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THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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

VOL. XI.

TORONTO, OCTOBER, 1897.

No. 136

BOARD OF MANAGEMENT OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The next meeting of the Board of the D. and F.M.S. for the Ecclesiastical Province of Canada, will be held D.V. in the Synod Hall in the City of Montreal, on Wednesday, October 13th, now next, at 10.30 a.m.

A. SPENCER, Sec'y.

THE LAMBETH RESOLUTIONS REGARDING MISSIONS.

IN our last number we gave our readers that portion of the Encyclical issued by the Lambeth Conference which related particularly to missionary work. We now supply them with the *Resolutions* adopted by the Conference in reference to the same subject and which were referred to in the Encyclical. They read as follows :

14. That while we heartily thank God for the missionary zeal which He has kindled in our Communion, and for the abundant blessing bestowed on such work as has been done, we recommend that prompt and continuous efforts be made to arouse the Church to recognize as a necessary and constant element in the spiritual life of the body and of each member of it, the fulfilment of our Lord's great Commission to evangelize all nations.

15. That the tendency of many English-speaking Christians to entertain an exaggerated opinion of the excellencies of Hinduism and Buddhism, and to ignore the fact that Jesus Christ alone has been constituted Saviour and King of mankind, should be vigorously corrected.

16. That a more prominent position be assigned to the Evangelization of the Jews in the intercessions and almsgiving of the Church, and that the various boards of missions be requested to take cognizance of this work, and particularly to see that care be taken for the due training of the missionary agents to be employed in the world.

17. That in view (1) of the success which has already attended faithful work among the Mohammedans, (2) of the opportunity offered at the present time for more vigorous efforts,

especially in India and in the Hausa district, and (3) of the need of special training for the work, it is desirable :

(a) That men be urged to offer themselves with a view to preparation by special study for mission work among Mohammedans.

(b) That attention be called to the importance of creating or maintaining strong centres of work amongst Mohammedans, as, for instance in the cities of Delhi, Lucknow, and Hyderabad (Deccan) and elsewhere.

18. That while we feel that there is much to encourage us in what has been done, and is now in progress, for the establishment and development of Native Churches, we consider it to be of the utmost importance that from the very beginning the idea that the Church is their own and not a foreign Church should be impressed upon the converts, and that a due share of the management and financial support of the Church should be theirs from the first. But we hold that the power of independent action, which is closely connected with the establishment of a native episcopate, ought not as a rule to be confined to Native Churches until they are also financially independent.

19. That it is important that, so far as possible, the Church should be adapted to local circumstances, and the people brought to feel in all ways that no burdens in the way of foreign customs are laid upon them and nothing is required of them but what is of the essence of the Faith and belongs to the due order of the Catholic Church.

20. That while the converts should be encouraged to seek independence of foreign financial aid, and to look forward to complete independence, care should be taken to impress upon them the necessity of holding the Catholic faith in its integrity, and of maintaining at all times that union with the great body of the Church which will strengthen the life of the young church, and prevent any departure from Catholic and Apostolic unity, whether through heresy or through schism.

21. Due care should be taken to make the diocese the centre of unity, so that, while there may be contained in the same area under one bishop various races and languages necessitating many modes of administration, nothing shall be allowed to obscure the fact that the many races form but one Church.

22. That Bishops and Clergy engaged in missionary work should give to those of their flock who may travel to other countries, letters of commendation in each case, to persons who will interest themselves in the spiritual welfare of such travellers.

23. That this Conference desires to give expression to its deep sense of the evils resulting from the drink traffic on the west coast of Africa and elsewhere, and of the hindrance which it presents not only to the development of native Churches, but also to the acceptance of Christianity by heathen tribes.

24. That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of the duty, independent Churches of the Anglican Communion ought to recognize the equal rights of each other when establishing foreign missionary jurisdictions, so that two Bishops of that Communion may not exercise jurisdiction in the same place, and the Conference recommends every Bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adherence of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith. Where such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting as far as possible the evils arising from such infringement.

25. That when any particular Church contemplates creating a new foreign missionary jurisdiction, the recommendation contained in Resolution 1 of the Conference of 1867 ought always to be followed before any practical steps are taken.

26. That this Conference earnestly commends to the consideration of the Churches of the Anglican Communion, the suggestions contained in the report of the committee on Foreign Missions as to the relation of missionary bishops and clergy to missionary societies.

27. That in the foreign mission field of the Church's work, where signal spiritual blessings have attended the labors of Christian missionaries not connected with the Anglican Communion, a special obligation has arisen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that "unity of the Spirit" which should ever mark the Church of Christ.

The following Resolutions are also germane to the subject with which this MAGAZINE is concerned. The titles, however, form no part of the Resolutions, but are inserted merely for convenience.

RELIGIOUS EDUCATION IN THE COLONIES.

53. That it is the duty of Church people in

England to give aid to education in the colonies, whether generally or in the training for the ministry and for the work of teaching:

(a) In the establishment and strengthening of Church schools and colleges;

(b) In the establishment of studentships in England and in the colonies tenable by men living in the colonies, and under preparation for colonial Church work.

THE CHURCH AT HOME IN RELATION TO THE COLONIES.

54. That the endowment of new Sees wherever needed, and the augmentation of the endowment of existing Sees wherever inadequate, deserve the attention and support of the Church at home.

55. That, in the judgment of this Conference, it is the bounden duty of those who derive income from colonial property or securities to contribute to the support of the Church's work in the colonies.

56. That, while the principle of gradual withdrawal of home-aid to the colonies, according to its growth, is sound policy, the greatest circumspection should be used, and the special circumstances of each case be most carefully examined before aid is withdrawn from even long-established dioceses.

CARE AS TO EMIGRANTS.

57. That this Conference desires to draw renewed attention to the recommendation of the Committee of the Lambeth Conference, 1888, on the subject of emigrants, and recommends that every care should be taken, by home teaching, by commendatory letters, and by correspondence between the home dioceses and the dioceses to which emigrants go, to prevent them from drifting from the Church of their fathers when they leave their old homes.

58. That this Conference desires that every care should be taken by the Church at home to impress upon emigrants the duty of helping to provide for the maintenance of the Church in the country to which they emigrate.

DUTY TO SEAMEN.

59. That it is the duty of the Church to aid in providing for the moral and spiritual needs of our seamen of the mercantile service, who in vast numbers visit colonial ports, by means of Sailors' Homes and like institutions, and by the ministrations of clergy specially set apart for this work.

THE CHURCH AND NATIVE RACES IN THE COLONIES

60. That it is the duty of the Church to give all possible assistance to the bishops and clergy of the colonies in their endeavor to protect native races from the introduction among them of demoralising influences, and from every form of injustice or oppression, in as much as these wherever found are a discredit to Christian

civilization and a hindrance to the spread of the Gospel of Christ our Lord.

DEGREES IN DIVINITY.

61. That this Conference commends to the consideration of the duly constituted authorities of the several branches of the Anglican Communion, the report of the Committee on "Degrees in Divinity" with a view to their taking such steps as to them may seem fit to meet the need of encouraging, especially among the clergy, the study of theology; and that the Archbishop of Canterbury be requested to consider the recommendations contained in the report, with a view to action in the direction indicated, if his Grace should think such action desirable.

62. That this Conference is of opinion that, failing any consent on the part of existing authorities to grant degrees or certificates in Divinity without requiring residence, and under suitable conditions, to residents in the colonies and elsewhere, it is desirable that a Board of Examinations in Divinity, under the Archbishops and Bishops of the Anglican Communion, should be established, with power to hold local examinations, and confer Titles and grant Certificates for proficiency in theological study.

WARNING AS TO "HISTORICAL READERS" IN SCHOOLS.

63. Several causes have combined to create a desire for information on the history of the Anglican Church, especially in the early and mediæval times, but, while recognizing with thankfulness the interest now shown in the history of the Church, we think it necessary to call attention to the inadequate and misleading character of the teaching on this point incidentally contained in some of the "Historical Readers" which are put into the hands of the young. We recommend that the bishops in all dioceses should enquire into the nature of the books used, and should take steps to effect improvements and that manuals written in a non-controversial spirit should be prepared to enable teachers to give correctly the oral explanation of the Elementary Reader.

A MISSIONARY WORKER.

The following touching account of a young worker in the missionary cause has been sent to us for publication. We trust that her example of loving missionary service may be followed by many who read it:

"In the list of box-holders in the small parish of Buckland, Dinham, Somerset, for the year 1896, will be seen 'Lilian Butler, 15s. 5d.' She has now been gathered into the number of those 'whose works do follow them.' Though very young and only earning wages in domestic

service, she had been able to collect over seven shillings in the first-half year for her box, and was spending spare moments in preparing some little things destined for the C.M.S. sale in her far-away village home, when suddenly the illness overcame her in which she lay fifteen weeks unconscious in a London hospital. At her funeral, those who had known her desire to do what she could for the cause of Missions dropped into her box small coins, in token of the interest she had been striving to stir up in their hearts during her bright young life."

THE BISHOPS OF THE ANGLICAN COMMUNION AT GLASTONBURY.

AN OBJECT LESSON.

(*The Algoma Missionary News.*)

WE have read with interest of the official visits which, in connection with the Lambeth Conference of 1897, have been made to sites hallowed by their intimate associations with the earliest ages of the Church in Britain. Questions of important interest have, in recent years, been brought into the foreground. As ever when the assaults on the Church among the English have been most desperate, she has had doughty champions to defend her. The trouble lies, in some instances, in the presentation of some facts and to the exclusion of other facts. If this state of affairs has been caused by ignorance the error will be corrected; if by design, the truth must fight its way to recognition. Canterbury, Ebbs' Fleet, Richborough have brought before us the landing of the missionary Augustine, sent by Bishop Gregory of Rome, to the fair-haired but pagan Saxon invaders of Britain. It is an event ever to be remembered. But we must not suppose, because our school history books in this province do not know that a Celtic Church existed in Great Britain hundreds of years before Augustine's advent, that he was the first Christian priest in that land, or that he did so very much more than bravely re-introduce the faith on shores from which Christians had been driven westwardly to a safe distance from the Saxon heathen invaders. It suits the ideas of those who owe allegiance to Leo XIII. to forget some of these facts; to obscure the meeting of Augustine with British bishops on the banks of the Severn and the resistance of his claim to oversee them. In this connection we must say that there appears to be an influence in this province sufficiently strong to delay the correction of errors in the history taught in our common schools, notwithstanding the representations made to the Department of Education by authorized representatives of the Church.

But the visit or pilgrimage of the Archbishop of Canterbury and 108 of his brother bishops to the ruins of Glastonbury Abbey serves to bring into prominence the ancient British Church. This visit was proposed last year, and in December last the Bishop of Bath and Wells (Dr. Kennion) began his preparations. It was a unique service within the ruins of a famous abbey, imposing even in its decay. Above blue sky, beneath green grass. The more than a hundred bishops, some 600 clergy, 150 choristers, and a band of students from Warminster College wended their way in procession to a position in the sometime choir, whilst thousands of the people waited to join in the service by adding their voices to the strains of the processional hymn and Litany.

An address by the Bishop of Stepney followed (whose acceptance of the revived See of Bristol was that day announced). Dr. Browne is one of the foremost historical and antiquarian authorities in England and his address is full of meat. We wish we could hope that it would be digested by every Churchman. It is high praise to be referred to as the best hated man by the Romanists in London—a character acquired by the Bishop of Stepney because of his learned and manly defence of the Church of England against the attacks of "The Italian Mission."

Here is appended some of the words uttered by the Bishop at Glastonbury, on August 3rd :

Those who look to pre-Norman history for any blending of the British with the English Church, or any descent of the English Church from the British, can only see it by shutting their eyes very tight. Whatever else is merely legendary, this is not—that the earliest oratory or church here was built of wattle-work, and that this *Vetusta Ecclesia* was for many centuries preserved. Gildas we are told, and the younger Patrick were buried in it. To the east of it a British saint built a little church of stone dedicated to the Virgin Mary. Later still, but still before the Saxon time, some visitors from North Britain built a third church to the east of the other two. Then Aldhelm, the Saxon Abbot of Malmesbury, and afterwards for four years (705-709) first Bishop of Sherborne, advised Ine, King of Wessex, to build a considerable basilica of stone to the east of the other three, and he dedicated it to St. Peter and St. Paul, about the year 680. The four churches were all enclosed within one wall, reminding us of the group of churches within one enclosure in Ireland, as at Glendalough, or at that renowned ecclesiastical settlement where the Shannon sweeps around Clonmacnois. The Normans appear to have found standing the *Vetusta Ecclesia* of the Celtic time and the *Major Ecclesia* of Ine as rebuilt by Dunstan. They preserved the wicker-work

church, no doubt by that time cased in wood and covered with lead, and they built a new *Major Ecclesia*. They lost the whole of both churches by fire in 1184. They rebuilt the *Vetusta Ecclesia* in stone on its own site, and dedicated it in 1186, and there it stands to-day. They laid out the plans for a great church eastward of it 400ft. long and 80ft. broad, and this was built in the Early English style and joined on to the Norman *Vetusta Ecclesia* by an Early English building, which served as an extension of the *Vetusta Ecclesia*, and afforded an entrance to the great church still to be seen. And thus, about the year 1350, the mighty temple was completed among whose ruins we are gathered now.

The dedication of a church here to St. Peter and St. Paul by Ine, King of Wessex, is a fact which I must not pass by without special mention. It bears in an important manner upon a document issued four years ago, signed by all the Bishops of the Roman communion in England with Cardinal Vaughan at their head. The document claimed that England was dedicated in the earliest times of the English Church to St. Peter. In support of this they declared that "the second monastery at Canterbury was dedicated to St. Peter himself." Unfortunately for them it is not true: it was dedicated to St. Peter and St. Paul and the emphatic "himself," "was dedicated to St. Peter himself," is a serious aggravation of the error of the statement. "To the west," they continue, bringing us into Wessex, "the Royal Cathedral of Winchester . . . bore the same patronal title." It is quite true that it did, but the patronal title was "St. Peter and St. Paul," not "St. Peter." Bede makes this quite clear, and the passages in the *Saxon Chronicle* which name St. Peter are interpolations of late date. Then to come to Ine himself, they say that Ine gave up his crown and went to Rome "to visit the Blessed Apostle"; and they continue, "about this time," says the Venerable Bede, "the same thing was done through the zeal of many of the English nation, noble and ignoble, laity and clergy, men and women." But Bede says that Ine went that he might visit the thresholds of "the Blessed Apostles"—that is, St. Peter and St. Paul—"which thing was done through the zeal of many," etc. This throws into special prominence and importance, in regard to claims made to-day in the name of history, the fact that when Ine built a large church here, he dedicated it to St. Peter and St. Paul. We should, indeed, have expected that it would be so, for early dedications to St. Peter alone are rare. I may add that beyond all possibility of question the earliest dedications in England to single Apostles were dedications to St. Andrew and to St. Paul, not to St. Peter.

As we look back upon the past, and see how internal dissensions led now one side, now another, to seek the intervention of a foreign power in disputes that ought to have been settled at home, and how a spiritual power that would have been more than human if it had refused these aggrandizements made a very mundane use of the opportunities which now the shepherd and now the sheep offered for fleecing the flock, we feel that the day was bound to come, if the nation was to live, when the lion would rise up in the shorn lamb. We see the wrath gathering. The statutes, and the preambles of the statutes, of provisors and *praemunire*, and appeals to Rome grow in the intensity of their national force, till it came to pass that the heaven was black with clouds and wind, and the lightnings struck the very mountain of God, and Glastonbury and her compeers fell. They fell by human means. How foul the means were is one of the enhancements of our sorrow that they fell. We have this one relief, that at least those who wrought the destruction were art and part in the errors of those whom they destroyed. They were not those who thought as we think. They were not those who, some years later, cast to the winds, to follow the usurped authority of Rome, the accretions of the dark ages, the devouring growth which had covered, in the most ignorant and unintelligent centuries, the faith once delivered to the saints. There are persons foolish enough to declare that the Church of England before the Reformation was a Roman Catholic Church. It never was. It was always the *Ecclesia Anglicana, Anglorum Ecclesia*. But if they will have it so, then it was the Roman Catholic Church who threw off the supremacy of the Pope in England, and it was men of the Roman Catholic belief and practice who destroyed the monasteries and took the plunder. And it was the head of the Roman Catholic Church himself who guaranteed to one and another of them—as, for instance, to Sir William Petre—that they should not be disturbed in the possession of the property thus acquired. And it was a Roman Catholic Sovereign, Queen Mary, who passed the stringent Act against any one being disturbed in the possession of “the sites of the late monasteries and other the religious or ecclesiastical houses or places, and all the . . . manors . . . glebe lands, advowsons . . . of monasteries, abbeys . . . rectories, vicarages . . . churches, archbishoprics, bishoprics.”

Poor Richard Whiting! It was, so far as we can judge, a foul perversion of justice that sent him to die on the top of Glastonbury Tor, and scattered the jewels and the gold and the broad lands of the abbey. No Act of Parliament directly gave this great house into the

hands of the king. The Act gave such of the greater houses as should surrender to the king and such as should be forfeited. The abbots of Glastonbury and Reading would certainly not surrender, and therefore they must be found guilty of treason. The king's instrument, Thomas Cromwell, had them examined in the Tower, and he had left behind him his memoranda. There we read among business entries, “Item the abbot Redyng to be sent down to be tryed and executed at Redyng with his complycys. Item the abbott of Glaston to [be] tryed at Glaston and also executyd with his complycys.” When we ask, Of what faith was this king? we find the answer in an Act of Parliament of the same year, which condemned to death all who denied transubstantiation and other characteristic Romish doctrines and practices. So far as faith was concerned, it was a “Roman Catholic” king who struck the foul blow; it was a “Roman Catholic” Queen, in a fuller sense, who prevented the vast property from being restored to the Church, and we may fairly add, first, that centuries before Henry VIII. monasteries had been suppressed by the help of the Pope, and to such an extent that when Henry came to the throne only 800 out of 1,200 were still in existence; and next, that no Roman country in the world takes such scrupulous care of the abbeys it destroyed as “Protestant” England does.

THE BISHOP OF LONDON ON “WOMEN'S WORK FOR THE CHURCH.

An Address delivered at the Annual Meeting of the “Women's Church Workers.”



WE use the word “Church” frequently in a very vague way. The word has various meanings, but I will only call your attention to one or two of them. To ourselves—to the individual life, and the life of our soul—the Church means that protecting sphere which is the abode of the Holy Spirit of God. To the world, and to its operation upon the world, the Church means organization for the exhibition and promotion of divine truth. And in its ideal sense of ultimate extension, the Church of Christ embraces all mankind, and means mankind knowing and fulfilling their destiny.

Now in the sphere of the Church, and in the works of the Church, we, none of us can claim to act apart, for the sphere of our work, to every body alike, must always be in the world. The Church is a place to which we can withdraw ourselves by its services, and by its sacraments, and by the thought which it enkindles in our hearts, we can withdraw into the restricted sphere where the Holy Spirit of God works upon our souls. But the moment that we leave that retirement and go forth, our work

has to be done in the world--that is to say, in the sphere of the world's influence, and under the limitations that that sphere necessarily brings with it. We must all of us face this fact, and it is one which it is well for us to face, as it emboldens and nerves us, that our work must inevitably be done in the world. It must be done for the Church, but its sphere must be in the world.

Therefore, knowing what the work is that we undertake, we must expect it to be hard and arduous, and difficult, as is any sphere of work under the world's influence.

I think it worth while saying, because I am thankful to see a good many younger ladies before me, and I suppose that all of them are thinking of doing something. Now to all beginners there is one first thought that is most important, and that is, that no one will give you the least credit for good intentions. You think this is a hard, stern, and grim world, and it is a very good thing for you that it is so. Very often in our studies and moments of meditation we think how nice it would be and how comfortable and easy it would be if the world were just a little different I need not remind you that all schemes for the reformation of the world are only too excellent, and would answer admirably if human nature were only just a little different from what it is. But the trials and difficulties of life depend upon the fact that human nature is what it is and nothing else, not a little more or less. Consequently, many philanthropic and political schemes fail, although they are begun with the best possible intentions, because it is supposed that if they operated a little while they would work a change in human nature itself. But that changes very slowly, and the fundamental causes are as they were at the dawn of civilization. The primary lives and habits of men still remain and are unchanged. The earliest literature of civilized man shows that he was capable of rising to heights of sublime contemplation, and of falling to depths of degradation, such as we are familiar with in our own time.

And this brings me to a consideration which I am more particularly desirous of putting before you this afternoon. I said that human literature in the earliest times shows to us the capacity in man of rising to heights of lofty consideration. Now the secret of perfection has always lain not in the material but in the spiritual nature. It has always lain in the development and perfection of the finer shades of thought and feeling. Man differs from the brutes and rises in the scale of civilization just in proportion as the higher thoughts and feelings have a place in his life and occupy more of his attention.

Now it has always been the case that re-

ligion, and particularly the Christian religion, has flourished and had its greatest power in times when these finer and more deeply penetrating feelings have been particularly prominent.

Some people say that times of prosperity are not good times for religious feeling. Now that, in a sense, is true, for times of prosperity are not good times for stirring deeper feelings of any sort. They mean that a man just earns what is necessary to subsist upon comfortably without its involving too much labor, and that he need not give up too much time from his reserve forces to meet the absolute needs of his daily life. It is true that it has been in times when the greatest demands have been made upon human nature that human nature has shown itself capable of responding to them. It is true that in times of national poverty and the downfall of systems, when men feel themselves driven into a corner, that then they have risen most to a deep sense of all that religious truth means and involves. But it is, after all, upon the prevalence of the finer feelings that religious appeal must continually rest for its potency. Men who are just on a level with existence, men who feel that no particular call is made upon their energy, that is, men whose energies are entirely consumed in existing and have no call whatever to put forth any further efforts, are often found to forget the appeal of these finer feelings of the heart and soul and conscience.

But it is on the maintenance of these finer feelings, again let me say it, that the whole force of civilization depends. These finer feelings are enshrined in all literature, and it is to them that the appeal of both the Old and the New Testament is continually directed.

Now the work of women for the Church is the same as the work of women for the world: women always have been, are now, and must ever be, the special guardians of these finer feelings. It is round the home and domestic affections, round all those thoughts that women entertain and that women mainly guard, it is round all these that the finer feelings of mankind have always been congregated. And therefore women are in a special way guardians of virtue, guardians of morality, guardians of the finer forms of religious feeling and of the religious appeal.

And, if that is so, they have constantly to regard themselves as being missionaries in the world of all that is highest and noblest in our thoughts, in our hearts, in our aspirations and ambitions, and every true woman rises to that appeal and discharges all that it involves.

I do not like, as a rule, to make any particular distinctions between women and men, but now that I am addressing women solely, I would like to emphasise a fact about which a

great many foolish things are said. Sometimes people sneer because so many more women than men go to church. Of course they do, because they are more religious. Why do so many more women than men take to music? Because they are more responsive to the appeal of the finer sentiments. Everything that appeals to what is finest and noblest in the human heart is responded to more readily by women than by men.

The reason for this is easy to give. Men have harder and rougher work to do, and they suffer in consequence. They are of coarser material. It is for women to support and maintain them, it is for women to uphold the higher standard that the work of the world is continually trying to lower, and to restore and repair the ravages that are made on the noblest natures by the continual appeals and demands of practical life.

If this is your position—and it is so—the work that you have to do for the Church is to be done in the world, in the sphere of the world's influence, and it is of the same kind and of the same degree as the rest of the work that God's providence has laid upon your shoulders.

It is for you to carry forward the higher and finer feelings, and no work that can be done is complete unless by the side of man, with his greater courage, it may be, and with his greater persistency, and his greater outspokenness, and greater activity in some ways, you stand with your appeal to all that is highest and noblest, with your greater insight into small things, with your greater power of penetrating sympathy, and greater power of giving it expression, and that you should do so in almost everything is of the highest and most vital importance.

It is not that women's work is simply a substitute for man's work. They see many things as they go about the world necessarily that men do not see at all, and they see more deeply into some things than the eyes of man can ever be privileged to see. The human race consists of women as well as men, and women's problems are especially their own and cannot be solved by men, even by those who have the best intentions.

There is ample scope on every side for the special work that women can do, and there is, moreover, the thought that women have as a rule more leisure than men, and have more time at their disposal for the service of God and their fellow-men.

I have contented myself with laying down these general principles to guide you. It is not my intention to try and direct you particularly to any practical mode that your activity should take. There are many for you to choose from. The object of this association is rather to bring you together, so that you may confer and dis-

cover, each of you, what is best to do. But I would urge this, that the important thing is that each one of you should, as far as practicable, take up some actual definite piece of work and strive to do it. It is well that you should spend time in organization, but it is also well that you should spend more time in actual touch with the various classes of society.

People of the upper classes sometimes complain that life is dull. It is always dull to people who only live for themselves and in themselves. It becomes infinitely more interesting in proportion as you extend your view. To have a deeper insight into human nature itself is one of the greatest joys and satisfactions that life can afford anybody, and that insight is gained from the simple forces of human life. The more you are brought into connection with these simple forces, with what I may almost call primary struggles, through which human nature must pass; the more you see through your own difficulties and are strengthened to bear your own troubles, the more you gain answers to your own problems, and the deeper you see into the dignity and meaning of human nature itself.—*C. S. S. Magazine.*

EVANGELISTIC WORK IN AN INDIAN CITY

BY THE REV. E. F. WIGRAM.



ALTHOUGH India is half as large as Europe, and contains ten times as many people as little England, it has very few big cities, and most of its three hundred millions of inhabitants live in villages. The large cities are usually very far apart, but there are two great places, each of them larger than Preston or Sunderland, and separated only by thirty-three miles. Let us pay a morning visit to the one, and then go on by the afternoon express so as to be in time for the evening preaching at the other.

Amritsar is the great sacred city of the Sikhs, and contains their beautiful Golden Temple, surrounded by a deep reservoir of sacred water. To-day we are going to preach within a few yards of this reservoir and in full sight of the Golden Temple, so that many of our audience will be Sikhs. We have met and prayed with the little band of two or three Indian preachers, and now we are on the way through the narrow streets, with their well-to-do-looking shops, distributing a tract here and there to friendly shopmen as we pass by. A quarter of an hour's walk, and we are in sight of the Temple. As we are not a very musical party we try to collect a crowd by reading a portion from the Gospels or the Prophets, and beginning to speak upon it. Sometimes the crowd comes quickly, but sometimes it is much harder work,

and we are very glad when, after five or ten minutes, up walks Mr. Rhodes, an old Church Army officer, and plays a few bars on his faithful companion, the concertina. The crowd comes fast enough now, and before it has time to disperse again the first of our Indian brethren has attracted their attention, for they know that he once followed the Sikh religion himself, and they respect also his white beard, snowed with forty years' preaching of Jesus Christ in this one city of Amritsar.

There is no idol in the beautiful Temple close behind him, but there is a book written three or four hundred years ago and containing a great deal of good advice written in very good poetry. The Sikhs are so proud of this book that they come and offer their worship to it, instead of to an idol, but unhappily they are not nearly so ready to follow its teaching. Their religion is all on the outside; they bow with their knees before the book, but they harden their hearts against the good which it commands; they wash their bodies in the sacred reservoir, but within they continue foul and unclean. Now we will listen to our preacher. "Suppose," says he, "that you send your dirty clothes to be washed. The *dhobi* throws them all into a big wooden box. Now see him*: he shuts it up; he carries it to the tank; he takes soap and scrubs and scrubs the wooden box on the outside, but he never opens it. You go to him and say, 'My friend, that will never clean the clothes inside.' 'Oh,' he answers, 'but this is the way my fathers always did their washing, and I am going to do the same.' You argue with him, but it is of no avail. His forefathers, he says worked this way, and he will not change. Foolish man! those clothes will never get clean so. And yet that is what you are all doing. Washing and washing your bodies in this holy water, and not noticing that all the time your hearts remain full of lying and impurity and selfishness."

We look round the audience now, and they are all listening intently. The fine old grey-bearded men from the villages, who have come in to the market, look at one another and smile and nod their heads; and then the preacher goes on to tell them of the true Fountain open for sin and uncleanness, and to invite them to come and wash in it and be clean. Alas! how many go away with just the words of his parable on their lips: "Our fathers always practised these things, and we do not want to change." Some also try open opposition, or start a rival preaching a few yards off. But "other seed fell on good ground." Some receive the word, and it springs up and bears fruit. Rather more than a year ago a Sikh farmer

was baptized along with his four sons, the eldest of them a fine young man of six feet high, and the youngest a boy of eleven or twelve. His conversion was greatly due to what he heard in the Amritsar street preaching on his visits to the market and the bank. He needs our prayers, for he and his sons have suffered a great deal of persecution in their village home, but God has been with them to help them.

But it is time for us to hurry away to Lahore, and there the preachers will be the young students of the C.M.S. Divinity School, and the audience will be composed largely of Mohammedans. Some have come to listen to us, and especially to those three or four of our number who used to be Mohammedans like themselves. But some I fear have come to listen to *their own* voices, if only they can find an opportunity for interrupting us. We try not to give them the opportunity, but they are very quick, and very obstinate too, and will sometimes go on interrupting till we have to leave our subject and answer them. Let us listen to one or two of their questions, "You say," says one, "that the Prophet Jesus was sinless. But in your own Gospels He said, 'Why callest thou Me good?' And besides, if He was good, why did He curse the fig-tree?" When we have answered this question up comes another man with a New Testament in his hand. "Listen," he says; "in Mark xvi. 17 and 18 it is written that those who believe in Jesus shall cast out devils, and speak with new tongues, and take up serpents, and lay hands on the sick so that they recover. You say that you believe in Jesus. Do these things and we will believe too." One man once offered to bring me a cobra that I might let it bite me! Then we try to show them how all these things were fulfilled in the Acts of the Apostles, and how the Bible itself teaches that certain gifts were to pass away after a time, but that greater than all these is the gift of charity, which remaineth. But that is a gift which Mohammedanism knows very little about, and often they go away angry.


One hot evening last summer we had just begun preaching at one of our usual places in the city, when a Mohammedan started off preaching almost opposite to us. This is against the law, but as the only police on the spot were Mohammedans, we knew we should have no help from them. So he preached and we preached, and whenever his crowd began to grow too large we exchanged preaching for song, and they almost all left him and came over to us. He could not reply with music, for there is no true joy in Mohammedanism, and so there are no hymns. So his helpers instead replied with bags of dust and dirt. I was glad of that day's sermon, for I am sure it

*In India they have washermen instead of washerwomen.

went home to many hearts—the Mohammedan missionaries pelting the Christians with volleys of dirt, and the Christians replying with volleys of Gospel song about the love of Jesus.


In all this street-preaching the English missionary for the most part stands by while his Indian brother, who knows the language and the people so much better, does the main part of the preaching. But we get our happy opportunity in our own dear tongue on Sunday evenings, for both in Amritsar and Lahore there are many Indians who know English well, and we have preaching-halls where they gladly gather week by week on Sundays to hear the singing of Sankey's hymns and to listen to earnest addresses in English, either by the missionaries themselves or by Christian travellers who are staying in the place for a few days. Often two or three English soldiers also come in to these English preachings, and both give and get help. But now we must leave our evangelists patiently sowing their seed broadcast, and as we do so we will encourage them by recalling to their minds two of the promises of God's unfailing Book: "My Word . . shall not return unto Me void" (Is. lv. 11); "Cast thy bread upon the waters, for thou shalt find it after many days" (Eccles. xi. 1).—Sept. *Awake.*

HINDUISM NOT DEFENDED.

 HE Rev. F. B. Gwinn, while itinerating in Rural Bengal last cold season, noticed a change for the better in the attitude of the people towards Christianity. He writes:—"The educated Hindus now raise little opposition, and seldom attempt to defend Hinduism as it is believed and practiced by the few orthodox members of the community met with in each village. We have always been listened to with attention and respect, and frequently on leaving a village been presented with sweets and the juice of the date-palm. In other villages Mohammedans have told us that their maulavis no longer forbids them to eat with Christians, as Christians are 'the people of the Book.'"


ENCOURAGEMENT.—From a lady missionary in South China comes the following:—"The lady went into a Chinese house, and among other things showed the women a picture of the Prodigal Son; she was going to tell about it when one old lady said, "Oh, I know that," and repeated it to another old lady. The missionary asked where she had heard it. "Last year I was in the city, and went to your house; you showed me the picture and told me the story," she answered. How encouraging and refreshing it must have been to find that one sweet story remembered amid so much evil and degradation!

THE DIFFERENCE BETWEEN CONFUCIANISM AND CHRISTIANITY.

 ADY missionary, working among the women in a Chinese city, mentions her language teacher, seventy-two years of age, as taking an interest in God's Word. The old man says he does believe, and that he prays every night and morning, besides reading the Bible in his own home. "He told me not long ago," the missionary writes, "that he had been speaking to some friends of his—gentlemen—who live in a very large house not far from here, explaining to them the difference between Confucianism and Christianity. He said 'the former was as if a man had fallen into a canal and Confucius came and exhorted him to come out, but did nothing more; Christ came and caught hold of the man and pulled him out.' We cannot but feel that this scholarly old man is not far from the kingdom of God."

THE LATE BISHOP WALSHAM HOW.

[From the Church S. S. Magazine, London]

 HE death of the much-beloved Bishop of Wakefield removes from our midst a prelate who will be widely missed and mourned. The success with which he organized and administered the affairs of two new Sees in succession, was to a great extent the result of the thorough parochial training received at Kidderminster, Shrewsbury, and at Whittington, where he was buried, being carried to the grave by six young men who were scholars in the Sunday-school when Dr. How was Rector at Whittington. As Bishop of Bedford, Dr. Walsham How did great work in East London. He established the East London Church Fund, and religious and philanthropic efforts of all kinds were started to meet the special needs of his diocese. On his appointment to Wakefield a meeting was held, under the Presidency of the Lord Mayor, at which Dr. Temple, as Bishop of London, referred to Dr. Walsham How's work in East London in the following striking terms: "We know Dr. Walsham How by his works, his words, his kindness, his humility, and we do not often come across such a man as we find him to be. If we always had such men for Bishops, the Church of Christ would so shine before the world that it would hardly be needed to preach sermons, or to teach, for men would learn more quickly from what they saw."

On Bishop How's transfer to Wakefield he established a complete diocesan organization, and kindly sympathy and genial manners quickly won for him the respect and affection of both clergy and laity. As regards the Bishop's Churchmanship, it is interesting to recall the following passage which appeared in his first

letter to the clergy and laity of the diocese :—
 “ I am, as regards my own honest convictions, simply a Prayer-Book Churchman. I hold fast by the sober, Scriptural, and in the best sense, Catholic teaching of the Church to which I owe everything that has helped and fostered and strengthened my own Spiritual life. But I can not help seeing good in many lines of thought and action not running in exact parallel with my down. I have a habit of trying to see the good and not the evil in others, and I think every church party, and indeed every body of Christians, may contribute some precious truth or principle which may have been overlooked or distorted by others. Therefore I can be no party bishop. I shall try to support and encourage all who work honestly and conscientiously for God's glory and for the saving of souls.”

THE LATE BISHOP BICKERSTETH.

[C. M. S. Gleaner]



able and devoted Missionary Bishop has been taken from our midst by the death, at the early age of forty-seven, of Bishop Edward Bickersteth, of South Tokio, Japan. As the grandson of a C.M.S. Secretary, and the son of our old and honoured friend the Bishop of Exeter, he had close links with the Society; and when the young Fellow of Pembroke turned his eyes to the Mission-field, and planned for India a “community mission” or Brotherhood of Cambridgemen, he applied in the first instance to the C.M.S., with a view to establishing his new organization in the Punjab. Ultimately it was arranged that Delhi should be the field to be thus worked, and the “Cambridge Delhi Mission” was affiliated to S.P.G. Even if Edward Bickersteth's career had ended with the foundation of that Mission, his memory would be honored by all who understand St. Paul's principle of “diversities of operations”; but he did a still more important work afterwards. When the first English Bishop for Japan, A. W. Poole, died, Archbishop Benson appointed the Delhi leader as his successor; and for several years Bickersteth supervised all the Church of England Missions in Japan, C.M.S., S.P.G., and his own two “community missions” at Tokio—St. Andrew's for men and St. Hilda's for women. He took a chief part in organizing the “Nippon Sei-Kokwai” or “Japan Church,” which promises to become one of the first of really independent native churches; and he procured the subdivision of his diocese into four “episcopal jurisdictions” (besides the two American), retaining for himself that of South Tokio. But his health had been undermined by his untiring labors, and now he has been called away on the very day on which was issued the report of that great Episcopal Conference, of which he was not the least distinguished member.

TRAVANCORE RICE-BOWLS.

REAL SELF-DENIALS

(From C.M.S. *Awake* for September.)

IN the April number of *Awake*, under the heading of “T.Y.E. Efforts in Travancore,” I read, “The women had what seemed to us most curious—a missionary-pot, namely, a little bowl in which they are going to put a little rice each day.” The Travancore women have often said to me, “Were you not born in our country? And your father, was he not born in our country? You are one of ourselves!” So as a Malayali woman let me offer an explanation of this “missionary-pot.”

Nearly all the middle-class women earn their own food by husking and cleaning rice for the family use and for sale; and every woman, even those who can afford to keep a servant-girl, helps in cooking and serves out the food in bowls, for the men first, next for the children and women, and lastly for herself. If the man's rice is short, in all probability he will grumble and scold, and, if he is a bad man, get into a temper. break all the pots or beat his wife. As she is served last she must eat less or go without, if there is not enough. For this she is allowed the privilege of taking out as much as one hand can grasp of the white grain, when she measures it out for washing before cooking. This is the cook's perquisite, her “pin-money,” which she keeps in a pot, either to buy clothes or a muslin veil for covering her head in church, or to give to beggars, who come shouting round on Saturdays, “Great mother, give! Give alms! give! give!”

The Roman Catholics have, about four miles from Cottayam, a large monastery and schools called the “Marganem Conventa,” the tower of which, a priest told me, was built from this *piddy arrie* (i.e., rice that is held or grasped) by the Roman Catholic women.

It may not be generally known that in Travancore and Cochin there are 32,620 Malayali Christians, including Catechumens, in connection with the C.M.S., and who raised in 1895 Rs. 14,459, in their congregations,* many of whom only earned 2d. to 4d. as day-labourers.

“ Little drops of water,
 Little grains of sand,
 Make the mighty ocean
 And the golden strand.”

Let us pray that these grains of rice from Travancore may help to spread the knowledge of the Lord as the waters cover the sea.

What I have said seems to make the Travancore man a greedy animal, so let me add, as he eats his food in his tiny verandah of his small house or hut, beggars come round with eating-bowls (there are no poor-houses or poor laws

*The Malayalam Church Almanack, 1897.

in Travancore), and it is a mean man who does not share his food with the beggar! Or it a friend on a journey drops in he gives up his meal to him. When a man is hungry and is just going to sit down to a well-earned meal, it requires an exercise of self-denial to go without or wait till fresh food is cooked.

A TRAVANCORITE.

A UNIQUE CEREMONY.

BISHOPS AT GLASTONBURY, THE MOST ANCIENT OF ENGLISH CHURCHES.



ALTHOUGH the official proceedings in connection with the Lambeth Conference came to an end on August 2, the visit which the bishops subsequently paid to Glastonbury may be regarded as a part of the programme mapped out for them. They went at the invitation of the Bishop of Bath and Wells to visit the site of "the old church," made originally of twisted wands, that *vetusta ecclesia*, that *lignea basilica*, the foundation of which, in the first century, tradition assigns to Joseph of Arimathea, who, with eleven companions, had been sent to evangelize Britain by St. Philip, then preaching in France. Dedicated to the Virgin, and believed to be of miraculous origin, it was a famous place of pilgrimage in early times. Especially was it dear to the Christians of Ireland, to whom it was sacred as containing the shrines of many Celtic saints, and, above all, of St. Patrick the younger. It is this spot, known as Avalon, the Glassy Isle, or the Isle of Apples, which is familiar to all lovers of Arthurian romance as the resting place of Arthur and Guinevere, and which Tennyson, in his "Passing of Arthur," has beautifully, though fancifully, described as—

The island valley of Avilion,
Where falls not hail, or rain, or any snow,
Nor ever wind blows loudly, but it lies
Deep-meadowed, happy, fair with orchard lawns
And bowery hollows crowned with summer sea.

The beautiful abbey, whose ruins stand as a witness to its former greatness, was the successor of that early British church which survived the English, Danish, and Norman conquests, which was revered and enriched by Ine, and worshipped in by Canute when he sought atonement for the murder of Edmund; and beside which long stood the church erected by Glastonbury's greatest son and greatest abbot—Dunstan. "No where else," in Freeman's glowing words, "did the church of the Briton live on untouched and revered by the side of the church of the Englishman, the witness of the Christianity of those ancient times when our fathers still pressed on in the name of Woden and Thor to overthrow the altars and smite the ministers of Christ."

The remains of the great church are sadly mutilated it is true, and yet they bear the unmistakable traces of their former loveliness. The bare walls of gray, weatherbeaten stone, stand exposed to every wind that blows and to every disintegrating climatic influence, but the cunning of the hand which carved the delicate arches is still recognizable everywhere, and renders the devastation the more painful to look upon. The sky overhead was of the deepest blue, and the abbey, encircled as it is by beautiful trees with green lawns all round, and the August sun shining down upon it, was one of the most picturesque ruins that it would be possible to see. Its beauty and its interest were heightened when the procession, whose distant music had been heard for some time by those in the abbey grounds, was seen slowly wending its way over the lawn beside the Abbeyhouse. First came the mayor and corporation of Glastonbury, and they were followed by choristers in scarlet cassocks, one of whom bore a large cross on high, while others carried banners bearing ecclesiastical devices. There were not far short of a thousand persons in the procession, and the effect of this long array of brilliantly-robed bishops, clergy and choristers must be left to the imagination. Such a sight has rarely, if ever, been seen in England. The Bishop of London, in the course of conversation with the *Times* representative immediately after the ceremony, said that probably never since the Reformation had such a procession taken place in this country, and that certainly never did Glastonbury in its palmiest days see anything to compare with it.

The bishops on entering the ruined choir took their places on a dais on either side of what was once the sacarium, while the Archbishop of Canterbury, whose scarlet train was borne by two train bearers, sat in front of the place where the altar formerly stood, having on his right side the Bishop of Bath and Wells. As the choir entered the abbey church the "Litany of the Church" (E. H. Turpin) was sung. When all were in their places the Lord's Prayer was repeated, and then followed the psalms, "When Israel came out of Egypt" and "Not unto us, O Lord." The Apostles' Creed came next, and was followed by three collects, after which the hymn, "O God, our help in ages past," was sung, and probably never has that grand hymn been rendered with grander effect. When its last notes had died away, the Bishop Designate of Bristol ascended the pulpit erected for the occasion and delivered a suitable address. The Magnificat was then sung, and the Archbishop of Canterbury pronounced the blessing. After this came the Nunc Dimittis, and as the bishops and clergy left the abbey the hymn, "Our day of praise is done," was sung. The procession retraced its

steps and made its way to St. John's church, where, before being dismissed, it sang, "Praise, my soul, the King of Heaven" (Goss). This was the concluding act of a service which will live in history, and of a procession the memory of which will never be effaced from the minds of those who saw it.—*Montreal Gazette*.

MISSION HYMN.

"Go ye forth into all nations
Lo! I am with you."

Go forth, go forth, Crusader,
Forward, true, noble heart;
Be loyal to thy Captain's call
Though pierced by many a dart,
Once more unfurl the banner,
The blood-stained cross unveil,
Let nothing daunt thy courage,
Let naught thy spirit quail.
Fight with resistless fervor,
The song of triumph sing,
For at thy hand One takes His stand
Who Conqueror is and King.

Go forth, go forth, Crusader,
Fight only for to-day,
For "as thy day thy strength shall be"
The call be where it may,
To foremost rank in battle,
A faithful watch to keep,
A long and weary searching
For lost and wandering sheep;
Still forward, ever forward,
With song triumphant sing,
For at thine hand One takes His stand
Who Conqueror is and King.

Go forth, go forth, Crusader,
And should the fight seem long
Remember, He beside thee
Is stronger than the strong,
The foe though fierce and mighty,
A captive bound shall be,
Not by thy strength, but only,
By His Who fights through thee.
Then forward, ever forward,
With song triumphant sing,
For at thine hand One takes His stand
Who Conqueror is and King.

Though din and mist of battle
Now hides from ear and eye
The welcome and the glory
Awaiting thee on High,
Yet faith with clearer vision
May view the Promised Land,
Where brethren, saints and martyrs,
A Church triumphant band,
Await thy glad home-coming
When e'er life's battle is won,
Await to see the victor crowned
And hear thy King's "Well done."
LAURA M. JARVIS.

St. Paula's Hospital,
Elmira, N. Y.

WORK ENOUGH AT HOME? There will be more work at home if we don't take hold of missions more in earnest. . . . Christianity is nothing if it is not missionary. Your Christianity is nothing if it is not missionary.—*John A. Broadus*.

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

BY CHARLOTTE M. YONGE.

CHAPTER XXIII.

RACING FOR A WIFE.

Strange was that scene! The two girls were placed on their horses by their father, Roswitha shedding tears, her parents both telling her not to be a babe, for a happy lot was before her, unless her folly, added Hunderik, provoked Aldebert, as was too likely. She durst not say, "May it not be Valhild?" for Valhild was looking on in mockery, and pretty well determined to keep in her horse and be overtaken; though she knew that Roswitha had not been mounted on the fleetest, and suspected that it was already decided which should be caught.

The two maidens were allowed a fair start, as far as the fir wood, and a rising ground hid them. Then Aldebert sprang on the back of his handsome bay, and all the spectators, already holding their horses, sprang into the saddle, and gave chase tumultuously a little in the rear, shouting, hallooing, and crying out vehemently, some falling in the rush, some hindered by vicious horses, who stood still kicking, some getting in one another's way.

Aldebert, splendidly mounted, kept ahead of all. Alas for Roswitha's hopes! She turned her horse's head into the fir wood and trusted she was unseen, and that Valhild galloping away would alone fix the attention, and she knew that Valhild would slacken her pace as soon as she heard hoofs behind her.

But ah! there was a crackling of boughs, and the tramp of a horse. Her steed, in her haste, was impelled into a tangle of branches, and she could not disengage it. There was the panting of a horse's nostrils close to her, Aldebert's great hands were round her dragging her down. His exultant voice cried, "I have you, I have you, my sweet, my own!"

"Oh, let me go!" and she struggled hard. "My sister will suit thee far better than I."

"That is my concern," said Aldebert, grasping her. "It is thee I will have, and no other." Then as she tried to push him away, "No, no, little maid. Why hate me? I will be good to thee. Thou art gentle and good. My mother will like thee, and hark! they say thou art Christian. Well, so am I. Thou shalt see thy priest, and we will get him to bless our wedlock. Thou wilt not find another young Freiherr to promise thee as much."

This pacified Roswitha a little, partly she felt herself helpless in those great arms; at any rate she sat passively while he lifted her in front of him on his horse, and it may be that

something responsive arose in her heart in answer to his caresses. However, she submitted to the inevitable.

Meanwhile the house had been left empty. All had gone to see this most exciting chase, except a few colts that had been shut in lest they should impede the others. They had, at Leo's suggestion, been left under the care of the Roman hostage.

And now, turning back from the eager throng, Leo made his way to the meadow, and there walked along on the other side of the rude stone inclosure that shut in the colts, and when he came near the place where the boy was standing he bent down, and lying on the ground under the wall, he called in a low voice, "Attalus!"

There was a start, and the instant inquiry, "Is it Leo?"

"Take care! Turn thyself away from me. Keep thine eyes on the troop out there. Let no one guess we are talking."

The voice seemed to come out of the earth, but Attalus obeyed it.

"Now, listen, before I am missed. Our time is come. This is an opportunity for returning home."

A thrill of ecstasy darted through the limbs of the poor hostage, but the word "How?" was hardly uttered before Leo added, "Do not sleep sound to-night, but wait near the gate of the yard till I shall call thee. No more now."

And Leo was gone, while Attalus, hardly believing he had heard aright, walked up and down, trying to understand what had come so suddenly upon him, endeavoring to collect his ideas so as to pray that the deliverance that seemed so near might be no delusion, and when called to supper forcing himself to eat, though his agitation was so great that he could hardly swallow, even while he suspected that it might be well to lay in a good store in case of flight.

He had long hours to wait by the time Leo, using full speed, had come back to the house. For indeed he had much to do—the banquet was to be prepared again, now that the capture had been made, and Leo's whole attention was required for the various concoctions for the evening festival.

Roswitha, silent if not reconciled, was brought back to have all the female skill of the household employed on her hair and robes. Valhild, sullen and disappointed, had been caught by a young Frank, who was expending all his offers and persuasions on her father for what was in fact her purchase.

Leo was called on to assist his master in the reckoning, and it ended in the acceptance of the terms. Valhild was a certain incumbrance, and more would be left for Hundbert. So the two children sat side by side as brides, and the

feast was redoubled in length and boisterous mirth. When at length the revelers retired to their beds, Leo had to assist in serving a highly unnecessary cup all round, and as the bridegroom of the morrow looked out of his box-bed he exclaimed, "Ha! my new father's trusty man! How is it that thou dost not take one of his horses and flee away over the border?"

"The very thing I mean to do to-night," replied Leo, in the like tone of banter.

"Then our people had better take care thou dost not carry off anything of ours," sleepily replied Aldebert, and turned round to rest.

CHAPTER XXIV.

A RIDE FOR FREEDOM.

Watching, praying, wearying, walking about in the dark to keep himself awake, sometimes resting, then sleeping a little against his will and dreaming he was in the halls of Langres, then waking to try to reckon how far the stars were on their path, Attalus waited. Once he thought himself pursued, and woke to the certainty that he heard a great trampling of the horses, then saw there was a faint tinge of dawn in the east, and that the great star he had been watching was lower in the sky. Philetus had taught him to call that planet Jupiter. Would he begin all over again with Philetus?

There was a step near. He durst not move till he heard the low murmur, "Art thou there, and ready?"

"Most ready, O Leo!"

"All are sound asleep at last. Didst thou leave the gate open?"

"No—is it so?"

"Wide open, and the horses gone."

"It must have been left open when all went to try to get a share of the feast," said Attalus, for it was generally secured with a thong of leather or a nail. "I think Whitefoot and Longmane would come at my whistle; or could we not escape best on foot?"

"Hardly safe; the ground is not broken enough if the horses are caught by others. Try what thou canst do."

The lad whistled in a low, peculiar note, and the dark outlines of two of the horses which had not strayed far could be seen trotting up. They were fond of Attalus and were easily secured, with a little coaxing, and he had their saddles and bridles hanging up in the shed.

"Hast thou arms?" asked Leo.

"I am never trusted with them, not even a boar spear."

"I will fetch some," said Leo.

Attalus held his two steeds, caressing their necks softly, and bidding them bear him well to home and joy, while Leo ran lightly toward the house, where he took up a buckler and a

spear. With all his care the spear point rang against the ax, and Hunderik's sleepy voice called out, "Who goes there?"

"Leo, thy servant," was the answer. "I am going to call Attalus to turn out the young colts. Morning is coming, and he is a heavy sleeper."

"Do as you will," returned the Frank, and went to sleep again.

Leo left the hut. He had already provided himself with a shield and a spear, and a bag of food which he had left with Attalus and the horses. The boy sprang into the saddle as he saw his friend coming in the twilight, Leo handed him the weapons, and off they started, as the sky reddened in the east, and they saw before them the wide brown heath. Attalus could hardly check a shout of ecstasy as he felt Whitefoot bound under him, and the free morning breeze blew cheerily in his face. Two years a captive, and now his face was set toward home!

"Not that way," called Leo, presently. "That leads to Treves."

"Is not Treves our first destination?"

"Too near. Hunderik will seek there first, and there is no one whom I can trust. We must make for Rheims, though it is a long stretch, and there I know the priest Paulellus will receive us. Haste now till we are off this open heath, where we may be seen a long way off."

"Happily they will have to catch all the horses before we can be pursued, and none will come to Bodo or Milo as willing as to me. They do not know the trick."

"No; moreover they will all be tired out by the chase of the bride, for many went for a long way, not knowing how soon the poor child was caught," said Leo, laughing.

"Poor Roswitha!" said Attalus. "May she be happy with her barbarous husband! I wish she could have fled with us. And Milo too. He was my best friend."

"The poor little maid!" said Leo, "her fate should anyway be a savage Frank, and mayhap Aldebert will not be worse than any other. He spoke kindly to me."

Here broken ground made it needful to give all attention to the horses, but by the time they had descended the little slope, and reached a marsh around a small brook, they could no longer see Hundingburg, and therefore knew that they were out of sight from thence, though the daylight was now full and the sun was just rising.

Thus far Attalus knew the ground, and he likewise knew that this stream flowed into the Meuse, and that this river had to be crossed before reaching Rheims. Leo advised that they should take it for their guide, keeping as near it as the boggy nature of the ground

would permit. The greenness of the grass and rushes around would prevent them from losing sight of its course, though they could not approach it very nearly.

The fresh clear air seemed to invigorate them and their horses, and on they went till the marsh had given way to thickets and steeper ground, and here they paused a little to let their horses graze, and to eat the bread and meat which Leo had secured—less, unfortunately, than he had hoped for, since too many guests were around the remnants of the meal for him to pick up more than would serve for a scanty meal or two, and Attalus, in his haste and excitement, had forgotten to bring the remains of his supper; but the joy of freedom was meat and drink to them, and they mounted again, and made their way through the trees and bushes more slowly, sometimes being obliged to lead their horses.

Having heard nothing but the quacks of the wildfowl, and the sound of the birds in the woods, they augured that there was no pursuit in this quarter, and full of hope and high spirits, made their way on farther as best they might, but a good deal impeded by the bushes, and obliged to trust to the direction of the sunshine through the trees to assure them: that they were keeping to the southeast.

At last they came out of the wood, and saw the broad Meuse lying before them, the sheet of still water shining brightly in the afternoon sun amid the green fields, but there were cattle feeding in the meadows, figures as of shepherds' or herdsmen watching them or milking them were visible, and there were clusters of huts along the banks.

"No crossing here for us by day," said Leo; "we must lie by till all these folk are out of the way in their beds."

"Will they not help us?" sighed Attalus. "Not if they be Gauls?"

"I would not trust them," said Leo. "If Hunderik tell on them for sheltering his run-aways there is no treachery they might not perform; and if they be Burgundians, or have a Burgundian master, most likely he is in alliance with Hunderik, and would feel bound to give us up. I shall trust to no one till I come to the priest Paulellus."

"Ah! if I could only get a draft of the milk that I see those maidens drinking!" sighed Attalus.

(To be continued.)

GENTLEMEN, you know my mind. The years during which I shall fill this office must, of necessity, be few; but if in those few years I can succeed in awakening the Church to a deeper sense of her responsibility to the heathen I shall die happy.—*Archbishop of Canterbury.*

Young People's Department.

"FAITHFUL UNTO DEATH."

ONE day there came into the city of Capetown a boy looking for work. It must all have seemed strange to Mizeki's eyes, for he had come a long way from the southern part of the country on the east coast, belonging to the Portuguese, where live his people, the great Vangwanati. The Vangwanati nation is divided into tribes, and Mizeki belonged to the tribe called Bagagwambe. Here he was, a dark-brown skinned boy, come into the big town like many an English boy has come into London, from the days of Dick Whittington onwards, to seek his fortune. Mizeki was to find his fortune, but it was not the kind of fortune he had dreamt of in his wild home among the Bagagwambe. He began attending Mission services at Capetown, and this led in time to his being baptized and confirmed.

He was always very good and earnest. For several years he lived in St. Columba's Kafir boarding-house, which is connected with the Kafir Mission in Capetown. He seemed to have the making of a catechist in him, and so Canon Peters, the Warden of the Kafir College at Zonnebloem, allowed him to attend the classes at the College. In the evening he taught in the Kafir night school at St. Columba's, and he acted as an interpreter and assistant catechist in the Mission. Bernard was thoroughly trustworthy, and he was ready to take any amount of trouble to help on the work of the Mission.

While Bernard was thus learning and working, Bishop Knight-Bruce, far away in the north, had been thinking of the then unknown Mashonaland, whose people—downtrodden and oppressed by their terrible neighbors the Matabele—were living without God and without hope in the world. Thinking gave way to planning, and then the Bishop started off to see the country with his own eyes. After many

adventures he came safely back determined to start the Mission. The S.P.G. were very willing to help him, but he wanted something besides money, he wanted helpers. When he therefore came to Capetown in January, 1891, he asked Father Puller whether he could induce any of the Kafir Christians to volunteer to go to Mashonaland as catechists. Bernard Mizeki volunteered.

The Bishop gathered a small party together, among whom were Frank and Jacob (Zulus), and Bernard (Bagagwambe), all native catechists. They went by steamer to the port of Beira. From there they started on May 12, 1891, to walk up-country. All the baggage had to be carried on the heads of porters, as



A MASHONA VILLAGE MARKED AS A MISSION STATION.

the tsetse fly kills horses and mules. The Bishop asked the native Christians to carry loads, "which they very willingly did." They had to walk through long swamps and wet grass, which grew sometimes as high as two feet above their heads. They lost their way, and the Bishop said that one day they walked 9½ hours. "In the great heat, and with only a little biscuit to eat, the men over-tasked themselves, and one of them (Bernard) nearly fainted, so I carried his load the last part of the journey." Fever, too, troubled them, and lions. At last they reached the hill country of Mashonaland, and the village of a great chief, Maguendi. The Bishop went and had a long talk with him. Maguendi said he should be

glad to have a teacher, and called out his head wife to hear the news.

Bernard started very well as teacher at Maguendi's place. He built his hut, and the chief sent his brother-in-law, and one of the indunas (or head men) sent his son to live with Bernard and be taught by him. There were two white troopers at the station belonging to the Chartered Company, and they made friends with him. On September 15, 1891, the Bishop paid him a visit, and dedicated his hut, and had a long talk with him. Then the Bishop had to go away and leave Bernard to live alone among these wild heathen people, no one to help him. One of the missionaries wrote in 1894 :—

"We intend giving the next six to eight months to the study of the language. It is generally allowed that Bernard, our catechist, is the best Mashona scholar there is. We are undertaking very cautiously the translation of the New Testament into Mashona." Bernard, the poor Bagagwambe boy, knew how to write Mashona better even than the English; he had the gift of languages.

The next year Archdeacon Upcher writes :— "I got a nice note from Bernard (catechist) to-day. He says: 'I wished for the Archdeacon to come down and have a talk with Maguendi about building a teaching house. The people are looking up. I get them from every direction. On Sundays the place is full of them, especially Maguendi's chief wife; she never neglects our Sunday.'"

Shortly afterwards the Rev. Douglas Pelly wrote :—

"Next afternoon, after a long hot walk, we got to Maguendi's, and had a warm greeting from Bernard and the people who are living at his station. There I stayed a couple of days, seeing Bernard's gardens, catechising his people, and paying a long visit to Maguendi.

"Bernard has worked well, and I found three men and three women, all anxious to be 'made Christians.'"

We had a happy Christmas, but a storm was gathering. A terrible cattle disease called rinderpest swept over the country, followed by the locusts. The fierce, wild Matabele, not understanding their troubles or the commands of their white conquerors, listened to the evil advice of their witch doctors, and the second Matabele war began, which is not yet quite ended. The Mashonas also joined in, and many a terrible deed was done. At Maguendi the witch doctors hated Bernard because he taught the people what was good. They knew that if the people listened they would soon not believe in them any longer, and on Tuesday, August 20, came a telegram flying to England to say that it was believed that Bernard had

been murdered at Maconi. It was too true. His fortune is the crown of martyrdom. He has laid down his life for the Saviour to whose work he had dedicated himself. He was one of the first to be attacked when Maguendi and his people broke out into rebellion.

The attack was quite sudden, and in a very few minutes Bernard, hacked about with spears and axes, was left for dead, and Mutkwa his wife taken a prisoner to the chief's kraal. But she must have thought that her husband was not quite killed, for as soon as it was dark, she escaped from the village and went down to where Bernard lay, and to her joy found he was still alive. Soon she had dragged him into the bush, brought water and washed his wounds, and given him food to eat, and before morning was back in the village, as she hoped, unnoticed.

For five nights she managed to reach the place where Bernard was hidden and to tend him. But on the last evening she was watched and followed, and suddenly the hiding place was surrounded by men, who quickly ended poor Bernard's sufferings with blows from their axes and knives.

Report says that the brave Mutkwa is still alive, and that within the last few weeks she has had a son, but of this there will be no certainty till the war is over. Bernard, so cruelly murdered, will never be forgotten by his many friends, and though he is dead his work and the influence of his life will live on, and many a future worker in the Mashonaland Mission will draw inspiration from the noble life and example of the native martyr, and the bravery of his wife, who so willingly risked her own life in her fruitless attempt to save her husband.

* * * * *

Times of suffering are also times of spiritual growth; and so while we tell of the martyrs' death of the catechist from a far distant part of Africa, who laid down his life for Christ in Mashonaland, we can, on the same page tell of the first baptism in that land. The Missionary thus tells us his happy story:

"It was a happy party that set out one morning last June, towards the river close to the village of Umtali, in Mashonaland; for they were going to reap the first fruits of God's harvest in that dark heathen country. Shoniwha Kapuya, who had for four years shown his sincerity and real desire to become a Christian, was at last to be admitted into Christ's Church, and as the party marched along, many a prayer was offered that the new convert might have strength given him to keep the solemn vows he was about to make, and many a prayer too that he would be but the first of a great and ever increasing number of Mashonas to be won for Christ. At last the



BERNARD MIZEKI.

spect was reached, and there on the river bank lay a dead ox, excellently typifying the old man, and the old heathendom, and the old life, which for the new convert were to be things of the dead past, and but dead bones in the new life he was entering.

"And so gathering round the priest, with faces towards the dark west the service was begun, and all the renunciation made. Then Shoniwha stepped into the swiftly flowing water, suggestive of the Holy Spirit which would flow into his heart; and being dipped in the stream, renamed, and baptized in the Name of the Blessed Trinity, John returned to the bank, and with face towards the brightening East, was received 'into the congregation of Christ's flock,' and so the little band stood (surrounded by exquisite tree ferns and tropical foliage, which, drawing their strength from the stream, seemed like types of the fruits of the Spirit which the Christian life should show) till the service was ended, and then with joyous hearts marched back along the hill side, thinking perhaps of the hills of difficulty which lay before the young Christian just beginning his course, but yet thankful to join in the glad *Te Deum* which they sang on their return in the village church; this made a fitting end to the morning's work, and was the only adequate way in which they could praise God for His gracious goodness in sending so blessed an encouragement to His workers in that heathen land."—*S.P.G. Mission News.*

God of Mercy, God of Grace,
Show the brightness of Thy face;
Shine upon us, Saviour, shine,
Fill Thy Church with light Divine;
And Thy saving grace extend
Unto earth's remotest end.

A STORY OF A SHOEMAKER.

GIBRALTAR, you know, is in Spain, but Spain has only of late years been permitted to possess an open Bible; for prior to 1868 it was almost an unknown book among the people, its circulation being forbidden by the authorities. During those dark times a Presbyterian minister from Scotland went for his health to Gibraltar, where, though in Spain, being under British rule, the Bible Society had a depot. While sojourning there for a considerable time, the good man used frequently to put some copies of God's Word into his pockets, and, crossing over into Spanish territory, would circulate them among the people, who received them joyfully.

On one of these excursions he visited the house of a shoemaker, with whom he had an interesting conversation, from which he found that the Spaniard had a meeting at his house every week to talk over public affairs and the state of the country. As the shoemaker, however, confessed that these discussions had never yielded much profit, his visitor said, "You should get the Bible, and read that; it would do you more good." "Ah!" was the reply, "I wish I could get it; but our priests wont let us have the Bible." Great was his joy when one was presented to him, with the intimation that, if his friends would like copies, on his coming to a certain house in Gibraltar, a further supply could be obtained.

A few weeks afterward, a Spaniard, in holiday dress, knocked at the door where the minister was staying, and asking earnestly to see him, was shown into his room. He made himself known as the shoemaker who had received the Bible, stated that it was regularly read at the weekly meetings, and that his friends were so anxious to have copies, he had come to beg a further supply. His request was readily granted, on which he pulled from under his arm a parcel, and said: "I have brought you a little mark of my gratitude, which I hope you will accept. I have made and brought you a pair of shoes." "It is very kind of you," said the good minister; "but I fear the shoes may not fit, and so will not be of any use to me." "Try them, sir," said the other, "for I think you will find them just your size."

The trial was made, the shoes were found an excellent fit, and on the maker being asked how he had guessed the size so exactly, he replied, "I knew after you left my house you had to pass over some soft clay; so I followed you, and from your footprints I took the size of your foot, and I was then able to make you the shoes, which I resolved to bring you. I hope you will wear them as a mark of gratitude

from a poor Spanish shoemaker for the precious Book you brought him."—*Gleanings for the Young.*

"TO SEE HIM."



HE Rev. S. Allnutt, of Delhi, tells the following pathetic story of a poor heathen seeking to gain salvation by enduring hardship:—

"As I was on my way home I saw a strange and moving spectacle. In the distance there came in sight what seemed a prostrate body in the middle of the road. On coming nearer I found it was the form of a woman, slowly crawling along and measuring her length on the road as she went. I drew up as I came close to her, and began to question her. She told me she was a Brahman woman, the wife of a man who was about a hundred yards behind her on the road. She had journeyed in this way from a far distant village in the N. W. P., and was on the way to Jarvāla-Mukhi (fire-mouth), a celebrated place of pilgrimage in the Kangra district, at the foot of the Himalayas. Altogether her pilgrimage could not be less than 500 miles, and that at a rate, she told me, of about two miles a day! I had often heard of this method of performing a pilgrimage, but as it was the first time I had ever witnessed the sight (such modes being very rare in these parts) one could not fail to be very much affected by it. Poor thing, her arms and legs, which were quite bare, were worn hard and leathery by the constant rubbing along the roads. I asked her why she was undergoing all this pain and toil. She replied again and again, clasping her hands upwards, 'Usk a darshan' ('To see Him'). To gain salvation by so doing? 'No, only to see Him.' Oh the pity and pathos of it! What a wealth of devotion displayed, and so largely (though who would dare to say entirely) thrown away! All she would be able to see with her outward eyes when she reached her destination would be the flame of the ignited gas, which superstition makes people believe to be the divine exhalation of the god Agni (fire). If only, one felt, all that faith and devotion could but be directed into its right and natural channel, one could breathe a prayer that some day it might find the object of its aspiration, and the poor misguided creature be enabled indeed to see Him Whom her soul did indeed long for. I don't think anything I have ever witnessed in the country moved me so much. The loneliness of the spot, the bare, dull, monotonous road along which the couple were toiling, and that simple, earnest reiterated cry, 'To see Him,' it all conspired to make one long and pray, as I feel sure it will lead the readers of the story to long and pray, for the coming of the day when this gross darkness which hangs like a pall over

the hearts of the deluded people of this land shall be removed, and the true light shall shine 'in the region and shadow of death.'"

"THE STONE WHICH THE BUILDERS REJECTED."



GREAT cathedral was being built.

The most beautiful marble, exquisitely carved, made its walls. Its woodwork was like satin, and of delicate colors. The windows were like rich paintings, telling the wonderful stories of Christ's life.

The workmen had come from far and near, the most skilful only having been chosen.

For months hammers and chisels rang, till at last all but one window was finished. It was a south window, not large, where rich sunlight fell early and late.

"Strange it should have been forgotten," said the master workman. "The bishop comes to-morrow, and all should be finished."

A little, bent man, with a shrewd but kindly face, limped up. Doffing his cap he said:

"Sir, I have made a window for that space from bits of the other windows. Pray you, let it go up."

"It is the best we can do," said the master. "Put it up for to-morrow, man, but after that it must come down."

The next day the church was crowded.

Just as the old bishop turned to preach the sermon, the sun burst out. It came through the south window, touching his white hair with a halo.

Every one turned to look. The stranger's window was a flashing jewel. Though it was made of bits, the colors were so blended that it seemed like one. The sunlight glittered and broke into a thousand rays.

The bishop knew about the forgotten window, and the strange way one had been made. He had written a stately sermon, but he put it away, and preached the thought the beautiful window gave: "The rejected stone being the head of the corner."

People who heard it, and saw the window, never forgot. So shall we feel, little and big, when we see that some of our little efforts, which many thought worthless, shall be counted by Jesus worthy of all recognition.—*Selected.*

THE *American Citizen* says that in a recent missionary report this item appears:—"An eminent Bishop, Dr. E. S. Camacho, for many years Roman Catholic Bishop of Tamaulipas, has recently, from deep Christian convictions, protested against the idolatry taught and practiced in the Roman Catholic Church in Mexico, and has publicly withdrawn from its communion.

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VOL. XI. OCTOBER, 1897. No. 136

NOTES FROM THE MISSION FIELD.

THE Chinese minister at Washington is a Churchman.

PLATES are being made in New York for a Portuguese version of the Book of Common Prayer.

THE sudden death in Germany of the Right Rev. Dr. Rulison, Bishop of Central Pennsylvania was announced last month.

It is reported that the Bishop of Ballarat, Australia, intends to resign his See at an early date and take an appointment in England.

THE Bishop of Wakefield who was a member of the Lambeth Committee on Religious Communities, Church Unity and the Book of Common Prayer died in Ireland since the meeting of the Conference.

It is understood that the Orthodox Church of Russia has decided to send four students to England to look closely into the state of ecclesiastical affairs there and to provide our authorities with correct information regarding the Greek Orthodox Church.

THE restored Bishopric of Bristol has been filled by the appointment of the Right Rev. Dr. Browne, Bishop of Stepney, Suffragan of the Bishop of London. He is well known as a fearless champion of the Catholicity of the Anglican Communion as against the claims of the Church of Rome.

THE S.P.G. Anniversary this year was signalized by a great attendance of bishops and by a new and promising feature of a Children's meeting in the Church-house which was largely attended. The children's organization is known as "The Guild of the Children of the Church."

By unanimous resolution of the Lambeth Conference the Bishops of the Anglican Communion recognized the adoption of the title of Archbishop in the Ecclesiastical Provinces of Canada and recommended the adoption of the like title by the Provinces of South Africa, West Indies and New South Wales.

THE Very Rev. Hebert Mather, D.D., Provost of Inverness Cathedral was consecrated on July 18th in the Chapel of Lambeth as Bishop of Antigua. The Archbishop of Canterbury was the Consecrator assisted by the Primus of the Scottish Church, the Primate of the West Indies and several other Bishops.

THE *C.M.S. Intelligencer*, for September, editorially says in reference to the Lambeth Conference, "We can unfeignedly ask our readers to give thanks for the clear and stirring pronouncements which are contained in the Reports and Resolutions and the Encyclical letter lately published and to pray that these messages may be welcomed, pondered and obeyed by the Church and its individual members."

ONE of the countries where great progress has been made in the work of Christians among the followers of Mohamet is in Malaysia. Thirty thousand inhabitants have renounced their old religion for the faith in Christ Jesus. It is believed that these converts will not only help in the Christianization of the Malay peoples, but that they may also be the means of converting their bigoted fellow-religionists in other Mohammedan countries.

THE death of the Right Rev. Edward Bickersteth, Bishop of South Tokyo, Japan, took place in London where he had gone to attend the meeting of the Lambeth Conference. The Bishop had been far from well for some time back, but it was hoped that the visit to England might restore his health. He was popular in the Japan mission both with his own clergy and with the clergy of the American Church, and he did a great deal towards developing the Japan National Church, and was elected President of the National Council.

WRITING in the *Nineteenth Century*, Sir William Hunter says, "I know of no class of Englishmen who have done so much to render the name of England respected in India as

missionaries. . . . The careless on-looker may have no particular convictions on the subject, and flippant persons may ridicule religious effort in India, as elsewhere. But I think that few Indian administrators have passed through high office and had to deal with the ultimate problems of British government in that country, without feeling the value of the work done by missionaries."

THE *Church Electic* for September warns the clergy against relying upon the Columbia Encyclopædia as authority, at least in regard to Church matters. It points out that in treating of "Episcopacy" the Encyclopædia says, "few then among English clergymen maintain the divine right of Episcopacy. The most eminent of them acknowledge the validity of the Presbyterian Orders"! And again the Church of England is defined as, "The Episcopal Church as established and maintained in England by the government since the Reformation!" *The Electic*—perhaps severely—says, "the clergy may judge from these words of the mendacity of the work." Certainly the person who pretended to write upon this subject must have been a veritable ignoramus.

BISHOP TALBOT in his address at the C.M.S. reception to the Bishops attending the Lambeth Conference on July 26th last, noted the distinction between the missionary societies in England and the Domestic and Foreign Missionary Society of the American Church, namely that the latter "is a part of the Church's organization." It is claimed by Mr. Eugene Stock, however, that the D. & F.M.S. of the American Church owes its parentage to the C.M.S. Mr. Stock says, "In the course of his researches among the Society's records he had come across a letter from Bishop Griswold to Josiah Pratt with reference to an American clergyman who desired to go as a missionary to West Africa. Mr. Pratt asked in his reply why the American Church did not form its own missionary society, and at his instance the C.M.S. Committee sanctioned a grant of £200 to the American Episcopal Church to pay the preliminary expenses of supporting a mission. The correspondence between Bishop Griswold and Mr. Pratt continued for two or three years and eventually the D. & F.M.S. was founded."

WE know that in the early days of British Christianity men like Fridolf, Columbanus, and Killian went forth, each with his woollen cloak, his leather bottle, and his pilgrim staff as his sole equipment. In faith they threw themselves among the savage hosts and hordes of the pagans of Europe, and won the continent for Christ from the Carpathians to the Atlantic, and from the Appennines almost to the Arctic

circle. And one asks, Are the heroic days of missionary effort in this country always to be those of the sixth, ninth, and tenth centuries? Is the constraining love of Christ upon men less now than then? It is true that people have more to sacrifice in leaving home now. These men sacrificed but the blessed communings and the sweet ties of Iona, and the men who go out now have to sacrifice Church ordinances and sacred fellowships and intellectual life, and all the many things that we have been accustomed to consider our birth-right. Still, the spirit may be aroused again, and the Student Volunteer Missionary Union is doubtless helping in this aim. But the fact remains that there are no armies of men coming forward as these men came forward, each going out with his company of twelve to convert Europe to Christ. And these old saints counted not their lives dear unto themselves, and thought nothing apparently of what they were leaving behind. And those who left Iona perhaps scarcely gave it a thought that they might never return to see its green shores again. And then followed two centuries of success. And surely the example of such men, and, to say it reverently, the far higher example of Him Who gave up the Throne of His Father to come to preach the Gospel on earth among sinful men, and to die for sinful men—surely such may be sufficient to urge men out, even from all that they love best, to go forth as missionaries now."—*Mrs. Isabella Bird Bishop, at the last Church Missionary Society's Anniversary.*

THE recent discovery of gold at Klondyke on the Yukon river, and the great rush of miners to Alaska, naturally leads the Christian mind to inquire what spiritual provision there is in those parts. It will probably surprise most of our readers to hear that Alaska has a length and breadth nearly equal to that of the United States, that it contains 580,000 square miles, and that Yukon river is 3000 miles long and 75 miles wide at its mouth. In South-eastern Alaska there is a large population of Indians and whites. The American Presbyterians have stations at Sitka and five other places. The Swedish Lutherans, the Friends, and the Protestant Episcopal Church of America are also represented. The Greeks are very strong, and the Roman Church has a mission at Juneau. There is an American Baptist Mission in South Alaska. The Methodists have two schools on the Aleutian Islands, where again the Greeks are very strong. The Moravians, the Greek Church, and the Romanists, but principally the two former, are at work among the Eskimo in the Nushagak and Kuskokwim valleys. In Arctic Alaska the American Presbyterians have a missionary at

Point Barrow, and the Episcopal Church two men at Point Hope.

The Yukon district is the largest. American Congregationalists, Swedish Lutherans, Greeks, and Romanists have stations among the Eskimo at the river's mouth. The work of the American Episcopal Church under the Bishop of Alaska, begins at Anvik, 400 miles up the Yukon. The English boundary-line, where Bishop Bompas' territory begins, is 1200 miles further up the river. At Fort Yukon the American Episcopal Church has taken over the work of Bishop Bompas. The American Church is also taking charge of the work at Circle City, the centre of the new mining district. Bishop Rowe crossed the Chilcoot Pass, by which the majority of the miners will attempt to reach the gold-fields, in April, 1896, and gave a vivid account of the hardships to be encountered. He held services in Circle City, and settled a missionary there. He speaks of Bishop Bompas' "well-taught Indians," and says, "The Indians all belong to us," *i. e.* are converts of the Protestant Church. What effect the incursion of lawless miners may have upon the converts' minds is not difficult to surmise."—*C.M.S. Gleaner.*

THE DEAN OF MONTREAL ON THE LAMBETH CONFERENCE.



THE very Reverend James Carmichael, D.D., D.C.L., returned to Montreal on the 12th September last, after an absence of three months in the mother land, whither he and Mrs. Carmichael went for the benefit of health. Preaching in St. George's on the evening of his return the Dean took for his subject the Lambeth Conference and we are pleased to be able to give our readers the Dean's thoughts on this all engrossing subject. His text was Romans xvi., 16—"The Churches of Christ Salute You." Since I last addressed you, he said, 194 bishops, in full communion with the Anglican Church, coming from divers parts of the earth, have met together in England, under the presidency of the Archbishop of Canterbury, to take into consideration questions relating to the welfare of God's people and the condition of the Church scattered over the world.

Like all the great meetings of the early Church the council was composed solely of bishops, but, unlike such councils, the meeting had no coercive or legislative powers; but was simply consultative, its influence being a moral influence, intended to advise with reference to the movements which at present lie before the Church as one body.

The bishops met in general conference and committee for the period of one month, and, at the close published a circular, or

ENCYCLICAL LETTER,

addressed "To the Faithful," bringing before its readers such subjects as they consider of primary importance to the best interests of the Church at the present moment. This letter is a solemn and dignified appeal to the Church at large to arouse itself to the great problems of the day, and, as far as in it lies, to deal with them in the spirit of the Lord Jesus Christ—boldness tempered with love. It would be impossible for me to bring before you in the course of one sermon, the opinion of the bishops on all these topics, and I, therefore, make a selection of such as appear to me of most importance to the Canadian Church.

It is a comfort to find that right in the forefront of the Encyclical the subject of temperance stands prominently forward, so that it can be no longer said that the Church of England avoids this all-important question, for we have here the united opinion of its chief representatives and Fathers from all over the world. The evils of the deadly effects of intemperance are freely admitted, the good work of the many societies engaged in the conflict is acknowledged, and they are urged to persevere in a lofty religious spirit, regarding their work as part of Christian devotion to the Lord Jesus Christ himself. It is plain from this clause in the letter that the whole Episcopal bench encourages and cheers on temperance workers, world over, that such can now feel that they are not solitary in their efforts, or that their work is regarded by the rulers of the Church as an insignificant one. The day, thank God, is plainly past, when one high in the councils of Church and State could say that he would rather see England free than sober, for from henceforth if we follow the advice of our bishops, the war of God against this awful evil should form a primary work of the Church of England.

CHURCH ORGANIZATION.

Another topic of importance on which the Encyclical speaks is that of the organization of all churches throughout the whole world in communion with the Anglican Church into one compact and smoothly-working church body. At present, whilst the ever-extending Church within different countries, is in each separate country drawing together, by fusing dioceses into provinces, still national churches are widely separated, and often very ignorant of each other's history, difficulties and methods, and thus laws, possibly in conflict, and, as a result, conflicting actions might ultimately arise out of such separation. Then it is by no means unlikely, as the force and energy of different national churches increased, that the action of separate synods, working within a limited sphere, might have a tendency to separate, rather than consolidate, the Church as a whole.

For these, and no doubt other cogent reasons, the bishops feel that the time has come to move towards consolidating all the churches sprung from the Mother Church of England and the Mother into one vast Communion in order to maintain and develop the unity and coherence of the Anglican communion without interfering with that freedom of synodical action in separate national churches, which exercised as it has been, is largely, under God, the secret of church advancement in different countries. Of course, such an idea, in every way statesman-like, is not without serious difficulties in its path, for the hardest of all problems to solve is that of concentrating influence without interfering with distributed liberty. The bishops, however, clearly think that the problem is capable of ultimate solution, and as "a step towards it" propose the creation of a "central consultative body" for supplying information and advice, for securing steady and rapid intercourse between all the branches of the Anglican communion, and conserving that mutual knowledge which is freely admitted to be needed, and which is the only sure basis of all real unity of life. Such a body would not be possessed of coercive power, it could only advise when asked to do so, and its force would alone make itself felt through the reputation it might gather about it arising out of the wisdom of the advice or aid it might give. That such a body guided for good would prove a vast benefit in uniting into one the scattered branches of the Anglican communion, I have no doubt; that wisely guided, it would tell with force on the missionary and educational work of the Church at large, I have no doubt either; that it would aid materially in creating and maintaining a strong conservative church feeling, and foster an unquestioned spirit of unity, is to me apparent, but I am also convinced that to bring about such results its formation should be endorsed by each national Church through the willing action of its respective synods. For, such a body, practically self-constituted, would fail of its object unless the whole Church were convinced of the value of its existence, but this assurance once created, the success of the body itself would be undoubted, and its recommendatory influence on the Church at large would be very great.

ANGLICAN ORDERS.

The bishops, wisely guided, I think, have not taken the slightest notice of the Bull lately issued by the Pope of Rome, declaring Anglican orders invalid and inviting England to give in its allegiance to the Roman See, and thus obtain a remedy for its ministerial defects. But intentionally, or otherwise, the bishops have answered Rome with a voice of solemn and decided power in two distinct ways. First, by

calling on all Churches in communion with the Anglican Church all over the world to consolidate and unite their separate influences, as I have just described; each colonial or American bishop pledging canonical obedience to his own archbishop and metropolitan—such offices to be created where they do not now exist, and every bishop consecrated in England for service abroad declaring due honor and deference to the Archbishop of Canterbury as the recognized spiritual head of the Church of England, and promising to maintain the spiritual rights and privileges of that Church, and all churches in communion with her. Not even at the Reformation itself was a more decided ecclesiastical blow given to the claims of the Papacy than this, for it disposes at one stroke of the faintest possibility of obedience or reverence or deference being given to Rome, all these tokens of ecclesiastical submission being centred in the officers of the Church of England, as bishops of the Catholic and Apostolic Church. Secondly, the bishops reassert the Reformation platform with clear decisiveness, by tendering their sympathy to all religious movements which aim at escaping from "the usurped authority of the See of Rome, as we ourselves regained our liberty three centuries ago." Not alone do the bishops tender sympathy but they express their desire for friendly relations with all such protesting churches and communities—the Old Catholics in Germany and Austria, the reformed churches of Mexico and Brazil, and "the religious movements of brave and earnest men in France, Italy, Spain and Portugal, who have been driven to free themselves from the burden of unlawful terms of communion imposed by the Church of Rome."

In these ways the bishops have restruck the great protesting note of the sixteenth century, and have asserted both by action and language, that never was the Anglican Church more widely and determinately separated from the see of Rome, than in these, the closing hours of the nineteenth century; and that never was its influence as a great historic Church more widespread, and its power more influential, than in the very year that the Pope declared its orders invalid.

With regard to the Prayer Book, it is plain that the bishops think it wiser to leave it as it is, as "an authoritative standard."

But they have passed clear over the old rigid rule which bound the Church to the sole use of the book as it stands, by acknowledging "that no book can express every possible need of worshippers, in every variation of local circumstance," and consequently, they affirm the right of every bishop, in his own jurisdiction, to set forth additional services and prayers for the furtherance of God's work and the spiritual needs of the worshippers; and to adapt the

prayers already in the book to the special requirements of his people. Such a liberty, wisely used, will go far towards lessening the controversies on the subject of public prayer, and will, no doubt, prove of general benefit to the Church, care being taken, as the bishops say, "That all such additions or adaptations be in thorough harmony with the spirit of the Prayer Book itself."

CHURCH UNION.

With regard to the important question of the union of divided Christian churches, a practical step in advance has been made, by the recommendation that committees of bishops be appointed in different parts of the world, not only to watch for, but to originate opportunities of mutual conference and united prayer, between representatives of different Christian churches.

If this be but carried out in a spirit of simple faith and devotion to the Lord Jesus Christ, one cannot doubt that great good will ultimately come out of it, bringing, as it must, all over the world, men whose hearts are filled with love for Christ, into the closest and most intimate relations.

On the whole the letter of the bishops is full of valuable suggestions, and is the best evidence we could ask of the unity of the Anglican Church as one body, and of the reverence which all the widely scattered children possess for the great historic spiritual Mother which gave them birth.

Each ten years as they pass over seem to bring with them a stronger desire for the maintenance and development of the Anglican communion, for the consolidation of its action and the utilizing of the vast latent powers which exist within it.

Acting slowly, yet surely, by wise suggestion rather than by strong command, these councils are no mere ecclesiastical pageants, striking the eye for the moment, but rather are they gatherings that appeal to the strong intelligence of a widely scattered communion and to its faith and fervor.

God alone can tell what results such a letter may produce, what influence it may exercise on the actions of great synods scattered over the world. We can only hope and pray that as it has been written solely for the good of the Church, it may everywhere be received in a spirit of Christian gratitude; and that more good may come from it than even the most sanguine of our bishops hoped when they gave in their adhesion to its sentiments and wording.

If a man thinks of himself solely as charged with the supervision of a particular parish, he is in that very fact neglecting his duty to that parish, because it is his duty to inspire all those over whom he is appointed to minister with

such a desire for the spread of Christianity and truth over all the world as well as make them ready to take their share, whatever share it may rightly be. You cannot really do what you have to do with your own people and those amongst whom you happen to be living unless you fill them with a longing that the last command shall be fulfilled and accomplished until the glory of God shall shine over all the world, and the Gospel shall spread among all the nations as the waters cover the sea.—*Archbishop of Canterbury.*

MISSION WORKERS.

IN THE MOUNTAINS OF JAPAN.—The catechists at Tokushima, in Japan, make a special effort twice a year to visit places beyond the usual radius of their work. The last tour of this kind of which we have heard was specially interesting, for, under the superintendence of the Rev. R. H. Consterdine, it was decided to visit villages in the mountains altogether untouched by Christian workers. We print part of Mr. Consterdine's report:—

"Our plan was to go two and two up the main valleys and preach and distribute tracts as we had opportunity . . . In the path taken by two there were after the first day, no villages, but only many scattered houses; but their tracts were always gladly received, and they had many conversations, for in these parts are many who have never even heard that there is such a thing as the Faith of Jesus Christ, call it by whatever Japanese name you will . . ."

"Paths that seemed intended for wild cats rather than for men, and gullies crossed by bridges made only of long creeping plants twisted together, were among the accessories met with by others. The people heard them willingly. How soon we shall be able to send the message to them again I can only wonder."

MODERN MIRACLES IN MISSIONS.

The statistics of the work in Uganda which have recently appeared, bring us "face to face with a work almost unparalleled in the history of the Christian Church." It is scarcely more than ten years since Bishop Hannington and others were massacred there. Bishop Parker, who was sent to succeed the martyr Bishop, succumbed to disease, and he was followed by Bishop Tucker. Now the story is that more than 100,000 souls are brought into close contact with the Gospel; the attendance at Sunday services is above 25,000 and at week-day services over 6,000; there are 321 churches or reading-houses with a seating capacity of 49,751. These churches have been mostly reared by the natives, who support 200 evangelists and teachers. On the last visitation of

Bishop Tucker he confirmed 2,025, ordained five natives to the Diaconate and three to the Priesthood, and licensed twenty-two lay-readers. The ordination service was attended by between 3,000 and 4,000 persons.

Bishop Tucker writes :

"Is it not a matter of the deepest thankfulness and praise to God that we have at this moment upwards of 20,000 Gospel readers in Uganda? It means not merely that 20,000 people are able to read a Gospel, but that practically every day of their lives these people are engaged in the study of the Word of God—all the books of the Bible, in fact, they can get hold of. For hours they pore over their books, comparing Scripture with Scripture. The result is a knowledge of Scripture far beyond that of the average professing Christians at home, and a change of life as significant as it is real. Men who once lived lives of debauchery, sin, and immorality, have their fetters broken, and go forth continually into the glorious liberty of the Gospel of Christ.—*Quarterly Message.*

MEMORIAL CHURCH AT KU-CHENG.

On Easter Sunday the Rev. J. Martin opened a chapel at Ku-cheng (South China) built in memory of the missionaries massacred in August, 1895. At the opening service nearly three hundred were present. On various beams in the building texts have been engraved, while the brass memorial-plate bears the following inscription:—"What I do thou knowest not now, but shalt know hereafter.' We praise Thy Holy Name for all Thy servants who finished their course and won the crown at Hwasang, August 1st, 1895. 'If it die, it bringeth forth much fruit.' They with Him—He with us."

Let us all join in Mr. Martin's prayer:—

"May all who worship there get to know more of the Communion of Saints, and be followers of the good examples of those in whose memory the chapel is built, and may all be with them partakers of the Heavenly Kingdom."



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