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# THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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

VOL. IV.

TORONTO, DECEMBER, 1890.

No. 54.

## HISTORICAL SKETCHES.

### No. 54.—THE SOCIETY AND FOREIGN MISSIONS.

BY THE EDITOR.

**T**HAT the Anglican Church has a great work to do among the nations of the earth cannot be denied. She occupies a unique position among the various Churches now in existence. Though accepting the flood of light which came

to the Christian world at the time of the Reformation, she did not allow it to break her connection with the historic past. Her old form of ministry, her old records, her national position and apostolical standing were all maintained, and have been carefully guarded ever since. The gradual branching off of her sons and daughters to distant lands was the means of widening the influence and extending the usefulness of this Church, until now it has become a power that may almost be regarded as cosmopolitan, for the sound of her bells and the words of her liturgy are known in every quarter of the globe. The Church of England in Canada, in Australia, New Zealand, Africa and many other lands is known by name, and her conservative influence is well and clearly felt. Side by side with her is the powerful daughter Church of the United States, in strict communion with her, exercising her influence in continually increasing proportions upon

the great and important country in which her lot is cast.

This, then, shows the formation of a great community, spread over all portions of the globe, and as each new branch becomes strong enough a further avenue for its spread and increase is opened up, because the sons and daughters of the younger Churches themselves go forth to do missionary work. Such, in a marked manner, has been the case with the Church in the United States. She has shown herself possessed of vigorous life and energy,

and has had effective machinery in operation for many years in the way of securing foothold in the new territories of the West as people pour into them, and form homes, villages and cities, as well as in distant lands across the sea. To-day the American missionary, both bishop and priest, both man and woman, may be found in foreign lands side by side with his English brother prosecuting the work of Christ in the same old Church of unbroken antiquity. Thus is the work in foreign lands being shared by daughter Churches in such a manner as

to assist the mother Church in her foreign work.

Though perhaps late in the day, still we are now able to say that the Church of England in Canada has entered upon this laudable work, and is beginning to send her own men and women to take their places as workers in the foreign field. In 1883 the Provincial Synod of Canada formed a distinct and official Missionary Society, whose work was to be two-fold—in the interest

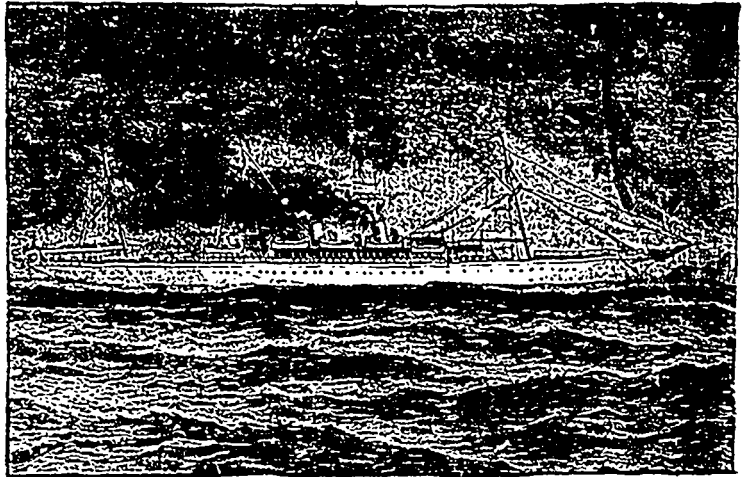


THE REV. J. G. WALLER,  
*The Society's First Foreign Missionary.*

of domestic missions on the one hand, and foreign on the other. In its domestic work the missionary Diocese of Algoma came largely under its fostering care, and aid has been sent besides to the missionary bishops of the North West, and, therefore, the direct sending forth of missionaries into the domestic field has not as yet been considered a necessity. The missionary bishops will no doubt always be able to put to a good use the money which from time to time may be entrusted to them.

But when the question of Foreign Missions came to be considered, the Society was confronted with a difficulty in connection with the great missionary societies of the Mother Land, who, for years and with lavish hand, had assisted this country when the Church was weak and could not stand alone, and who, indeed, were still spending large sums for the maintenance of the Gospel in poor or sparsely settled districts. It was thought not only fair, but right, that these societies should get back from Canada some little return for the timely aid that had been extended to her. For some time, therefore, the Society felt that moneys received for Foreign Missions should be sent to England for use and distribution by a few of the societies there. There always has been, however, a strong feeling on the part of many interested in mission work that the Society should have its own missionaries, sent out and supported by it. And this, of course, was always the aim of the Board of Management, but they felt that they must confer, before taking any definite steps on the subject, with the missionary societies in England. When, accordingly, the bishops were about to go to England to attend the Lambeth Conference, a committee of their number was appointed to confer with the societies on the subject, and the result was that the Board was enabled to send missionaries direct to the foreign field under the auspices of the English societies, according to the particular society which the missionaries themselves might choose.

Shortly after this amicable arrangement was entered into, the Board received an application from Rev. J. G. Waller, who had recently graduated from Trinity University, Toronto, to be sent as a missionary to Japan, in connection with our Society and the Society for the Propagation of the Gospel. Mr. Waller was found to be suitable in every respect for such a post, and was duly appointed, and without any loss of



#### ON THE WAY TO JAPAN.

time took his departure for Japan. There are three Canadian missionaries, whom we call to mind, already working in Japan—Archdeacon Shaw, Rev. J. Cooper Robinson and Rev. J. McQueen Baldwin; Mr. Robinson being supported largely by the Wycliffe College Missionary Association (Toronto), and Mr. Baldwin being entirely at his own charges. But these have not been sent out by our Society, though they have its prayers and good wishes. Mr. Waller, however, has been so sent, and as such we regard him as our first missionary.

We present our readers with a portrait of Mr. Waller, and append a brief sketch of his life.

John Gage Waller was born in Ontario, at Bartonville, a short distance east of Hamilton, on January 26, 1863. He first went to school in an old log school house, remarkable for its unsightliness, as most of our original school houses were. But this shortly gave place to a small brick structure. At twelve years of age he was transferred to the Central School at Hamilton, and from there passed in due time into the Collegiate Institute, where he continued till he was about sixteen, when he returned to his rural home and remained there, in the midst of agricultural pursuits, till he reached the age of twenty-two. During this time he imbibed—in connection with his parish church, St. Mary's, Bartonville—a strong love for church work. It was then that he heard the voice of his Master calling him to Holy Orders, so that he might give up his whole life to the work of the ministry, and he returned to the Hamilton Collegiate Institute in January, 1885. In July of the following year he matriculated at Trinity University, taking Honors in both Classics and Mathematics. In 1888 he gained the Pettit Scholarship, and in the following year graduated

with theological honors. In December, 1889, he was ordained deacon in St. George's church, Toronto, and continued a student at Trinity till Easter, 1890, while at the same time serving as curate of St. Anne's church. While here, his attention was drawn to Japan as a good field for missionary work, and he applied to the Board of Missions as already mentioned.

While waiting for the Board to meet and consider his case, he married Miss Lydia S. Budgeon on September 22nd, of the present year, and on the 28th of the same month was advanced to the priesthood, doing duty the while as curate of the Bishop of Toronto in St. Alban's cathedral. Wherever Mr. Waller has worked he has won universal esteem, and before leaving for Japan he received five different presentations, in addition to countless expressions of love and esteem. He and Mrs. Waller left Toronto for Japan on the 17th of October.

We have received a letter from him dated Vancouver, B.C., October 31st, in which he says:—

"We were to have sailed yesterday for Yokohama, according to information received when I procured our tickets in Toronto, on October 17th, but the Abyssinia, our boat, arrived in port

only yesterday at noon, having been detained outside the harbor by a fog. She has a very heavy cargo to unload, and, with the re-loading, it may be a week yet e'er we get off, although the railway people assure us that we shall sail on Sunday.

"Rev. H. P. Hobson, formerly of St. James' cathedral, Toronto, now of Christ church, Vancouver, has kindly taken us in for the remainder of our stay here. He has a small, but promising, mission among the Chinese in Vancouver, and I am sorry to say it appears to be the only effort made by the Church to evangelize the 3,000 to 4,000 of the Celestial Empire who are, some of them, in Vancouver, but by far the larger number in Victoria. Very glad was I to see that \$500 had been set apart by the Board for this particular work, as every ship crossing the Pacific from Canada carries back to China from 50 to 250 Chinese, who, if Christians, would become, beyond all doubt, the most effective missionaries. The fact of their having emigrated, even temporarily, to America,

is proof also that they are the most progressive of their race, and their being ostracized from all society here, in addition to being abused, mobbed and stoned, from time to time, by rival white workmen, makes them the more ready to respond to the sympathy of any friend who may show an interest in them. I myself assisted in teaching a class of Chinamen last evening, and it would be, I think, impossible for any one to show more eagerness to learn than the seven composing this class."

### PIONEER CHURCH-GOING.



THE colonists of early days, while struggling to subdue forests on the one hand and Indians on the other, and to make for themselves and their children homes, where freedom from real or fancied

grievances might be enjoyed, did not lose sight of public worship. Though far away from grand cathedral and ancient church, they still cherished the thought of public worship, and honored the injunction not to "forget the assembling of themselves together." The picture drawn by the histori-



WAITING TILL "CHURCH IS OVER"

ans of the period of congregations assembled for divine worship, and suddenly interrupted by the hideous war-whoop of hostile Indians, together with the stirring scenes which must inevitably follow, the rush to arms amidst the shrieks of women and children, the wild encounter with the savage, the care for the dead and the wounded, all followed by gloomy thoughts over such unhallowed desecration of the Lord's day, is a scene long to be remembered. The New Englander felt these marauding incursions upon his "Sabbath day" worship as much as the attacks made from time to time upon him as he pursued his daily toil, for the meeting-house was to him a place of importance to the salvation of the soul. It no doubt went against the grain to carry with him on his way to church his musket, and to be ready, while on his way to the House of Peace, to send forth the swift missile of death. Yet such was he often called upon to do. With treacherous aim, the body carefully concealed behind a tree,

some lurking savage would shoot his deadly arrow upon some "settler" on his way to church. Frequently the arrow missed its aim, and then the man of peaceful thoughts is suddenly transformed into the "avenger of blood," and the musket is got ready to do its duty should the savage dare to show his dusky form. Those, indeed, must have been days of great anxiety, but still the pioneer settler clung to his meeting-house as a thing necessary to his life.

In after years, when the savage was subdued and villages and towns began to spring up, and the joys of an infant commerce began to be felt, the meeting-house kept pace with the general progress, and continued to be a place of much interest and attention. William B. Weedon, in his recently published "Economic and Social History of New England," thus graphically describes the meeting-house under the early days of Puritan rule:

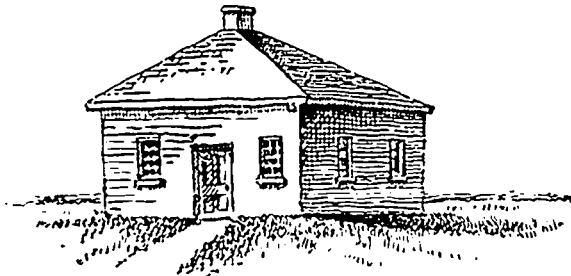
"The affairs we are considering, centred about the meeting-house, whether in centre and 'citadel,' as in Worcester or in the rich meadows of the Connecticut and the sterile plains of Plymouth, or in the sheep-walks and commons. Wherever these energetic people busied themselves, their affairs, all their concerns, put forth their highest expression in the meeting-house. They built a simple structure in the centre of the village. Bridgewater in 1671 builds one in the parallelogram of the early settlers, 46 x 26, and 14 ft. in the stud. Generally, they are of the square type which prevailed through the century. Dorchester expended £200 in 1676 for a house 50 ft. long and 45 ft. wide, which lasted until 1744. Lynn, in 1682, moved the first one to the centre of the common, and rebuilt it, 40 x 44 feet, following the above size almost exactly. This was typical of many similar churches. There were folding doors on three sides, and no porches; two semi-circular architraves over each door. The windows were in small diamond panes, set in lead. Putty was not used; where the sash was of wood, the panes were nailed in. At first the floors were generally seated, or partially so. Pews were then made, some belonging to the congregation and assigned to individuals, and some built and owned personally, according to vote of the society. Hadley had 128 seats for males and females, paid for at 3s. 3d. each. In the Lynn case there were so many individual pews that the interior bristled with peculiarities. Large, small, square, oblong, seated on three sides or seated on one, panelled in all sizes of

oak or pine, these castled Yankee notions held their ground for many years. Balustrades, with small columns of varied pattern, kept the nobility of the owner from the too close approach of the vulgar. A chair in the centre of the square pews was placed for the head of the family, or for an old gentleman or lady. One corner pew was lifted high above the stairs, almost to the ceiling, and was occupied by the blacks.

"Do not imagine that this seating of the congregation, whether upon the open benches of the community or in the private pews of proprietors, meant the deposit of so much flesh and blood in an appropriate space. That would be equality, and whoever construes early New England thus, will comprehend little of its essence.

"Saco, in 1666, seats the people by name, according to vote of the town, in ranks numbering from one to seven. In 1669 two men were voted into the first seat, and their wives into the third, so nicely did these simple folk estimate the bounds of their propriety, and so accurately did they classify the stronger and the weaker vessels into these varying shades of ran.!

"The ministers and elders watched the congregation closely, and their office was supplemented by that of the tithing men. One was appointed for about ten families. These divisions were known sometimes as the 'tithing men's squadrons.' They helped to catechize



THE PRIMITIVE SCHOOL-HOUSE.

the people, and overlooked them in their homes. The office was no sinecure in the severe decorum prevailing. Some had long white wands, a knot at one end, a fox tail at the other, for use in the meeting. They rapped or tickled the speaker, according as his nerves needed the heavy thwacks or the gentle titillations of authority.

"Woburn, Mass., in 1672, had a committee of five to assign the seats. Then another committee of two to seat the committee with their wives. They were instructed by the town to respect 'estate, office and age' in the disposition. Stamford, Conn., in 1673, votes to seat its people according to 'dignity, age and estate in this present list of estate.' But all the towns had easy work with the testy touchiness of their constituents, if compared with the greater task of Newbury. In 1669, some were so much dissatisfied with seats assigned by the select men of this town that they chose for themselves. The Salem court fined two men £27 4s. for intruding on others' seats. We may see the value set upon the privilege, and the sacredness



THE COLONIST ON HIS WAY TO CHURCH.

of the arrangement by the amount of fine imposed for its violation. It was common to vote the young men or young women privileges to build seats for themselves in the galleries. In Newbury, in 1677, the select men allowed several young women to build a new seat in the south corner of the gallery. This proceeding, simple enough in many places, stirred the embers of previous fires. The separation of these particular young women from their sisters of the congregation excited the ire of certain young men. They asserted their independence by smashing the seats: for this breach of public order they were convicted and sentenced. This ferment and seething of the social order of Newbury appears to have worked itself into a gradual calm, for in 1682, twenty-nine men and thirty-one women were 'seated' in five new seats of the gallery."

"Going to Church" in the country is an entirely different thing from attending service in the city or town. On commencing mission work in some rural district where the settlement is new or the farmers poor, one's first experience is likely to be that of a very small and sparsely furnished school house, built of logs, with a roof meeting from the four sides in a point in the centre—somewhat in the form of a pyramid. The missionary enters, wearied, it may be, after a tedious journey through snow, slush or mud, and finds the people assembled, men on one side, women on the other, keeping as close as possible to the huge, brown, cracked stove which sends forth its heat to counteract the chilly air which comes rushing through the numerous chinks in the wall. Divesting himself of his overcoat, and securing his surplice from his satchel, he proceeds, usually with some embarrassment, to robe before the congregation. This done, service begins. As a rule, very few have prayer books, and many probably could not use them if they had; but they all know the order of the service pretty well, and, except in the Psalms, can mumble through the responses. The Psalms are often a great difficulty, for the one or two who may have prayer books find it rather trying that their voices only should be heard in the congregation. These are the defects which the missionary has to seek to remedy, and in time, by means of choir practices and other gatherings, an improvement can be effected. The sermon over, he must not be surprised at seeing some aged farmer gravely rise with an old and tattered fur cap in his hand, and go round with it to "collect the coppers"—for that is really the only coin that he will get. In such manner has many a mission station been opened, and in time a parish established with a church built, and all necessary appointments for securing "decency and order." The writer well remembers what a boon he thought it when the farmers of a remote and poor district built a new school house, and discarded the little, old,

square log hut. It seemed like the sudden acquisition of wealth.

One of the signs of prosperity in a rural parish is a shed for the horses. Strange to say, farmers, though fond of their horses, and careful of them, will let them shiver in the cold or drench in the rain rather than exert themselves or spend a little money to build a shed, and it is usually a sign of considerable enlightenment on their part, and energy on the part of the clergyman, when one is secured. These sheds are unsightly appendages to a church, but they are merciful things to the dumb brutes that must otherwise wait in all kinds of weather outside. In pioneer days, however, the shed was a luxury not to be thought of, and blankets and sleigh robes had to perform the work of keeping the patient quadrupeds warm, so far as such a result could be secured.

So have the pioneer days gone by for many lands, but it should be remembered that in many new districts they exist still, and the "early settler" has his trials as of old, and his appeal for help, in a spiritual way, to the older and more wealthy communities, seems not only reasonable, but imperative.

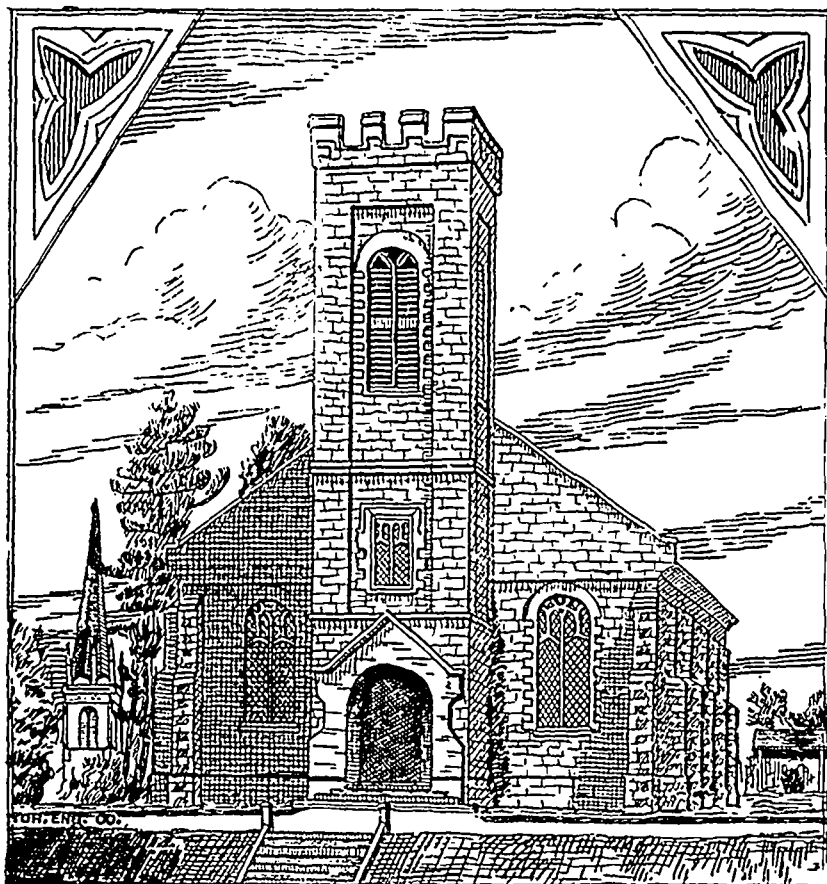
## OUR PARISHES AND CHURCHES.

No. 53.—ST. JOHN'S CHURCH, PETERBOROUGH.



**S**TARTING from Montreal on the Branch of the Canadian Pacific Railway that runs from that city to Toronto, one is struck, as he proceeds on his way, with the paucity of large towns that lie on his route. There are many stations, but most of them at villages without much pretension either as to size or form. One is left to imagine the growth of these places in the future. There is, however, at least one notable exception in the town of Peterborough, which presents at once the appearance of a large and flourishing place. It is now a great agricultural and lumbering centre, and is in a fair way of becoming in time an important city.

As is the case with most of these towns, Peterborough had its origin in a site chosen for a mill. So men from Cobourg ascended the Otonabee river prospecting for a mill site, and at last pitched upon a spot which seemed to serve the purpose well. The site chosen was what is now the corner of King and Water streets. The Township of North Monaghan was surveyed by Mr. Richard Birdsall in the year 1818, under the direction of the Hon. Zaccheus Burnham. Houses gradually clustered round this mill site, shops of various kinds erected, and at last, in 1825, it was laid out as a town under the name of Scott's Plains.



ST. JOHN'S CHURCH, PETERBOROUGH.  
Diocese of Toronto.

The portion of country to the north was swampy, hence the town grew towards the south. In 1827 the name was changed to Peterborough, in honor of the Hon. Peter Robinson, an active and public-spirited gentleman of the day. In 1832, the place had a population of about 500, and from that time it has steadily increased, till now it is about 9,000. It was set apart by Sir John Colborne, as one of the famous fifty-seven rectories, only thirty-nine of which, however, were actually created. A block of land on Hunter, Water and Brock Streets, together with other lands, was granted for the benefit of the Church. Services were first held in the locality, by Rev. Samuel Armour, who had to be content with a log school house for his church. The present stone church was built in 1834-5, and dedicated to St. John, the Evangelist. About the year 1854 alterations to the extent of about \$2,000 were made on the interior which resulted in a great improvement to the building. A school house was built in 1879, and in 1882 the old church was completely restored, a chancel built,

an organ procured, and the grounds laid out at a cost of \$20,000. The rectors, in the order of their appointment, are as follows:—

Rev. S. Armour, Rev. Richard D'Olier, Rev. Charles Wade, M.A., Rev. R. J. C. Taylor, Rev. Mark Burnham, Rev. J. W. R. Beck and the present rector, Rev. J. C. Davidson, M.A., who is assisted in his work by Rev. C. B. Kenrick, M.A. Mr. Beck was rector of Peterborough for thirty-three years, during which time the most of the parish work was done by himself. He died on the 7th of December, 1889. Mr. Davidson, who succeeded him, at the urgent wish of the congregation, is the son of Rev. John Davidson, for many years a well known clergyman of Toronto Diocese, and is a young man of much promise.

## INTEREST IN MISSIONS.\*

BY MRS. SUTHERLAND, HAMILTON, ONTARIO.

**M**ANY of my fellow workers have, I am sure, sometimes undertaken a task without fully considering all that it might entail. This is the position in which I find myself with regard to the paper that I undertook to write on "The Best Means of Arousing Interest in the Cause of Missions." I must, therefore, ask you to receive what I have to say rather as a few thoughts contributed to a discussion than as a full and exhaustive statement.

All Christians acknowledge that the cause of missions is one in which we ought to feel a lively interest. We acknowledge, too, that we ought to feel *love* and reverence for the great Creator of all things. Yet what could have brought the feeling of love and reverence home to us as the

\*A Paper read at the Annual Meeting of the Niagara Auxiliary.



incarnation of our Lord has done? Has not His living among us as a man, His showing to us in a form we could understand and be moved by, that unselfish love and unailing goodness of the Divine Creator, which before had seemed so far off, so much above us and so hard to grasp—has not, in short, His Holy Life, Devoted Death, and Glorious Resurrection, enabled us to believe in and love the Father? Not otherwise is it with the Church's missions. So long as missionaries were merely far-off abstractions, with whom we had nothing personally to do, it was difficult to feel in ourselves, or to arouse in others, an interest in their work. Now, however, that, as members of the Woman's Auxiliary, we have been brought into close and intimate contact with the men and their work; now that we have in our own hands letters written to us by these valiant soldiers of the cross; now that we can read in their own handwriting the story of their labors and their triumphs, their dangers and their sufferings, we can realize, as we have never done before, the importance of the work and the necessity of our throwing ourselves into it with hearty interest.

I remember well how we felt at one of the meetings of our parochial branch when we read the pitiful story told by Mr. Black of his own sufferings last winter, through starvation, and the sufferings also of those among whom he labored. "For six weeks" he wrote, "I had nothing but a pint of flour boiled in water for my daily meal," and, he added, "our box of goods has been the means under God of saving my life; for out of gratitude for some clothing given to me from our box, an Indian had brought me some grease, and this, with the flour, kept life in me until supplies reached us from the Hudson Bay post, and though I had shared all I had with the Indians near me, many of them died from starvation." And yet, to send this box, our efforts had been so slight, our self-denial so small, in comparison with the benefit it brought, the good it was the means of accomplishing. How good, we thought, as we read his touching letter, how good has our Heavenly Father been to bless so small an offering!

Women, even more than men, should strive earnestly for the spread of Christ's kingdom. Before the world became Christianized, what a wretched position women occupied! Now, we meet with reverence and respect, for was not a woman the honored mother of the King of kings? When we consider the sad lot of the wives and daughters of the savages of our own North-West, or of the women of Mohammedanism in Turkey and India, when we compare their lives with ours, every womanly heart must be stirred with compassion, and must feel the desire kindled to do for them what has been done for us. At a missionary meeting a few weeks ago, one of the speakers said that he had

read how one of our Christian women in China, while visiting a Chinese woman and talking with her, noticed a small heap of straw in the corner of the room; once or twice she thought she saw some slight movement in the heap, and at last a tiny, little, wasted, emaciated foot peeped out. "What is that?" she enquired. The Chinese woman replied, "Oh, that is my little girl baby—don't mind—she is nearly dead, we don't give it anything to eat, we generally let such starve, you know, they are of no use." Oh! Christian mothers, compare this child's fate with that of our little ones, and yet, for these Christ died. Do we not need such examples brought close to us? What a living interest may be awakened! Is not this the way God has dealt with us in the revelation of Himself in His Son?

" And so the Word had breath and wrought  
With human hands the creed of creeds  
In loveliness of perfect deeds  
More strong than all poetic thought."

Let me say one thing more. Many church people, women as well as men, already give to the Lord's service at least one-tenth of their income. The Jews did this, and I understand they do so still. Should not *all* the followers of our Lord give as much? Once let this system be generally adopted, the setting apart one-tenth of our income for pious and charitable uses, and the financial difficulties that now clog the wheels of progress in mission work would disappear, and, while sufficient would still be left for the things whereof our Father knoweth we have need, there would be poured into the "Treasury of God" sufficient for the work that He has given our Church and our age to accomplish. What we give to the missions of our Church should really cost us something. What we give should be something that we desire to have or to keep for ourselves. We give, usually, from our abundance; most of our homes are comfortable, some are luxurious; we are warmly clothed and know not want in any real form. I will try to illustrate my meaning by an incident that came under my personal observation some time before I lived in Hamilton. In a parish near my husband's mission, a clergyman and his people had erected a very handsome church. It was free from debt and about to be consecrated. I said to him, "you must have had great difficulty in obtaining sufficient money to erect such a building;" he replied, "we all gave and collected what we could," and yet last summer there was still a heavy debt, so I said to my people, "We must all make a tremendous effort and pay this balance, that on Christmas Day we may present this church to our Lord free of debt. Now, I ask you all to deny yourselves something for this purpose. Let the men see if their winter's overcoat will not last another season, and send me the price of a new

one, or let them smoke less cigars. Let the women make a last winter cloak, bonnet or dress do in the same way. Well, God so moved their hearts, that on following Sundays I received envelopes, in one of which was a cheque with the remark, price of winter overcoat, another the price of new curtains, another the price of a new dress, some the price of gloves, and so on. Even the children helped, with the price of doll or sleigh, until I knew from the number of offerings that nearly all had responded to my appeal, so that by Christmas Day, by their self-denial, their church was free from debt." Let us, then, deny ourselves some pretty thing we purposed getting with which to adorn ourselves, or our homes, and send the money, or its equivalent, to some one or other of our missionaries, either to supply his wants or to beautify the Houses of God throughout the land, which in many places are very meanly furnished. At each meeting of each branch, let us keep alive the flame of interest by examples of the results of our own or of other's self-denying labors, and so hasten the coming of our Lord's kingdom, and prove to ourselves that it is "more blessed to give than to receive."

## A TRIP THROUGH OUR MISSION FIELDS.

By MRS. WILLOUGHBY CUMMINGS.

### II.—RUPERT'S LAND.

**S**OME confusion exists, it appears, in the minds of church people and others who have not followed the course of Church history in the north-west portion of our Dominion between the diocese of Rupert's Land and the ecclesiastical province which bears the same name. Nor is this surprising, for from 1849 until 1872 the *Diocese of Rupert's Land* did comprise the whole of the country which now is divided into the Dioceses of Moosonee, Saskatchewan, Athabasca, Qu'Appelle, Mackenzie River, Calgary and Selkirk, (now in prospect of formation), all of which together form the *Province of Rupert's Land*, with the Bishop of Rupert's Land as metropolitan.

The first Diocese of Rupert's Land was established in 1849 under the charge of the pioneer, Bishop Anderson. When he was called to his rest, Bishop Machray was consecrated his successor in 1865, and it has been during his episcopate that one diocese has been divided into eight. The boundaries of the present diocese are:—on the north the Diocese of Saskatchewan and Moosonee, on the east, the highland twenty miles west of Port Arthur, on the south, the boundary line of the Dominion, and on the west, the diocese is coterminous with the Province of Manitoba.

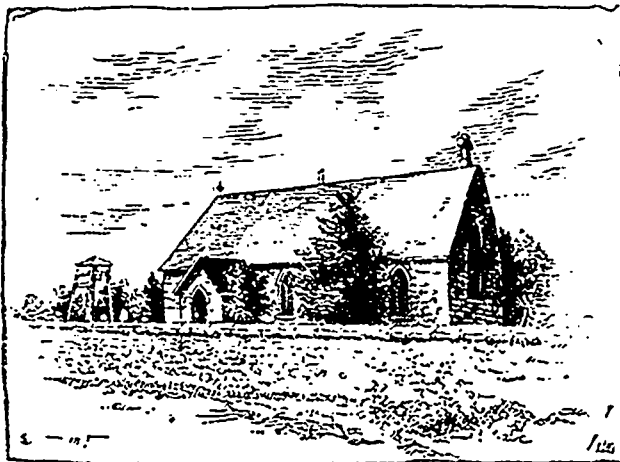
There are at present fifty-six clergymen on the bishop's staff, and some of the missions are 400 square miles in extent.

The Church's work in this diocese may be divided for convenience into two classes—that among the white settlers and that among the Indians.

Although the great rush of emigrants is somewhat a thing of the past, still the population of this diocese is increasing far more rapidly than the Church can keep pace with. The majority of these settlers have no capital, and to get a start have been obliged to borrow from loan companies, so that, for some years at least, they will be unable to contribute much to the support of the Church's services. The diocese is at present divided into about twenty-six districts, as far as work among the whites is concerned, and in a central point in each district a clergyman is placed. Many of these districts are entirely too large to be worked by one man, and many new stations ought to be opened further afield, but lack of funds forbids any such extension at present. Among the pressing needs, we were told, are the following:—A log church in the Lake Dauphin district, the nearest church being sixty miles from the settlers there. The Oak River district should be divided. The incumbent, Rev. F. Roy, has about 400 square miles and six stations under his charge, and more stations should be opened in the same district. Birtle district, now in charge of Rev. T. Mitten, needs subdivision. Clearwater (where there is a beautiful little church) and Pilot Mound, with its six surrounding stations, are vacant and need subdivision.

In the south-western portion of the diocese there is great need of men, and of money to pay them. Some one is needed at Carberry, and some one also for the district between Carberry and Brandon, and again some one for the McGregor district, and in all these cases funds would be required for the stipends. There is also no clergyman or services of the Church held between Rat Portage and East Selkirk.

Now, it is well to remember, that the financial aid thus needed would probably cease to be required in the course of a few years. For instance, in 1874, Trinity church, Winnipeg, was receiving a grant from the Society for the Propagation of the Gospel, now, it is not only self-supporting—as are all the six Winnipeg churches—but contributes largely to missions. The Cathedral church, St. John's, in Winnipeg, is in every sense truly the mother church to the parishes and missions of the diocese. The members of the cathedral chapter are here, there and everywhere each Sunday filling vacancies, and certainly their offices are no empty titles. Is it not also like a mother's love to deny herself for the benefit of her children? And such is the case with St. John's. The money, it seems,



ST. JOHN'S CATHEDRAL, WINNIPEG.

which would otherwise be used in improving, or perhaps rebuilding, has been given instead to build churches in localities which but for this would be without places of worship. When one heard this, the plain building grew almost beautiful, and one could not help wishing that such a good example might find many followers.

The financial assistance received by the Diocese of Rupert's Land from without is as follows:—From English societies about £1,850, and from Eastern Canada a sum ranging from \$11 to \$3,500 per annum.

During Canon O'Meara's recent visit to the Eastern dioceses the sum of between \$7,000 and \$8,000 was promised for a period of three years, and for this aid much gratitude was expressed.

As to the Indian mission work, its history in this diocese dates back to the early part of the present century. When Rev. John West came from England as chaplain to the Hudson Bay Company in the Red River Valley, he very soon became deeply interested in the spiritual welfare of the surrounding Indian tribes, and it was owing to his representations that the Church Missionary Society first undertook the work which has since grown to so great proportions throughout the North-West Territories. Now, as then, the burden of the support of the Indian mission rests upon this English society, and it is not to be wondered at that, knowing of the growth and prosperity of our country, the committee should feel that the time has come when the Church in Canada should begin to assume the responsibility which should be hers, leaving the Society free to undertake fresh fields in heathen lands. With that object in view the Society has notified the Lord Bishop that, beginning in 1891, a twentieth part of the lump grant will be withdrawn each year.

At present there are ten missions to the Indians, and although there are very many Chris-

tians, still many heathen—over 3,600—have yet to be converted, and several new missions should be established, if funds were available. Ven. Archdeacon Phair is the superintendent of Indian missions in this diocese, and most of his time is spent in visiting them. The account of a journey the bishop and he made last winter by dog train up to some stations in the northern portion of the diocese, and the privations and hardships they endured, were not calculated to make one feel envious. The mission at St. Peter's Reserve is one of the oldest in the diocese, and the results of years of patient and prayerful teaching were very evident to us during our visit there. We were present in the church one Sunday morning, and although it was treaty time, and the Indians had left their homes and were encamped

five miles down the river to receive their treaty money, still that did not interfere with their attendance at church, for the building was filled to the doors with a reverent and devout congregation. The singing and responding were most hearty, and over 100 Indians remained for Holy Communion. When we were told that these people had been forty years ago uncivilized heathens—as are the Blackfeet now—it made us think of the promise, "In due time ye shall reap, if ye faint not." We spent the evening of the same day down at the treaty grounds, and were present at an open-air service held by a native catechist. When the evening prayer was read in Cree, about three hundred Indians were seated on the ground in large circle, the men and women sitting apart, and again we were impressed with the devout behavior of all, and the heartiness with which they took part in the service.

A very important part of the Indian work in this diocese is the Rupert's Land Industrial School. This school was built by the Government, who also give a small grant for its support, not, however, within \$4,000 annually of the amount required to maintain it. The necessity and benefit of these industrial schools cannot be over-estimated, and surely no truer missionary work can be done than that of training and Christianizing these poor Indian children, and afterwards sending them back to be little missionaries in their own households. The building is a very fine one, and the arrangements throughout are admirable. The boys are taught farming, carpentering, etc., and the girls are trained in various departments of household work. The Lord Bishop and a committee appointed by the Synod are a Board of Management, and Rev. Mr. Burman is the principal, and a better could not have been chosen, for he possesses business capability, knowledge and affection for the Indians, all of which are most

necessary to one in his position. Although our visit was a brief one, we were most favorably impressed with the cleanliness and order of every part of the building, and with the happy faces of the children. Surely the Sunday schools in the Eastern diocese might do more than at present for the support of these children. Their clothing, it is hoped, will be entirely supplied by various branches of the Woman's Auxiliary. We visited another industrial school for Indian children in this diocese; namely, the Washakada Home at Elkhorn. This is under the control of the Rev. E. F. Wilson, of Sault Ste. Marie, and is a branch of the Shingwauk Home. The uniforms, boots, etc., for the children are made at the Parent Home. This home was opened in August, 1889, and many of the children have been brought from long distances, and from heathen parents. We were surprised to find how quickly the children learned to speak and understand English. This is partly due to the fact that, coming from many different tribes, they do not understand one another's language, and therefore are glad to learn a language which will be common to all. We also were glad to notice the affection which evidently exists between the children and their teachers, Mrs. and Miss Vidal, Mr. McKenzie and Mr. Wilson.

On our return journey we had hoped to visit some of the missions on Lake Winnipeg, but after starting with Archdeacon and Mrs. Phair with an outfit which would have filled many camping parties with envy, we got as far as Dynebor, where we were storm-stayed two nights and a day, and it was deemed best to turn back, much to our disappointment.

While in Winnipeg, we were much interested in some old registers where we saw the signature of Sir John Franklin as a witness to a marriage, and where also was the following:—

MEMO A.D. 1821.

Emigrated for the Red River Settlement	171
Colonists born on the voyage .....	6
	—177
Sent from York Factory to Canada,	
September 13th .....	3
Left Pembina for the United States,	
March 8, 1882 .....	5
Died .....	14
	— 22
	155

JOHN WEST,  
*Chaplain.*

July 15, 1852.

At Fort Alexander, a mission we had hoped to reach, a new church has been built entirely by the Indians themselves. Even the women helped by bringing moss from the woods and packing it between the logs of which the church is built. A native catechist has lately been sent up to a new mission opened at Jack Head, on Lake Winnipeg, where there are only five Christians and many heathen, and where the

services of an ordained missionary are needed were there money to pay him. Gifts of clothing are also required in most of the Indian missions, and we were told by Archdeacon Phair that at least twelve bales, in addition to those received from England, would be required annually to meet the needs, for many of the Indians are very poor.

LIFE WITHOUT RELIGION.



THE following incident, taken from a recent publication, shows what life may become without the hopes inspired by a trust in God:—

“One winter day in the year 1875, a beautiful woman was found dead in her elegant apartment in the city of Paris. There were no signs of violence, and the theory of suicide seemed absurd in her case.

“For many years this woman had been one of the leaders of fashion. She was known in all the capitals of Europe. No ball, no reception or other social event was complete without her. Her bright smile, winning manners and witty talk were the soul of the high circle in which she moved. She was titled, rich and almost as much admired by women as by men. She had no enemies, and, for a wonder, her name had never been associated with any scandal. Only the previous night she had attended a grand ball, and none of the galaxy of brilliant women present danced more gaily or laughed more merrily than she.

“Yet here she lay—dead! Was she murdered? ‘Impossible,’ said the police. Had she killed herself? ‘Ridiculous,’ said her friends. Had she died of heart disease? ‘Stuff and nonsense,’ said the doctors. Her domestic life had been a happy one. Her husband was a quiet, retiring man, yet he had never objected to his wife's enjoying herself in her own way, and the four children idolized their mother.

“Nobody could solve the mystery, and so she was buried. People talked for nine days and then changed the subject. Three months later her husband happened to open a gold locket which contained a miniature portrait of his wife, painted on ivory a year or two after their marriage. Neatly folded, and deposited inside of it was a sheet of tissue paper. On this, in his wife's fine hand, were written the following words addressed to him:

“‘The world will laugh if it ever finds out what I have done and why I did it. Let it laugh: my ears will be deaf. A woman's life is in her youth and good looks. Mine (pardon the egotism), my friends have thus far made my life happy and victorious. I have been a rose leaf on a summer sea. To-day I noticed the first few streaks of grey in my hair. Do you say it was nothing? Ah, to me, it was ice on my heart.’

My real life is ended. I am growing old. Nay, I am old now. The thought strikes me like the breath of a pestilence. No man can understand this—only a woman. I cannot bear it, I would rather die now than be a piping, withered crone, the ghost of what I was, a shivering exile in a chimney corner, waiting for death as the poor wait for a legacy. Bah! it is insufferable. I shall swallow five drops of a certain liquid, and remain young forever. You need not look for the poison. It defies analysis; it leaves no traces; no marks. I got it in Italy. The Borgias were great chemists. How like a woman you will say, to fling away her soul through disgust at losing her beauty! Love the children, and pray for

“‘AMELIE.’”

INDIA has now about 900 foreign missionaries at work.

THERE are eighteen religious newspapers published in Tokyo, Japan.

THE Moravians give, on an average, \$12 per head yearly to foreign missions.

ALL the inhabitants of Bethlehem, the town of the nativity, are now said to be Christians.

PROBABLY one-third of the 20,000,000 souls estimated to inhabit the Congo basin are cannibals.

GREAT BRITAIN contributed over six-and-a-half million dollars last year to the cause of missions.

IN the English mission to British Guiana, there are 3,000 Christians among the Accowoid tribe of Indians.

THERE are 10,000 licensed opium shops in the British territories in India. The opium habit is increasing rapidly.

INDIA is ten times larger than Japan; China nearly three times as large as India, and Africa twice as large as large as India and China combined.

THERE are thirty-four societies at work in Africa. There are districts measuring thousands of miles without one missionary or missionary station.

THE latest journalistic novelty in India is a Hindoo monthly for ladies, entitled *Sugrihini*. It is published at Rutlam, and is edited by a native lady.

NATIVE Christians in Japan, most of them with average wages of less than twenty-five cents a day, contributed last year \$27,000 to mission work.

THE last annual report of the Wesleyan Conference in England showed a decrease of 131,754 members during the past five years. This is called “church leakage.”

FIFTEEN hundred Jews are said to leave the synagogue every year—for Christianity or infidelity. There are now 3,000 Christian Jews in Great Britain.

THE Rev. Dr. James Johnson says that the signs of the times denote that Israel will be largely reclaimed by the study of the Hebrew New Testament version.

THE China Inland Mission has established in China sixteen opium refuges, three hospitals and five dispensaries. Their churches number sixty-six and chapels 110.

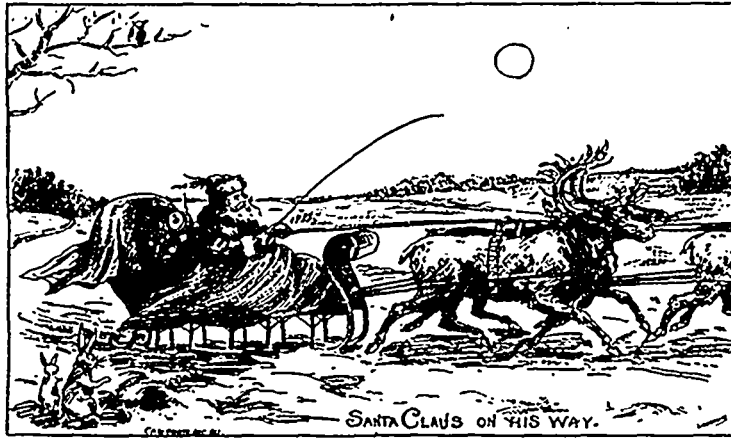
DR. TALMAGE says, “My first cigar made me desperately sick; after I smoked my last cigar I became gloriously well, the world became more attractive, and a new life opened out before me.”

A NEWPORT “elder,” in the days of the slave trade in New England, always returned thanks on the Sunday after a slaver arrived in port, “that an over-ruling Providence had been pleased to bring to this land of freedom another cargo of benighted heathen, to enjoy the blessing of a Gospel dispensation!” That was one way certainly of salving the conscience.

A PITTSBURG reporter recently wrote that a missionary council of the P. E. Church held in that city was attended by eighteen “full” bishops. Shortly after Bishop Dudley, of Louisville, before addressing a meeting in the same city, begged that the reporters present would explain what he was full of, namely, zeal for the work he had undertaken. He wished to guard against a possible misunderstanding.

APART from direct results in conversion and baptism there is, as stated by a Church paper in India, abundant evidence that Christian thought and Christian influence is making way. This, of course, cannot by any means be credited altogether to missionary effort. It is partly the result of missionary effort, but still more is due to the dealings of God's Providence, working through causes which men call secular. In spite of its perfectly sincere profession of neutrality, the Government of India is the great pioneer of missions. It cannot help itself. For the Government of India is the product of English ideas of truth and justice, righteousness and mercy. And English ideas on such matters are the product of centuries of contact with Christian standards. The Government of India has by direct legislation put down some of the worst abuses of Hinduism. By its indirect, but not less powerful, influence it has put down, and will put down more. The missionary recognizes in this that God is with him, using worldly forces to bring about spiritual results. The stars in their courses are fighting against Hinduism.

## Young People's Department.



## SANTA CLAUS.

I HAD a dream of Santa Claus. I saw him on his way for Christmas, 1890—and so he comes! Santa Claus is very old, for, just think, this is 1890, and soon it will be 1891—all that time since the first Christmas Day, when the Angels sang, “On earth peace, good-will toward men.” And yet good old Santa Claus comes on and on. Every year he gets his reindeers ready, and packs his toys together, and then how merry he is when he gives them out to his good boys and girls.

But then, I had this dream also, why boys and girls may themselves be Santa Claus! But how? Why think, Santa Claus cannot give many toys to all, because there are so many, and then he is a queer old fellow, because he doesn't go to poor children as much as he goes to rich. Now this is naughty of Santa Claus, but he is obstinate about it, and we can't get at him to make him do better, for he steals it at night, and then goes away again and nobody sees him till Christmas comes again.

“Naughty Santa Claus,” you say. Yes, that is what I say. But, little boys and girls may themselves be Santa Claus. But “how?” you ask. How? Why, ask father and mother to let you give some of your toys and pretty things to some poor people on Christmas Eve. Then take the toys and pretty things yourself, and see how happy the poor little children will be. That is the way you may be Santa Claus, and that is the way you may make others happy, and then what a Merry Christmas you will have! You will feel so glad that some one else is playing with toys that you yourself gave away. It is a good time to make presents, for what a present God gave to us when he sent our Saviour here, a little babe, to grow and be a man, and then save us from our sins.

## HAROLD ELWOOD.

HAROLD ELWOOD was certainly not a model good boy. His school teacher said so, his parents said so, and all his friends agreed with them in their decision. And Harold himself thought they were pretty correct in their judgment, for after many attempts he had well nigh given up the hope of ever becoming anything but a scapegrace, always in trouble. Not that he was a maliciously bad or vicious boy, this is quite a false description of his character. But he was so full of life, so thoughtless and quicksilverish, that he was constantly letting his tongue run away with him, or getting into some mischief which brought him into disgrace with his superiors. And because he possessed the strong desire within to do right (which all boys have, if only we older people would believe it and try to develop it), this condition of things gave him many a headache, and then, half an hour later the spirit of forgetfulness would whisper in his ear, and all his good resolutions would fly away, and poor Harold would be sent up to the principal's room, or have a fine marked against his name by the choir-master, and his mother's face would look sad, and his father's stern, while his own heart would sink down to his boots, and he wondered why it was so terribly hard for *him* to be good, while Wilhe Cebun and David Dott always managed to keep a straight face, and in the good books of masters and parents. And so at last, he thought he would go and talk to a certain friend on the subject, one who often checked him in his mad pranks, though he seldom scolded, and who he knew liked him even when he was in disgrace.

And the friend, whom we will call Mr. Oncei-wasaboymyself, received him very kindly, and, when Harold had told him his trouble, talked to him something like this:

"I am very glad you have come to me, for I have been thinking a great deal about you and certain other boys in the choir and Sunday school. I know all about your troubles, and understand how hard it is for you to obey orders and keep your high spirits in restraint. But you are not a child any longer, and must begin to learn what your work is in this life, and why it is necessary for you to be master of yourself. Can you repeat the collect for the fourth Sunday after the Epiphany?"

Harold could, for he had a teacher he loved, and always learned the lesson she set him, and so he reverently and thoughtfully said the prayer as follows:—

"O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. Amen."

And then Mr. Onceiwasaboymyself went on:

"Harold, this is a prayer that applies exactly to your case, and I want you to say it every night and morning, and think over what it means. You know how hard it is for us to walk along a slippery sidewalk, especially when people have not cleaned away the little pieces of ice and snow. Well, our inner lives are very like our outer ones; we go along very bravely until suddenly we come to a bad place, when down we go, and sometimes not only hurt ourselves, but drag others with us in our fall. Now, in church to-day, while Mr. Thomson was reading the First Lesson, you came to such a place, do you remember what I mean?"

Harold thought a moment and then said: "I think you must have seen me when I was whispering to Joe Martin; I saw his sister in the church, and wanted to know if her mother would let her go to the choristers' party with me."

"Yes," replied Mr. Onceiwasaboymyself. "And Mr. Keyboard saw you, too, and fined you and Martin for talking in the chancel. There was one slippery place that made you fall. And why were you sent up to Mr. Sternbody's room yesterday?"

Harold thought a moment, and then said, half ashamedly, "Why, I was listening to Miss Fletcher all I knew how as she explained that new rule in arithmetic, and somehow I put my hand in my pocket and felt some throw-down crackers I had, and then, I thought what fun it would be to make the girls jump, and first thing I knew I had thrown one against the wall. Miss Fletcher was awful mad, and Mr. Sternbody said he would suspend me if I was sent up to him again this term."

Mr. Onceiwasaboymyself could hardly help smiling at the boyish prank, but he kept the smile back and said: "There was another slippery place that cost you a fall, and it might have

been a very serious one. Do you realize that now is the most valuable time of your life, you are forming habits that will probably influence you forever, and presently you will regret your wasted school-days very bitterly? You know this, and so I am not going to preach to you about it. But I want you to think over what I have said, and when you come to a slippery place, remember the collect you have just repeated, and ask God to give you such strength and protection as may support you in all dangers and carry you through all temptations. You know that Jesus Christ was once a boy Himself, and He understands how hard it is for you to stand upright. Ask Him to help you, and come to me next week and tell me how you are getting along. You have the making of a really good and strong man in you, and I do so hate to see you falling into such very bad and ruinous ways."

Harold went out feeling very thoughtful, and with his heart and head full of good resolutions, but he did not know how soon they were to be tested.

The choir boys had to practise that afternoon, and when Harold reached the church house he found his playmates holding an indignation meeting outside. The janitor, who was a very good man, but had forgotten that he was ever a boy himself, had turned them out of the playroom, and burned their collection of shinny sticks and other treasures priceless in the boys' eyes. And when Harold approached a great shout went up. "Elwood will have some scheme to pay him out," cried his bosom friend, Joe Martin, and then the whole story of oppression and wrong was poured into the newcomer's ears.

"What, burned my stick that I cut in Red Bridge Woods? Well, now, if I don't get even with him, my name isn't Harold Elwood. See here, boys, I've got the trick. You see how the pathway to his house is all down hill. Let's all of us come here at nine to-night, and pour water all over the steps. It's freezing so hard that it will be solid in ten minutes, and when he leaves the church house at ten, he'll have a toboggan slide on his back all the way free of charge. He won't spite us again for a week or two after that, I guess." Such a shout went up from the mischievous young urchins, as the proposed plan met their ears! "Didn't I tell you he'd fix him," cried Joe, "but now you fellows all keep mum, for there'd be an awful row if Mr. Thomson knew we'd done it." Just then the organist came round the corner and the boys flocked into the choir-room, where the singing was hardly as good as usual, so full were their hearts of the proposed vengeance.

Nine o'clock came, and with it the planner and perpetrators of the scheme. The church house stood silent in the moonlight, only a light in the janitor's room showing that their proposed victim was still at his post. Water was got in

pails the boys had brought from home and poured noiselessly over the wooden pathway that led to Mr. Royce's house. Half way down was a flight of three steps, and these, too, were coated with a sheet of ice, for so bitter was the night that almost as soon as the water was poured it froze smooth and solid. Indeed, so effective was the plan, that Joe Martin tested it unwillingly, for his foot slipped at the top, and down the incline he sped like a sled in Esquimaux land. Harold caught him as he passed, just before he came to the dangerous steps, but poor Joe had already found that Mr. Royce's punishment was to be a severe one. "Beats the worst licking I ever had," he muttered as he limped home. For Harold had made all the boys start homeward as soon as the mischief was completed, and himself started off at a good round trot through the churchyard and across the open fields. And as he went, he chuckled as he thought of the glorious revenge the boys were soon to have, when suddenly a cheery "good-night, Harold," awakened different thoughts in his heart. Mr. Onceiwasaboy-myself had passed him, and at his greeting, the memory of the afternoon's chat came back to the boy's mind. "So many and great dangers cannot always stand upright." Here was the very first slippery place that had come to him, and all his good resolutions were forgotten; he had fallen, and fallen heavily. What should he do? Go and warn Mr. Royce? Then he would probably have to implicate all his friends, for no boy could have done the mischievous work so thoroughly. No, another plan came to him. He knew where the ashes from the furnaces were thrown, and in a few minutes his pail was full of them, and he was carefully undoing the work of revenge he had planned and carried out so gleefully a short quarter of an hour before. And he had but just completed his task when he heard the heavy church house door open and Mr. Royce, but not alone, began to come down the now safe pathway. Mr. Onceiwasaboy-myself was with him, for a little child of Royce's was dangerously ill, and the priest was on his way to see her for the last time that night ere he went home. Harold crouched down behind a tree as they passed. "How wise it was of you to sprinkle those ashes, Mr. Royce," said his friend. "Do you know I absolutely dread a fall more than anything else? Years ago I injured my spine in that way, and the doctors tell me that another might leave me a cripple for life." The janitor's answer was not audible, but Harold's heart beat fast as he heard what Mr. Onceiwasaboy-myself said. This, then, might have been the end of his mischievous plan, had not God shown him how to overcome and counteract it. Very slowly and thoughtfully he went home, and before he crept into the snug little bed his mother's loving care provided for her boy, he said the collect carefully and humbly, as he remembered from what a cruel sin he had been spared.

## A LIFE LESSON.

THERE! little girl; don't cry!  
They have broken your doll, I know.  
And your tea set blue,  
And your play house, too,  
Are things of the long ago;  
But childish troubles will soon pass by.  
There! little girl; don't cry!

There! little girl; don't cry!  
They have broken your slate, I know;  
And the glad, wild ways  
Of your schoolgirl days  
Are things of the long ago;  
But life and love will soon come by.  
There! little girl; don't cry!

There! little girl; don't cry!  
They have broken your heart, I know;  
And the rainbow gleams  
Of your youthful dreams  
Are things of the long ago;  
But heaven holds all for which you sigh.  
There! little girl; don't cry!

## AN INFANT MISSIONARY.

**I**N a mission-house in India lived little Willie, who was only two years old. One morning his mother found him being an infant missionary.

He went up to a poor heathen man named Narain, and putting his tiny hand into the Indian's great brown one, he led him to a couch in his nursery, and then knelt down to pray, meaning the Indian to do the same; but as the man did not understand, little Willie pulled and pulled till at last he knelt.

Then Willie folded his hands over his eyes in the attitude of prayer, and waited for Narain to pray aloud.

But the Indian had never prayed to God, and did not know how to do so. So little Willie showed him; but as he was too young to speak, he could only make a murmuring sound like prayer. And when he found Narain only looking on and not praying, he got up and showed him how to cover up his eyes so as to shut out all sights that might distract.

Narain was touched by the English child's efforts to teach him to pray; but he had not his little teacher long; for Willie got so very ill that he had to come home to England. But his mother taught him to pray for Narain, that he might become a Christian.

Does not the story of this little fellow teach a lesson which we should all learn?

TRUE worth is being, not seeming.  
In doing, each day that goes by.  
Some little good, not dreaming  
Of great things to do, by and by,  
For whatever men say in their blindness,  
And spite of the fancies of youth,  
There is nothing so kingly as kindness,  
And nothing so loyal as truth.



## A SERMON IN RHYME.

**I**F you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend till he is dead?

If you hear a song that thrills you,  
Sung by any child of song,  
Praise it. Do not let the singer  
Wait deserved praises long.  
Why should one who thrills your heart  
Lack the joy you can impart?

If you hear a prayer that moves you,  
By its humble pleading tone,  
Join it. Do not let the seeker  
Bow before his God alone.  
Why should not your brother share  
The strength of "two or three" in prayer?

If you see the hot tears falling  
From a brother's weeping eyes,  
Share them, and by kindly sharing,  
Own your kinship with the skies.  
Why should any one be glad  
When a brother's heart is sad?

If a silvery laugh goes rippling  
Through the sunshine on his face,  
Share it. 'Tis the wise man's saying—  
For both grief and joy a place  
There's health and goodness in the mirth  
In which an honest laugh has birth.

If your work is made more easy  
By a friendly, helping hand,  
Say so. Speak out brave and truly.  
Ere the darkness veil the land  
Should a brother workman dear  
Falter for a word of cheer?

Scatter thus your seeds of kindness,  
All enriching as you go?  
Leave them. Trust the Harvest Giver,  
He will make each seed to grow.  
So, until its happy end,  
Your life shall never lack a friend.

## THE MISSIONARY DOLLAR.

**H**ERE I am, shining brighter than ever, for  
this is the happiest moment of my life,  
I am now a Missionary Dollar! Tell  
you about it? Certainly, with great  
pleasure.

I will remember the day I came from the  
mint new and shiny; I saw my companions go  
out into the world with all sorts of queer people;  
I was ambitious and hoped for fine things; my  
desire was granted. I found myself in an elegant  
home, where I lay for some time in a handsome  
purse, but Sunday evening I was put into a  
pocket and taken to church. Ah, I can never  
forget that evening; the minister preached about

the brave men and women who are teaching the  
truth in far-off lands, the children sang and spoke  
pieces all about the missions, then the people  
were asked to give money to help these mission-  
aries in their work for Christ.

How my heart leaped, for I wanted to go so  
much. Just then a box came down the aisle,  
and I heard the money rattling in. I looked at  
the five-dollar gold piece lying so quietly in the  
pocket.

"Oh, dear," I thought, "the missionaries  
need money so much, I suppose you will go be-  
cause you are worth more than I am." Just  
then a hand came in; it picked up the gold and  
dropped it; then it took me up; my heart beat  
for very joy at the thought of being taken, but  
alas, I was dropped—think of it, I, a good,  
round, honest dollar, who would have done a  
hundred cents' worth of good—was dropped, and  
in its place three dingy old cents were thrown  
into the box; as they went in they jingled sauc-  
ily, as if to say, "We can make as much noise  
if we can't go as far as you can, friend dollar."

The next day I was handed over to a tobacco  
man; I was given for candy, for groceries, and  
lived in many places, some good, but never did  
I forget the missionaries.

Last night I was taken from the big counting-  
room and given to a man who carried me to his  
home, a neat little home, but rather poor; his  
wife was a pleasant woman, whose face looked  
sad and very pale in her black dress.

They poured me out on the table with the bills  
and pennies; I rolled as far away as I could, for  
I never liked pennies since they jingled at me  
so rudely when they went in to the contribution  
box. Then they counted me all over, bills, dol-  
lars and dimes; how they talked about us, so  
much for groceries, so much for meat, and so on,  
until the woman stopped.

"John," she said softly, "we mustn't forget  
Robbie's dollar," and the tears came into her  
eyes as she looked at the picture of a boyish face  
on the wall.

"That's so," returned the man.

"To-morrow is missionary Sunday," she con-  
tinued, "and he wanted to earn a dollar to give;  
oh, how much he talked about it," and the tears  
coursed down her cheeks.

"Yes," replied the man in a choking voice,  
"this shall be Robbie's dollar, and we will carry  
it to-morrow night."

So saying, he picked me up, and here I am,  
proud and happy to help the cause I love so  
dearly.

Friends, I know there are many dollars in this  
church to-night who want to be Mission Dollars;  
don't disappoint them by sending pennies in  
their place, but let us go out together, a shining  
band of Missionary Dollars, bound to help  
those who go "into all the world and preach  
the Gospel to every creature."—*Ida Buxton  
Cole, in The Little Missionary*

# The Canadian Church Magazine

## AND MISSION NEWS.

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

TERMS:—{ ONE DOLLAR A YEAR IN ADVANCE.  
IN GREAT BRITAIN—FIVE SHILLINGS.

Back numbers to a limited extent can be supplied. Liberal terms for localizing as a Parish Magazine given on application.

RATE OF ADVERTISING—\$2 per inch, Nonpareil measurement (on page of three columns), one month; \$5 per inch, three months; \$8 per inch, six months, \$12 per inch, for a year. Discount for space exceeding three inches, 20 per cent., exceeding six inches, 30 per cent.; exceeding 10 inches, 40 per cent. Whole page, 50 per cent.

### EDITOR.

REV. CHAS. H. MOCKRIDGE, D.D., 11 Ann Street, Toronto, to whom all communications of an editorial character should be addressed

### BUSINESS MANAGERS.

THE J. E. BRYANT COMPANY, (LIMITED), 58 Bay Street, Toronto, to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed.

## TO OUR READERS.

THE editor of this journal, having taken up his residence in Toronto, finds it convenient to make that city the place also of publication, and he has made an arrangement with The J. E. Bryant Co., (Limited), by which they become managers of all business matters connected with it. The business part of the magazine has grown to such proportions that the editor finds himself quite unable to manage it, nor is it, strictly speaking, his province to do so. While, therefore, no change takes place in the character or editorship of the magazine, The J. E. Bryant Co. will assume forthwith the business management of it, and the editor requests that for the future all money for subscriptions, local editions, advertisements, etc., be sent to them direct, and not to himself as heretofore. The editor believes that this will be greatly to the advantage of the magazine, for while the publishers will have their work to do, he will be free to devote more time to the editorial work; but he would wish it to be distinctly understood that The J. E. Bryant Co., (Limited), are simply the *publishers* and *business managers* of the magazine, and that he remains as responsible as ever for its reading matter and general contents. He hopes that the liberal support hitherto accorded to the magazine will be continued by its numerous subscribers and friends.

## CHURCHILL MISSION.



GLANCE at a map of North America will show the above mission to be the most northerly post on the west coast of Hudson Bay. It is in the diocese of Moosonee. Here since 1883, a quiet, but most important work has been carried on

by the Rev. J. Lofthouse, of the Church Missionary Society.

He has favoured us with the following interesting account of his work, in a letter which did not reach Winnipeg until five months after it was written.

Mission work was, I believe, begun at Churchill in 1860, when the Rev. Dr. Gardiner visited the post, and stayed about a month. In 1861 Dr. Gardiner took up his residence here, but left in the following year. The station was twice visited by the Rev. W. Mason afterwards; and between 1871 and 1878 four times by Archdeacon Kirkby, who baptized large numbers of Chipewyan Indians. In 1880 Churchill was visited by the Bishop of Moosonee, who stayed here about two months. In 1882 Archdeacon Winter paid a short visit to Churchill. I was appointed to take charge of the station in 1882, but did not reach York Factory until October, 1883, and was then unable to go further. Early in 1884 I paid a visit of two months, and met with many Eskimo, and again in the summer of 1885 I spent about six weeks here.

In July, 1886, we came on from York Factory and began the building of the mission house.

Last year we were obliged to visit England to get medical advice for my wife, but by God's help were enabled to return in August last.

The work here is of four kinds:—

1st.—A small band of English speaking people numbering about sixty, most of whom are half-breeds.

2nd.—A small band of Cree Indians about thirty.

3rd.—Chippewyan Indians numbering about two hundred.

4th.—Eskimos, number quite unknown, as they stretch away hundreds of miles to the north of Churchill.

All the English-speaking people are professing Christians, and out of twenty adults over twenty years of age we have fifteen communicants. We have also regular day school with an average attendance of twenty-two.

The Cree Indians are all baptized, and several of them are regular communicants.

The Chippewyans are, with very few exceptions, all baptized, but none of them have yet been admitted to the Lord's Table, though many were confirmed last summer by the Bishop, when he paid a visit during our absence in England. I trust some of them will be prepared for Communion during the summer.

There are as yet no converts from amongst the Eskimo, though God is working with us, and I hope this spring to admit one family into the Church of Christ. The Indians have not yet contributed anything towards the church, though I hope to get them to do so this year. Our English-speaking people raise about £10 per year for our church fund.

From January, 1887 to December, 1889, we

had thirty-six baptisms, three of whom were adults. I am thankful to add that God is giving us many tokens of blessings, but there are many difficulties.—J LOFTHOUSE.

The above simple statement does but scant justice to Mr. Lofthouse, whose zeal and faithfulness are worthy of all praise. The records of the mission, as given above, are most encouraging, and even if nothing else were done, it is no small matter that in that far-off settlement, there is a day school with an average of twenty-two scholars, receiving instructions at the hands of a devoted servant of God. These schools have been a great power for good in Moosonee as elsewhere.

### INDIAN WORK IN QU'APPELLE.

BY REV. G. NELSON DODIE, GRENPELL, ASSINIBOIA.

**Y**OUR readers may probably be interested in a short account of the work of our Church amongst the Indians at Fort Pelly, in the Diocese of Qu'Appelle. There are three Reservations for the Indians at Pelly; it is on the one known as Key's Reserve that the work of our Church is now going on. It was begun by the Rev. S. Agassiz four or five years ago, but most of the people were already Christians, and were formerly under the charge of the Rev. Jas. Settee. Last year Mr. Agassiz moved to another part of the diocese, and the Rev. T. W. Cunliffe took charge of the Indian mission. There are not many Indians on the Reserve, as some years ago the band divided, the greater part remaining at Swan Lake, in the Diocese of Rupert's Land, only very few coming to Pelly with their chief, "The Key." The greater part of the inhabitants on the Reserve are half-breeds, who are all Christians. From what I could see and learn of the work, it seems to be making steady progress. The school, which is partly supported by the Government, is doing a good work in the way of civilizing and Christianizing the children. There are at present fourteen children on the roll, with an average attendance of from eight to ten. The children are, for the most part, bright and cheerful, and seem to like school life. They are, at first, rather shy of strangers, but are soon quite at home with them, and answer questions very readily. They do not, of course, show the same application that one notices in white children, nor can they be kept in order in so strict a way, yet, considering their manner of life, they show a wonderful aptitude for learning.

The chief, Key, is not himself a Christian, but he allows his children to attend the school, and so it is hoped that the generation now springing up, may all be taught to acknowledge the faith as it is in Jesus Christ.

The half-breeds on the Reserve have built a fine log church, which was consecrated about a year ago. They did all the work, under the

supervision of Mr. Agassiz, and it does them great credit. The seats, which, though not so well finished as those in most churches, are certainly as comfortable, are also home-made. It is dedicated to St. Andrew. The great need of the church now, is to have it lathed and plastered inside. At present it is only plastered between the logs, and, as pieces of the plaster are continually falling, it makes it look rather untidy. Mr. Cunliffe is now trying to raise money to plaster it, and as the half-breeds willingly give the labor, it would not take more than \$50 to make it a more fitting habitation for Divine worship.

I remained there over one Sunday, and was really very much surprised at the number who came to the services, and also at the hearty way in which they joined in the responses and the singing. Mr. Cunliffe has two services each Sunday, and they are both well attended. When he is absent, the services are conducted by the interpreter. A good many in his congregation are able to read and take part in the service. I also noticed some of them following the lessons in their Bibles. The singing, too, was very hearty. They were a little behind the organ now and again, but as it was the first Sunday the organ had been played for many months, it was not surprising that they should lag a little. Mr. Cunliffe has not yet mastered the Indian language, and so has to preach through an interpreter, who does his work most faithfully, as I afterwards ascertained from one who understands both languages perfectly. There was a baptism on the Sunday I was present, and it was cheering to see the interest it evoked, and to hear with what earnestness the sponsors answered for the little one.

The Indians have a peculiar custom of putting their little ones into moss bags. The bag is made of cloth and usually covered with bead work and filled with moss. Into this the little one is laced, and then fastened on to a flat board and so carried about. One can hardly imagine the child being quite comfortable laced up so tightly, but it seems quite as happy as the ordinary child.

Mr. Cunliffe has thirty communicants on his roll, and at the monthly celebrations he has an average of from twenty to twenty-four communicants.

This surely speaks well for his work, and of the earnestness of the people, who seem to realize the great need of drawing near to the Holy Eucharist to receive strength and grace to go on their heavenward way. One thing that was very noticeable in the service was the devout way in which the great majority knelt down during the prayers, very few being content with merely bending down or leaning their heads on the back of the seat in front of them. This is surely an example which many congregations would do well to imitate.

Mr. Cunliffe spoke in terms of warmest gratitude of the good friends in Eastern Canada, who so kindly from time to time send him clothing and other gifts for his people, and further encourage him in his work by their sympathy and prayers. I trust that this very scant account of so good a work may encourage them to continue that kindness, and also lead others to render what assistance they can in bringing the Indian into the fold of our Holy Catholic church.

### SYSTEMATIC AND PROPORTIONATE GIVING.

*Constitution of the Toronto Diocesan Society, for the Promotion of Systematic and Proportionate Giving.*

#### OFFICERS.

The officers consist of a President, the Lord Bishop of the Diocese; Organizing Secretary, appointed by the Bishop; Treasurer, The Secretary-Treasurer of the Diocese, and a Committee of Clergy and Laity appointed by the Synod.

#### OBJECTS OF THE SOCIETY.

The principle of the English Reformation was a return to Bible Doctrine and Primitive Practice. The object of this Society is to reform on the same lines, the Financial System of the Church; to advocate the duty and privilege of all Christians to give unto God systematically, and in proportion to their means; and to promote the study of the examples of those who, in less favoured times, paid tithes and offerings to God. Everybody can practise systematic and proportionate giving.

The Society does not propose to distribute the offerings for its members, but prefers that each member of the Society shall for himself or herself, as before God, make such distribution to church or charitable objects as may seem to each individual member to be most desirable.

#### METHOD OF WORK.

The supply of literature to the Clergy for the instruction of their people, and for distribution by the members of the Society. The advocacy by the medium of the press, sermons, missionary addresses, etc., of the principles of the Society.

#### MEMBERSHIP, FEES, ETC.

The Society shall consist of (1) members of the Church who agree to practise and to promote Systematic and Proportionate giving. (2.) Members of the Church who give not less than a tenth part of their income to Church and charitable purposes.

Fees of Membership.—Adults, 50 cents; children 10 cents, paid annually.

Parochial branches may be formed by the Rector or Incumbent, and four members of the Society, and shall appoint a Corresponding

Secretary to communicate with the Organizing Secretary in Toronto.

Bye-laws can be made to suit each parish.

N.B.—The present Organizing Secretary is the Rev. W. H. Clarke, Rector St. Barnabas, Toronto, to whom communications are to be sent.

### Woman's Auxiliary Department.

"The love of Christ constraineth us."—2 Cor. v. 14.

### REPORT OF THE PROVINCIAL SECRETARY, 1889-90.

THE Woman's Auxiliary to the Board of Domestic and Foreign Missions of the Church of England in Canada, beg leave to report as follows:—

President, Mrs. Medley, Fredericton; Vice-Presidents, Mrs. Sweatman, Mrs. Williamson, Toronto; Mrs. Hamilton, Niagara; Mrs. Baldwin, Huron; Mrs. Henderson, Mrs. Holden, Montreal; Mrs. Tilton, Ontario; Mrs. Williams, Mrs. Von Iffland, Quebec; Mrs. Sullivan, Algoma; Corresponding Secretary, Mrs. Tilton, 251 Cooper street, Ottawa; Recording Secretary, Mrs. Leach, 52 Tupper street, Montreal; Treasurer, Mrs. M. Bell Irvine, 499 Mount Pleasant, Quebec.

In the year which has passed since the Woman's Auxiliary held the second general meeting in Montreal, it is apparent that a great increase in the number of members has taken place throughout this Ecclesiastical Province. Many encouraging features present themselves, amongst others, the first Branch has been opened in Nova Scotia, where a strong contingent may yet be looked for in the years to come. The Treasurer's statement of total amounts received, also, which is \$29,124 this year, against \$20,889 last year, is a sign of prosperity not to be overlooked. The following summary of the work done in the various dioceses will best show what progress has been made.

The Quebec Diocesan Branch held its fourth annual meeting in Quebec, on the 16th of May, 1890. We learn from the Secretary's report that this branch now consists of eighteen parochial branches, and one subdivision of a branch. There are also three junior branches. A share is now taken in the *Toronto Monthly Letter Leaflet*. A fund has been established for the education of the children of the clergy. Of donations in money the largest share has been sent to Algoma, but Rupert's Land, Qu'Appelle, and Saskatchewan have also received aid of the same kind. A large number of boxes, bales and barrels of clothing have been dispatched to missions in Algoma and the North-West. The largest proportion of the funds devoted to

Foreign Missions was appropriated to the Zenana Mission. The officers are :—

QUEBEC.—Hon. President, Mrs. Williams; Acting President, Mrs. Von Iffland; Vice-Presidents, the Presidents of the Parochial Branches; Secretary, Miss S. H. Montizambert, 79 St. Ursule street, Quebec; Assistant Secretary, Miss Tillie Shaw, 104 Grande Allée, Quebec; Treasurer, Miss Bell Forsyth, Diocesan Editress of *Leaflet*, Miss Price, Wolfesfield, Quebec.

The Montreal Diocesan Branch held its fourth annual meeting on the 13th of February, 1890, in Montreal. Much regret was expressed that Mrs. Henderson, President for the past three years, found it necessary to retire from the active duties of the position. Mrs. Henderson remains, however, Hon. President. Six new branches have been formed during the year. There are also several junior branches, and more than one boy's branch. Excellent papers have been read at the monthly meetings, and addresses were given by the Rev. T. Bourne, Fort McLeod, and the Rev. W. E. Burman, Rupert's Land. The grant for the support of the lady teacher at the Washakada Home, Elkhorn, Manitoba, has been continued for two years longer. In addition to the work for the Zenana Mission, a quantity of clothing has been sent to Algoma, Manitoba, Rupert's Land and other points in the North-West, as well as to remote missions needing help in the home field. The officers are :—

MONTREAL.—Hon. President, Mrs. Henderson. Acting President, Mrs. Holden; Vice-Presidents, the wives of the clergy and the Presidents of the Parochial Branches, Recording Secretary, Miss A. McCord, 14 Tower street, Montreal; Corresponding Secretary, Miss N. McLeod; Treasurer, Mrs. H. T. Evans.

The Ontario Diocesan Branch held its fourth annual meeting in Brockville, on the 4th, 5th and 6th of June, 1890. Mrs. Tilton gave a detailed account of the Triennial Convention of the W. A., of the U.S., which she attended, as representative from the Canadian Auxiliary. The Secretary reports six new branches formed during the year. The special work undertaken by this branch during the last twelve months, was the support of a missionary teacher to assist Mr. and Mrs. Bourne in their work on the Piegan Reserve. A share has been taken in the *Toronto Monthly Letter Leaflet*. It is to be noted that there are nine branches in the Diocese of Ontario, of the Children's Church Missionary Guild, and that the children have contributed during the year, among many other gifts, three marble fonts to churches needing them. A very large quantity of clothing and other gifts has been sent by the Ontario branch to numerous points in the North-West and to Algoma. Goods were also sent in aid of the Mission school, Ostacamund, India. The officers are :—

ONTARIO.—President, Mrs. Tilton; 1st Vice-President, Mrs. B. B. Smith, 2nd Vice-President, Mrs. W. T. Muckleston; Recording Secretary, Miss C. Humphrey, Corresponding Secretary, Miss Anna B. Yeilding, 370

Slater, street, Ottawa; Treasurer, Mrs. R. V. Rogers; Diocesan Secretary for Children's C. M. Guild, Miss Reiffenstine; Secretary for Dorcas Work, Mrs. MacLeod Moore; Secretary for Literature, Mrs. Annie Rothwell.

(To be concluded next month.)

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

*The Report of the Board of Management for the year 1890-91 :—*

**T**HANKFULNESS and hopefulness may well possess the hearts of all the members of the Society as they review the facts and the advance of which the Board can tell during the past year :—

1st.—The son of a Canadian family, born in Canada, and trained by the Church in Canada, has been accepted, as a missionary of the Canadian Church and sent out to work in Japan under Bishop Bickersteth.

In accordance with the agreement made with the S. P. G. the name of Rev. J. G. Waller, a graduate of Trinity College, will appear on their list as a missionary of the Canadian Church. His stipend and other allowances will be those of the S. P. G. missionaries in Japan, and will be met by the Board of Management.

Mr. Waller's gifts and attainments are such as to afford, in the judgment of those competent to form an opinion, very bright hopes of his proving a useful and successful missionary.

The Board of Management have been looking and longing for the time when they could announce that the Domestic and Foreign Missionary Society had entered directly on the foreign mission field. It must be with great satisfaction that the Society finds that it is now in a position to send out a missionary to do work for God and the Canadian Church in a heathen land.

Mr. Waller has been preceded in the same field by Rev. J. Cooper Robinson, whose stipend, derived from the Wycliffe Missionary Association and other sources, is transmitted through the Board; and by the Rev. J. McQueen Baldwin, a graduate of Toronto University and of Wycliffe College, who went out last year to Japan as a missionary at his own charges. May they be speedily followed by many other sons of our Canadian families!

Pray ye, brethren, unceasingly that the Lord of the Harvest would raise up in your homes—labourers fit and meet for the harvest which is everywhere throughout the world waiting to be gathered in for the Saviour of men—and as you pray, make large and costly offerings—the devotion of the best of your sons, and of the wealth which God has given you. Thus, even through your efforts, will the Redeemer see of the travail of his soul and be satisfied.

2nd.—Miss J. C. Smith has also been accepted as a candidate for woman's work in the foreign field. Miss Smith has been a school teacher at Sharbot Lake, Province of Ontario. Her intention is to pursue, at her own expense, in the hospital at Kingston, a two years' medical course and training as a nurse. The Board feel confident that Miss Smith will, in many respects, be admirably fitted for work among the women of India.

3rd.—The following words have been added to the first by-law of the Board:—

"Foreign Missions shall include the evangelization of Pagan races within the Dominion of Canada, other than the aborigines."

The purpose of this change is to enable the Society to take a part in caring for the large number of Chinese on the Pacific coast of Canada. The first appropriation under this change has been made of \$500 to help the Bishop of British Columbia in providing a clergyman to labour among the Chinese within his jurisdiction. It is to be regretted that the amount placed at the disposal of the Board did not admit of a more adequate appropriation. The presence of these heathen in our own dominion should call forth earnest efforts from the whole Canadian Church, so that the appeal of our bishops on the Pacific coast may receive a more encouraging response. All we can send them from our nine dioceses this year is \$500.

4th.—Another gratifying fact is the steady increase in the annual contributions for Domestic and Foreign Missions.

The Board hope that the statements of the general treasurer which accompany this report, will be carefully studied by all. Every congregation in each of our nine dioceses can see at a glance what position is occupied by themselves and their diocese. The following points are of great importance and interest:—

(a) The total for Domestic and Foreign Missions during the past year is \$35,812.25.

(b) That for Domestic Missions is \$21,101.29.

(c) That for Foreign Missions is \$14,710.96.

(d) A comparison between the past four years shows a steady, if slow, advance—with the marked increase of \$7,406 during the year closed 31st July last.

5th.—The Board have taken the first step towards engaging all the children throughout our nine dioceses in a united effort for missions during the season of Lent in each year. It has been arranged to send a letter, to be read by direction of the Bishops, in all our Sunday schools on the Sunday before Ash Wednesday, and the Board hope that all the clergy, without exception, will recognize with them that the youth of our Church will grow up with a more intelligent, personal interest in missionary work, from taking part year by year in an effort that will be made simultaneously in all our Sunday schools. The letter addressed to the children, and read to them annu-

ally on Quinquagesima Sunday, can hardly fail to produce an impression which will endure through life. A knowledge of the great purpose for which the Church exists, namely, to send on to others the precious message and the blessed privileges entrusted to her, will take possession of them, and the missionary spirit will grow with their growth, until all our congregations are permeated and actuated by it.

6th.—The Board would remind all, that the expenses of managing the affairs of the Society—co-extensive with the church in this Ecclesiastical Province are limited to the actual outlay on account books, stationery and postage. There are no paid officials,—the General Secretary and the General Treasurer being honorary officers. The only outlay in connection with the officers is the travelling disbursements of the General Secretary and the General Treasurer, who are obliged to attend all the meetings of the Board of Management wherever they may be held.

The following is the Treasurer's statement:—

TREASURER'S STATEMENT.

Abstract of Receipts from 1st August, 1889, to 31st July, 1890.

DIOCESE.	DOMESTIC MISSIONS		FOREIGN MISSIONS.		GRAND TOTAL.
	APPROPRIATED	UNAPPROPRI'D	APPROPRIATED	UNAPPROPRI'D	
Huron.....	\$1,047 74	\$940 92	\$720 64	\$961 95	\$4,561 25
Niagara.....	632 41	1,326 36	489 47	686 40	3,134 64
Toronto.....	5,900 62	2,249 13	3,386 57	1,306 11	12,032 43
Ontario.....	2,437 94	1,038 00	677 23	649 10	4,802 27
Montreal.....	2,164 82	387 36	1,670 22	42 16	4,264 56
Quebec.....	869 71	328 90	2,222 47	.....	3,921 08
Fredericton.....	942 20	154 36	1,021 85	.....	2,118 50
Nova Scotia.....	663 54	219 73	661 63	491 49	2,036 39
Algona.....	.....	4 62	10 15	32 33	53 10
Sundries.....	.....	69 48	5 15	69 48	144 11
Total.....	\$15,559 07	\$7,218 86	\$10,861 38	\$4,329 02	\$37,968 33

J. J. MASON, General Treasurer.

HAMILTON, Ont., Sept. 30th, 1890.

ANALYSIS OF RECEIPTS AND EXPENDITURE  
FROM 1ST OF AUGUST, 1889, TO 31ST OF  
JULY, 1890.

DOMESTIC MISSIONS.

RECEIPTS.

Domestic Missions, General .....	\$7,218 86	
North-West Missions.....	450 14	
<i>Algoma.</i>		
General Missions.....	\$2,110 58	
Indian Homes .....	1,200 53	
Nepigon Mission .....	375 52	
Memorial Organ .....	10 00	
Marksville Mission .....	70 00	
Sundridge and S. River .....	10 00	
W. & O. Fund .....	61 00	
Education of missionary's child..	22 00	
Renison Bursary .....	136 50	
Hun'sville Church.....	294 75	
Port Sydney Mission.....	130 70	
Church Extension Fund.....	15 65	
Catechist at Temiscaming.....	205 00	
Gravenhurst church .....	8 79	
Uffington Mission.....	12 00	
Bi.hop's yacht .....	25 00	
" stipend.....	3,975 00	
		8,663 02

*Rupert's Land.*

General Missions .....	2,205 55	
Rounthwaite Mission.....	504 00	
Wyckliffe College Missionary .. .	33 00	
Indian Industrial school.....	390 27	
Sioux Indians .....	81 66	3,214 48

*Saskatchewan and Calgary.*

General Missions.....	14 11	
Piegan Building Fund .....	489 56	
" " for Pischai..	35 00	
Rev. A. Trivett, Albert.....	10 00	
Miss Brown's Indian Home.....	320 20	
Travelling missionary.....	49 09	917 96

*Qu'Appelle.*

General Missions .....	94 70	
Rev. O. Owen's school.....	5 00	
Medicine Hat Mission.....	1 60	101 30

*Athabasca.*

General Missions .....	75 00	
Peace River Mission .....	178 02	
		253 02
Sabrevois Mission.....	1,929 52	
All Hallows' School, Yale, B. C.	29 63	
		22,777 93

Balances on hand 1st of Aug., 1889:		
Domestic Missions, General...	2,751 71	
Domestic Missions, N.W. . . .	100 19	
		2,851 90
		<u>\$25,629 83</u>

EXPENDITURE.

*From Domestic Missions, General.*

Diocese of Algoma.....	\$2,596 96	
" Rupert's Land .....	519 39	
" Saskatchewan & Calgary .....	519 39	
" Diocese of Qu'Appelle..	519 39	
" Athabasca .....	173 13	
" Moosonee .....	173 13	
" Mackenzie River .....	173 13	
Proportion of General Expenditures..	245 00	
		4,919 52

*Brought forward ..*

\$4,919 52

*From North-West Missions, General:*

Diocese of Rupert's Land .....	106 89	
" Saskatchewan & Calgary .....	106 88	
" Qu'Appelle .....	106 88	
" Athabasca .....	35 63	
" Moosonee .....	35 63	
" Mackenzie River .....	35 63	
		427 54

*Appropriated contributions:*

Diocese of Algoma .....	8,663 02	
" Rupert's Land .....	3,214 48	
" Saskatchewan & Calgary .....	917 96	
" Qu'Appelle.....	101 30	
" Athabasca.....	253 02	
" All Hallows' School, Yale, B. C.	29 63	
Sabrevois Missions .....	1,929 52	
		15,108 93
		<u>\$20,455 99</u>

Balances on hand 31st July, 1890:

Domestic Missions, general ...	5,051 05	
North-West missions, general.	122 79	
		5,173 84
		<u>\$25,629 83</u>

FOREIGN MISSIONS.

RECEIPTS.

Foreign missions, general .....		\$4,329 02
S. P. G., General.....	2,544 03	
" Zenana.....	167 76	
" Madras.....	540 98	
" Madagascar.....	41 86	
" Corea.....	7 10	3,301 73
C. M. S., general .....	127 51	
" Wilmot Brooke, Africa..	20 00	
" Uganda.....	28 20	
" " Clara" Bible woman..	100 00	275 71

Rev. J. C. Robinson, Japan Fund...	1,740 36	
" literature....	24 00	1,764 36

Rev J. Macqueen Baldwin, Japan.		15 00
London Society for Promoting Christianity amongst the Jews.		2,321 81
Parochial missions to Jews, general.	1,179 74	
" " " " Blyth."	202 32	
" " " " Cairo."	42 00	1,424 06

Zenana Missions, general .....	889 53	
" " for Miss Mitchison .....	400 00	1,289 53

S. P. C. K. ....		45 77
Madras.....		305 00
Irish Society .....		10 00
Church Extension Society .....		1 60
Rev. F. N. Alexander, Ellore, for Catechist.....		80 00
Ramabai Circle.....		12 00
" St. John's" Kaffraria .....		11 31
Universities, Missions to Central Africa .....		1 00
Colonial and Continental Church Society .....		2 50

\$15,190 40

<i>Brought forward..</i>		\$15,190 40	
Balances on hand 1st Aug., 1889:			
Foreign Missions, general....	4,231 33		
"    Rev. J. C.			
Robinson Fund .....	215 05	4,446 38	
		<u>\$19,636 78</u>	

EXPENDITURE.

<i>From Foreign Missions, general:</i>			
S. P. G. ....	1,880 59		
C. M. S. ....	1,410 44		
S. P. C. K. ....	470 15		
Colonial and Con. Church Society .	470 15		
Proportion of General Expenses ..	245 00		
		<u>\$4,476 33</u>	

<i>Appropriated Contributions:</i>			
S. P. G. ....	3,301 73		
C. M. S. ....	275 71		
S. P. C. K. ....	45 77		
Bishop of Madras.....	305 00		
Colonial and Con. Church Society.	2 50		
Zenan Missions.....	1,289 53		
Irish Society .....	10 00		
Rev. F. N. Alexander, Ellore.....	80 00		
Ramabai Circle.....	12 00		
Universities Mission .....	1 00		
Church Extension Society .....	1 60		
"St. John's" Kaffraria .....	11 31		
Parochial Missions to Jews.....	1,424 06		
London Society, Jews.....	2,321 81		
Rev. J. Cooper Robinson, Japan			
Fund.....	1,227 06		
		<u>10,309 98</u>	
		<u>\$14,785 41</u>	

Balances on hand 31st July, 1890:			
Foreign Missions, general....	4,001 02		
Rev. J. Cooper Robinson, Japan			
Fund.....	752 35		
Rev. J. Macquoen Baldwin,			
Japan Fund.....	15 00		
		<u>4,851 37</u>	
		<u>\$19,636 78</u>	

J. J. MASON,  
General Treasurer.

HAMILTON, ONT., 30th Sept., 1890.

**Books and Periodicals Dept.**

*The Protestantism of the Prayer Book.* By Rev. Dyson Hague, Rector of St. Paul's church, Halifax, N.S.—Toronto, The J. E. Bryant Co., (Ltd).

This is a thoughtful and interesting book on the subject of the Prayer Book. Written by a Canadian, and published by a Canadian firm, it reflects credit upon author and publisher alike. As regards the subject matter, people, of course, will form different opinions, according to their education or natural bent of mind; but to a great many the book will be regarded as well-timed and useful. When, some years ago, Bishop Cummings, the Assistant Bishop of Kentucky, left the Protestant Episcopal Church of the United States, and set up a schism of his own, the reason given for his unhappy step was that the church that had consecrated him was not sufficiently "protestant," and that there were certain things that should be eliminated

from the Prayer Book; and the *raison d'être* of his followers to-day in maintaining what they call the "Reformed Episcopal Church" is precisely on the same grounds. They use the Prayer Book, with a few changes made to their own liking, on what they regard as strictly "Protestant" lines. In other words, they did not regard the Protestant Episcopal Church as true to its name, and, therefore, they sought to drop from its title the word "Protestant," and assume that of Reformed. Mr. Hague's book sufficiently defends the Prayer Book from all such unworthy imputations, and shows that it is sufficiently Protestant to suit the minds of all except the most unreasonable. A book of this description, written in a spirit of candor and devotion, will meet with the approbation of all those who regard the Church of England as large enough to hold men of widely different views and inclinations. The author thinks the book is suitable for all just as it stands, the result of the faithful compilation of English Reformers. "Let our Prayer Book" he says, "stand as it is; the monument of the invincible Protestantism of our glorious reformers; the most admirable and matchless of all standards of worship; the most scriptural of all formularies of public devotion; churchly enough for the most conservative churchman; evangelical enough for the most evangelical; and in its practical removal from all Popish superstitions Protestant enough for the most ardent Protestant."

*The Story of the Fuh-Kien Mission of the Church Missionary Society.*

This handsome little book is a worthy companion to others of a similar nature that have emanated from the C. M. S. Publishing House, Salisbury Square. The peculiarities of a Chinese city, and of missionary work in it are well described, the descriptions being enhanced by numerous striking and beautiful illustrations. All parish and Sunday school libraries should possess this book.

*The Church Review*:—Edited by Henry Mason Baum, New York.

The October Number is before us, replete with articles on the Historic Episcopate, Episcopal and Non-Episcopal ordination and various other subjects of a more general nature. It is a work which no one should be without if he can possibly afford to get it.

*The Churchman*: New York, M. M. Mallory & Co., 37 Lafayette Place, New York. A weekly church paper, now in its 45th year of publication, and well-known as one of the best church periodicals in existence. Subscription, \$3.50 a year; for clergymen, \$3.

*The Missionary Review of the World*: We find this periodical always most useful in giving



missionary information, and suggesting thought for missionary subjects. It is now favorably recognized in England, and is becoming an acknowledged authority on missionary subjects. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2.50 per year; 25 cents per single number.

*The Magazine of Christian Literature:* The Christian Literature Co., New York. A useful periodical, especially for clergymen, who from its pages may cull information upon the great questions of the day, both within and without the Church of England. It also contains each month an instalment of a "Concise Dictionary of Religious Knowledge." The articles are chiefly eclectic—gathered from leading magazines, reviews and religious periodicals.

*Newbery House Magazine.* Griffith, Farran, Okeden & Welsh. London, England.

As usual this magazine is full of interesting and valuable matter of a miscellaneous as well as churchly nature.

*The Youth's Companion* for 1891 will give, besides its usual quota of tales, adventures and interesting articles, an instructive and helpful series of papers, each of which describes the character of some leading trade for boys or occupation for girls. They give information as to the apprenticeship required to learn each, the wages to be expected, the qualities needed in order to enter, and the prospects of success. To new subscribers who send \$1.75 at once, the paper will be sent free to Jan. 1st, 1891, and for a full year from that date. Address THE YOUTH'S COMPANION, Boston, Mass.

*Lippincott's Magazine* (Philadelphia) for November 1890, contains a number of interesting articles and stories—among them a tale by Jeanie Gwynne Bettany, called "A Laggard in Love."

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

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All persons who are members of the Church of England in Canada are members of this Society. See Canon XIX. Provincial Synod.

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