection with the port of Sydney. It is not merely that the domestic condition has been improved on a hundred islands, and that some most barbarous customs have been swept away forever; it is that lands which were thoroughly hostile to the white man have been brought within the pale of civilization, and that their inhabitants are in communication with the people of more advanced countries. . . . "It is only necessary for us to call attention to two points. The one is that nearly every island in the Pacific has been made accessible. The other is that the bringing of these island groups under the influence of civilization has led to a wonderful increase of trade with Australia. . . . On the whole, the civilization of the South Sea islands is principally due to the missionaries, some of whom, at least, have had no desire to encourage the presence of traders. The change, however, has brought these people into direct communication with Australia, and all the principal groups are now visited, not merely by mission vessels, but by steamers belonging to commercial firms. These are the facts, and the moral is obvious. "Bishop Selwyn, in referring to this testimony, says: 'I may, perhaps, be allowed to illustrate it from my own experience. When I joined the mission in 1873 the island of Florida was so wild that the traders shook their heads when asked to visit it. In 1880 a captain of a man-of-war and his boat's crew were murdered on it. At the present time it is the headquarters of Mr. Nelson, a most excellent trader, who has resided there many years in safety; our first branch college has been founded on it, and Mrs. Welchman, the first of our ladies who has gone to live in the islands, resides there with her husband.'

CONSECRATED TO CHRIST.

I THINK it is time that every Christian should be wholly consecrated to Jesus Christ. I think it is time that we should give all that we have to Him, to be at His disposal, to be used as He shall direct.

I think Livingstone understood this truth when, in the early history of his missionary career, he made this resolve: "I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom it shall be given or kept as by keeping or giving it I shall most promote the glory of Him to whom I owe all my hopes, both for time and eternity. May grace be given me to adhere to this." And on the last birthday but one of his eventful life, he wrote in his diary these words: "My Jesus, my Lord, my life, my all, I again dedicate my whole self to Thee." Shall we say less than that, we redeemed by the blood of Christ, we, called to be His disciples, shall we say less than that? Let us make our motto the words of that beautiful hymn:

Take my life and let it be
Consecrated, Lord, to thee;
Take my moments and my days,
Let them flow in ceaseless praise.—*Selected.*

RUPERT'S LAND.

His Grace the Archbishop of Rupert's Land thus writes us: I would esteem it a great kindness if you would allow me to address some remarks through your columns to Churchmen in Eastern Canada, on the mission needs of the diocese of Rupert's Land.

1. The apparently strong position of the Church in Winnipeg observed during the meeting of the General Synod may have led to a misapprehension of the position of the Church throughout this diocese.

In the town of Winnipeg, which has a population in the neighborhood of 33,000, the Church people, numbering about 7,000, not only support their own services very sufficiently, but also give over \$2,000 yearly to the missions in the new settlements. But then as soon as Winnipeg is left the country is sparsely settled. That part of the diocese into which immigration has yet entered is a vast extent of country, with a small scattered population. There are not sixty families in the majority of our missions, though there may be four, five, or more centres for services far apart.

2. The position of the mission work of the Church in Canada since the last General Synod may call for explanation.

The General Synod has adopted a scheme for a united mission effort throughout the Dominion, but this cannot begin to come into operation till the first meeting of the committee in October, 1897, and, indeed, only partially till after the meeting of the Provincial Synod of

Canada in 1898. There is, therefore, no change in the position of mission work.

3. The Domestic and Foreign Mission Board has kindly referred, in some of its appeals, to the needs of this diocese, but there never has been an adequate response. The consent of the bishops of the provinces of Canada was sought for a visit of a representative of this diocese to state our needs and ask assistance. Not only was this consent granted, but the Provincial Synod of Canada passed a resolution commending the appeal to the support of the Church.

Since then, though very much more is raised in the diocese for itself, there has been such a large increase in the number of our missions that, if the Church is to hold its position in the west, still larger outside help must be obtained. Besides, there are now several districts having only occasional services in which resident missionaries should be placed. In fact, partly from many districts being yet unoccupied, and partly from the large size of the present missions, leaving many families too distant for attendance at any mission centre where there is service, about a third of the Church population, as given by the census, is outside our services.

In most of the new settlements there are two or three Presbyterian and Methodist ministers where we have one, yet we may have nearly or quite as many people as one of those bodies.

To add to our difficulties the S.P.G., looking to Canada as a whole, early in the year notified us of its intention to withdraw one-tenth of its grant in 1897, and, though various appeals have been made to the society, there has not yet been any notice of a change in this resolution.

Canon Rogers will shortly pay a visit to the east and give full particulars of our needs and of our work.

4. Until a few years ago our appeal to Canada was confined to the missions for new settlers. The extensive Indian missions in the diocese were supported by the C.M.S. of England. Collections were made in our parishes and missions for Indian work yearly, but these with any outside help, such as the yearly collection from St. Matthew's, Quebec, went to supplement the C.M.S. work.

Some years ago the C.M.S. gradually withdrew from their old missions in the settled part of the Province of Manitoba.

But six years ago the society introduced a measure of gradual withdrawal from all its missions in this diocese and the diocese of Qu'Appelle, by reducing its grant by one-twentieth, or £123.10s. yearly. The society excepted from this reduction the salaries of its two European missionaries, stating that in case of a vacancy the European missionary would not be replaced, but that it would add £150 to the grant, subject to the same yearly reduction. There is now only one European missionary,

Archdeacon Phair. It will be understood that I am only speaking of the action of the C.M.S. in this diocese.

These Indian missions are numerous and costly. The Indians are so few and poor at any one mission that the whole cost of the mission has to come from outside, and there are circumstances in the isolation of the missions in the interior that add greatly to their costliness. In some missions, the Indians are nearly all Christian; in others they are still heathen. The society has now withdrawn in six years £795, which with the cost still on the diocese of missions formerly surrendered and still unchanged in character should call for about £1,000, or about \$5,000 a year. On the other hand, it gives us £200 from the bequest of W. Finlayson, an officer of the Hudson's Bay Company, but that is for additional work.

The practical effect of the withdrawal up to the present is to throw on the diocese of Rupert's Land all the Indian missions in the Province of Manitoba. The remaining fourteen-twentieths of the C.M.S. grant is required for the numerous missions that are in the diocese of Rupert's Land, but in the Province of Ontario.

The church settlers in the diocese in connection with our service do not much exceed 20,000, all counted, men, women, and children. Churchmen in Canada will recognize the impossibility of this handful of people, who, after all the help they are getting from outside for their settlement missions, are raising for themselves the greater part of the support of over sixty clergymen, with all other Church expenses—finding in addition, \$5,000 for these Indian missions.

Our people quite admit a measure of responsibility and duty and only four out of all our parishes and missions having resident clergymen omitted last year to take up a collection for Indian work, but we need quite \$3,000 from outside even for the coming year.

Every effort has been made to induce the C.M.S. to change its resolution, or at least to defer its operation till the society could more fully satisfy itself by the inquiries of a deputation on the spot, or till the mission work of the Dominion was fully organized; but it has declined.

The Ven. Archdeacon Phair, who is local secretary for the C.M.S., will visit Eastern Canada and give full explanations of the position of the missions.

The C.M.S. intimated in announcing its resolution that it expected friends in Eastern Canada in part to take its place. I cannot but think that the support of these missions, on which the society has spent so much means, has a first claim on the friends of the C.M.S.

It is evident that, unless considerable help is received, many of these missions must at no distant date be closed.

R. RUPERT'S LAND.

Woman's Auxiliary Department.

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

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

A LETTER FROM INDIA.

FROM MRS. TWING TO THE WOMAN'S AUXILIARY,
U. S. A.*

FROM Benares, this most sacred city of the heathen world, where, on the banks of the Ganges, the idolatrous worship of the Hindu has been carried on daily for over 2,000 years, on the Feast of the Epiphany, I desire to send a loving greeting to all my friends and fellow-workers in the Woman's Auxiliary. It is fitting that I should do so here, and on this day above all others, when to the wise men of the East it was revealed that the King of kings, long watched and waited for, had come at last, and that His Kingdom should include, from the beginning, all the nations and peoples of the earth, not Jews only, but Gentiles from every land.

To-day I have visited the spot in Old Benares, marked by an ancient Buddhist temple, where Gautama Shākyauni, 500 years before the coming of our Lord, gathered about him his disciples, and first, after becoming Buddha, taught them the doctrine which, because it had in it high and noble and spiritual elements not found in Hinduism, quickly attracted converts, and because it had in its missionary purpose, quickly spread through India.

Tradition tells us that, after the birth of Christ, the Emperor of China, hearing in his distant capital, possibly through the story of the wise men, that a great Prophet had arisen, sent messengers to find Him and bring back His teachings to the Celestial Empire. They travelled as far as to this very spot, and meeting with followers of Buddha, and listening to the words of their master and the story of his life, supposed they had found indeed the Holy One they sought, and, returning to their own country, carried with them the Buddhist faith, which is stronger there to-day than it is at present in its earliest home. Driven out of India by the Brahmins, who have regained their primal power over the Hindus, it is entrenched in Thibet, Ceylon, Burmah, Corea, China, and Japan, forming one of the chief bulwarks of heathenism, against Christianity in the Asiatic world.

As far back as tradition reaches, Shintoism has controlled Japan, Confucianism China, and Hinduism India, Buddhism and Mohammedan-

* In the absence of the editor of this department we are pleased to insert here Mrs. Twing's interesting letter to her American sisters, taken from the *Spirit of Missions*.—Ed. C. C. M.

ism arising, one before and one after the dawn of the Gospel, to contest with the converts of the Cross the conquest of the kingdoms of the earth.

All this one has heard from childhood, but what the reality is no one can rightly guess who has not seen the East for one's own self, and studied its past and present problems. Even then, the more one sees the less one feels one really knows. On a second visit, I grow inclined to express my own opinions with greater diffidence, and to listen with greater deference to the views of others. Not that I always think them right or myself wrong, but because we are alike learners in a strange land among a strange people, finding out that one hundred years of missionary labour ought not to be thought sufficient to meet and master the superstitious opposition which baffled for ten times a hundred years the endeavor to turn another continent into Christian Europe.

To night, over the still waters of the Ganges, the crescent moon hangs low and fair, while close above it shines with wonderful brilliancy the Epiphany star. If not the same as that which led the earliest Gentile worshippers to the Babe of Bethlehem, it reminds us that the same Divine Love waits to be gracious when the hour shall come that those who now serve dumb idols that cannot save shall turn their hearts at last to the living God.

Although our own branch of the Church has undertaken mission work in Asia, only in China and Japan, it is from India that I would rather write to you to day than from either one of those two lands. Here, better than anywhere else, can we see the ideal of our Domestic and Foreign Missionary Society carried out by the two great missionary societies of the English Church represented here—the Society for the Propagation of the Gospel, and the Church Missionary Society—both greater, stronger, richer, more active and more widespread than our own, and over which we have only the advantage, but the tremendous one, of being united where they are divided, and of being the authorized representative of our American Church, while their service, splendid as it is, is that of voluntary organizations.

India is covered with colonies of the children of the English Church, and wherever they are found, no matter how few in number or in how remote a spot, there, too, may be found the services of the Church in which they were born and nurtured, following them, however far away, and ministering to them and to their children in all the vicissitudes of life and in their passage through the dark valley of death.

Every guide and every driver of a *tulia gharri* in every town in India knows how to take the traveller to the English Church, with its familiar tower and spire and cross, in the midst of otherwise unfamiliar surroundings, making a sweet and welcoming picture of home and the

homeland. For one, this American traveller has ever met the welcome with a grateful heart, and joined in the well-known prayers and praises with an ever fresh and increasingly keen appreciation of the value of Domestic Missions—Missions to our own people, wherever the flag of our country floats.

And then in each and every place there are Foreign Missions, too, where the Tamil and Singalese, Madrasis, Bengali, Hindustani, and many others, hear in their own tongue the wonderful words of God, and learn to accept the Son of God as their Saviour and their Lord.

Each is a vital necessity, the one to the other, and it is a misfortune indeed when those who profess to love the Church decline to show an interest in its extension among the heathen, or when those who have a true devotion to the Foreign work begin to look upon Home Missions as something different or less important. One faithless Christian in the Foreign field may do more harm than a faithful missionary can do good, and first among all difficulties in the way of the conversion of the heathen is the un-Christian lives lived among them by men and women from so-called Christian lands.

If every European and American resident in Asia were to-day a Christian, not in name only but in deed and truth, we might almost believe that to-morrow the work, which is now so hard to do, could be easily and gloriously done. Prayers and sympathy and offerings of money are all needed in foreign lands for missionary work, but most of all a great number of holy lives, not of missionaries only, but of soldiers and sailors, of business men and tourists, of men in high estate, and women in high and lowly homes, witnessing for Christ, living epistles known and read of all men. These, to its credit be it said, the Church of England has supplied with no stinted hand, but there is ever room and need for more.

We are happy in belonging to a missionary society which is both Domestic and Foreign, and in finding in our Woman's Auxiliary the way wide open for every generous spending of self in the service of both. But the work we are doing is only a little part of that which is being done by the whole Anglican Communion throughout the world. Let us rejoice that this is so, for if we looked alone upon our own labours we might well despair, thinking of the greatness of the field and our small and narrow sowing, and let us do our part well, little though it be, and then shall we all, members of the mother Church and of the daughter Church alike, have joy in the harvest.

Very slender links unite the American Church with the Church of England in India. In Madras, Miss Agnes Gale Hill, formerly of Toledo, Ohio, and at one time a candidate for missionary work in China, has been for two years secretary of the Young Woman's Christian Association, and has just been elected sec

retary for the whole of India, a national organization having lately been formed. As an American Churchwoman, chosen and sent out by the London committee, her salary paid by twelve working girls at home she has the opportunity, and improves it well, of helping to make known to each other and bind together sisters of one faith and one communion widely separated by land and sea.

In Calcutta, Miss Marston continues the useful school and Zenana work in which she has been engaged for twenty two years, for the past eight years as an independent worker, maintained by the voluntary contributions of friends. I was her guest when here four years ago, and it was a great pleasure to meet her again and to spend many hours with her in her little home, talking of the dear women and children that she loves, and of all her difficulties and encouragements in caring for them.

One day we paid most interesting visits to two of her Zenanas, and met several of her former pupils. At both places we were cordially received, and at one delightfully entertained, the sons of the family receiving us as well as their mother and her daughters and daughters-in-law. After showing us some really fine original paintings and playing to us on native instruments, a phonograph was exhibited with much pleasure, and then we had an illustration of the way in which a missionary can sow the good seed even on an unusual occasion. Having listened to more songs and a speech of Mr. Gladstone's wonderfully rendered, Miss Marston was asked to say something into the phonograph, when she promptly sang into it, in Bengali, a verse first of one hymn and then of another, which were clearly repeated with evident effect, especially upon the poor old mother, who seemed to appreciate both the tune and words. Left behind us on their separate cylinders, we could not but hope they would often in the future carry a message to many an unknown listener.

A similar opportunity came to me one day. We were visiting a girl's school, and in one class room a group of little maidens were copying English letters in cross-stitch on canvas from an old fashioned sampler. The teacher, turning to the blackboard, handed me a piece of chalk and asked if I would not write something for them to learn and remember, and it pleased me to write for them a verse which, as a child, I had embroidered on my own sampler, as my mother had on hers before me, one little girl reading it aloud after I had written it, and the teacher telling them all to write it in their copy books:

Jesus, permit Thy gracious name to stand,
As the first effort of my infant hand;
And as my fingers o'er the canvas move,
Early incline my heart to seek Thy love.
With Thy dear children let me have a part
And write Thy Name Thyself within my heart.

These schools of all kinds for girls and women are among the most interesting features of missionary work in India. The illustration (see *Spirit of Missions* for April) shows a school that we visited. All but three in the picture have accepted the Saviour through their own act, the others being children of Christian parents. Those standing in a row at the back have all been baptized within the past year, the others within two or three years, and most of them have suffered real persecution on account of their religion. One teacher told us that much encouragement had been given to Christian schools for girls from the fact that almost all the scholarships in the Lady Dufferin Hospitals had been taken by Christians, as they were the only young women who had received sufficient education to be able to compete for them. Her graduates are also now in great demand as teachers, more applications being received for them than can be supplied. Here in Benares is one of the sweetest of these schools, and it is a happiness to think that this most heathen city is at the same time a centre of life and light going out, from a Christian household planted in its midst, to all parts of India.

Books and Periodicals Department

The New Century Review. Price, Six pence. London: The Unicorn Press, 26 Paternoster Square, E.C. New York: The International News Company, Duane Street.

Rev. H. W. Horwill, writes in the March number, on the Bible in Board Schools. The method to be adopted in teaching the Bible in Schools, should be taken into account. It is quite possible to teach the Bible from a standpoint that will produce Unitarians, for "Unitarians believe that the Fatherhood of God and the Brotherhood of man as taught by Jesus, is religion at its highest and best," and the London school board inspectors reported, not long ago, that in their schools "the Fatherhood of God and the Brotherhood of man are the key-notes of the doctrinal teaching." The Indian famine is attributed by an anonymous writer largely to the co-existence of usury and despairing poverty. Sir John Colomb continues his articles on British Defence, and Mr. Edward Aveling in his "Charles Darwin and Carl Marx" seizes an opportunity for expressing his intense admiration for the great evolutionist whom he considers one of the greatest men of the age. Byron's "English Bards and Scotch Reviewers" are pleasantly brought to mind by an article on the subject by Mary Hartier.

(1) *The Expositor*, (2) *The Clergyman's Magazine*. London: Hodder & Stoughton, 27 Paternoster Row.

Some valuable thoughts are given in the March *Expositor* by the Rev. Professor James Orr, on Israel in Egypt and the Exodus, with reference to Professor Flinders Petrie's recent discovery. The Rev. G. Matheson furnishes much food for thought in his interesting paper on the Christian promise of Empire, and the teaching of Wesley on Christian Perfection is well remarked upon by the Rev. Dr. Beet. In the *Clergyman's Magazine*, Professor Moule continues his chapters on the Epistle to the Colossians. Several sermon notes and hints, besides other useful articles, are given.

The Family Circle. By H. L. Hastings, Boston, Mass. Price 50 cts.

This is a book of religious anecdotes and illustrations, many of which might be made quite useful by Sunday school teachers and other instructors of devout things. While the eager desire of Sunday school teachers for stories to tell their children is to be deplored on the grounds that an unhealthy desire is liable to be created among the children, which in time becomes a master passion difficult to deal with. Still, a judicious anecdote told occasionally to illustrate some good solid teaching is most valuable, and Mr. Hastings' little book gives many short stories that could be used in this way.

The Review of Reviews. 13 Astor Place, New York. \$2.50 a year.

In the "Progress of the World" department of the April *Review of Reviews*, the editor comments on the change of administration at Washington, on the tariff bill, and other measures before the extra session of Congress, and on President McKinley's diplomatic appointments; the Greco-Cretan situation is carefully reviewed, and other recent developments in foreign politics are treated with the thoroughness and impartiality to which the *Review's* readers have grown accustomed. The editor of the *Review of Reviews* passes suggestive comment on the latest phases of the Greco-Turkish question. He holds that the only reasonable solution of the Cretan difficulty is to place Crete definitely in the keeping of Greece. His theory is that Russia is playing a waiting game, and that the other great powers are playing into her hands. The *Review* reproduces a portion of the Athens *Ephemeris* of recent date containing war news and comment printed in modern Greek, together with several striking cartoons showing the Hellenic point of view.

(1) *The Sunday at Home*, (2) *The Leisure Hour*, (3) *The Boys' Own Paper*, (4) *The Girls' Own Paper*, (5) *Sunday Hours for Boys and Girls*. The Religious Tract Society, 56 Paternoster Row, London, E.C.

Among the many interesting things in the *Sunday at Home* for April is a brief article by Jean A. Owen on "Some Family Recollections," being glimpses of life in the last century, chiefly as regards John Wesley and the early Methodists. Methodism struggled into existence and maintained itself chiefly by the small yet systematic offerings of the members. Some wag defined it as "a penny a week, a shilling a quarter, and a desire to flee from the wrath to come." This proved a capital educator, however, in the matter of giving. The *Leisure Hour* has a frontispiece taken from the western prairies, "On the trail of the Buffalo." In the Midland sketches, Kidderminster, the famous carpet-town is described, with numerous illustrations. The Society is keeping up its *Sunday Hours for Boys and Girls* to its usual creditable standard.



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