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THE  
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MISSION NEWS.

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VOLUME III.

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FOR THE YEAR OF OUR LORD, 1889.

HAMILTON, ONT.

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- St. Peter's Cathedral, Charlottetown, P. E. I.
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### 2—PORTRAITS.

- Rt. Rev. Bishops Bethune, Hellmuth, Kelly, Sweatman, Baldwin, Kingston, Bond, Stanser, Hamilton, Jones, Binney, and Rev. John Langtry.
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### 3—MISCELLANEOUS.

About fifty other pictures, illustrat-

ing various Canadian and foreign scenes, past and present.

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## HISTORICAL SKETCHES.

No. 31—ALEXANDER NEIL BETHUNE, D. D., D. C. L., SECOND BISHOP OF TORONTO.

By THE EDITOR.

**T**HE subject of the present sketch was born at Williamstown, County of Glengarry, Ontario, then called "Upper Canada," on August 28th, 1800. He was the fifth son of Rev. John Bethune, the first Pres-

sbyterian minister (old kirk) in Canada, who came to this country from North Carolina with the United Empire Loyalists in 1783. Facilities for education in those early days of Canada were exceedingly limited. The sons of gentlemen were almost entirely dependent for it upon the famous Grammar School at Cornwall of Rev. John Strachan, afterwards First Bishop of Toronto. Himself a Presbyterian, but embracing from conviction the Episcopal form of government as being in accordance with the constitution of the Church from earliest times, he was the means of inducing many others to take a similar step, and among them young Bethune, son of a

Presbyterian minister, but afterwards second Bishop of Toronto. His first acquaintance with Dr. Strachan is thus graphically described by himself in his interesting and valuable "Memoir of Bishop Strachan":—

"It was one of those bright warm mornings in early May which our Canadian climate occasionally affords, that a lad about ten years of age was making his way to Cornwall on horseback. He was attended by a trusted servant man, across the saddle of whose horse was slung a pair of capacious



RT. REV. DR. BETHUNE,  
Second Bishop of Toronto.

saddle-bags containing the youths modest wardrobe and supply of books. This was the only practicable mode of conveyance at that season of the year, and in some places floating "corduroy" bridges rendered the road rather hazardous, especially to so inexperienced a horseman. He was full of glee at the idea of entering the renowned school at Cornwall and allowed no gloomy presages to overcloud his bright hopes; but there was many a sad day to mingle with the joyous ones that came after; a monitor of the future life,—a lesson conveyed thus early that even youth's hopeful season is not all serene and bright." Arrived at the school he was soon under the care of the Principal, that sturdy and indefatigable Scotchman, whose name is so closely connected with the history, ecclesiastical and civil, of this country, and thus commenced between preceptor and pupil a life-long and never broken friendship till the former, as Bishop of Toronto, was called to rest in his 90th year, leaving the latter, himself in his 68th year, his successor. In 1812 Dr. Strachan was appointed Rector of York (now Toronto), and in 1819 Mr. Bethune joined him there as an assistant in the Grammar School (for the good Doctor still kept up his scholastic establishment), and as a student in Divinity. York was then "a little town of about 1,000 habitants with but three brick houses in the whole place". His journey from Montreal, where he was a student, to York occupied a fortnight. Now a business man can leave Montreal in the evening, get a comfortable night's rest on a palatial sleeping car and arrive in Toronto in time for business hours next morning. Young Bethune's journey was by lumber waggon, open boat, steamer and stage. A



graphic description of this journey and of the appearance of the "capital" at this time is given in his "Memoir of Bishop Strachan." At that time, or at least in 1820, there were only sixteen parochial clergymen in the whole of "Upper Canada," (Ontario). These were stationed, beginning in the East, at Cornwall, Williamsburg, Perth, Brockville, Kingston, Bath, Belleville, Cavan, Cobourg, York, Niagara, Chippawa, Grimsby Ancaster, Amherstburg and Sandwich.

Mr. Bethune was ordained deacon in 1823 and priest in 1824 by Dr. Jacob Mountain, the first Bishop of Quebec; and in 1826 we find him doing duty as Incumbent of Grimsby. Here he married Jane Eliza, eldest daughter of the Hon. James Crooks, of West Flamboro'. In that year Dr. Strachan, the Archdeacon of York, paid him a visit on his way to the old country to take preparatory steps for founding a University for Upper Canada and left in his charge his second son George.

About this time and for many years afterwards a constant agitation was kept up in this country, then but an infant colony, about the "Clergy Reserves" (land set apart by the Crown for the maintenance of a Protestant clergy, this vague term forming the groundwork of all the trouble, complaints being made by Presbyterians and others against the exclusive right of the clergy of the Church of England to this designation and to the privileges belonging to it) and about the University question, in which also strenuous opposition was offered to any dominant position on the part of the Church of England. In both of these questions the subject of the present sketch was involved, being throughout a strenuous upholder of Dr. Strachan in all his great measures. In 1831 he was appointed to accompany the Hon. and Rt. Rev. Dr. Stewart, second Bishop of Quebec, to England to give to the authorities of that land all necessary information and explanations regarding Colonial Church matters, and by their influence as good terms were obtained for the Church as perhaps could well be secured.

In 1826 Dr. Bethune was appointed rector of Cobourg, a post which he retained for forty years. In 1836, a year marked by the establishment of the "Fifty-seven Rectories" by Sir John Colborne, as he was about to retire from his position as Governor-General, the endowment, however, of only 44 being completed, a meeting of the clergy of Upper Canada was held, at which some discussion took place regarding the introduction into the country of some kind of Synodical action, but no definite steps in the matter were taken. It was, however, resolved that if possible a good church newspaper

should be established which it was hoped would prove a source of strength to the Church. Other attempts in this direction had been made but had failed. The *Christian Sentinel*, a monthly publication conducted at Montreal, was the first Church periodical undertaken in Canada. On the failure of this a weekly under the same name was tried, but died within a year. A new attempt, therefore in this direction was looked upon by some as hazardous, but the undertaking was entrusted to Mr. Bethune, who, in May, 1837, brought out a specimen number of "The Church," to be continued if a sufficient number of paying subscribers could be secured. The publication took well and was enlarged after the completion of the first year, and again on the commencement of its third volume. In 1841 the editorial management was assumed by Mr. John Kent, but came back again to Dr. Bethune in 1843, who continued it for four years longer. Under various managers it was published till the year 1856, when it ceased to exist.

Dr. Bethune thus speaks of this journal:—

"On the whole, we look back with refreshment and even an excusable pride upon what, with all its drawbacks and defects, was really a useful and influential journal; one that provoked our own members to zeal and unanimity in the promotion of Church enterprises, and which caused those outside us to understand better our motives and principles, and gain for them consideration and respect."

In 1839 Upper Canada was set off as a separate diocese, Archdeacon Strachan being appointed and consecrated its first bishop, upon which Dr. Bethune was appointed one of the bishop's chaplains, and in 1841, when it was found necessary to establish a Theological College, he was chosen Professor of Theology and conducted the necessary instructions in connection with his parochial work in Cobourg. Under the Archdeacon's prudent and scholarly guidance this became a most useful seminary for the Church in this country and formed a good nucleus for the theological department of Trinity College, when that institution was founded and set apart as a Church of England University in 1852. During its existence the average attendance of students was fifteen, the whole number of members from its opening to its close being forty-five, all of whom, with few exceptions, proved themselves hard working and successful clergymen. Several of them afterwards took their University degrees in Trinity college, their time spent with Dr. Bethune being allowed to count for that purpose.

In 1846, a sufficient stipend being secured for the Bishop of Toronto, his Lordship resigned the Archdeaconry of York and the Rectory of Toronto, and appointed Dr. Bethune to the Archdeaconry, the Rev. H. J. Grassett receiving the Rectory. Thus it was that the former preceptor and pupil maintained a relative position of advancement and preferment in every degree suitable to the older



AN ONTARIO FARM.

and from the interest on it, of course, they received their accustomed stipend during their lives.

In 1857 the Diocese of Huron was set apart from Toronto, Dr. Bethune, and Dr. Cronyn, rector of London, being the clergymen designated by their respective friends for the position. The vote showed an almost equal clerical strength for each, but the lay vote gave a large preponderance in favor of Dr. Cronyn, who accordingly became first Bishop of Huron. The Diocese of Ontario was then formed and Dr. Lewis elected bishop. So matters continued till 1866 when the veteran first Bishop of Toronto became too feeble for his work and asked for a coadjutor. The Synod acceded to his request, though they had some difficulty in selecting the man for the position. The clergy were largely in favor of Provost Whitaker, of Trinity College, but the lay vote continued, ballot after ballot, adverse to him, till finally, through the Provost's own graceful request that no further votes should be cast for him, the Venerable Archdeacon Bethune was duly elected to the position. It was fitting in every respect that the pupil and life long friend and upholder of Bishop Strachan, should be his coadjutor in the Episcopate and probably there would have been but little hesitation on the part of the clergy were it not from the feeling that if elected coadjutor he would himself, being then sixty-six years of age, soon be too feeble to perform the hard work connected with such a diocese as that of Toronto. In the next year

and the younger man, and this indeed continued till they both reached old age.

Great agitation continued in the whole colony regarding the Clergy Reserves, and the Archdeacon took a prominent part in it. The Government finally agreed to set apart a gross sum of £188,342 sterling for the benefit of those clergymen, who by their action were deprived of their livings. The clergy, to their lasting honor, consented to hand this over to the Church as an endowment for ever. This is what is known as the Commutation Fund,

Bishop Strachan was called to his rest and Dr. Bethune became Bishop of Toronto, a post which he held for about thirteen years. He attended the Pan-Anglican Synod at Lambeth in 1867, and again in 1878, but soon afterwards on February 3rd, 1879, passed quietly away, leaving the see of Toronto once more vacant.

A more gentle and quiet disposition could not well be found than that of the late Bishop Bethune. His life was that of the holiest and the best, and the constant scenes of strife and agitation through

which, during his long history of stormy times he had to pass, must have been most irksome to him. The sturdy, uncompromising nature of Bishop Strachan adapted him for dealing with the times, in a manner without gloves, but the gentler nature of his constant upholder and subsequent successor seemed ill adapted for such a deplorable, however unavoidable, arena. Nor did this cease with the death of the older bishop. It happened that the Episcopate of Bishop Bethune was marked with many unseemly scenes of party strife, from which his gentle disposition continually shrank. They were the days of the Church Association, which was disbanded only on the election of his successor, and of men of strong feelings and even of aggressiveness in the opposite direction. Many can recall the thin, wan, anxious face of the frail Bishop when presiding over the Synod at such times, and though perhaps a firmer man might not have accomplished more good, yet some stronger control at times seemed necessary. It is certain that the period of his episcopate was a difficult one and one when no living man could possibly please all parties,—but in the midst of all, the learning, the incessant toil, the holy and gentle life of the second Bishop of Toronto are prominent and are strong and decided features of his memory.

THE Rev. A. C. Laughlin, in a communication to the *Bombay Diocesan Record* says: "The districts round Kohlapur have been little visited. In those towns and villages which members of our Mission had formerly visited we were often asked why so long a while had elapsed since the last visit, thus indirectly showing that a spirit, if not of enquiry, certainly of interest, is abroad. Indeed this was the more noticeable from the increased rancour with which we were attacked. Christianity may now be suspected of being a formidable rival. It was noticed? how the more educated Brahmins, who have been brought into contact with Westerns seem to be somewhat ashamed of their religious puja and speak of it apologetically. One often wonders how much of their religion is real. They disclaim any intention of worshipping stocks and stones, and it is almost inconceivable that any person credited with even elementary ideas of right and wrong, can deem the deities in the Hindu Pantheon to be at all worthy of regard, let alone admiration and worship. There seems to be, however, a hideous gap, a something lacking,—in that Kondus seem to be utterly devoid of the sense of sin, how heinous it is in itself. Consequently the myth that such and such a god did such an atrocity not only sanctifies the deed, but apparently the very awfulness of the deed redounds to the doer's credit. One of the hardest things we found to bring home to our hearers' minds was the very sense of sin. Generally the idea that a bad or illegal action was sinful (as we understand it) was scouted entirely, or else was deemed condonable on account of associations. If ever the cry from Macedon sounded, it is now, and that from our Kohlapur districts.

## BETHLEHEM.

**B**ETHLEHEM, the birth-place of Christ, and the place of so many sacred associations appears suddenly to the view of the traveller approaching it along one of the mountain roads. At first sight it appears to be a long, irregular, rather straggling line of white eastern buildings on the summit of a hill thickly covered with trees. One cannot help being thrilled by the sight, especially on a clear day when the sun in the blue vault of heaven shines full on the city and its surroundings.

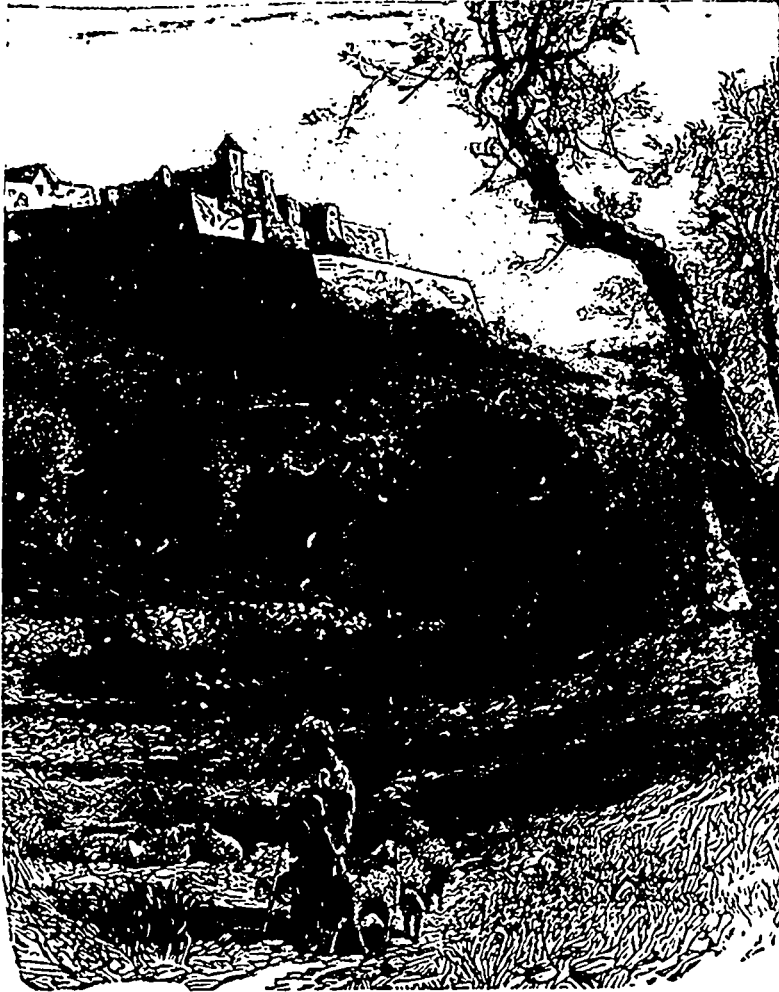
What great numbers of sacred memories crowd upon the mind as one gazes at the city-crested hill! Hither came Ruth, in her generous attachment to Naomi, and somewhere near she gleaned in the fields of Boaz. In the mountain fastnesses close by, young David fed his father's sheep, and hence he went down, the ruddy shepherd boy to that unexpected and victorious contest with the Philistine giant.

Among the prominent features of modern Bethlehem is the Church of the Nativity, which is a huge, shapeless pile of masonry, with three convents, Latin, Greek and Armenian, abutting from it. The central part was built by Helena in A. D. 327, and is very interesting, both because it has within it the spot where tradition says the birth of Christ took place, and because it is the oldest Christian Church now existing. In the chapel of this centre part there is the grotto of the Nativity, a low vault covered with Italian marble and profusely decorated with embroidery, hanging lamps, etc. On the east side under an alcove is a large silver star set in a marble slab, around which are the words: *Hic, de Virgine Maria Jesus Christus natus est.*—"Here of the Virgin Mary Jesus Christ was born."

But all these are forgotten as one thinks that it was to this place the Magi came, guided by the star, to offer their precious gifts at the manger-cradle of the babe that was God incarnate.

Just where this wonderful star first appeared is not told us, but we first behold it moving through the heavens, followed by the wondering wise men of the East, till it stands above the little town of Bethlehem. Here it passes from our vision—but not to set in darkness. Never since its dazzling brightness first astonished the Magi, has it paused in its heavenly mission. See how it travels on, shedding its wonderful brilliancy first through all Palestine and then through Asia. How it passes over the sea to the proud old city of Rome, steeped in sin and idolatry giving its pure light and guidance to many. And then it journeys to the British Isles, and countless multitudes are greeting to-day its returning radiancy. On and on it goes travelling from continent to continent, island to island. And thus it will continue to travel till earth's remotest region shall ask, "Where is he that is born King of the Jews? For we have seen his star in the East and are come to worship Him?"





CHURCH OF THE NATIVITY, BETHLEHEM.

## REPORT OF THE COMMITTEE ON INCREASING MISSIONARY INTEREST.

FROM THE SPIRIT OF MISSIONS.

**T**HE Committee to devise plans to deepen the interest of the members of the Church in missionary work, respectfully report:

MISSION OF THE ENGLISH-SPEAKING  
PEOPLES.

All the signs of the times indicate that, in the providence of God, the English-speaking races are called to evangelize the world. What the first Christians did for the unbelieving peoples of their day we are bound to do for the heathenism, whether at home or abroad, of our own time.

And what did they do? Every Christian was a missionary wherever he went. The Christian slave told his brother slave of the Saviour whom he had learned to love. The Christian soldier told his

companion in arms of the great Captain under whose banner he had enlisted. The converted publican convinced his fellow of the reality of his faith by the new life which he was living. The Pharisee that was, became the preacher of a better righteousness than he had ever before known. The Churches as they were gathered became each a centre of Christian influence sounding out the good news of a Saviour's love. The Apostles and Deacons went everywhere preaching the Word. To make Christ known to perishing souls was their controlling purpose. The difficulties in their way were far greater than those which confront us. Against them were arrayed the prejudice of the Jews, the craft and corruption of heathenism, the bitter hostility of the Roman Empire. But their simple faith and earnest love and determined zeal conquered all. Everywhere it went, the early Christian Church had to force its way against opposition. But now the whole world lies open for the enter-

ing in of the willing feet of the heralds of the Cross. We are receiving unto ourselves the people of every tongue and clime and kin. We are in the forefront of the nations. The commerce and wealth of the world are largely in our hands. Our ships sail every sea. Our products are in every habitation of men. In the centre of the Dark Continent, in the regions of perpetual ice, in the decaying powers of the old world, and in the swiftly growing cities of the new, our enterprise is felt, and our enthusiasm wakens dormant powers into activity. Along what lines shall that development be? Shall it be under the corrupting influence of a materialistic civilization, or shall it be under the influence of the Gospel of Christ, through the power of an endless life?

This awful responsibility rests upon us. Under God we are to determine what that future shall be. This work has been committed to the Church by our Divine Lord, and He will hold us to a strict

account for the fulfilment of this sacred trust. He has opened the way. He has provided the opportunity. He has given us the means. He is showing us whither we should run, and what tidings we should carry. The Anglo-Saxon Church comes with the open Bible in her hands, and declares the faith once delivered to the saints the condition of fellowship with all who bear the Christian name. She can do what no other body can in healing the divisions of Christians, and winning perplexed souls to find rest and peace in Christ.

#### NEED OF AN AWAKENING.

And now what wait we for? The appointment of this committee is an acknowledgment that the members of the Church are not alive, as they should be, with a sense of their responsibility; that we are not truly thankful for our own blessings; that we are not obedient to our Lord's commands; and so we ask: How shall we kindle where it is not, and deepen where it exists, a genuine interest in missionary work?

We need no new machinery; no new agencies; no new canons or modifications of canons. We need no new wheels upon which to run, but the Spirit in the wheels. We want the energy and faith to use efficiently the agencies we have.

The first and indispensable want is that we to whom the Church has committed the oversight of missions should become filled with the spirit of Christ; that we should give ourselves for others, as He gave Himself for us. We need to put ourselves in the place of those to whom He said, "As My Father hath sent Me, even so send I you," and to realize that He says it to us as truly as He said it to them. We need to be filled with the same love and loyalty to Christ by which they were animated. We cannot expect that the tide of missionary zeal in the whole body of the Church will rise any higher than it stands in us. If our enthusiasm expends itself in words only, we must not be disappointed if no awakening follows amongst the people. But if our own hearts burn with devotion to our Lord, impelling us to a persistent following of His commands, we may hope to see the fire enkindled all through the Church. Let such a spirit pervade the whole body of the clergy, and then we can clearly, earnestly and lovingly present the responsibility which rests upon us to those to whom we minister, and create in them a holy enthusiasm, a hungering for souls, a devotion of all to Christ.

Knowledge comes before love. No intelligent interest in missions can be felt by those who are ignorant of them. One great reason why our people care so little about missions is that they know so little of what they are doing. If *The Spirit of Missions* could be taken and read in every family in the Church it would not be twelve months before there would be a twelve-fold greater interest felt in all our missionary work.

The people want facts, not statistics, not generalities, not rhetoric. We must bring these heathen

folk before our people as Dickens brought little Joe from Tom All-Along's. We must let them see brutalized manhood, degraded womanhood, helpless childhood, in all their heathen darkness. We must by incident after incident show how Christ can, and does, help these helpless souls. We must follow the leaders of the missionary host as we followed our armies, and in clear, ringing tones tell the story of the victories of the Cross.

There must be no suspicion of failure, no whisper of doubt as to the ultimate triumph of the Gospel. Though it be again Athanasius against the world, yet Athanasius will conquer. We must repeat and re-repeat the story of missionary journeys, not to awaken pity but to quicken love. The story of a lonely man in Africa, hungry, sick, dying, may awaken commiseration for one so misguided as to undertake so hopeless a task. But if with a heart burning with love we tell the same story as of a confessor and martyr for Christ, other hearts will thrill, and they too will hear the voice, "Follow thou Me"

Our people must be educated in the missionary idea. They should be thoroughly indoctrinated in the principle upon which the work of missions depends. Unless this is done all giving and doing will be fitful and spasmodic. They should be made to comprehend that the Church is by its charter a missionary Church; that the existence of a missionary spirit is the condition of its life; that doing missionary work is its special function; that such is the nature of our relationship to Christ that if we have any share in His love we shall love those whom He loves; that not only should we find our highest joy and our deepest spiritual life in giving our prayers, our means, our labors for others, but also, that if there is no such outgoing from our hearts toward others, leading us to service and sacrifice in their behalf, it is because we have no right appreciation of Christ's love for us, and we are demonstrating by our want of love for those whom He loves that we have no love for Him.

(To be Continued.)

It is vain to talk of *lack of money* to prosecute missions, while the thousand millions spent for such a thing as strong drink annually stand in contrast with the 5,000,000 spent for foreign missions. The fact is, Indulgence and Mammon are the idols of our boasted nineteenth century civilization—like the Baal and Ashtoreth of the Phœnicians of old. It was stated at the London Conference that the annual keeping of 100 race horses for the races, inclusive of interest on their purchase money, equals the entire annual income of the London Missionary Society.

It is estimated that only ten per cent. of the men in China can read, and less than one per cent. of the women.

## BISHOP WHIPPLE.

**THE** accompanying picture represents Bishop Whipple, the well known missionary bishop of Minnesota in his earlier days. He is now sixty six years of age and, of course, with declining years has changed somewhat in appearance. There are few bishops that have become more prominent than he, chiefly through his work among the Indians of his great missionary diocese.

In early life Henry Benjamin Whipple engaged in mercantile business in his native place, Adams, Jefferson County, New York, but feeling within him a call to the sacred ministry he studied theology under Rev. Dr. Wilson, now a Professor in Cornell University, and was ordained deacon in 1849 at the age of twenty-seven, and priest the following year. Ten years afterwards at the age of thirty-seven he was appointed missionary bishop of Minnesota, where he has labored with great steadiness and energy ever since.

Some idea of the work the bishop has had to do and of the position he has been obliged to take with reference to the political as well as religious aspect of Indian affairs may be gathered from the following account given by himself regarding the terrible Sioux outbreak of 1862. Speaking of this outbreak, the bishop says:—

“It came like a thunder storm in a clear sky. I had feared it, and in many of our parishes, in public and in private, I had told the people that it was not possible for a nation to engage in such

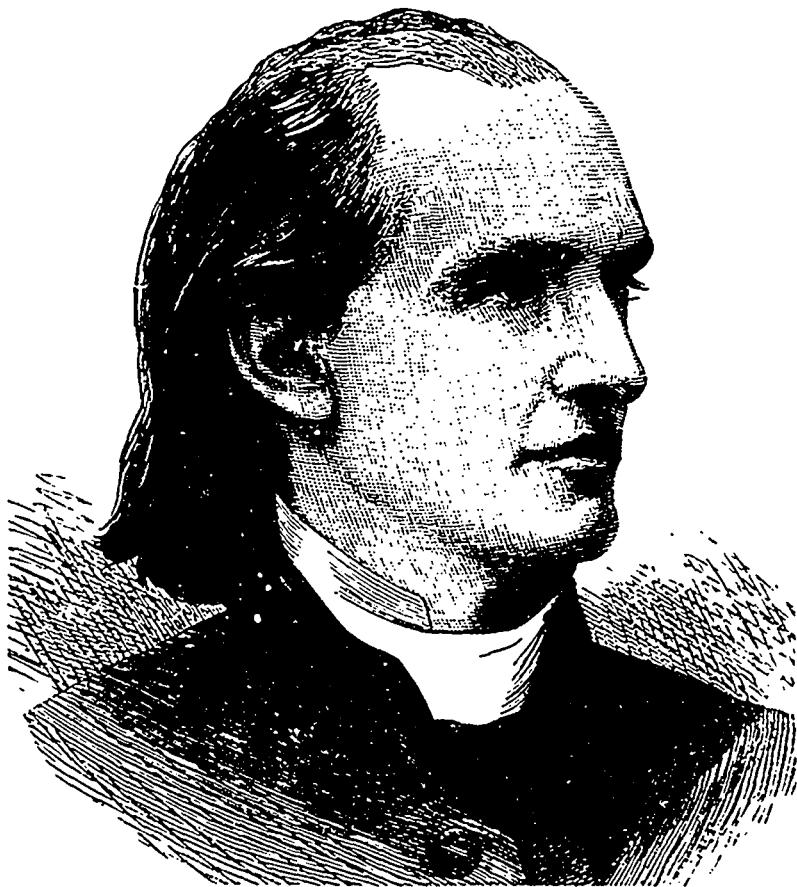
robbery and not reap what they had sown. The outbreak awakened the deepest indignation and hatred throughout the State, and a mad cry arose for the extermination of the Indians. All seemed to forget, as I told an officer of the Indian bureau, that ‘God alone could exterminate, and that a people who had more than a hundred thousand new-made graves of those slain in civil war ought to awake to the truth that God was not blind.’ Some dear friends begged me not to speak or write one word in defence of the Indians or the causes of the massacre. In some cases clergy begged me

not to speak about Indian affairs in their parishes.

As I look back on those dark days I wonder that I had the courage to defend the right. I am not naturally brave, but I felt then a power above my weak will which compelled me to stand by the cause of justice and humanity. Sometimes people chaffed me. Said a member of Congress, ‘How much do you expect to gain out of your hopeless fight for the Indians?’ I said, ‘As

much as a

man who preached forty years and never gained a convert, but saved his own soul.’ Another said, ‘You are insane, the people are against you.’ ‘Yes,’ said I, ‘but then God is on my side and that makes a majority.’ At this time we had living in Faribault a retired sea captain with the bluff ways of his class. He was out on the frontier and heard some border men say, ‘We would like to go down to Faribault and clean out that Bishop.’ Said Captain Wilkins, ‘Gentlemen, do you know the Bishop? I will tell you what will happen



THE RT. REV. H. B. WHIPPLE, D. D.,  
Bishop of Minnesota.

when you go to clean him out. He will come out and talk to you a few minutes, and you will wonder how you came to make such fools of yourselves and you will sneak away like whipped dogs."

After describing in vivid pictures the tragic scenes of death which resulted from the outbreak and the assistance which he himself gave the surgeons in binding up the wounds, until his hand was poisoned with blood poison, he adds:—

"My heart was full of the awful massacre which had made 300 miles of our western border one track of blood. I drew up a simple petition to the President, stating the causes of the outbreak, the desolation of the border, the suffering of the people, which we believed had come out of our wretched Indian system. I showed it to one of my brethren, who said he hoped I would not bring up political questions to vex the Church. My heart was full, and I weary and sick. I could not keep back my tears. Good Bishop Alonzo Potter came to me, and when I told him of my trouble he said, 'My brother, I honor you for your efforts for the helpless; the petition is right, and I will secure the signatures of the Bishops;' which he did, and to his death there was no better friend to the Indians than Bishop Potter, and the great-hearted William Welsh."

This shows how earnestly the good bishop has contended for the Indians under his charge. He has braved, as he continues to do to-day, every danger, both political and ecclesiastical, for the benefit of those men and women under his charge for the simple reason that he believes they are men and women and therefore have souls to be saved. May the bishop be still spared many years to carry on his truly missionary work in the same spirit in which he has already long and faithfully labored.

### THE MERCHANT AND THE MISSIONARY.

By F. C. IRELAND, TORONTO, ONT.

IT WAS in 1866, a few days before Christmas that a missionary laboring among the people scattered over the hills and amid the dales of the Laurentian range in the Rural Deanery of St. Andrew's, Diocese of Montreal, went to Lachute, a village some fifteen miles from his home, to make purchases for his family at Christmas tide.

The day turned out very stormy, the snow drifted with wild fury, blocking up the roads so they became almost impassable for both man and beast.

The country merchant, to whose store the missionary drove his weary horse for the first time and in the midst of so severe a storm, was a total stranger to him except that he had heard of him among his people, many of whom traded at his store. The missionary made his purchases in a carefully select manner, and when through was advised by the merchant not to attempt the return

journey in the storm, but to remain with him over night, and gave him a hearty welcome to his home. He soon found himself comfortably enjoying the society of the merchant's family circle. Everything was pleasing in the cozy house, and as his hostess excused herself to attend preparations for an early supper the missionary glanced at a well stocked library, and was rather surprised to find some valuable theological works from Church of England authors, such as Pearson on the Creed, Butler's Analogy, Harnes's Introduction, beside the sermons of John Wesley, Clarke's Commentary and many other such works. His reveries in the library were sooner at an end than he expected, as the bell rang for tea, and the merchant and his family enjoyed the interesting conversation, while the missionary enjoyed the ample provisions for which his appetite was keen from the day's travel and exercise. The long winter's evening was pleasantly spent, and when the time came for evening devotions the missionary read a chapter in the Bible, after which he engaged in prayer. The reading was very impressive. It seemed as if God was speaking to them. At the close of the reading there was a pause, when in a most reverent manner "Let us pray" was said by the missionary as all knelt down. The solemnly reverent and earnest manner in which he addressed the Almighty, and the use of such appropriate language, caused the merchant and his wife to feel that they were in the presence of a man of God. Before going any further in this sketch, it must be remarked that the merchant was a Methodist of considerable standing and influence. He had not been very favorably impressed with the Church of England, but now he realized in the prayer he had just heard something that made him ashamed of the style of prayers he had been accustomed to. He also remembered the prayers of his father who had been brought up in the Church of England, though for half a century had been a Methodist local preacher of such repute that people were constantly speaking of the excellency of his prayers and sermons. The next morning the same devotional exercises were repeated. The missionary first insisted that the merchant should be "priest in his own house," but this office he could not persuade him to fill while he was there.

Not a word was said by the missionary in reference to sectarian usages or views. There was an undefinable and unostentatious dignity about the missionary, but every gesture, word and action was pleasant and winsome. On his departure, the merchant and his wife urged him to repeat his visits as frequently as circumstances would permit. Never except on one occasion some months after the first call was there a word exchanged in reference to the merits or demerits of Church, sect or denomination, till on one occasion the merchant's wife said as he was going away after a very pleasant visit, "If you were a Methodist how much more delighted we should be." His reply was "If you were a Churchwoman how much

more delighted I should be," and with a pleasant "*au revoir*," drove away to his field of labor over the hills of old Laurentia.

In a few years this missionary was removed to a more important sphere in one of the parishes in the city of Montreal. In a few years more the merchant gave up business as a country trader and travelled extensively in Europe. While in England he visited Epworth, the birth place of the Wesleys. He visited City Road Chapel, the headquarters of Wesley's work. In Westminster Abbey he saw the medallion on which were embossed the faces of John and Charles Wesley. His observations, enquiries and studies led him to see the great changes that had come over the Church of England and Methodism during a hundred years past. He realized for the first time that Wesley had never actually left the Church. His society was within the Church, and never intended to be separated from it. He saw clearly that the Church had stood the same in doctrine and discipline, while Methodism had changed year after year, and with each change she had separated farther and more widely from the Church, and now it was a question only of time when Wesley's prediction would be fulfilled, "If you leave the Church God will leave you."

Wesley had started out with a well defined plan of reviving religion in the Established Church without separating from it. This he avowed over and over again. His work was now being carried on by the Church more than by his own professed followers. The Church had wakened up and was doing the very work which Wesley did, and for which many persecuted him at the time.

After returning to Canada, the merchant, his wife and family were frequently seen in the Anglican Church. Contributions were often received from them for Church purposes, until their Methodist friends thought they were not loyal enough to their own cause. There soon sprang up a spirit of persecution, very slight at first, but it grew apace until the merchant found it pleasanter to become wholly identified with the Church and do as Wesley urged his followers, "take the Sacrament at the parish church." They were soon confirmed and became zealous workers in the Church. It was twenty years after the first visit of the missionary, and at Christmas tide also, when the missionary took the early train at Montreal to spend a day with the merchant and his family. It was a bright sunshiny day, in singular contrast to the day he first made acquaintance with the merchant. They recounted the past experiences and there was gladness and sunshine in their hearts. The missionary was reminded of the leaf turned down in Wesley's Sermons with a mark opposite the passage "I am of no sect but the Church of England." He was reminded also of the leaf turned down in Clarke's Commentary, where the reference to the Prayer Book was marked, "Next to the Bible it is a book of my understanding and of my heart." The slow but penetrating influence of the

truth had worked upon the mind, so that although the missionary had not used any means to proselytize, yet God in his wise Providence had led this family back to His Church.

The merchant's wife said "We are more delighted now than if you were a Methodist," and all enjoyed the day together as a foretaste of eternal joy anticipated when life's journey should end. The merchant is now in active Sunday School work in the Church of England, and often expresses himself as enjoying more of genuine spiritual life than he ever did in a Methodist class meeting. Upon one occasion, a few years after their entrance into the Church, his daughter said, "How is it, father, we have been kept so long ignorant of the glorious privileges of this Church service?" His reply was, "Well, my dear child, now since we enjoy them so much we may expect the joy to increase as we know more of them, and the more we know of them the more we shall know of God, who is the fountain of all happiness."

There is constantly new light breaking in upon the mind of the seeker after truth. In the Church, the old Apostolic Church, there are such safeguards thrown about the truth seeker that he only becomes more and more established upon the rock of certainty. The constant repetition of the Creed, Ten Commandments and belief in the Trinity in Unity and Unity in Trinity has been so appreciated by the merchant and his family that they do all they can to bring others to the light.

#### PULPIT DONTs.

1. Don't preach more than thirty minutes.
2. Don't think to be immortal by being eternal.
3. Don't try to be eloquent; only be simple.
4. Don't preach your own doubts or the doubts of others: your people have doubts enough of their own and can always pick up more.
5. Don't preach science; not even the science of Theology; your pulpit is not a lecture platform nor your Church a class room.
6. Don't try to be funny in the pulpit; never say a funny thing on purpose. Humour that says itself will do no harm.
7. Don't court a jest when you should woo a soul.

#### PEW DONTs.

HAVING entered a pew, move straight to the end; do not block up the entrance of the pew, as if you did not intend to have anybody enter it, or as if you were holding it for expected friends. Do not rise to let others in, but move along, and leave the pew invitingly open, so that they will know they are welcome. If a pew holding six has five already in it, do not file out in formal procession to let one poor scared woman go to the farther end, but move along, and let her sit at the end next the aisle; it is not necessary now for a stalwart man to sit at the end, ready to rush out and kill Indians, as possibly it was once.

## OUR PARISHES AND CHURCHES.

No. 28—CHURCH OF THE ASCENSION, HAMILTON, ONT., DIOCESE OF NIAGARA.

**T**HIS parish has had a comparatively short but very eventful history. There are few parishes that have gone through so much in so short a time.

Previous to the erection of this parish, Christ Church was the parish church for the whole of Hamilton. As the place grew it became imperatively necessary that additional accommodation be supplied for the ever increasing Church population. A site was soon selected in the southern portion of the town for the new church. The lot was purchased by the late Richard Juson, Esq. It is somewhat singular that this lot was offered as a grant for the site of Christ Church by the late George Hamilton, Esq., as far back as 1835, but was not accepted being considered not sufficiently central. On this site the foundation of the new Church of the Ascension was laid on Ascension Day, 1849. Fred Cumberland, Esq., of Toronto, was the architect.

It was the original intention that the new parish should be kept under the control of the mother church of Christ Church as a chapel of ease. This idea, however, did not commend itself to those who were instrumental in building the new church, so they petitioned Bishop Strachan, of Toronto, under whose jurisdiction Hamilton then was, to set the new parish apart as an independent one. This was done and the new church was opened early in June, 1851.

The first nomination to the new incumbency was placed in the hands of the Rector of Hamilton by Bishop Strachan, in consideration of his efforts to erect the new church. Then it was hoped Rev. Mr. Ede, at that time curate at Christ Church should become the rector, but Mr. Ede was far from well, and was obliged to go south for his health. Rev. John Hebden, M. A., and family were, through the illness of Mrs. Hebden, detained in Hamilton (that winter) on their way to London, Ont., where Mr. Hebden hoped to engage in missionary work. Throughout the winter he assisted the Rector of Christ Church in Mr. Ede's absence, and at that gentleman's death, which occurred in Demarara, shortly afterward was appointed to the pastorate of the new church. The first churchwardens were Messrs. H. C. Baker and Richard Juson. Rev. Mr. Hebden's incumbency was a long, successful and honored one. For nearly twenty-seven years he faithfully labored in this parish. He was assisted for several years by the Rev. Mr. Haensal, of Quebec, and our history would be imperfect without mention of this godly, earnest and devoted man who did so much for the Sunday School of the parish.

The church prospered signally under its first pastor. Improvements were made from time to time in the church edifice. The organ and choir

were moved from the western gallery, where they originally stood, to a new gallery built over the northern transept and there remained till 1884. A handsome and commodious rectory was built for the rector and family in 1861, chiefly through the energy of the ladies of the congregation, who have always shown in the most active way their interest in all Church work. A beautiful and substantial school house was erected on the grounds adjoining the church, and the crowning work of finishing the tower was completed and a chime of bells set in place a few years before Mr. Hebden's death, which occurred early in 1878. Three years previous to this the Diocese of Niagara was set apart and Archdeacon Fuller, of Toronto, was consecrated first Bishop. In October of this year the church was consecrated by Bishop Fuller. Mr. Hebden was succeeded by Rev. James Carmichael, of Montreal, in May, 1878, who remained for nearly five years. Mr. Carmichael's rectorate, though short, will never be forgotten by a warm hearted and affectionate people. He succeeded in uniting the congregation as they never had been before. The church was found too small for the increasing congregation. A gallery was built over the southern transept to provide additional accommodation. The school house was considerably enlarged in 1887 to meet the same want there. It was with deep regret the congregation received Mr. Carmichael's resignation in September, 1882, upon his acceptance of the rectorship of St. George's, Montreal, where he had formerly been curate. He was succeeded in December of the same year by the Rev. Hartley Carmichael, M. A., curate of Highgate, London, Eng., who is the present rector. One of the first efforts of the new rector was to replace the old organ by a new one. Towards this object there was a bequest of \$1,000 by the late Chas. Freeman, Esq. The new organ was built in the north-east corner of the church, and the old one sold, the northern gallery, in which it stood, being fitted up with pews so as to provide additional accommodation.

In January, 1887, what seemed then one of the greatest of calamities, but which has since proved in many ways under Providence a great blessing, came upon this congregation. The beautiful little church, the pride of both city and diocese, which had for thirty-six years sheltered the congregation as they bowed in worship, and had endeared itself to their hearts by many sweetly solemn associations, was burnt to the ground. Fortunately the school house was saved, and there for upwards of a year the people were drawn by their common misfortune more closely together in the bonds of Christian brotherhood.

The burning of the church only roused the congregation to renewed efforts, and in little more than a year a new and enlarged church was ready to receive the exiled people to worship once more upon the same hallowed spot. The new church was consecrated on March 1st, 1888, by Bishop Hamilton. A new three manual organ was placed



CHURCH OF THE ASCENSION, HAMILTON, ONT.

in the new chamber, and all are much pleased with its sweet tone.

The church is now, if not the largest, one of the prettiest and most conveniently arranged churches of the diocese. But a word as to the Sunday School. This began first in Judge O'Reilly's study a few years before the Ascension was built. Soon, however, the number of Scholars increased, and it became necessary to look out a more commodious school room. The Judge's coach house was fitted up to accommodate the increasing numbers, and there for four years instruction was given in the first principles of our Church. When the Ascension was built the books were handed over to the rector with 120 on the roll. The first school house was a small rough cast building on the present site. This was only temporary and cheaply built, costing £50. Later on (1872) the first half of the present building was erected. Still the numbers of scholars increased, and it was found necessary to enlarge the building. This was done in Canon

(now Dean) Carmichael's time. The number of pupils now on the roll is 460 with an average attendance of 300. But we must not forget the Mission Hall.

In giving the history of this we must go back to the autumn of 1875, when the first Mother's meeting in this parish was held. A little company of nine gathered in the sitting room of the house of one of the members on Wellington street south, and met there every week during that winter. By the spring of 1876 the numbers were too many for the little room, so a cottage was taken on Maria street, and the partitions being removed it made a fair sized Mission room. The rector of the parish, the Rev. John Hebden, began at once in the new room a week day evening service, which is still continued. During Mr. Hebden's long time of delicate health the Bishop and clergy of the town and neighborhood were very kind in taking the services. A Bible class for men was begun about this time on Sunday afternoons, and in the year 1882 the Band of Hope was started during the rectorship of the Rev. James Carmichael. A Sewing School for girls was begun by the ladies of the parish in 1878, in accordance with a wish which had been expressed by Mr. Hebden the first time he was in the Mission room. This Sewing School has always been very popular amongst the children and is still held every Saturday afternoon. The room was soon found too small for the large numbers who attended the various meetings, and the present Mission room was built in 1882. It is a stone building on the corner of Wellington and Maria streets, capable of holding 150 people. Many who attend the meetings have expressed their affection for the bright, pleasant room where they feel so much a home. In 1882 the total number of Communion was 1,788, and in 1888, 2,508.

A WORD of advice to the Sunday school teacher. Make your class a missionary organization. Instil into the minds of the children the principle of aggressiveness. The first practical direction for the missionary instincts is to build up the Sunday schools, the child working among his fellow-children. Each class should be taught to enlarge itself. The next step is to interest the little ones in those things which directly concern children, as cots and wards for children in hospitals, in asylums for orphans and the like. Then in the schools in the foreign mission fields. Every Sunday school class should be taught to do some work for Christ. Nothing interests them so much, and education in this direction will result in untold benefits on the Church of the future.

## HOW TO CHARM A HUSBAND.

**T**HE following Zanzibar legend may not be without point for English readers at a time when the newspapers are loudly discussing if marriage is a failure.

There was once a woman in Zanzibar who being neglected by her husband went to a medicine man for a charm to make him love her. The medicine man shook his head and declared that it was a charm of great difficulty to make, and the first thing she must bring him was the eyebrows cut from a live lion.

Nothing daunted by this demand the woman provided herself with food proper for a lion, and set off for the forest to tame one.

Then the story describes at great length how she fed him day after day, and day after day approached him more closely till at last she got him to sleep with his head on her lap, and finally cut off the much coveted eyebrows.

Then she returned in haste to the medicine man, but he had forgotten all about the commission he had given her, till she explained it, when he said, "Oh, you brave woman! you need none of my medicine or charms! You, who have succeeded in taming that savage beast the lion, can't you win your husband's love in the same way?"

So she went home and she painted the door and the windows of her house, and whitewashed it outside, and had it swept up in front; and when her husband came in she welcomed him with smiles, and had some good food cooked for him; and when he wanted his clothes they were always without a speck of dirt upon them, and beautifully scented; and if he was inclined to talk she was all smiles and good humor, he never heard any scoldings then.

So her husband soon found her society the most charming in the world, and never again desired that of other women.

AMONG the Zulus, the first sign of an approach to Christ is a desire for clothes. A man comes one day and buys a calico shirt; the next, perhaps, and buys a pair of duck pants; then a three-legged stool, for he can no longer sit on the ground, and with shirt and pants on and seated on that stool he is a thousand miles above the level of the heathen around him.—*Dr. Lindley.*

If you cut out of the Bible whatever pertains directly or indirectly to missions—all precepts, promises, parables, discourses—all the drift and tendency of prophecy and history and gospel and epistle in the direction of missions—and all dispensational dealing and leading having the same significance—you will have nothing but the covers left—*Rev. A. T. Pierson.*

CHRISTIAN nations were defeated in the crusades. They deserved to be, for they carried the Bible behind the sword.

## HOW THE ENGLISH LANGUAGE SPREADS.

**U**NIVERSAL language must be a growth, says F. A. Marsh in *The Forum*. Some national language must expand until it covers the whole world. Of late years the English language alone has been much spoken of as likely to grow so great. Hardly any philosophic linguist attempts to forecast the future without some discussion of the destiny of English; and De Candolle calculates that within a hundred years English will be spoken by 860,000,000 of men, German by 124,000,000 and French by 96,000,000. At present the population either speaking the English language or under the domination of English-speaking peoples numbers more than 318,298,000, or one-fourth of the population of the globe. The English-speaking races occupy one fourth of the dry land of the earth, and own nearly two-thirds of the tonnage of the ships. They live in all regions; they handle all articles of trade; they preach to all nations; they command one-half of the world's gold and silver, and distribute more than two-thirds of the Bibles and Testaments. More than one-half of the letters mailed and carried by the postal service of the world are written, mailed and read by the English speaking populations. The expectation that English will come into universal use is not based upon anything in the nature of the language, but rather on the character and circumstances of the people. The English people have been the great colonizers of modern times. They have taken possession of America, of Australia, of South Africa, the regions which are to be the seats of new empires, and they control and assimilate the populations which flow into them and which grow up in them.

It is noticeable that Christ sent forth his Apostles not only to preach and teach and testify, but to heal the sick. Hence the great call for medical missionaries.

ONE of our greatest mistakes is that we have too many sermons preached on missions, only when we want a collection. All of our preaching should have a missionary character and tone.

IN the importation of rum into Africa, the order for liquor was accompanied by another order: "*Send us handauffs.*"

A YOUNG clergyman, receiving a visit from his rather clerical father, treated him to a rather long sermon at the Sunday morning service. "What did you think of the sermon this morning, father?" he asked his reverend parent at the dinner-table on their return home. "Intolerably long, my son. I wouldn't blame any parishioner for going to sleep over such an affliction." "That's what I thought when you first preached it, father. I dug it up out of your barrel this morning."



## Young People's Department.



NEW YEAR'S GREETING. SOUTH INDIA.

### A HAPPY NEW YEAR.

"WE wish you a happy New Year."  
 In this way the year 1889, like all its predecessors, has been announced and it is a goodly custom for people to wish one another a happy New Year.

But fancy a New Year's Day without snow and ice and with a hot burning sun and garlands of flowers. Such indeed would seem strange to Canadian children, yet such is New Year's Day in hot climates. Such it is in South India and you see above a curious picture of Indian customs! We should think it very odd if school children were to dress up their teachers with garlands as a mark of respect, and if men studying in the college for those who are to be ordained, were to come and do such a thing, we should think they must be much too babyish to make good clergymen.

But things are not the same in India. Native clergymen are of much more use amongst their neighbors if they are like them in whatever is not wrong in their customs, and bowing to the ground and making garlands is the Indian way of being civil, just as our way is shaking hands.

The picture represents the head of a college who had been ill for a long time, and the students and the children are so delighted at his recovery that they are bringing garlands to hang all round him so as to let him know how glad they were that he had not died. It must have been a very pretty sight to see so many native Indians coming to greet their Christian teacher.

Every one in India who wishes to pay respect to anyone is supposed to make him a present, but the present, of course, is not always valuable.

Sometimes it is only a little green lime. One missionary says that he used to get so much of this that he kept it to make lime juice with.

With us it is the custom to make presents to one another on Christmas Day, but in some countries it is more the custom to do so at New Year's. There is much that is interesting in any case. It is indeed the true idea of the Christian religion, for the first principle of our religion is to remember others. Everyone likes to get a present, and if we can make others happy in such a way we shall render ourselves happy.

It is the principle of the Christian missionary. He gives a great deal when he undertakes to teach heathen people about Christ. The natives may bring their garlands of flowers to show how much they think of him, but he has already given them something of great value when he told them of Christ and taught them how to be what He would like them to be.

For the third time we are glad to wish all our young friends "A happy New Year."

THERE was a New England boy who built himself a booth down at the rear of his father's farm, in a swamp, where neither boys nor the cows would disturb him. There he read heavy books, like "Locke on the Human Understanding," wrote compositions, watched the balancing of the clouds, revelled in the crash and flash of the storm, and tried to feel the nearness of God who made all things. He was Jonathan Edwards.

Boys and girls beginning life, you are at the head of the rapids. Your craft is already catching the drift of strong desires, ambitions, passions. Have no anxiety except to aim at what is right.

## A TRUE MISSIONARY.

BY JANE MARSH PARKER, IN "THE YOUNG CHRISTIAN SOLDIER."

**I**T took five months, and those the most terrible five months of his life, to interest one boy I know in Foreign Missions. And then his interest was so intense, that, had he been told there was no Missionary Bishop in Shanghai, that Church Missions there had been suspended for lack of money to carry them on, he had turned into his berth aboard ship and died of disappointment and despair. And yet, before he shipped as a sailor-boy, to sail on a merchant vessel from New York, round the Horn, to Shanghai, he had given very little thought to missions in China, other than to admit they were a good thing of course, without taxing himself at all to see that they were supported.

It won't do for me to give you the true name of this boy, but we will call him Daniel. He was a big fellow—six feet in his stockings—but a boy for all that. He had overgrown and overstudied, and he saw he could never pull through his college course if he did not have a sea voyage. So he shipped as "captain's boy" on a ship for China, a ship carrying no passengers. It was three months before he saw land, and then, one dark night, the island of Amsterdam loomed up indistinctly in the distance, like a black cloud on the water. Daniel was a good boy. The last thing he did before going aboard ship was to slip into the church near the Central depot in New York—it was Whitsun-Day—and partake of the Holy Communion.

He little knew what a life he should lead on that ship; the unkindness, the wretched food, the hard work, to say nothing of terrible storms when it was thought the ship must go down in spite of them all.

It was a five months' voyage from New York to Shanghai, and if any one thing more than another kept up Daniel's spirits it was remembering that he had letters with him addressed to Bishop Boone of Shanghai, and that, when the ship reached port, if she ever did, there would be somebody he could go to, a home for him in a strange land. And yet he sometimes feared that his letters might not do him much good. If the Bishop of Shanghai took no more interest in him than he had taken in the Bishop's mission when he was at home, he would have a cool welcome indeed! He began to see what Foreign Missions mean, to wandering American boys at least; and he couldn't help wishing that more American boys were interested in them. He did not know that his friends at home had sent letters to Bishop Boone by steamer, during that long five months, telling the Bishop all about him; and that his rector had written to a Chinese gentleman, an old college chum, and that a hearty welcome was waiting for him.

St. John's College, where Bishop Boone lives, is some five miles from Shanghai; and Daniel found, upon landing, that the Bishop was expecting him,

and there was the jinrikisha in which he was to ride out to St. John's, and the Chinaman who was to push the same. The Bishop was coming out of church from the noon day service when he arrived; and in a little while Daniel was seated at table, at Mrs. Boone's right hand, doing his best to manage the use of knife and fork with his stiff, swollen hands, and thinking, as he wrote home to his mother, how nice it was to have a knife and fork to use again.

The missionaries he had heard about at home, without taking any great interest in them, all gave him a cordial welcome, and what with going out to dinner and tea among them, and seeing the work of the schools and hospital and orphanage, he soon forgot his suffering on the ship, and wrote to tell what a blessed work the Church was doing in China, and how it was quite as much for the good of Americans, according to his experience, as for that of the Chinese.

Through the aid of the missionaries he soon found employment, and when he was sick they took the kindest care of him, and now that he is at home again, after an absence of nearly two years, do you think he will ever lose interest in the mission in China? If he should do so, or if he does not make a yearly contribution to the work for the mission in that land, I for one shall be sadly disappointed in him.

Now this is one way of making boys interested in Foreign Missions, but I do not advise any of you to follow Daniel's example. Only let this story quicken your interest in China and Japan, and Africa, in every mission of the Church, in short; for what missionaries in China did for Daniel, missionaries in China and all the other places in which they labor are doing for hundreds of Americans, to say nothing of the people among whom they are specially at work.

Children must learn early to give regularly to missions, to know how much they ought to give, and to give it. There will be no trouble about their giving when they once have the living interest in the work that Daniel now has in missions in China. Do you think there will be anything in the Church papers concerning St. John's College, or the orphanage, or the hospital, that will escape his reading? Do you think that he can justify himself for not setting apart some sum hereafter, for the support of the work of those who were true missionaries to him?

WHICH will you do, smile and make others happy, or be crabbed and make everybody around you miserable? You can live among flowers and singing birds, or in the mire surrounded by fogs and flogs. The amount of happiness which you can produce is incalculable, if you will only show a smiling face, a kind heart, and speak pleasant words. On the other hand, by sour looks, cross words, and a fretful disposition you can make hundreds altogether miserable.

## TRUTHFUL.

A story of the childhood of Abu-Said, a Persian saint revered by the Sufi sect, recalls a virtue that distinguished the ancient Persians, but which their descendants do not practice. When a child, Abu had a vision, which prompted him to ask his mother's consent to his going to Bagdad, and devoting himself to the service of God. She gave him forty dinars, his inheritance, and made him swear never to tell a lie.

"Go, my son," said she, through her tears, when bidding him farewell. "I consign thee to God. We shall not meet again till the Judgment Day."

The boy joined a small party of travellers. On their journey sixty horsemen plundered them, and one robber asked Abu what he had got.

"Forty dinars are sewed under my garments." The robber laughed, thinking the boy was joking.

"What have you got?" asked another robber, and the boy gave him the same answer. They brought him to the chief who was dividing the spoils.

"What, my little fellow, have you got?" he asked.

"I have told two of your people already," replied the boy. "I have forty dinars sewed up carefully in my clothes."

The chief ordered the clothes to be ripped open, and the money was found. "How came you, O boy," asked the surprised chief, "to declare openly what has been so carefully hidden?"

"Because," answered the boy, "I will not be false to my mother, to whom I promised that I would never tell a lie."

"Child," said the robber, "hast thou, at thy age, such a sense of duty to thy mother, and am I insensible, at my age, of the duty I owe to my God? Give me thy hand, that I may swear repentance upon it!"

Taking the child's hand, the chief, in the presence of his band, swore to amend his life. His follower was so impressed by the scene that they said to the chief: "Thou hast been our leader in crime, be our leader in virtue."

Instantly, at his command, they made restitution of their spoil, and on the truth-telling child's hand vowed repentance.

## SCANDAL.

"Do not slander others, either by raising or repeating a report which may do them irretrievable injury."

A whisper broke the air—  
A soft light tone, and low,  
Yet barbed with shame and woe;  
Now, might it perish only there,  
Nor farther go!

"Ah me! a quick and eager ear  
Caught up the little-meaning sound;  
Another voice has breathed it clear,  
And so it wandered round  
From ear to lip, from lip to ear,  
Until it reached a gentle heart,  
And *that* it broke!"

## NEVER SWEAR.

1. It is mean. A boy of high moral standing would almost as soon steal a sheep as to swear.

2. It is vulgar—altogether too low for a decent boy.

3. It is cowardly—implying a fear of not being believed or obeyed.

4. It is ungentlemanly. A gentleman, according to the dictionary, is a genteel man—well-bred, refined. Such a man will no more swear than go into the street to throw mud with a chimney sweep.

5. It is indecent, offensive to delicacy and extremely unfit for human ears.

6. It is foolish. "Want of decency is want of sense."

7. It is abusive to the mind that conceives the oath, to the tongue which utters it, and to the person at whom it is aimed.

8. It is venomous, showing a boy's heart to be a nest of vipers; and every time he swears one of them sticks out its head.

9. It is contemptible, forfeiting the respect of all the wise and good.

## ARGUING WITH A SCEPTIC.

"The Bible the word of God!" exclaimed a young sceptic in the hearing of a friend. "No, it is the invention of men."

"The Bible claims to be God's word, does it not?" asked the Christian.

"Yes, the men who wrote it pretend that they spake as they were moved by the Holy Ghost."

"If the Bible, then, is not what it claims to be; it is, you think, an imposture, and its writers liars?"

"Yes, that is what I believe."

"Good men would not lie and deceive, would they?"

"Of course not."

"Then the Bible, you are sure, could not have been written by good men?"

"I feel certain that it was not."

"Now, answer me candidly. Does the Bible condemn sin, and threaten bad men with punishment?"

"Yes," rather reluctantly.

"Does it condemn lying and deception?"

"Yes," a little sharply.

"Would bad men—deceivers and liars—make a book that condemns their own sins?"

"They would not be likely to do so, certainly."

The young sceptic felt the ground giving away under him, and changed the subject.

THE Sunday schools of the Diocese of Pennsylvania not only unite in the Children's Lenten Offering for missions, but they give especial attention to the general missionary work in the season of Advent also. This year they are undertaking to build a chapel in Liberia, Africa, to help the work of Bishop Ferguson, and the Advent offerings of the Sunday schools of the diocese are to be devoted to that purpose.

## CONSECRATION.

BY R. R. J. EMERSON, SACKVILLE, N. S.



THOU Almighty, Gracious, Loving Lord!  
 Thrice Holy, Everlasting, Three in One;  
 By heaven's bright myriads worshipped and adored,  
 Thy Church's Head and Life; her changeless Sun,  
 Within our erring hearts Thy grace renew,  
 Quicken our souls to give Thee homage true.

We dedicate anew our lives to Thee,  
 Humbly beseeching Thee to make them Thine;  
 From evil doubts and fears O keep them free!  
 And constant to Thy face our hearts incline,  
 That else, like wilful captive birds would fly,  
 Far from Thy guarding hand, thy guiding eye.

Grave thou our names upon Thy holy palms,  
 That ever plead before the mercy seat,  
 Where heavenly choirs uplift unending psalms,  
 And righteousness and truth forever meet;  
 They plead for those by whom their blood was shed,  
 For those whose burdens bowed Thy sacred head.

We have not of our own to offer Thee,  
 For all we have to Thy great love we owe;  
 Take then ourselves, though vile and base they be,  
 Change them to living fountains whence shall flow,  
 Rivers of praise that, spreading far around,  
 Shall fertile make the dead and barren ground.

Faithful Thou art, O Christ! Thy promised aid,  
 Is ne'er denied to those who feel their need,  
 Strengthen our hearts with hope that shall not fade,  
 But brighter glow as earthly joys recede,  
 Let Thy dear service be our sole delight,  
 Thy Love our sun by day, our rest by night.

So till the breaking of the last bright morn,  
 Till earth's dark shadows shall no longer lower,  
 May our souls' burdens all by Thee be borne,  
 Our weakness hid in Thine all perfect power.  
 Sufficient for us is thy wondrous grace  
 Until we see Thy beauty face to face.

PLUTARCH tells a story of two men who were invited by the Athenian authorities to undertake some great public work. One of them was full of tongue and slow of hand; the other was weak in speech, but an excellent workman. They were requested to state publicly how they would undertake the work. The man with the ready tongue stood up before the assembly, and made an eloquent speech, and described the work from point to point, and then he sat down. The other man then rose, and thus addressed the assembly: "Ye men of Athens, what that man has said in words I will make good in true performance." The wisdom of the men of Athens inclined them at once to the selection of this latter man. And so we want deeds, not words; fruit, not leaves. We want doing, not so much discussing, Christians. It has been said—I fear there is great truth in the saying—that religion too often stops where self-denial begins.

AN infidel once asked a lady if she believed the Bible. "Yes." "Why do you believe in that book?" "Because," said she, "I am acquainted with the Author." This is proof that cannot be gainsaid.

## PERPETUAL GUESTS.

Budhist priests in order to confirm the faith of the lower classes in China, are in the habit of inserting into the shell of the young pearl oyster minute representations of their deities, which are, in process of time, completely covered by the formation of the shell, so that when it is opened, it contains the features of the gods indelibly fixed in mother-of-pearl.

Horticulturists produce similar lasting effects on their plants. A gourd, while young and green, is tied at a certain point with a ribbon, and when hard and old, still retains the unnatural shape thus given to it.

A few drops of a drug are poured about the roots of a young plant, and its flowers bloom with a color unknown to any of its species.

Precisely the same process goes on in a girl or boy in the formation of habits, good or bad.

"There is but one thing which time cannot kill," says Poyntz, "and that is habit."

"Grace," said the old preacher Bascom, "can conquer the devil in you. But your bad habits conquer grace."

No matter how trivial or slight the custom acquired in youth may be, though it be but the mispronunciation of the word, vulgarity at table, or the use of slang, it will come back in after life, after years of schooling and struggling with it, fresh and vigorous; just as old men, in extreme illness, speak the language of their childhood, forgotten through all their middle age.

A habit of gentle bearing, of low, pleasant intonation, of universal courtesy, is worth more to its possessor throughout life than wealth or great talents. It smoothes one's way at every turn, and creates friends who take pleasure in ministering to one who is polite and considerate, not by effort, but because habit has made it natural for him to be so.

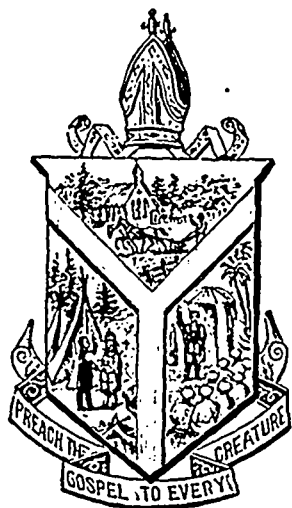
A habit of prayer, formed in childhood, though neglected for many years will come back in age and sorrow and perhaps bring a blessing from heaven with it.

Our habits, in short, are the alien guests of the Scotch superstition which once seated at our hearth only go from it with death. Let us take care, then, how we open our doors to them.

Do not draw a line of separation between the House of God and your place of business. The store or shop may be as much the house of God as the church where generations have knelt in prayer. A devout follower will find God everywhere, and will abide with God in every calling in which he is called. If you cannot have the companionship of Jesus in the paths of daily business you are following by all means abandon them. But if they are at all legitimate you will find Him at your side, though His presence is veiled from all other eyes.

It is better to be nobly remembered than be nobly born.—*Ruskin.*

Domestic and Foreign Missionary Society  
OF THE  
Church of England in Canada.



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The next meeting of the Board of Management is appointed to be held in Hamilton, Ont., on Wednesday, May 1st, 1889.

## The Canadian Church Magazine AND MISSION NEWS.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.  
Back numbers to a limited extent can be supplied.

REV. CANON MOCKRIDGE, D. D., Editor and Manager, Hamilton, Ont.  
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### JANUARY, 1889.

THE editor will be glad to hear of one or two clergymen willing to travel in the interests of this Magazine. Good business terms can be given on application.

MANY rectors now use this periodical as their Parish Magazine. Liberal terms for this purpose will be cheerfully given on application.

We are now in a position to supply back numbers of the CANADIA CHURCH MAGAZINE AND MISSION NEWS from its first numbers. Vol. I., July, '86—Dec., '87 (18 numbers) \$1.50. Vol. II., (current), Jan.—Dec. '88, \$1.00. When bound these make handsome volumes.

WE wish our readers for the third time a happy new year. The number of our friends increases every year, and in the progress made in this way we have much to be thankful for. If all would renew their subscriptions promptly it would greatly help us financially. We should be glad also to get contributions towards our columns. Manuscripts, especially if short and pointed, will be thankfully received.

THE Rev. E. F. Wilson has returned from a most interesting trip of nearly 7,000 miles through the United States, where he visited all the principal Indian centres and great Indian training schools. This no doubt will be of much advantage to him in the management of his Indian Homes.

REV. E. C. SAUNDERS, B. D., of Ingersoll, Ont., has been obliged, we regret to say, to resign his work, owing to some affliction in his eyes.

THE Trivitt Memorial Church, Exeter, Ont., (Diocese of Huron) was opened for divine worship on Sunday, Dec. 23rd. A worthy townsman of the place erected this fine structure at his own cost, which was over \$30,000. It is a pure specimen of early English architecture, solid in construction, and beautiful in every detail. What credit this reflects upon the pious donor! Would that there were more such scattered throughout the land! We hope to give a full account and description of

this church at some future date. The incumbent is the Rev. S. F. Robinson.

WHAT churchman is there, clerical or lay, who will give \$30,000 towards endowing and assisting the Domestic and Foreign Missionary Society of the Church of England in Canada? This Society, still in its infancy, would be glad of such assistance, which would certainly largely increase its usefulness.

THE Synod of the Diocese of Huron commenced its sessions on Dec. 4th, 1888, in London, the Rt. Rev. Dr. Baldwin, Bishop of the Diocese in the chair. His Lordship in his charge referred to the Lambeth Conference in hopeful terms as showing the widespread power of the Church, her desire for Christian unity and her power as a bulwark of the truth. He had confirmed already in the few years of his episcopate 8,000 candidates, and ten new churches had been erected. The debt of the Mission Fund had been brought down to \$5,000 which was decreased to \$500 before the Synod closed. An address full of affection was presented to the bishop on his safe return to his diocese from England, together with a touching allusion to the ill health of Mrs. Baldwin, to all of which the Bishop replied in suitable terms.

DURING the twenty-six years of the episcopate of Rt. Rev. Dr. Lewis, Bishop of Ontario, the clergy have increased from 45 to 125; 30,000 persons have been confirmed, about 5,000 of whom were brought up in other religious bodies and 166 churches have been opened. The Bishop has been requested to issue a pastorate on the necessity of a division of the diocese.

IS IT altogether wise for the clergy to advertise extensively books which aim at the destruction of our faith? Of late, we can hardly hear of anything else but sermons of that nature, which have been an immense engine in increasing the circulation of anti Christian literature. Surely the steady, positive preaching of Christian truths ought to be a sufficient safeguard against attacks of all kinds, especially as nobody seems to be able to urge anything new against them.

WE have received from a friend the following communication, which many interested in our North American Indians will read with satisfaction and interest:—"I am a member of a duck shooting club, located in the marshes of Lake St. Clair. Adjoining our club house we have a shanty where our punters (Indians from Walpole Island of the Chippewa tribe) live whilst employed by us. Last October there were twelve in our party shooting, and one of our number, one evening, wishing to speak to his punter, went to the shanty door and called to his man, not receiving a reply, and hearing voices inside, he opened the door and

found the twelve Indian men and the squaw, whom they have to do their cooking, on their knees at evening prayer. These men belong to the English Church, and to the Methodists, and evidently the work of the missionaries is bearing good fruit. We find these men willing, sober, honest, and truthful. I have never heard them utter an oath, and their honesty is well attested. Should any member leave his knife or pipe and tobacco in his boat when landing at night, his punter will be sure to bring it in to him, though these articles are very tempting to Indians."

REV. DR. MACKAY, a Canadian missionary in Formosa, has issued a pamphlet telling of the work he is doing on the island. Among the interesting features of the report are the following statistics:—18,235 teeth I have extracted since 1872; 7,735 suffering people relieved by myself and preachers during last year, 1887; 50 churches as already stated; 51 native missionaries, two of whom are ordained pastors; 64 elders; 60 deacons; 2,650 baptised Church members living; upwards of eighty left this world below. The rev. gentleman, it will be observed, is a practical worker. He attends to the bodily ailments as well as to the spiritual necessities of his flock. The relief given to the natives in the way of dentistry must have involved a great deal of work. The extraction of 18,235 teeth in fifteen years means the drawing of four for every working day. Dr. Mackay has had great success since he commenced to work in Formosa. He has under his charge not only the fifty churches, but a girl's school and an hospital.—*Buffalo Courier.*

It is not a little amusing to find the Methodists celebrating the centennial of the death of Charles Wesley as if he were a genuine Methodist, and had lived, labored and died in that organization. The facts are that Charles Wesley lived and died a faithful clergyman of the Church of England, and no one struggled more earnestly than he to persuade his self-willed brother not to go the lengths of creating a schism from the Mother Church. His hymns are the common property of all Christian communions: they are full of the melody that warms the hearts of the people; and the Methodists have been helped quite as much by the hymns of the one brother as by the preaching and organizing capacity of the other. No one wishes to deny this, but it would be a delicious experience if our Methodist brethren would not in their large generosity absorb all that touches Methodism as if it were a legitimate part of its outcome.—*N. Y. Churchman.*

IN India the first Protestant missionary work began at the beginning of the last century; in 1812 all religious and educational teaching was prohibited; and as late as 1852 the sum of \$3,750,000 was paid from the public funds for the support of Pagan worship. Now the Government, in proof

of its appreciation of the missions, gives large sums of money and valuable grants of land for the erection of hospitals and educational buildings, and in several instances paying for the support of medical missionaries. Hundreds of printing presses are engaged in scattering Christian literature, and the great systems of religion are fast decaying, while the whole country is rapidly becoming Western in its civilization. A church in India, whose members have a total income of \$1,800, gives annually \$400 of that amount for religious objects, \$100 of which is set apart for the support of a native missionary in another district. There are now in India, out of a population of 260,000,000, over 500,000 native Christians, 135,000 communicants, 4,000 churches and congregations, 216,000 scholars in day schools, 90,000 pupils in Sunday schools, and a working staff of more than 50 societies, with over 700 foreign missionaries, 500 native ordained ministers, and nearly 3,000 native helpers.

It is estimated that only ten per cent. of them in China can read, and less than one per cent. of the women.

THERE are still two provinces in China without a resident missionary, and six provinces with only one station in each. The aggregate population of these eight provinces is 100,000,000.

THE South American Missionary Society has started a new mission in Paraguay under encouraging circumstances.

MR. FUKUZAWA, a well-known Japanese writer, urges the introduction of the Christian religion into Japan, although he says he takes no personal interest whatever in religion, and knows nothing of the teaching of Christianity; but he sees that it is the creed of the most highly civilized nations. Professor Toyama, of the Imperial University, has published a work to support his view. He holds that Chinese ethics must be replaced by Christian ethics, and that the benefits to be derived from the introduction of Christianity are:—(1) the improvement of music; (2) union of sentiment and feeling, leading to harmonious co-operation; and (3) the furnishing of a medium of intercourse between men and women. It is argued by others that the youth of Japan, being free from the thralldom of creeds, and free to act according to reason, are so far in advance of Europeans, and instead of talking about adopting a foreign religion, Japanese should go abroad and preach their religion of reason to foreign countries. Other writers urge the same views. The writer in the Yokohama newspaper says that those who urge the teaching of Christianity represent an influential section of educated Japanese opinion; they are signs of the times. "To Japan, in an emphatically agnostic mood, came Western science, with all its marvellous revelations and attractions. At the shrine of that science she is worshipping now."

### OBITUARY.

A prominent missionary and hard working clergyman has been lost to the Canadian Church by the sudden death of Rev. Dr. O'Meara, rector of St. John's Church, Port Hope, and one of the Canons of Toronto Diocese. For twenty years he was a missionary to the Indians of Manitoulin Island and other parts of the wild region now known as Algoma, and labored amongst them with great faithfulness and zeal, assisted by his heroic wife. He translated portions of Scripture into their language and taught them incessantly the Gospel of Christ. For the latter portion of his life he was Rector of Port Hope, where he built a handsome church, school house and rectory. Scholarly (being a graduate of Trinity College, Dublin) and genial, he was beloved by his people, and his funeral which took place in Port Hope on the 20th of December was attended by large crowds of people of all kinds and forms of religion. Three of his sons are clergymen, following the profession of their honored father. Though over seventy years of age he seemed strong and vigorous and his unexpected death was a great shock to many.

ONE hundred nations lie east of the Soudan, embracing 100,000,000 people without a missionary.

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

#### EPIPHANY APPEAL, 1889.

REVEREND SIR: It is our desire that this address from the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada be read, as a sermon or otherwise, in the hearing of every congregation in our dioceses on Sunday, January 6th, 1889, and that the offerings of the people on the following Sunday be given to Foreign Missions.

JOHN FREDERICTON, Metropolitan.  
J. T. ONTARIO.  
J. W. QUEBEC.  
W. B. MONTREAL.  
ARTHUR TORONTO.  
E. ALGOMA.  
MAURICE S. HURON.  
CHARLES NIAGARA.  
FREDERICK NOVA SCOTIA.

DEAR BRETHREN,—

Once more we, the bishops, clergy and laity, composing the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, appeal to the loyal sons and daughters of the Church on behalf of Foreign Missions. We make the appeal so that it will reach all at a time when the minds of Christian people are being directed towards the infant

Saviour and his first manifestation to the Gentiles or people of foreign lands. We would lead your thoughts back, not only to the infancy of the great Head of the Church, but to the infancy of the Church itself.

The history of the early preachers of the Gospel, as recorded in the Acts of the Apostles, is but a missionary history throughout. Missionary journeys, missionary prayers and speeches, missionary sufferings and dangers, missionary hopes and triumphs are the leading features of that one only book which describes the rise and progress of the Church of Apostolic days. It was by "the journeyings often" that the great Apostle to the Gentiles preached the unsearchable riches of Christianity. And it was by a continuation of this primitive work that Christianity was planted in distant parts of the great Roman Empire and within the Imperial city itself, until, in fact, it became the established religion of the realm, and was subsequently carried to those parts of the world where it is known and recognized to-day.

Active and aggressive work has proved the prolific source of true vitality in the Christian Church from her earliest days till now, and the absence of that work has always resulted in various forms of apathy and unbelief.

Therefore, the clear duty of the Church at the present hour is, what it has always been, the conversion of the heathen world to the peaceful and elevating principles of the everlasting Gospel. There can be no greater mistake made by any Church or congregation than to rest contented with meeting the claims of its own home work, however urgent those claims may be. Again and again this point must be pressed upon all, bishops, clergy and laity alike. Such is but a part only of the work of Christ's Church. It can never be that any Church or congregation is performing its whole duty by merely endeavoring to keep alive work which has already been established. It is by a spirit quite the reverse of this that Christianity is to flourish and grow. In fact the very maintenance of the Church depends upon its aggressive work against the powers of darkness and degradation. And where are those powers more clearly seen than in the vast realms of heathenism? Surely there is cause for the Church of Christ to feel bitter shame that, close upon the dawn of the twentieth century, there are in the world 856 millions of heathen, to say nothing of Mohammedans and Jews, while Christians of all shades and beliefs number but 390 millions!—390 millions as against 1,034 millions that are not even nominally Christian! We plead to-day for all these millions, dying without Christ, at the rate of 100,000 a day. We plead for their enlightenment, for their release from cruel and degrading customs, for the education of their children in the ways of civilization and the saving power of Christ and for the emancipation of their women from their cruel state of slavery.

The doors are now open everywhere for missionary labors. Resistance to the preaching of the



Word to a great extent has ceased. It only remains for us "to go in and possess the land." The millions of India, under the sway of Christian England, are now ready to lend a willing ear to the words of the Gospel, and many cruel and unnatural customs are already things of the past. The darkest remnant of their heathenism is the unhappy condition of their women, and this is being gradually ameliorated through the efforts of Zenana Societies. China has at length opened up intercourse with the west and has thus thrown wide the open door for the words of Gospel truth. Japan already welcomes the Christian missionary as the necessary companion to that European civilization she is endeavoring to establish in her midst. The hour is ripe for missionary work all over the world. Where are the men, brethren? Where are the means?

One at least of the great English Missionary Societies has expressed a willingness to accept young men from Canada and to assign them posts of evangelistic work among the heathen. Are there not boys and young men who will qualify themselves for this work and go forth in the name of the Lord to do it? Are the world of commerce, the heaping together of riches, with no knowledge as to who shall gather them, the secular professions and walks of life,—are these to engross the energies of all young men whose foreheads have been marked with the mark of the crucified Lord and who have been trained in the ways of His Church? Where are the mothers who, like Hannah of old, have lent their boys to the Lord for this noble work?

Young men of Canada, we call upon you to take upon yourselves this all important duty. How many will respond and say, "Here am I, send me?"

And where are the means? This appeal is designed to reach all the congregations in this Ecclesiastical Province of Canada. If every congregation that it reaches and every individual who hears it would extend to it the living and enthusiastic interest that its importance demands the response would be many times larger than the seven thousand two hundred and eight dollars (a sum far too small) that was received in answer to the appeal of last year. How can a man who spends all his energies upon the amassing of wealth, the acquisition of luxuries, the administering to his own ease and comfort, without laying aside a regular and substantial proportion of his means towards the great work of evangelizing the world and rescuing it from heathen darkness,—how can such a man lay claim to be a true disciple of Christ?

We can only pray that the hearts of people calling themselves Christians may yet be touched to such an extent as to lead to some actual self-denial on their part, that the work of their Lord may be supported and extended.

And we would not conclude this appeal without expressing our gratitude to Almighty God for the one hundred and thirty-four parochial branches of

the Woman's Auxiliary to Missions that have been established in our midst. We recognize this as what is destined to be a powerful agency in carrying on the missionary operations of our Canadian Church. Already it has borne fruit in the sending forth by the Woman's Auxiliary of Toronto, the first woman missionary of the Church of England in Canada, who is now working as a teacher to the Blackfeet Indians of the North-West. May we soon learn of others being sent even to more distant places!

All Christian bodies are becoming more and more alive to the great work of missions. We ask the sons and daughters of our Apostolic Church to work with a good heart and will that she may take her true place in the van of this great and noble work.

JOHN FREDERICTON, Metropolitan,  
Chairman.

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## God's Treasury Department.

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### HOW RICH MAY A CHRISTIAN BECOME?

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How rich is it right for a disciple of the Lord Jesus Christ to become? What amount of wealth is it consistent for him to accumulate? Doubtless it would be difficult to prescribe any definite limits. What might be right and proper for one person might not be so for another. A Christian in business may be allowed to accumulate and to retain so much as may be needful to carry on his business to the best advantage, always making it his supreme aim to acquire means for doing a greater amount of good. But beyond this, accumulation is questionable. It is questionable whether in these days it is right and proper for a Christian to accumulate millions of unused money. The demands for that money are great and urgent. The calls for it are many and loud. The treasury of the Lord is but scantily filled, whilst it should be full to overflowing. Millions are needed where but thousands and hundreds are supplied. During all the years that those millions, to which we have alluded, have been treasured up, they might have been going about doing good. The loss that has thus been sustained can never be known in this world. Had they been cast into the treasury of the Lord how many missionaries, both Home and Foreign, might have been sent forth into the broad and needy fields of the world, and how many benevolent causes might have been aided!—*Selected.*

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### WHO GIVE MOST TO HOME MISSIONS?

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In the work of Home Missions the largest contributors are the missionaries themselves, who, with small and uncertain pay, are giving their lives to the battle on the frontier.

Addressing his students not long ago, Mr. Spurgeon told a good story to illustrate the fact of

preachers being themselves the principal donors:—"When I was in Arran, quite recently, I heard of a minister who preached in a certain church, and, at the close of the service, was strongly urged to promise for a future supply, the collection after his sermon having been unusually large. 'Dear me,' said the minister with becoming pride, 'what might your ordinary collection amount to?'" Last Sunday it was twopence-half-penny.' 'What is it to-day then?' asked the minister, expecting to hear a large sum. 'Eightpence-half-penny,' was the reply. '*Woe is me,*' said the minister within himself, 'for I gave the sixpence myself.'

If matters were investigated it might be found that in God's eyes the principal donors to missions are not the so-called princely givers, who out of their abundance bestow thousands of dollars, but those who on the frontier work for a mere pittance, denying themselves every luxury and many comforts, and often giving no inconsiderable sums of money besides to push forward the work of evangelization.—*Missionary Review.*

THERE are parishes in which men familiarly handle thousands, and many members of which never think of curtailing a habit of their expenditures on luxuries and vanities, while the Rector patiently and earnestly makes calculation of economy in regard to every dime that passes through his hands. There is no more touching reality than poverty in the rectory. Poverty among the lowly is comparatively endurable, because it is not expected to be anything else than poverty. But to impose it upon those who, by their education and position, are expected to move in a different sphere, is cruel. To be doomed to live in a way which the means furnished will not warrant, to be expected to hide what cannot be hid, to be forced into a current of social life only to stand in palpable and painful contrast with it—this is the extreme of cruelty. What justice, what principle of Christianity warrants a people to demand the services of an educated man for a pittance, out of which he can barely, year after year, meet the most necessary expenses of his family, dooming him to an almost niggardly economy? What right thus to receive his labors during the best and most vigorous years of his life, when meanwhile his children are growing up to find him without the means of offering them a respectable education?—*Church Chronicle.*

## Woman's Auxiliary Department.

"The love of Christ constraineth us."

Communications relating to this Department should be addressed Mrs. Tilton, 251 Cooper Street, Ottawa.

### MISS BROWN AND HER WORK.

From Bishop Pinkham (Saskatchewan) to the President, Toronto Woman's Auxiliary:

MADAM,—It has occurred to me that the Toronto

Woman's Auxiliary would be glad to have a few words from me respecting the work it so kindly sent Miss Brown to do among the Blackfoot Indians, in the new Diocese of Calgary.

By a happy coincidence I was visiting Mr. Tim's mission last year, when Miss Brown arrived, and I had the pleasure of joining with the mission party there in giving her a hearty welcome, and speaking words of encouragement and hope.

In the early part of last month it was my privilege to visit the mission again, and while I was there I saw something of Miss Brown's work, and was greatly interested in, and gratified with it. In one of the schools I remained a good part of the time, during which she had her sewing and knitting class. It appears that since her arrival she has had upwards of fifty pupils in both schools. Some of those that I saw at work were knitting or sewing nicely. Nor was this all. I observed the girls seemed quite happy in their work. There could be no doubt of their feelings of regard for their teacher, they seemed most anxious to please her, and I could not help noticing that in many little ways the girls who had attended work regularly were greatly improved.

In a letter received from Miss Brown a day or two ago she says:—"With the exception of my sewing classes and my efforts to acquire the language, my work of late seems very trifling—only an occasional patient with sores to wash and dress, and a few bakings of bread for some of the Indians who bring their flour to me." In my judgment this is by no means "trifling," but it is not all. I noticed a marked change for the better in men, women, and children. I feel that the influence of such women as Miss Brown and Miss Tims, whose life is being lived in the sight of all the Indians there, is having a quiet and slow, but yet a most real and blessed effect upon those who see it, and I am much mistaken if the faithful and unselfish labors of this little band of missionaries, with the Rev. J. W. Tims at their head, will not soon be crowned with marked success.

Mr. Tims, whose knowledge of the language is better than that of any other white man, has written in a very hopeful strain since my last visit.

I commend you and the members of the Auxiliary to the blessing of Almighty God, and I earnestly pray that all the members may experience much comfort and joy in laboring for the benefit of our poor Indians.

### DIOCESE OF MONTREAL.

The monthly meeting of the Woman's Auxiliary was held in the Synod hall, Dec. 6, 1888. The Lord Bishop of Montreal presided. The meeting was a large and influential one. It was opened with prayer by the Bishop.

The treasurer's report showed a fair balance on hand. The treasurer, Mrs. Holden, stated that although there was a balance on hand, nearly all the

funds which she held were appropriated. The list of donations of clothing, etc., sent through the society was next read, and showed that members and others had kindly sent warm clothing and useful gifts for the North west and other points. All goods will be despatched on the 13th inst.

The correspondence came next in order, and it was quite voluminous. Letters from several branches, which were read, showed an increasing interest in mission work. The Auxiliary has now twenty-seven associate branches in the city and country parishes, all working well—doing their parish work first and not stopping there, but going on to the "regions beyond."

At the request of one of the members a resolution of last May was read from the minute book which showed that it was at that time unanimously resolved to help the Elkhorn school, then about to be started.

It is understood that a committee will be appointed to see that this resolution is carried out immediately. One plan recommended is, that each branch should give a fixed sum annually, which sum, together with the fees of the members of the Central branch in Montreal, would go to support the "Washakada home," Elkhorn, N. W. T. It is to be hoped that this may be done by the women of the Montreal Auxiliary so that they may in some measure emulate their sisters of the Toronto branch who have helped to support a school for over a year in Gleichen.

MRS. HENDERSON, President of the Montreal Diocesan Branch, addressed a large meeting in St. John, P. Q., in the interests of the Auxiliary.

#### DIOCESE OF HURON.

The monthly meeting of the Woman's Auxiliary was held at Bishopstowe on Dec. 17th, Bishop Baldwin in the chair. The Treasurer's report showed a most satisfactory condition. Letters were read from Rev. J. Gough Brick, of the North-West, Rev. A. J. Young, of Algoma, and Rev. J. Cooper Robinson, of Japan. The latter also sent a very interesting paper written by Miss Hoare, for many years one of the missionaries of the Society for the Propagation of the Gospel in Japan, expressly for the Huron Auxiliary. This paper gave some interesting particulars regarding the Japanese.

#### DIOCESE OF NIAGARA.

The following letter shows how gifts are appreciated by missionaries sometimes:—

Sheguiandah, Manitoulin Island, (Algoma),  
Nov. 22, 1888.

MY DEAR MR. IRVING.—The barrels you kindly sent came to hand at last. I need not tell you that their contents were very acceptable. I have already appropriated some of the garments, which I find very comfortable. There was a pair of

boots that just fit me. They had been worn but little and were quite good. I wish you could thank the donor.

The garments and other things intended for distribution among the Indians, I have decided to keep till Christmas, when they will be distributed from the Christmas tree. We shall have time to look them over and apportion them according to needs and fit, and so on. The Indians will be glad of them, for their crops have not been so good this year; and the fishing has not been much. I don't know what they will do this winter, for the cord wood is all done. In fact, there is not much timber of any kind on the reserve, except at great distance from the shore. The clothes you send will be a help to them and their families.

Kindly thank your society for their interest and sympathy. I wish I could see them in person and thank them. You will pardon me for not writing you before, but it is only lately that we received the barrels, and I have been away from home on a missionary tour to the White Fish River, Berch Island, and other places on the north shore of the Georgian Bay. I have done with boating for this season now. There is already a wide fringe of ice around the shores of the bay, and my boat is in her winter quarters. In a week or two we shall have sleighing on the ice.

Thanks for your prayers and good wishes, but, above all, for your practical and substantial proofs of regard and sympathy. These things encourage one on his way, and make burdens lighter and life pleasanter. I will write you again at Christmas, after the festivities and Christmas tree, and then I shall be able to give account of distribution of gifts.

With many thanks, believe me to be  
Yours sincerely,

FREDERICK FROST.

The Rev. E. A. Irving, Dundas.

Mr. Irving received also a similar letter from Rev. J. Jacobs, of Walpole Island.

#### Books and Periodicals Dept.

PERHAPS some of our readers have visited the extensive offices of the *Scientific American*, at 361, Broadway, New York, but many have not, and to such the following account may be of interest. A correspondent who recently had the pleasure informs us that he was greatly surprised at the magnitude of the establishment. It suggested to his mind an enormous insurance company or banking house. At the main office, which is principally devoted to the patent business—forming as it does so important a part of the establishment—may be seen the members of the firm and their able corps of examiners. Ready access to the principals is afforded to every one; and here may be seen inventors from all parts of the country showing their models and drawings, and explaining their inventions. The models left by inventors form a large

and interesting collection, and are kept in a room by themselves. The large corps of draughtsmen who prepare the patent drawings are for the most part experienced mechanics, electricians, or engineers, some of them having been connected with the U.S. Patent Office. Most of the correspondence is carried on by type writers, and this necessitates a separate department, where a number of experienced female type writers and stenographers are constantly employed. The dark room, where the photographs of the patent drawings are copied, and where the photographs for the architectural department are developed, is also on this floor. On the floor above may be found the editorial rooms, compositors' and subscription room, and the engravers' department.

The Architectural Department occupies the top floor, and here may be seen the manager of this department, and also a number of draughtsmen at work preparing the plans and general designs for the *Architect and Builder* edition of the *Scientific American*, which is published monthly, and has attained a widespread circulation. The printing of of the papers is carried on in a separate building. At the entrance of the main office, which alone occupies a floor space of 60 by 165 feet, may be seen one of Prof. Draper's remarkable recording barometers, with which instrument a complete record is kept of the atmospheric changes. This barometer was built specially for the *Scientific American*, and it is a remarkably fine and sensitive as well as a very expensive instrument.

Some idea may be had of the extent of the business done at the office of the *Scientific American* when we state that over one hundred persons are employed by Munn & Co., on their several publications and in their extensive patent departments.

*The Missionary Review of the World* for January is already on our table. The success of this magazine is phenomenal, and the first number of the new year gives assurance of making good the Editor's promise that 1889 shall excel 1888.

Published by FUNK & WAGNALLS, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

*Literature*, An Illustrated Monthly Magazine: John B. Alden, Publisher, 393 Pearl St., New York.

This magazine for December contains portraits of Bayard Taylor, Washington Irving and others, with specimens of pieces written by various authors.

RETURNS BY PARISHES—FOREIGN MISSIONS.

ASCENSION-TIDE APPEAL, 1888—DIOCESE OF HURON

Ailsa Craig.....	\$ 1 75	Bayfield.....	1 54
Amherstburg.....	4 00	Beachville.....	2 92
Attwood.....	1 00	Belgrave.....	3 10
Aughrim.....	1 27	Belmont.....	2 00
Aylmer.....	1 56	Berlin.....	3 22

Bervie.....	1 78	Millbank.....	3 35
Biddulph, St. James.....	1 00	Mooretown.....	2 17
Biddulph, St. Patrick.....	1 04	Moraviantown.....	1 90
Blenheim.....	3 62	Morpeth.....	1 00
Blyth.....	2 19	Mt. Brydges.....	1 50
Bothwell.....	3 25	Mt. Pleasant.....	1 80
Brantford, Grace.....	15 00	Mohawk.....	2 00
"    St. Jude.....	6 14	Muncey, St. John.....	40
Brant West.....	1 70	Muncey, St. Paul.....	27
Brimsley.....	1 75	McGillivray.....	2 00
Brooke.....	3 08	Nissouri.....	1 35
Brussels.....	2 86	Northfield.....	1 86
Burford.....	4 15	Norwich.....	3 40
Burwell Park.....	1 04	Oncida.....	35
Byron.....	1 64	Onondaga.....	5 14
Camlachie.....	91	Otterville.....	1 31
Caradoc.....	58	Owen Sound.....	8 45
Catheart.....	1 08	Oxford Centre.....	83
Chatsworth.....	1 27	Paisley.....	2 75
Chatham North.....	1 00	Parkhill.....	3 04
Colchester.....	6 72	Perche.....	1 00
Collingwood Tp.....	73	Pine River.....	1 80
Crosshill.....	1 69	Pinkerton.....	1 25
Delaware.....	3 52	Point Edward.....	1 50
Delhi.....	1 17	Port Albert.....	1 00
Desboro'.....	1 00	Port Burwell.....	2 08
Dorchester.....	1 50	Port Dover.....	16 22
Dungannon.....	1 04	Port Rowan.....	2 00
Durham.....	7 24	Port Ryerse.....	1 00
Eastwood.....	2 16	Port Stanley.....	1 50
Egremont.....	1 31	Princeton.....	3 14
Elma.....	2 08	Prospect Hill.....	1 29
Florence.....	3 17	Ridgetown.....	1 80
Galt.....	8 56	Rowan Mills.....	88
Goderich.....	7 00	St. John's.....	9 30
Goderich Tp.....	1 08	St. Helen.....	1 10
Goshen.....	1 12	St. Mary's.....	2 05
Greenway.....	68	St. Thomas, St. John.....	3 00
Hamburg.....	1 83	"    Trinity.....	27 71
Harrietsville.....	1 00	St. Williams.....	80
Haysville.....	3 70	Sandwich.....	2 75
Heathcote.....	1 95	Sandwich East.....	1 61
Henfryn.....	36	Sarawak.....	1 07
Hensall.....	2 00	Sarnia.....	37 92
Hepworth.....	2 00	Selton.....	1 91
Holland.....	1 19	Shelburne.....	3 97
Holmsville.....	41	Shipley.....	30
Horning's Mills.....	85	Simeoe.....	4 00
Howard.....	2 20	Stratford, Memorial.....	3 00
Hyde Park.....	3 55	"    St. James.....	10 41
Ingersoll.....	9 55	Strathroy, St. John.....	
do for 1887.....	17 30	Evangelist.....	6 50
Innerkip.....	1 01	Staffa.....	1 12
Kincardine.....	13 44	Thamesford.....	1 13
Kingsville.....	6 32	Thamesville.....	3 10
Kimloss.....	88	Thorndale.....	3 15
Kimlough.....	2 15	Trowbridge.....	32
Kirkton.....	2 04	Tyreconnell.....	6 60
Lake Arran.....	1 20	Varna.....	1 27
Lakeside.....	1 00	Vienna.....	1 05
Listowell.....	2 00	Victoria.....	1 04
London, Christ Ch.....	2 50	Walkerville.....	6 70
do Memorial.....	15 00	Walton.....	1 03
do St. Paul.....	79 58	Wainstead.....	1 89
London South.....	32 64	Norwich.....	3 27
London West.....	8 00	do    Tp 4th Linc.....	1 37
London Tp, St. Georges.....	4 00	Watford.....	1 60
London Tp, Trinity.....	3 16	Warton.....	1 97
Lucan.....	2 00	Wilnot.....	2 23
Lueknow.....	4 65	Williamsford.....	75
Lynedoch.....	35	Wingham.....	8 00
Manchester.....	1 36	Wisbeach.....	1 00
Markdale.....	3 30	Woodhouse.....	2 42
Maxwell.....	69	Woodstock East.....	14 60
Meaford.....	5 00	Wyoming.....	2 50
Middleport.....	1 66	Berkeley.....	1 09
Middleton.....	99		
Mitchell.....	12 87	Total.....	\$651 20