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HISTORICAL SKETCHES.

No. 89.—THE GENERAL SYNOD.

WEDNESDAY, September 13th, 1893, will ever be memorable in the history of the Church of England in Canada. The episcopate had gradually grown, step by step, from the

east to the west; from, indeed, the Atlantic to the Pacific. Each diocese, as it was formed; resolved itself into a synod; but in time it was felt that these synods themselves should have some central organization. Canada at that time embraced only the territory now known as Ontario and Quebec, and was termed 'Canada West and Canada East. The Provincial Synod of Canada was then formed, with Montreal as the metropolitan city. This synod embraced the dioceses of Quebec, Montreal, Ontario, Toronto, and

Huron. Nova Scotia, Fredericton, and Newfoundland, on the east, and Rupert's Land, on the west, were not included in this Provincial Synod,

because, though British colonies, they were outside the territory known as Canada. Subsequent political events brought about Confederation, by which all British North America, except Newfoundland, became one Dominion under the name of Canada. This brought the dioceses of Nova Scotia and Fredericton into the Provincial Synod of Canada, but not Rupert's Land. At that time there was no railway communication

with the Northwest. It was almost a *terra incognita*, and its incorporation into the Provincial Synod was deemed impracticable. But as years flew by, the Northwest began to develop. New dioceses sprang up, and in time a Provincial Synod of Rupert's Land was formed. Thus two provincial synods existed in Canada; and the old "Provincial Synod of Canada," embracing the eastern dioceses only, was really a misnomer. British Columbia was not included in the Provincial Synod of Rupert's Land, so that



THE SECOND BISHOP OF RUPERT'S LAND—NOW PRIMATE OF ALL CANADA.*

the dioceses in it were "independent."

Churchmen throughout the Dominion, feeling this scattered condition of the Church to be undesirable, kept agitating for union, so that members of the Church from all parts might

*This represents Archbishop Machray in the early days of his episcopate.

meet occasionally as one body, and discuss questions affecting her general well-being. This led to the Winnipeg conference, which took place in that city in 1890, with the result that, after the whole question had been debated and reported upon by the provincial synods, as well as by the various diocesan synods, delegates were appointed to meet in Toronto to form themselves into the first General Synod for the Dominion of Canada.



HIS GRACE ARCHBISHOP
ROBERT MACHRAY,
Primate of all Canada.

This is the body which assembled in the Convocation Hall of Trinity College, Toronto, on September 13th. It was a goodly sight for Canadians to see as many as fourteen bishops assembled together, coming from as far east as Halifax, and from Vancouver Island on the extreme west. The bishop of Montreal, unhappily, was too weak, through his late illness, to be present; and the bishops of Selkirk, Moosonee, Mackenzie River, and Caledonia were absent, owing, no doubt, to their great distance from Toronto. An idea of their difficulty of attendance may be gathered from the fact that the bishop of Athabasca, who came to attend the synod, will not be able to return to his diocese till the spring of the year. His lordship will, therefore, remain during the winter in Toronto.

It was, as we have said, a goodly sight to see these bishops. If only good John Horden, first bishop of Moosonee, could have been present! But his Master had called him home. Then, who would not like to have seen Bishop Bompas, the self-denying missionary who loves to keep himself in the neighborhood of the Arctic Circle?

Prominent amongst the bishops present was the metropolitan bishop of Rupert's Land, the Most Rev. Dr. Machray. A man of great size and stature, striking in appearance, with long, flowing beard, heat once attracts attention; and when his missionary work is taken into account; his years of loneliness in the great Northwest, when he ministered chiefly to fur traders and Indians; his battling with the cold as he journeyed immense distances by dog sleighs, sleeping at night in the snow, with the heavens as his roof; watching the interests of the Church as the country began to be populated, until, in Winnipeg, which grew up under his episcopacy from a mere traders' fort to be a fine city, a large school and college, handsome churches and substantial endowments were established; his helping always the formation of new dioceses till a goodly number of suffragan bishops

were gathered round him, he stands forth with a prominence which, from all sides, will be cheerfully accorded to him as his right.

The other metropolitan, the Most Rev. Dr. Lewis, bishop of Ontario, though through illness much absent of late from his diocese, has been connected for many years with the history of the Church in Ontario. "When I commenced my work," he said, in his opening address to the General Synod, "exactly forty-four years ago as a missionary of the Society for the Propagation of the Gospel, on the banks of the Ottawa River, there was no diocese of the Church of England west of the diocese of Toronto, except Rupert's Land, which was then being organized, and eastward there were but three dioceses, Nova Scotia, Fredericton, and Quebec, within the limits of the present Dominion of Canada. To-day we meet to unite, if possible, nineteen or twenty dioceses into one organic whole. Surely we may well exclaim, 'God hath done great things for us, whereof we are glad.'"

But, besides the bishops, there was a goodly array of deans, archdeacons, canons, and other dignitaries. There were also well-trying and prominent clergymen of all kinds, and laymen, noted for positions in their own dioceses, gathered together from different parts of the Dominion.

At the very outset, a difference of opinion between the bishops and the other members of the conference caused a spirited and somewhat heated debate. Their lordships took for granted that the synod was established by the mere fact of its having come together, and therefore immediately after the opening address, and after having appointed Dean Grisdale to preside temporarily over what they called the "Lower House," withdrew; but after earnest request from the clerical and lay members, they returned again, and remained until a constitution was drawn up and agreed upon. Prominent among those who took part in this debate were the bishops of Rupert's Land, Toronto, and New Westminster, Rev. Dr. Langtry, Rev. Provost Body, Very Rev. Dean Carmichael, Rev. E. M. Bland, Dr. L. H. Davidson, Mr. Justice Hanington, Judge Ermatinger, and Messrs. J. A. Worrell, Richard Bayley, and Matthew Wilson.

There was great rejoicing when this debate ended amicably, for more than once the bishop of Rupert's Land, on the one hand, and the Montreal delegates on the other, felt it their duty to threaten to withdraw from the conference. Everything was settled, however, by a committee being appointed to adjust the difficulties which had arisen.

In the constitution subsequently agreed upon, it was resolved that there should be an Upper and a Lower House, and great safeguards were established to avoid hasty or oppressive legislation. Any question proposed may be sub-

jected to a vote by orders, and to a further challenge by any six delegates, "two from each of three different dioceses," upon which it must be voted upon, if decided in the affirmative, by dioceses. This, together with the necessary submission of every question to the Upper House, will make it difficult to carry any measure that may be at all hotly disputed.

The title of archbishop was established for the metropolitan of each ecclesiastical province. Such dignitary will be "metropolitan of his own province and archbishop of the see over which he presides. The president of the General Synod, who is to be elected by the House of Bishops from among the metropolitans or bishops of dioceses not within a province, will be styled Primate." The bishop of Rupert's Land will henceforth be known as Archbishop and Metropolitan of Rupert's Land, and the bishop of Ontario as Archbishop of Ontario and Metropolitan of Canada. The title of archbishop has never previously been borne by any Anglican ecclesiastic outside of England.

The power of the synod to deal with all matters affecting in any way the general interests and well-being of the Church within its

jurisdiction was defined in such a way as not to interfere unduly with the legislative rights of any diocese or ecclesiastical province. It will probably take a long time before this General Synod will be recognized as the supreme legislative body of the Church in Canada, for the present delegates seemed to be extremely jealous of their own diocesan or provincial rights. This is one of the things which time alone can adjust.

The expenses of the synod, which are to include the necessary travelling outlays of the members, are to be met by an annual

assessment upon the various dioceses, proportioned to the number of licensed clergymen within them—those having less than ten clergymen to be exempt.

It was agreed that all canons dealing with matters relating to doctrine, worship, or discipline be required to be passed at two successive meetings of the General Synod. Standing committees were then formed to deal with (1) constitution, order of proceedings, etc.; (2) doctrine, worship, and discipline; (3) the missionary work of the Church; (4) the educational work of the Church; (5) interdiocesan provincial relations in respect of beneficiary funds; (6) the transfer of clergy from one diocese to another; (7) the education and training of candidates for holy orders; (8) appellate tribunal; (9) finance.

The bishops then withdrew to take their places in a separate chamber, as members of the Upper House, upon which the Very Rev. James Carmichael, dean of Montreal, was unanimously elected Prolocutor of the Lower House. A biographical sketch of this eloquent and gifted clergyman has already been given in our columns, but we venture once more to give his portrait, he having risen since



THE VERY REV. DEAN CARMICHAEL, D.C.L.,

Prolocutor of the General Synod of Canada.

that notice was given to be prolocutor of the Provincial Synod, and now to a like position over the General Synod of Canada. He certainly possesses some of the very best qualifications for a chairman.

The House of Bishops subsequently elected the Most Rev. Dr. Machray, metropolitan and bishop of Rupert's Land, to be their chairman, and by virtue of this office he becomes "Primate of all Canada," a title which those who love the Church in Canada will be pleased to see established. One's thoughts go back to the time when the House of Bishops of eastern Canada

refused steadily to send down the name of the bishop of Rupert's Land to the synod of Montreal for election to the bishopric of that diocese, such position bearing with it at that time the distinction of Metropolitan of Canada, although they presented the name of almost every other colonial bishop throughout the world. He was then but a young pioneer missionary bishop, deemed scarcely worthy to be named for the position of metropolitan and bishop of Montreal. Doubtless there were other reasons, which have happily disappeared, and it was a most pleasing circumstance that after a lapse of years the present metropolitan of Canada, a member of the House of Bishops at the time referred to, proposed in most eulogistic terms the name of Bishop Machray for the honored position of first Primate of all Canada. Happily, times change, and men change with them.

It has been no easy task to form the constitution of this first General Synod of Canada. Many wearisome hours and days were spent over it, and it was evident that on its completion the majority of the delegates were anxious to return to their homes. Several subjects for consideration were proposed, but they were relegated to committees to be made ready and matured for future deliberation, and the synod was prorogued on Wednesday, September the 20th, at six o'clock in the evening—His Grace the Primate pronouncing in solemn tones the closing benediction.

It was a pleasing circumstance that the first duty performed by the Primate, after his election to that high office, was that of presiding at a missionary meeting. This was held on Tuesday evening, in St. James' schoolhouse, and was got up by the secretary of the Domestic and Foreign Missionary Society. It was a splendid and enthusiastic meeting, at which addresses were delivered by Archdeacon Mackay, a veteran missionary among the Indians of the far west; the Rev. Mr. Stewart, for seventeen years a missionary in China; and by the bishop of Athabasca, a lifelong missionary of the Northwest. It is hoped that among the many benefits which will come to the Canadian Church through this blending all its parts together will be a healthy and spirited impetus to her missionary work and zeal.

BISHOP BICKERSTETH, of Japan, says that what the Japanese are likely to do is to form a national church of their own, and to start with a united Christianity. He thinks that the Church of England will form a good basis for this, because of its outward and historic organization.

LIFE is like an ocean; some souls, like great waves, bear heavy burdens and carry treasures to far-off lands; others, like the foam, sparkle for a moment in the sunlight, and then are cast upon the rocks, or dissolved in empty air.

THE INCREASE OF THE EPISCOPATE.*

BY THE REV. JOHN PEARSON, D.C.L., TORONTO.

WE believe the Holy Scriptures to be the Word of God, and therefore we believe in the divine origin of the Christian ministry, of which the scriptures so plainly speak. We believe also that the ministerial office is necessary not only to the well-being of the Church, but even to its existence; for to the ministry our Lord Jesus Christ entrusted the preaching of His Gospel and the administration of those sacraments which He ordained for our admission into His spiritual body, the Church, and for the sustaining of our personal spiritual life, as well as for the welfare of the Church in its corporate capacity.

(2) In the Gospel of St. John (xx. 22, 23), we read that our Lord, after His resurrection and before His ascension, instituted the ministry in one order only, in the persons of His eleven apostles. We are not told in detail what instruction our Lord gave to His eleven apostles at that time, but we know (Acts i.) that He then "spoke to them of the kingdom of God," *i.e.*, about His visible Church on earth; and we learn (Acts vi.) that in due time, as occasion required, the order of deacons was instituted by the apostles, and that very early in the history of our religion St. Paul and St. Barnabas "ordained presbyters in every church" (Acts xiv. 23), of which order, evidently acting under the apostles and their coadjutors, we find mention in Acts xx. 17; xxi. 18; I. Tim. v. 1, 17, 19; and Titus i. 5.

The episcopate is the continuation of the apostolate. The bishops have always stood in the same relation to the Church as the apostles did in the first age. Their office is an absolute necessity. To their order alone was committed by our Lord the responsibility of the ministry. They have deputed a portion of their office and duty to the priesthood and to the diaconate, and the members of the second and third orders of the ministry at all times have acted and do still act by delegation from the first order. Not only do priests and deacons obtain their ministerial character at their ordination from the successors of the apostles; but in every case, whether by license to act as assistant curates, or when instituted to the cure of souls, either in a mission or in a settled parish, the authority to execute their office comes from the bishop, and from the bishop alone.

Now, if the apostolic office is worth anything, it is worth a great deal. If it is worthy of being preserved in the Church at all, it is worthy of the widest extension. It is a candle which,

* A paper read at the diocesan conference held at the time of the late meeting of the Toronto Synod.

having been lighted, ought not to be put under a bushel measure, but on a candlestick, not only to give light to all that are in the house, but that other candles may be lighted from it, so that through them "the true light of the world" may be widely diffused. This principle of extension seems to have been that upon which the Church has always proceeded; and I am quite unable to understand why our right reverend fathers in God, acting in their corporate capacity in the upper house of the Provincial Synod, should have shown so little interest in the extension of their own office—in which, of course, they believe as firmly as we do—as on two occasions, in 1889 and 1892, to relegate this important matter of the extension of the episcopate to a committee, when it had been formally and unanimously brought before them after grave and serious deliberation by the lower house, which is composed of some of the most earnest and able members of the Church in the Dominion.

(3) The true definition of a bishop (*episcopos*), as it may be gathered from the New Testament, is an *overseer*—one who overlooks the work of those to whom he has delegated a portion of the ministerial office originally given to the apostolic order only. A bishop's commission is to "go forth and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever Christ has commanded them," and our Lord has promised to be with His ministers "always, even to the end of the world." A bishop is to feed the Church of God, which He hath "purchased with his own blood." He is to "show himself an example of good works unto others." He "is to be a shepherd to the flock of Christ, and to hold up the weak, heal the sick, bind up the broken, bring again the outcasts, and seek the lost."

These words from the scriptures and from the ordinal at least mean that a bishop is to set an example of personal devotion, and self-denial, and self-sacrifice. He should ever be in the front in all matters affecting the Church and its welfare. He should be so known by the force of his character that even politicians, when dealing with matters affecting the Church, would stop to enquire, "What are the bishop's views upon this question?" In a country like this, the bishop of a diocese should always be on the watch for openings where the Church could be extended in the towns and in the backwoods, and should continually encourage by his presence and kind words his delegates and representatives in the ministry. It would be a blessing if this were the case!

Of course, we have no right to expect impossibilities. But I am persuaded that if the episcopate were at once increased fourfold, and if the bishop were the chief missionary in his

diocese the greatest results for good would be attained. There can be no doubt that if the episcopate were more widely extended, so that it would be possible for bishops to *know* the circumstances and the people of each parish by visiting them periodically and regularly, in the true ecclesiastical sense of the word "visiting," a great deal of unhappiness would be prevented in parishes by kindly advice and Christian guidance, founded upon personal knowledge of men, and their work, and their shortcomings. Men, clerical and lay, are but human after all, and are grateful for a little sympathy and a little encouragement.

Take such a matter as the "patronage question," about which one of our religious newspapers has been instructing us and stirring us up from time to time. For one, I believe that it is solely within the province of the bishop to fill up every ecclesiastical appointment, after an earnest and wise consultation with the representatives of the parish as provided by the canon; but then there must be a personal knowledge based upon personal contact with clergymen and parishes; otherwise there would be a continual "putting of the round peg in the square hole," which is always a thing to be deprecated. If our dioceses were of a workable size, so that there would be a possibility of the bishop knowing everything he ought to know about priest and people, then when vacancies occurred the actual *knowledge* of the bishop would be such that difficulties would not arise, for he would *know* what was best to be done and would do it, and all sensible people would thankfully acquiesce, because they would be aware that the bishop's action was based upon knowledge obtained, not by hearsay, but by personal contact with the parish in question and with every individual clergyman in his jurisdiction. But then, to make this possible, our dioceses must be of much smaller size; in fact, there must be a wider increase of the episcopate; and our conception of the episcopal office and duty must rather be connected with the idea of a "father in God" than with the idea of an "ecclesiastical baron."

(4) The Church to which we belong, the ancient catholic and apostolic Church of England, has a constitution which was given to it eighteen hundred years ago; and if we wish to be true to our principles, we must work according to that constitution. The plan marked out of old was for the bishop, who was the depositary of the ministerial office, to ordain his deacons and priests, set them in their respective spheres of duty, and continually overlook them at their work. He did not ordain them and leave them to their own devices, to sink or swim, as the case might be; but he exercised an efficient oversight, so that their mistakes, if they made any, as most probably at first they would, might be pointed out and quickly corrected, and



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(See page 248.)

the Church receive as little harm as possible. He would encourage them when dispirited, cheer them when wearied, and stand by them when falsely accused. He would be the friend of every one of his clergy; their confidant in whatever difficulties might arise; for he would feel that while he himself was the *pastor paritorum*, the whole flock in his diocese was really *his* charge, and that the priests and deacons in their respective spheres were executing their ministry as his vicars in those special duties to which they were ordained. He would feel that *their* work was *his* work, and that his duty in a parish was only begun when he came to confirm the young. He would fix upon new centres of work, and never leave one unoccupied. There is more than we are familiar with in the true idea of the episcopal office; but it is not possible to carry out this idea unless the office is widely extended on the primitive model.

Of course, for this to be done, there must be a wider extension of the episcopate. It is not possible for any bishop properly to oversee and know as he ought to know a diocese containing more than fifty parishes. A bishop cannot administer a diocese through the post office alone, any more than a priest can discharge the duties of his parish by the same means. What

is wanted is the *personal* influence, the *personal* touch, the *personal* knowledge of men and things. And if our bishops were thus brought into real contact with their clergy and their parishioners, their influence would be immense. There would be nothing they could not accomplish; for there is yet left in the hearts of men something of the old traditional respect and reverence for the sacred office of the ministry in all its degrees, but especially for the episcopal office, which would at once respond to the call of duty when made by those whom we all are glad to recognize as our "fathers in God."

Then the bishop should be a "statesman," and have a *plan* sketched out for the extension of his office, and the consequent creation of new centres of religious life and activity. Undoubtedly, the expansion of the Church in the Dominion, such as it is, has been largely due to the extension of the episcopate; and there can be no doubt that if during the last twenty years, in which in this whole ecclesiastical province we have stood still in this matter, we had boldly and courageously proceeded on the lines laid down by the famous Bishop Strachan for Ontario, the Church would have been far stronger than it is at the present moment. Not a single diocese has at any time been set apart

in which there has not been, in the course of a few years, a large increase in the number of clergy and parishes. And I firmly believe, if only we have faith in ourselves and in our principles, and if we are *led on* by our natural leaders as we ought to be, that what has been done in the past would be done again. Let us in our work have a "free hand," and not be crippled by any useless traditions of comparatively modern days.

(5) We need not fear that the decrease in the size and income of a bishopric would lessen the dignity and respect due to the episcopal office. The great bishop of New Zealand was never more highly thought of throughout England than when his stipend was stopped by the government of the day, which left him literally, as he said, "in the apostolic succession of poverty, but yet a Christian bishop with his face to his duty." When men are devoted to their work, when they are examples of zeal and self-denial, even if they are poor, we need not fear that they will be despised. On the contrary, "they will be very highly esteemed in love for their work's sake." It is by personal self-denial that the greatest triumphs of the cross have been won.

In advocating the wider extension of the episcopate, I am but advocating the policy of one who had a statesman's eye for the future, and who laid down a programme. The highly respected honorary lay secretary of our synod has informed me that "soon after the first organization of the diocese of Toronto, Bishop Strachan planned its subdivision into the Eastern District (Ontario), the Central District (Toronto), the Western District (Huron), and the Northern District (St. Mary's); most of which was carried out in the bishop's lifetime. The synod of this diocese moved further in this matter in 1873, and by a unanimous vote recommended the division of the then existing but reduced diocese of Toronto into four, viz., the Western District (Niagara), the Central District (Peterborough), and the Northern District (St. Mary's or Algoma), all of which has been accomplished except in the case of Peterborough; and this part of the programme was not carried out owing to the fact that a conference was ordered with a committee of the diocese of Ontario with a view to including several counties in the western portion of that diocese in the proposed new see of Peterborough—which conference has never taken place." In the meantime, the diocese of Toronto has not decreased in the number of its clergy and parishes, while more than one of its daughter dioceses has surpassed the mother diocese in numerical strength and power. But, with our past experience, why have we stood still in this matter for the last twenty years?

There is a widespread feeling that it is now full time to take another step forward and

move for the creation of several new centres of diocesan work, and a consequent extension of our ecclesiastical work. We wish our bishops to give the word of command, *and march with us, at our head*. We want to follow in the steps of those who have preceded us in the faith. In our generation, we wish to do what famous men before us have done, so that those who come after us may see that the men of 1893 have the same purpose as the men of 1873 and 1853, and mean to carry it out in the wider extension of the Church in her full organization. "The recent census returns," says *The Evangelical Churchman*, "reveal the fact that there are many thousands of people who profess and call themselves churchmen who, as far as the pastors of the Church are concerned, are lost sheep of the Church of England. This fact is a reproach to our whole parochial system. It calls for instant remedy. The bishops, clergy, and laity must rise to the occasion, and, like the Great Shepherd, go forth to the sheep scattered abroad and without a shepherd. . . . We dare not say that they are to be left without the privileges of the Gospel because of apparent lack of men and means when God has laid the burden upon us. When God gives the work, He is ready to provide both men and means."


(6) Now, what is "the lion in the way" which seems to block all progress for a while? It appears to be the difficulty of raising what is thought by some to be a sufficient endowment. In an adjoining diocese where, since its erection, the clergy have increased in number from 45 to 132, and where the churches have increased from 50 to 300, and where for fifteen years the bishop has favored a subdivision, the matter has hung fire for the last ten years; and *all for want of an endowment*. At a public meeting held a short time ago that bishop is reported to have said "that the necessary ecclesiastical legislation had passed, and that all that is wanted is to raise the endowment of \$40,000, and when that was raised he would call a meeting of the synod to elect a bishop for the eight eastern counties of the present diocese." But I am not aware of the existence of any canon of the Provincial Synod which makes an endowment of a new diocese a necessity; and I am unable to recognize the right of the bishops in their private capacity virtually to block the extension of the Church by insisting upon the creation of a large endowment of \$40,000 before they will agree to the erection of a new see, or consent to the consecration of an additional bishop. We do not read that St. Paul stipulated that a similar sum should be invested before he consecrated Timothy for the see of Ephesus, or Titus for the diocese of Crete. We do not insist on an endowment before extending our *parochial* organization. In this matter the clergy of the second order

nearly always make ventures, and, like the patriarchs of old, "walk by faith." Is too much expected when men of the second order desire that in their pedestrian exercise they should be accompanied by their bishops? Why should one order of the ministry be *in nubibus* and the other two *in terra*?

Men and brethren, if our Church, which we all love, the Church of our fathers, the ancient catholic Church of England, is to flourish and expand, we must get away from some of those traditional ideas which we have received from the Georgian age, and revert to first principles. When Gregory the Great sent Augustine to convert the Saxons; when Augustine sent Paulinus to convert the men of Northumbria; when Patrick went from Scotland to convert the Irish; when Boniface went to convert the Germans, there was no sum of money raised and safely invested. These men had a large amount of faith and energy, which they invested in their undertaking, and that was the only endowment we read of. But the result of their work may be seen at this day.

I believe that faith in our principles and devotion to duty are not unknown in the nineteenth century. We have had splendid examples in our own generation, "famous men, and men of renown." Gray, of Capetown; Broughton, of Sydney; Patteson, of Melanesia; Feild, of Newfoundland; Medley, of Fredericton; Horden, of Moosonee—these men were heroes; and as great as these are Bompas, of Selkirk; and Reeve, of Mackenzie River; and their companions, who, for Christ's dear sake, are passing their lives in the frozen north. The spirit of these men is not extinct. Those of them who are alive are an example for all of us in our daily work and duty; while those who are dead yet speak to us by the silent eloquence of their record of self-devotion and self-denial. In our efforts for the extension of His Church, when the time and place are offered, let us not fear that God will call the men.

CANTERBURY CATHEDRAL.

 HE Christians of early days possessed marvellous art in building. The old world is filled with noble monuments of their zeal and skill. England especially bears witness to this. Church building has by no means ceased there, but the edifices erected are not now like the immense and costly structures built, many of them, by "the monks of old." Amongst the most charming of these buildings is the cathedral at Canterbury. It is really an agglomeration of buildings put together with marvellous skill. About the year of our Lord 600, King Ethelbert presented Augustine, the first archbishop of Canterbury, with a Roman church, together with a palace

for his residence. This was the beginning of Canterbury Cathedral, which stands on the site of this early church. It was destroyed by fire, and all its adjacent buildings went with it. In the reign of William the Conqueror, about the year 1070, Archbishop Lanfranc rebuilt it. The choir was again rebuilt by Archbishop Anselm, his successor, but was again destroyed by fire. Its restoration and enlargement took place afterwards in the year 1175, immediately after the murder of Thomas à Becket, when a chapel and corona were added to it, and dedicated to "St. Thomas," and in this shape substantially it has come down to us. The nave of the church, as built by Lanfranc, lasted till the fourteenth century, when it was rebuilt, with the exception of one western tower, which was not taken down till the year 1834. The central tower was not completed till about 1500.


Thus is this grand building a monument of history. It is connected with the earliest days of Saxon Christianity, and with many phases of the changeful history of England itself. It witnessed many a contest for power between the kings and primates of England—a lasting and tragic mark of which is to be seen in the shrine of Thomas à Becket, who was murdered by the fiery Henry II. Here, in 1299, Edward I. was married to his second queen, Margaret of France, and Charles I. to Henrietta Maria in 1625; but all historical events pale before that of the murder of Archbishop Becket. It was this which brought Canterbury into prominence, as for three centuries pilgrims came from all parts to worship at the shrine of the unfortunate prelate. Chaucer has described these pilgrimages, and has placed on record the tales which were supposed to have been told to while away the weary hours of travel. Hence any tale is sometimes called a "canterbury"; and a "canter" is but a contraction for the "canterbury gallop," or easy gait at which the pilgrims moved.

The cathedral stands in the centre of the city, and can be seen from all directions, a sort of a central guardian over the spiritual affairs of the people. The bishop of the see, which consists of the most of Kent and part of Surrey, is by virtue of his office primate of all England, and resides in London.

OBSTACLES IN THE MISSION FIELD.

BY REV. J. W. WALTER, CANADIAN MISSIONARY IN JAPAN.

(Continued.)

 HE next obstacle in point of importance may be termed *political changes*; and in this is included some social changes, together with a dash of false philosophy and education.

(3) Compared with the former stagnation of



SCENE IN ST. ANDREWS (N.B.) PARISH.

(See page 251.)

centuries, the kaleidoscopic changes of the last thirty years in Japan have been wonderful. For a few years during that period the people seemed to fix some attention on religion, but it was distracted by political excitement. And now those who thirty years ago were practically slaves are either in possession of the franchise or clamoring for it. Every one seems to think he has now reached a rank where nothing is impossible. All are on the *qui vive* for the next move in the political field. And at the same time a nation, until now very poor, has entered madly into the race for riches. People's minds are so absorbed with political changes and with striving after wealth and position that religion is altogether overlooked. Christianity, Buddhism, and Shintoism are almost equally disregarded by the general mass. Threatened with complete destruction, Buddhism has of late put forth extraordinary efforts, with the result that it is experiencing in some places a slight revival. But, in general, it seems to be treasured by old women and a portion of the farming class. There are many places, such as Nagano, here where Buddhism, through its large possessions and through its pilgrimages, wields a great secular influence, although its religious power has so much waned.

In this indifference to all religion, the leading statesmen set the example. It is boasted of as

a national virtue by many of the newspapers, and, most wonderful of all, is proclaimed to the pupils of almost every common government school.

At present the belief is general in the schools that religion and education can never be anything but enemies. In the Normal, or teachers' training schools of the two *ken*, with which I am best acquainted, the future school teachers are taught that the true foundation of national morality and virtue is patriotism and secular education; that religion is a thing which can be dispensed with.

It is true that the officials, school teachers, and scholars are compelled to worship the emperor and the emperor's picture, but even this idolatry seems altogether formal, and is in no sense a substitute for religion.

In the sudden rush for education the majority have been attracted by its form, but have missed its true meaning. There seems just now no immediate cure for these fallacies. We must leave Japan to pursue her educational course until she has taken up the book of fact, and learnt therein the hard lessons best taught by experience.

(4) Another great obstacle to the progress of missions in Japan is *national prejudice*.

"There never has been a nation which did not think itself at least the equal of every other nation. There never has been a great nation which did not think itself superior to every other," says Lew. Wallace. This is especially true of the whole of the Mongolian race. As the ancient Jew, considering himself a member of a superior and favored people, not only hated, but despised the Gentile, even to his Roman conqueror, so does the Mongolian today regard the foreigner. This feeling is most marked in China—in a slightly less degree, it appears, in Japan. Among a large portion of the middle class this antipathy to and dread of foreigners seems to be the mainspring of almost every political impulse. This prejudice is a great bar to Christianity, the enemies of which rarely miss an opportunity of telling the people that the religion of Jesus is a foreign thing, is the religion of foreigners, and brought to Japan by foreigners.

When speaking to the more ignorant, one is often told that Japan's gods are different from those of other countries, and that Japan has no more need of a foreigner's God than she has of a foreigner's king. Those more educated will commonly tell you that Japan has already two excellent religions, Buddhism and Shintoism, which are quite sufficient for one country. Even among native Christians, this dread of being called foreign is so great that the hope and aim of a large number of them is to set up a type of Christianity in Japan which shall be distinctly Japanese—just as Shintoism is Japanese, and as Buddhism in Japan bears little

likeness to that in any other country. The surest and speediest way for a heathen writer to bring upon his own head fierce rejoinders and denunciations from every quarter of the Japanese Christian Church, and from every Christian newspaper, is for him to insinuate that Japanese Christians are foreign in their sympathy.

In view of this, it can easily be understood how the influence of the foreign missionary is blocked on all sides. Our object is to make, as speedily as possible, the Japanese Church independent, and our prayer is that God will quickly raise up a native Christian ministry, devoted, intelligent, and trustworthy.

Vice is the natural opponent of the work of Christ in every land, and the greater the vice, the greater the opponent. This is so well known that there is no necessity to speak of it, and it only remains to say that the moral state of society and the ordinary tone of conversation are very low; that as one passes along the streets of any but the largest cities, which have in this matter assumed a superficial touch of western manners, one daily hears and sees things which bring on a mental debate as to whether shame is a natural or acquired accomplishment of the human mind, and, again, as to whether some races are constitutionally incapable of the feeling of shame in anything but a slight degree.

The late young Japanese Christian hero, Joseph Hardy Nijima, when asked what were the chief vices of his countrymen, is said to have promptly replied, "Lying and licentiousness." If I were asked what has caused licentiousness in Japan to reach its present appalling proportions, I should reply, "Chiefly the low regard in which women have been held under a heathen religion." Again, if some one were to enquire how falsehood has become so universal here, in my opinion, it is largely due to a superficial politeness. Strange as this last may appear, it is true. Children, from their earliest years, are taught as the greatest of all accomplishments to use to their equals and superiors a lot of superlatively polite phrases, expressing admiration, esteem, and praise for the person addressed, and for everything connected with him; but for himself and all his acts disapproval and contempt. These polite phrases are quite empty, and the speaker has in his heart not a symptom of real esteem in the one case, nor of disapproval in the other. If one were to go down the street, stop at every house, and ask every one in each place to do something for him, or to come to a meeting, or should order some work done by an artisan or a coolie, probably nineteen out of twenty would promptly promise whatever he was requested to do, and the twentieth would offer some lie as an excuse. They wouldn't be so rude as to injure the feelings of the person making the request by

refusing; but at the same time they would have no idea of keeping their promises, and in the most important promises there is always the mental reserve, "If it suits my convenience." This sham and falsehood pervades every branch of business and life; and even among our Christian converts, it is one of the most difficult things against which we have to contend. Outside of the Church many intelligent heathen are now railing against it, urging uprightness in mercantile transactions; this, of course, on the ground of self-interest—not of religion or honor. Thus it is with every species of sin, every one of which is an obstacle to the spread of the Gospel of Light. As of old, so now, "Men love darkness rather than light, because their deeds are evil." How many thousands lack not only the inclination, but the moral courage to break away from degrading sins in whose grasp they have been for so many years! How many thousands so completely identify themselves with their besetting sins as to consider themselves personally injured when these sins are spoken against! It is this which is at the bottom of the opposition to Christian truth and purity in every country, and particularly so in the case of ruffianly opposition.

(To be continued.)

OUR PARISHES AND CHURCHES.

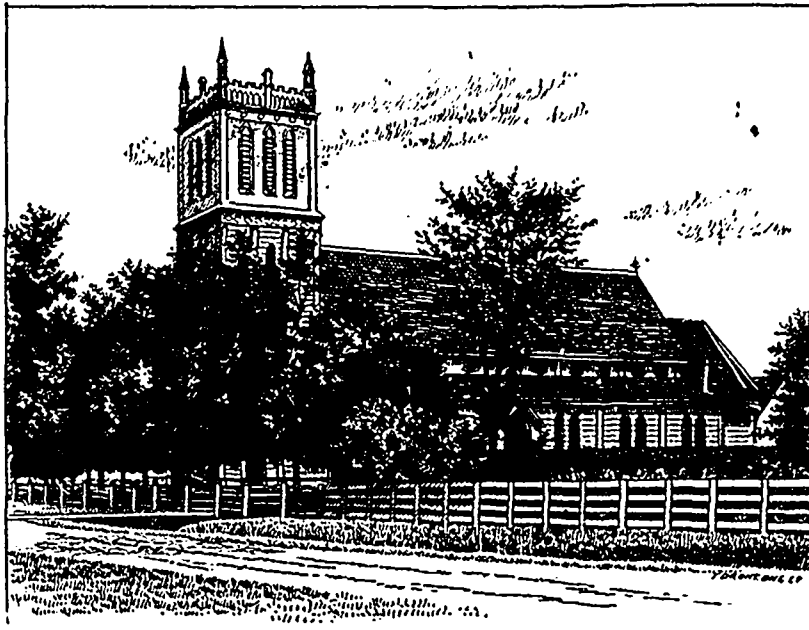
No. 89—ST. ANDREWS, N.B., ALL SAINTS' CHURCH.



THIS parish was founded among the earliest in the province. Its members were mostly made up from the Loyalists who sought new homes at the close of the Revolutionary War. This was as early as 1783. In the old burial ground inscriptions are found on gravestones of a hundred years ago.

The first rector was the Rev. Samuel Andrews, who was ordained by the bishop of London, A.D. 1760. At the Declaration of Independence, Mr. Andrews left Wallingford, Conn., and received the appointment of rector of St. Andrews. He brought with him the crown and royal coat of arms which are now found on the west door in All Saints' Church. For thirty years Mr. Andrews went on with his arduous work. He died in September, 1818, at the age of 82 years. He was succeeded by the Rev. Jerome Alley, D.D., who, especially in his younger days, was most active and efficient in the performance of his duties. On his resignation in 1859, the present rector, Rev. Dr. Ketchum, was appointed.

All Saints' Church was erected immediately after the organization of the parish. It was enlarged by an apsidal chancel, and was in many respects far superior to many churches built at



ALL SAINTS' CHURCH, ST. ANDREWS, N.B.

that time. Replaced by the present parish church, A.D. 1867, the timbers and other materials of the old church were found to be of the best description. They had come from the United States. The pulpit, doors, and a large portion of the inner roof of the present church are formed from the wood of one of the first churches erected in the province. This church is built of the timber of the country, showing what it is, outside and within. It will seat 700. The windows are mostly memorials, and were furnished by the late Mr. Waites, Newcastle-on-Tyne. The church contains many costly and fitting ornaments, the gifts of parishioners or from friends far away.

The district of Chamcook is embraced in the parochial charge. Here, about midway, stands the chapel of St. John the Baptist, in between the foot of the mountain and the lake. The situation is charming. A few years ago, chiefly through the generosity of the late George G. Grimmer, a chancel was added to the chapel, with the east window fitted with the English stained glass. The other windows are fitted with glass from London, Ont. The building is of gray sandstone from a quarry near at hand, and will seat about one hundred and fifty persons.

The scenery all around St. Andrews and Chamcook is said by travellers to be unsurpassed elsewhere in grandeur and beauty. Men and women of culture are among the summer visitors. Such, in many instances, express deep interest both in the parish church and the chapel at Chamcook.

DIVINITY STUDENTS.

THE *Spirit of Missions* (New York) pleads well for a lectureship on missions to be established in theological colleges. The idea is a good one. Book-learning is not the only equipment necessary for embryo parsons. Their enthusiasm in all practical departments of their future work should be aroused, and a lectureship on missions, if it consisted only of a few lectures each term, would be of the greatest advantage. All divinity students should be kept abreast of the age. They should be ready and qualified to take their place in the

foreign field if called upon to do so. Besides, even if they become, as would be the case with most of them, parochial clergymen, they will then have more of the missionary spirit than many of our clergymen now possess. And here is the seat of a disease from which we are suffering. So long as the clergy are apathetic regarding missionary work, the people will be so also.

The bishop of Milwaukee recently spoke very earnestly to his clergy on this subject:

"We ask, then, for sympathy in this matter of our missionary labors, where now we have by far too much of cold apathy. We well know why so many of our lay people are not actively interested in this vital matter. Because they are not taught it. Because it is not persistently and conscientiously pressed in on their attention. Because the parish priest is himself not on fire with it. He pays in his small dole, perhaps about one-fourth of what he should raise amongst his people, does this even grudgingly, and then tries to hide himself behind his people's old-time indifference to the subject. He would like to be rid of the obligation if only he could; sometimes, behind the door, and when out of sight, with some congenial spirit, he quietly sneers at it. He seldom or never teaches his people, nor urges them on, nor shows any warmth of feeling on the topic. He has no fire of enthusiasm, no devotion to the theme, is dull and listless about it; and of course his cold apathy is fatally catching. We have often found it true, after a very wide parochial experience of our own, that apathy, lack of knowledge

and interest and sympathy down in the pews, on any subject, is rightly traceable up to the pulpit."

May we not trace it still further back, at least as regards the subject of mission—to the theological college? If clergymen are well informed as to missionary science, is it not a knowledge which, like the best methods of preaching, he has acquired since he left his college halls? And should this be so? If the kingdoms of this world are yet to become the kingdoms of the Lord and of His Christ, should not the ambassadors of the Great King be those who are on fire with enthusiasm for the work which will yet make this an accomplished fact? Let us begin with the proper education of those whose duty it is to be to educate others. If a clergyman himself is poor in his knowledge of missionary biography and history, how can he possibly enrich those entrusted to his care? Let not our theological colleges, at all events, be held responsible for the lack of the necessary knowledge.

TRUTH.

BY SAMUEL WHITT, TORONTO.

"What is truth?"—*Pilate.*



HE haughty Roman, when he asked
This question so profound,
To answer which for years had tasked
Man's heart in falsehood bound,
Knew not that then he utterance gave
To nature's sorest cry
For some sure knowledge that would save
From hopeless misery.

Had he but known how vast his quest,
How much of human gain
Was in that thought, he sure had pressed
His question yet again.
But no; 'twas but an idle thought
That thus passed through his mind:
Nor knew he then that it was fraught
With fate of all mankind.

"Incarate Truth" before him stood—
Oh! wondrous sight to view!
Evil allowed to judge the good,
The false condemn the true:
Yet carelessly he never gave
A thought to his request,
But turned aside his hands to lave
In innocence professed.

So often we aside do turn
When we the truth might know,
Drawn by some light that then may burn
With bright, deceptive glow:
Or e'en when we the truth have found,
We wilfully are blind.
And close our ears to every sound
That brings the truth to mind.

To know the truth should be indeed
Man's highest aim on earth,
For in the day of direst need
'Twill be of priceless worth:

Then, only then, the soul will find
The rest for which it craves,
And to its aching heart will bind
The "Truth" that surely saves.

"Truth" is the everlasting rock
On which our souls must stand.
Whene'er the universal shock
Destroys both sea and land,
Then all that's false in wild alarm
Shall see the dreadful sight,
And "Truth" alone, serene and calm,
Will face the coming light.

"Truth" is the pentecostal fire
That purifies the soul,
And makes it hopeful to aspire
To reach the heavenly goal;
Where, in the undimmed light that glows
Effulgent round the throne,
There love and joy and sweet repose
Shall for the false atone.

"Truth" is the pearl of greatest price
Which all who seek may find,
And naught but it will e'er suffice
To satisfy the mind;
And when the wondrous gem is found
All else will seem but dross,
We'll purchase it though it rebound
To fullest worldly loss.

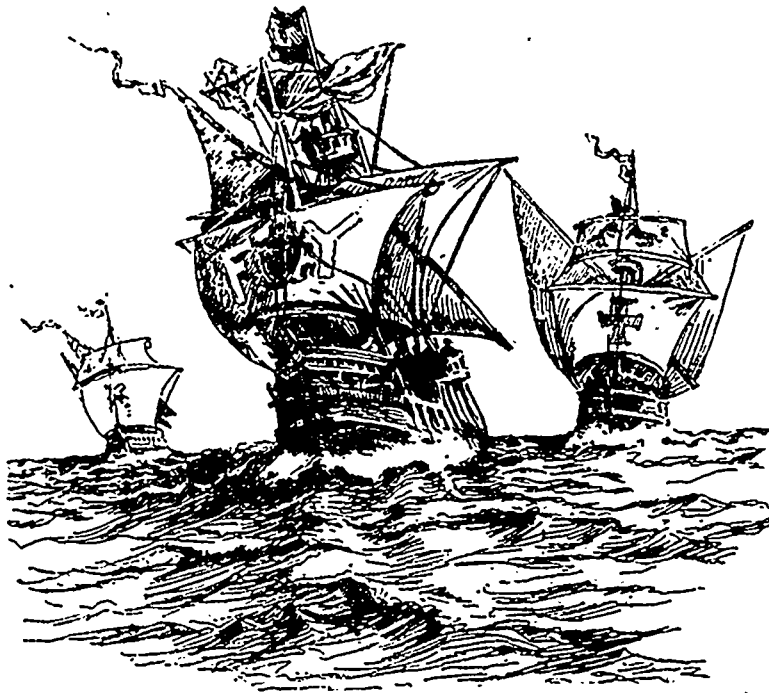
"Truth" is the power that frees the slave
From sordid care and dread,
It makes the moral coward brave,
Gives life unto the dead;
And when the captive soul is freed
From each tight link that galls,
"Truth" says, "Ye shall be free indeed"—
And every fetter falls.

"Truth" is immortal, 'tis divine,
Unchanging as its source,
And will prevail, though foes combine
To check its onward course.
The seeking soul 'twill upward raise
Until in very sooth
That soul will find, to its amaze,
That God alone is "Truth."

Oh! Spirit of "Eternal Truth,"
Thyself to us reveal,
To hoary age from tender youth
May we Thy presence feel!
Be Thou our guide 'till life is o'er,
If many years or few,
And through the times of conflict sore
Between the false and true!

THERE are those who use words of Scripture to point a joke. I am sorry to be obliged to confess that this is not confined to young people or to bad people. Let us not do it. Not only is it irreverent, but it brings such bad results. There are precious passages which we cannot recall without the thought also of some would-be witty turn, and by so much their sacred influence is marred. You would not like to have expressions taken from your father's letter turned, twisted, and made light of, to suit the purpose of some fun-loving friend; you would resent it. The Bible is our Heavenly Father's letter to us, His children, and shall we treat it with less respect?

Young People's Department.



COLUMBUS' THREE CARAVELS.

COLUMBUS AND HIS THREE CARAVELS.



At the World's Fair, Chicago, three vessels were to be seen of very different shape from the fine ships which we have at the present day. They were made to show people what the three ships looked like which Columbus commanded when he started out to discover a new land.

These ships were called caravels, because of their peculiar shape and rigging. The largest of these was named the *Santa Maria*, or the St. Mary, so called in honor of the Virgin Mary. Columbus, being a Roman Catholic, thought it proper to give this name to his ship. He had a great respect for religion, and he undertook his great journey in the spirit of devotion and prayer.

The other two ships were called the *Pinta* and the *Nina*. These were good, stout coasting vessels, and floated lightly on the water. The men that were sailing with Columbus got very tired and very frightened. They began to think that

something dreadful would happen to them, for they did not know where they were going or what would become of them, but the cry of Columbus was always "On; still on!"

They sailed and sailed, as winds might blow,
 Until the mate all trembling said,
 "Why, now, not even God would know
 Should I and all my men fall dead.
 These very winds forget their way,
 For God from these dead seas is gone,
 Now speak, brave Admiral, speak and say—"
 He said, "Sail on; sail on, and on!"

He had faith in his undertaking, and his faith brought him to what he wanted to get. Other men, though frightened, became strong because he was so hopeful. And this faith led to the discovery of a new land—the great continent that we call America.

These three ships, then, give us two lessons: first, the value of faith, and, second, the value of perseverance, or never giving up. If we have faith in religion, others will be helped by it; and if we always do right and *stick to it*, it will help others also. So when you see the three caravels think of the two lessons, faith and perseverance.

OLD BEN.

IT'S going to be cold to-night," said Jack, the burly hired man, coming from the barn, and putting out his great brown hands towards the fire.

Roy looked up from his book and nodded.

"I pity the man who will have to go far in the wind," said Jack.

"And the horses too, eh, Jack?"

"Oh, horses can stand it. They're used to being out, and their skin is thick," was the answer. "There's Old Ben; he'll get under the tree and get warm."

"I hope you haven't left Ben out," exclaimed Roy. "If you have you have done wrong, for Ben is a faithful horse, and never shirks a duty. Animals have feelings as well as human beings, and they serve us well when we are kind to them."

"Well, I guess it won't hurt Ben to leave him out to-night. It'll toughen the old fellow, and, besides, it was too cold for me to go to him in the teeth of the wind and fetch him in. It's only one night, Roy," seeing Roy shut the book.

"But it's Old Ben, the best hand on the farm," said the boy, quickly. "We should be kind to dumb animals. I would never have thought of leaving the old fellow in the meadow such a night as this. It is cruel."

Jack made no reply, but looked half-scowlingly at the boy, and, having warmed himself at the fire, went up to the attic to bed.

Roy arose and walked to the window. Already Jack's predictions were being fulfilled. A cold wind was rattling the windows of the farmhouse, and indications of a bitterly cold night were abundant. The boy heard the blast with a shudder.

By and by he slipped from the house and went to the barn; taking a halter from above Old Ben's stall, he went down the lane that led to the meadow. He could hardly see his way, the night was so dark, and the wind seemed to blow through his bones.

"Ben's nothing but a brute to Jack," said Roy. "The man can't appreciate good service until it has been hammered into him. What does he care for a freezing horse as long as he is tucked up in a warm bed?"

Roy reached the bars and called Old Ben. In a little while he was answered by a joyful whinny, and the old horse came up. Roy haltered him and rode him back to his stall.

"I'll never go back on you, old fellow," said the boy, patting Old Ben's strong neck, and when he had seen him safe in the barn, with a good feed before him, he went back to his book.

Though old, Ben was the swiftest horse on the farm. He could out-distance all the others,

and when speed was necessary he was always the chosen one.

The wind rose higher and higher, and Jack, frightened by the storm, sprang from the bed and fell headlong down the stairs, at the bottom of which he lay badly hurt, and calling for a doctor. Roy's mother examined him and shook her head; the case was serious.

"You can't get Ben up in time to ride for the doctor," groaned Jack.

"He's closer than the meadow," answered Roy, as he hurried off, and in a trice he was riding the faithful old horse over the country road at the top of his speed.

The doctor came back with Roy, and Jack was not only made comfortable, but his life was saved.

"Roy didn't lose time," said the surgeon to his patient. "If Old Ben had been in the meadow instead of in his stall, you would surely have bled to death."

The man turned pale, and looked at the boy.

"How did Old Ben get to his stall?" he asked.

"I brought him in from the field after you had gone to bed. I tell you it pays to be kind to animals. Don't you think it does, Jack?"

Big Jack, the farm-hand, held out his hand and took Roy's in his horny palm. "I guess I needed a lesson of this sort," said he. "Hereafter, if there is to be any freezing in the meadow, it shan't be Old Ben."

It pays to be kind to dumb animals. They respect the soft hand and kindly voice, and stand ready, in their humble way, to repay a kindness a thousandfold. Don't forget the dumb inhabitants of God's beautiful earth.—*Selected.*

THE story is told of the late Bishop Selwyn, that once, in connection with one of the New Zealand wars, 10,000 British troops were landed on the northern island. There was only one chaplain to the whole number, and he a Roman Catholic. The bishop immediately constituted himself an additional chaplain, and began services and Bible classes with the men; and they all became so enthusiastic about him that they used to say it was a shame he was not a general!

And once again, in a time of public disturbance, a fanatical native prophet persuaded the people of a certain village not to receive the bishop into their houses, but to offer him the rîg'stye for his night's shelter. The churlish offer was made. The bishop simply accepted it, went to work, turned out the pigs, cleaned out the sty, cut some fresh fern and made himself a bed in good style. The astonished natives said: "You cannot *whaka-tutua* that man," meaning, "You cannot degrade him from the character of a gentleman."—*Selected.*



DON HERO.

DON HERO.

YOU need not be 'fraid of him, Mr. Policeman,
I won't let him hurt you. He's kind as can be.
He knows he must walk like a real noble guards-
man
When out with his mistress, and that, sir, is me.

His name is Don Hero, because he's so brave, sir.
When I was a baby, oh, long, long ago,
He carried me out of a house that was burning :
He's the bravest old dog in the city, I know.

My mamma just trusts me with Hero all day, sir,
He's better than nurses, he always stays by ;
He lies on the grass, and you'd think him asleep, sir :
But, oh, it's so funny ! he just sleeps with one eye.

You just ought to see when a dog comes to plague me,
Or if naughty boys tease me, my patience to try,
One look at his teeth, and the dogs take their heels, sir,
And the boys keep their distance, I guess you know why.

He's the finest old dog that a child ever had, sir,
He begs for his meals, and he always says, "Thanks."
My ma says he thinks life a serious thing, sir,
For he will not put up with nonsensical pranks.

You needn't be 'fraid of him, Mr. Policeman,
As long as you're gentle and kind on your bout ;
But if you should ever be cross to his mistress,
Why, all that I say is, You'd better look out !
—Fannie Bolton.

LILLY'S ENEMY.

MOTHER, there is such a disagreeable
girl at school ; she pulled my hair
this morning and called me a cry-
baby," said Lilly, looking up with
tearful eyes into her mother's face.
" Oh, you cannot think what a horrid girl she is ;

nobody likes her. I wish Mrs. Marshland would send her away from our school " ; and Lilly's iron came to a standstill.

" What is the name of the dreadful girl, and where does she live ? " asked Mrs. Rushton ; putting her arm around her little daughter in token of sympathy.

" She is called Dora Hilton, and lives in Grangeroad with her grandmother. I think her father and mother are dead."

" Poor child ! " said Mrs. Rushton.

" Mother, why do you call her ' poor child ' ? " cried Nellie, excitedly ; " she is my enemy."

" Isn't she a poor child if she has no parents ? Now, suppose you were to try to turn this enemy into a friend ? "

" Oh, mother, I couldn't ! "

" I think you could. What did Jesus tell us to do to our enemies ? "

" He told us to love them," answered Lilly, hanging her head ; " but really I could never love Dora Hilton."

" Have you tried ? " asked Mrs. Rushton, gravely. " When Dora pulled your hair and said rude things, what did you do ? "

" I—I made faces at her," stammered Lilly, ashamed at the recollection.

" That was not very kind. Well, now, to-morrow try a different plan. Watch for an opportunity to help Dora in some way, and if she speaks rudely answer pleasantly."

Lilly thought this advice very hard to follow, but resolved to try.

The very next day came an opportunity. Dora had forgotten her spelling-book, and tried to borrow one, in order to look over her lesson before the class.

But none of the girls would lend her a book, for they all disliked Dora.

Lilly hesitated a moment, and then went quietly to her. " You may have my book," she said, pleasantly. " I know my lesson."

Dora looked very much surprised, but took the book, without even saying " Thank you," and Lilly felt just a little mortified.

That night Lilly added to her usual evening prayer these words : " Oh, dear Lord Jesus, help me to love my enemy ? " and somehow she felt very happy as she crept into bed.

For several days Lilly continued to do little kindnesses for her disagreeable schoolfellow whenever she found an opportunity, but without much apparent result.

One afternoon as she was walking home from school, she heard a voice calling : " Lilly—Lilly Rushton, wait for me ; I want to speak to you."

It was Dora, who came up breathless with the haste she had made.

" Tell me why you have been so pleasant to me this week ? " she began abruptly.

" Because I want to make you my friend instead of my enemy," answered Lilly, quaintly ; then

seeing that Dora looked puzzled, she told her what Mrs. Rushton had advised.

"I would like very much to be your friend," cried Dora. "I will never tease you again."—*Selected.*

THE IRON WOLF.

I CONDUCTED the services two months ago," said the pastor of a western church, lecturing in the east, "at the funeral of one of my congregation. He had been a farmer. Forty years ago as a young man he commenced work for himself and his young wife with one hundred acres of land, and ended with one hundred. He was a skilled, industrious workman, but he laid by no money in the bank. I understood the reason, as I listened to the comments of his neighbors and friends.

"It was always a warm, hospitable home," said one. 'The poor man was never turned away from that door. His sons and daughters received the best education which his means could command. One is a priest, one a civil engineer, two are teachers; all lead useful and happy lives.'

"Said another neighbor: 'Those children sitting there and weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. That young fellow who is also weeping so bitterly was a waif that he rescued from the slums of the city.'

"And so the story went on, not of a miser who had heaped dollar on dollar, but of a servant of God who had helped many lives and had lifted them out of misery and ignorance into life and joy.

"On my way home from the funeral I stopped at the farm of another parishioner, who said to me in a shrill, rasping tone:

"So poor Gray is dead! He left a poor account. Not a penny more than he got from his father. Now, I started with nothing, and look there,' pointing to his broad fields, 'I own down to the creek. D'ye know why? When I started to keep house I brought this into it the first thing,' taking an iron savings bank in the shape of a wolf out of a closet. 'Every penny I could take went into its jaws.

"It's surprising how many pennies you can save when you've a purpose. My purpose was to die worth fifty thousand dollars. Other men dressed their wives in merino; mine wore calico. Other men wasted money on schooling; my boys and girls learned to work early and keep it up late. I wasted no money on churches, or sick persons, or paupers, or books; and,' he concluded triumphantly, 'and now I own to the creek and that land, with the fields yonder, and the stock in my barns, is worth fifty thousand dollars. Do you see? And on the thin, hard lips was a wretched attempt to laugh.

"The house was bare and comfortless; his wife, worn out by work, had long ago crept into her grave; of his children, taught only to make money a god, one daughter, starved in body and mind, was still drudging in his kitchen; one son had taken to drink, having no other resource, and died in prison; the other, a harder miser than his father, stayed at home to fight with him over every penny wrung out of their fertile fields.

"Yesterday I buried this man," continued the narrator. "Neither neighbor nor friend, nor son nor daughter, shed a tear over him. His children were eager to begin the quarrel for the ground he had sacrificed his life to earn. Of it all he only had earth enough to cover his decaying body.

"Economy for a noble purpose," added the speaker, "is a virtue; but in the houses of some of our people it is avarice."—*Selected.*



LITTLE boy who was very fond of a missionary was much alarmed to hear that, in the country to which the missionary was appointed, there were fierce bears which were often dangerous to travellers. One day the child threw his arms around the neck of the missionary, and said:

"You shall not be a missionary. You shall not go!"

"Why not?" asked the missionary.

"Because the bears will kill you and eat you. You must not go."

"Oh, but I must go," said the good man. "God can take care of me. Will you pray to Him for me, and ask Him to keep me from the bears?"

"Yes," said the little one, "I will."

After this the little child always finished his prayer both night and morning with, "And please, God Almighty, keep the missionary from the bears."

It happened that on a missionary excursion, when this gentleman was one of the party, they met a large and savage bear. One of their number fired at the bear and wounded, but did not kill him; on which the animal turned on the missionary with fury and had just caught him, when another shot laid him dead. Remembering the prayer of his little friend, the missionary had one of the animal's paws cut off, and sent it home; and we have been told that it has now a silver plate attached to it, and is kept in the family as a token of the power of prayer.

"THERE was one thing that helped me very much while I preached to-day," said a minister once. "It was the quiet attention of a little girl who sat and looked at me all the time that I talked, and seemed to try to understand what I said. She was a great help to me."

Think of that when father and mother take you to church, and see if you can't help the minister too.

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EDITOR.—REV. CHAS. H. MOCKRIDGE, D.D., 137 Buchanan Street, Toronto, to whom all communications of an editorial character should be addressed.

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VOL. VII.

NOVEMBER, 1893.

No. 89.

EDITORIAL NOTES.

THE Bishop Williams' Memorial Mission Fund of Quebec, which was intended to reach \$25,000, is now close upon \$40,000.

THE death is announced of the Most Rev. Dr. Knox, archbishop of Armagh, Metropolitan and Primate of Ireland. The deceased prelate has been a bishop for the unusually long period of forty-four years.

THE Dean of Quebec, the Very Rev. Dr. Norman, has felt obliged to resign his position as a member of the Board of Management of the Domestic and Foreign Missionary Society, and the Bishop of Quebec has appointed Archdeacon Roe in his place. The archdeacon will be gladly welcomed as a member of the Board.

THE *Canadian Churchman* has a fine large photograph of the bishops who were present at the late General Synod held in Toronto, and offers it as a premium in connection with its own subscription list. We are indebted to this journal for the use of the cut on page 242—the "Primate of all Canada."

If there is a charming place on earth, it is the Church School for Girls at Windsor, Nova Scotia. Its windows look out upon lovely scenery as far as the distant hills will allow the eye to reach. The rooms, from top to bottom, are a pattern of neatness and beauty. Miss Machin and her excellent staff of governesses move in and out among their numerous charges with easy grace, and one goes away from the institution feeling that he is better in every way for having seen it. Such schools for girls are

wise institutions, which the Church ought to foster and support in every way.

THE missionary meeting in Halifax was a large and enthusiastic one. The Bishop of Nova Scotia presided with tact and ability. Canon Forsyth, of Chatham, N.B., set forth plainly the objects and work of the Domestic and Foreign Missionary Society; Rev. Dr. Mockridge spoke briefly of the conversion of the nations and "kindreds of the earth" as the fruit which was destined to spring from the agony of the cross, prefigured in a marked manner in the twenty-second Psalm; and the Bishop of Algoma, with no loss of his old fire and skill, entertained and instructed his listeners with an interesting description of his diocese, a large map of which he used to give point and accuracy to his remarks. This meeting was characterized by the offering of a hundred dollars from one person, an esteemed lady of Halifax. We long for many others to "do likewise."

THE Board of Management of the Domestic and Foreign Missionary Society at their recent meeting in Halifax took the important step of combining the offices of secretary and treasurer, and appointing a permanent officer to take charge of all the affairs of the society, and devote his whole time to its interest. Thus wisdom has once more come from the east. The society has languished ever since its birth for the want of just such an officer. No men tied to other duties, such as the late honorary secretary and treasurer were, could possibly devote that time and energy to the society that its importance demanded. Feeling this, the secretary, Rev. Dr. Mockridge, resigned his office last Easter, but the Board, at its meeting in October, asked him to accept the position of secretary-treasurer and to be their permanent officer. This he has consented to do, and will enter upon his new duties, in their full form, on the first of January. The late treasurer, Mr. J. J. Mason, of Hamilton, has given his cordial consent to this, and with a view to its consummation has resigned his position as treasurer, with every good wish for the welfare of the society, which, by his actions for the last nine years, he has fully shown he has had at heart. This opens up a new era for this society which, if rightly understood and properly supported, ought to do great things for the Church in this Dominion. The newly-appointed secretary-treasurer—who will still be the editor of this magazine—asks for the generous support of the clergy and laity of the Church in the important duties which will devolve upon him.

WE have received a letter from the Bishop of Mackenzie River, Bishop Reeve. It is dated Fort Simpson, August 4th, and took nearly three months to reach Toronto. The bishop

speaks hopefully of his work, but needs help. Certainly, he should receive much more than the Board has hitherto been able to give him. He speaks of having ordained on the 13th of July the first of the northern Indians to the diaconate. The ceremony took place at St. Matthew's Church, Peel River, *within the Arctic Circle*. Mr. Stringer, at the same time, was advanced to the priesthood.

About the same time we received also a letter from the Bishop of Selkirk, Bishop Bompas. It is dated from Buxton Mission, Upper Yukon River, August 4th—the same date, strange to say, as Bishop Reeve's letter. He is grateful for the Board's very limited grant of \$250.06! Surely the Missionary Society of the Church of England in Canada ought to do more for this heroic missionary than that!

A LETTER FROM JAPAN.



MISS JENNIE C. SMITH thus writes from Japan to her friends in Kingston. She writes from 5 Nakayamate-dore; 3 Crome, Kobe.

MY DEAR FRIENDS,—I am sure you will be glad to hear from one whom you have taken such a kind and practical interest in, so I am taking the earliest opportunity to give you some idea of my work in Japan. Being told by the Mission Board that I was to succeed Miss Sherlock as "superintendent of the newly-established nurse school" in Kobe, I naturally expected to find a hospital, with training school attached; and you can well imagine my surprise when I arrived here and found one pupil living in the "Home"—the others having dispersed when Miss Sherlock got married—and *no hospital at all*.

From what I can learn from Mr. Foss, the clergyman in charge of the mission here, there were five pupils in this "Home," who had lectures in physiology, anatomy, etc., from the native doctors, and *lectures in nursing* from the lady superintendent. The Government Hospital authorities gave their consent to the class being present at "operation," but they had no practical nursing to do except when an occasional district case presented itself. Thus you see there was no opportunity for the pupils to learn nursing properly.

I saw that the first thing to do was to get a hospital to work in. There are several here besides the government institution, and Mr. Foss kindly got permission for me to visit them. There is no provision made for the poor in any of these hospitals. When a patient cannot pay for medicine and treatment he is left to die, unless some of the missionaries take the case up. I can assure you there is plenty of work for nurses here—everywhere one sees people suffering from the most loath-

some diseases, with their wounds and sores quite exposed, and no one to do anything for them. Of the many private hospitals I visited, there is only one that I would think advisable to use as a training ground for my pupils. There are two doctors at the head of it, both of whom are "seekers," though not yet Christians; and I do not think that any evangelistic work done among the patients would be interfered with. If we could only establish and maintain a free dispensary, so much good might be done. The American Episcopal Board have one in Osaka (a city about twenty miles from here), which is visited daily by the sick poor. As they wait their turn for treatment the native Bible women tell them the story of the Gospel, which, in nearly every case, is heard for the first time. The patients are afterwards visited in their own homes, and by this means many are led to Christ. It would only take \$200 to establish the dispensary, and \$500 a year to maintain it. We have just written the bishop of Japan, now in England, to make our wants known to the S.P.C.K., and perhaps they will advance something to start with.

On September 15th our school will reopen, and we have advertised for more pupils. I say "our school," but as yet we have the name without the "local habitation," though I feel quite sure we shall go into the hospital I spoke of. The pupil I found here when I arrived is at present nursing a case of confinement in the "foreign" (English) settlement under my directions; that is, I go to the house twice every day and see that everything has been properly done. The money she earns goes into the school fund, and will be a small beginning for our dispensary. The English doctors here say that the Japanese make excellent nurses when they are trained; and I quite believe it, for it seems quite marvellous to me how well Ochicki Ian, my one solitary pupil, remembers what I tell her. Her intelligence, kindness, and methodical habits have impressed me very much. Kobe is the foreign settlement adjoining the ancient Japanese city Hiogo, the capital of a large district. There are a great many missionaries here—two clergymen and two lay workers from the S.P.G., and several others from the different denominations. Our church has a large school for boys, a smaller one for girls, and if we only had a hospital and dispensary we could have a much firmer hold on the people. I hope that this time next year we shall have one. When my work begins in September I will write you again and let you know what progress we have made, and what answer we have had from the S.P.C.K.

And now may I ask the W.A. of Ontario to do something to help us? We have nothing here in the way of bed linen, table linen, curtains, etc., for the "nurses' quarters," and also

need bandages, surgical dressing, etc., for district cases. These things are very expensive here, and if you would kindly send us a box it would be very kindly appreciated. If sent as freight the cost would not be much. I ask your prayers for God's blessing on my work.

Woman's Auxiliary Department.

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

Communications relating to this Department should be addressed to Miss L. H. Montizambert, General Corresponding Secretary W.A., Quebec.

At the meeting of the Provincial Board of Management, which was mentioned last month as having been held in Toronto on September 14th and 15th, the general officers submitted the following information:

The recording secretary reports that Quebec has added seven new branches during the year; making the total number 27 senior branches, 2 subdivisions, and 5 junior branches. Their retiring president has been made a provincial life member, and one diocesan life membership has also been presented. An increase of over \$600 in the amount given to missions, etc., is very encouraging.

The Toronto diocesan branch has added 10 senior and 7 junior branches; making a total of 84 seniors and 34 juniors—118 branches in all. No less than 11 life members were added during the year, bringing the present number up to 43. There are 2779 adult members, 333 more than last year.

The Huron diocesan branch reports 11 new seniors and 1 junior. Total number of branches 115 with a membership of 2457.

The Ontario diocesan branch mentions 5 new senior branches, making 32 in all. There are also 11 juniors—total, 43 branches—with a membership of 1565. Several life memberships have been presented during the year.

Montreal diocesan branch reports that the W.A. is represented in almost every parish in the city of Montreal, and in many of the country missions. One junior branch has been organized and three new senior branches. The total membership is 800.

The diocesan branch of Niagara has added 5 senior and 1 junior branches, making the total number of branches 36. There has been a marked increase in membership—seniors, from 640 last year to 863 this year; juniors, from 238 to 290. A provincial life membership was presented to Mrs. Hamilton. Total membership, 1153.

(To be continued.)

THE general Dorcas secretary lays the following appeals before the diocesan Dorcas secretaries, and will be grateful if they will notify her as soon as possible in what particu-

lar they will be able to help to supply these needs. She will also be glad to furnish any further details.

The Bishop of New Westminster has, with the aid of the government, erected a hospital at Lytton. The furnishings are required, and we are asked to supply two wood stoves, for heating purposes, oilcloth for the ward, rug for floor of convalescent room, complete furnishings for six single beds, heavy curtains for five windows (three yards long), pieces of carpet for the sides of the beds, a washing machine, and a wringer. In this hospital there is only one nurse, with her assistant, and they have everything to do, even the washing, so that any gifts that will help to lighten labor will be gratefully received. Groceries will also be most acceptable.

Church bells are also required for Nelson, Golden, and Vernon, in New Westminster diocese. Mrs. Sillitoe writes: "These are all new churches, and there is not the slightest possibility of their being able to afford such things themselves, and yet a church bell is a most essential portion of church furniture, and in the wilder parts, where it often happens that the people do not even know which day of the week it is, a bell is a great help in reminding them. A communion service is much needed at Nelson."

The new Boys' Home on the Piegan Reserve was to be opened in October, and Mr. Hinchcliffe appeals for furnishings for the dormitories in the way of wash-basins, looking-glasses, combs, etc., also bedding for twenty-four beds, and a quantity of crockery and cutlery.

A Boys' Home is in the course of erection at the South Blackfoot Reserve to accommodate fifty, and Rev. J. W. Tims asks for outfits for these boys; also complete furnishings for a large number of single beds (2 ft. by 5 ft. 6 in.), and a large cooking stove.

Miss Smith, our lady missionary in Japan, wants bed linen, curtains, etc., for the nurses' quarters; and also bandages, surgical dressing, etc., for the district cases. Miss Smith's letter will be found on the preceding page.

If the diocesan Dorcas secretaries would send these things to Toronto's Central Dorcas Room, arrangements could be made to send them to Japan at less expense than if forwarded in separate parcels. The address of the Central Dorcas Room is Room 39, The Forum, corner Yonge and Gerrard Streets.

Money to purchase any of the above articles, instead of the things themselves, will be very welcome.

L. PATERSON,
General Dorcas Secretary.

REV. W. A. BURMAN writes as follows:
"Circumstances have led to the Indian Department of the government having undertaken

the entire support of St. Paul's Industrial School, Middlechurch, at any rate for the present, and to my resignation of the principalship. The school will be carried on still as a Church school, but under the charge of the government. The new principal, a layman, is a Churchman. In making this announcement to the W.A. Board, my first duty is on behalf of our bishop, the committee, myself, and the Indians to assure the board of our deep gratitude for all that has been done for us by the general officers, the branches, and individual members. The difficulties we have met have been many, but your kind help has done so much to lighten and remove them that it has played a most important part in all that we have done. Now, in regard to the future. First, before my connection with the school ceases, we have to provide for the debt under which we have been struggling, amounting now to nearly \$4000. This must be removed, and I should be extremely thankful if friends who have promised to help us, or may wish to do so now, would as soon as possible send me any contributions they may wish to give. This will greatly help me in my work of closing the affairs of the school, for we feel in honor bound to pay every cent we owe.

"Secondly, I would express the hope that when this has been done the friends who have, by helping us, been helping the general Indian mission work of Rupert's Land will continue to take an interest in that Indian work. As you are aware, we are each year becoming responsible for about \$600 more of the cost of our Indian work, owing to the withdrawal of the C.M.S. It has occurred to me that many of the friends who have been helping the school might be glad to unite in the support of some one of our interesting Indian missions.

"Lastly, I would say that I hope our friends will not be discouraged at the turn events have taken. Our four years of toil and expenditure have not been lost or wasted. Not only have good, solid foundations been laid, but we have seen enough of God's blessing upon our work, and of His work in the hearts of our children, to feel that, were nothing more to result from it, we have had our reward. Therefore, though disappointed, let us not be discouraged. No work for God is lost.

"Miss Mellish, lady missionary at the above school, on the termination of her engagement with the W.A., has married Mr. Lawler, formerly of the same school, and hopes to work with him in the mission field later on.

"Lady missionaries are needed for the schools at Onion Lake, diocese of Saskatchewan, and at Lesser Slave Lake, diocese of Athabasca. Rev. Mr. Holmes is to send his dogs to Edmonton about New Year, and would take the lady back with them, could a suitable one be found in the meantime."

Books and Periodicals Department.

The Cosmopolitan. A marvel of cheapness—it and the CANADIAN CHURCH MAGAZINE together for \$2! Why should our readers be without a first-class magazine when terms like these are offered?

Germania. A. W. Spanhoofd, of Manchester, New Hampshire, publishes an interesting periodical for the study of the German language. Each number contains valuable assistance for students of that tongue.

Newbery House Magazine. Griffiths, Farren, Okeden & W., London, England. This magazine comes every month as a welcome visitor. Its articles are usually on themes of interest to churchmen, but frequently of a general nature, instructive for all. Numerous illustrations from time to time are found in it.

The Missionary Review of the World for November has an intensely interesting article by the editor-in-chief on "Thy Kingdom Come," showing the relation of the Kingdom to the *World the Church, Israel, the Nations,* and the *Ages.* "The 'To-day' from Korea" calls out for laborers there—Metlakahla and its romantic story is told by Rev. D. L. Leonard; and "Missions among the Chinese in America," "Romanism on Exhibit," together with other interesting matter, make up a good and useful number. Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$2 a year.

Do not Say, or The Church's Excuses for Neglecting the Heathen. Fleming H. Revell Company, New York, Chicago, and Toronto. This is a timely little book—an earnest appeal for laborers to leave the cultivated vineyards to fewer hands and go forth to work in fields not yet touched. A tingle of shame runs through one as he reads a book like this. Think of five or six "ministers" all in one small village and millions of people in total darkness, no one amongst them even to tell them of the Gospel of salvation! When shall we wake up to the criminal absurdity of all this? It is the missionary spirit which will yet teach reason to the home workers, and cry shame over our neglect of the heathen. What a loud call there is to do work at home! Yet, counting all the different denominations, there is scarcely room for them. Room to work! Let us seek it, as the apostles did, in the great wide world. Buy this little book for ten cents and read it. If it will not open many blind eyes, what will?

The Illustrated News of the World (New York edition of the *Illustrated London News*). New World building, New York. This excellent paper seems to grow in interest each number. The issue of Oct. 7th is particularly fine. The autumn military manoeuvres in Wiltshire and Berkshire are well illustrated, and so are "Battles of the British Army," representing scenes in India in the time of Clive. One of these is a large double sheet illustration representing the "Nawab's Artillery on its Movable Platform," and is a striking picture, as is also the arrival of the Nawab (on a gorgeously caparisoned elephant) before Clive's position. In this number also is an excellent portrait of "Young Charlie Tupper," now Sir Charles Hibbert Tupper, K.C.M.G., son of Sir Charles Tupper, both distinguished statesmen from Nova Scotia. "The Trail of the Sword," a Canadian historical tale of great interest, is continued, and is finely illustrated. The reading matter of this periodical is always as valuable as its illustrations, which is saying much for it.

(i) *The Expositor*; (ii) *The Clergyman's Magazine.* London: Hodder & Stoughton, 27 Paternoster Row. There is much fresh thought in the October number of these magazines. *The Expositor* tells us much that is interesting about the "last twelve verses of St. Mark," and about the proper rendering of St. John xix. 13, in which a very good case is made out by Professor Roberts, of the University of

St Andrew, in favor of the rendering that Pilate set Christ upon the judgment seat instead of that he sat down in it himself. Should this be the case, it heightens the dramatic power of the picture greatly, and gives force to Pilate's words, "Behold your king." The Greek verb, with all its multiplicity of forms, is not always as clear, it seems, as it might be, for either rendering of this passage clearly may hold good: In *The Clergyman's Magazine* the articles are interesting and instructive, and the "Sermon Sketches for the Church Seasons" valuable. That on "Noah, Daniel, and Job" is specially suggestive.

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

BOARD OF MANAGEMENT AUTUMN MEETING,
1893.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada met in the council room of the Church of England Institute, Halifax, on Wednesday morning, October 11th, at half-past nine o'clock. The members present were: The Lord Bishop of Toronto in the chair; the Lord Bishops of Algoma and Nova Scotia; the Venerable Archdeacon Kaulbach, Rev. Canon Partridge, Messrs. W. C. Silver and Thomas Brown, of Nova Scotia; Rev. Canon Forsyth and Mr. A. P. Tippet, of Fredericton; Rev. Canon Von Iffland, of Quebec; and the Rev. C. H. Mockridge, General Secretary of the society. The dioceses of Huron, Niagara, Ontario, and Montreal were not represented.

The secretary read the minutes of last meeting, which, on motion, were confirmed.

CORRESPONDENCE.

The secretary read a letter from Miss Montizambert, general secretary of the Woman's Auxiliary, regarding the extension of their work into the dioceses of the North and Northwest. It was resolved:

(1) That the Board are glad to hear that the work being carried on by the Woman's Auxiliary is also being undertaken in the province of Rupert's Land, and in the dioceses in British Columbia, and wish the laborers there Godspeed in their efforts. The Board are also pleased to know that secretaries are to be appointed who will correspond with the secretary of the Woman's Auxiliary, and so keep them informed of what is being accomplished. The Board, however, do not think that the time has arrived for such incorporation of these organizations in the Woman's Auxiliary as would be effected by giving them the W.A. members cards and badges.

A letter was read from Rev. J. G. Waller regarding the work of Miss Jennie C. Smith in Japan. At present Miss Smith is working under the direction of Rev. H. J. Foss, S.P.G. missionary at Kobe; but a district having been set apart in Japan for the distinctive mission field of the Church of England in Canada, it would seem appropriate that Miss Smith's work should be placed there. It was resolved:

(2) That henceforth all missionary agents sent to Japan by this Board be appointed to fields of labor lying within the territory of the Church of England in Canada by the Bishop in Japan, and in the case of lady missionaries that they be always, and in all things, under the direction of the clergyman in whose district their work lies, subject to the approval of the bishop.

Also it was resolved:

(3) That the secretary be instructed to inform Miss Smith that the Board have passed the above resolution, and that under it it is their special desire that she should carry on her work under the direction of Rev. J. G. Waller within the district assigned to the Church of England in Canada, and in conformity with the recommendations contained in Mr. Waller's letters of March 25th and September 15th.

A letter was also read from Mr. Waller regarding the proper rate at which to fix the stipends of native missionaries in Japan, specially referring to Masazo Kakuzen San, lately ordained deacon in Toronto. It was resolved:

(4) That the grant to any native Japanese missionary appointed to work in the district assigned to the Church of England in Canada in Japan by this Board shall not exceed the amount fixed by the Synod of Japan as the salary for such missionary.

It was also resolved:

(5) That the Rev. Masazo Kakuzen, native Japanese, be accepted as a missionary by this Board to labor under the direction of the

Church of England in Japan within the district assigned to the Church of England in Canada, and that the secretary be instructed to communicate with the S.P.G. on the subject, and particularly with regard to the stipend to be paid Mr. Kakuzen.

A letter was read from Rev. W. A. Burman, secretary of the Permanent Joint Committee on Missionary Work of the Church, appointed by the General Synod, dated from Winnipeg, Sept. 28th, 1893, asking for suggestions as to how the committee can best co-operate with them in carrying on the work committed to them. It was resolved:

(6) That a copy of the letter of the secretary of the Committee of the General Synod on Missionary Work be communicated to the Board of Management, and that the consideration of the matter be taken up at the next meeting.

A letter was read from the Bishop of New Westminster, asking for further aid for his diocese. It was resolved:

(7) That the communication of the Bishop of New Westminster lie on the table, owing to the fact that no financial statement of the society's affairs has been placed before the Board.

A letter was read from Rev. E. F. Wilson, thanking the board for the complimentary resolution passed at the late session.

THE EPIPHANY APPEAL,

as prepared by the Bishop of Quebec, was read. It was resolved:

(8) That the Epiphany Appeal now read be referred to a committee consisting of the Bishops of Toronto and Algoma and the secretary for amendment, and be resubmitted to this Board at its present session.

The Bishop of Toronto then read the following report regarding the

EXECUTIVE OFFICERS OF THE SOCIETY.

The committee appointed to consider the whole question of the executive officers of the society, their appointment and duties, beg to report that in their judgment it is expedient that the duties of secretary-treasurer be combined and be placed under the charge of one officer, to be styled the secretary-treasurer of the society, who shall receive such remuneration as will enable him to discharge his duties in an efficient and responsible manner; and, further, that such officer should be a clergyman who can edit the missionary magazines sanctioned by the society, and preach sermons on behalf of its funds.

It being one o'clock the Board adjourned, and re-assembled at 2.30 p.m.

The consideration of the report regarding the executive officers of the society was then taken up.

It was resolved:

(9) That the report of the committee on the executive officers be received and adopted.

It was further resolved:

(10) That the Board having adopted the report of a committee appointed at the last meeting to consider the whole question of the executive officers of the society, which report recommended that the duties of the secretary and treasurer be combined and placed under the charge of one officer, who shall receive such remuneration as will enable him to discharge his duties in an efficient and responsible manner, cannot proceed to carry this recommendation into effect without expressing their high sense of the invaluable services hitherto rendered to this society by their honorary officers, Rev. C. H. Mockridge, the general secretary, and Mr. J. J. Mason, the general treasurer, by whose efforts the society has been brought to its present prosperous condition. The Board, therefore, hereby tenders on behalf of this society to Dr. Mockridge and Mr. Mason their most hearty acknowledgments of their indefatigable labors, which they will ever cherish in affectionate remembrance.

A resolution was proposed that the question of combining the offices of secretary and treasurer be postponed to a special meeting to be called to meet in Montreal on the third Wednesday in November next. This resolution was lost.

It was then resolved:

(11) That the Board having adopted the report of a committee appointed at the last meeting to consider the whole question of the executive officers of the society, which report recommended that the secretary-treasurer should be a clergyman who can edit the missionary magazines sanctioned by the society and preach sermons on behalf of its funds, in order to give effect to the same, are reluctantly compelled to ask for the resignation of the general treasurer, being already in possession of that of the general secretary.

Certain necessary alterations in the wording of the by-laws were then made by resolution (12) so as to adapt them to the newly-created office.

A resolution was proposed to the effect that the remuneration of the secretary-treasurer be \$1,500 and travelling expenses, and that his whole time and attention be given to the duties of his office. This resolution was lost. It was then resolved:

(13) That the report of the committee having been received, the remuneration of the secretary-treasurer be \$1,800 a year, with travelling expenses, for which he will be required to give his whole time to the work of the society.

Also it was resolved:

(14) That the Rev. C. H. Mockridge, D.D., be provisionally appointed secretary-treasurer, and that on receipt of the Board of the resignation of the present treasurer the appointment be confirmed.

It being six o'clock the Board adjourned.

A large and interesting missionary meeting was held in St. Paul's schoolhouse (Argyle Hall) in the evening, the speakers being Rev. Canon Forsyth, Rev. Dr. Mockridge, and the Bishop of Algoma. The amount of the collection was \$171.13.

The Board reassembled on

THURSDAY MORNING, OCTOBER 12TH.

The secretary read the minutes of the previous day, which were confirmed.

The following report regarding

THE MISSIONARY DIOCESE OF ALGOMA

was presented by the general secretary.

"The committee appointed to confer with the Bishop of Algoma regarding the amount of money necessary for the carrying on of his diocese beg to report that the work of the diocese of Algoma be brought before the various dioceses of this Ecclesiastical Province in such a way as to secure, if possible, from each diocese a stated sum towards placing at the disposal of the bishop at least \$—over and above his own stipend already guaranteed."

It was resolved:

(14) That the above report be received; also,

(15) That this Board, having heard a statement by the Bishop of Algoma on the financial position and necessities of his diocese, and having learned that these necessities have been seriously increased by the diversion to the Indian Home at Elkhorn, Manitoba, of a large amount of the support hitherto contributed in England towards the maintenance of the homes in Algoma, hereby recommend to the various dioceses and synods the adoption, if possible, of some scheme by which the sum of \$8,000 annually shall be placed at the bishop's disposal, said sum to be distributed among the various dioceses in the same ratio as the pledges given in connection with the episcopal stipend.

The Bishop of Algoma then read

THE EPIPHANY APPEAL,

referred to a committee. It was resolved:

(16) That this appeal be accepted as the appeal of the Board, and be printed and circulated as usual.

The Bishop of Toronto then read

THE ANNUAL REPORT OF THE WOMAN'S AUXILIARY.

During the year which has passed since the triennial meeting of the Woman's Auxiliary held in Montreal in September, 1892, the number of branches has increased from 361 to 381, and the membership from 9,129 to 9,904, but neither of these latter figures represent the full number of members, several of the parochial branches not having reported their numbers either year.

Two provincial life memberships have been paid in (\$50 each), and eleven diocesan life memberships (\$25 each) in Toronto diocese, several in Huron diocese, several in Ontario, and one in Quebec, are reported.

The request of the Board of Management of the Domestic and Foreign Missionary Society for \$1,080 for the salary and expenses of Miss Jennie C. Smith, who succeeded Miss Sherlock as medical missionary to Japan, has been complied with, and Miss Smith is now at her post at Kobe.

The Board also applied to the Woman's Auxiliary to raise a sum of money for the travelling expenses of the Bishop of Algoma, which was most cheerfully given.

The total number of bales, etc., sent out during the past year is 533, with an expenditure for material and freight of \$3,673.43. Neither Quebec nor Montreal dioceses report the money spent on their bales, or the sum would be much larger.

The bales were distributed as follows: Algoma, 165; Rupert's Land, 89; Qu'Appelle, 30; Calgary, 83; Saskatchewan, 61; Athabasca, 27; New Westminster, 3; Moosonee, 3; Mackenzie River, 2; Newfoundland, 9; Montreal, 15; Ontario, 19; Huron, 5; Niagara, 4; Toronto, 18. Totals, Home Missions, 70; Domestic Missions, 463.

Treasurer's Report.

Domestic missions.....	\$10,941 32
Foreign	2,771 55
Educational funds.....	960 50
Unappropriated.....	121 40
Expenses.....	1,002 06

\$15,796 83

Balance in hand..... 3,408 33

\$19,205 16

NOTE.—The above figures are somewhat under the actual sums received. The treasurer only received the annual report of one diocese a couple of days before the Board meeting of the Woman's Auxiliary; and as it was all very much confused, and would take much calculating to straighten out thoroughly, she could only succeed in obtaining part of the information it contained.

It was resolved:

(17) That the Board receive and adopt the report presented for the past year by the general secretary of the Woman's Auxiliary, and congratulate them cordially on the steady increase of the organization, and the extent and value of the work done by them in co-operation with this Board, and that the report be printed in the proceedings of this Board.

No draft of

THE CHILDREN'S LENTEN LETTER

having been received, it was resolved:

(18) That the Children's Lenten Letter be referred to a committee consisting of the Bishop of Toronto and Rev. Canon Cayley to take action.

THE JAPANESE MISSIONARY.

It was resolved:

(19) That the travelling expenses of Masazo Kakuzen, deacon, to Japan, be paid.

INSTRUCTIONS TO DIOCESAN SECRETARIES.

No report having been received from the committee *in re* instruction to diocesan secretaries, it was resolved:

(20) That the secretary be requested to draw up such instructions, and submit the same to the next session of the Board.

THE FINANCIAL STATEMENT.

No financial statement having been received from the treasurer, it was resolved:

(21) That the members of this Board feel constrained to place on record the expression of their deep regret that no financial statement has been furnished by the treasurer to assist them in their appropriations during the present session.

It was resolved:

(22) That the unappropriated funds now in the hands of the treasurer be divided among the same objects and in the same ratio resolved upon at the last meeting, and that the ratio be printed in the draft of minutes to be communicated by the members of the Board.

CURRENT EXPENSES.

It was resolved:

(23) That a grant of \$100 be made to the general secretary on account of expenses, and \$150 as an honorarium.

THE ANNUAL REPORT.

It was resolved:

(24) That the subject of the annual report required by By-law VI. be referred to a committee to be composed of the Toronto and Niagara members of this Board and the general secretary.

PROPORTIONATE AND SYSTEMATIC GIVING.

It was resolved:

(25) That this Board advise the secretary on all occasions, even when not advocating directly the cause of domestic and foreign missions, to inculcate the need of proportionate and systematic giving, and at all times to teach that one chief cause of deficient support to the domestic and foreign missions is the non-recognition of this principle as an absolute necessity, and of the blessing attending those who practise it. And that this resolution be printed in the magazine.

The Board then adjourned.

RETURNS FROM THE DIOCESE OF QUEBEC.

PARISHES.	Domestic Missions		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Cookshire	5 00			4 20	3 00		
Johnsville						12 20	Rev. A. H. Robertson.
Sandhill							
Danville	26 87			30 00	*4 40		
Troutbrook				1 86			
Lorne				2 39			
Kingsey Falls				1 10		66 62	Rev. T. Blaylock.
Drummondville	8 85			5 00	*2 91	16 76	Rev. F. G. Scott.
Dudswell, St. Paul's				51			
Marbleton				2 64		3 15	Rev. R. W. Colston.
Durham, Upper, Kirkdale	1 50						
" South							
L'Avenir				10 35		11 85	Rev. D. Horner.
Frampton East				1 57			
Henison						1 57	Rev. F. Boyle.
Standon							
Frampton West				1 90			
Springbrook							
Cranbourne						1 90	Rev. F. Boyle.
Gaspé Basin				4 63			
" South	1 20			5 00	*3 40	14 23	Rev. J. P. Richmond.
Hatley	5 96			4 40	*2 16		
Massawippi	1 10			1 10	*55		
Ayer's Flat				50			
North Hatley				2 00	*2 22		
Sutton School House						19 99	Rev. A. Stevens.
Inverness	1 74			5 85	*4 08		
Glen Murray					*57		
Campbell's Corner				3 66		15 90	Rev. P. Roe.
Ireland, Upper	4 00			2 20			
" Lower				3 30			
Adderley						9 50	Rev. W. G. Faulconer.
Kingsey	6 00			5 00	3 00		
Denison's Mills	1 87			3 10	*1 01		
Sydenham Place	94			45		21 37	Rev. J. S. Sykes.
Lake Beauport and Montmorenci							Rev. A. J. Balfour.
Montmorenci							
Leeds	2 30			3 50	1 57		
Kinnear's Mills	1 15			2 30	43		
Broughton							
Beattie's Settlement	77						
Nelson Ross School House	2 03			70		14 75	Rev. J. Rothera.
Lennoxville, Bishop's College	12 04						
Scotstown	1 24			66 63		79 91	Rev. Principal Adams, D.C.L.
Lennoxville	11 75			8 45	*14 16	34 36	Rev. A. G. Scarth.
Levis	7 55			5 00	*3 00	15 00	Rev. I. M. Thompson.
Magdalen Islands	10 84			3 29	1 46	15 59	Rev. J. Ball.
Magog	12 21	†		4 11	{ 2 50		
Georgeville					*3 55		
Fitchbay						22 37	Rev. R. Tambs.
Malbaie, Point St. Peter	1 37			1 87	*2 00		
Corner of the Beach	1 19			1 34	1 00	8 77	Rev. G. R. Walters.
New Carlisle	5 50		††	6 04	*4 40		
Paspebiac	8 14		††	13 29	3 94	42 11	Rev. E. B. Husband.
New Liverpool	6 42			10 28	9 15	25 85	Rev. I. M. Thompson.
Newport							
Nicolet	3 00			3 00			
Louisville	2 00			2 00		10 00	Rev. T. L. Ball.
Portneuf	2 10			2 40	1 81		
Haleboro	26			48		7 12	Rev. C. B. Washer.
Quebec Cathedral	30 87			95 80	*40 00	166 67	Very Rev. Dean Norman, D.D
" St. Matthew's	436 05			348 00	*69 64	853 69	Rev. L. W. Williams.
" St. Michael's	17 00			1,022 12	20 72	1,059 84	Rev. Canon A. A. Von Iffland.
" St. Peter's	17 00			10 00	*5 38	32 38	Rev. A. J. Balfour.
" St. Paul's	9 00			10 76		19 76	Rev. Canon T. Richardson.
" Holy Trinity	12 89			30 00		42 89	Rev. W. T. Noble.
R. du Loup (en bar) Fraserville				2 35		2 35	Rev. E. Weary.
Sandy Beach	7 06			11 97	*6 65	25 68	Rev. G. T. Harding.
Peninsula				14 40			
Little Gaspé				7 22		21 62	Rev. H. A. Brooke.

† Out of which \$6.45 for Indian Homes.

‡ Children's Offerings, Foreign : New Carlisle, \$2.00 ; Paspebiac, \$2.13.

RETURNS FROM THE DIOCESE OF QUEBEC.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
St. Sylvester.....				1 00			
St. Giles.....				2 00			
St. George's.....	1 68			2 02			
Cumberland Mills.....	1 30			1 22		9 22	
St. Patrick.....							Rev. G. A. Sutherland.
Stanstead.....	3 03			5 29	*5 12		
Beebe Plain.....	1 38			1 25	*1 88	17 95	Rev. W. T. Forsyth.
Sherbrooke, St. Peter's.....	\$151 95			45 07			
" Church of the Advent.....						197 02	Rev. Canon G. Thorneloe.
Shigawake.....	1 75			2 13	2 69		
Port Daniel.....	1 73			1 62	3 74		
Anse aux Gascons.....	1 91			3 87	2 39	21 83	Rev. G. G. Nicolls.
Stoneham.....							
Three Rivers.....				1 50		1 50	Rev. H. C. Stuart.
Valcartier.....	1 15			54		1 69	Rev. S. Riopel.
Waterville.....	2 64			3 00			
Capelton.....	1 60			2 00		9 24	Rev. E. W. King.
Woman's Auxiliary.....							
Diocese of Quebec.....	955 63			209 87		1,165 50	Mrs. M. B. Irvine, Treas.
Radnor Forges.....				5 00		5 00	Lay Reader.
Quebec.....	163 77					63 79	
Melbourne, St. John's.....				1 40			
Richmond, St. Ann's.....	110 00			8 00			
Melbourne Ridge.....				2 60			
Rockland Quarry.....				73		22 73	Rev. J. Hepburn.
	1,935 04			2,140 62	251 57	4,327 23	

§ Out of which \$15.25, proceeds of lecture by Bishop of New Westminster, to be used in that diocese.

|| Proceeds of Bishop of New Westminster's lecture.

RETURNS FROM THE DIOCESE OF ALGOMA.

FROM APRIL 1, 1892, TO MARCH 31, 1893.

PARISHES AND MISSIONS.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Aspden.....	1 57			2 58	2 02	6 17	
Launcelot.....	32			52	28	1 12	
Stanleydale.....	1 78			94	67	3 39	
Allansville.....	84			1 69	1 30	3 83	Rev. H. P. Lowe, B.A.
Bracebridge.....							
Baysville.....							
Stoneleigh.....							
Falkenburg.....							Rev. J. Boydell, M.A.
Broadbent.....	2 12					2 12	Rev. A. J. Cobb.
Burk's Falls.....	3 06			3 28	50	6 84	
Sundridge.....	3 30			2 15		5 45	Rev. C. Piercy.
Emsdale.....	1 74			1 26		3 00	
Elberstone.....				52	1 00	1 52	Rev. Rural Dean Chowne, B.A.
Fort William, East.....				10 35		10 35	
" West.....	12 10			11 00		23 10	Rev. M. C. Kirby.
Oliver.....							
Gore Bay.....	5 00					5 00	Rev. J. H. McLeod.
Gravenhurst.....	7 84			4 20	7 54	19 58	Rev. W. H. French.
Northwood.....				61		4 74	
Gregory.....				75		75	
Christ Church.....	75					75	
St. John's.....	60					60	
Huntsville.....				1 07	3 66	4 73	Rev. Rural Dean Llwyd.
Ilfracombe.....							
Ravenscliffe.....							
Hoodstown.....							Rev. H. C. Aylwin.
Katrine.....	5 12					6 12	
Maganetawap.....							
Dunchurch.....							
Pearceley.....							
Midlothian.....							Rev. A. J. Young.
Marksville.....				65		65	
North Bay.....	6 31			8 21		14 52	Rev. A. J. Young.

The financial condition of the diocese renders it simply impossible to impose either of these two offerings in addition to those already required for diocesan and missionary purposes. The falling off in the latter, as shown by this Report, is largely due to the increased demands made on the people for the stipends of the clergy, and other objects.