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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



OCTOBER, 1898.

Vol. 12.

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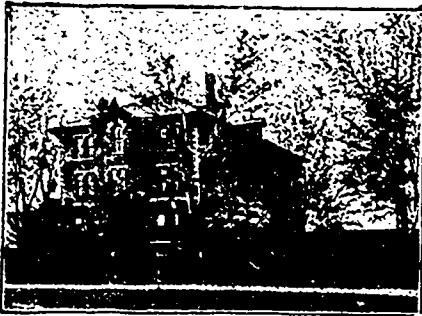
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# THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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

VOL. XII.

TORONTO, OCTOBER, 1898.

No. 148

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

### TRIENNIAL REPORT OF THE BOARD OF MANAGEMENT, 1898.

(AS ADOPED)

In the General Board of Missions assembled at Montreal in Triennial Session, September 16th, 1898

**T**HE Board of Management submits with growing hopes for the future its report of the last three years' work under the following heads:

1. The Domestic Field.
  2. The Foreign Field.
- The Contributions of the several Dioceses.

#### 1. THE DOMESTIC FIELD.

Fifteen years ago when the Church of England in Canada, recognized her true character, declared by canonical enactment that she was her own Domestic and Foreign Missionary Society, and constituted your Board to manage and promote her work for God in the world, very little was known among us of either the Domestic or the Foreign Missionary Field. Her members were indeed familiar with the Missions and Missionaries in their several Dioceses; but Algoma, Athabasca, Caledonia, Calgary and Saskatchewan, Columbia, Mackenzie River, Moosonee, New Westminster, Qu'Appelle, Rupertsland, and Selkirk had no definite or attractive meaning for us. Now we are beginning to appreciate their relative positions, and their large and pressing needs of both men and money for maintaining and extending the Church with all the rich blessings committed to her.

The total amount for Domestic Missions which passed through the General Treasurer's hands (including vouchers sent to him) was in

1895-6.....	\$26,065.12
1896-7.....	14,702.20
1897-8.....	25,489.62

The decrease in 1896-7 is more apparent than real, being caused by a change in date of returns to the General Treasurer and by his not having received vouchers for certain amounts sent directly by Diocesan organizations to the mission field.

Besides the foregoing vouchers were received from the C.C.M.A., representing for

1896-7.....	2088.07
1897-8.....	1422.59

The sums at the disposal of the Board are comparatively small in consequence of the appropriation of their offerings by individual givers. Your Board is quite satisfied that each congregation and every individual will ere long recognize that their offerings will be expended with more immediate and enduring benefit to the Church, if left to be appropriated by the Board, which spares no pains in applying intelligently and economically all the money sent to it unappropriated, and renders a strict account of it every year.

The total to be appropriated by your Board from 1st Aug., 1895 to 30th July, 1898, was

\$20,902 77

How appropriated:-

Algoma.....	\$6,461 93
Athabasca.....	529 71
Calgary.....	400 00
Columbia.....	50 00
Mackenzie River.....	776 34
Moosonee.....	150 00
New Westminster.....	947 08
Qu'Appelle.....	650 00
Selkirk.....	1,100 00
Archdeacon Phair's Hospital.....	100 00
Expenses, 1895-6.....	1,459 69
1896-7.....	1,024 00
1897-8.....	307 58

Balances yet to be appropriated:-

Domestic Missions.....	\$3,660 18
Indian Homes.....	2,959 43
Indian Work.....	40 93
North-West Missions.....	214 00

\$20,902 77

You will observe that the amounts appropriated to each Diocese are very small. They bear no proportion to the needs and the work to be promoted. What proportion do they bear to our ability as a Church and as individuals in each Diocese and in every congregation? Let us all, Bishops, Clergy, and people, set ourselves resolutely to do better during the next three years.

#### 2. THE FOREIGN FIELD.

The total amount for Foreign Missions which passed through the General Treasurer's hands (including vouchers sent to him) was in

1895-6.....	\$17,785 33
1896-7.....	11,906 52
1897-8.....	16,320 85

Besides the foregoing vouchers were received from the C.C.M.A., representing for

1896-7.....	\$5,845 89
1897-8.....	7,459 14

The Province of Shinano together with part

of that of Echigo in Japan has been assigned by the General Synod of Japan to our Missionaries. The Rev. J. G. Waller, the Rev. Masazo Kakuzen, with several Lay Helpers, are unceasing in their efforts in Nagano, a city of 34,000 inhabitants, and in the neighbouring towns and villages. The Rev. F. Kennedy, assisted also by native helpers, is earnestly engaged in teaching all whom they can reach in and around Matsumoto, a town of 29,000 inhabitants. Their work is supervised and inspected from time to time by the Ven. Archdeacon Shaw, of South Tokyo, and, since the lamented death last year of Bishop Bickersteth, by the Right Rev. Wm. Awdry, D.D., late Bishop of Osaka, who has been chosen to succeed Bishop Bickersteth in the important See of South Tokyo. Your Board hopes to obtain from the Bishop a periodical report of the Mission and its progress, in addition to those forwarded by the Rev. J. G. Waller and Rev. F. Kennedy, which appeared from time to time in the Canadian Church Missionary Magazine. Miss Jennie C. Smith, supported by the Woman's Auxiliary, is still busy in training native nurses and promoting the Church's work in caring for the sick and suffering. Miss L. Paterson is also carrying on at her own charges the education of native girls.

The total Foreign Mission Fund to be appropriated from 1st Aug., 1895, to 30th July, 1898, was.....\$17,170 75

How appropriated:—

Japan, 1895-6.....	\$3,067 99
1896-7.....	3,175 80
1897-8.....	4,202 23
Miss Paterson, Japan, 1897-8.....	200 00
Miss Smith, Japan, 1895-6.....	215 48
1896-7.....	286 15
1897-8.....	229 20
Chinese work in British Columbia, 1895-6.....	156 00
Chinese work in British Columbia, 1897-8.....	700 00
Expense acct., 1895-6.....	967 12
1896-7.....	682 66
1897-8.....	265 05
Balance on hand to be appropriated.....	3,023 07

\$17,170 75

The Rev. Sidney H. Morgan was accepted last April as a Missionary to be sent to Japan as soon as the Foreign Mission Fund could provide the necessary sum for the journey and stipend. Your Board appeals most earnestly to the Church and all her members for the money, without which men, no matter how willing they may offer themselves, cannot be sent to extend and carry on the work which we have undertaken in Japan. It would have been a great advantage had it been possible to send out Mr. Morgan this summer to relieve the Rev. J. G. Waller, who deferred taking his furlough last year in order to attend personally to the erection of the Church building at Nag-

ano, and is now visiting his parents in Canada. Your Board is convinced that personal acquaintance with the Rev. J. G. Waller and his work, as described by himself and illustrated by pictures made true to the life by photography and the lantern, will quicken and enlarge the interest of all. Mr. Waller's vacation (which lasts for 18 months after each period of seven years' service) will be spent in Canada. We extend to him a warm welcome on his return to Canada, and we would convey to him the hearty assurance of the Church's appreciation of his faithful and diligent labours. He is ready to devote a large part of his vacation to the work of visiting congregations in all our Dioceses, not for the purpose of collecting money, but of affording information such as will awaken the interest of all in the work which God has set His Church to do in the world. No doubt the Rural Deans in each Diocese will make arrangements for as many Missionary meetings as Mr. Waller can attend, and in such order as will secure economy both in time and outlay. Mr. Waller offers his time and well-earned rest, and asks only for hospitality and his travelling expenses.

C. C. M. A.

The Canadian Church Missionary Association in connection with the Church Missionary Society reports to this Board that in addition to its Missionaries previously sent to Japan and the Northwest, it has during the past Triennial period, sent into the Domestic Field Rev. F. F. Flewelling, to the Diocese of Selkirk; and into Foreign Field the following:— Rev. J. R. S. Boyd, B.A., and Rev. W. C. Whyte, to the Diocese of Victoria, South China; Rev. Arthur Lea, M.A., to the Diocese of South Tokio, Japan; Rev. S. H. Gould, B. A., M.D., to the Diocese of Jerusalem, Palestine; Rev. T. B. R. Westgate to Paraguay, and Miss Louy Thomas, deaconness, to Chili, South America, the last two being under the jurisdiction of the Bishop of the Falkland Islands.

3. THE CONTRIBUTIONS OF THE SEVERAL DIOCESES,

including the Woman's Auxiliary for each of the last three years, 1st August, 1895, to 31st July, 1898, may be seen from the following tabulated statement:—

	1895-6	
	Domestic.	Foreign.
Columbia.....		
Algoma.....	\$ 116 09	\$ 113 79
Fredericton.....	1,478 83	959 27
Huron.....	3,980 02	3,031 53
Montreal.....	3,448 42	1,824 74
Niagara.....	2,877 93	1,942 02
Nova Scotia.....	1,741 51	1,550 96
Ontario.....	2,375 13	2,048 36
Ottawa.....		(Included in Ontario.)

Quebec .....	2,554 39	1,448 54
Toronto .....	6,994 43	4,751 12
Miscellaneous sources ..	198 37	115 00
	<u>\$26,665 12</u>	<u>\$17,785 53</u>
	17,785 33	
	<u>\$43,850 45</u>	
	1896-7	
	Domestic.	Foreign.
Columbia .....		
Algoma .....	\$ 100 52	\$ 117 86
Fredericton .....	443 27	497 78
Huron .....	1,482 69	1,604 16
Montreal .....	719 88	929 94
Niagara .....	1,992 99	1,385 60
Nova Scotia.....	1,056 81	1,112 43
Ontario.....	606 31	787 01
Ottawa.....	1,245 11	882 08
Quebec.....	2,171 97	1,536 79
Toronto.....	4,182 95	2,844 87
Miscellaneous sources ...	700 00	300 00
	<u>\$14,702 20</u>	<u>\$11,906 52</u>
	11,906 52	
	<u>\$26,608 72</u>	
	1897-8	
	Domestic.	Foreign.
Columbia .....	\$	\$ 59 00
Algoma has sent in since the close of the financial year for		
Fredericton.....	76 34	107 72
Huron.....	492 08	666 17
Montreal.....	6,398 98	2,383 3
Niagara .....	3,453 17	2,367 97
Nova Scotia.....	1,599 50	878 77
Ontario.....	1,141 62	1,204 06
Ottawa.....	954 64	771 26
Quebec.....	1,817 78	1,191 36
Toronto.....	2,224 50	1,523 68
Miscellaneous sources..	7,275 31	5,474 68
	149 86	
	<u>\$25,489 62</u>	<u>\$16,320 85</u>
	16,320 85	
	<u>\$41,810 47</u>	

The appropriation of a stipend of \$2,000 a year for the united offices of General Secretary and General Treasurer did not recommend itself to the members of your Society generally. The Board recognized that a mistake had been made and retraced its steps as promptly as the circumstances permitted. The Society has now two officers, an Hon. General Secretary and Hon. General Treasurer. Each gives his time and services without any pecuniary reward. \$300 are applied towards assistance for the General Secretary in his office. The only other outlay is the disbursements of the officers in attending the meetings, and the unavoidable outlay on account of books, stationery, postage, bank charges, and other contingencies. Your Board while recognizing the serious demands upon all our Church people for the support of their own parishes and the maintenance of their own Diocesan Mission Fund, W. and O. Fund, and Pension Fund, urges that the outlay of each family and every individual on the work

of God and His Church in the world, is the smallest department of their expenditure. All study closely the amount they give to any Church purpose. They do not study so closely the amount they expend on keeping up their place in the world, on society, on travelling, and luxuries of many kinds. Your Board would appeal to all most earnestly to give freely, generously, largely, to the Church and her work in the world. Let the proportion out of each income for God and His Church's work in the world be set aside first. God's blessing on the rest will make it go further.

Our progress would be more rapid and more in proportion to the sacred and vital character of God's work in the world if that work only filled its right place in the hearts and in the intelligence of all our Clergy and their congregations. The two annual appeals of your Board are accomplishing a great deal, but the progress would be far more encouraging if our Clergy would read the Church's Missionary reports and set the interesting facts which they contain periodically before their people. Your Board has respectfully urged the Woman's Auxiliary to give themselves to the work of securing a long list of annual subscribers to the Domestic or the Foreign Fund, or to both, in every congregation to which they can obtain a welcome from the incumbent.

Until contributions to the Foreign Mission Fund are vastly increased, we had better confine our efforts to doing well and thoroughly what we have already undertaken. To be ready to accept men for every field to which they may desire to go will be to invite disaster and failure. Your Board does appreciate warmly the zeal and devotion and faith of those who wish to make the whole world the field of the Canadian Church; but so long as the cost of travelling to and from distant lands and the expense of living in them is as large as it is, and so long as it is necessary to be ready to meet such contingencies as are entailed by sickness and death, and widows and orphans, a prudent foresight must be exercised and provisions duly made. If Canadian Churchmen were ready to go out and plant themselves in Associate Missions in foreign lands, drawing their support largely from their own cultivation of the soil, then the one outlay in conveying the Missionaries to the distant field might be readily met. There need then to be no shrinking back from helping all who are ready to maintain themselves in any and every foreign field. So long, however, as stipends and pensions and periodical visits home have to be met, your Board will owe it to the Church for which it acts to proceed with foresight caution and economy, while it guards against any lack of a large and intelligent faith in God who can dispose the hearts of all to accomplish

His work in the world. Your Board would respectfully submit that the true missionary is one who is sent by God through his Church, not one who chooses his own field and will consent to go to it only.

#### 4. THE CANADIAN CHURCH MISSIONARY MAGAZINES.

No intelligent interest in missionary work can by any possibility be kept up amongst those who never hear or read about it. The clergymen and laymen who long that the Blessed Saviour's desire for the heathen and the utmost part of the earth should be accomplished, will do all they can to get people to take an intelligent interest in the Church's work of evangelizing the world. Our magazines will help in this if they are only read.

The Missionary Magazine will, as in the past, show the progress of the Church's work both in *Foreign and Domestic Field*. Its tabulated statements will also exhibit the advance which is being made in each Diocese and every one of its congregations in response to the Epiphany and Ascension-tide appeals, and in their annual subscriptions to either or to both, and in their efforts through the Woman's Auxiliary. The impression certainly prevails in some quarters, and is being encouraged in others, that too much is being expected and asked for, and that our congregations are sending too much money out of their own parishes and dioceses. There is no ground whatever for this impression. It has no real foundation. There is far more room for dreading that we are withdrawing more than is meet, with the necessary penalty of impoverishing our own souls, our parishes and dioceses.

#### MISSIONARY TO THE KLONDYKE.

In April last your Board appropriated \$400 to supplement the grant of £200 from the S.P.G. towards the expenses of sending a Missionary to minister to the miners, under the Right Rev. Dr. Bompas, Bishop of Selkirk. The Rev. W. G. Lyon, who had laboured in the Diocese of Qu'Appelle, was selected. The outlay on the necessary outfit, which included a large tent for holding services, was very large, exceeding the full amount of the S.P.G. grant and your Board's appropriation; so that Mr. Lyon had to meet some \$900 additional.

It will distress all the members of the Society to learn that on the 24th of June the Rev. W. G. Lyon and his servant were both drowned in Lake Lebarge.

The Society will no doubt convey to Mr. Lyon's family and friends the expression of its deep sympathy.

#### INTERCESSORY PRAYER FOR MISSIONS.

In conclusion, your Board desires to impress upon the minds and consciences of all, the duty and value of intercessory prayer in behalf of


Missions by all the members of the Church, and this they cannot do better than in the words of the Foreign Committee of the Lambeth Conference held in 1897, which are as follows:—

"The first duty of the Church is Intercession. The observance of a special Day of Intercession in connection with the Festival of St. Andrew appears to have led to a considerable increase in the personal offers for missionary work. Your Committee desires to urge upon the whole Church the urgent duty of making these days of Intercession a reality in every diocese and every parish, and they desire to commend for the general private use the admirable noontide missionary prayers drawn up for the use of the Sister Church of America."

#### LIFE WITHOUT DEVOTION.

To attempt to lead the spiritual life without devotion is even a greater mistake than to go apart from our duties in order to lead it. Our flying on God's errands will be unhallowed flight, if we do not first secretly adore Him in our hearts. A prayerless day of hard work consecrated by no holy meditation—O what a dull, plodding, tramping day it is! How do we spend money in such a day for that which is not bread, and our labor for that which satisfieth not! How does God in such a day deal with us as with the Egyptians of old, taking off the chariot wheels from our work so that we drive it heavily.—*Dean Goulbourn.*

#### THE LABORERS ARE FEW.

 THE Mission at Ranaghat, Bengal, North India, carried on by Mr. J. Monro, C.B., and several members of his family, is doing a good work in reaching many who come from miles around for medical relief. The following paragraph from the report of the Mission brings home the very great need for more workers:—

"During the year we have been able to preach to above 35,000 people at the dispensary and in camp, and to pay 242 visits to ninety-four villages, besides visiting various quarters of the town of Ranaghat on eighty-four occasions. We may say that within the last two years we have given the Gospel message to about one-fifth of the area which forms our 'parish.' This means that in ten years, if the Lord tarry, the whole of the villages in the Ranaghat Mission will have been systematically visited and preached in. A series of visits paid to each village only once in ten years! notwithstanding constant unremitting exertion on the part of every one of the Mission staff. Does not this emphasize our repeated call for more laborers to come over and help us, the call to which every year the Church of Christ pays but scant attention? What would be thought of the state of a parish in Christian England which could only be visited throughout its limits *once in ten years* by its pastor and his assistants?"—*Awake.*

## REALIZATION.

*(The Spirit of Missions, N. Y.)*

HE two great factors in Christian missions are Christ and His Church. Primarily and chiefly Christian missions contemplate the making known of Christ, the Saviour of the world and of all mankind, to the heathen who have not known Him and who are perishing without God and without hope. The one burden of Christian missions is, therefore, Christ and Him crucified; the proclamation of His Gospel of redeeming love, of Divine reconciliation, of the forgiveness of sins, and of life everlasting. What a theme! How the angels who serve before His throne day and night would rejoice in the privilege which is thus accorded to mortal beings! With what energy, zeal and enthusiasm would they engage in that most exalted of all occupation! Why is it that man, to whom has been committed this glorious service, does not enter into it with the same degree of fervor, appreciation, joy, and earnestness? It is because he undervalues the merits of His Saviour's vicarious work, or questions its efficacy among the heathen, or has no interest in or desire for the proclamation and propagation of His Gospel throughout the world? Nay, these are not the reasons: As a Christian man—and of such only are we speaking—he fully believes in the merits of Christ's mediatorial work, and of its power to save, redeem, and bless all mankind, and would rejoice to see the whole world filled with the knowledge of the Lord. No, the great fault lies not here, but in the solemn fact that men do not realize the full import and significance of these great truths; they believe them all, and accept them, but fail to grasp them as living verities, filling their souls with that fulness of expression that must find opportunity to rush forth and proclaim it, as the herald in olden days on an occasion of a great victory ran hither and thither announcing the glad tidings.

It is a lack of realization, the absence of a present felt appreciation of a great fact dimmed by the apathy of things that have become old or common in the knowledge of men. If every Christian man and woman in the world fully realized the living, actual presence of Christ, fully appreciated what it meant to be His ambassador, commissioned by Him to bear His message to all people, what think you would be the result? How many thousands instead of hundreds would—directly or indirectly—find themselves hurrying with eager feet to bear the Gospel to the heathen! Think of the amount of energy and enthusiasm that would be set free, of the opening of new enterprises, and of the setting into activity of the latent

forces now locked up behind the fast-closed gates of spiritual inertia!

What is true concerning the realization of the Person of Christ and His work is equally true of His Church. It is lamentable to see with what apathy and indifference Christian people enter into the work of extending the Church of Christ throughout the world. It is not so in temporal affairs; men rush with all eagerness into business prospects, willing and ready to jeopardize property, riches, health, everything to gain their ends. Business men everywhere feel that stagnation is ruination, and advance the only condition of success. Alas! there is no such enthusiasm in regard to the Church—the Kingdom of God upon earth. Her interests seem to be secondary: if she advances the Christian world rejoices, but if she does not no one is ready to take the responsibility. And why? The answer is the same: Want of realization. The Christian world is not fully keyed up to the high tone of its privilege and responsibility. Christian men and women do not fully apprehend the nature and character of the Kingdom of God; they do not feel its import and significance; they do not seem at all conscious of the fact that that Kingdom is an everlasting Kingdom—the Kingdom of the Eternal God, the Kingdom of righteousness, of truth, and of life.

Full realization of these facts would arouse such an enthusiasm as the world has never seen; such power as that which fell upon the nascent Church on the Day of Pentecost. Every one professing the name of Christian would be found foremost in the struggle of the Church against sin and wretchedness, laboring with all zeal to plant the Divine standard of truth and righteousness where now only heathen superstition and abject vice prevail.

“Stir up, we beseech Thee, O Lord, the wills of Thy faithful people; that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*”

## THE PROVINCIAL SYNOD.



HE late meeting of the Provincial Synod was looked forward to by some with considerable anxiety, inasmuch as it was learned from the Agenda Paper sent out by the Secretaries before its meeting that strong efforts would be made to put an end to the present existing Domestic and Foreign Missionary Society and Board of Missions by immediately merging them in the so called General Society and General Board of the General Synod. Although this end was urgently sought and contended for in the Lower House and carried by a considerable



majority, the Upper House clearly expressed its opinion, at a fairly early stage in the proceedings, that although favorable to the principle of a General Society and General Board of Missions for the whole Church in Canada, yet that the scheme proposed and adopted at the last General Synod meeting required to be amended in certain particulars and that until such amendments were made it could not become a finality. Although this view was resisted in the Lower House and a conference with the Upper House took place in consequence, yet it finally prevailed, and the result of the whole deliberations is that the Society and the Board of Domestic and Foreign Missions for this Ecclesiastical Province continues in existence and will carry on its work as hitherto, and until the scheme of the General Synod shall have been amended in the particulars referred to by the Upper House. It was freely admitted, even by those advocating the immediate merging of this Society and its Board in the scheme of the General Synod, that that scheme was by no means perfect, and that in many particulars it would be better of, if it did not actually require amendment, for example, in the provisions as to dividing the Board into three sections, Eastern, Central and Western; the composition of the Executive Committee—as large if not larger than the General Synod itself; the smallness of the Advisory committee, etc. We feel sure that the decision ultimately arrived at is that which will best tend to the true interests of missionary work, and it is hoped that the work of the Board of Missions of this Province will continue to be energetically and successfully carried on.

#### THE MISSIONARY MEETINGS.

Two grand missionary meetings were held in Montreal in connection with the Board of Missions the first being the regular meeting on the Thursday evening of the Provincial Synod gathering, and the second on Monday evening following, in consequence of the impossibility alike of completing the first and of accommodating the numbers of persons who desired to be present. On Thursday evening the 22nd September, nearly all of the Bishops of the province were present under the presidency of the Lord Bishop of Montreal. Addresses were given by the Bishop of Algoma, the Rev. J. G. Waller, missionary of the Society to Japan; Mrs. A. T. Twing, of the Woman's Auxiliary of the P.E. Church in the United States, and by Miss Montizambert as representing the Woman's Auxiliary. An encouraging feature of the address of the Bishop of Algoma was its hopefulness and the clear indication afforded by it of increasing

self-reliance on the part of the Diocese, evidenced by additional contributions within its own bounds for its own work. Decided progress in this respect has been made under the wise administration and persistent effort of the Bishop, but assistance will be required for some years to come, and at present at least \$2000 per annum will be needed for the Mission Fund of that Diocese besides the usual diocesan grants heretofore made. The address delivered by Mrs. Twing was full of interest, and most certain to inspire the Woman's Auxiliary to still greater efforts on behalf of missionary work; whilst Miss Montizambert's address was eminently practical and aimed chiefly to remove misconceptions as to the work of the Auxiliary, and its relation to the Board.

A portion of the choir of St. Martin's Church, under the direction of its organist, Mr. Campbell, attended in surplices, and well rendered the Litany and hymns used during the meeting, receiving the hearty thanks of the presiding Bishop.

The second meeting was held on the evening of Monday, the 19th September, in the same place, under the presidency of the Lord Bishop of Montreal, with whom several of the members of the Upper House were also present on the platform. Again the room was filled to the doors. Addresses were delivered by the Rev. J. G. Waller upon Missionary work in Japan, urging upon those present the opportunity there presented for extending the work of Christ and His Church. This was followed by an earnest eloquent address from the Rev. L. N. Tucker, M.A., of Vancouver, in which he explained the grand openings which presented themselves in the Diocese of New Westminster, especially in the Kootenay district, asking assistance for this particular branch of work to the extent at least of \$500 per annum, indicating that the expenditure which had already been made had yielded good fruit, inasmuch as some six or seven Mission stations had been opened, several of which had become self-supporting, owing to the rapid influx and increase of population in these mining districts, but that there were still a number of places in which the Church should at once enter upon her work. He also referred to the "open door" presented in that Diocese through the presence of a large number of Chinese, whose evangelization offered, he thought, the best means possible of extending the benefits of the Gospel and of Christ's Church to their native land, and he asked for this particular work a further sum of \$500 per annum for three years. He also referred to the Indian work of the Pacific coast dioceses, representing its importance, and its need of continued assistance from the Church in Eastern Canada. Altogether he made an earnest and strong appeal for a sum of \$1500. So

effective was Mr. Tucker's appeal that, upon the conclusion of his speech, the Lord Bishop of Quebec asked permission to make a few remarks, and stated that if Dr. Davidson would consent to receive subscriptions for the special Chinese work mentioned by Mr. Tucker, he was sure the amount could be raised, and he, then and there, offered his own subscription of \$50 per annum for three years. Since the meeting another subscription of \$5 has been received from a young lady working in an office in Montreal, who was present and deeply touched by Mr. Tucker's appeal. Two other sums of \$2 and \$1 respectively were given by persons present at the meeting and it is understood that one subscription of \$25 for three years, and another of \$10 for a like period will be made. This work amongst the Chinese in our own land and at our own doors would appear to be one of primary importance, and which ought not to be neglected, and any subscriptions, large or small, for this purpose may be sent to the address, Dr. Davidson, Q.C., 181 St. James St., Montreal, who has been authorized to receive subscriptions for this purpose in behalf of the Diocese of New Westminster, all of which will be acknowledged in the columns of this MAGAZINE.

The music at this meeting was furnished by the surplised choir of the church of St. James the Apostle under the direction of its able organist, Mr. Reyner.

It has been said as an excuse for lack of interest on the part of Church people generally in missionary work that the appeals were indefinite and that no particular instances were given where assistance was required. We do not admit that this claim is well founded, inasmuch as in almost every number of the Magazine will be found particular instances of special wants. This excuse, however, cannot prevail at the present time, for our readers will find a number of appeals in behalf of *particular named* work, and as arising from the meetings of the Board and Woman's Auxiliary. Mr. Waller pleads for assistance for a hospital in Japan; Miss Paterson pathetically appeals for *immediate* help that the work which she has so well undertaken may not prove a failure; Mr. Tucker pleads for the present needs of the new Dioceses of the Diocese of New Westminster in regard to which it appears to be a case of 'now or never,' and also for the Chinese work in that Diocese. A pleasing instance in connection with the Board meeting, was the announcement of a gift of \$100 from a lady in Hamilton, (if we remember correctly) for one year with a prospect of the gift being continued for three years for *some special work* under direction of the Board, and which sum was applied towards a missionary in the Kootenay.

The Bishop of Algoma pleads—and his appeal is supported by evidence of increased contributions on the part of the people themselves—for continued help in his Diocesan work and there would appear to be no lack of opportunities for any who really desire to assist the missionary cause and the work under the control of the Board of the Domestic and Foreign Missionary Society.

Another pleasing incident in connection with the last meeting of the Board was the reception and reading of an Address from the native Christians of the Nippon Seikokwai at Nagano and Matsumoto, in which they express their thanks to the Board for having sent out Mr. Waller and Mr. Kennedy, adding, "Though it is only four or five years since then, by the earnest efforts of these two missionaries, the work at both Nagano and Matsumoto as well as at their out stations, has made significant progress, and an abundant ingathering is expected in the near future. Besides, at Nagano a beautiful Church was lately built and consecrated. This is indeed attributed to the never-tiring endeavours of Mr. Waller and the liberality of those kind brothers and sisters in Canada, which fact we shall never forget but shall tell to our children and grandchildren about." The address which is dated July 20th last past was signed by the following: "Masazo Kakuzen, J. Isao Mizuno, Paul H. Okugawa, Stephen S. Imaki, Sutejiro Soga, Tomihachiro Usui, Seishiro Ushiyama, Fudekichi Shiba, Kikutaro Takenouchi, Ewataro Kawarago, Ryohei Tanaka, Hikotaro Takahashi."

In an able article contributed to the *Church Standard*, of Philadelphia, by the Rev. L. B. Ridgely upon Missionary work, Parish work and Seminary training, the writer insists upon the necessity for making a thorough study of the whole subject of missions a part of every seminary course. He says: "Finally, no seminary course is complete without a thorough study of the whole subject of missions. The history of the missions of the Church, the men who have led them, the methods adopted, the success attending, the failures following, the work to-day being done, the fields in which it is being done, the people among whom it is being done,"—all these are to be studied.

Comparative religion will be a help to this. The study of history leads to it, and embraces it, in part; but it logically belongs to the department of Pastoral Theology, because it is the study of the field in which the Christian faith is to be planted and the peoples upon which it is to be engrafted.

Without such a study of missions the whole outlook of the Christian mind becomes narrow.

There is no provincialism so narrow as that of the man who lives in a great city, and thinks there is nothing great outside it; no Christianity so narrow as that of the priest who finds all his time occupied in the culture of his own soul and the work of his own parish. The work of the priest who neglects the study of missions is not only lacking, but is dangerous. It is like the treatment of a physician who should treat the diseased eye without noticing the dropsy in the feet of the same patient. He has not diagnosed his case. He is likely to treat it wrongly.

To neglect the study of missions is to neglect the great truth that we as a Christian Church are working for the uplifting of the race, that the work must go on, so far as practicable, all at once in every part; and that we shall learn the whole truth about human nature and Divine grace, only as we grow familiar with all human nature, and "make disciples of all nations." The failure in systematic study of missions and the lack of strongly-directed devotional life in our seminaries are perhaps sufficient explanation of the lack of missionary zeal so common in past years. The improvement in these two respects during more recent years has been accompanied by an increase in the number of men offering for mission fields.

Yet the study of missions needs to be carried further. Great as the effort has been, of recent years, to arouse interest, much has been done in the way of organizing Students' missionary societies and of offering prizes for missionary essays, there is more and more important work waiting to be done. If the training of the students in Old and New Testament literature were left without any help or direction except a voluntary literary society and a prize essay, the result would hardly be enthusiastic scholars. What is needed is a *systematic study of the subject of Missions*, as a required part of the seminary course, under the careful direction of a professor. It is, indeed, justly a part of the course of history, but it is a part of such proportions and importance that it may well have its special head, its special hours, its special essays, recitations, lectures and seminars."

#### THE DIGNITY OF SERVICE.

The highest royalty takes the lowliest service. God stoops to cure the leper, to serve the lame, to wash the feet of men. And so men lift themselves by God's grace to royalties in the Kingdom of Heaven, and this earth into the light of its redemption, by gladly recognizing the law whose "seat is the bosom of God." Lovingly living by its royal demands, they climb to the thrones and the crowns which pass not away.

And still the Church of God stands for the type and name of the Kingdom of God. Her law is brotherhood, or she has no law at all. Her work is service, or she has no work and no reason to be. She is worth just the service she does, and no more. A diocese is worth the good it does. A parish is worth the service it fulfils. A Deacon, Priest or Bishop is worth only what lowliest service he does for the souls and bodies of those for whom Christ died.

In such service only does Church or ministry find the character for its claims. There is no dignity and no authority that is not buttressed by the service rendered. I think we are all seeing this. I am glad to believe I am not uttering anything new to you in these thoughts, drawn from the wonderful episode of that wonderful night. I am only hoping to bring them out somewhat clearer, to emphasize the common conviction of a living Church more plainly.

And let me emphasize once more the fact that the service was a menial and degrading service, a slave's service. To outward eye that only. But done for love! See how that lifts it! Done by mother to child, by son to father, by daughter to mother, by dear friend to dear friend, fallen and weary, and the service becomes noble and beautiful!—*Selected.*

#### INTEREST THE SCHOLARS.

PROF. DRUMMOND has said: "Interesting the scholars to become missionaries is the highest department of our Sunday-school work, and the one most of all neglected. It is not enough to watch among the scholars for an interest in missions. We must watch for the dawn of the missionary spirit, and direct the picked few who manifest it by solemn and careful steps. The missionary spirit steals into the mind at a very tender age. It is too great a thing to come late, it has to bear too much strain to be of hasty growth. The few missionaries whom I have ventured to sound upon this matter have unanimously testified that the call came to them when very young; and I am inclined to place the usual time of impression at about the age of twelve years. This fact gives a new impulse to all the missionary work of the Sunday school."

Dr. Chester, a life-long missionary in Southern India, whose talent and abilities are so great that he is said to be "a whole missionary institution in himself," was asked when he first became interested in missions. "When a boy in Sunday school," was his prompt reply.

Another, a missionary in Syria, where he is doing a noble work, was influenced in the same school, and decided when only fourteen to give his life to Christ.

FROM S.P.G. MISSION FIELD NOTES  
FOR SEPTEMBER.

FROM the Bishop of Mashonaland we have received the photograph from which the accompanying illustration is taken. About it his lordship sends the following most interesting note :

"Here is a specimen of an Apostolic hut, such as St. Patrick, St. Aidan, St. Columba or St. Benedict must have built by dozens all over England, Ireland and Scotland and Europe hundreds of years ago. From such beginnings arose Iona, Lindisfarne, Glastonbury, Westminster Abbey, and all our cathedrals. Think of this, and believe in the future however small the present. Already, within six months, we at the Bulawayo Native Location are begging for burnt bricks for a more permanent building (the second stage to-



THE FIRST NATIVE CHURCH OF BULAWAYO.

wards the future abbey). One white man has given his native brethren 2,000, and a colored man, a communicant, 3,000. So we are getting on, and S.P.G. has given £20 to encourage us. We have only as yet three native communicants (including the catechist), but we shall grow. Josiah Kubavane is our catechist and school teacher. He came from the Diocese of St. John's. So those who helped St. John's Diocese years ago are helping us now. Seed sown, grows and gets disseminated. Think of an English seed-grower's seeds, and where they go and produce fruit. So the Society propagates the Gospel throughout the world, making the wilderness flourish and blossom like the rose."

WITH regard to the Railway Mission in Mashonaland the Bishop writes :

"We are now regularly at work between Bulawayo and Mochudi, visiting the men and holding services, and hope to have a church railway van, with library, etc., soon on the rails. The travelling priest (Rev. N. W. Fogarty) is ubiquitous, and knows how to curl himself up in the middle of the night at a siding or ganger's cottage till the train comes along and picks him up to set him down further on."

HERSCHEL district is as purely "native" as any part of Cape Colony, for it contains about 26,000 natives and only 130 Europeans. It is in the Diocese of Grahamstown, and the Rev. S. W. Cox, the missionary, reports new openings in two directions. They seem to be very encouraging.

"I have to report the commencement of work in a locality quite neglected, and amongst a very wild set of Tamybookies. My experience amongst this tribe in other parts of the district has not been very encouraging. They cling more tenaciously than any other tribe to their old heathen customs, but I stipulated that before placing a catechist-teacher with them they should provide enough stone for a building and pay for its erection. This they have done, and I have provided windows and timber for the roof. They have promised to find £10 a year for the teacher, who is already with them; he tells me he has twenty children in school, and what is more, has had large congregations on the last two Sundays.

"For many years past I have been trying to bring into the Church some half-caste people who live within a few minutes' walk of the Mission church, but until this year have failed. The older members remain obdurate, but on Easter Eve four young people were baptized after a year's preparation and three of their children on Easter Monday."

POVERTY does not always starve the heart, nor failure of means diminish thankofferings. It is a thing for which the grace of God should be praised that Mr. Cox could write thus :—

"We are passing through a time of great scarcity in food, but the offerings of the people for the Diocesan Native Ministry Fund have been far larger during the last six months than ever before. I have noticed the same thing in other years of scarcity."

LORD READY, formerly Governor of Bombay, states that when he was in India he watched carefully the work pursued by missionaries, and he is "convinced that there is no work more arduous, no work requiring more faith, no work pursued very often under circumstances of greater discouragement, than that of those whom we send out as missionaries, and therefore it is one of our first duties to give them all the support and all the encouragement that we can."

NOT one man in a thousand dies a natural death, and most diseases have their rise from intemperance.—Lord Bacon.

## NOBLE WORDS.

**T**HE Ven. Archeacon Pentreath, who is well-known throughout Eastern Canada, was the appointed preacher at the opening services of the Diocese of New Westminster held in Christ Church, Vancouver, on 17th and 18th of August last. His eloquent words in concluding his sermon as reported in the *Church Record* of that Diocese are well worthy of reproduction. He said:

"And so brethren, of the clergy and laity, I welcome you to-day to the Synod. You are here together for the Church, to make the wheels of the old machinery run smoothly, to supply new machinery when needed, to consider the extension of the Church in the face of increasing population, how we can supply service and sacraments, how we can make our church a unit for Christ in every community. We must rise above any little questions that trouble us; divisions or heart-burnings seem out place in the face of work left undone for want of men and means; children growing up in ignorance of their father's or mother's church, families unshepherded, opportunities lost. We want a great ideal in the mind, a resolute purpose in the heart. Think of the opportunities, the open doors, which the Church of England has in British Columbia. The echoes of "the hymns our fathers loved, the Psalms of ancient days," reverberate among our seas of mountains which so long reared their heads in loneliness and silence. The strains of our Church's song float down the waters of the Fraser, the Columbia and the Kootenay, and along our great lakes, echo down the valleys until they reach the waters of the Pacific and float over the ocean towards the regions beyond. But there is much more to do. We want enthusiasm for our Church, to be stirred by its history, to be moved by the example of its saints and martyrs. Enthusiasm for the church means enthusiasm for the Master. What was the secret of St. Paul's enthusiasm? What, but that to him Christ was no remote, shadowy figure, but a living presence. That was the source of his courage and his love. Christ was his Captain and Leader.

"Here, in our diocese, the old Faith is planted, the old Church stands as ever for reverence, for order, for dignity. The call has come to her from the Leader. Forward into battle! And she is responding to the call. I preach to you the Gospel of hope and courage to-day. The outlook for our work is cheering. There are signs of awakening life, of greater interest, of earnest devotion, of growth in various directions. So when we hear the echo of the earthly leader's voice across the Atlantic, coming to us from the chair of St. Augustine, "Follow

the call," the sons and daughters of the Church by the Pacific respond, "We follow where Christ and the Church leads. Fling out the banner! We will carry the old Faith to victory!"

Our sword is the spirit of God on high,  
Our helmet is salvation,  
Our banner the Cross of Calvary,  
Our watchword, the Incarnation.

## WORK IN JAPAN.

**R**EPORT of work in Japan in connection with the Mission of the Domestic and Foreign Missionary Society.

It is almost eight years since the first foreign missionary supported by the Society, Rev. J. G. Waller, M.A., went to Japan, and although in that time there has been no great reception of the masses of the Japanese into the Church, the uninterrupted progress of our work and of the Japanese nation towards Christianity are subjects for great thankfulness.

In Fukushima, which was the headquarters of the Mission for the first two years, although ignorance of the language, and particularly of the customs of the Japanese was a very great impediment, there is reason to believe that the seed sown will in due time bear fruit. There were, indeed, four baptisms in this period, and from time to time since, from members of the small congregations of enquirers formed then in Fukushima and in the neighboring towns, letters have come announcing the joyful event of their baptism.

Towards the close of 1892 when Japan was divided into English and American dioceses, owing to Fukushima falling within the American sphere, the Mission was removed to its present situation in the province of Shinano, with headquarters at the capital, Nagano. As the catechist or native lay-worker, who had been assisting at Fukushima was particularly attached to the work there, and it was thought the Church in that district would be injured by the removal of all the workers, no Japanese assistant was brought to Nagano. In this latter place, at first much violent opposition was experienced. In Fukushima there had been indifference to all religion, but in Nagano, the people were strongly attached to Buddhism and as bitterly opposed to Christianity. But as between violent opposition and indifference, after a short experience of both, almost every missionary will prefer opposition. This violence, chiefly of hoodlums, instigated by Buddhist priests, gradually induced a number of the better disposed young men to assist us—perhaps because they were ashamed of Japanese acting in such a manner towards a foreigner. And of those who came out on our side at that time all but one afterwards received baptism.

We had gone to Nagano with rather heavy hearts. Our friends at Fukushima, loath to part with us, had pictured Nagano in as black colors as possible. It was, they told us, the coldest place in Japan in winter, and it would be useless to attempt the propagation of Christianity there, in face of the opposition of the great Buddhist temple, called Zenkoji. The cold, however, was found to be much less severe than in Canada, although the frail houses, with their walls largely made of ill-fitting paper slides, made the cold rather hard to endure. The temple indeed, one of the most famous in Japan, and said to have over three hundred priests attached to it, possesses great power. The city of Nagano had originally grown up around this temple, and even to-day, by the common people, the city is called by the name of the temple. And not only does the temple own a great amount of property in that district, but the inn-keepers, merchants, coolies, and others make much profit from the thousands of pilgrims who, year by year, flock thither from all parts of Japan. Still in Nagano itself, the power of the Buddhist priests is chiefly a monied power. Their immoral lives, coupled with their ignorance and idleness have in a great measure lost them the respect of the people. Our work prospered as we had never dared to hope. Even in the first year there were eleven baptisms, all adults. In this year also, Messrs. Soga and Ushiyama were received as lay-workers. They have since then done valuable work and are now accepted candidates for Holy Orders. In December of the same year, Rev. M. Kakuzen, a Japanese who had been recently admitted in Canada to Deacon's Orders, returned to Japan, sent by the Society. This enabled us to extend our work to neighboring towns and to occupy Matsumoto, the second largest city in the province. In the autumn of 1894 the Mission was greatly strengthened by the arrival from Canada, first of Miss Paterson, who had for some time been the Dorcas secretary of the Woman's Auxiliary, and then of Rev. F. W. Kennedy and his family. After Mr. Kennedy had been a short time in Nagano he removed to Matsumoto, and the original district was divided, Nagano becoming the centre of the northern part of the province, and Matsumoto of the south. They have each its out-stations, and these out-stations have again sub-stations.

In 1895, Miss Smith, who although a Canadian Church Missionary, had been sent to work in connection with the S.P.G. Mission in Kobe, joined us in Nagano, bringing with her seven women connected with the dispensary and nurse school. Two of these were Bible women and two trained nurses. In the spring of 1896, Miss Paterson joined Mr. Kennedy in Matsumoto. In this same year also, again by

aid from the Society, Rev. J. I. Mizuno was placed upon its list of missionaries and has since been laboring in the neighboring province of Echigo, part of which had, by the General Japanese Synod meeting in Osaka in the spring of 1896, been transferred to the Canadian sphere of work.

Chiefly through assistance received from Canada we have purchased the grounds for a church and also for a parsonage for the native pastor or catechist in Nagano, and on these have been erected a church and parsonage. The church, of which we are especially proud, is, so we have been told by outside witnesses, "the prettiest and most substantial in Japan." We regret to report, however, that owing to the sudden great rise in prices of labor and materials just before the time of building, there is a debt of some \$600 on it. Moreover, land has been bought for a church at Iiyama, one of the out-stations, and on this has been erected a small Mission house where services are held and in which the catechist lives. Through the generosity of the Woman's Auxiliary in Canada, the land for a hospital has been purchased in Nagano, and there are over \$400 left to be applied to the building fund.

As to methods of work our object is to cover as much ground as possible, to bring the Gospel message to the largest number. To do this almost every member of our small company travels much. In Nagano district there are three out-stations where catechists or native clergy are stationed, but eight in which there are small congregations of converts, and each of these congregations is visited at regular intervals. Very many towns and villages are visited irregularly, and public preachings or magic lantern lectures are delivered, or classes are taught. The distribution of tracts is also very important; if possible, we should like to place a small number of good tracts in every Japanese household. Where we have Christian converts, usually the Sunday morning service and one during the week are intended for them, but except to Holy Communion, heathen are admitted to any service to which they wish to come. At least twice in every year we have a special series of public preachings. These are well advertised beforehand, generally cheap tracts or leaflets are distributed in the neighborhood, and the preachers are from other towns. These preaching services continue daily for from three to six nights. Those who give their names in or seem interested are afterwards visited in their homes. The dispensary and nurse school are very important factors in our work. These bring us in contact with very many whom we should not otherwise meet, and gain us the affection of those who seem capable of gratitude. Before our church (it has been named

St. Saviour's) was built the great majority of our meetings in Nagano were held in the rooms of the dispensary, and in future also, services for heathen will probably be in the same place.

Frequent local conferences are held to receive reports of the out-stations, to consider the different obstacles in the way of the Gospel and discuss the best means of overcoming them, and securing the attention and hearts of the people. Twice a year a general conference of all workers in the Mission is held, chiefly with the same object, but also for the comfort and instruction of the different members, especially the isolated ones who work at out-stations. And in each summer we have a two days' Retreat or a Quiet day, or both.

The Mission has now, by God's mercy, become a great power for good in Central Japan. But just how much influence we possess, what will be the result of the seed we are sowing, we have no certain means of ascertaining. The warning cannot be too often repeated that we cannot judge of the success of missions by the present number of baptisms. Although there have been about two hundred baptized in connection with the Mission and the name of each one is recorded, with his age, place of birth, date and place of baptism and confirmation, the number of names has never once been counted. The reason is that we are working not for a few baptisms, but for the conversion of the whole Japanese race. If the baptisms were our only object we should be discouraged indeed, for they do not keep pace with the natural increase of the population. We might have had many more baptisms had we allowed it without proper teaching and trial. No children are allowed baptism unless both parents are Christians. And adults are first received as catechumens, and only after months, or even years of teaching and testing do they receive baptism, and a great many who publicly become catechumens never advance so far, their faith does not become so strong as to allow us to admit them to baptism. But even with such care, there have been many mistakes. The faith of some is weak and cannot withstand the opposition and great temptations which all converts must encounter. But the conversion of the Japanese, their instruction in the truths of Christianity, their gradual drawing near, as a people to the Light, is becoming more and more hopeful. The Western civilization which they have adopted, is essentially a Christian civilization, and in the degree in which the Japanese take to themselves not only the outward form, but the spirit of that civilization, must they become at heart Christians. Sunday, especially in the cities and towns, has become a day distinct from the other six, a day on which all schools, courts of law, public offices, banks, and certain departments in the

post-office and railways are closed, and on which (it is as yet only a holiday, not a holy-day) special feasts and celebrations take place. More and more are the people of Japan looking at moral questions through Christian spectacles, and the Christian ideas of God, of truthfulness, of vice, and of sin, are gradually taking the place of the old heathen confusion on these points. This is the success after which we are striving. And the general turning of public opinion in Japan concerning these things, which are of such vital importance to her present and eternal welfare, has in recent time been so great that we look to the future with bright hopes.

JNO. G. WALLER.

### THE UTILITY OF CHRISTIAN MISSIONS.

**W**HEN one is in doubt as to the utility of Christian missions, and seriously asks himself the question, "Do missions pay? Am I justified in contributing to the cause? Is it my duty to do so?" he is invited to weigh seriously the following fact: The London newspapers announced recently a contribution to the Mansion House Indian Famine Fund of £844 from Fiji. Sixty years ago, when the present Queen of England ascended the throne, the entire Fiji group was inhabited by pagan cannibals. Its heathen darkness was unbroken by any ray of Christian religion or civilization. To-day the entire group is under the benign influence of Christianity, and cannibalism has given place to humanitarianism. Look at the picture—a savage, brutal, ignorant people, given to the vilest and lowest crimes, converted, civilized, and inspired with the best and highest principles of morality. To what force or combination of forces can such a change be attributed? What has produced this marvellous change?

Certain would-be philosophers claim that there is always a natural cause for all such phenomena: the survival of the fittest, the stream of tendency, the law of evolution, natural selection, and such like. If such phenomenal changes in the social, political and moral life of these Fiji islanders are the result of purely natural causes, how is it that these changes never appeared until the missionary of the Cross broke in upon the gross darkness of that region and flooded it with the light of Christian truth? Prior to the coming of the missionary the condition of the Fiji was well known; from that moral chaos of degradation no good thing could ever possibly be evolved; left to themselves, no evolution such as is witnessed on those islands to-day ever could have

been effected. With the introduction of Christianity, and the planting of the Christian Church in their midst, came the gradual but progressive changes that, as it were, have metamorphosed those savage tribes of cannibals into a God-fearing, upright, industrious race of men. This is the work of Christian missions. Does it pay? Keep this picture before your mind, and let its silent testimony answer.

### LOST NAMES.

"Those women which labored with me in the Gospel, and other my fellow-laborers, whose names are in the book of life."—*Phil. iv. 3.*

They lived and they were useful; this we know,  
And naught beside;  
No record of their names is left to show  
How soon they died;  
They did their work, and then they passed away,  
An unknown band,  
And took their places with the greater host  
In the higher land.

And were they young, or were they growing old,  
Or ill, or well,  
Or lived in poverty, or had much gold?  
No one can tell;  
One only thing is known of them—they were  
Faithful and true  
Disciples of the Lord, and strong through prayer  
To save and do.

But what avails the gift of empty fame?  
They lived to God.  
They loved the sweetness of another name,  
And gladly trod  
The rugged ways of earth, that they might be  
Helper or friend,  
And in the joy of this their ministry  
Be spent and spend.

No glory clusters round their names on earth;  
But in God's Heaven  
Is kept a book of names of greatest worth,  
And there is given  
A place for all who did the Master please,  
Although unknown,  
And their lost names shine forth in brightest rays  
Before the throne.

Oh, take who will the boon of fading fame!  
But give to me  
A place among the workers, though my name  
Forgotten be,  
And if within the book of life is found  
My lowly place,  
Honor and glory unto God rebound  
For all His grace!  
—*The British Messenger.*

### "TELL IT OUT."

To my mind, the strongest source of encouragement in the mission field in China—and I believe it holds good with regard to other places, too—is that the progress is not dependent upon the supply of home missionaries. The progress I have seen has been almost entirely dependent upon the native missionaries and the native Christians themselves.

Let me give an illustration of what I mean. Sometime before I left China I received a letter signed by forty persons, none of whom I knew, asking me to come and baptize them, and inclosing the title deeds of a Buddhist temple, which they wished to turn into a Christian church. At the first service the bishop held at that place the native pastor and myself baptized some thirty men, and they afterwards all gathered round the Lord's Table. The actual table used was a table on which they used to burn incense to idols.

How was this effected? Not by European missionaries. The bishop and myself were the first Europeans to go into the place. The work has been done entirely by natives—not the native clergy, not the lay evangelists or catechists, not the paid schoolmasters, but *the native Christians themselves.*

I have lately heard from the bishop, who said he had just been visiting that district, and the sacred plant had grown into a great tree. He had been spending Sunday in the old idol temple, which was now a nice, simple place of worship, and had been enlarged to contain the Christian congregation. Some three or four district congregations had sprung up from that original centre, and there, again, these offshoots had been founded and built up entirely by native work. The whole experience I have had in China has been that, whilst European missionaries were absolutely essential in the present state of things, for organizing and directing, and especially teaching the native converts, the actual progressive work, the spread of the Gospel, was far better done by the natives themselves, and they did it in the most magnificent way.—*The Rev. J. C. Hoare, M.A., Head of the Mission College, Ningpo.*

### LET DOWN BY A ROPE.

By the Rev. L. Lloyd. Fuh-chow. South China.

**Y**OU all remember, of course, how St. Paul tells that once during his missionary travels he was lowered down in a basket from the top of the wall which surrounded the City of Damascus and so escaped from the wicked men who were watching the gates to capture him. A few nights ago I had a somewhat similar experience, and I think it may interest you to hear about it.

You all know, I daresay, that in China very high and very thick walls still surround the cities, and they are, of course, gates through which we pass in and out during the daytime. When it gets dark the gates are closed with a heavy wooden bar, and then locked. Nobody is supposed to go in or out of the city all night. They do, however, as I shall show you, sometimes by a ladder, and sometimes, as I did, by a rope. I had been



attending a meeting at our city church in Fuh-chow, and I wanted to get home. As my house is two miles away outside the city, I determined to get down from the top of the wall as the Chinese do. So at nine o'clock, with our zealous churchwarden and two or three of the Christians, I started for the South Gate. There we ascended a long flight of stone steps and came to a wicket-gate, where two or three soldiers were on guard. We explained to them that I wished to get out to the Settlement. Of course there was the usual bargaining about money—how much was I to pay; and soon, after a little discussion, I agreed to pay ten cents for myself and five cents for my servant. I was then led by the light of a dim lantern through a large room over the Gate. We found there two or three other soldiers and a long rope with a large loop at the end. I was asked to put this loop under my armpits and did so. Then I stepped out of a window into space, and was lowered down and soon reached the ground. My walking-stick was then thrown down and my lantern lowered by the rope. So you see, like the Apostle, I was "let down by the wall through a window," but *without a basket*, and, thank God, I had no enemies waiting below to apprehend me. I was, on the contrary, praising God for the nice meeting we had had. I am sure you will be glad to know that the people in the great City of Fuh-chow where never more friendly to us than at the present time.

#### TOKENS OF BLESSING.

**I**T is a matter of deep thankfulness to read of the manifest tokens of God's blessing in Kucheng, in Fuh-Kien, the scene of the terrible massacre in 1895. There has lately, however, been a little unrest there, caused by some of the Vegetarian sect who had used threatening language to the Christian converts. Let us pray that no disturbance may arise, and that the converts may faithfully serve their Master. Of the bright side the Rev. J. Martin writes:—

"In the village of Chia-A I baptized a family consisting of a grandmother, ninety years old, the father, mother, and grandson. The old woman was very feeble and deaf, but had given up calling on the idols for some three years. She had a dream, and was told in the dream to worship the Christian's God. She thereupon gave up her idols and told her son to take her to the church, and they have been attending very regularly ever since. The son carries his old mother on his back to and fro. The poor old woman was too deaf to hear the questions I put to her, but continually said, 'Jesus died for me.' Her daughter-in-law told me, 'Before she worshipped God she was always calling on the idols to help her, but since she has never called on them, and only calls on God to save her.' The grandson, who is just

fifteen years old, is a nice lad, and when I spoke to him about his belief in Christ, he told me, 'The Holy Spirit helps me to be good and saves me from saying bad words.' Before his conversion he used to say bad words and tell lies, but now he does not, as he knows it is sinning against God to do so.

"In another village, Pa-Ka, I was asked to baptize one man who had given proof of his faith in Jesus, and who had asked for baptism. I went to his village in which there was no other Christian, and in the presence of a small crowd, consisting of the seniors of the village, I inquired of him as to his reason for believing in Jesus, and why he sought for baptism? When he had answered to my satisfaction, I turned to those present and asked whether what he had said to me was true? They replied, 'Yes. He used to be bad and dishonest. He is a changed man, and the doctrine of Jesus has brought about the change.' Since then I have heard there are others inquiring after salvation in the village.—*C.M.S. Awake.*

#### WORK IN UGANDA.

**D**URING the recent disturbances in Uganda the work of the Mission has been very unsettled, and there is much need for prayer, as will be seen from this extract from one of Archdeacon Walker's letters:—

"Much harm has been done to the Christian Church of Uganda, for during the time the Waganda were down in Usoga many of them were exposed to great temptations, and some of them gave way to sinful habits. Many of the churches in Uganda have been burnt and the congregations have been scattered. The teachers in many cases have had to go to the war, and the work in some places has been given up in consequence of this."

There is a brighter side, however, and in some places the work is encouraging. A Native clergyman reported that in six weeks, while itinerating in the Singo province of Uganda, he had baptised 149 candidates, and found good congregations in different places. The sale of books, comparatively few of which had been sold during the disturbances, has since been on the increase.—*C.M.S. Awake.*

O Matchless honor, all unsought,  
High privilege surpassing thought,  
That thou shouldst call me, Lord, to be,  
Linked in work-fellowship with Thee;  
To carry out Thy wondrous plan,  
To bear Thy messages to man;  
"In trust" with Christ's own word of grace  
To every soul of human race.

THE man who is doing his prayerful best for God has no right to talk about his work being small.

## Young People's Department.

### GOD'S PORTION.

(CONTRIBUTED)

**E**LEANOR, how much of your tithe are you giving to Christ?"

"My tithe! whatever do you mean, Aunt?" and Eleanor raised herself from her reclining position on the grassy lawn until she could see more easily her Auntie's face, in order to try and judge from its expression, what the meaning of so strange a question could be.

"Just what I say, dear child, I know you have given yourself to Christ, but you say you wish you were as happy in your own home as you are in the country with me; and I am sure you ought to be happy everywhere, so perhaps one of the reasons of your lack of inward joy is that you have not studied enough about the *tithe* question."

"But, Auntie, I do not see how that can have anything to do with happiness; I know that tithe means a certain amount of one's money given to God, and I always give some for the collection, and then I have my missionary box; but do tell me what you really mean, you are such a wise little Auntie that I am sure you must mean something more than I understand by the word 'tithe!'"

"Yes, I certainly do; but in the first place, do you remember that the Israelites of old were commanded to give a *tenth* of all that God had blessed them in, and until they had given more than the tenth it was not considered *giving* at all, it was only carrying out the command. Now, I think that we ought to give at least a tenth of our money still to God, really set it aside for Him."

"Why, I never thought of that, I thought those old laws had nothing to do with us."

"Indeed they have, 'hat is just where people make such mistakes: 'he more I read those laws in the Old Testament, the more I see how they are needed in the present day. The world would be a very different place, if those commands of brotherly love and family kindness were carried out literally."

"Indeed, Auntie, I will try, Father gives me 'pin money,' as he calls it, every quarter, so I will put a tenth of it in a separate purse each time, and then if there is a special call for money, I can give from my own purse, and then it will be a real giving," she added softly, "I am afraid I have never given even a tenth yet."

"But Eleanor, that is not the only way in which you can give a tenth to Christ; what I really meant was how much of your time do you give to Him? Do you give even a tenth of that to Bible study and prayer?"

"I am afraid not, Auntie," and the girl's face was turned away with a grieved expression, "you see there is always so much for me to do at home: notes to write and shopping to do for mamma, and so many calls to pay, and 'at homes' to attend, that really I have hardly time to think sometimes."

"Yes, dear, I quite understand you lead a busy life, and it is right to do all you can for your mother and to try to please her, but could you not get up an hour earlier in the morning and spend it alone with God?"

"I suppose I could," but the answer came slowly, then with a laugh and flushing cheeks she added, "you have hit the nail on the head; as Ted says, 'I do like to lie in bed in the morning,' it is so snug and comfortable; the boys are always teasing me about being the last down stairs in the morning! there's no use denying it, I just hate getting up in the morning."

"I do not doubt it; but my darling could you not do it in order to draw near to the 'Master,' to our loving Saviour, Jesus? I know it will bring a great blessing into your life. He seems to speak so clearly, and one feels such a joy all day if one really seeks Him in that way."

"I will, oh I will; I never thought of it like that. I do want to grow like Him and to be a truly consecrated Christian, and it is so hard sometimes to let one's light shine amongst people who care nothing about Him."

"Yes, I understand, and that is the reason why you need very real communion with Him in order to be kept pure and unspotted by the world."

"But, Auntie, is there any other way besides time and money in which we can give a tenth to Jesus?"

"Yes, dear, there are many, you will find them out for yourself as you grow older. You know the eyes of true love are very keen to find out ways of serving. One particular way, intensely practical you will think it, is to have some knitting always on hand, ready to take up in the odd minutes, and really I am surprised myself sometimes at the number of mitts and stockings which are done in the year, to send up to our missionary's wife in the north!

"Oh, that is something I can do, I love knitting, and I suppose visiting sick people or amusing a crippled child might be counted in too!"

"Most certainly! but I think our talk must come to an end now for I have to attend our 'Girl's Mission Band' this afternoon. By the way Eleanor that is another idea for you. Suppose you have (with your mother's permission) an 'at home' every month, and ask your girl friends to each bring some small and useful article of clothing to make; one of you could read aloud, and then after an hour or an hour and a half you could have afternoon tea and finish up with music or talk! which ever you young ladies appreciate most! You might interest quite a number in real missionary work in that way, for, of course, you would work for some definite missionary!"

"I think that is a lovely plan, Auntie, and I will try and carry it out when I go home. Dear me what a blessing Aunties are, I should never have thought of it without you."

"So 'old maids' are useful sometimes, are they not, Eleanor? I hope indeed, dear child, that your life will always be truly lived for Christ, and then you will know in its fullest sense what your 'tithe' should be."

Eleanor lived to carry out her plans and many more. Dear girl reader, how much of your tithe are you giving to Christ? Remember He himself asks you this question.

#### DO YOUR BEST.

**S**OME time ago we happened to go into a store early in the morning. A clever-looking lad was sweeping the floor. We spoke to him and said: "Glad you have this place, and hope you will soon get something better." His answer disappointed us. He replied sullenly: "There is nothing in this." We have a friend who is a millionaire. He began his career in business by sweeping out a store, and we had him in mind when we spoke to this young man. He has often told us that he tried to sweep the floor with as much pains as if he were the head clerk, and had charge of everything. In other words, he did his best as a floor-sweeper, and he soon got something better. The boy who says "There is nothing in this," will likely strike nothing better. Employers have keen eyes. Sometimes a boy is given such a job to see what there is in him. If he is efficient, bright, alert, and displays good qualities in his lowly place, he is apt to find an opening just above him. Do your best, whether it is sweeping the floor, blacking shoes, selling papers, shovelling in coal, running an engine, planning a campaign, or ruling an empire. Always and

everywhere do your level best. Make a habit of it. It will be worth more than the gold of Klondyke. If you despise the day of small things, there will never come a day of large things."—*The Era*.

#### JACK AND THE ANGEL.

**E**LMER, Maurice and Jack stood by while their father took the cover off the big box the expressman had left in the hall. It bore various labels on its sides, proclaiming the fact that it had travelled all the way from Rome, kingdom of Italy.

"A picture from aunt Bella," cried Jack, catching a glimpse of the interior. "Another Madonna, or Holy Family, I'll bet." Mr. Keniston lifted out of the box a picture framed in antique oak, and placed it where the family could have a good view of it. An upraised arm holding a sword, with one foot placed upon a prostrate object, conveying the idea of great strength and furious motion, burst upon the vision of the three boys, who gazed at it in silence.

"Guido's Archangel Michael," exclaimed their mother, who came and looked over Jack's shoulder. "Bella knew that I always admired that picture. Truly, it is one's very idea of the first of the angelic order—Michael, who excels in strength."

"What is that he has his foot upon?" asked Elmer.

"It is Lucifer the prince of darkness," replied his mother. "See how the light strikes full upon St. Michael, scarcely touching the figure of Satan beneath. The contrast between the angel and the fallen one is very fine. Let us hang the picture in the sitting-room where you can see it every day; it will serve to remind you of the difference between the powers of good and evil. You need reminding of it, once in a while, I am afraid, boys."

So the angel was hung in the place of honor on the sitting-room wall, where the morning light fell upon him as he stood clothed in the divine power given him at his creation. The boys, going in and out, often glanced at his radiant face and uplifted sword, as he regarded the downfall of the power of evil lying at his feet; and as they looked an unspoken desire sometimes arose in their hearts to do something as grand and heroic as did this conquering angel.

But it seemed as if, in their every-day lives there was very little chance for heroism, or deeds of prowess. The Keniston boys, though full of fun and life of other boys are, were neither very good or very bad, and managed

to slide along from day to day without causing their parents much anxiety about them.

"I guess St. Michael squelched the prince of darkness for good and all, mother," said Jack one evening, when Mr. and Mrs. Keniston, coming in, found Jack on the floor, his arms under his head, looking at the picture on the wall. "I don't believe there was much left of him when the angel got through with him. He looks as though he meant business and no fooling."

"Don't be too sure," said Mrs. Keniston, drawing on her gloves. "The power of evil may assert itself when you least expect it, sonny. It is apt to take some very attractive forms; so be on the lookout, he may appear any day."

As they went out to take the car for the Symphony Concert, Mr. Keniston looked back to say, "Be good boys, stay in the house, and go to bed at nine, sharp."

Jack lay on the floor and kicked the carpet for some time, while Elmer and Maurice sat down to read by the library table.

"Awful stupid, staying in with nothing to do," said Jack at last, getting up and throwing himself into a chair by the window. "I wish something would happen, I am tired of everything."

"Better read the 'Loyal Little Red Coat,'" said Elmer. "First rate story, good as 'Lord Fauntleroy.'"

"Don't want to read stories about girls," said Jack disdainfully.

Clang! Clang! Clang!

The fire alarm quickly rang out, while the boys counted the strokes.

"Eighty-six, that's the next box said Jack, peeping out of the window. "Here goes a fire engine," as one went rattling by at full speed.

Jack sat still three minutes by the clock. "Oh, come, let's go to the fire. What's the use of staying here gaping at nothing?" he cried, running into the hall and putting on his ulster.

"Father said not to go out," remonstrated Elmer, who was the oldest and wisest.

Jack paid no heed, but hurried out of the door, pulling Maurice after him by the sleeve. Finally Elmer, unwilling to be left alone, followed very reluctantly.

The streets were full of people hurrying to the fire, which was several blocks away.

The puffing engines were already playing upon the burning buildings, and long shaly lines of hose lay along the streets and across the sidewalks, blocking the way. The boys ran along through the crowd, dodging under horses' noses, and grazing the wheels of vehicles with the usual recklessness of boys on such occasions, finally getting near enough to see

the firemen on their ladders directing streams of water into the flames. Jack, always ahead in mischief, edged through the crowd just in time to see a thrilling rescue of a child from an upper window, and, in the excitement, he forgot his brothers, and forgot that he had run away from home against his father's orders. He only came to his senses when a policeman seized him by the collar as he was about to run right in front of a foaming engine horse, and remarked gruffly, "Get out of this youngster, or your pa'll make it hot for you if you ever get home alive," and then Jack awoke to the fact that he was in a dangerous neighborhood for small boys.

It was no use to try to go back by the way he had come, so Jack made a detour coming out into Washington street, which was as usual filled with people, and lined with brilliantly lighted shops. He strolled along, looking in at every window, blissfully unconscious that it was past nine o'clock, and that his father and mother had returned from the concert, finding Elmer and Maurice safe at home, but with no knowledge whatever of truant Jack. Presently he stopped before a café whose elegant interior quite dazzled his eyes. The glass door was slightly ajar, and naughty Jack, his bare hands in his ulster pockets, peeped in at the glittering mirrors, the fine pictures on the walls, and the elegantly appointed tables, at which groups of men were sitting. Some of them were sipping out of glasses, in which stood long slender glass sticks. At a table near the door sat two well dressed men, one of whom spied Jack Keniston.

"Hello young man, come in!" he said, rising and opening the door. Jack was chilled with cold, but he had a conscience, and hesitated. "Come in!" repeated the man, smiling pleasantly, "I will give you a glass of hot lemonade to warm you up, you look cold!"

So Jack, who had started out on the wrong tack, found it easy to pursue it to the bitter end. He sidled in, and sat down at the table, while his host who seemed to Jack as splendid as a prince, smiled again, and ordered of the white-aproned waiter fresh glasses of hot lemonade. Jack did not see a peculiar glance pass between his host and the waiter but soon found his tongue, and gave the two gentlemen an account of his adventures at the fire, while he sipped the hot liquor set before him. It was very sweet, Jack thought, and very nice, and he did not refuse another glass when it was offered him. His tongue began to run very fast, he hardly knew what he did say in his excitement. The men smiled, then laughed loudly at some of Jack's sallies. By and by, Jack began to feel a little light-headed, and the figures in the pictures on the walls seemed to move in the flashing lights that blazed above

them. The fast trotting horse in the picture over yonder, did the legs actually move as Jack looked at them?

Suddenly, to his excited vision, the familiar form of the archangel with the uplifted sword took shape in the picture hanging just above the handsome mocking face of the tempter opposite him, which seemed unaccountably to resemble that of the demon under the angel's feet. The significance of it all rushed over Jack in a second of time; here was the tempter, what part had he played in resisting him? "Coward!" the angel seemed to say; and Jack, conscience stricken, stau.ed to his feet, just as the tempter, stifling a yawn, took out his watch to note the time. "A quarter to eleven," he said, with a meaning glance at poor Jack, who was trying to button his ulster with fingers that had no strength in them. Crushing his cap down over his eyes, the boy made for the door without a word to his entertainer, who called out after him, "Good night, sonny, go home, hope you've had a good time."

Jack heard a mocking laugh, which sounded strange and far away, as he rushed out into the street. He had not far to go to reach home, but his head felt queer, and he was so dizzy that it was with difficulty he turned the corners without hitting the lamp-posts. Several pedestrians passed him, who looked at the boy and uttered an exclamation of pity. At last, while crossing a street near his home, a carriage drove rapidly by, and Jack, dizzy and confused, stumbled and fell directly under the horses' hoofs. A policeman, once more Jack's friend, sprang forward and stopped the horses just as the forewheel of the carriage passed over the boy's leg.

Fortunately, the policeman knew Jack, Mr. Heniston's house being on his beat. The occupant of the carriage jumped out, and they took up the insensible boy and carried him home, arriving there just as Jack's father, who had been to the police station to inquire for the missing boy, was opening the hall door.

The terror of the family can be imagined. They supposed Jack to be killed outright; but the doctor came, and, after examination, found that he had sustained no injuries beyond a severe shaking up, and a broken ieg.

Many weary days Jack lay in bed, and had ample leisure to reflect on the consequence of his misdoings. Mr. Keniston, thinking that Jack had been punished enough, forebore to lecture him on the evils of disobedience, but his mother's reproachful eyes melted his heart into a passion of sorrowful repentance. So one day he confessed the whole disgraceful story, leaving out none of the details thereof.

"Oh, Jack!" murmured his mother, with tears in her eyes, "to think my boy should have been led so easily into a trap like that.

Those wicked men only wanted to amuse themselves at your expense, and put something besides lemonade into your glass. What a lesson for you, I hope you will never forget it."

Jack assured her chokingly that never so long as he lived should he forget it, and his father remarked, sarcastically, that he guessed the lesson was hard enough to stay in Jack's memory for a long time.

"Mother," said Jack one day, as she sat by his lonely bedside to keep him company, "I guess the man who gave me the lemonade was the prince of darkness after all. I thought he was the next thing to an angel of light, but he wasn't. I think it is easier to fight him as St. Michael does in the picture, when he is black and hideous, and seems just what he is."

"Yes," answered his mother, "but you must learn, dear boy, to discern the demon in the glass, and everywhere else where he allures boys, and men too, to stray in forbidden paths."

"I am afraid it would take an archangel to do that mother," said Jack, reflectively. "A St. Michael to see him, and his sword to overcome him."

"You are right Jack, for once, said his mother, with a smile. More than all else it needs the power of God to successfully resist him. Our Saviour in the Lord's Prayer asks God to deliver us from the evil one, for that was what He meant. In the Litany we pray to be delivered from 'the crafts and assaults of the devil.' There is no temptation Jack, that the Church in her wisdom has not foreseen. Oh! I hope my boys will not forget to resist the devil. It is so easy to lay down the sword and give up the fight."

"It won't be so easy, I hope, after this mother," said Jack. "When I get down stairs again, I'll interview St. Michael fifty times a day, and with that other Help I shall be sure not to forget."—*The Churchman, N. Y.*

## CALENDAR

October	2—17th	Sunday after TRINITY.
"	9—13th	Sunday after TRINITY.
"	16—19th	Sunday after TRINITY.
"	18—	ST. LUKE—Evangelist.
"	23—20th	Sunday after TRINITY.
"	28—	ST. SIMONS and ST. JUDE.
"	30—21st	Sunday after TRINITY.
Nov.	1—	ALL SAINTS DAY.
"	6—22nd	Sunday after TRINITY.

"Be useful where thou liv'st, that so men may  
Both want and wish the pleasing presence still.  
Kindness, great parts, and good plans are the way  
To compass this. Find out men's wants and will,  
And meet them there. All earthly joys grow less  
To the one joy of doing kindness."

—George Herbert.

## 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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VOL. XII.                      OCTOBER, 1898.                      No. 148

### MISSION NOTES.

ZULULAND, as well as India and Borneo, is in want of more missionaries in Holy Orders.

THE Bishop of The Platte has been requested by about thirty-five Presbyterians at Scotia, Neb., to supply them with Church services.

THE consecration of Dr. MacArthur as Bishop of Bombay, will take place in Westminster Abbey on the Feast of St. Michael and All Angels

THE mission of the American Church Missionary Society in Havana, in charge of Jose R. Pena, lay-reader, was the only non-Roman mission kept alive in Havana during the war.

THE Memorial Fund in memory of the late Rev. Dr. Langford, secretary of the P. E. Board of Missions, U.S., at the last report amounted to \$80,257.06, contributed by 2,959 Sunday schools.

REFERRING to the Archbishop of Canterbury's lament that the English Church sends to the mission field only a thousand missionaries, the *N. Y. Churchman* says:

"If Canterbury bewails the insufficiency of a thousand, it would require the genius of our Presiding Bishop to do justice to the pitiful number (82) we send."

IN eight years the seven churches in and about Milwaukee have increased to seventeen. *The Churchman* says:

"This unusual growth in Milwaukee has been owing to the increasing efforts of the Bishop to plant the Church in every section of the city. He has planned

for three more in the near future. All of the missions, except three have neat, well-arranged, churchly edifices."

ST. DENIS COLLEGE, Warminster, has been founded for the purpose of training women for Missionary work abroad. As Foreign Missions are the primary object of the community, it takes up various branches of work at home in which the experience gained is likely to prove of value abroad.

THE *C.M.S. Intelligencer* for September gives a first list of contributions to its Centenary and Second Jubilee Funds, amounting to nearly £25,000. It will be noticed that several friends have availed themselves of the liberty afforded them by the Committee, of appropriating their gifts to special objects, while the majority are content to leave the allocation of their donations an open matter by subscribing to the General Fund.

THE Bishop of Indiana lately spoke vigorously to the laymen of his Diocese, when he said (and probably his remarks apply to other dioceses than his own):

"More work is languishing in his Diocese to-day because the laity are not doing their duty than because the clergy are remiss in theirs. My study of the past three years has convinced me that the fault is not with the clergy. They are good men and devoted men, but they are working alone. They have no adequate support from the laity. If parishes and missions are to grow, the laity must stop their fault-finding and put their energies into the scale on the same side as the rector rather than in the opposite balance to outweigh him."

ONE feature of the September issue of the *C.M.S. Intelligencer* is the number of appeals for men which it contains. From West Africa, from the Derajat, from Persia, and, above all, from many places in China, the same cry comes, often in tones of wondering despair: "Can English Christians really know the extent of our need?" the foreign workers seem to ask. Whether they know it or not as a matter of mere statistics, at any rate they do not know it as a living, energizing truth. Else why these unavailing calls for help? The needs of God's great harvest-field can only be unheeded from one of three causes—either they are unknown or not understood; or, being known, the Church has not sufficient consecration of heart to obey the call; or the Church is already doing all that it can. The last alternative may be dismissed at once as obviously incorrect. We are left with the other two to choose from, if indeed we ought not sorrowfully to acknowledge both to be true. To modify an ancient prayer, we need to pray: "Lord, open Thou the Church of England's eyes;" "Lord, fill with Thy Spirit the Church of England's heart."—*Editor Intelligencer.*

THE Rev. W. Ruthven Pym, Vicar of Rotherland, England, has been appointed Bishop of Mauritius."

THE See of Mauritius, is one that presents peculiar difficulties. The work of the Church has to be carried on in seven languages; the educational policy of the local government inflicts disabilities upon Mission schools; the Church has suffered severe monetary losses of late years; and the difficulty of getting men and means is great. The introduction of Indian coolie labour, constantly changing, but nearly always non-Christian, has been of late years a main factor in the problem of the evangelization of the island. These facts, too often forgotten, should give new earnestness to our prayers.—*Intelligencer*.

"Who rules India?" asked Keshub Chunder Sen, the famous Brahmo theist, some years ago: "Who rules India?" And then he answered the question in these words: "Not Lord Lytton in the Cabinet, nor Sir Frederick Haines in the field, not politics, nor diplomacy, nor the bayonet or cannon. Christ rules British India." India is unconsciously imbibing this new civilization, succumbing to its irresistible influence. It is not the British army that deserves the honor of holding India; if any army can claim that honor, that army is the army of Christian missionaries headed by their invincible Captain, Jesus Christ."

#### CANADIAN CHURCH MEDICAL WORK, NAGANO, SHINANO, JAPAN.

REPORT JANUARY 1ST TO JUNE 30TH, 1898.

**W**E are thankful to report that, by God's blessing, our Dispensary has been the means of bringing healing and comfort to many homes in Nagano, and the smaller towns of the district. Although we treat patients of all classes, and take fees when they are offered us, it is known by all that the Dispensary is especially for the destitute, and it is they whom we are most anxious to help.

The zeal and patience of our beloved Japanese doctor and nurses has done much towards the successful carrying on of the work, and I believe that all are actuated by a sincere love for Christ, and a desire to bring others to a knowledge of His love.

During the first six months of the year, five hundred and thirty patients have attended the Dispensary, paying three thousand four hundred and sixty visits. Four hundred visits have been paid by the doctor and nurses to patients in

their own homes, and wine and proper food has been given to about a dozen patients, during the acute stage of their illness. In many of these cases we have sadly realized that, without a hospital where we could take in and care for the sufferers, such help as we are now able to give is far from effectual.

Connected with the nursing department there are, at present, six young women. Two of these have been with me for five years, and received their certificates as nurses in Kobe, where the Canadian Church medical work was first begun. They are both very capable assistants, and English people in Japan, as well as their own countrymen, have many times given us proof of how their services have been appreciated. One is now in charge of a temporary hospital where eleven dysentery patients are confined, at Inan'yama, a town near Nagano, where the Canadian Church has work, and the other is nursing an American lady. Two of the younger nurses are from a Church Orphanage in Tokyo, and we are glad to be able to train them in a profession, which will enable them to gain an honest livelihood, should they ever wish to leave us and do secular nursing. The other two women have but lately come to us, and as yet are of little use in the work, but they are both fairly intelligent and diligent in their studies and duties. I might mention here that two former graduates of the Training School are doing private nursing on their own account in Tokyo, and two others who were once connected with us are happily married and are prominent church workers in Nagano.

Christian services are held every Friday and Sunday evening in the waiting rooms of the Dispensary which are fairly well attended by the patients, the interest displayed during the past few months has been especially noticeable. Tracts and copies of the Gospels (since the year 340) are given to the people who ask for them, and in this way a knowledge of the more important truths of Christian teaching is spread among the lower classes. We can only pray that God in His own good time, may cause the seed now sown in faith, to bring forth abundant fruit to His glory.

JENNIE CAMERON SMITH.

*Nagano, Shinano, Japan,  
Aug. 16th, 1898.*

#### A DANGEROUS SYMPTOM.

We read in a well-known paper, the other day, a statement to the effect that works on practical religion, such as "Goulburn's Thoughts on Personal Religion," have practically no sale at the present time; and the writer added that people were too much occupied with work to

take time for such reading. If this statement be true—which there seems no reason to doubt it is surely a dangerous symptom. It looks as if the workers in the Church were making the serious mistake of trying to run their engines without adequate supplies of fuel and water.

We believe many good Christians of the day are making just this same mistake. They are so occupied with their work, that they take no time to feed their souls. Consequently they grow weaker instead of stronger, and they are preparing themselves for a total collapse by and by. They find all at once that prayer has lost its savor, if it has not become impossible; that the Holy Communion has become an empty form; that, not being comforted themselves, they have no comfort to bestow on others. Well if they do not fall into religious indifference or religious despair. I once heard Dr. Foster, of Clifton Springs, in a meeting of working missionaries, urge upon his hearers the immense importance of rest, and of a change of pursuits at times. "They go on working in one groove," said he, "till that part of the machine gives out, and then they come here, thinking they have committed the unpardonable sin."

There is a saying which we often hear quoted, that "Labor is prayer." It sounds very well, but, like many another specious proverb, it will not bear examination. Labor is not prayer, any more than it is eating or sleeping. In order to make our work in the Lord's vineyard what it should be, we must refresh and recruit our own souls. The stream, cut off from the spring, dries up. The branch may not be wholly separated from the vine. But the crack between it and the parent stock invites the attacks of insects and the subtle approaches of decay, and the first strong blast of temptation lays it low.

Let us, then, take time for prayer, and for reading, and that not only of the Scriptures, though, of course, they must take the first place. Let us select some good author, and read a page or two every morning, trying to carry away some thought on which to feed during the few minutes we may have through the day.

I was once addressing a large number of workers, principally young women, in a great institution, where a bell was always rung at noon. I suggested to them that, when they heard this bell, they should pause in their work for a moment, endeavor to realize the presence of God, and say a short prayer. I cannot tell how many of them told me afterward of the comfort and help they had found in the practice. Let those who may read these words try the same plan, and see if they do not find help and comfort therein.—*The Parish Visitor.*

It has been calculated that in the days of the Emperor Constantine the proportion of Christians to the inhabitants of the globe was one in 150. To-day it is reckoned that the Christian proportion is one-third of the population of the globe. A change from one in 150 of the population to a third of the population is a magnificent change. Over three decades of Indian history I find the returns even more startling, because they tell us that the spread and progress there is far vaster than the progress of Christianity in the 1,500 years previous. While the population of India has risen seventeen per cent., the power of Christianity has increased fifty-eight per cent.—or, to translate it into the terms of the other calculation, where the increase was one per cent. in five years, it is ten per cent. in five years in the Indian returns. That is satisfactory.—*The Bishop of Ripon.*

### ENGLISH LETTER.

(To the Algoma Missionary News.)

When missionaries come home and touch the heart of the home Church, they should touch fire.—*The Bishop of Stepney.*

IT has been said that the fire of primitive Christianity had three main tongues of flame,—the love of Christ, the aspiration after holiness, and the passion for saving souls.\* Without endeavoring, in the brief limits of this missionary paper, to discover what is the distinguishing enthusiasm of the Church in our own day, we may well be sure that, however necessary (e.g.) the Church discipline or Church reform which have marked other ages, there can be no time and no age which for one moment can afford to lose sight of or let slip into the back-ground the Apostolic type of Christian life. For in that type was shown, in essence as it were, the divine character of the Church as it had been formed by its Divine Head. Those who exhibited it had been schooled and trained by their Master. Having taught, He sent them forth, the fire of His love burning brightly in their hearts, inflaming their desires, ruling their lives. The fire that He came to send upon the earth was kindled†, it is not too much to say that its glory and intensity reached to a white heat, and although, in the centuries that followed, zeal changed its course or slackened, Christ has never left His Church without witness, and we have always seen and still see individuals who have been and are consumed with that same all-constraining love, a love that at its best and deepest is as balanced in its exercise as it is pure in spirit.

But at the root of that threefold enthusiasm of the early Church lay a profound, unhesitating faith, a force of conviction which could not be

\*Rev. W. Patterson, *Expository Times*, p. 209, Vol V  
†S. Luke xiii. 49.



silent, a supreme allegiance to the Risen Lord, which knew no rest, whilst others disowned or were ignorant of Him. And surely this unswerving belief in a simple devotion to our Lord and Saviour Jesus Christ must, yes *must*, inspire every Christian man and woman with the desire to make others Christians, not in name or in word only, but in very deed; must inspire to a service and self-sacrifice hidden, it may be, in numerous cases, but none the less unflagging in its quiet, prayerful energy, its unstinted generosity of purpose.

If we connect these thoughts more particularly with the missionary service of our Lord we know that their application may not be limited. Never could there be a greater or more disastrous mistake than to think that mission work is for the few who are more or less interested in it, and not obligatory upon every Christian according to his or her ability. Well has it been said of the Gospel: "We must take it where we can go, and send it where we cannot go." The spirit of the disciple must be, in its degree, that of the Master, and it can never be for His glory or the advance of His Kingdom that the great majority of those who profess His Name should care so little for the souls of their fellows, and turn the cold shoulder on the world He *so loved*, forgetting that *all the corners of the earth* are equally His care, that all alike claim a share of our sympathies, and that the refusal to do the utmost which lies in our power can never be made consistently with our Christian profession. It is not a question of interest but of principle, not of taste but of duty, and even duty seems a cold term compared with that "passion for saving souls" which should move us.

To be filled with the spirit of missions is to be filled with a deep sense of the will of God and the need of man, and, if this spirit more distinctively characterized the Church in England to-day, not only would there be a vast deepening of the spiritual life in our parishes, but when missionaries came home they would indeed "touch fire." They would not need to work so hard to rouse us, for we, by our sympathy and our voluntary offerings, should send them back to their hard lives and lonely posts strengthened and refreshed and happy in that realization of the "Communion of Saints," which the Archbishop of Canterbury has told us is a "dead" doctrine in this country. And, further, those who are missionary in will at home would, as they came in contact with others who have not yet realized their responsibilities, inspire and draw forth, by their own earnestness, a like enthusiasm. For it is not possible to touch fire and be unconscious of its heat; instinctively we catch something of the glow of a living faith.

If only the mainspring of our energy be the constraining love of Christ, and our own souls athirst for that holiness *without which no man shall see the Lord*, we may not only hope for great things in the mission field of souls, but confidently expect them in His Hallowed Name Who wills that *all men should be saved, and come to the knowledge of the truth.*

A. B. T.

## Correspondence.

ST. MARY'S BIBLE HOME,  
MATSUMOTO, SHIZANO, July 25, '98.

Dear Canon Spencer:

Your letter of June 13th reached me a few days ago.

\* \* \* \* \*

And now to turn my thoughts to business, and you cannot know how tired I am getting of "ways and means." Perhaps it is because since the beginning of the year my health has been failing so fast, troubles seem so much greater if you have not the strength of body to fight them down. I saw the resolution passed at the meeting of the D. and F. Board, in the C.C.M., and of course there was no need for me to say that I was greatly disappointed, for it seems that with all my waiting, I have failed to awaken the minds of Canadian Church people to the great importance of this work. Of course each missionary is apt to think their work important, but I think there are few who will not agree with me, particularly of those who have been to this country, that work among the women is most essential; if the women care nothing for religion, it is pretty certain to follow that the men will not. This "Bible Home" is essentially woman's work, and I should like to feel that it was supported by the women of Canada, and were I going to remain in Japan, this I feel sure they could easily do, as \$200 per annum supports and educates five girls, and pays the salary of a matron. But it will be a different matter when \$500 a year must be added to this to pay the salary of a foreign lady missionary, and this is what now has to be done. You know that the W.A. is already doing a great deal to assist the work in Nagano, and I am very loath to put a fresh burden upon them. Then what is to be done. Is this work, that after my long waiting of these years has at last been so successfully started, to be closed, to have failure written across it because means cannot be found to send a lady to take my place? I cannot believe it! Some lady *must* be sent out, for the "Home" cannot be left without one; anyone who knows the mind of the Master, will not need to be told the reason why. When I wrote to the Treas-

surer of the D. and F. Board, I asked if the \$200 would be given for three years so that this building might become the property of the Society, but this last severe illness of mine has put a different phase on this matter: I cannot now remain two years longer as I then hoped to do, so I have offered to present this "Home" to the Canadian Auxiliary, as a memorial to their work in Japan, if they in return will carry on the work for which this "Home" was built, and will send out a lady to take charge of it. The \$200 which the D. and F. Board sent me in the spring, remains in the bank, untouched, and could, if the W. A. thought well, be used towards the first year's salary. We cannot get much to eat here therefore we cannot spend much, and it takes such ages to get anything over the mountains, that now we seldom try; for this reason a lady I think would manage well on \$500 a year. Of course I need hardly say that anyone of delicate health would simply be useless here; that is one of the things that makes me feel so badly, there is so much to be done, the need is great, and to be obliged to lie helpless, when one longs to be up and doing, is a terrible trial; but He who doeth all things well, knoweth what is best, and I have the least right to complain, for in that God has permitted me to build this "Home," and successfully start this work in the very heart of heathen Japan, I have received more than I deserve. Were I strong enough to carry on this work for the rest of my life, I would ask for nothing better, but as this cannot be, I pray the Church people of Canada to send some one to take my place.

Trusting that God may be with you in your deliberations,

I remain,  
Very sincerely yours,  
L. PATERSON.

NAGANO, SHINANO, JAPAN,  
Aug. 16th, 1898.

*Dear Canon Spencer:*

Our Japanese doctor is writing a letter to the Society, which I trust may reach you before the Synod meets in September.

I should have liked to have sent in a longer report of our work for the half-year but I have had an unusual amount of work to attend to, and it has not been possible for me to find time to prepare it. However, I hope that the accompanying sheets may give a fair idea of what has been done in the Dispensary this year.

We are looking forward to receiving a grant from the W.A. this autumn towards the Hospital Building Fund, and I should like to ask the D. and F. Missionary Society if they could possibly allow us a few hundred dollars for the same purpose. We need the Hospital so much, and feel that we could accomplish much more

good if we had a building where we could receive in-patients. It is always unsatisfactory to attend the poor in their own homes, where the lack of proper nourishment and cleanly surroundings, undoes so often, the treatment of the doctor, and this is especially felt in Japan, where the care of the sick is, in many districts at least, an unknown art.

Besides as missionaries we would wish to show the heathen the true meaning of Christian love, and this can best be done in an environment such as the hospital would have. Our doctor is an earnest and intelligent Churchman, and our nurses have always proved themselves to be faithful followers of Him who spent so much of His time on earth in "healing the sick."

Trusting that the Society may feel itself able to give us a little help,

I remain,  
Yours faithfully,  
JENNIE CAMERON SMITH.

BISHOP EDWARD BICKERSTETH, of South Tokyo, wrote eight valuable papers for Divinity Students in Japan, which since his lamented death have been published, with a beautiful preface by the Bishop of Durham, under the title, "Our Heritage in the Church." (Sampson Low, Marston & Co., xvi.-186 pages).

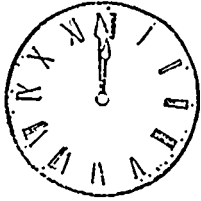
The subjects are, the Church, the Church and the Creeds, the Church and the Bible, Worship, Holy Baptism, Confirmation, Holy Communion, and the Sacred Ministry.

The quiet wisdom which pervades the papers must have rendered them effectual in building up the future clergy in Japan. We may instance the treatment of the last subject—so difficult and yet so especially important in view of the varied forms of Christianity in Japan. To the inquiry "What is the source of ministerial authority?" the Bishop shows that "in principle only two answers are possible. Such authority may be held to be derived either by devolution—ultimately from the Lord Himself, and mediately from those whom He commissioned, or from the Christian congregation. . . . Attempts have been made to combine the two, but in reality they are exclusive the one of the other." Then, after considering some passages in the Holy Scripture, he added: "Certainly the perusal of these and like texts leaves a strong impression that the Apostles regarded the ministry as a Divine institution which they were commissioned to delegate to others. . . . No other view seems to have been present to their mind. There is no 'spontaneous generation' of a ministry in the New Testament. Further, if we extend our view and travel beyond the Canonical Scriptures we are met by like evidence."

## 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., 149 College Street, Toronto



Remember daily the mid-day prayer for missions

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession. Ps. 119.

## FOURTH TRIENNIAL MEETING OF THE WOMAN'S AUXILIARY.

1895-98.

Number of Branches (of which 168 are Juniors) . . . . .	579
Number of Members (incomplete) . . . . .	12,429
Number of which are Juniors . . . . .	4,163
Number of Bales (during three years) . . . . .	1,870
Cash received for Missionary purposes . . . . .	\$55,015 82
Cash expended on material, etc., for bales . . . . .	30,574 78
Missionaries' children educated wholly or in part . . . . .	17
Educated and returned home since 1895 . . . . .	5
Missionaries supported wholly or in part: Rev. J. Hinchliffe, Calgary Diocese; Rev. Hickland, Algoma; Rev. T. E. Borup, Uganda; Miss Smith, Miss Young, Japan; Miss Brown, Miss Wells, Miss Turner, Miss A. Turner, Miss Gibson, Miss Crawford, Miss Symonds, Mrs. Stewart, Calgary Diocese; Miss Phillips, Miss Shaw, Saskatchewan; Miss Durnall, Miss Young, Athabasca.	
Voluntary Missionaries: Miss Paterson, Japan; Miss Tims, Mackenzie River.	
Provincial Life Members, 11.	
Respectfully submitted,	
L. H. MONTIZAMBERT,	
Cor. Sec., Provincial W.A.	

I AM glad to think that I am not bound to make the world go right, but only to discover and to do with cheerful heart the work that God appoints. — *Jean Ingelore.*



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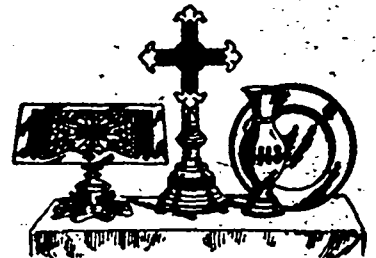
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