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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



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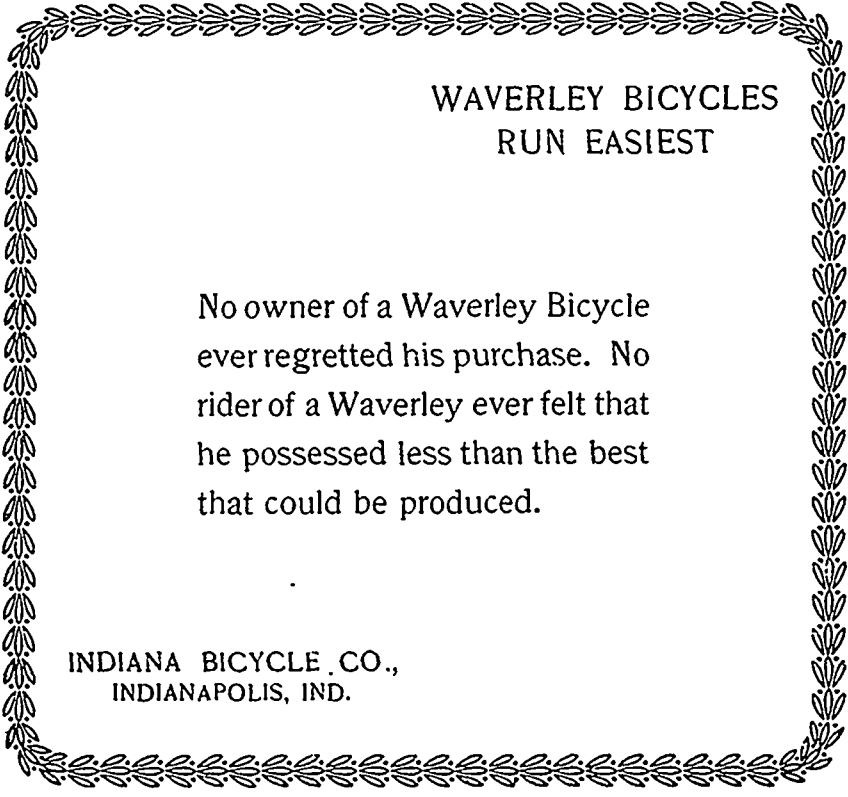
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Published by the Domestic and Foreign Missionary Society of the Church of England in Canada.

VOL. XII.

TORONTO, MAY, 1898.

No. 143

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



THE Board of Management met in the Synod Office, Montreal, on Wednesday, April 20th, 1898, at 10.30 a. m.

The members present were the Metropolitan of Canada, the Bishops of Montreal, Toronto, Fredericton, Huron, Ottawa, and Quebec, the Dean of Montreal, the Archdeacon of Quebec, Canons Von Iffland, Pollard, and Spencer (General Secretary), Rev. Messrs. Septimus Jones, W. E. Cooper, and G. Osborne Troop, Dr. R. Vashon Rogers, Q. C., Dr. L. H. Davidson, Q. C., Mr. Chas. Garth, Captain Carter, and Mr. C. A. Eliot (General Treasurer).

The Metropolitan of Canada presided and the meeting was opened with prayer.

The minutes were read and, after the substitution of the words "Board of Missions" for the word "Synod" in the first resolution at the afternoon session, were confirmed.

Letters of apology for unavoidable absence were read from the Lord Bishops of Nova Scotia, Niagara, and Algoma, Dean Innes, and Archdeacon Brigstocke.

GENERAL SECRETARY'S REPORT.

In his report of the business transacted since the last meeting of the Board the General Secretary stated that an attempt had been made to carry out the plan of having select preachers for the two principal churches in each city on the first Sunday after the Epiphany, and that having no information as to the results of the efforts made, he desired instructions as to the course to be pursued for the Sunday after Ascension Day.

He also reported that applications had been received from two clergymen to be accepted as missionaries of the Board, viz., from the Rev. W. G. Lyon, a graduate of Cambridge and of Wells Theological College, thirteen years in Holy Orders, five of which were spent in the Diocese of Qu'Appelle, who desired to take work in the Klondyke, being recommended for that work by the Secretary of the S.P.G. on whose books he has been as a missionary for

many years; and from the Rev. Sidney H. Morgan now taking a graduating course at King's College, Windsor, N.S., which will shortly be completed, strongly recommended by the Examining Committee for acceptance by the Board.

The Secretary also reported that the Rev. Mr. Lyon was then at Vancouver, B.C., waiting for the action of the Board upon his application; and that the S.P.G. had placed £200 at the disposal of the Board as a contribution towards the expense of sending him to the Klondyke.

FINANCIAL REPORT.

The General Treasurer presented a brief financial report showing receipts to the amount of \$6,945.87 and disbursements to the amount of \$6,687.29.

STIPEND OF LATE BISHOP OF ALGOMA.

He also reported verbally on the discrepancy between the Diocesan Treasurers of Quebec and Algoma in reference to the stipend of the late Bishop of Algoma. After a careful examination of the books he found that several remittances from the Diocese of Quebec, which should have gone to the account of the stipend, had been credited by mistake to the General Mission Fund of Algoma. These together made up \$700, the amount of the discrepancy, thus showing that the Diocese of Quebec had fulfilled its pledges to the Algoma Episcopal Stipend.

The General Treasurer was requested to forward to the Treasurer of Algoma a statement of the erroneous entries and to inquire whether as a matter of fact, notwithstanding the error in the accounts, Bishop Sullivan had received his full stipend for the period in question.

On motion of the Bishop of Quebec seconded by the Rev. W. E. Cooper, a hearty vote of thanks was passed to the General Treasurer for the labour and ability with which he had cleared up the error by which it appeared that the Diocese of Quebec had paid only \$200 towards the Algoma Episcopal Stipend for the triennial period ending July, 1895, when in fact that Diocese had contributed to the fund for this period as usual \$900.

STIPENDS OF MISSIONARIES IN JAPAN.

The General Treasurer having reported that the stipends of the Rev. Messrs. Waller and Kennedy under the S.P.G. regulations had been increased £50 each, it was resolved that the question of the increased grants to the missionaries in Japan spoken of in the Treasurer's statement be referred to a special committee to consist of the Treasurer, the Secretary, Dr. Davidson, and Captain Carter.

The terms of Miss Smith's engagement with the Board were also referred to the same committee.

At 1 p.m. the Board adjourned for lunch.

AFTERNOON SESSION.

The Board re-assembled at 2.30 p.m.

CORRESPONDENCE.

The Lord Bishop of Toronto presented the following report of the Committee on Correspondence:—

1. Canadian Church Medical Mission, Nagano, Japan.

Miss Jennie Cameron Smith. Report Jan., 1898. Removed last May, to large building in one of the busiest quarters of the town. Native doctor in charge became a Christian a year ago. 854 patients paid 6871 visits to dispensary. 831 visits paid by doctor to patients at their homes. Poor treated free, others paid for medicine enough in six months to defray entire cost of drugs used. £80 a year received from this Board supports a Japanese doctor, two certificated nurses, three student nurses and matron. Entire cost of work, £125. One nurse completed two years in Dec., received certificate and joined Nurses' Association in Tokyo. The three students will not graduate for two years. Church services two evenings a week in waiting rooms. Three men, "paying patients," baptized during year, have become earnest Christians. One nurse sent to help for four months in an accident hospital near line of new railway between Nagano and Matsumoto, and for one month in a dysentery hospital 10 miles distant. One of the first graduates has been for 10 months in charge of a case of mental disease in the wife of a clergyman in Japan. The nurses do what parish work they can, Sunday School, house to house visiting, etc. A new student, a mission worker in the American Church, coming in Jan. (last).

WORK AMONG WOMEN.

Work Among Women.—The "Fugin Kwai," a guild of Churchwomen, formed two years ago. Small monthly subscription amounted last year to \$14.65 given to priest in charge who applied it to Church Mission Fund. Full staff of officers. Twenty members enrolled during year. Four removed from Nagano. Monthly meeting—prayer and reading—a pre-

pared address and discussion on best method of reaching non-Christian women, etc. Devotional meetings during Lent. The "Dorcas Guild" does knitting, fancy-work, etc. Proceeds \$4.95 last year; paid for Christmas decorations for Mission House and Sunday School prizes.

Letter Feb. 23rd, 1898. Greatly need a small hospital, desirable site purchased adjoining Church property. Mr. Waller has about \$500 in hand; but price of labour and materials increased and this sum not enough to begin. Important influence of the work in a heathen city in the interior of the country, the seat of one of the most famous Buddhist Temples. Miss Smith's furlough due this Spring. Cannot conscientiously leave till hospital built and in running order; but health not so strong as five years ago. The doctor would like to write to the Board, but in Japanese.

2. Matsumoto, Shinshu, Japan, Rev. F. W. Kennedy. Letter Dec. 8th, 1897. Has passed the examinations in Japanese required by the S.P.G. of their missionaries at the end of second and third years. At Archdeacon Shaw's advice writes that from Jan. 1, 1898, he is entitled to a salary of £250 instead of £200. Sends photograph of native Christians and enquirers grouped in front of Miss Paterson's "St. Mary's Bible Home."

Letter March 19th, 1898. Sends report. Inability to secure site for future Church for lack of funds, price of land going up fast; asks for a grant of a few hundred dollars. Baptized a young boy last Sunday, expects to baptize a woman and her five children at Easter.

Report. After many disappointments and discouragements, the prospect is much brighter, faithful work of two years, beginning to bear fruit. Numbers on register have increased from 10 (counting his own family) in the fall of 1895, to 42. As many as 20 enquirers, some of them catechumens, studying Christianity very earnestly. Now always a good attendance at special preachings. Has moved into foreign built house on same lot as Miss Paterson's Home, healthier part of town, more people visit than when living right among the Japanese. Two High School teachers, fair English scholars, come twice a week to read St. Matthew, intelligent questioners and earnest. Eight baptisms in the year. Early in Jan. Bishop Awdry visited Shinshu and confirmed five. Sunday Schools number 90 children. Have been working outside Matsumoto, at Kawate, Niegawa, and Sueva. No baptisms as yet. Sueva an important place, 3000 feet above the sea, hot springs, will become a famous summer resort. Will probably move Mr. Kakuzen there, if he can be spared, to try and influence his friends to study Christianity with him.

Miss Paterson's Bible Home has 5 young girls studying faithfully, 4 will graduate in 3 years' time. Staff: Miss Paterson, her Japanese lady helper, Messrs. Kennedy and Kakuzen, and the two catechists. General education in morning. Lectures in Old and New Testament History, Church Catechism, Prayer Book and Church History in afternoon.

Great need for a church—little private chapel in house overcrowded when all the Christians come out to service. \$300 needed in addition to \$150 collected and in hand to purchase site. When railway is completed Presbyterians and Methodists will come in and secure best sites. The Church ought to keep the lead she has. Matsumoto the next town in importance to Nagano, equals it in population (22,000,) is on main line of railway now building between Tokyo and Gifu. Will be chief city of Shinshu. Some High School students coming at their own request to board with Mr. Kennedy and Mr. Kakuzen. Do not want to become Christians but to learn English. Last summer Messrs. Kennedy and Kakuzen made a two days' journey of over 100 miles on foot through a mountainous country, into the south of the Province, visiting Fukushima and Agematsu. At Yahuhara, they were entertained by the richest man of the district, a friend of Mr. Kakuzen, who invited twelve of the chief men to meet them and requested them to give an address on Christianity, which led to many questions. Only the other day Mr. Kakuzen received a letter from their host who had gone with a number of his workmen to open up new country at Hokkaido. He said that he had been talking with his men about Christianity and they had determined to study it with him. He asked for letters of introduction to the Church missionaries in that district.

3. South Tokyo Quarterly Diocesan Magazine, January, 1898, sent by Archdeacon Shaw. Copy of letter from Rev. Canon Spencer to Archdeacon Shaw, dated March 8th, 1898.

4. Canadian Church Missionary Association. Letter from the Secretary, Rev. T. R. O'Meara, dated February 18th, 1898, notifying that the Association had sent forth the following missionaries during the past few months:—1. Rev. S. H. Gould, B.A., M.D., from Diocese of Huron, to Nablous, Palestine, in connection with C.M.S. under jurisdiction of Bishop of Jerusalem. 2. Rev. Arthur Lea, M.A., from Diocese of Nova Scotia, to Toyohashi, Japan, in connection with C.M.S. under jurisdiction of Bishop of South Tokyo. 3. Miss Louie Thomas, deaconess from Diocese of Toronto, to Chili in connection with South American Missionary Society, under jurisdiction of Bishop of Falkland Islands. Annual Report of Canadian Church Missionary Association, 1896-7.

5. Church Missionary Society. Reply from Secretary, Rev. N. C. Fox, Oct. 22nd, 1897,

forwarding copy of regulations under which Colonial Associations of C.M.S. select and send forth missionaries in connection with the Society, and wishing for concurrence. Constitution of Canadian Church Missionary Association.

6. *Diocese of Athabasca*. Letter from the Bishop, Nov. 25th, 1897. Thanks the Board for increasing its grant to \$250. Work in the Diocese at present entirely missionary and pioneer.

MISSIONS—*Chipewyan, St. Paul*, Rev. J. R. Lucas, priest. Mixed Cree and Chipewyan (mostly Roman Catholic).

Vermilion St. Luke, Rev. Mat. Scott, priest. Cree and Beaver Indians; wide area including Little Red River, the Cariboo Mountains, etc. Rev. A. J. Warwick, priest assistant, Prin. of Irene Training School.

Upper Peace River, Christ Church, Rev. Hy. Robinson, deacon, who does much itinerating, covering long distances both in summer and winter. There is a farm attached to this mission for the purpose of encouraging self help among the Indians.

Lesser Slave Lake, St. Peter's, Rev. W. G. White, priest, (temporarily in charge for Rev. G. Holmes who is in England). Mixed Cree population, Indian Boarding School subsidized by government, under charge of missionary.

White Fish Lake, St. Andrew, Rev. W. G. White, priest. Mr. A. S. White temporarily in charge under Rev. W. G. White's supervision.

Wapuskaw, St. John, Rev. Chas. Weaver, priest, Mr. A. J. Bruce, assistant. Most isolated mission between Athabasca and Peace Rivers, far removed from ordinary trade routes. Boarding School for Indian children connected with this mission.

The Bishop has just completed a small school church at Athabasca Landing where he resides. Churches have been erected at Chipewyan, Vermilion, and Lesser Slave Lake.

7. *Diocese of Qu'Appelle*. Letter from the Bishop, Indian Head, Assa., October 1st, 1897, enquiring if any grant had been made and urging the pressing need of immediate outside help. Letter from same, Oct. 21st, 1897, returning thanks for small grant, hoping the next will be larger. Letter from same, Feb. 22nd, 1898, forwarding statistics.

8. *Diocese of Columbia*.—Letter from the Bishop, Victoria, B.C., Oct. 25th, 1897, sending thanks for grant of \$200 for Chinese work. Was trying to raise in England \$1000 a year for the stipend of a clergyman who speaks the dialect of Chinese spoken in Vancouver. Will now send for him though only \$750 promised. Rev. J. Grundy having already been a missionary in

Hong Kong, S.P.C.K. cannot help in his passage money from England. Will the Board?

9. *Diocese of New Westminster.* Letter from Walter J. Walker, Lay Secy. of Synod, Nov. 27th, 1897, sending resolution of thanks of Synod for the grant of \$1000, \$500 for English and \$500 for Chinese Missions. Forwards Treasurer's report for 1896 and 9 months of 1897. Mr. Walter Taylor, of Vancouver, appointed Diocesan Treasurer *vice* Mr. Walter J. Walker. Letter from Archdeacon Pentreath, Commissary General of New Westminster, Vancouver, March 31st, 1899, forwarding statistics of the Diocese. Bishop Dart will be absent for six months.

10. *Diocese of Saskatchewan and Calgary.* — Letter from the Bishop, Prince Albert, March 15th, 1898. Statistical returns from the two Dioceses had been sent. Appeals strongly for help. Principal congregation, St. Alban's, Prince Albert, having to pay several hundred dollars of debt to outgoing clergyman, can promise nothing to his successor; only \$200 available, interest from Clergy Endowment Fund fallen from \$300 (Toronto rate of interest). Prince Albert falling off, removals, and now Klondyke excitement. Refers to large help given to Rupert's Land, Saskatchewan and Calgary worse off than Qu'Appelle. "Why can't we get more men from eastern Canada?"

ADDITIONAL CORRESPONDENCE.

The Lord Bishop of Toronto also reported that letters had been received from the corresponding secretary of the Provincial W.A., enquiring the date of next session of Provincial Synod and whether a conference could be arranged for the second week of the session instead of the first; from Mr. A. N. McNeill, Dept. of Indian Affairs, Ottawa, acknowledging the resolution of the Board conveying vote of thanks to him for furnishing information as to Indian schools; from Mrs. Edward Martin, Hamilton, asking for the name of a missionary clergyman in the Northwest who is a "pioneer," breaking up fresh ground not previously occupied by clergy of other denominations, with a view to sending him some very acceptable help; and from the Bishop of Caledonia, replying to a communication from the Board.

The following correspondence was received since the preparation of the above report:

From Miss Montizambert, Cor.-Sec. Prov. W. A., enclosing the annual report of the W.A. for the year 1896-7.

From Rev. J. G. Waller, Nagano, Japan.

From Rev. F. W. Kennedy, Matsumoto, Japan.

From Miss Paterson, St. Mary's Bible Woman's Home, Matsumoto, Japan.

From the Bishop of Mackenzie River, thanking the Board for the grant made in October last, and also placing before the Board the very urgent

need there is for a large addition to his staff of clergy on account of the influx of gold seekers, and asking it to guarantee the salary of one or two men for a few years.

ACTION ON CORRESPONDENCE.

The Woman's Auxiliary was respectfully asked to use its best endeavors to raise an additional sum of \$500 for the hospital at Nagano in compliance with the request of Miss Smith.

The General Secretary was directed to say that the Board would be glad to receive from the Japanese doctor connected with the medical work of the mission at Nagano, who had become a Christian about a year ago, a letter in his native language in compliance with his desire.

It was resolved that the Rev. Chas. Harrison, of Queen Charlotte Islands, be informed that the Board employs no missionaries in the Domestic field but makes all its grants to the missionary Bishops, who appoint their own clergy.

With reference to the communication from the Secretary of the Prov. W.A. the General Secretary was directed to reply, pointing out that as all the sessions of the General Board of Missions and of the Board of Management take place during the earlier part of the meeting of Provincial Synod, it is important that the conference with the W.A. should take place during that time.

It was resolved that a reply should be sent to Miss Paterson expressing the regret of the Board at being unable to make an annual grant of \$200 for three years, and its earnest hope that she will be able to obtain the sum required from some other source.

C.M.S. AND S.P.G.

A report was presented by the Committee appointed at the October meeting to confer with the Montreal C.M.S. Committee; and also a report of the committee appointed at the morning session to examine the arrangement with the S.P.G. regarding missionaries sent out by the Board and placed on the list of that Society.

On motion of the Bishop of Quebec, seconded by Dr. Davidson, it was resolved, That the report of the special committee on the responsibilities of the Board under the S.P.G. agreement be received, and the subject being of such grave importance to the Board the report be recommended to the same committee with the addition of other members of the Board for further consideration, and to report at the next meeting.

The name of the Bishop of Ottawa was added to the committee, and Dr. Davidson was named as convener.

CANADIAN CHURCH MISSIONARY MAGAZINES.

Dr. Davidson presented his report as managing editor of the Canadian Church Missionary Magazine and the Canadian Church Juvenile, setting forth correspondence with the W.A. arising out of the resolution passed at the last meeting of the Board, and other action taken by him in conform-

ity with the said resolution, and asking to be relieved from further responsibility as editor and manager.

The report having been adopted, it was moved by the Bishop of Quebec, seconded by the Rev. G. Osborne Troop, and resolved,

That Dr. Davidson be requested to be so kind as to continue his able labours as honorary editor of the Canadian Church Missionary Magazine and the Canadian Church Juvenile, for at least six months longer.

REPORT OF COMMITTEE ON BY-LAWS.

The consideration of the draft of by-laws submitted by the committee occupied the attention of the Board till 6 o'clock, when the Board adjourned till 8 p.m.

EVENING SESSION.

On re-assembling at 8 p.m. the Board resumed the consideration of the By-Laws until 10.30 o'clock when it adjourned till 10 a.m. on Thursday.

MONTREAL, APRIL 21ST, 1898.

On the Board re-assembling at 10 a.m., in the absence of the President and other Bishops, who were attending a meeting of their own House, Archdeacon Roe was elected chairman.

The consideration of the By-Laws was resumed and further amendments adopted, but the adoption of the By-Laws as a whole was postponed till the Bishops should resume their seats at the Board.

MISSIONARY PRAYERS AND HYMNS.

The Rev. Canon Pollard on behalf of the Committee on Missionary Prayers and Hymns reported progress and asked leave to sit again.

MISSIONARY TO THE KLONDYKE.

With reference to the application of the Rev. W. G. Lyon, to be accepted as a missionary to the Klondyke, it was resolved,

That this Board gratefully accepts the grant of £200 from the S.P.G. towards the expenses of the Rev. Mr. Lyon as a missionary of this Board to the Klondyke. That Mr. Lyon be informed that his services are hereby accepted on the understanding that he remains not less than a year in the Mission field, and subject to his being accepted by the Bishop of Selkirk; and that the Board hereby supplements the grant of the S.P.G. by an additional sum of \$400.

ADOPTION OF BY-LAWS AS AMENDED.

At this point, the Bishops having resumed their seats at the Board, His Grace the Metropolitan presiding, the motion for the adoption of the By-Laws as amended was put and carried; and an edition of 1000 copies was ordered to be printed.

REV. SIDNEY H. MORGAN.

With reference to the application of the Rev. Sidney H. Morgan to be accepted as a missionary to Japan, it was resolved,

That this Board hereby accepts the Rev. Sidney H. Morgan as a missionary of this Society at a stipend of \$600 per annum with expenses to his place of labor, and subject to his acceptance by the S.P.G.; and that an appeal be made to the Church at large for the necessary funds. That the papers and reports regarding Mr. Morgan be forwarded to the S.P.G. to ascertain whether his name will, under the above arrangement, be put upon its list of missionaries.

SPECIAL PREACHERS.

It was resolved that the Bishops of Huron, Ottawa, Fredericton, and Quebec, and the Dean of Montreal be requested to place their services at the disposal of the Board as special preachers for the Sunday after Ascension Day.

At 1 p.m. the Board adjourned for lunch.

AFTERNOON SESSION.

The Board re-assembled at 2 p.m.

ASCENSIONTIDE APPEAL.

The draft of the Ascensiontide Appeal submitted to the Board was referred to the Bishop of Ottawa, Canon Pollard, and the General Secretary with a view to condensation on some points and enlargement on others.

EPIPHANY APPEAL AND CHILDREN'S LENTEN LETTER, 1899.

The Lord Bishop of Montreal and Dr. L. H. Davidson, Q.C. were requested to prepare the next Epiphany Appeal; and the Lord Bishop of Algoma was asked to write the Children's Lenten Letter for 1899.

NEXT MEETING OF THE BOARD.

It was resolved that the next meeting of the Board be held in the Synod Office, Montreal, on Tuesday, Sept. 13th, at 8 p. m.

EXECUTIVE COMMITTEE.

The following members of the Board were appointed as a Provisional Executive Committee:—The Bishops of Toronto and Ottawa, the Dean of Montreal, Canon Pollard, Dr. Davidson, Q.C., and Mr. John Hamilton, with the President, the General Secretary, and the General Treasurer.

CANADIAN CHURCH MISSIONARY MAGAZINES.

Dr. Davidson having kindly consented to act as editor and manager of the Magazines until the issue of the October numbers, it was resolved that the Bishop of Ottawa, Dr. Rogers, Q.C., and the General Secretary be a Committee to secure a successor to Dr. Davidson.

Moved by the Bishop of Ottawa, seconded by the Bishop of Quebec, and resolved,

That the Board does earnestly request the Bishops of this Ecclesiastical Province to bring before the Clergy and Laity in their several Synods assembled, the Canadian Missionary Magazine, and the Canadian Church Juvenile, as being in their judgment of very great value to

the Church in connection with her Missionary work. That the Board does further ask the Bishops, so far as their own views will permit them, to urge (1) The importance of regular information on the Church's missionary work at home and abroad, (2) The certainty that where such information is not continually being kept before the members of the Church both young and old, their interest in missionary work must be very feeble, (3) That the aim of the Board of Management of the D. and F. Missionary Society in maintaining and promoting the circulation of these Magazines is to secure that the missionary work, in which all the members of the Church of England, as being her own Domestic and Foreign Missionary Society, ought to be interested, shall be kept as far as possible under their eyes all the time, (4) That the clergyman of each and every congregation, and that each Lay Representative and Churchwarden and Sunday School teacher, should regard it as a duty resting on their consciences to subscribe themselves for the Magazines, and to induce all whom they can influence to do the same, (5) That every clergyman be requested to form a Magazine Committee of one or several members in each of his congregations, who shall undertake to secure that every family in the congregation shall take the Magazines, (6) That the annual subscription may be reduced for all, if all will only subscribe for the Magazines.

CONFERENCE WITH W.A.

The General Secretary was instructed to notify the Woman's Auxiliary as to the meeting of the Committee of Conference during the next session of the Provincial Synod.

REPLY OF C.M.S.

The Lord Bishop of Toronto read the reply of the C.M.S. to the action taken by the House of Bishops at their meeting in London.

The Board then adjourned the President pronouncing the Benediction.

MISSION WORK IN CHHOTA NAGPUR.

By THE REV. E. H. WHITLEY
In The Gospel Missionary.

THE COMING OF THE GOSPEL.

OUTLINE OF PROGRESS FROM 1865 '66—CONNECTION
WITH S. P. G.—STATISTICS—NATIVE PASTORATE—
EDUCATION—CHAIBASSA—BISHOPRIC—ST.
PAUL'S CHURCH.

ME described briefly in the last chapter how it came to pass that in 1869 a body of Christians numbering about 5,500, with four European missionaries, entered into the Anglican Communion. The Rev. F. Batsch, H. Batsch, and H. Bohn, were ordained deacons and priests, by Bishop Milman; and W. L. Daud Singh, an Indian fellow-worker, was also ordained deacon. The

charge of this body of Christians and the work connected with them was now undertaken by the S.P.G. The Rev. J. C. Whitley, now Bishop of Chhota Nagpur, was transferred from Delhi to Ranchi. The Society from the first has made a generous grant for work in Chhota Nagpur, increasing it from time to time, as need arose. The work however, has always needed additional help, which thank God it has hitherto received from friends in India and in England. The S.P.C.K. have also laid us under deep obligations by timely and munificent help for buildings, books, etc. A history of nearly twenty-nine years, almost every one of which has seen the issue of a printed report, cannot easily be compressed into a few columns. However, it is our object now to give the reader a general idea of the progress of the Mission since 1869. Since a chronicle of events is in the nature of things impossible, we must fall back upon figures. Figures and statistics have been much abused. The general reader votes them dry. The workers themselves often cry out against them as misleading. Indeed, what statistics had the pioneers of Christianity here to show for the best years of their work? Next to none. Still figures are needed, and have always been carefully recorded in this Mission, so far as the blunders of our native agents will allow. They are useful to some extent as sign-posts of progress, though we need to remember that they do not record spiritual progress, nor are the measure thereof.

First, then, we may draw out a brief outline of progress based upon statistics, and afterwards add a few remarks upon special points.

We may divide the period from 1869 into three decades, the last of which is not yet complete.

First decade, 1869-1879. This was an era of rapid advance. School buildings and other houses were erected, village churches built, and a fine large church, with spire and stone pillars, built in Ranchi. The number of Christians rose from 5,773 in 1870 to 10,679, Indian clergy from one to eleven, and communicants from 1,903 to 4,670. So that the number of Christians was doubled, and of communicants quadrupled in ten years. The death of the Rev. F. R. Vallings, in 1877, on his way home, deprived the Mission of a devoted worker, who had served for six years in Chhota Nagpur.

Second decade, 1880-1890. This was not a period of such rapid increase, but there was some advance made in educational work, the number of pupils in Mission schools rising from 865 to 1,209. The number of Christians rose from 11,212 to 12,519, and communicants from 4,569 to 6,053. Three of these years were marked by a decrease in the total number of

Christians amounting to nearly 1,000 souls; 1886-87-88. This loss was owing to defections caused by land agitators, of whom more anon, and by considerable numbers joining the Roman Catholic Church, which became very active during this decade. (In this connection it is worth noting that the numbers of adherents in the Roman Catholic Church rose from 107 to 54,149 in the Chhota Nagpur Division within ten years! The Lutheran Mission lost over 4,000 people in the Lohardagya district alone, during this period 1881 to 1891.)

To return to our summary—over 2,280 pagans were baptized during this decade. The Mission lost the services of the veteran workers, the Rev. F. Batsch and his wife, who retired in 1886. Four new S.P.G. missionaries arrived, who are still working here.

Third decade, 1890-1900. With the year 1890 the S.P.G. Mission entered upon quite a new period of its existence. On March 23 the first Bishop of Chhota Nagpur was consecrated in St. Paul's, Ranchi. The Church in Chhota Nagpur was now fully organized as a complete ecclesiastical unit. Mission work was henceforth to be conducted, as is the custom of the S.P.G., through the Bishop and his Diocesan Board. A large access of workers soon came to the diocese. Two ladies, and two more S.P.G. missionaries, the wife of one of whom had received medical training, came to Ranchi. The Dublin University Mission, with five clergy and two Lady Associates, was posted at Hazaribagh, where the work is practically pioneer work. Two substantial churches have been built, and two more are projected.

The number of Christians so far in this decade has risen from 12,890 to 13,722 and of communicants from 5,958 to 6,545, pupils in Mission schools from 1,327 to 2,407, European clergy from 4 to 10, and Indian clergy from 15 to 18. From heathenism 1,580 souls have

been baptized, and there are now over 900 catechumens.

A word about the Indian clergy. It was manifest from the first that the spiritual charge of Christians scattered among 300 villages could not be undertaken by Europeans. Resident pastors were needed, and one of the earliest undertakings was the formation of a theological class, to train natives of the country for this work. Early in 1873, after three years' careful preparation, five deacons were ordained—each to take charge of a district containing about 1,000 Christians. Their work was to assemble the Readers from their several subdivisions for weekly reports and instruction.

To meet the stipend of the indigenous clergy a special fund was raised, each congregation contributing Rs. 6 a month, an equal sum being contributed from the Calcutta Native Pastorate Fund.

Up to the present time the pastors receive no part of their salaries from the S. P. G. The contributions from the native Church are not yet what they should be, by a long way; but it is gratifying to think that the right principle has been followed in this matter from the very first. Lay Readers were appointed to the care of smaller groups of villages, and paid from Mission funds.



ST. PAUL'S CHURCH, RANCHI.

Manuals of doctrine have been published locally from time to time for their instruction and guidance.

Education is, of course, a different thing amidst an agricultural and entirely illiterate population to what it is in more civilized regions such as the north-west and the great cities.

At first children were induced to come to school with the utmost difficulty, and were always running away. The Rev. R. Dutt did good work, in the early days, for the Boys' Boarding-school in Ranchi. The encouragement of games among the boys went far to reconcile them to educational discipline. Daily

services and daily religious instruction have always been leading features in the school life.

Besides the Ranchi Boarding-schools, for boys and girls, there have been established small *boys* Boarding-schools at Itki, Murhu, and Maranghada, under charge of the local clergy, and day-schools have started wherever possible in many of the villages. School work is steadily growing in effectiveness throughout the district. In 1866 there were 1,605 children on the village school registers alone, *e. g.*, Christians: boys, 770; girls, 363; Heathen: boys, 359; girls, 14.

Chaibassa.—Early in the history of the Mission, work was undertaken at Chaibassa in Singbhum, about seventy miles south of Ranchi. This soon became an important station, and has had, one may say, an independent history of its own. It was founded in the main to work amongst a distinct race, the *Hos*, or Lorka Kols, a fine independent set of people, whose territory has been saved by Government regulations from encroachment by aliens. The Rev. and Mrs. Kruger did long and valuable work there, as also the Rev. W. L. Daud Singh, our senior Indian clergyman, who was for many years in sole charge. A stone church was built there and consecrated in 1884, dedicated to All Saints. The Rev. A. Logsdail took charge in 1891; since then the work has been largely extended. Further details will be given in our next chapter.

With regard to the establishment of a Bishopric for Chhota Nagpur. The idea had long been mooted, and the peculiar nature of this district, and the large number of Christians and clergy in it, all pointed to the need for a local Bishop. The present Metropolitan of Calcutta laboured indefatigably to remove all difficulties. He himself, in order to dispense with an Act of Parliament, commissioned the Bishop of Chhota Nagpur, as his assistant, but by consensual compact, the latter was to be independent in the territory assigned to him, subject only to the metropolitan authority of the See of Calcutta. The S.P.G. granted £2,500 for the endowment fund. The Colonial Bishops Council and S.P.C.K. offered £5,000 each, and private gifts raised the endowment to £13,700. The Rev. J. C. Whitley, who had joined the Mission at its first connection with the Church of England, was chosen to be the first Bishop of the new See, and consecrated on March 23, 1860, by the Metropolitan of Calcutta, the Bishops of Bombay and Lahore.

A word about the central church of the diocese—St. Paul's, Ranchi. Subscriptions were opened in 1870, and Rs. 14,450 collected very largely from friends of the Mission in India. The Commissioner, Col. Dalton, gave Rs. 2,000. The Bishop of Calcutta also Rs.

2,000. The Calcutta Diocesan Church Building Fund gave Rs. 7,900, Government gave Rs. 3,500. The total cost was over Rs. 26,000.

On March 8, 1873, the church was consecrated by the Metropolitan of Calcutta. It is a fine building with strong stone pillars, lofty pointed roof, and Gothic arches. The spire can be seen for many miles from the country round, a sign of hope for the future, a reminder of gratitude due for past blessings.

One cannot help feeling how inadequate this brief sketch must be to give any idea of all the long years of labour included in the period. Nor has any attempt been made to enter into the work done by each individual missionary. The above are indeed but the dry bones of our Mission history. Underlying them is much that the mind can dimly apprehend, but the pen cannot describe; many prayers, many disappointments and sorrows, much joy and encouragement, many souls brought from darkness to light and life, new stones built into the living Temple of Christ, the whole being one more step towards the final establishment of His all-victorious kingdom.

ENTHUSIASM FOR MISSIONS.

TO one who has read the *Outlook* for the second week of December, 1897, can fail to be interested in its unique article on "The Secret of Missions." In fact, no editorial that we have recently read has so thoroughly answered the cynical objections that have, from certain sources, been recently made against the necessity and utility of the missionary work of the Church.

The writer correctly states that if there really be, as alleged, any decadence in the missionary interest of the Church, the reason for it is not to be found in the ordinary reasons that are commonly alleged against missions. These reasons were brought in St. Paul's time against them, and with immensely more force than now. Then, as now, men might say the religion of the heathen is quite good enough for such as they; or the Christian missionaries, as a matter of fact, do no great and lasting good; or it will be well enough to talk about converting China when we have converted Jerusalem, the home of the Christian Faith; but these so-called reasons did not cool in the slightest degree the ardor of St. Paul, nor should they cool ours.

St. Paul said that if he was, as they claimed, beside himself, it was because of his enthusiasm for his Master, and of his love for his fellow-men. He had had a heavenly vision of the risen Lord, and because of the great hope that that vision inspired, he felt impelled to go tell the sweet story to the Jews and to all mankind. This was the enthusiasm for missions that is so much needed in the Church of to-day.

Indeed, this is the real key that unlocks the (at times) unsolvable mystery of a heathendom right around us, allowed by us to deny and then quickly die in the midst of their sins, when they might with reasonable exertion have been everlastingly saved! It is because of the lack of St. Paul's enthusiasm for missions, which simply meant enthusiasm for his Master and for all mankind, that the actual missionary service is perfunctory, the contributions small, and excuses for our unbrotherliness ready on every hand!

What was the origin of St. Paul's enthusiasm? Why, what but the fact that to him Christ was no remote, shadowy, historical figure; but a Living Presence. That was the source of his undaunted courage, his tender pity, his patient love for the race. It was the realization of the mastership of the Master, his Captain and Leader. Wherever He leads in the world's rescue he would dare to follow!

We, who are ourselves the children of Christian missions, believe that what they have done for us we can do for others. To us Christianity is Christ and He is invincible! To us, therefore, as his ambassadors, nothing can be impossible. The key-note of the song of every enthusiastic missionary of the Cross is, as a consequence: "I can do all things through Him that strengtheneth me." If, therefore, this Church of ours is to be a missionary Church, we must have, or long to have, a Pauline vision, a Pauline hope, and a Pauline love for all the children of men. When we see Him tasting the bitterness of poverty that we thereby might be everlastingly enriched, then we, too, will be "not disobedient to the heavenly vision;" and will go forth, under His guidance, with the highest enthusiasm for missions, to beseech the world, in our Master's stead, to be reconciled unto God!—*The Diocese of Texas.*

HOW CAN THE MISSIONARY SPIRIT BE DEVELOPED IN CANDIDATES FOR HOLY ORDERS?

(Paper read at the Milwaukee Missionary Conference by the Right Rev. Wm. A. Leonard, D.D.)

HIS is a pre-eminently practical question, because its involved principle lies at the root of the missionary tree. If the tree produces fruit for the refreshment of the nations then its soil, its environing conditions, must be so rich with the spirit of missions that the vitalizing influence will saturate, permeate, and excite all the growing and fructifying forces of the structure itself. Let us study the subject with brevity and with a searching desire to ascertain, if possible, what methods are requisite for the accomplishment of needed results.

Back of the candidate for Orders lies his preparatory life, in college, in the family, and during his childhood. The skilled men who are engaged in forestry are most careful in the placing of their young trees. They put them in congenial soils, they prune them diligently, they prop them up when necessary, and so develop the best ultimate abilities of the enlarging product; and what is essential in nature is certainly requisite in grace. "Train up a child in the way he should go, and when he is old, he will not depart from it." Consider the case of a lad who, like Samuel of old, is dedicated from his mother's womb to be a prophet and a priest of the Most High; such an one should have imbued by his family instruction the high thought of his sacred quest. Let the pious parents indicate the fact that the lad in their household is "sent of Christ and called of God" to save the souls of others, and the growth will be natural, and the impulses spontaneous for self-sacrificing service later on.

I know of just such a mother. She consecrated her child to God; she filled him full of the one great thought that had been divinely implanted in her own soul. He always knew and felt that he was predestined for the "ministry of reconciliation." He never had any other idea or leaning. There was a definite object before his mind; and led by his mother to the temple, he really grew up, amid family surroundings, with this single determination. It made him true in college; it kept him clean and undeviating in the path of rectitude; it enlarged in him the best qualities, for it sanctified his manhood. He had the principles of "mission" in his blood, around his enlarging powers as they were projected, and it soaked itself into the very fibre of his being. His rector, his Bishop, his comrades knew of his being devoted to Christ and His Church, and it gave them impulse and incentive to aid and encourage him. Of course it affected him in college, and as a candidate and a Deacon. It gave tone and character to his Priesthood, making him notable in his work—and now as a leader of others in his episcopal labors, he is well known for his missionary ventures and successes under God. If the clergy will teach parents how to influence their sons, how to lead and draw them to the great work of the Ministry, and how to stimulate and guide them when they are pledged to this profession and obligation, in this will be the best treatment of the soil around the root of the mission tree; it will give direction, regulation, and tonic to the inner life of the spirit, and when the college youth, thus invigorated, enters the seminary as a candidate for the Church's Holy Orders, he will be an enthusiast in anticipation of his blessed calling.

Consider, however, the young candidate,

who has not been thus "set aside" from his early youth for his vocation. He has had no notion as to what he will do, or what he will be in life. This vagueness and uncertainty has surrounded him all through his college course. His mind has been educated; but he only determines what profession to accept during the closing months of his senior year, and then, by some providential leading, by a sermon heard, by the example of a classmate, by his conversion, by some sorrow or sickness, or startling disaster, he stops, and thinks, and prays, and seeks counsel, and at last decides to study theology. He starts, then, with a decided disadvantage. Let us pause to enquire if his rector has done his duty towards this lad. Has he ever spoken to him about the high and holy calling of the Christian Priesthood? Has he sought out this young man during vacation, with the earnest determination that if possible he will bias and bend his inclinations toward this solemn work? Are our clergy so filled themselves with the missionary spirit that they are ever alert, and on the lookout for the best and cleverest boys in their Sunday-schools, with the idea of suggesting to them the possibilities of God's will towards them? How many noble youth are lost to the Church through the dull inactivity of their rectors, who have not, and indeed never had, the real missionary spirit in them, and to whom it never occurs that they ought to affect and influence their Bible-class and Sunday-School boys toward the Church!

One reason, therefore, why our candidates may lack this spirit, is because they have had neither a home example, nor a pastor's personal interest in this duty and work, and we must not be over-severe with such candidates, if we find that the fruit hanging on the boughs of their tree is small, and possibly bitter. Let the clergy receive reminder on this point of duty; let them, if they have candidates from their parishes, keep in continual contact and relation with them, by loving conversations, by tender advice, by prayer with them, by regular correspondence while at the seminary, urging upon them fullest devotion, and the cultivation of the missionary spirit of the saints. If this were well done, then we should see a change in the mission thought of both clergy and candidates, and we should rejoice in the awakened fervor of the Church herself.

How we shall excite this missionary spirit in candidates and in our divinity schools is the main question, upon which what I have already said has full and primary bearing. And first it occurs to me that the obligation of the Bishop becomes clear. Into what sort of personal contact do our Bishops come with their candidates? The virtue and necessity of an older day indicates the fact that in each diocese the

ordinands were grouped about the Bishop. That there was a school of prophets encircling every Bishop. That he and his canonical staff at the cathedral taught and trained the candidates, and, therefore, came into daily and immediate communication with those whom they were to ordain. Our candidates, in some instances, if not in many, rarely see, or personally know, their Bishops. The relationship is largely official, and it is never a very familiar one. The young men respect, but have no chance for the development of love for their fathers in God.

The Bishop then should have a more intimate association with his sons in the Gospel. He should have them about him from time to time—in his household, perhaps. He should always arrange to give them some close instruction as to the spiritual and interior life; as to self-devotion to Christ; as to self-sacrifice and willingness to forsake all for the cause of perishing souls. The Bishop, as chief missionary, ought to inculcate the basic principles, that as God sent Christ, so Christ sends His ministers to be saviours of the world. In so many evident ways should our candidates be brought closer to their Bishops, that the mention of the fact ought to stir up suggestion. And then, our seminaries themselves are partly at fault. They have become too academic, too scholastic, too institutional. The teachers are, after all, only professors, occupying chairs of learning; and critical methods, rather than spiritual methods, are in vogue to-day—to the diminishing of the missionary spirit, and not for the religious edification of the Church.

God forbid that we should minimize careful and exact and advanced scholarship in our seminaries. Our canons require it, and the age demands it. But let us also beware lest the spirit of secular learning creeps in unawares, lest our candidates become mere philosophers or experts, and lest the greater need of a holy life, and a Christian temper, and a missionary impulse be somewhat obscured. Each professor in our seminaries should not only be a master of the subject he is to teach, but he should be recognized as sound in the faith, and so eminently a man of God, that the holy atmosphere of his personal life is felt in the character of his instruction. Our professors ought themselves to be the spiritual directors of their students, and they should ever hold before them the "prize of the high calling," which means "the spending and being spent" in the precious cause of world conversion. This Church is fortunate in her equipment for theological training, but the easy temptation is to develop the doctrinaire, and to neglect the interior life. And the candidate who every day realizes that his Master and Lord is giving him his armor to wear in the great battle that

lies beyond, will, with the constant reminder of the class-room, go to his knees, and, with grace vouchsafed, find that armor fitting itself to his whole nature, for the hard, and humble, and holy toil of a missionary champion!

A better knowledge of missions, and the field, and the new campaigns of the Church, is also essential. One of the duties of our Secretaries should be the regular visitation of the Church's seminaries. Something more, and beyond, office duty, or administration, or money raising, or mission meetings in churches, is requisite. Suppose that at least twice each year our Secretaries were obliged to visit each divinity-school in the country for the purpose of giving instruction in this department of active work; for a day of meditation, and prayer, and counsel with her young men; for definite indication of several missionary jurisdictions, for accounts of the heroic service of the noble men and women who are toiling under the Banner of the Cross. Suppose that some such work were laid upon our chief mission officers. I am confident it would produce a different spirit in our candidates, and give them a larger and clearer outlook into the will and ways of the Lord Himself. One of the hopeful signs of a reaction is to be found in the Church Students' Missionary Association, which is now making progress in our seminaries. By frequent missionary meetings among the students themselves, and by earnest prayer, these local organizations are acquiring a deeper hold of the mission needs, and by the annual conferences of delegates, our seminarians are realizing how much the Lord requires of them in the surrender of their time and talents to Him. This unreserved self-surrender to Christ and his Church will be my last point. What I have done is simply to touch the outline of the subject, and with faintest sketch. I have no desire to be misunderstood as in any way depreciating our candidates or our schools. On the contrary, I rejoice to know, as I well know, that we are singularly blessed in our theological plants, and by the service of devoted and devout theological teachers. With others of my brethren in the Episcopate, I owe them each and all a debt of gratitude; but I want more, and they, I am sure, want more. I want the stronger, deeper, more sanctified consecration, in myself, in them, and in our candidates, that will make us all devotees to the cause of Jesus Christ, and souls that must be brought into His light. I want an enthusiasm for God aroused, a spirit of absorption in one, and only one, great service and obligation, a forgetfulness of self, of the world, of advancement, of comfort, of friends, of life, if it must be, in an unreserved surrender of all that we are, or hope to be, to Him and His cause. We must be more like Christ, as our Master, and, to be fired with the

impulse of Apostles, we must determine to "forsake all and follow Him." Our candidates ought to be taught this in their homes, by their rectors, by their Bishops, by their seminary teachers the lesson of full and unqualified obedience to go and do what His will makes evident. They should learn submission to the manifestation of His plan, they should school themselves never to look for work, or place, or parish, until He points it out to them; and then, though it be with aching heart and with every inclination wrenched and torn, yet must they know that the first principle of service is to go whithersoever He leadeth.

I wish that by uniform direction and rule it were canonically required that every Deacon must serve his Diaconate in the mission field; not as curate in some rich and comfortable city church, not in a position of his own selection, but in the wasted places of his diocese, where the fare is meagre, and the outlook discouraging and dark, and the stipend barely sufficient for his daily sustaining. I am inclined to think that with such experience, knowing by a living touch the sad needs of the case, he might harden and toughen the muscles of his ministry and return perhaps to larger fields with an unquenchable spirit for Church extension, with a real hunger and thirst to win others to Christ.

You will notice that I have said nothing about the individual work of the candidate himself in the cultivation of his own zeal for missions; but only of the external influences that might be brought to bear upon him. It is not my purpose to indicate that he should study the mission work and methods of Christ, or of the Apostles in his New Testament; that he should get close to his Lord in prayer, by meditation, through the medium of daily worship in the seminary chapel, and, above all, by the transfiguring assistance of the Holy Communion. I take it for granted that he will use these media with success and supreme advantage. My simple object is to indicate agencies that lie outside his life; assistance and aid that ought to model and mould his inclination.

The seed of missionary spirit, which is the Spirit of Christ, must be in some way sown in the nature, the disposition, and the will; it must be permitted to swell and grow with augmenting life; it must force its way into active service, into fruit producing, such as is pleasing before God and beneficial for men. It must illustrate the entire soul of the man who one day will be permitted to "handle Divine mysteries," and by its illumination, the world into which he goes, with the Lord's seal in delibly set upon him, the world will be elevated, and bettered, and those to whom he ministers will recognize and regard the sacred unction. For, sent out by Christ, that man will unweariably and patiently labor, till his own sun-

setting of ministry, and as a true missionary, from his earliest beginnings, he will be graciously permitted to bring his sheaves with him into the eternal storehouse.—*Spirit of Missions.*

LETTER FROM THE BISHOP OF MACKENZIE RIVER.

ST. DAVID'S MISSION, FORT SIMPSON,
MACKENZIE RIVER, N.W.T., CANADA.
January, 1868.

My Dear Dr. Davidson,

IN continuation of my Annual Report I must now, as promised, bring the northern missions under review.

As before mentioned I visited Peel River in July, and had the pleasure of ordaining Mr. Whittaker, and of meeting and addressing the Indians and Eskimo.

Besides this I had a most interesting interview with four of the Christian leaders. Each of them gave me a little account of his work, experience, etc., and they all seemed earnest and devoted, especially the youngest.

One of them spoke of himself as being "thirsty for the work," and described the difficulties of teaching during the long, cold, dark winter nights in a smoky camp, with no light but such as was given by the flickering fire, and often in the midst of great scarcity of food.

Another said he used to feel, and still felt like a little child learning to walk, and that the ministers, especially the Archdeacon, picked him up, and helped him along.

A third, who, together with his party, had suffered severely from starvation, was thankful for the hard times, because it drew them nearer to God.

The fourth had been in the work ten years. At first he taught only the children; then he held prayers on Sunday. He was always wishing to do more, and to know more. His desire was to do whatever is best and most likely to please God.

The native pastor and his party had also been in great straits. For days together they had been without food, and three men and eleven children had perished.

In the spring, when the Indians began to assemble at the fort, scarlet fever broke out, but, fortunately it was of such a mild type, that although every native was attacked, only one death occurred. Whilst it lasted Mr. and Mrs. Stringer were constantly engaged attending upon the sick, and the latter found her hospital experience of great service. School had to be suspended for a time, but in spite of all drawbacks most of the scholars have made good progress, and the work generally has progressed favorably.

One hundred and thirteen of the communicants assembled at the Lord's Table, and the offerings amounted to over fifty dollars.

An account of Messrs. Stringer and Whittaker's work amongst the Eskimo has appeared in some of the Church papers, so I need give only a summary of it here, but I would call attention to the fact that Mr. and Mrs. Stringer and Mr. Young are now residing at Herschel Island, and ask for special prayers for them in that trying position. It is the most northerly inhabited spot in the British Dominions, and perhaps the most inaccessible: a bleak, desolate, treeless island, ice bound for nine months of the year, and surrounded by floating masses of it during the short summer.

A few lines from Mr. Whittaker's report will give some idea of the dangers and difficulties of carrying on the work in these high latitudes.

Referring to his visit to the eastern village, Kiltigagzovit, he says: "The Huskies received me kindly, holding a big reception in the young chief's house on my arrival, and talking long with and about me. I remained at the village just two weeks, and a most uncomfortable time it was, principally on account of the cold. They are all in snow houses now, and the temperature required to preserve a snow house will not conduce to a white man's comfort. I suffered constantly and almost unremittingly with cold hands and feet, and no amount of clothing would keep them warm. My blood appeared to stagnate and to afford me no heat. Consequently I did little teaching, although my ears and tongue being in good working order, I was able to learn and apply very many new words and usages, besides systematically augmenting our vocabulary. . . . The intense cold made me ravenously hungry, and although deer meat was plentiful I craved fat, and at length was tempted to try some of the white whale that had lain in the ground since summer. It was strong, even burning my throat, but after a little I ate it with relish. It is eaten about half frozen, raw of course.

Occasionally I held service with singing and prayers, but the truth was, I could think of hardly anything else but how to get warm. Therefore, after two weeks I bade them good morning and started for the Island. No reference was made during my stay to the unpleasant episode of last summer. The chief was uniformly kind, and all the people friendly and courteous. In the house where I stayed were two Huskie families, seven of them and myself, all in one room, about the size of an ordinary bedroom. There we ate, drank, slept, and lived the daily round. The houses are just such as you may see in any pictures of arctic scenes. There is no fire in them except the big seal oil lamp over which they do so much of their cooking.

After taking leave of the Eskimo he had to travel 150 miles to the nearest ship. On the third morning a storm blew up, and in the

blinding drift they missed their camping place, travelled far out to sea, and unable to find land, had to sleep on the ice. He says, "There on the bare ice, far from shore, the wind blowing a gale with the temperature at 45 below zero, we made what shelter we could with our sled and a big cotton sheet, spread our bedding on the ice, and crept in, pulling the dogs across our feet, for their safety and ours. It was a question in my mind when we lay down, whether we should ever get up. We had run about 50 miles and were very tired, and I really suffered more from cramp than cold, but happily, slept fairly well." The next morning, after five hours, hard travelling, they reached their destination in safety, with no greater mishap than a few frost bites, and lameness in the knees, and were hospitably entertained by the captain of the ship. They had travelled 70 miles on foot in 33 hours, had drunk nothing during that time, and had eaten but once! What a narrow escape they had may be gathered from the following: Proceeding from ship to ship along the shore and staying a while at each they at length reached the Island. On March 6th a most terrific gale came on suddenly, in the midst of a warm, beautiful day, and caught a great many men away from the ships, some hunting, others visiting ships at a distance. The result was that four seamen and two natives were frozen to death, all within a mile, and some within 200 yds. of the ships! The bodies were recovered the next day, and buried the day following.

He stayed three weeks at the Island, holding frequent services for the natives, and weekly ones for the whalers, and was "able to teach the people many things which they heard gladly, but may heed little." He reached home in the best of health after three months' life under the above circumstances.

A few weeks later Mr. Stringer, accompanied by Mr. Young, retraced Mr. Whittaker's steps, and visited first the western, then the eastern Eskimo. Of the former he writes: "There is a growing eagerness to learn manifested by the western natives. Altogether the visit was quite encouraging, at least the word was preached and listened to, and the work was more of a personal nature than heretofore." There were many natives at the Island, as usual, with whom he held daily prayers. Amongst the eastern tribe, however, matters at first were not so satisfactory. Evil reports, as he at length discovered, spread by some of the ship's people to serve their own ends, had produced a decided coolness, which, however, gradually wore off, and many pleasant days were spent with them as they journeyed together up the river towards the fort. "The sons of old Ooblouk whom I have often mentioned before were among the number and were

always most attentive. They nearly always have evening prayers, and ask a blessing before eating." Owing to the lateness of the season, home was not reached until the 23rd June, causing Mrs. Stringer no little anxiety.

The *unpleasant episode* referred to occurred the previous summer when Mr. and Mrs. Stringer, and Mr. Whittaker were at the eastern village. It was caused by a bottle of whiskey, of which the chief had partaken too freely. Taking offence at a little inadvertence he flew into a rage, ordered the whole party to leave and never return, and was with difficulty restrained from violence! Fortunately some of the men took a right view of the situation, seized and carried him off bodily, and in a short time the excitement calmed down, and he returned and made it up by shaking hands all round. In how great a peril their lives were He only knows who kept them from it.

I am thankful to learn that the liquor traffic amongst the Eskimo has very greatly abated, but sorry that its twin vice is as rampant as ever, "white children being the rule rather than the exception," at the Island.

The discovery of gold on the upper Yukon has brought a number of gold seekers into this district who are endeavoring to make their way thither, and who have been frozen in at different points on the route. Hundreds, perhaps thousands more will be coming through after navigation opens; and there seems every probability that many will settle along the river, and search for the precious metal on this side the mountains; and perhaps start other industries.

In view of this there seems an urgent call for more missionaries. There ought to be one at every post to look after the spiritual welfare of the incomers, and also for the protection of the natives.

If this commends itself to anyone I shall be glad to receive funds for the support of three or four more men. Prompt action ought to be taken, and the ground occupied as soon as possible.

Contributions for this purpose will be gladly received and acknowledged by:—

H. G. Malaher, Esq., 20 Compton Terrace, Islington, London, England.

G. Grisdale, Esq., Synod Office, Winnipeg, Canada.

G. C. Thomas, Esq., Church Missions House, New York, U. S. A., or may be paid into the Mackenzie River Diocesan Account, Imperial Bank, Winnipeg.

Commending the whole work, and all the workers to your earnest prayers.

I am, with very kind remembrance, very faithfully and sincerely yours,

W. D. REEVE, D.D.

Bishop of Mackenzie River

CHRISTIAN NATIVE WORKERS IN KAFFRARIA.

By THE BISHOP OF ST. JOHNS

HOW do our native workers and catechists live? In much the same way as other natives. In the first place, their huts are the same shape, round for the most part, and of the same materials, sods generally, thatched Kafir fashion. Some people think that a square home is a necessity to a Christian, that the round shape is essentially heathen; for my own part, I would rather see a well-built, well-kept round hut, than an untidy, rickety square building; and practically the round shape suits the common material better, as it obviates the difficulty of corners, which constitutes the weakness of the wattle-and-daub, or sod, rectangular building.

The difference between the heathen and Christian hut is rather in the neatness, outside and in; the well-laid floor of "ant-heap," which, carried from the veld and broken and well beaten, makes a floor of a solidity approaching that of asphalt. This is the woman's work, as what is not? But among the Christians the woman's lot is *so much* easier; she is ashamed to be a *vila*—that is, a lazy person but the excessive burdens laid upon the wives in the *Christian* village are shared by the men. The furniture is better. First of all, a side of the hut is screened off for the bedroom; there is a table in the middle of the hut, and a chair or two, and the food is served in clean earthenware. The food is much the same as other natives use, with a little more variety—potatoes and beans form a change with the mealies and millet, and then the mealies are stamped, not boiled merely, and stamping gets rid of the husk and makes the grain much more palatable.

But outside the native Christian evangelist has his plough; for every native is a farmer, a peasant-farmer, and long may they remain so! only under very exceptional cases can a native cease to be so. I think the change is not by any means salutary when it comes; so that it is better that they should all have their field of maize, and millet, and pumpkin. Even while the men who have given their whole time to the work may hire men to do the actual work of ploughing, the occasional preachers, whose work only takes up a day or two besides their Sundays, will generally be found with their coats off in the fields themselves, when the spring rains have covered the hills with verdure, and have softened the earth sufficiently after the long winter drought (our winter is a season of drought, gentle reader) to allow the plow to turn up the soil. And the cattle! The student has his books, and the

doctor his drugs and instruments, and the Kafir his cattle, whether he be heathen or Christian, layman or priest. At the milking-time at 11 a.m., and again at sunset, he loves to be among them while the boys and young men are milking; the calves one by one are led out of the calf-kraal or enclosure, run off to their mothers, finding each its own after one or two mistakes and consequent rebuffs, and sucking away vigorously until it is driven away by the small boy, and the remainder of the milk is drawn off for the use of the owner and his children, and the men are discussing the merits of each with the eye and knowledge of connoisseurs, while the milk is poured into the calabash to curdle. Such is the secular life and such the daily occupations of the native, which the catechists share with their lay brethren. In the day-time they have their more serious duty of giving the religious instruction in the school, taking the classes of catechumens and candidates for confirmation, which is generally done after morning service, with which the day is begun, and visiting the kraals—the heathen kraals. The sick, too, have to be attended to; the catechist prays with them, instructs them, and prepares them for the visit of the priest. And besides all this the catechist is general adviser to all his neighbours. Has any difficulty arisen in family matters—some quarrel between a man and his wife? The catechist is the mediator; he calls them up, and each will have his or her say, and many a family has been saved from being broken up by his intervention; all this requires infinite tact, and wisdom, and patience. And these qualities are by no means uncommon among our native men; the Christian catechist brings a nature with him into the Christian Church which, touched by the Spirit, easily develops these qualities. The more uncommon virtues of entire truthfulness, trustworthiness, and punctuality gradually develop under training and the example of their superiors. We are able to feel generally that they are perfectly sincere, that they are one with us, that they do not shield evil-doers, but tell us exactly what is going on, a very important matter where we have to trust so largely to their ears and eyes.

REVERENCE in the use of the divine name was far more prevalent in former ages than it is now. The fact is stated with respect to the ancient and beautiful manuscript copy of the Gospel recently found in Asia Minor, that while the ordinary letters are in silver on purple-dyed vellum, the sacred names are in gold. How much of the spirit of real reverence there was back of these forms of respect we do not know, but a little more of care and thoughtfulness in writing and speaking the name of the Deity would not nowadays be amiss.

Young People's Department.

CALENDAR.

May 1—3rd Sunday after EASTER, St. Philip and St. James; A & M.
 " 8—4th Sunday after EASTER.
 " 15—5th Sunday after EASTER.
 " 16 }
 " 17 } ROGATION DAYS.
 " 18 }
 " 19—ASCENSION DAY.
 " 22—Sunday after ASCENSION.
 " 29—WHITSUN-DAY.
 " 30—Monday in Whitsun-week
 " 31—Tuesday in Whitsun-week.
 June 5—TRINITY SUNDAY.

THE FOURTH SUNDAY AFTER EASTER.

St. JOHN xvi. 5-15.

If you look (as it is to be hoped you always do) at the place from which the Gospel for this Sunday comes, you will see that it is this part of the chapter which comes immediately before the portion which makes last Sunday's Gospel. At first this may seem strange. One asks, why not follow the regular and natural order when two Gospels relating to the same subject are used for two consecutive Sundays? What reason can there be for reversing the order in which the New Testament, reciting the Lord's words, puts these passages? Now it is always worth while to ask "Why not" in any such matter in the arrangement of Church services, especially in that most ancient part of them, the Liturgy, or Eucharistic service. One almost always gets a good reason, or at least is led to believe that there is a good reason, since the Church is not apt to do things unadvisedly or lightly, especially in regard to that which is the central and most important rite of worship.

Of course there should be a good reason for changing the order in which the Saviour's words are read. But first we must remember that the order is not really changed since that is always kept in the New Testament, and one can always read this entire chapter from St. John, and also what goes before and comes after it. And next we are to remember that these words were spoken to the disciples by the Saviour before His death and resurrection, but the Church in reading them in public worship uses them after these events. That may make a very great difference in the order in which they are to be arranged in our thoughts.

Last Sunday's Gospel presented the Lord's prophecy of His Resurrection. We get in this series of Gospels for the Easter season first, as is most proper, the history of the going from the dead. Then we get the Commission to the apostles to preach that Resurrection and bear witness to it. Then we have the Lord's prophecy of His own death, spoken while He is yet living. Then we have the promise of future rejoicing and the prophecy that the disciples would at first sorrow at His going from them. Now for this Sunday is given the reason for that rejoicing, the promise and prophecy of the sending of the Holy Ghost, the Comforter of Promise.

There is thus given a series of thoughts all leading up to Ascension Day and Whitsun Day. Our attention is thus called emphatically to the fact that all the events of the Lord's Passion and Rising again from the dead were fore-known and foretold to the disciples, and that the disciples did not at first comprehend or receive them, which is the strongest of all proofs that when they did believe them they were convinced by evidence which they could not mistake or doubt. If they had been all along looking for the Resurrection, men might have said that they believed it because they had made up their minds it must be so, and so were deluded by their own imaginations. On the contrary, they had to believe because they could not help it, though they were entirely hopeless that it should be so.

You will see, children, as you read this Gospel, what is the chief thought in it, that it was needful for the Lord to go away in order that the Comforter might come to them. And unless the Comforter was to be to them all that He, their Lord and Master, had been and even more, this would not have been a consoling promise. Now this shows that the Holy Spirit is equal in the unity of the Godhead with the Son, or He could not take the place of the Son. And He was also to be to the disciples the unseen presence of their departed Lord. He was to bring all things to their remembrance which Christ had spoken. The Master had spoken many words to the disciples, but some they soon forgot for a time, because they did not rightly understand them. When the Holy Spirit came to them He would not only bring back these forgotten words, but show the apostles their true meaning and help them to feel rightly, as well as to understand clearly,

what their Lord had taught them. Probably at this time the apostles did not comprehend it, but these words of the Lord signify that the Holy Spirit is to be constantly in the world, ruling the hearts of all true believers. It was necessary that the Lord should come on earth as a man in order to make known God the Father, and also to show in Himself, in His life as a man, what it was to be a true child of God.

But if He was to stay on earth it could not be as a man. Not only did His work require that He should die and be raised from the dead, and ascend to the Father, but to be truly one with His disciples He must be spiritually present to their souls, not visibly to their senses. Therefore it is that the Holy Spirit comes in His place to guide them into all truth. Probably as long as Jesus was with them, bodily, they would always be going back to their old thought that He was to be King of Israel, on the earthly throne of David. In order for them to understand what His Kingdom truly was, He had to pass away from their sight. And thus it really happened, as you will read in all the rest of the New Testament. That portion of it shows what the disciples learned of the Holy Ghost.—*The Churchman, N. Y.*

THE FABLE OF THE GRASS BLADES.

BY FRANCES HELL COURSEN.



LD Sol, far up in the midst of the blue heavens, smiled a great, broad smile.

Sol is the sun, you know. And he smiled right down upon a meadow until every little grass blade in it smiled back, and waved shining and green in the sunlight.

"Oh," thought our good King Sol, "I will send down so many warm yellow rays that they shall grow strong and beautiful, and rejoice all who come that way."

So the dear sun went on shining and smiling, and all the little grass blades had to do was to shine and smile back—green instead of golden.

But the sun did not know what they were thinking about.

Presently a man came walking up the road.

It was noon, and he was very tired and warm, so he threw himself down under a tree to rest. He was so weary that he looked very sad, but when he raised his tired eyes they fell on the lovely green of the meadow, and then the poor man smiled and felt refreshed.

If he had known what was whispering among the grasses!

There was a little girl, too, standing by the roadside, and she looked greatly troubled, and tears stood in her eyes.

For nurse had said, "No, no, Miss Nettie, you cannot play with Prince." (Prince was her great black dog.) "The road is so dusty

you'll be all dirt. Now come, give me your hand and walk with me."

But the very thing Nettie wanted to do was to play with Prince, and the very thing she did not want to do was to walk slowly along, holding her nurse's hand. So she was very near a crying fit when suddenly her eyes brightened and the tears dried up out of them in a twinkling.

"Oh, nurse," she cried, "over there is a splendid big meadow full of grass, and it's so clean, so clean, can't I play there?"

Nurse said "Yes," so she and Nettie and Prince all three started in high glee for the meadow.

They had to climb over a stone wall and several fences to reach it, so we will leave them on their way.

But I wonder if they learned what the grasses were saying.

Other eyes had seen the grasses too, and at that minute a flock of sheep were trotting gently down the hillside toward it, thinking how much nicer it would taste than anything they had been able to find on the mountain.

And behind them came slowly stepping the red-brown cows with the self-same thought in their mild eyes.

And more than this—If you had looked low down on the ground, in the grass, you would have seen hundreds of busy little creatures running this way and that among the leaves. There were big ants and small ants, little spiders, and all sorts of other little bugs. Some were tiny red or white specks, so small you could hardly see them; a pin-point would make a hole too large for them to squeeze through. And yet they could run so fast for all they were so very little!

Some of these wee, strange creatures had fairy wings so thin and white you could not see them unless the sun shone through, and then you noticed that they sparkled with jewel colors, pale ruby or emerald, or a liquid, flaming topaz. They were such wonderful little beings they made you dream they must have lost their way from fairyland, where, perhaps, a sunbeam resting on a dew drop woke it into some such marvellous little life!

And yet there were so many that they seemed quite common. You can see them any summer day.

What did they all think of the mighty grass blades up which they climbed, under which they found safe shelter?

Perhaps to them each blade stood for a stately palace or a broad green tent; or they seemed to form an enchanted, never-ending forest of tall wonders; or possibly, to some of the tiniest, a mountain-range of inaccessible peaks!

At all events, you may be sure they thought

nothing could be so grand or so beautiful as this grass in which they lived.

But did any of them know what was going to happen this morning?

Something new was coming to pass among these grass blades. Listen, as their slender heads sway together, to what they are saying. Do you think you can hear if you put your ear down close and still beside them?

Hark?

This was it.

"I am tired of life," said one tall spear that grew higher than the others and was looked up to by all.

"What is the use of it when one can never be anything but grass? and grass is so commonplace!"

The other little grass blades stopped smiling up at the sun and bowed their heads to listen to the strange, new idea.

"Ah!" sighed the discontented one, "If I could be like the beautiful delicate harebell that lifts her royal purple head above me. I should be satisfied with my sphere, Bluebell despises us, I know; she is æsthetic, and there is nothing so distasteful to her as what is vulgar or common."

"What is 'æsthetic'?" timidly demanded another grass blade, beginning to feel unusually small and common.

"It is something high and fine," responded the first speaker. "Don't you see the harebell is higher than we, and how fine is the slender green stem on which her beautiful bell swings?"

Yes; all the little grass blades were obliged to admit it was true.

"And there are so many more beautiful things to be," put in a third (for a thought once started goes on and on among grass blades).

"If I could not be a harebell I should be content if I could bear a daisy's white star on the point of my stem."

"And, oh! I should like to be a grand spotted lily," panted still another. "But, I" declared a fifth, with a decided little wave back and forth, "should never be satisfied till I could flaunt as proud a gold to the breeze as does the brown-eyed coreopsis."

So the foolish little grass blades went on.

"None of you are so badly off as I," came in a sad little tone from a shaded corner.

"I grow directly under this great mullein leaf, so that no one can ever see me. I can be of no possible use in all the world, and I cannot even see the light for my own pleasure. Why was I made at all?"

The last words died away in such a faint-hearted murmur that nobody paid the least attention to them. So the little shadowed grass blade could do nothing but return to its own dreary drawing of contrasts between itself and its unnoticed brethren and the mullein

plants which stood like candelabra bearing aloft as so many cathedral candles their tall stalks tipped with yellow flames.

"Let us give it up!" burst, after a short pause, from the first speaker.

"What is the use in continuing to grow? Let us turn our heads downward and go back into the dark earth from which we came, where we shall be troubled by no vain longings, no wishing for impossible things; where we need not keep up this constant struggle to grow, but may lie down and sleep."

Now, would you believe it? All the little grass blades listened to this advice and assented.

"Let us do it; we will never be missed," they cried, unanimously, and without waiting for a second thought on the matter, each individual grass turned back and drew its green blade down, slowly down, down to its root again. Soon the meadow was bare and brown.

The traveller lifted his head for one last look at the refreshing green before starting with renewed strength upon his way. It was gone!

Little Nettie jumped down backwards from the last fence, and turned round for her romp with Prince over the cool, clean sward.

Lo! in its place bare ground, with here and there a withered mullein stalk! Of all the little flowers, not one, no longer protected by cool grass at its roots, could live, but drooped its pretty head and faded away. The sheep put their little noses close to the ground, and poked under all the mullein leaves, but not one spear of their expected feast could they find.

The cows gazed slowly around and then turned away, as who should say, "One more disappointment!"

And the ants and spiders, and all the little nameless winged and creeping things whose home had vanished in a moment? From them arose a universal cry of panic. Only they were so very small no one could hear the bitter wail in which they mourned: "Grass, grass is gone out of the world; grass, that was so plentiful, more abundant than any other single thing? Grass was so common. What will the world do without grass?"

And the great sun, shining down in his splendor saw no answering green of little grass blades, and a pang of sudden doubt smote to his heart of fire.

"Where are the grass blades upon which I smiled in the morning? Can it be that I have shone in vain? Have I failed in my great design?"

Did any of the little grass blades who had gone into wilful darkness dream that there was disappointment in the heart of the Great King of Day because of them, and their perverse folly in refusing to be grass?

THE SUNDAY AFTER ASCENSION DAY.

St. John xv. 26 to xvi. 5



HERE is a great deal told in a little space in this Gospel. This Sunday comes in a season which is like no other in the history of the Church. For ten days the Apostles were left without a guide. Their Master had gone away from them and they knew that they could not expect to see Him again until He should come at the end of the world. His absence was not like that which they had known from time to time in the Great Forty Days. Then they did not know when He might appear to them. He came and went in strange and wonderful ways, but they must have felt that He was likely at any moment to stand among them. It was as with children at home whose father or mother are always near even if not present and may come in at any moment. But now after the Ascension they were as children whose parents had gone away on a journey. They were left alone, waiting till the Promised One should come whom He had said He would send. And this Gospel for this Sunday tells Who that Promised Comforter should be. It was the One proceeding—that is, coming—from the Father. Now, there are two important things told here: One is that the Holy Comforter was to come from the Father. He must then be a Person, equal with the Father, God, the Holy Spirit. The other is that the Lord will send that Person, and so the Son must be God as well as the Father. If Jesus had been only a man, however good, He not only could not have spoken thus certainly of what the Father would do, but He would never have said that He would send the Holy Spirit. Again we are to notice that the Lord calls Him the Spirit of Truth—the Spirit who not only is truth-telling, but is the Truth itself—that is, the Spirit who knows what is Truth. When men tell the truth, they can only tell what they know of the truth, as far as they know it. But the Spirit of Truth must be One who knows all truth, and must be One with God the Father Who only knows truly all truth.

Now why does the Lord tell His disciples these things? Not because at the time they could understand Him aright, for they did not. No doubt they believed Him and thought it very grand and beautiful, that which he said, but it did not sink into their hearts, so that when He was taken from them to be crucified, they could bear up bravely and confidently. He tells them it was to come back to them by and bye, and so it did. Very likely they began to remember this during these ten days of waiting. But they did not clearly remember or understand it till the Holy Spirit came on WHITSUN-DAY. Then it was all clear to them.

He told them beforehand so that when the Holy Spirit brought to their remembrance that He had told them beforehand how it would be, they could feel sure that it was the Holy Spirit who was speaking to them. He told them that men would persecute them, even to killing them, and that their own countrymen would put them out of the synagogues, that is, excommunicate them—deny them all rights of membership in the Jewish Church. When these things happened as they did, and as we read in the Book of Acts they did, then the Apostles remembered that Jesus had told them it would be so. More than that he told them that men would do this because they who did it knew neither the Father nor Himself. So, being persecuted and turned out of the synagogues, would not shake their faith. It might be hard to bear, but not nearly so hard, when they knew by this word of their Master that they were right, and those who were persecuting them wrong.

The whole teaching of this Gospel is, then, the wonderful fulfilment of the promises of Jesus, made while He was living the human life on the earth. All happened as He said it would. And this makes it certain that we can trust all other things He said about Himself, and that we can trust the Apostles in all that they wrote about Him. When St. John wrote this Gospel he was an old man, had lived more than fifty years after the Crucifixion, and he had full experience of all this that it would come true. He had seen other Apostles killed by those who thought they were doing God service—St. Stephen, the first martyr, and his own brother James, and St. Peter who had been with him in such previous and happy experiences as the special friends of the Lord.

And now, as he wrote, the Holy Spirit was bringing to his mind the very words of the Lord Jesus just as if they had been spoken yesterday. He was the last living witness, and his whole life as an Apostle had only made him perfectly certain of his Master's truth. He could not be mistaken or deceived, and this is why the enemies of the Gospel truth have been so earnest in striving to prove that this fourth Gospel of his was not written by him. But when one reads such sayings, one cannot help feeling that Jesus must have said them and St. John have remembered and written them, and that it was by the very help of the Spirit of Eternal Truth that this was done.

—N. F. Churchman.

COREAN women, especially those of the upper classes, are hardly ever seen out in the day-time, and there are no means of reaching them except by lady missionaries. In the Anglican Mission the services of a number of ladies have been secured, and their hospital work is said to have been more successful than that of the men.

The Canadian Church Magazine AND MISSION NEWS

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

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No. 143

MISSION NOTES.

THE Bishops of the P. E. Church in the United States have been elected Honorary Associates of the S. P. G. for the present year.

THE clergy of Colonial days are to be commemorated in historic Christ Church, Philadelphia, by a tablet to be erected by the Christ Church Historical Association.

EIGHTEEN years ago there were eighty communicants at St. Patrick's Native Church, Bloemfontein. There are now 697 under the care of a native clergymen, the Rev. Gabriel David.

THERE is now a strong disposition to urge the selection of a layman for General Secretary of the Domestic and Foreign Missionary Society (of the P. E. Church in the United States.)—*Church Eclectic*.

BISHOP Stone-Wigg was consecrated the first Bishop of New Guiana in St. Andrew's Cathedral, Sydney, on the Feast of the Conversion of St. Paul, by the Bishops of Brisbane, Melbourne, and Bathurst.

It is reported that Bishop Tugwell, of Western Equatorial Africa, is on his way to Benin City, until recently described as "the Hell of West Africa," to establish a branch of the Church Missionary Society.

It has been stated that the only ordained native clergyman within the Arctic Circle is the

Rev. John Ttessietla, who works under Bishop Reeve, of Mackenzie River. This gentleman is maintained by the missionary zeal of a single congregation, that of S. James', Bath.—*Church Eclectic*.

REV. J. R. Hill, of Banda, states that the heart of India will never forget the kindness and love which have been poured out upon it in the form of famine relief. Again and again the poor people have been heard saying one to another: "No one helps us but the English; our own people care not what becomes of us."

SOME of the secular papers in London, Eng.—for example the St. James' Gazette—are discussing the question "Ought Religious Societies to have Capital?" *apropos* of a suggestion in the Manifesto issued by the C. M. S. Committee that the Society's capital Fund should be increased from £60,000 to £100,000.

IN answer to the question what is the average period of missionary service the C. M. S. estimates that regard being had to the number of missionaries of the Society registered who sailed before 1850 (405) the average service would appear to be 10½ years. It is expected, however, that the average for those who have gone forth during the 50 years since 1850 will not be found less than 13 years.

MISS Hu King Eng, a young Chinese woman, who studied for seven years in the University of Michigan, U. S., and took the degree of M.D. there, is now in charge of a hospital at Foo-Chow. Such is her reputation that a coolie wheeled his old blind mother 1,000 miles in a wheel-barrow to take her to "the woman doctor." "An operation for double cataract was performed, and the woman can see as well as ever."

ACCORDING to the report of the Treasurer of the S. P. G. the total receipts for the year 1897 for its General and Special funds amounted to £317,512 18s. 10d, being an increase over the receipts of 1896 of £183,996. The receipts for the month of January for the General Fund of the Society amount to £8,569 and the payments to £11,583. The receipts for its Special Fund for January amount to £3,582 and the payments to £4,881.

THE C. M. S. Committee have accepted offers of service from the Rev. Napier Malcolm, M.A., New College, Oxford, Curate of St. John the Evangelist, Higher Broughton, Manchester; the Rev. Alfred James Walker, B.A., St. John's College, Cambridge, Curate of St. John's, Tunbridge Wells; Mr. Thomas

Clare Goodchild, M.A., Wooster University, U.S.A., and Ridley Hall, Cambridge; Miss Florence Annie Forge; and Miss Anna Louisa Greer.

"Of the Missionary spirit there is no nobler outcome than the Society for the Propagation of the Gospel. Catholic in its sympathies, acknowledging no limit short of the full breadth of Christ's own command, it takes the objects to which its exertions are directed, in their proper order. . . . A society which has preserved to the hundreds of thousands who have left our shores, in whatever remote corner of the earth they may be found, the ordinances of our holy religion, a society, too, which has striven as she could to illuminate the darkness of heathenism by the Gospel of Jesus Christ."—*The late Provost Jellett.*

THE Coadjutor-Bishop of Cape Town in notes upon the work of the diocese during the year 1897 shows very steady growth and extension both in the number of Clergy and in church-buildings. Activity in the building or enlarging of churches as he says is very noteworthy. Funds were being raised or operations have actually been commenced towards this end in no less than ten parishes or districts. He also reports a distinct increase of missionary spirit in the various parishes of the diocese; parochial associations for this purpose being common and a considerable amount of pecuniary aid being given to other dioceses in the Province as well as to the Missionary Societies at Home.

THE Bishop of North Queensland has expressed the opinion that there is no race of human beings among whom Mission work is more productive of results than the South Sea Islanders employed on the plantations in Queensland. A judge said in his court recently that he had never known a Christian Kanaka speak untruly in giving evidence. There are many Japanese also in Queensland, some of whom are Christians. At Thursday Island the latter have built for themselves a church, which the Bishop recently dedicated. To give an idea of the extent of his diocese and the difficulty of travelling, the Bishop mentions that it takes him as long to get from his house to some parts of the diocese as it does to come to England. It is proposed to form a new diocese to embrace Northern Australia.

In reporting the baptism of three Hindus and eight Mohammedans in the Jammu Mission, the Rev. Yakub Masih, the native pastor, says that they have all suffered more or less for the sake of Christ, but one of them named Prabhu Dass has suffered much. Several times his

brothers held a committee over him, and pressed him to renounce the name of the Lord Jesus Christ. But they failed in their endeavours. "At last they commenced giving him affliction. So much so that they even destroyed his house, pulling down the roof. Even in this state he patiently bore up. Their intention was that if he said anything they would have a row with him, and bring him before the court and have him punished. Nevertheless, he prayed to the Lord Jesus Christ for His help. He has rooted again a corner of his house, where he lives with his two little children; but the enemies do not give him much rest."

SIMILAR testimony comes from Western India, where the Rev. Keshri Prasad Shinde, a native missionary of the Society, in his work among the famine-stricken people, was (to quote his own words): "strongly impressed with the real love of the Christians for the dumb millions of India, and the utter indifference and apathy of the rich and educated Hindus and Mohammedans for the suffering of their own fellow-countrymen. The people have observed this, and their faith in Brahminism is shaken. They distrusted the Brahmin officials appointed by Government to distribute relief, and applied to Christians for help in their distress. My house was daily crowded by hundreds of applicants of all castes and creeds, and my hands were full from morning till late in the evening in attending to their wants. It is no exaggeration to say that I had not an hour's rest day after day, but it was a blessed privilege to serve these "little ones" in the name of the Master."

At Cawnpore there is a brotherhood of five English clergymen in the Society's Mission besides the Rev. R. Dutt, and sixteen agents of the Women's Missionary Association. But this staff is not sufficient for the rapidly expanding operations of the Mission, and we quote the following passage from a letter from the Rev. G. H. Westcott, in the hope that it may meet the eye of some one who is in a position to seize this opportunity of joining in a remarkable advance of the Church of Christ:—"Should any one, clergy or laymen of private means, wish to come out here for a few years we would gladly find work and house accommodation, without any extra charge to the Mission. All the college teaching is in English, and we should feel great relief if someone would volunteer to come out and do Mr. Crosthwaite's work, in English and Mathematics, while he is on furlough. Could you kindly let this need be known? We could supply a volunteer with almost any kind of work, and whatever he did it would mean that some one of us would have more time for some

other kind of work. At present we all have rather more than we can manage, and you know what that means in this or any other climate. At present I am forbidden by the doctor to do any work, but manage to content him with a promise that I would not go to college or read any books to provoke thought." *Mission Field.*

S. P. G. MISSIONARY HYMN.

GOD is working His purpose out, as year succeeds to year:
God is working His purpose out, and the time is drawing near—
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God,
as the waters cover the sea.

From utmost East to utmost West, where'er man's foot hath trod,
By the mouth of many messengers goes forth the voice of God:
Give ear to Me, ye continents—ye isles give ear to Me,
That the earth may be fill'd with the glory of God,
as the waters cover the sea.

What can we do to work God's work, to prosper and increase
The brotherhood of all mankind—the reign of the Prince of Peace?
What can we do to hasten the time, the time that shall surely be,
When the earth shall be fill'd with the glory of God,
as the waters cover the sea.

March we forth in the strength of God with the banner of Christ unfurl'd,
That the light of the glorious Gospel of Truth may shine throughout the world:
Fight we the fight with sorrow and sin, to set their captives free,
That the earth may be fill'd with the glory of God,
as the waters cover the sea.

All we can do is nothing worth, unless God blesses the deed,
Vainly we hope for the harvest, till God gives life to the seed;
Yet nearer and nearer draws the time, the time that will surely be,
When the earth shall be fill'd with the glory of God
as the waters cover the sea.—Amen.

A. C. ANGER.

A RUINED TREASURE.

IT is related of the celebrated potter, Josiah Wedgwood, that an English peer once called upon him and desired to see his great pottery factories. With one of his employees, a lad about fifteen years of age, Mr. Wedgwood accompanied the nobleman through his works.

The visitor was a man of somewhat reckless life, and rather vain of his religious unbelief. Possessing great natural wit, he was quite entertaining in conversation, and after a while forgot himself in expressions of "polite" pro-

fanity and in occasional jests with sacred names and subjects.

The boy at first was shocked by the nobleman's irreverence, but soon became fascinated by his flow of sceptical drollery and laughed heartily at the witty points made.

When the round of the factory had been made, the boy was dismissed, and Mr. Wedgwood selected a beautiful vase of unique pattern and recalled the long and careful process of its making, as they had just seen it at the vats and ovens. The visitor was charmed with its exquisite shape, its rare coloring, its pictured designs, and reached out his hand to take it. Mr. Wedgwood let it fall on the floor and broke it to atoms. The nobleman uttered an angry oath. "I wanted that for my collection," he said. "No art can restore what you have ruined by your carelessness."

"My lord, replied Mr. Wedgwood, "there are other ruined things more precious than this which can never be restored. You can never give back to the soul of that boy who has just left us, the reverent feeling and simple faith which you have destroyed by making light of the religion which has been his most sacred memory and inheritance."—*Champions of Christianity.*

HELPFUL WORDS.

(Extracts from a letter to Mrs. Irving of the U.S.V.A., from Mrs. Awdry, wife of the Bishop of Osaka, read at the Conference in March last.)

YOUR request to write down, at length, what I said at our conference last summer, has fairly puzzled me. You know that I only spoke because Mrs. Creighton suddenly called upon me by name; that I had prepared nothing, and have no notes. Your mention of a musical illustration just recalls that I have often urged—that the rests are just as essential a part of the music as the notes. The performer, in an orchestra form together the instrument upon which the conductor is to play if they are thoroughly with him, imbued with his spirit, practiced in obedience, with eyes always fixed on his slightest gesture, he will give a magnificent performance; if their eyes are always bent down on their tasks instead of on him, and each counts more or less accurately after his own fashion, if the performance goes through at all it will be without finish, without allowing the conductor to express himself.

As I write down the words it comes home to me more forcibly how truly this illustrates the mode of God's work on earth. He, of course, can do all, but He is playing His music on and through imperfect and wayward human performers, and they do not wait closely enough upon the Conductor. With him they (that is,

He through them) can do anything. Of course, if anyone is so convinced of his importance, or so eager to be doing, that he persists in playing on when the conductor indicates a page or more of rest, he will speedily, unless he learns better, be turned out of the orchestra. Yet how often, in missions and, no doubt, in other work, when the head of the mission, or the physician, or someone in authority says "Rest," or says "Change your work or your station," the impatient and melancholy answer is returned "I cannot go; I am needed here, and my important work will suffer a lapse."

But I don't think that, in fact, the workers generally mean to be wayward. It is often mistaken conscientiousness. What they need is to get it more clearly into their minds that they are only instruments to be played upon, and that simple confidence in the Conductor is all that is wanting, both for the good of His work and for their own calm and happy serenity through all vicissitudes. I cannot understand why Christians are not happy and serene. Fussing and fretting and nervousness are actually holding back the conquest of evil, while God is telling us all the time that, to faith and prayer, nothing is impossible, and that we have not because we ask not.

"Why, therefore, do we do ourselves this wrong,
Or others, that we are not always strong,
That we should ever weak and heartless be,
Anxious or troubled, when with us is prayer,
And grace and strength and courage are with
Thee?"

THE ELEVEN ON OLIVET.

Why stand ye gazing up into heaven?
BY WALTER MITCHELL.

I.

No more within the upper room,
No more upon the twilight walk
Where burned our hearts to hear Him talk
Shall His glad light flash on our gloom.

No more we see Him by the beach,
The wave-worn strand of Galilee,
"Fishers of men," He said, "Be ye!"
"Feed thou my lambs!" His tender speech.

Never again, though day by day
We patient watch, shall re-appear
The Master, now so doubly dear
Since death defeated owned His sway.

We touched the wounds in hand and side,
We knew Him risen from the dead,
"My Lord, my God," the doubter said,
"Forgive," he sobbed who thrice denied.

The shining cloud that o'er Him bent,
Receives and lifts Him to His throne,
But we are left on earth alone,
No longer follow, where He went.

II.

Abide in Faith—in Hope abide,
He goes that He may dwell more near,
Deep in our souls, from hence no fear,
Not doubt shall Him from us divide.

Not now or then, but present still
To all our being's love and thought,
The memory of all He wrought,
Shall rule our every act and will.

The Comforter shall come—the Friend!
Did He not bid us patient wait?
Within the guilty city's gate
The Baptism of Flame attend?

Then, all our faltering thought lets slip,
Of acts, of teachings, shall return
That we may speak in words which burn—
The altar's coal laid on each lip.

He leaves us not, though yet on earth
Awhile our love-watched pathway lies;
He draws us to His Paradise,
Fruition of the glad New Birth.

—Selected.

Woman's Auxiliary Department.

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

Communications relating to this Department should be addressed to
Miss L. H. Montizambert, Provincial Corresponding Secretary
W. A., 150 College Street, Toronto.

FOURTH TRIENNIAL MEETING.

The fourth Triennial Meeting of the Woman's Auxiliary will be held (D.V.) in Montreal, during the second week in September, beginning Wednesday the 17th, by a service at 10 a. m., at which an address will be given by an eminent divine.

The standing Committees are requested to meet on the day previous, Tuesday the 16th, and a meeting of the Provincial Board of Management will take place on Tuesday evening at 7.30 o'clock.

Several most interesting papers will be read during the sessions, followed by open discussions. We expect to welcome Mrs. Irving, Secretary of the Woman's Auxiliary of the United States, and hear from her of her recent trip round the world, and her observation from a Missionary standpoint. It is hoped there will be a large gathering and many good results.

HURON ANNUAL MEETING.



THE 11th Annual Meeting of the Woman's Auxiliary of the Diocese of Huron was held in London on March 29th, 30th, and 31st. The preliminary meeting of the Board of Management met at 9.30 a. m., on Tuesday 29th, and at 11 o'clock there was a celebration of Holy Communion, and sermons by the Lord Bishop of Huron, from the 1st chapter of the Song of Solomon, 7th verse. There has been the largest number of Communicants yet known. The first business session opened at 2.30 p. m., in Bishop Cronyn Hall. After prayers the roll was called, and greetings from the Montreal, Ottawa and Toronto Dio-

cesan branches read. A resolution of sympathy with the Bishop on his recent bereavement was passed. The Diocesan Officers presented their reports. The report of the Recording-Secretary showed the number of senior branches to be 100, junior branches 37, but owing to many branches not having reported it had been impossible to give the figures of the memberships. There are now 30 life members. The Treasurer reported all pledges, except Lion's Head Mission, paid; total receipts \$4327. Balance in hand \$533. The Corresponding-Secretary presented an appeal from Thunderchild's reserve for \$300 to build a parsonage, and from the white settlers at Silverwater, Manitoulin Island, for help to build a church. The Dorcas Secretary reported 137 bales sent during the year, containing clothing, 562 quilts, groceries, medicines, and outfits for Indian children. The President gave a very beautiful address, in the course of which she said "if we ourselves grasp Christ with one hand, we cannot but reach out the other to those sitting in darkness." The Secretary of the Literature Committee, Sunbeam Society, Bible and Prayer Union, Flower Mission, the Treasurer Extra-cent-a-day Fund, the Secretary of Huron of the C. E. Y. M. S., Leaflet Edition, and Librarian, presented their reports, which all showed good work being done. Mrs. Boomer read the report of the Committee for the Education of Missionaries' children, which was most satisfactory. Huron's three children and Montreal's child have excellent reports from their teachers, and are profiting to the utmost of their power of the advantages afforded them, and are docile and industrious. The year's expenditure for the board of two children, and the school fees, etc., of the three, had, by careful economy, and the help of the sub-committee, been limited to \$269. The coming year's expenses for Montreal's child has been paid in full, and a complete year's outfit sent for him.

The Diocesan officers were all re-elected, and following Delegates to the Triennial Meeting, Treasurer, Dorcas Secretary and Leaflet Editor, Mesdames English, Richardson, Fruhle, and Wilkes with several substitutes.

At the evening meeting at 8 o'clock, Miss Geeson, of London, read an exhaustive paper on "Giving," and Mrs. Tilley read a beautiful paper on "Women's Duty to Missions," written by Mrs. McMorton, of Cobourg, after which the meeting was addressed by the Rev. T. Westgate, who is about to go as missionary to South America.

After the opening of the session on Wednesday morning, the Provincial Corresponding Secretary, Miss Montizambert, was welcomed, and expressed her pleasure at being again present at a Huron Annual Meeting; the other visitors, who were all cordially welcomed, were

Miss Cross, Miss Marsh, and Mrs. Matheson. The Committee appointed to consider the matter of Lion's Head Mission, presented its report, which urged that not only should the branches resolve to raise the sum promised annually, but that the deficits of past years be paid up. The Rev. J MacLeod of Lion's Head, who was to have been present and addressed these meetings, being unable to do so, owing to the serious illness of Mrs. MacLeod, it was resolved to send a tangible proof of the sympathy of the meeting to him, which resulted in the sum of \$53, being forwarded to Lion's Head. A copy of the report is to be sent to every branch. Miss Cross then gave an interesting address on Deaconess work, after which the Bishop addressed the meeting, and the Triennial Thank offering amounted to \$206 was presented.

At the afternoon session the four Diocesan pledges were re-accepted, and help was asked towards the salary of Miss Young, formerly of the Aylmer branch, now working in Japan under the C. C. M. S. The sum of \$200 was promised for one year. Miss Montizambert read an interesting letter from Miss Jennie Smith, the Woman's Auxiliary Medical Missionary in Japan, urging the great need of a hospital. Mrs. English read a letter from Mrs. Spendlove, wife of the C. M. S. Missionary at Fort Norman, Diocese of Mackenzie River, telling of the destitution among the Indians, and asking for a bale. Mrs. English urged that to obviate that difficulty with many of the branches, the heavy freight charges, *co-operation bales* be sent to Mrs. Reeve and Mrs. Spendlove, each branch sending contributions in hand, and a small sum of money toward the freight. These bales will be sent off in autumn, and Mrs. Callard, 460 Talbot St., London, has kindly undertaken to receive contributions and pack the bales. A communication from the Provincial Dorcas Secretary having been received, telling of the destruction by fire of the house of the Rev. A. Cobb, North Seguin, it was decided to send a bale there at once. The junior branches assembled at 4.30, and were addressed by the Rev. T. Westgate. The general Missionary Meeting was held at 8 p. m., and was crowded to the doors. Addresses were given by Mr. Filion, an Armenian, on "Antioch," the "Missionary Centre" of the early Church, by the Rev. T. Westgate, by the Rev. Professor Cody, of Toronto, on Uganda, and by the Lord Bishop of Huron. The Thursday session opened at 9.30. It was decided to hold the semi-annual meeting of the Board of Management in Petrolia this year. The Bishop having suggested the advisability of appointing a Committee to send deputations to visit branches, several ladies were appointed. Mrs. Boomer read the report of the Committee appointed to consider the advisability of

the sending a Lady Missionary to China by the Huron Diocesan W. A. Resolved - seeing that the Treasurer has \$500 in hand for this purpose, and that there is every prospect of a like sum being received annually, your Committee consider that the time has come for the Huron Woman's Auxiliary to make its venture in faith and send its own Lady Missionary to China, all arrangements to be left in the hands of the President, Diocesan Officers and Finance Committee. It was moved by Miss Weir, and seconded by the meeting that this report be adopted. Mrs. Matheson, of Onion Lake, then gave a most graphic and interesting account of the work there, at the close of which it was moved, and carried, that the Huron Woman's Auxiliary shall continue its annual contribution to the maintenance of the Lady Missionary at Onion Lake. Reference having been made to Diocesan Missions, the duty was urged on all of doing what they can on behalf of this most important work in their branches and parishes, and the following resolution was moved and carried, "that the women of the Auxiliary ask the Chapters of the St. Andrew's Brotherhood, and the members of Christian Endeavour Societies to collect from the men of their parishes, contributions to the Huron Diocesan Mission Fund. In parishes where neither of these organizations exist, the Rector is respectfully asked to appoint a Committee of men to undertake this work." The customary resolution of condolence to bereaved and sick members, and of thanks to all who had helped in the arrangements for the annual meeting were passed. A very hearty vote of thanks was passed by the Delegates to the Ladies of London for their kind hospitality. The Bishop then gave a Bible-reading on the Coming of the Lord, with reference to the resurrection of His people, at the close of which, those present had an opportunity of exchanging a few words with the ladies about to leave for the Mission Field,—Mrs. Matheson and Miss Marsh for Onion Lake, and Mrs. Stewart for the Sarcee Reserve.



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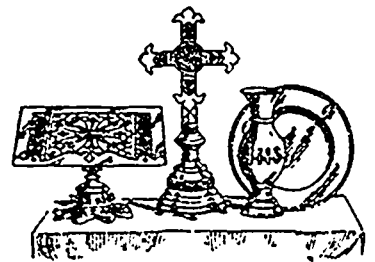
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MEMORIAL BRASSES

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

CHANDELIER AND GAS FIXTURES
Special Designs when Required

CHADWICK BROS.

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