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THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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No. 88.

HISTORICAL SKETCHES.

NO. 88.—THE RIGHT REVEREND JERVOIS A. NEWNHAM, D.D., BISHOP OF MOOSONEE.



HE Rev. Jervois A. Newnham, M.A., D.D., was born at Combe Down vicarage, Bath, England, in 1854. He is a younger son of the Rev. Geo. W. Newnham, M.A., of Corsham, Wilts.

He received his early education at Bath and came to Montreal in 1873. Entering McGill University in 1874, he took his B.A., with honors, in 1878, and M.A. in 1883. He then passed through Montreal Diocesan Theological College, and was ordained deacon in 1878 and priest in 1880 by the bishop of Montreal. He was successively missionary at Onslow, P.Q., 1880-82; curate of Christ Church Cathedral, Montreal, 1882-86; rector of St. Matthias', Montreal, 1886-91. In 1891 the late Bishop Horden, realizing that the time was drawing near when he would have to relinquish the work in Moosonee, to which his

life had been devoted, recommended Mr. Newnham to the Church Missionary Society in England, who support the missionaries in that diocese, as a suitable person to succeed him, and

Mr. Newnham went out to Moosonee in 1891 as a missionary to gain the necessary experience. Before Bishop Horden's resignation took effect his lamentable decease occurred, and the C.M.S., in conjunction with the bishop of Rupert's Land, selected Mr. Newnham as a fit person to be consecrated bishop of Moosonee, and on their recommendation the archbishop of Canterbury made the appointment. Last summer Mr. Newnham married Miss Lettie Henderson,

daughter of Rev. Canon Henderson, principal of the Diocesan Theological College, Montreal. St. John's College, Winnipeg, conferred the degree of D.D. on the bishop soon after his nomination to the see.

His consecration took place on Sunday, August 6th, in Holy Trinity Church, Winnipeg, in the presence of a large congregation. The Provincial Synod being about to meet, a large number of representative clergy were present from the different dioceses. The consecrating bishops were the metropolitan, the bishops of Athabasca, Saskatchewan and Calgary, and Qu'Appelle; and representing the



RT. REV. JERVOIS A. NEWNHAM, D.D.,
Second Bishop of Moosonee.

American Church, Bishop Walker, of North Dakota. The bishops and clergy robed in the schoolroom adjoining the church, and entered by the west door during the singing of the



ARCTIC SCENE.

beautiful hymn, "The Church's One Foundation." The bishops occupied seats within the sanctuary, while the clergy almost filled the chancel. Morning prayer having been said earlier in the day, the service opened with the communion office. The sermon was preached by the Rev. Canon Henderson, D.D., of Montreal, who took as his text II. Timothy ii. 1-3, upon which he based a discourse upon the historic and scriptural episcopate. The bishop-elect was presented to the metropolitan by the two senior bishops—Athabasca, Saskatchewan and Calgary. The registrar of the diocese, J. A. Machray, Esq., then read the mandate of the archbishop of Canterbury for the consecration, and the certificate of the metropolitan that the required oaths of obedience, etc., had been taken, and the service proceeded in the usual manner. The solemnity of the occasion seemed to be fully realized by all present, and many an earnest prayer was offered for a rich blessing on Bishop Newnam and his work.

Of the nature of that work our readers have been made fully aware by various articles on the late bishop and the diocese of Moosonee. We trust that God may strengthen the hands and bless the labors of his successor in the task he has undertaken.

It is eminently one in which the Canadian Church is interested, and we hope that much active sympathy may be manifested towards it.

We are glad to learn that Archdeacon Vincent, of Albany, has consented to complete Bishop Horden's revision of the Cree Bible, and to proceed to England to see it through the press.

THE FIRST BISHOP OF MOOSONEE.



HAT a truly great man went from our midst when Bishop Horden died is evident from the following letter written by Bishop Whipple, of Minnesota, to *The Minnesota Missionary*:

The Churchman announces that the Right Rev. John Horden, the bishop of Moosonee, has "entered into rest." I have known few men whom I so dearly loved. Thirty-two years ago, in the dark days of our Indian mission, the bishop of Rupert's Land, the Right Rev. David Anderson, was present at our diocesan council in Minneapolis. I have always believed that God sent him to deepen in my heart pity and love for the poor redmen. I well remember how it thrilled my heart as I listened to the story of the trials and triumphs of the faithful missionaries of a sister Church—Archdeacon Cowley, Henry Budd, and many more. Among them he told the story of the missionary at Hudson's Bay, John Horden, who, in 1872, was consecrated the bishop of Moosonee.

who, in 1872, was consecrated the bishop of Moosonee.

I do not know the story of his early life. His record shows that very early that life was consecrated to the service of Jesus Christ. He was a teacher in one of the English schools. He and two friends agreed to make missions the subject of daily prayer, and if God opened the way they would devote their lives to missionary work.

His two friends had been called, and were laboring in distant missionary fields. He offered himself to the Church Missionary Society. One day he received a letter: "The bishop of Rupert's Land has asked us to send out a missionary to an important field on Hudson's Bay. He tells us that if we cannot find a man in orders he will receive him as a candidate, and go to Hudson's Bay and ordain him. The call is very urgent. The field must be occupied at once. The bishop's letter has been delayed. The only vessel which goes to Hudson's Bay, once a year, leaves next week. We believe you are peculiarly fitted for this work. We think the missionary ought to go out a married man. If you can go, we will send you."

The call came as a voice from God. Mr. Horden was not married, but, as he told me, he thought he knew a devoted woman who was ready to consecrate her life to mission work, and even at a moment's notice to share his labors. They were married.

It was twenty years before he saw England again. The devoted man found a vast field

white for the harvest, and the officers and servants of the Hudson's Bay Company gave him their countenance and support.

The Indians far to the north have no land to cultivate, and live by hunting and fishing. They are often subject to great privation. The aged are a burden. He heard a strange story. A son and two daughters said to an aged woman: "Mother, the time has come for you to die." She said, "Let me smoke my pipe." She did smoke, and then the children put a bow-string about her neck and strangled her to death. No wonder the missionary's heart sank within him. "Can these dry bones live?" Can these, who are like brute beasts, become members of Christ, out of whom shall flow rivers of living water? In times of great dearth these men had been guilty of cannibalism.

At the missionary's first visit to this degraded tribe he asked if there was any present who had killed his parent, or any who had eaten human flesh. Who can imagine his horror when a number raised their hands!

But, nothing daunted, he worked and prayed, and wept and prayed. Hard hearts were

softened, the image of Christ was seen on these sometime heathen faces, and large numbers of these wandering children of our Father were brought into the fold of Christ.

The missionaries of the north have perfected a syllabic alphabet, where a letter represents a syllable. It is very simple, and an intelligent Indian can learn to read in a week. It was absolutely necessary that these poor Christians should be carefully taught, and every spare moment of time was devoted to copying for them the Lord's Prayer, the Creed, the Ten Commandments, and sentences of the Gospel

which would help and comfort these poor souls when on their long hunts. Few Christians are as careful as they to keep "the praying day." These pieces of paper were treasures to the Indian, and were often the means of leading others to "the Lamb of God, which taketh away the sin of the world."

The bishop had translated the Gospels into the sign language and sent them to England to be printed. The next year he waited with an eager heart for the precious books. At last the ship was announced, and he went to receive the

treasure. A number of large, heavy boxes were landed. He opened one, and it was full of cast iron. His heart sank within him. "My books have been sent to some other mission, and I have received their machinery."

He opened his letters. They told him: "You had forgotten that while we could have your books printed in the syllabic characters, there is no one in England who could correct the proof; we have therefore sent you a printing-press and a font of type."

Strange to say, the good bishop had never seen a printing-press. He had the boxes removed to his

office, put up curtains to the windows, and made his first venture as a printer. After repeated trials the press was put together, a case was made and each kind of type put by itself. Then the Lord's prayer was set up, and with a beating heart laid on the press, the roller inked, the sheet struck off—it was perfect; again and again he printed sheet after sheet.

For days the Indians had seen the bishop go from the office to the house and house to the office absorbed in thought, with lines of anxiety on his face, speaking to no one, and they looked on him with awe, as on one who had become



RT. REV. JOHN HORDEN, D.D.,

First Bishop of Moosehide.

crazed. All Indians have an awe and reverence for the insane, as one on whom some spirit has set his mark.

Judge of their joy when the bishop rushed out with his face radiant and his hands full of the precious leaves, which he scattered to the people, and said: "See here! see here what God has done for you!"

For more than forty years this brave Christian hero has lived amid the solitudes of Hudson's Bay, and of him more than any man since apostolic times has it been true, "He who now goeth forth bearing precious seed and weeping shall come again, bringing his sheaves with him."

Few men have had more deferred hopes than I have in my labors for the redmen. All that the malice of the devil or the cupidity of bad white men could do has been done to hinder the work. The long history of robbery, the neglect of government, the evil example of white men, the deadly fire water, have dragged many of this people into a gulf of misery their heathen fathers did not know.

It has often happened that in the darkest hour I received a letter from Bishop Horden which quickened hope, and bade me work on and faint not. I remember one letter in which he said: "I am rejoiced to hear good news of your Indian work. I have not had to encounter some of your trials. The influence of the few white men in the country is with me. I have only to meet heathenism, the hardness of the human heart, and God has wonderfully blessed my labors. Most of the Indians in my vast jurisdiction can read in their own language the Word of God. That tribe of which I have told you such sad stories have many Christians, and these sad stories of the murder of parents and cannibalism have long passed away."

For some years the dear bishop had been engaged in translating the Holy Scriptures, which he hoped to finish this winter. In his last letter to me he spoke of the good progress he had made in the work of translation, and how thankfully he looked forward to the end.

The bishop's children are in England with Mrs. Horden. We have no particulars of his death; it must have been with kindred far away, alone; no, not alone, for his Master, Jesus Christ, who passed this way before him, was surely with him and guided him safely "to the land afar off, where they see the King in His beauty." Easter will be dearer as we think of the dear bishop with our own loved ones in paradise.

I trust some one may write the life of this missionary hero, that it may kindle in young hearts the same passionate devotion to Christ and love for the souls for whom He died.

NOTHING that is excellent can be wrought suddenly.—*Jeremy Taylor.*

A FRUSTRATED DACOITY.

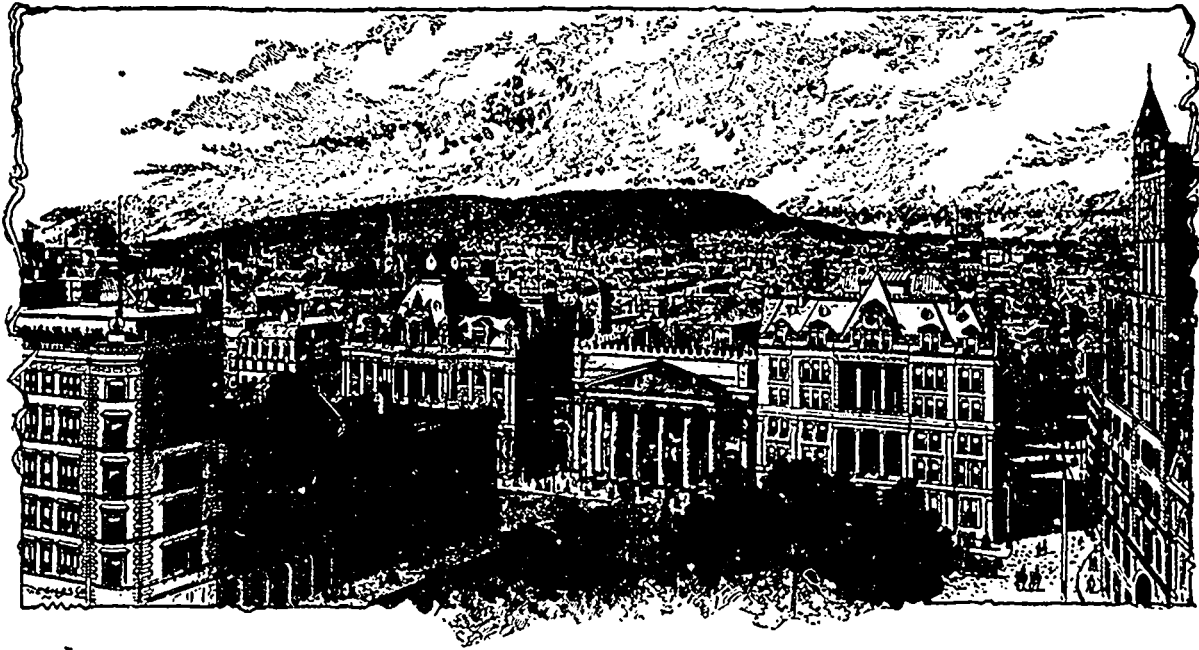


MADAM LADY in India gives the following description in the *Bellary Magazine*, published at Madras, of an adventure with dacoits, or robbers:

Whilst travelling in Burma a few years ago, with the intention of joining my husband in Mandalay, I met with rather an exciting accident. It was during the dacoit scare; the districts around Rangoon and the country through which we should have to travel, being infested with these "wild men of the woods." I left Rangoon at 9 p.m. on the 30th June, 1888, in the mail train, which not only carried a goodly amount of passengers, but also considerable specie for the different treasuries in Upper Burma. Being alone in my compartment, I made myself comfortable for the night, as I should not, in all probability, arrive at my changing station, Prome, till early next day. About 3 a.m. I was disturbed by the sudden stoppage of the train, and the continual whistling of the engine. At first, making sure we were in some station, I did not stir; but, on hearing shots fired, and a confused mixture of loud, excited voices outside, I quickly rose and dressed. Venturing to peep out, I could discern, as well as was possible by the faint light of dawn, that the telegraph wires had been destroyed, while two or three linemen, terribly wounded, were strapped to the stumps of the telegraph poles. A little farther on, towards the engine's side, a great number of people moved animatedly about, amongst whom several of the Burma police were conspicuous.

On enquiring of a passing gentleman, I heard that we had, indeed, had a narrow escape from a horrible death. The dacoits, it appeared, had had intelligence given them of the valuable nature of our goods, and so they determined to wreck the train, massacring and plundering the passengers, and to make off with the booty. Had they not been thwarted in their nefarious design, I am certain they would have met with very little resistance, as none of the passengers were in possession of weapons of any kind, with the exception of a carving knife which an old lady afterwards utilized to carve a cold fowl—to my great envy, for I was simply starving—whereas they were "armed to the teeth." Moreover, they had selected a most wild and isolated place for the execution of their purpose, twenty miles from any station either way, and, in the meantime, had taken the precaution of destroying all means of communication, and had almost murdered the linemen to prevent any attempt at signalling.

They were, however, frustrated, thank God, as the police authorities, who are ever on the alert, received secret information as to their diabolical intent, and despatched, in advance of the mail, a special train with a strong body



CITY OF MONTREAL.

of Burma police. The engine driver proceeded very cautiously, as the exact spot at which the attack would be made was not known. He was, at length, compelled to come to a sudden standstill, just as the engine had cleared a small bridge, leaving its tender and the carriage hanging behind on an incline, the bridge having completely bent beneath their weight. It was here that the dacoits had intended to surprise us. They had tampered with the bridge, planning to entirely remove it; but the special train arriving sooner than they had anticipated, they had only had time to extract the bolts and rivets. Even this would, I fear, have been quite sufficient to wreck a train travelling with any speed.

Directly the dacoits, who had been concealed behind innumerable hedges and shrubs, perceived that the train had stopped, making sure that it was the mail, they rushed forward, firing several shots; but they were surprised, I imagine, at their warm reception. The police attacked them before they had time to recover themselves; several were killed, and more were wounded, while the remainder fled as fast as their legs could carry them into the jungle. I heard from an eye-witness that there must have been quite two hundred in the dacoity party.

When we arrived, danger, for the time being, was over, but we were, *one and all, extremely* thankful when bright daylight appeared, and an escort was sent to the nearest station towards Prome for another train to be despatched to our assistance. This arrived some hours later, and, the passengers and luggage being transferred, we continued our journey, reaching

Prome—as far as I was concerned—in a most exhausted condition. I had nothing whatever to eat or drink since I started; and no refreshments of any kind could be obtained at that time, at the various railway stations, for love or money.

EASTWARD ON THE "C.P.R."

THE Canadian Pacific Railway has done an immensity for Canada in the way of affording easy and expeditious journeys. When the Intercolonial Railway was built it was looked upon as opening up a new era in Canadian travel, when the cities of St. John and Halifax could be reached by rail. But it involved a journey to Montreal, and from there to Quebec, from which a long, circuitous route was taken by the Gulf of St. Lawrence to Moncton, from which either St. John, New Brunswick, or Halifax, Nova Scotia, could be reached. This journey has been greatly curtailed ever since the C.P.R., a few years ago, opened up the "Short Line." It is true that in order to get a short cut to New Brunswick it is necessary to go through a portion of "Uncle Sam's" territory, but this is only an offset to what thousands of Americans are continually doing with us, for Canadian territory is continually used as a short cut from Suspension Bridge to Detroit and the west. Besides, a little jaunt into American territory adds somewhat to the variety and pleasure of the journey. Leaving Montreal, which is the real starting

point of eastern tours on the Canadian Pacific Railway, the journey is commenced by crossing the Lachine canal and the great River St. Lawrence itself. The immense steel bridge over the St. Lawrence is considered one of the engineering triumphs of the century. It is about a mile in length, and is lofty enough to allow great steamers to pass under it. The crossing of this bridge is always an object of great interest to passengers. When crossed, the railway makes its way through a level and well-cultivated country, and then through varied scenery, wooded hills and picturesque lakes, till the substantial and handsome city of Sherbrooke is reached, the commercial centre of the eastern townships.

Three miles from Sherbrooke is Lennoxville, in itself but a small place, its prominent feature being Bishop's College. The editor of this magazine found it a great pleasure, on one occasion, to stop over from one train to another in order to pay this excellent institution a visit. It will well repay any one to do so, if at all interested in the educational institutions of the Church.

After leaving Lennoxville the route crosses the St. Francis River, and, passing through a hilly, densely-wooded region, follows the Eaton River for a short distance, and on through forests, relieved by occasional large clearings, from which fine views are afforded of mountains in the distance. Passing Lake Megantic, the Boundary Mountains, which divide the Province of Quebec from the State of Maine, are reached, and as they are approached the general aspect of the country changes.

When in the State of Maine one finds oneself in a place of fine scenery, netted with lovely waters, great and small, and fringed with forest trees. Leaving the River Moose and Lake Moosehead, with the other lakes connected with it, a heavily-wooded country is traversed, after which the scenery gradually loses the aspect of savage wildness, the hills grow smaller, and presently the famous chain of lakes forming a portion of the international boundary between New Brunswick and Maine appear. After passing Vanceboro and crossing the St. Croix River, Canadian territory is reached again, and the route leads on through New Brunswick. The next place of interest is Fredericton Junction, where there is a train standing to take people to Fredericton, the capital of New Brunswick, while the train of the main line pursues its way till the city of St. John is reached, and at once it is evident that a busy centre of commercial life is reached. Here a glimpse is obtained of St. John River, which has been called the "Rhine of America." This river possesses the unusual spectacle of a "reversible cataract" that changes its flow with the tide. At high tide, the sea has a descent of fifteen feet into the river, and at low tide the conditions are

exactly reversed. Only at half-tide or "slack water" can this portion of the stream be navigated with safety; at all other times it is a seething turmoil of waters, setting up or down stream as the tide is high or low.

From St. John the C.P.R. trains are run over the Intercolonial road, and a view is obtained of the thriving towns of Moncton, Amherst, and Truro. From the car window, near Amherst, can be seen the grassy mounds upon the banks of the Missaquash, a little tidal river, whose waters from being constantly disturbed are always muddy, where the old French fort Beauséjour once stood to dispute with the British the possession of Acadian territory.

After a journey of about twenty-six hours from Montreal, Halifax is at length reached, and the Atlantic Ocean touched, where there is a harbor in which a "thousand great ships can find secure anchorage." Halifax is said to be the most thoroughly English city on the continent. British military and naval uniforms are seen on every street, and stately men of war are stationed there.

Since the establishment of the "Short Line," Montreal has become a very important centre. When, for instance, the Provincial Synod meets, the delegates from the east can reach the "Metropolitan City" without any serious drain upon their time. And now that a "General Synod" has been established for the Church of England in Canada, the great lines of railway will be found of paramount advantage. Indeed, it is only because of the construction of such a railway that a meeting of this nature was rendered feasible. The Canadian Pacific Railway, extending from the Atlantic to the Pacific, thus affords facilities for the work of the Church which were little dreamed of but a few years ago.

MODERN CHURCH HISTORY.

VI.—THE CHURCH IN THE VICTORIAN AGE (ABROAD).

(Concluded.)

IN 1870 another diocese was formed in Africa under the name of Zululand, and in the following year the whole of Christendom was shocked at hearing of the untimely death of Bishop Patteson—a martyr to the cause of his Master among the cruel savages of Melanesia. The martyrs' blood has indeed been the seed of the Church in our own age, as in the days of apostolic work.

In 1872 we hear once more of China, where the C.M.S. formed a diocese which was called North China, but which is now known as Mid China. We hear, too, of Moosonee on the shores of the Hudson Bay, where John Horden commenced his work as missionary bishop;



CITY OF HALIFAX.

and of Trinidad in the West Indies, separated from Barbadoes. In 1873 the Canadian Provincial Synod formed the missionary diocese of Algoma. And that of St. John's in Kaffraria, Africa, was also established and supported chiefly by the Scottish Episcopal Church. When the poet sang, "The world knows nothing of its greatest men," he said what has often been shown to be true. The story of Dr. Callaway shows a man than whom there could not well be any greater, and yet he is comparatively unknown. The list of heroes of the Victorian age would be incomplete without that of Henry Callaway, the first bishop of St. John's, Kaffraria.

The year 1874 brought into prominent notice two worthy names in the list referred to above in the founding of the sees of Athabasca and Saskatchewan, the names of William Carpenter Bompas and John McLean, but time will allow us but to mention their names, and indeed, perhaps, that is all that is necessary. In the same year Madagascar was formed into a diocese.

In 1875 the western portion of Melbourne, Australia, was set apart as a separate diocese under the name of Ballarat; and Toronto (in Canada) was further curtailed by the formation of the diocese of Niagara. The year 1877 calls our attention to India, where two dioceses were formed—Lahore, in the northeast, from which can never be separated the honored name of T. Valpy French, its first bishop; and Rangoon, in the neighborhood of Burmah and the Bay of Bengal. In this year also died Bishop Selwyn.

When he sailed for New Zealand, in 1841, there were but ten colonial and missionary dioceses. He lived to see that number increased to fifty-three, and then died with the words "It is all right" upon his lips, spoken in the soft Maori tongue which the New Zealand lad had taught him on his way to his missionary work. A writer in *The Quarterly Review*, at the time of his death, referring also to the brilliant home work of Dean Hook, thus speaks of the great Selwyn: "Rome, in the pride of its long supremacy, may deny validity to our orders and grace to our sacraments, and may stigmatize our Reformed Church as a mere creature of the secular power; but as long as she can nurture and send forth, equipped for the warfare of salvation, such sons as Hook and Selwyn, can sustain them in all their toils, satisfy all their aspirations, and retain to the last their unswerving loyalty and devoted attachment, so long will she possess a proof of her divine mission and spiritual vitality, than which even the primitive Church of the apostles could show no surer evidence of a supernatural Presence in its midst."

North Queensland, in Australia, in its northeast corner, and Pretoria, in the Transvaal, to the northeast of Bloemfontein, in Africa, were formed in 1878; and in the following year British Columbia was granted two new dioceses—Caledonia, in the northern part of the mainland, and New Westminster, in the southern part of the mainland—the original diocese of Columbia being confined to Vancouver Island. And Madras, in India, was relieved of its

southwestern coast by the formation of the diocese of Travancore and Cochin. In 1880 a new diocese was formed in China, and called North China; the original diocese bearing that name being designated Mid China.

In 1883 British Honduras was separated from Jamaica, and became a diocese by itself, and a bishop was also sent out from England for Japan. And in 1884 Athabasca, in Canada, was relieved of a large portion of its territory by the establishment of the diocese of Mackenzie River, Bishop Bompas showing his self-denial and anxiety still for pioneer and rigorous work by choosing it for his own field of labor instead of the more southern and genial territory, which retained the name of Athabasca. The diocese of Qu'Appelle was also formed in northwest Canada, chiefly through the zeal and liberality of the Hon. and Rev. Dr. Anson, who became its first bishop. Riverina was formed in Australia, to the south of Bathurst, and north of Ballarat and Melbourne. In this year also the C.M.S. established the diocese of East Equatorial Africa, and sent James Hannington as its first bishop, only to yield up his life to God under the cruel torture of an African king. He fell—another and honored martyr to the work of modern missions. The story of Uganda and its heroic workers will ever adorn the pages of Church work in Africa.

Four years now passed by without any diocese having been formed in the regions abroad—a longer space of time than had yet elapsed since the Victorian age began; but in the next five years as many new dioceses were formed—bringing us down to the present time. These are the Corea, in 1889; Selkirk, in northern Canada, and Chota Nagpur, in India, in 1890; Mashonaland, in Africa, in 1891; and Lucknow, in India, in 1892. Selkirk was formed from Mackenzie River, and again Bishop Bompas exiled himself to regions farther north by taking for himself the territory which borders upon the Arctic Circle.

Such has been the increase of the Anglican episcopate throughout the world since Queen Victoria began to reign. Her Majesty has reigned fifty-five years, and during that time seventy-three dioceses in distant lands have been formed, and this takes no account of the sister Church in the United States, which has been gaining strength year by year, and making strong a noble Church in strict communion with our own. While the Anglican Church has added seventy-three dioceses abroad during the Victorian age, the United States has added about fifty-five; making during that time 128 in all, being rather more than two dioceses, outside of Great Britain and Ireland, every year since Queen Victoria began to reign.

This has been but a sketch of the work done. I have entered into no statistics either as to

money or men. I have chosen rather to show the extension of the episcopate throughout the world in the time embraced by the reign of Queen Victoria up to the present. Long may she reign! Hers has been a glorious reign. In literature, science, and art; in discoveries and inventions; in colonization and improvements, it stands pre-eminent. But amidst all its wonders, the growth and extension of the episcopate of our grand old apostolic Church throughout the world will ever remain by no means the least.

WHAT HAVE MISSIONS ACCOMPLISHED?



AMUEL MARSDEN went to New Zealand in 1814, in his own brig, because he could not find a ship captain adventurous enough to take him where the people were savages and cannibals. In 1825 the first convert was baptized. In 1842 Bishop Selwyn wrote: "We see here a whole nation of pagans converted to the faith. . . . Where will you find, throughout the Christian world, more signal manifestations of the Spirit, or more living evidences of the kingdom of Christ?"

Karl Ritter, the great geographer, speaking of New Zealand converted from barbarism to Christ, called it "the standing miracle of the age."

Charles Darwin, describing a Christmas that he spent among the Maories, wrote: "I never saw a nicer or more merry group; and to think that this was the centre of the land of cannibalism, murderous and all atrocious crimes!" "The lesson of the missionary is the enchanter's wand." "I think it would be difficult to find a body of men better adapted for the high office which they fulfil."

Speaking of the island of Madagascar, Gen. J. W. Phelps writes: "During the present century, and chiefly through missionary agency, Madagascar has passed from a state of pagan barbarism to one of Christian civilization, in which it has entered and taken a stand among the Christian nations of the world." As late as 1857 nearly 2,000 persons were put to death for adhering to the Christian faith; now there are 1,200 churches and 71,586 communicants. The native churches have given nearly \$1,000,000 for the spread of the Gospel.

On one of the New Hebrides Islands, that great missionary John Williams and the Gordons were killed, and on another Bishop Paterson was slain. Many have been the martyrs for the faith in these islands.

There is now in the United States on a visit the Rev. John G. Paton, missionary to the New Hebrides. In October, 1890, the Rev. Dr. Storrs said in an address: "If you wish to read

the most triumphant book of this generation, it will not be the speculations of a philosopher, it will not be the researches of a scientist, it will not be the story of the campaign of a great general; it will be the autobiography of John G. Paton, out there alone on cannibal islands, smitten to the very heart by the death of wife and child, left there with nothing but the ocean about him and the cannibals around him, yet singing his triumphant anthems of praise and thanksgiving for it all." This apostolic man has lived to see the Prince of Peace reigning in those islands where before there were only the most cruel savages. The profits of his book, more than \$25,000, have been devoted by him to continuing the work of grace so gloriously begun.

Taking the whole group known as Polynesia, including all the islands of the Pacific within the tropics east of Australia, to which New Zealand, Micronesia, New Hebrides, Fiji, and others belong, seventy-five years ago they were all heathen. Now more than 300 islands are Christianized, there are more than 500,000 converts, and they are sending a large number of native missionaries to the unevangelized islands about them.

In Greenland, where the daring missionaries found nothing but heathen, it is said that to-day not a heathen is to be found. The Gospel has conquered.

Of the Sandwich Islands, now the subject of political consideration, the Hon. Richard H. Dana, of Boston, wrote in 1860: "Whereas the missionaries found these islanders a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, they now see them decently clothed, recognizing the laws of marriage, going to school and church with more regularity than our people do at home, and the more elevated portion of them taking part in the constitutional monarchy under which they live."

India, in the face of the violent and persistent opposition of the East India Company, until it was abolished by the British Parliament in 1857, has been the scene of some of the most devoted and heroic work on the part of the Christian Church. The progress of missions has drawn forth splendid tributes from English civil officers and military and naval chieftains, as well as from native princes and learned Brahmins, testifying to the power of the Christian faith. "Of one thing I am convinced," said a learned Brahmin in the presence of a large number of his own rank, "do what we will, oppose it as we may, it is the Christian Bible that will, sooner or later, work the regeneration of our land."

Within this century the fires of suttee were burning in all parts of India, and the widow

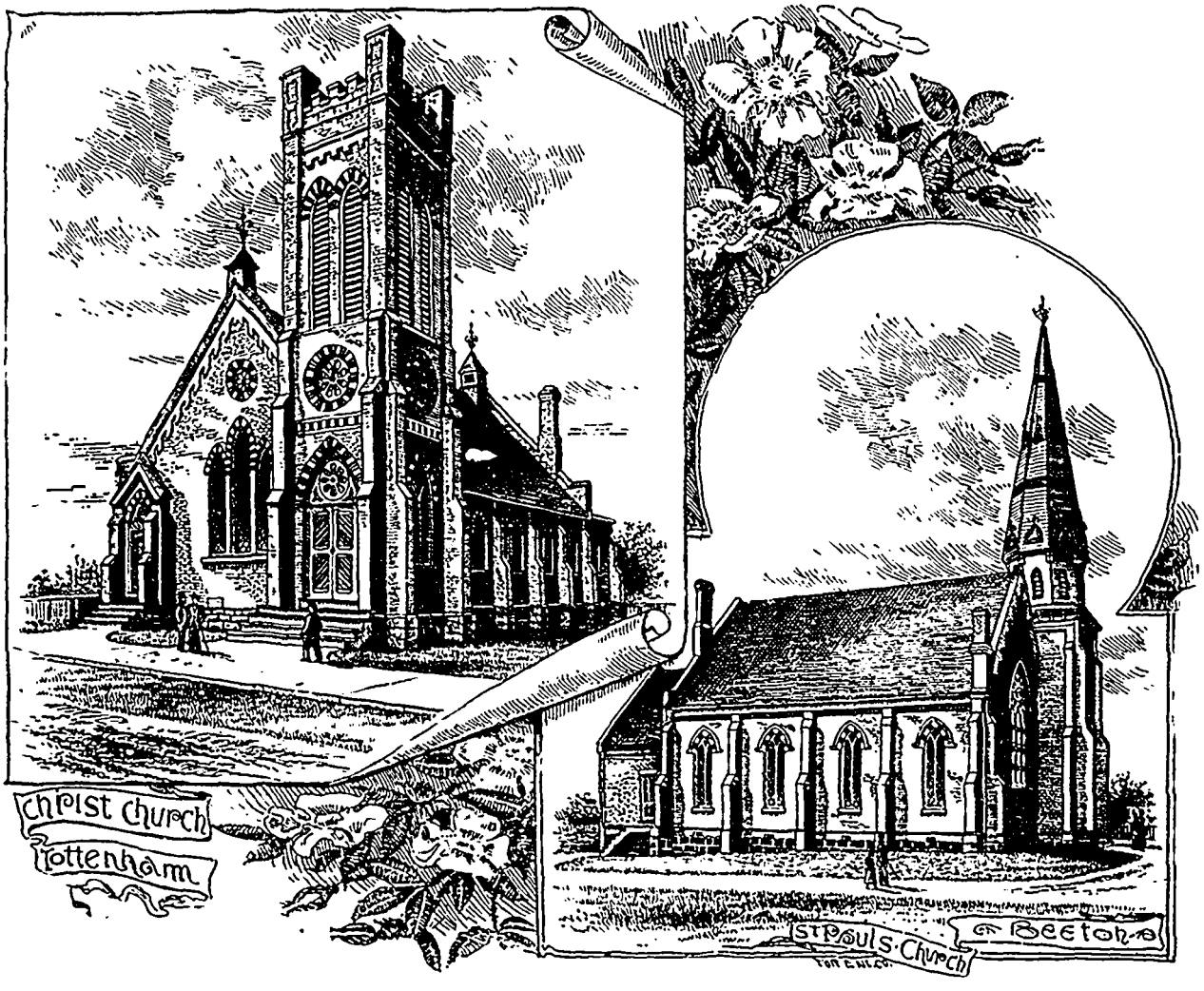
bound to the dead body of her husband was with him burned to ashes; infants were publicly thrown into the Ganges as sacrifices; young men and maidens, decked with flowers, were slain in Hindoo temples before the goddess Kali, or hacked to pieces to propitiate the god of the soil; the cars of Juggernaut were crushing hundreds of human victims annually beneath their wheels; lepers were burned alive; devotees publicly starved themselves to death; children brought their parents to the Ganges and hastened their death by filling their mouths with the sand and the water of the so-called sacred river; the swinging festivals attracted thousands to see the poor, writhing victims, with iron hooks thrust through their backs, swing in mid-air.

All these horrors have been abolished. "These changes," says Canon Hale, "are due to the spirit of Christianity. It was Christian missionaries, and those who supported them, who proclaimed and denounced these tremendous evils. Branded as fanatics, and satirized as fools, they ceased not until one by one these hideous hallucinations were suppressed." Still their main work has been the preaching and teaching of the Gospel of Christ, ministering to the sick, and leading souls to the Lamb of God. Many thousands of native converts have died in the peace and joy of faith. There are now more than 150,000 communicants, half a million baptized converts, and a million of adherents.

Of the results associated with the name of Cauldwell in Tinnevely and of Judson in Burmah, of the opening of the Dark Continent and all that has followed, and of the recent progress in China, Japan, and other places, we need not now speak particularly; nor need we cite more examples in proof of the gracious omnipotent power of the Gospel to bring light to them that are in darkness and salvation to the lost.

The great commission stands out in bold relief. The Church, charged with a world-wide mission, asks of all her members, Who will give themselves, who will give their means, who will sacrifice most to extend the dominion of the cross, and make the kingdoms of this world the kingdom of our God and of His Christ?—*Quarterly Message.*

A GENTLEMAN who is being greatly prospered pecuniarily said lately: "I used to give as I felt inclined; now I intend to give of that which God blesses. I have bank stocks, railroad stocks, United States bonds, etc. These draw interest seven days in the week. But the first day of the week is the Lord's day, and all that pertains to it belongs to Him. So one-seventh of my income from investments is saved to the Lord. Then I manage to secure an income during the six days of the week, and from this also I will give to religious purposes."



OUR PARISHES AND CHURCHES.

NO. 88. THE PARISH OF BEETON AND TOTTENHAM.

THE parish now called Beeton and Tottenham has come into existence so very lately that any sketch of it must necessarily be largely that of the parish from which it was taken, viz., Tecumseth.

In the earlier days of the Church in this country, the parishes, although surveyed, were practically without boundaries. Regular appointments like the present were impossible, because the field was so large that the missionary could never tell just what time he would be in a certain place. The most efficient way was to hold a service where the largest number of people could be collected, usually in some farmer's house. The missionary roamed over

the forests in search of his sheep. Such was his work in the parish of Tecumseth in its pioneer days.

The first work of the Church among the early settlers was begun by men from the mother land. Mr. Elliott came from England in 1834, and Mr. O'Neill from Ireland in 1835; but owing to the difficulties of travel and of living, they could do but very little definite Church work. The people were poor, like most settlers of those days. Potatoes and seed grain had to be carried from Muddy York (Toronto) up Yonge Street to its very end, which is not very far from Tecumseth. And that, too, on men's backs, for the roads in spring were almost impassable, especially for oxen or horses.

The first resident clergyman was the Rev. F. L. Osler (now Canon Osler), who arrived in June, 1836. He was an excellent man for the work, and entered into it with vigor. Taking up quarters with a man named Mairs, he explored the dense forests, and discovered here

and there a Churchman. He founded St. John's Church, which was built by a few earnest Church people who lived about half way between the present Bond Head and Tottenham, and where the church is situated. Mr. Osler at once began to agitate a church for Bond Head, but the people were too poor to respond. He was not easily discouraged, and soon began to build. The year after his arrival—in 1838—he had erected Trinity Church near where the old parsonage of Tecumseth now stands. The land for the church and parsonage was given by a man named Armstrong, and the cost of building was furnished by Mr. Osler himself. The church has since been removed to the village of Bond Head, where it was remodelled and rebuilt by the present rector of Tecumseth. In 1838 the parish had but the two churches—Trinity, which was the parish church, and St. John's, which was about four miles farther west.

Services were also opened at Clarksville, now called Beeton, and also at Tottenham. The services at Beeton were held in a schoolhouse, and at Tottenham in Henry Hammell's house, until 1860, when a church was built near the present town. The Turners, Trains, Evans, Dillams, and Morrisses were the fathers of the early church at Tottenham. Mr. Osler having moved away, the work was taken up by Rev. John Davidson. There is nothing peculiar to the work during his incumbency to which we can especially refer; but any one going now among the people will find that he left an impression for good upon his flock which has not yet passed away. He was dearly beloved by all.

Mr. Davidson, after a few years, was called to a larger sphere of duty, and the bishop appointed the Rev. Thos. Ball to succeed him. He is the present rector of the parish of Tecumseth and Rural Dean of South Simcoe. During his incumbency the old Church of St. John's has been replaced by a very handsome model in brick and stone. In 1880 St. Paul's, Beeton, was finished and opened for divine service. It is a very pretty brick structure, as will be seen from the accompanying illustration, taken from the cover of the *Beeton and Tottenham Parish Magazine*. In 1886 the old church near Tottenham was abandoned, and a new one built in the town. The model is very fine, and, on the whole, the church is one of the finest in the neighborhood.

About this time began an agitation that Beeton and Tottenham should be formed into a separate parish from Tecumseth. To this the bishop consented, and in 1888 the separation was made.

The first rector of the new parish was the Rev. J. K. Godden, who after a year was called to St. George's, Allandale. Owing to the people not being able to agree upon a successor, the

parish was vacant till 1892, when they gave an unanimous invitation to the Rev. J. T. Bryan, of Wycliffe College. The matter was referred to the bishop, who very graciously consented to the choice. After a very successful year's work, Mr. Bryan was called to the rectory of Trinity Church, St. Stephen, New Brunswick, which he accepted, owing to domestic affairs which demanded his presence in the east. He was succeeded by the Rev. W. E. White, who is the present incumbent.

A glance back over the history of this parish cannot be made without some feeling of sadness. Most of the old families who belonged to the Church are gone; but where are their sons and daughters? Many of them are gone, too—not to the grave, but to various sects and denominations. We cannot assign all the reasons for this. Some have left us through marriage; the dissenters were in the country before the Church. The Church looked for men of education to represent her. They took men from the plough and the ordinary walks of life, and as the latter were more plentiful than the former they had more men to show than the Church, and so occupied the territory first. Meetings were held in all parts of the country. Church people, having no other place of worship, attended, and became so accustomed to them that when the old Church came in they did not return to her. The children had been so long away from their mother that they had forgotten her love.

At these meetings the conduct of the young people was not always reverent. This caused the spirit of irreverence to spread even to the Church, so that the work of the Church to-day is difficult, so many of her children being without respect for divine things.

GIVING.

HAVE you ever noticed that all through the Bible whenever there was anything to be done which called for the gifts or the help of the people—the building of the temple, the support of the priests, the care of the poor—everybody was called upon to give? The rich people gave large sums, the poor small sums, but everybody gave something according to his ability. Evidently it was not God's purpose that His work should be carried on by a few, but every one was offered a share.

We ought to look into this matter of giving a little more closely. In the first place, every one ought to be a giver. Not even the poorest need feel excepted. "Many shoulders make a light load," and a load that is borne by all ceases to be a load.

Then our giving must be with a willing mind. God makes no demand on us for our money.

We are to give what our heart prompts us to give, and according to our ability. If a girl's allowance is one dollar a month and she decides to give one-tenth of this to the Lord, she will have ten cents a month for charity and for the support of the Church, and she will not need to go to father or mother each Sunday for money to put in the collection. If a boy earns twenty dollars a month, and each month regularly lays aside one-tenth, he knows just how much he has to give to missions and to help on the Lord's work. He will be able to give his mite more intelligently, and will not be dependent on his feelings or upon the amount of money he happens to have on hand just then.

In looking over the Bible plan for giving, we get these points:

1. If we give, we shall receive.
2. If we give, it will be a greater blessing to us than if we received.
3. If we give good measure—running over—we shall receive good measure, running over.
4. If we give with a cheerful heart, God will love us.
5. If we give more as our income increases, it shows that we are thankful for the benefits received.
6. If we give freely of all we have to the Lord, He has promised to open the windows of heaven and pour out upon us such a great blessing that there shall not be room to receive it.
7. When we give, we lay up for ourselves stores of rich treasure in the everlasting kingdom.
8. If we give to the poor, the Lord will deliver us in time of trouble.—*S.S. Visitor.*

"SOME years ago," says Bishop Whipple, "an Indian stood at my door; and as I opened the door he knelt at my feet. Of course I bade him not to kneel. He said, 'My father, I only knelt because my heart is warm to a man that pitied the redman. I am a wild man. My home is five hundred miles from here. I knew that all of the Indians east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My faith had told me of the Great Spirit, and I have often gone out in the woods and tried to talk to Him.' Then he said so sadly as he looked into my face: 'You don't know what I mean. You never stood in the dark and reached out your hand, and could not take hold of anything. And I heard one day that you had brought to the redman a wonderful story of the Son of the Great Spirit.' That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he said, as he laid his hand on his heart: 'It is not dark; it laughs all the while.'"

How many there are, even where the Gospel is preached, who are to-day unhappy, discontented, miserable, hateful and hating one another, and who, if they could only hear and believe the story of the love of God, and obey the teachings which He has given, would find sunshine beaming on their pathway, joy rising up within their souls, earth no longer a dark and desolate waste; and like the Indian, when the love of God was shed abroad in his heart, could say, "It is not dark; it laughs all the while." The Gospel of Christ is full of joy; it began with a burst of rapturous melody in heaven; it shall culminate in rejoicings that shall be like the voice of many waters and mighty thunders, and those who are now weary of earth and discontented with everything around them may have the joy of God in this world, and at last may enter into the joy of our Lord in the kingdom that cannot be moved.

UNLESS your religion changes you, makes you honest in business, pious behind counters, temperate at dinner tables, loyal to your country, affectionate to your family, neighborly in your community, conscientious at the ballot box, patient in affliction, humble, cheerful, hopeful everywhere and always; unless it links you in brotherhood with the poorest of God's children; unless it leads you on errands of mercy to hovels and hospitals and prisons, as well as to cushioned pews and sacramental boards; unless you live Christ on week days as well as you worship Him on Sundays, then you had better take a look into your religious life and see if it will stand the judgment of the Lord Jesus.

At a recent missionary conference, one of the speakers said, "I knew in Edinburgh three sisters who had a great desire to go to Africa. They were not rich. One of them was teaching at a school in the old town of Edinburgh, another was in a millinery establishment, and the other was doing something else; and they said, 'We will make a bargain that two of us will stay at home and help, and keep the third, who shall be a missionary in Africa.' The sister sent and supported by the two sisters who stayed at home is to-day joyfully and successfully toiling as a missionary in Africa."

AN old African chieftain said to Bishop Tucker, of Uganda, when he was asked whether he would like to have missionaries settle in his country, "No," and he gave a reason which, from his point of view, was a good one: "We are fond of fighting and cattle-stealing, and if teachers come they will tell us all this is wrong." The Gospel is at war with sin everywhere, and that is the reason why men do not welcome it.

Young People's Department.



VIEW OF PEKING.

PEKING.

PEKING, or Peking, is the capital of the Chinese Empire. It is a large, straggling city in the northeastern corner of China, and covers a great deal of ground. When you see it a long way off, it looks like a city of gardens. Its population is over one million more than the number of people to be found in all the cities of Canada put together! What a throng of people! Yet that is but a very small part of the crowds of people that are to be found in China. It is a great and wonderful country, and the people themselves like to call it the "Celestial Empire." It ought to be a grief to all Christian people that only a very few of all these swarms of people know anything of our Lord Jesus Christ. There are some missionaries there from England and America,

but more are wanted. What is it that will save China? Prayer to God that He will cast His bright beams of love upon the dark places of the earth. Work by Christian men and women, and Christian boys and girls, too. This will save China, and give a great many millions of people to God. Missionary societies are trying to do this. How earnestly we ought all to try to help them!

BOYS AND BOYS.

ONE day a poor old woman drove into town in a rickety spring wagon. She tied her horse to a post near the schoolhouse. It was about as bad-looking an old horse as you ever saw.

The woman hobbled away with feeble steps to sell a few eggs which she had in a basket. Just as she was out of sight, the bell rang for

the noon hour, and a crowd of jolly, noisy boys rushed out of the schoolhouse. The air in a moment was full of their shouts and laughter.

"Halloa! See that horse!"

"Ho! ho! ho! Who ever saw such a looking old thing!"

"As thin as a rail."

"You can count all his ribs."

"He looks as if he hadn't spirit to hold his head up."

"Looks half starved. Say, bony, is there enough of you left to scare?"

Two or three boys squealed in the ears of the horse, and gave him small pokes; others jumped before him to try to frighten him.

"Let's lead him 'round to the back of the building and tie him there, so that when the folks he belongs to come they'll think he's run away."

"He run away!"

"Say, boys," put in one boy, in an earnest voice, "there's no fun in tormenting such a poor fellow. He does look half starved—yes, more than half, I should say. And we all know it isn't good to feel that way since the day we all got lost in the woods nutting."

Have you ever noticed how easily boys—and men, too, for that matter—are led either into kindness or cruelty?—One word in either direction, and all follow like a flock of sheep. Would it not be good for boys to remember this, and to reflect upon how far they may be called on to answer for the influence they may exert over others?

The boys stopped their teasing and began to look at the horse with different eyes, while one of them brushed the flies off him.

"Let's tie him under that tree," proposed a second; "the sun's too hot here."

"Look here, boys; I wish we could give him something to eat while he's standing."

"Can't we?"

"A real bang-up good dinner, such as he hasn't had for a century, by the looks of him."

"Let's do it. I've got a nickel."

"I've got two cents."

"I'll give another nickel if you'll come over to father's feed store."

More cents came in. The man at the feed store contributed a nearly worn-out bag, and in a few moments the poor old horse was enjoying a good meal of first-class oats.

By the time he had finished it, the old woman came back, her baskets filled with groceries, for which she had exchanged her eggs. The chord of sympathy and kindness once touched in the careless yet well-meaning hearts continued to vibrate. We all know how one taste of a kind act makes us long to taste more.

"I'll lift your basket in," said one, respectfully.

"See, here's a lot of oats left. We'll put 'em in the wagon."

"She looks pretty near as starved as the horse," came in a suggestive whisper.

A few small contributions from lunch baskets were hastily wrapped in a piece of paper and laid on top of the basket.

"Now I'll untie."

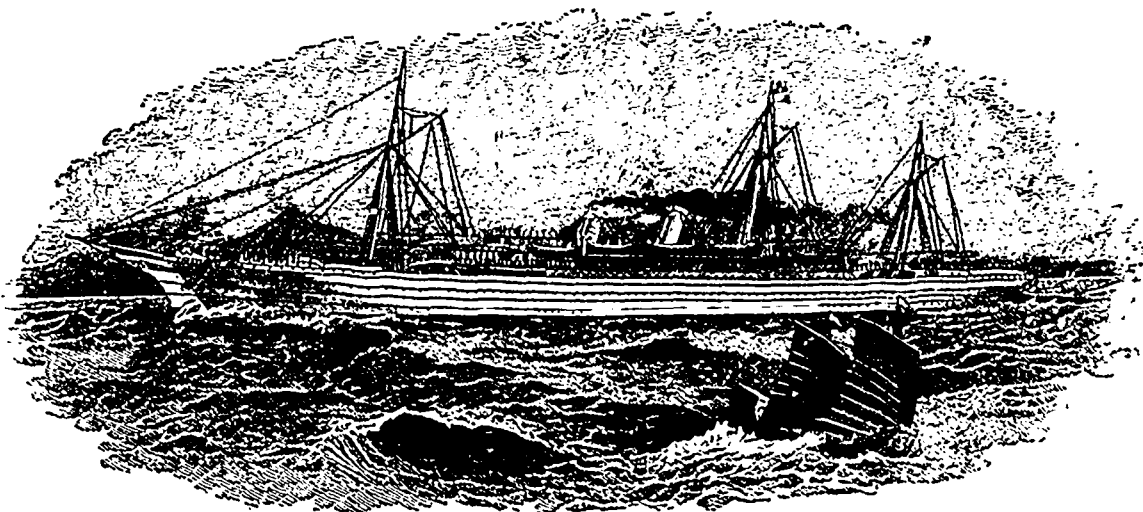
The old woman was helped in as if she had been a queen. And every boy's heart glowed as the quavering voice and dim eyes bore a burden of warm thanks as she drove away.

Those were everyday schoolboys. There are millions and millions like them, only they do not quite realize what a spirit of loving-kindness dwells in their hearts. Let it out, boys and girls; for it is you who are to lift this whole world into an atmosphere higher, sweeter, and brighter than it has known before.—*Sunday School Advocate.*

LOU'S FIVE-CENT INVESTMENT.

LOU had had five cents given her to invest for the heathen, at the same time the other members of the Band had theirs, and it had been in her blue dress pocket a whole week. She had forgotten about it until she felt for her "collection money" one Sunday morning in church. First she pulled out a tiny handkerchief with a "sweet brier" perfume, then the pennies for collection, and then "the nickel!" "Here's my 'vestment money," said she, in a soft whisper, and she held it in her hand trying to think what to do with it.

Good old Mr. Pettibone was coming with the box, and all at once Lou heard the minister say, "Remember that our collections to-day are for missions," and then he urged the people to give generously to make up a certain amount which was pledged. Now, just in front of Lou sat an old gentleman who was always alone. He had a queer Roman nose, a bald head, and gold eye-glasses. Lou watched him a great deal, and used to wonder why he always shook his head when "benevolent collections" were taken. That was the strange thing. She had had pennies to give ever since she could remember, and here was an old man who never had one for missions, nor Bibles, nor tracts, nor anything of that kind. Her little heart was full of sympathy for him, and suddenly she thought how she could help him out of trouble. She would give him her nickel, and for once he would have something to give. Leaning forward she dropped it softly on the cushion in his pew. He saw it, and looked around. She nodded sweetly, and, tipping her head toward him, whispered, "Put it in for the poor heathen." He gave her a keen glance, and Ned, who sat at the other end of the pew, shook his head at her. Then Lou shrank back under her hat, and sat as still as a mouse until



CANADIAN PACIFIC STEAMSHIP, "EMPRESS OF INDIA."

(See next page.)

Mr. Pettibone reached her neighbor. Much to her surprise, he put in paper money. Now, what would Miss Gay do to her, she wondered, because that nickel was to go for missions, and nothing else.

After the benediction the good old gentleman looked at Lou as though he had just discovered that such a little girl sat behind him. "What did you do that for?" he asked. Lou was frightened. "It's my 'vestment money," she stammered. "Miss Gay said we should see how much we could make out of it for heathen children. The big girls buy cotton and knit dishcloths, but I thought—" "You thought you'd invest in me, did you?" and the old gentleman's face wrinkled into an actual smile. But Ned saw that his little sister was in trouble, and stepped back to take her hand, which he kept in his own till they were out of the crowd. "You squeeze my hand too hard, Ned Leslie," said Lou. "Well, I'd like to know what you've been saying to Mr. Fisk, and what made you cry," said Ned.

Of course Lou told him, and Ned was not pleased. He walked her home very fast. "Mother," he cried, "what do you think Lou's done now? She gave her five cents to that rich Mr. Fisk, that sits in front of us, so he'd have something for missions. My! I don't know what she'll do next."

Lou's father was suffering with headache, but when he heard that he laughed heartily, and exclaimed:

"Dear me, that's pretty good! If you got Mr. Fisk to give five cents for the heathen, you've done more than all the ministers can do. He just hates missions."

"He never put it in," said Lou, with a fresh burst of tears; "he kept it and put in paper money."

"Better still," said her father. "Come here, my little missionary."

And Lou was glad to take off her big hat and lay her hot cheek against papa's arm, while she told him all about it.

But Ned thought she ought to be punished for "doing things," as he called it; so when Lou begged her mother for another nickel to invest, she said: "No, dear, you gave yours to Mr. Fisk, and now you must earn five pennies for yourself before you can invest it." This was slow work, and when the time came to make reports Lou had but fifteen cents. Of course she had her mite-box well filled, as usual, but she did not like to hear her friend Daisy and the other girls tell about dishcloths, towels, dust-bags, and tidies, and much money they had earned, while she had so little.

But after all were through, Miss Gay said: "I have had ten dollars sent me with a receipt which reads as follows:

| | |
|-------------------------------------|--------|
| "David Fisk, Dr. To investment for | |
| a little heathen..... | \$0 05 |
| To increase on same for four months | 9 95 |

| | |
|------------|---------|
| Total..... | \$10 00 |
|------------|---------|

Received payment.

"If a little girl named Lou Leslie will sign the above, and return, it will greatly oblige your humble servant,

"DAVID FISK."

People were so astonished that there was perfect silence for an instant. Then they cheered; and when Lou was taken to the platform to sign the receipt, they cheered again. It was because they were so glad that God had used her little hand to unlock the selfish heart of a rich old man.—*L.A.S., in Heathen Children's Friend.*

BE KIND.

LITTLE children, bright and fair,
 Blessed with every needful care,
 Always bear this thing in mind:
 God commands us to be kind—
 Kind not only to our friends,
 They on whom our care depends;
 Kind not only to the poor,
 They who poverty endure;
 But, in spite of form or feature,
 Kind to every living creature;
 Never pain or anguish bring,
 Even to the smallest thing;
 For, remember that the fly,
 Just as much as you or I,
 Is the work of that great Hand
 That hath made the sea and land;
 Therefore, children, bear in mind,
 Ever, ever to "be kind."

—Selected.

ALL ROUND THE WORLD.

THESE are wonderful days for travelling. It takes only a year now to go all round the world, and this can be done on first-class railway cars when on land, and fine large steamboats when on the water. The Canadian Pacific Railway will take the traveller across the Dominion of Canada, and when at the Pacific Ocean he will find one of the first-class steamers ready to start, with the bow pointing towards Japan. Thus he starts westward in order to get to the east. Once in the Pacific Ocean, how many places there are to go to! But, the traveller must not go to too many places, or the year would soon be spent in the Pacific. He may go from Japan to India, and from India to the Red Sea, and from there through the Mediterranean to the Straits of Gibraltar. Then he can run up to England, and from there across the Atlantic back once more to Canada.

All this makes the world seem small. Christian children will soon be men and women, and many of them will travel all the world over. Let us always remember that we should have something good in view wherever we may go. The railway and steamboat are used by the missionaries of God's Church, just as the old Roman roads were used in the early days when Christianity was first given to the world, and no one should travel now without always doing something that would make people see that it is a good thing to be a Christian.

A GENTLEMAN has a keen sense of honor—he is careful to avoid mean actions. He does not prevaricate; but is honest, upright, and straightforward. He acts rightly, whether in secret or in the sight of men. That boy was well trained who, when asked why he did not pocket some pears for nobody was there to see, replied: "Yes, there was; I was there to see myself, and I don't intend ever to see myself do a dishonest thing."

THE NEW BOY.

A NEW boy came into our office to-day," said a wholesale grocery merchant to his wife at the supper table. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that boy will be out of the office in less than a week."

"What makes you think so?"

"Because the first thing he wanted to know was just exactly how much he was expected to do."

"Perhaps you will change your mind about him."

"Perhaps I shall," replied the merchant, "but I don't think so."

Three days later the business man said to his wife, "About that boy, you remember, I mentioned three or four days ago. Well, he is the best boy that ever entered the store."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began work he performed very faithfully, and systematically the exact duties assigned, which he had been so careful to have explained to him. When he had finished, he came to me and said, 'Mr. H., I have finished all that work. Now what can I do?'"

"I was greatly surprised, but I gave him a little job of work and forgot all about him, until he came into my room with the question, 'What next?' That settled it for me. He was the first boy that ever entered our office who was willing, and volunteered to do more than was assigned him. I predict a successful career for that boy as a business man."

THE bravest boys are not always those who are ready to fight. Here is the story of one who showed the right spirit when provoked by his comrades:

A poor boy was attending school one day with a large patch on one of the knees of his trousers. One of his schoolmates made fun of him for this, and called him "Old Patch." "Why don't you fight him?" cried one of the boys. "I'd give it to him, if he called me so." "Oh," said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. I'm proud of my patch for her sake."

A CLERGYMAN once astonished a friend by saying that in his little parish he had many thousand collectors, and that he believed there were not more industrious collectors in the whole land.

His friend asked with surprise, "How can this be, if your parish is so small?"

He replied that two or three hives of bees had been set apart for the Church Missionary Society, and that all the honey these little creatures collected was sold for its benefit.

The Canadian Church Magazine AND MISSION NEWS.

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

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EDITOR.—REV. CHAS. H. MOCKRIDGE, D.D., 37 Buchanan Street, Toronto, to whom all communications of an editorial character should be addressed.

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VOL. VII.

OCTOBER, 1893.

No. 88.

EDITORIAL NOTES.

THE largest Sunday-school in the world is said to have on its roll 100,000 scholars, with a staff of 5,700 teachers. It is situated in Stockport, England.

THE Students' Volunteer Movement bids fair to be a powerful missionary organization. At the recent Keswick conference in England, some hundred and fifty men from the leading universities of Great Britain and Ireland pledged themselves to go into foreign missionary work.

MR. MASAZO KAKUZEN, a native Japanese, was made deacon by the Rt. Rev. the Bishop of Toronto on Sunday, September 24th. The sermon was preached by Rev. Dr. Mockridge, who referred to this event as probably the first instance of a foreigner being ordained in Canada to be a missionary in his own country.

DEVOTIONAL feelings and instincts are sometimes disturbed by hearing in the midst of divine service announcements of "garden parties," "concerts," "socials," etc., to be held "for the benefit of the church." If such things have to be held for such a purpose, would it not be better to advertise them in some other way than in the midst of divine service?

WEDNESDAY, the 13th of September, will be ever memorable in the annals of the Church of England in Canada for the inaugural meeting of the General Synod. At length all parts of this great Dominion have been knit together in one

General Synod. Fourteen bishops were present, and among the clerical and lay delegates were many of the foremost Churchmen of the country. Further reference to this event will be made next month.

THE Board of Management of the D. and F. Missionary Society will meet in Halifax on October 11th. In connection with it, the bishop of Nova Scotia intends holding a missionary conference at Yarmouth, when many interesting papers and speeches on missionary subjects will be given. This is a good movement, and suggests a missionary congress, which ere long ought to be held in some of our great centres in the west.

ONE of the chief advantages to be hoped for from the General Synod recently held in Toronto will be the beginning of a unification in missionary work. Bishop Machray, now Primate of Canada, referred to this in his sermon at the opening of the synod. It is to be hoped that the Domestic and Foreign Missionary Society of the Church of England in Canada will soon mean what that title indicates—the whole Dominion, instead of being confined to its present limits as the creation of our Provincial Synod.

OUR readers will peruse with interest, and at the same time with a certain amount of sorrow, the article of Rev. J. G. Waller, of Japan, on "Obstacles in the Mission Field." What he says is no doubt only too true; but, at the same time, we have the same difficulties to contend with at home, only perhaps in a form less intensified. For "the divisions of Reuben there are indeed great searchings of heart," even as to the prosecution of home work, and many men of various denominations are casting about them to find some Church pure in doctrine and connected historically with the Church of early days which may be taken as a basis of Christian union. Out of this evil there may yet come, and it will only come in God's own good time, a great good. In the meantime, it is for us of the Church of England to pursue our own apostolic way, converting all we can to Christ, and teaching them plainly that there must be heresies or schisms among us "that they which are approved may be made manifest." Viewed from a distance (and we are free to admit that we can see things in that respect less clearly perhaps than Mr. Waller, who is on the spot), it would seem that the plan he hints at of making some agreement by which different denominations may be permitted to take up certain fields of work unmolested by others would not be, in the long run, productive of good. It would only lead in time to as much confusion as ever, as converted heathen would

naturally move about from place to place, and so gradually find out for themselves that there were certain things that their religious teachers kept back from them. Better let the heathen know at once what Christianity is; let them be acquainted with its history, and let them judge for themselves the merits or demerits, as the case may be, of the different divisions in which they from time to time may encounter. The Master predicted all this. The wheat is no sooner sown than "an enemy sows tares." Better let the heathen know it all, and he will stand upon a right foundation. As far as the Church of England is concerned, a rational explanation can be given of its relation to all other religious bodies, and the way is clear, accordingly, as it seems to us, for her missionaries to pursue their way afar, as her clergy have to do at home, preaching Christ and the glory of the cross and leaving results with God.

One other point bewailed by Mr. Waller is the inconsistent lives of those whom the heathen regard as Christians, regarded as such simply because they are white and civilized. But is there not the same difficulty at home? How often are the clergy told by non-churchgoers that there are men worse than themselves who hold high places in our congregations! That there should be some way of preventing this we admit, but there is not, or, if there is, it is only in weak and isolated cases. The heathen have to learn that Christianity is a body militant. They will be all the more sturdy if taught that the Christian must be as a warrior encased in armor and bearing the weapons of attack.

But while we say all this, we admit that every lover of the Lord Jesus Christ should ponder deeply over such words as those used by Rev. Mr. Waller, whose soul is evidently stirred within him at the way in which he finds his work in a foreign land handicapped, and by their prayers and actions minimize as much as possible the obstacles to Church work at home, in order that the noble efforts of those abroad may be made easier and more encouraging.

OBSTACLES IN THE MISSION FIELD.

BY REV. J. G. WALLER, CANADIAN MISSIONARY IN JAPAN.



ANY excuse their indifference to mission work among the heathen by saying that the results of missions do not justify the money and efforts put forth; not that this, even if true, would be an adequate excuse for disobeying our blessed Lord's injunction in St. Matt. xxviii. 19, 20; St. Mark xvi. 15; St. Luke xxiv. 47; as also the admonition in Rom. x. 13-15, etc. Not until the heathen individually have had the Christ fairly presented to them

for acceptance or rejection can we Christians be said to have fulfilled our duty as such in this respect. Anxious, as we naturally are, to see the results of our labors among the heathen, the result is really no concern of ours. We are but laborers in the vineyard; the harvest, when it comes, belongs to God. "I have planted, Apollos watered, but God gave the increase." After we have delivered the divine message, the matter rests between the heathen and his Creator. Let us who are, in this sense, watchmen to the heathen ponder well the admonition to the watchman, Ezek. xxxiii. 6-10.

Nevertheless, when comparing the men sent out and the money spent with the results, in what way should those results be estimated? Certainly not by the number of present baptized converts, as every one who has had even a very limited experience of the mission field knows. Of far more importance is the gradual but, in many cases, rapidly leavening influence of Christianity in heathendom; the breaking down of old heathen prejudices and superstitions; the ceasing of degrading heathen customs, even for very shame's sake; the recognition that Christianity alone contains the true moral force and power which never winks at vice or evil.

All this and much more may not bear its full fruit for several generations, but must in justice be reckoned as among the present results of missions.

To give an example of what is meant by this leavening influence: Several years ago a young Christian, whose home originally had been at the small village of Shimofukuda Chiba Ken, was received into St. Andrew's Divinity School, Tokyo. After passing through the school, he was sent to work in his native village; but although he worked well in his Master's cause, after remaining more than four years there he had not a convert, and the heads of the mission in Tokyo, thinking the place an unprofitable field, withdrew the native worker.

Time passed on, and the place was almost forgotten by the missionaries, when one day the head of the Tokyo district was surprised on receiving a deputation of the head men of this same village, asking that they might again have the Gospel preached unto them. They said that after the native catechist had been withdrawn they had begun to talk the matter over here and there among themselves, then they had held meetings to discuss the merits of the Christian faith, and having finally come to the almost unanimous conclusion that it would be well for them to embrace that faith the deputation had been sent. The result is that to-day almost every man, woman, and child of the village of Shimofukuda is a Christian, and the Gospel is being rapidly extended in the surrounding country.

This is a small example of how the leaven works and is to-day working, though probably

in a far slower degree, throughout Japan. Even here in Nagano, this holy city and stronghold of Buddhism, those who would unhesitatingly tell you that if you are in search of a religion Christianity is much the best are many. But at the same time they would probably add that they themselves do not feel the necessity for any religion, or at present to embrace Christianity would conflict with their business interests.

Perhaps, however, some of the readers of this magazine would like to know why, even with the force we have, Christianity does not make greater progress. Let me give a short summary of the chief obstacles to missions here. Some of these are peculiar to Japan, but most of them are found in every field.

(1) Beyond all doubt or comparison, the greatest obstruction to, and weakness of, Christianity among the heathen are *Christian divisions*. Let me speak plainly of this terrible evil, for I think if each of the missionary societies in America and Europe could get even a superficial glimpse of its effects they would at once either withdraw their missionaries from this Babel, or take steps looking towards the amalgamation of all Christian work in, at least, heathen lands. We can cheerfully hear all opposition from the heathen—we expected it before we came—but this other greatest evil, imported from lands that call themselves Christian, aye, and imported ostensibly for the sake of Christianity, and in the name of Christianity, is so discouraging that one sometimes feels like throwing up the whole work and going back home to tell those who keep these divisions alive that they had better cease sending the Gospel to the heathen until such time as they can agree among themselves, even in a general way, as to what that Gospel shall be.

Under the present system, or rather under utter want of system and co-operation, there is such a waste of men, money, opportunity, and talent as should make every Christian blush. In Tokyo alone there are at least fourteen different denominations, each striving to augment its own members, and caring little as to whether it weakens or hinders the others. I have made myself pretty well acquainted with the statistics of Japanese Christianity, and at the present time I know of no Japanese town of 18,000 inhabitants or upwards which is not represented by a missionary, a pastor, or a catechist from each of three churches, and many have more. There is one town in Simano of less than three thousand population which has two rival catechists, both Protestants; while, again, there are towns of five, six, and seven thousand population which have none at all.

Those catechists who are surrounded by more than twenty converts, young and old, are

quite rare, and the exclusiveness with which each of these little companies holds to itself, and has no intercourse with the other, would convey a sense of the comical, if it were not so terribly serious. It goes without saying that proselytizing from other communions is more or less carried on. It would not be human nature if it were not, when the standing of each of these catechists largely depends on the glowing report he sends in to headquarters.

And what a spectacle this is to place before the heathen in the name of, and as a representation of, the Christ and His Church!

It is quite natural that that heathen who gives a thought to Christianity should say to himself: "Well, if these Christians, who have made a life-long study of Christianity, do not know what it is, as evidenced by their want of agreement in regard to almost every doctrine put forth, how shall I, who know nothing about it, be able to understand it? They had better first agree among themselves as to what this Gospel of Jesus Christ is, and then come and tell me the result." No greater object lesson on the strength of unity and the weakness of division could be had than the Jesuit missions of three hundred years ago in this same Japan—first, a united front, when converts flowed into the church by hundreds of thousands; then came divisions, followed by destruction.

I will not venture to say, as I have heard some others, that had we had no divisions Japan to-day would be a Christian nation; but I certainly think that we should have been now the greatest power in the land, and the complete enlistment of the Japanese nation under the banner of the cross would have been a question of only a few more years. One-tenth of the present force of men and money, united under one able leader, would probably be more effective than this heterogeneous, go-as-you-please band.

If divisions at home are considered too radical to hope for cure at present, is it impossible that there should exist some missionary alliance, or some mutual agreement, as to allotment of each others' fields of work, so as in some degree to keep these deplorable dissensions out of the mission field? The man who successfully institutes such an alliance, or agreement, would, if judged by probable results, be more worthy of renown than a Martyn, a Carey, a Judson, or a Livingstone.

(2) A second obstacle to missions is the lives of foreigners in the ports. Many of them are bad. It may be that the heat of the climate brings with it greater temptations, or that the multitude of temptations on every side render him more liable to fall, or that being suddenly thrown into a position of comparative affluence, where money commands so much, where servants are so cheap, and where the foreigner is

regarded (and soon learns to regard himself) as a species of superior being, brings with it great moral dangers. Or, again, that freed from home and family ties, which he would not have thought of shaming in his native land, and, perhaps, as a compensation in return for being deprived of those home ties, the foreigner thinks himself at liberty to launch out on this or that or every species of vice. Or, again, that being in a country and society where vice is financially cheap, and all but socially honored, makes it difficult to keep himself free from the filth; or, as is more probable, it may be something of all these combined which brings so many foreign residents and frequenters of eastern ports down to their present level.

I do not know, and it is outside the purpose of the present paper to discuss the reason; but the fact remains that many of them are very bad, and continual accounts, even to the most disgusting particulars, find their way in exaggerated form into the columns of the native papers. There seems to be no law in Japan about obscene native literature, or, if there is, it is seldom enforced, perhaps, because the papers are rarely read by women; and when you know that there is scarcely a village of two thousand inhabitants throughout the land which does not take its regular newspaper, the result may be imagined. Those about whom these reports are spread are set down by the Japanese as Christians, their class as a sample of the ordinary society of a Christian land, and their deeds, which outdo the worst of the heathen, as the legitimate fruit of Christianity.

It is true that many of these profligates are honest enough to confess themselves atheists, and they soon learn to dislike the missionary—about the greatest honor they could confer on him, by the way—and say all sorts of hard things of him; for the missionary's life and work are a standing rebuke to his own. But these latter points are generally overlooked by the natives, and Christianity is credited with them all. Over and over again are we asked by Japanese to explain these things on the part of foreigners and Christians—the Christian convert making the request with a pained and doubting face, for he has himself been taunted about it by his heathen relatives and friends; but the heathen usually refers to these "foreign Christians" in the ports with an air of triumph.

Among these foreign residents is represented every nation of any importance, and many of comparatively small importance; and this motley group of nationalities only seems to make things worse—not only so far as the foreigner's individual self-respect is concerned, but the Japanese also seem to look upon it as proof that such things are general throughout Christendom.

It would be as improper as it is unnecessary to particularize these evils; but, as one of

Yokohama's foreign newspapers some time ago, in an editorial on Monte Carlo's vice, stated that in proportion to numbers there were probably more suicides and murders among Yokohama's foreign population in a year than at the fashionable European gambling den, some idea may be obtained of their extent.

All are not so. There are many noble men, and more noble women, among the merchant and official class of each port, whose lives seem to shine more brightly from contrast with the class referred to above. Would that that class were extinct!

(To be continued.)

Woman's Auxiliary Department.

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

Communications relating to this Department should be addressed to Mrs. A. E. Williamson, 83 Wellesley Street, Toronto.

A meeting of the Provincial Board of Management was called by the president, and held in Holy Trinity schoolhouse on Thursday and Friday, Sept. 14 and 15. The members of the board met at a celebration of the Holy Communion at 11.30 on Thursday morning; the rector of Holy Trinity, Rev. J. Pearson, being the celebrant, and also addressing most helpful words to those present.

The branch in connection with the above church furnished a most generous luncheon for the board on both days. Eighteen members of the board were present, Hon. President Mrs. Lewis, President Mrs. Tilton, two vice-presidents, the corresponding and Dorcas secretaries, three diocesan officers from Toronto, three from Huron, three from Niagara, one from Ontario, and one from Quebec diocese; also the convener of the Junior Standing Committee, who is, *ex officio*, a member of the board. Montreal was not represented.

The reports received from the officers and committees were very encouraging. Much good has been done, but there is very much more waiting to be done. The board had the pleasure of listening to Mrs. Sillitoe, of New Westminster, and Mrs. Sullivan, of Algoma, both of whom addressed the meeting.

In the unavoidable absence of the general recording secretary, the board elected Mrs. Cummings, secretary of Toronto diocese, to act as recording secretary, which she did to the complete satisfaction of the board.

It was decided that for the future the general corresponding secretary shall receive and publish all appeals for money, missionary intelligence, etc., etc., which is intended for the Woman's Auxiliary Department of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

The well-known hospitality of the Toronto Branch made the visit of the members of the

board a most happy one. The personal intercourse with fellow-workers is a great source of strength. The absence of several officers and members of the board was a great disappointment, and they were much missed by those attending the meetings.

In accordance with the above decision of the Provincial Board of Management, the general corresponding secretary, Miss L. H. Montizambert, respectfully requests that all missionaries, superintendents of Indian schools, and others (outside our own ecclesiastical province of Canada) who have missionary intelligence, appeals for money, etc., which they wish published in the CANADIAN CHURCH MAGAZINE and Monthly Letter Leaflet, will please send them to her, addressed Miss L. H. Montizambert, General Corresponding Secretary W.A., Quebec.

Please note that appeals for clothing, etc., are to be addressed to Miss L. Paterson, General Dorcas Secretary W.A., Toronto.

Diocesan secretaries are requested to send items of interest to the W.A. at large to Miss Montizambert.

Missionary news from Algoma will also be most gratefully received.

A VERY interesting letter was received lately from Miss Jennie C. Smith, nursing missionary in Japan. Miss Smith writes from Kobe, and seems to have undertaken her work with spirit. Press of matter prevents us from publishing this letter this month, but we hope to do so next issue. Japan is becoming an important field of missionary work, and the Church of England in Canada is becoming well represented there.

Books and Periodicals Department.

Germany. 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, Farnen, Okeden & Welsh, 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 Illustrated News of the World (New York edition of the *Illustrated London News*) is a fine periodical to take, being only five dollars a year. A thrilling Canadian tale, called the "Trail of the Sword," is being published in it now, and is written by J. Gilbert Parker, and amply illustrated. Pictures of all kinds are to be found continually in its pages.

The Missionary Review of the World for September contains much useful information regarding Mohammedanism and Turkey, especially as regards the attitude of the Moslem mind toward Christianity. It also has articles on Japan, the Church of Abyssinia and the evangelization of Arabia,

and a mass of information as well from all over the world. Published by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$2.00 per annum.

The Clergyman's Magazine. London: Hodder & Stoughton, 27 Paternoster Row. Is the soul of man by its nature immortal? Such is the important question considered in the opening article. Others are of equal importance; the sermon sketches for harvest time and the Church seasons being particularly useful and suggestive.

The Cosmopolitan, New York. The September number is devoted almost entirely to the World's Fair. It is called "A World's Fair Number," and it presents to its readers an article of great interest and value, embellished with about ninety-eight illustrations. Next to going to the World's Fair, the reading of this article would probably be the best thing. It is written by ex-President Harrison, Walter Besant, and many others.

The Cosmopolitan and the CANADIAN CHURCH MAGAZINE may be had for the extremely low price of \$2.

The Expositor. London: Hodder & Stoughton, 27 Paternoster Row. The Rev. Dr. Dale has a good article on Sin, and Prof. Marshall replies to Dr. Driver and Mr. Allen regarding the Aramaic Gospel. The articles of Prof. Bruce on St. Paul's conception of Christianity are continued, the subject being the death of Christ. The parallel passages in Joel in their bearing on the question of date are dealt with in a learned and critical manner by G. Buchanan Gray, M.A., of Mansfield College, Oxford. Dean Chadwick writes with edification on the Paralytic, and Rev. T. H. Darlow gives a few suggestive notes regarding "Galilean Fish-curing."

The Cyclopedic Review of Current History for the second quarter of 1893 is now ready. It is a wonderful compendium of the prominent events of the last three months. While its subjects are, of necessity, briefly treated, nothing of importance appears to have been omitted. Under the general titles of "Leading Topics," "International Affairs," "Affairs in Europe," "Affairs in Asia," "Affairs in Africa," "Science, Literature, and Miscellany," it details the world's most recent happenings with singular minuteness, perspicacity, and fidelity, telling all that really needs to be known about any one subject, and referring to all subjects of consequence in a most intelligent and practical way. A work like this is a necessity in these busy, bustling times of ours, and this work seems to be the best of its species. While there are similar publications, the "Cyclopedic Review" holds an original and exclusive position. Its peculiar merits entitle it to general recognition. Garretson, Cox & Co., Publishers, Buffalo, N.Y., \$1.50 per year; single copies 40 cents.

(i) *The Robber Baron of Bedford Castle.* T. Nelson & Sons, London, Edinburgh, and New York.

(ii) *In the Days of Chivalry.* By E. Everett Green.

These books are got up in the same superb style by T. Nelson & Sons as those already noticed as emanating from this house. The paper, binding, typography, and general appearance of these books are of the best. Place them in the hands of a boy, and he will rejoice to see them, and will hasten to read them. Books of this kind familiarize the minds of the young with the events of history, and the manners, customs, modes of talking, etc., of those living in the periods described. Here we have in "The Robber Baron" a picture of what England was immediately after the reign of King John, when the youthful Henry III. found how strong the barons, who had shown their strength in a manner sufficiently undoubted in the days of his predecessor, really were. In the other book, "In the Days of Chivalry," a much larger book, and a much more complete tale, we find descriptions of the days of Edward the Black Prince. Beginning in Gascony, the tale is transferred to England, where knights and monks and fair ladies, and many other persons inseparably connected with chivalry, play a spirited and interesting part. A collection of books such as these would make a valuable historical library for a boy, who from them would learn much that would throw light upon the more sober style of history which he learns at school.

RETURNS FROM THE DIOCESE OF TORONTO.

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| Mulmur West, Whitfield..... | 2 04 | | 5 70 | 1 30 | | 3 34 | |
| Honeywood..... | 3 30 | | 1 00 | 1 63 | 40 | 5 33 | |
| Horning's Mills..... | 1 89 | 5 70 | | 8 40 | 85 | 16 84 | Rev. A. C. Miles. |
| Newmarket..... | 6 00 | | | 2 26 | | 8 26 | Rev. Canon Farncomb |
| North Essa, Ivy..... | 1 25 | | | 2 51 | 1 00 | 5 06 | |
| Thornton..... | | | | | | | |
| Ballynascum..... | | | | | | | Rev. H. H. Cuninghame. |
| North Orillia, Price's Corners..... | 16 58 | | | 20 80 | 28 90 | 66 28 | |
| Medonte..... | 1 75 | | | 1 75 | | 3 50 | Rev. John Jones. |

RETURNS FROM THE DIOCESE OF TORONTO.

| PARISHES. | Domestic Missions. | | Children's Offerings. | Foreign Missions. | Missions to The Jews. | Totals. | INCUMBENTS. |
|-----------------------------------------|--------------------|----------|-----------------------|-------------------|-----------------------|----------|----------------------------|
| | General. | Indian. | | | | | |
| Norwood..... | 2 27 | 12 09 | | 2 79 | 2 07 | 19 22 | |
| Westwood..... | 1 17 | | | 80 | 40 | 2 37 | Rev. John Gibson. |
| Orillia..... | 10 32 | 76 64 | | 54 02 | 16 33 | 157 31 | Rev. Canon Greene. |
| Oshawa..... | 24 82 | | | 11 75 | | 36 57 | Rev. J. H. Talbot. |
| Otonabee..... | | | | | | | Rev. C. W. Hedley. |
| Penetanguishene, St. James' All Saints' | | 1 75 | | 4 24 | 50 | 6 49 | |
| La Fontaine..... | | 30 37 | | 27 77 | 4 84 | 62 98 | |
| Perrytown..... | 1 24 | 1 19 | | 1 25 | | 2 44 | Rev. G. M. Kingston. |
| Elizabethville..... | 25 | | | 25 | 1 54 | 3 03 | |
| Orono..... | 59 | | | 10 | | 35 | |
| Peterborough..... | 35 27 | 60 44 | | 46 61 | 11 17 | 153 49 | Rev. R. A. Rooney. |
| St. John's Mission | | | | | | | Rev. J. C. Davidson. |
| Pickering, Duffin's Creek | | | | | 1 00 | 1 00 | |
| Port Whitby..... | | 13 00 | | 8 15 | | 21 15 | |
| Greenwood..... | | | | | | | Rev. J. H. Jones. |
| Port Hope, St. John's..... | 59 77 | 10 01 | 20 00 | 251 21 | | 620 99 | Rev. F. Daniel. |
| St. Mark's..... | 50 | 54 00 | | 8 28 | 2 36 | 65 14 | Rev. J. S. Baker. |
| Trinity Col. School. | | | | 11 72 | | 11 72 | Rev. Dr. Bethune. |
| Port Perry..... | 3 00 | 6 10 | | 4 00 | 3 65 | 16 75 | Rev. Joseph Fletcher. |
| Scarborough, Christ Ch. | | | | | | | |
| West Hill, St. Margaret | 4 14 | | | 2 12 | 2 50 | 8 76 | |
| L'Amaroux..... | 1 21 | | | 3 59 | | 4 80 | |
| Wexford..... | 65 | | | 1 08 | 1 54 | 3 27 | Rev. T. Walker. |
| Seymour & Percy, Campbellford | 4 75 | 10 24 | 10 24 | 4 47 | 4 00 | 23 46 | Rev. W. E. Cooper. |
| Shanty Bay..... | 5 00 | 4 00 | | 6 00 | 2 30 | 17 30 | |
| East Oro..... | 2 02 | | | | | 2 02 | Rev. J. E. Cooper. |
| Stayner..... | 2 10 | 7 00 | 2 10 | | 1 30 | 10 40 | |
| Sunnidale..... | | 10 00 | | 2 15 | 60 | 12 75 | Rev. F. Robertson. |
| Streetsville..... | 3 00 | 6 35 | | 1 60 | | 10 95 | |
| Churchville..... | | | | | | | Rev. O. T. B. Croft. |
| Sunderland..... | | 3 33 | | | | 3 33 | |
| West Brock..... | | | | | | | |
| Udora..... | | | | | | | |
| Tecumseth..... | 2 86 | | | 2 24 | 50 | 5 60 | |
| Bond Head..... | 2 14 | 10 25 | 10 25 | 1 12 | 84 | 14 35 | Rev. Rural Dean Ball. |
| Thornhill..... | | | | 2 25 | | 2 25 | |
| Richmond Hill..... | | | | 2 00 | | 2 00 | Rev. W. W. Bates. |
| Toronto, St. Alban's Cathedral. | | | | | 6 69 | 6 69 | The Bishop. |
| St. James'..... | 68 93 | 1257 04 | 63 58 | 157 44 | 88 00 | 1571 41 | Rev. Canon DuMoulin. |
| St. Paul's..... | 67 25 | 1,129 93 | | 259 11 | 44 90 | 1,501 19 | Rev. T. C. DesBarres. |
| Trinity East..... | 16 37 | 184 21 | | 106 20 | 6 80 | 313 56 | Rev. A. Sanson. |
| St. George's..... | 97 10 | 225 90 | 37 59 | 52 07 | 35 61 | 410 68 | Rev. Canon Cayley. |
| Holy Trinity..... | 34 62 | 135 90 | 60 00 | 52 29 | 2 00 | 224 81 | Rev. John Pearson. |
| St. John's..... | 20 00 | 8 00 | | 5 00 | | 33 00 | Rev. A. Williams. |
| St. Stephen's..... | 51 39 | 141 52 | 50 00 | 36 55 | 39 42 | 268 88 | Rev. A. J. Broughall. |
| St. Anne's..... | 8 83 | 5 90 | | 48 96 | 3 56 | 67 25 | Rev. J. McLean Ballard. |
| St. Olave's, Swansea | | | | | | | |
| Humber Mission..... | | | | | | | Rev. H. Softley. |
| St. Peter's..... | 89 00 | 1,435 32 | 37 79 | 1,013 19 | 116 43 | 2,653 94 | Ven. Archdeacon Boddy. |
| St. Luke's..... | 44 04 | 205 00 | | 62 00 | 30 28 | 341 32 | Rev. Rural Dean Langtry. |
| Ch. of the Redeemer.. | 47 86 | 199 78 | | 93 66 | 15 56 | 356 86 | Rev. Septimus Jones. |
| All Saints'..... | 32 10 | 1,034 34 | 46 55 | 64 25 | 13 05 | 1,144 74 | Rev. A. H. Baldwin. |
| St. Matthias'..... | 5 33 | 1 00 | | 1 87 | | 8 20 | Rev. R. Harrison. |
| St. Thomas'..... | 41 01 | 40 85 | | 21 56 | 43 51 | 146 93 | Rev. J. C. Roper. |
| St. Barnabas'..... | 3 00 | | | | 4 50 | 7 50 | Rev. W. H. Clark. |
| Grace Church..... | | 27 75 | | | | 27 75 | Rev. J. P. Lewis. |
| St. Bartholomew's..... | 2 00 | 14 35 | | 2 25 | 3 00 | 21 60 | Rev. G. I. Taylor. |
| St. Matthew's..... | 3 80 | 10 00 | | 3 45 | 11 00 | 30 25 | Rev. J. Scott Howard. |
| St. Philip's..... | | 248 70 | 15 01 | 28 15 | | 276 85 | Rev. Dr. Sweeny. |
| Ch. of the Ascension.. | 36 44 | 562 80 | | 151 87 | 34 75 | 785 86 | Rev. H. G. Baldwin. |
| St. Simon's..... | 62 38 | 74 00 | | 104 30 | 77 00 | 317 68 | Rev. T. C. Street Macklem. |
| St. Mark's..... | 29 38 | 65 50 | | 22 01 | 12 52 | 129 41 | Rev. C. L. Ingles. |
| Epiphany..... | 6 45 | 124 03 | 52 52 | 73 42 | 12 14 | 216 04 | Rev. B. Bryan. |
| St. John's (W. Toronto) | 10 81 | | | 5 50 | 3 65 | 19 96 | Rev. R. P. McKim. |
| Dovercourt..... | 25 50 | | 11 49 | 18 25 | 1 49 | 45 24 | Rev. A. Hart. |
| St. Margaret's..... | | 120 08 | 5 08 | 12 00 | | 132 08 | Rev. R. J. Moore. |
| St. Mary Magdalene's | 2 92 | 24 68 | | 25 | | 27 85 | Rev. C. B. Darling. |
| St. Martin's..... | | | | | | | Rev. R. Seaborn. |
| St. Clement's..... | | | | | | | Rev. Jno. Usborne. |
| St. Cyprian..... | 1 50 | 5 95 | | 13 01 | 5 34 | 25 80 | Rev. C. H. Shortt. |
| Ch. of the Messiah..... | 5 20 | 7 48 | | 2 00 | 6 98 | 21 75 | Rev. John Gillespie. |

RETURNS FROM THE DIOCESE OF TORONTO.

| PARISHES. | Domestic Missions. | | Children's Offerings. | Foreign Missions. | Missions to The Jews | Totals. | INCUMBENTS. |
|------------------------------------------------|--------------------|-----------|-----------------------|-------------------|----------------------|-----------|--------------------------|
| | General. | Indian. | | | | | |
| Toronto, Trinity College Chapel. | 24 93 | | | 15 66 | | 40 59 | Rev. Provost Body. |
| " Wycliffe " | | 32 80 | | 210 50 | | 243 30 | Rev. Principal Sheraton. |
| Tullamore | 1 40 | | | 2 77 | 1 24 | 5 41 | |
| Castlemore | 1 73 | | | 2 49 | 1 23 | 5 45 | |
| Clairville | | | | | 50 | 50 | |
| Grahamsville | | | | | | | |
| Edmonton | | | | | | | Rev. G. B. Morley. |
| Uxbridge | | 16 00 | | | 5 00 | 21 00 | Rev. W. S. Westney. |
| West Mono, Herald Angel's | 50 | 2 10 | | 2 01 | 2 15 | 6 76 | |
| Elder | 74 | | | 75 | | 1 49 | |
| Camilla | 22 | | | 70 | | 92 | |
| Mono, St. George's | 17 | | | 35 | | 52 | |
| Mono Centre, St. Luke's | 44 | | | 21 | | 65 | Rev. F. Burt. |
| W. Toronto Junc., St. Mark's | 1 75 | 10 00 | | | 5 00 | 16 75 | Rev. C. E. Thomson. |
| Weston, St. Philip's | | | | 1 40 | 75 | 2 15 | |
| " St. John's | 3 18 | 7 62 | 2 62 | | | 10 80 | Rev. R. H. Harris. |
| Whitby | 2 00 | | | 3 50 | | 5 50 | Rev. A. J. Fidler. |
| Woodbridge | 1 70 | | | 1 00 | 1 30 | 4 00 | |
| Vaughan | | | | | | | |
| Kleinburg | | | | 42 | 40 | 82 | Rev. Rural Dean Swallow. |
| York Mills | 7 92 | 18 00 | | 3 60 | 3 31 | 32 83 | |
| Eglington | 3 12 | | | 5 11 | 1 40 | 9 63 | |
| Newtonbrook | | | | | | | |
| Fairbanks | | | | 1 40 | | 1 40 | Rev. Canon H. B. Osler. |
| York Tp., Deer Park, Christ Ch. | 11 60 | 5 00 | | 12 60 | | 29 20 | Rev. T. W. Paterson. |
| W. A. grants, donations, etc. | 1,426 37 | 8,894 20 | 533 60 | 3,936 33 | 1,005 71 | 15,261 61 | |
| Miscellaneous donations | 13 55 | 1,454 52 | | 363 40 | 8 00 | 1,468 07 | |
| Toronto Diocese for Bishop of Algoma's Stipend | | 1,000 00 | | | | 1,000 00 | |
| | 1,439 92 | 11,626 97 | | 4,299 93 | 1,013 71 | 18,380 33 | |

RETURNS FROM THE DIOCESE OF QUEBEC.

FROM AUGUST 1ST, 1892, TO JULY 31ST, 1893.

| PARISHES. | Domestic Missions. | | Children's Offerings. | Foreign Missions. | Missions to The Jews. | Totals. | INCUMBENTS. |
|----------------------------|--------------------|---------|-----------------------|-------------------|-----------------------|---------|-----------------------|
| | General | Indian. | | | | | |
| Actonvale | 3 40 | | | 5 50 | | | |
| Danby | 1 60 | | | 1 50 | | 12 00 | Rev. L. C. Wurteic. |
| Ascot Corners | 40 | | | | | 4 15 | |
| East Angus | 75 | | | 3 00 | | | |
| Barford | 2 00 | | | 2 60 | 1 75 | | |
| Dixville | 5 98 | | 4 52 | 3 09 | 2 67 | | |
| Perryboro' | 2 11 | | | 1 76 | 1 02 | | |
| Stanhope | 3 01 | | 1 90 | 1 30 | 81 | 28 10 | Rev. G. H. A. Murray. |
| Barnston | 67 | | | | | | |
| Way's Mills | 1 03 | | | 67 | | 2 37 | Rev. C. H. Brooks. |
| Bourg Louis | 2 00 | | | 4 56 | | 6 56 | Rev. J. B. Debbage. |
| St. Raymond | | | | | | | |
| Brompton | 69 | | | 1 17 | *90 | | |
| Brompton Falls | | | | | | | |
| Windsor Mills | 1 50 | | | 1 50 | *1 62 | 7 38 | Rev. J. C. Cox. |
| Bury, St. Paul's, Robinson | 5 60 | | | 8 00 | *2 00 | | |
| " St. Peter's, Lingwick | | | | 1 40 | | | |
| " St. John's | 1 00 | | | 1 50 | | | |
| " St. Thomas | | | | | | 19 50 | Rev. S. S. Fuller. |
| Cape Cove, Gaspe | 4 30 | | | 5 00 | | | |
| Percé | 3 03 | | | | | 12 33 | Rev. W. G. Lyster. |
| Coaticooke, St. Stephen's | 4 00 | | | 4 15 | *4 00 | | |
| North End, Christ Church | 85 | | | 1 00 | | 14 00 | Rev. Canon J. Foster. |
| Compton | 5 30 | | | 2 00 | *2 32 | 9 62 | Rev. G. H. Parker. |