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# THE CANADIAN CHURCH MAGAZINE

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## HISTORICAL SKETCHES.

No. 46—BISHOP'S COLLEGE, LENNOXVILLE.

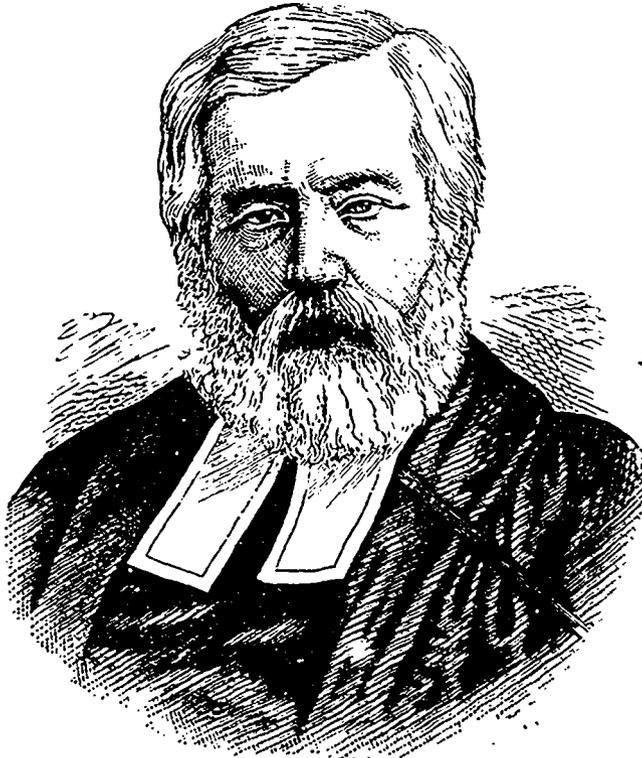
IN 1839 the Rt. Rev. G. J. Mountain, the third Bishop of Quebec, had written to the Society for the Propagation of the Gospel that "it had long been his ardent wish and prayer to establish a college." In the same year this venerable society voted £200 a year towards the maintenance of Divinity students. The recipients of this help were placed at Three Rivers, P.Q., under the charge of the Rector, the Rev. S. S. Wood, M.A., of Corpus Christi College, Cambridge. The Bishop, writing again to the society in April, 1841, informing them of the completion of the arrangement as regards the students who were under Mr. Wood's care, says, "I have thus paved the way, I hope, for the establishment of that institution.—I shall be thankful if I can say that college,—the rough project of which I communicated to you in November last."

Curiously enough the Rectory at Three Rivers was part of a former monastery, the chapel of which had become the parish church, and while arrangements to establish a college at Three Rivers were pending the Rev. Lucius Doolittle, Rector of Lennoxville and Sherbrooke, came forward on behalf of himself and several residents of the neighborhood, with the offer of large contributions of money and land if the site of the college were fixed at Lennoxville. The site at Three Rivers had been chosen with a view to a purely theologi-

cal institution; but the consideration which decided the choice of Lennoxville, was that this was in the midst of the Eastern Townships, the headquarters of the English-speaking people of Lower Canada. Many English families were at that time settling in this section, and there were many settlers from amongst United Empire Loyalists, from whose families might be expected students. Mr. Wood was the first Principal designate of the college, and while the theological students still re-

mained with him, a preparatory school was opened at Lennoxville in 1842, under the charge of Mr. Edward Chapman, B. A., of Caius College, Cambridge.

In 1843 the bounty of the S. P. G. encouraged the local friends of the proposed institution to renew their labors, and after Bishop Mountain's return from his memorable expedition to the North-West, the corner stone of the college was laid on Sept. 18th, 1844. Mr. Wood, much to the Bishop's regret, relinquished the idea of taking charge of the college, and the first Principal was found in the person of the Rev. Jasper Nicolls, of Queen's College, Oxford, who, with charac-



THE LATE REV. S. S. WOOD,  
Pioneer Missionary, Diocese of Quebec.

teristic disinterestedness, accepted the post at a salary of £100 a year. This small salary was soon trebled in consequence of a munificent gift from Mr. Harrold, who gave the Bishop £6,000 towards carrying on the work nearest to his heart. In 1845, while the buildings were still incomplete the Principal opened a college in part of a building, the rest of which was occupied by a store. There were inconveniences and privations endured which were taken as part of the training for missionary

work. Amongst the early alumni of the college may be named the Ven. Archdeacon Roe, the Rev. Canon Robinson and T. A. Youngde. Lieut.-Col. Forsyth, of Quebec, was one of the earliest of Mr. Chapman's pupils in the school, and on Jan. 7th, 1890, as President of the Alma Mater Society took the chair at the annual dinner of the society in Quebec. At the end of five years the Bishop reports that 34 students had been admitted to Bishop's College since its opening in 1845, of whom 18 had been ordained. The life of Bishop Mountain by his son, the Rev. Armine Mountain, is full of references to visits by the Bishop to his favorite child, for such it is no exaggeration to describe the institution. His portrait adorns the College hall, and it was as a memorial to him that the enlargement of the chapel was projected. The Mountain Jubilee Scholarship was founded in memory of the 50th anniversary of his ordination in 1812. This was celebrated in 1862, and in 1863 the founder of Bishop's College passed away, and was succeeded in his Episcopal functions by the Rev. J. W. Williams, who had then been for six years Rector of Bishop's College School.

The college remained under the direction of its first Principal, Dr. Nicolls, for 32 years. From 1845 to 1877 the Institution had the great privilege of his saintly example, thorough teaching, impartial and kindly rule. Many are the heartfelt testimonies to his excellence, and to many now working in the Canadian Church has his character been the ideal of goodness, as well as the memory that has kindled their loving and earnest devotion. The extension of the chapel eastwards, with its beautiful chancel, begun by Dr. Nicolls and others as a memorial of Bishop Mountain, was completed as a memorial to himself, and in this especially, the eastern window, one of the most suggestively beautiful of church windows in Canada, comprising as it does three lights, ten of the phrases in the two obsecrations of the Litany. We have in order the Annunciation conveying the mystery of the Holy Incarnation, the Nativity, the Baptism, then the Agony, the Cross and the Burial, then the Resurrection and Ascension, and the coming of the Holy Ghost. The contemplation of these sacred mysteries uplifts us into harmony with the saints of olden and of later times, and our Church still produces saints. Such were Bishop Mountain and Dr. Nicolls, and may their memory ever be kept in undying honor, and their example ever be increasingly followed in the college they each, in his own way, helped to create! The portrait of Dr. Nicolls hangs in the College hall. If Bishop Mountain is the founder of Bishop's College it is to Mr. Doolittle (a truly *lucis a non lucendo* name, for he was a most energetic and devoted man) that we owe the fact that the college found its *locale* at Lennoxville. His portrait with two of the Chancellors, the Hon. E. Hale and the Hon. Justice McCord, also hang in the College hall. Others who have held the office of Chancellor have been the Hon. W. Walker, the Hon. Edward

Bowen, the Hon. G. Irvine and the present holder, R. W. Heneker, Esq., who was elected in 1878. Dr. Nicolls was succeeded by the Rev. J. A. Lobley, a late Fellow of Trinity College, Cambridge, who for four years had been Principal of the Montreal Diocesan Theological College, under Bishop Oxenden. Dr. Lobley presided over the College for eight years with marked ability. The impress of his character has been left upon the Institution as an imperishable memory. He was conspicuously disinterested and devoted, and during his tenure of office declined the higher emolument and the enviable position of the Provostship of Trinity College, Toronto. During the last two years of his residence he undertook, in addition to his work in the college, the rectorship of the school, and thus began a union of directorship that has since been maintained, and though it is a complex strain on the holder of the office, yet in harmony of policy and organization it is perhaps the best arrangement for a college and school situated so close together as those at Lennoxville are. During the time of Dr. Lobley considerable efforts were made to place the finances of the Institution on a more satisfactory basis, and the result was the endowment of the Harrold Professorship of Divinity, and the partial endowment of the Principalship. The energy of Professor Roe (now Archdeacon of Quebec), and the generosity of R. Hamilton, Esq., of Quebec, were two of the chief factors in this solid development of the resources of the college. The college has suffered from fire, especially on one occasion about thirteen years ago, when the main building and library were burnt. The Chapel and the Lodge alone escaped. The school had been burnt at an earlier period. These fires have been great drawbacks for lengthened periods after they had occurred. The government of the Institution is entirely under the Church of England in the Province of Quebec, through her Bishops and Synods. The Diocese of Montreal being in every way by the constitution as fully represented on the governing body as the Diocese of Quebec, the College authorities report equally to both Synods. Formerly Bishop Fulford was, as Metropolitan, the President of the College Corporation, and exerted much influence on her behalf. At present the Bishop of Quebec is the President, and is as constant in attendance and as watchful of the College interests as was his venerated predecessor the founder of the college.

After eight years of honorable and arduous work Dr. Lobley resigned his dual position, and was succeeded in it by the Rev. Thomas Adams, M. A., of St. John's College, Cambridge; a Wrangler in 1873, a year in the Cambridge Mathematical Tripos, somewhat rich in educationalists. The 2nd Wrangler (Nanson) is Prof. of Mathematics in Melbourne University, the 3rd (Gurney) is Professor of Mathematics in Sydney University, the 5th (Garnett) is Principal of the Newcastle College of Science, the 7th (Hicks) is Principal of



BISHOP'S COLLEGE, LENNOXVILLE, DIOCESE OF QUEBEC, IN EARLY DAYS.

Firth College, Sheffield, the 12th (Bovey) is Dean of the Applied Science Faculty in McGill; and though the emoluments of the above may be greater, not one of the above positions excels that of the headship of the Institution at Lennoxville, in its capacity for service to the Church or to the Empire.

*(To be continued.)*

PEOPLE in Europe who regard Canada as an Arctic country will have a different opinion after they learn that while the Pacific railways in the United States were snow-blockaded on the great American desert and in the Rockies, and trains delayed thirty-six hours, the Canadian route was open all along the line with trains arriving and departing on time at all points. The snowfall is not so heavy nor the frosts so severe as on the elevated sterile plateau south of the boundary, while the lower altitude of the mountains admits the warm winds of the Pacific to the plains and valleys of Alberta. Travellers to India and Australia should try the route via Montreal, Winnipeg and Vancouver and thus see what the Dominion really is.

THE crisis of missions is evidently upon us, and this seems to be the growing conviction in every part of the field. A missionary who has labored twenty-six years in India, says: "India is now ready for our work, and if this crisis is not met by the Church at least two or three generations will pass before an equal opportunity can be offered." From Brazil the word comes: "This land is ready; thousands would accept the Gospel if they only had preachers." One writes concerning China: "A thousand missionaries are worth more

now than ten thousand ten years from now. As for Japan, it is melted and waiting for moulding: What shall the mould be, Christianity or infidelity?"

### THE NEW HEBRIDES.

FIFTY years ago great interest had been aroused in England in favor of missionary work in the South Sea Islands by a stirring pamphlet written by John Williams, a pioneer missionary of Polynesia. People in high life, from the Archbishop of Canterbury and the nobility down, showed great interest in the work as described by him, for it seemed like the work of one of the early Apostles. After earnest labors among various islands he set his heart upon the evangelization of the New Hebrides, and there on his very first visit he fell a martyr to His Master's work. He arrived at Eromanga on the 20th of November, 1839, together with some fellow-workers. On landing he and his little party travelled inwards, along the banks of a river. Suddenly when under the impression that everything was peaceful and quiet, a shout was raised by hostile natives—a shout that meant death. Two of the party made good their escape to the boat, but Williams and a friend named Harris were struck down by the savages before they could reach the water. Those who escaped saw the whole terrible scene, as the two soldiers of the cross were battered to death by clubs, and their mangled bodies dragged away to form a feast for the enraged cannibals. Their own lives, too, were in imminent danger as arrows fell thick and fast around them. The death of Williams was bewailed bitterly by those natives of Polynesia among whom he was known, and

their cry was, "Alas, Williams! Alas, our Father!"

Military men have by no means a monopoly of bravery. Missionary annals show brilliant instances of it. The death of Williams was the incentive for an immediate second attempt to take possession of Eromanga for Christ, and six months afterwards, through the heroic leadership of Rev. T. Heath, two Christian teachers succeeded in landing there, and there they remained for a short time, but their privations and sufferings were so great that they were obliged to abandon their work and return to islands better disposed.

In 1842 another attempt was made by the London Missionary Society, and two missionaries with their heroic wives, attacked the work afresh, only, however, in their turn to abandon it. They escaped with their lives in a trading vessel, after seven months' dreary work, and continued missionary toils elsewhere.

After this the New Hebrides became largely a Presbyterian Mission, but it was materially aided from time to time by the Apostolic Selwyn, Bishop of New Zealand. A Mr. Geddie, a Presbyterian minister of Nova Scotia, left that country for New Hebrides, after a long and not altogether successful attempt to arouse an interest in that province in favor of the work. On arriving there in July, 1848, he found a strong Roman Catholic mission established on one of the islands, a mission consisting of eight priests and eight lay brothers. Here, however, he established himself, and the Roman Catholics withdrew and never returned.

In the year previous to this the natives of a neighboring island had murdered the twenty-one survivors of a shipwreck close to their shores, and had divided their bodies among the villages, and had cooked and eaten them. This was not a pleasant prospect for the missionary; but here Mr. Geddie remained trying to teach some truths to these low and desperate savages. He had a great friend and helper in the great and noble-hearted Bishop Selwyn, who even asked Presbyterians in New Zealand to help him, and in his own ship, in 1852, conveyed Rev. John Inglis, a Presbyterian, to assist him in his work. These two missionaries occupied different sides of the island, and established schools and other adjuncts to their work, and soon had the great satisfaction of seeing that it was beginning to tell upon the natives. They had translated the whole of the Scriptures into their language, and the Word itself soon did the work of evangelization.

Mr. Geddie visited Nova Scotia in 1863 and received from Queen's University, of Kingston, Ontario, the honorary degree of D.D., and returned to his missionary work. In 1872, however, he was obliged to retire from active work. Prematurely old and worn out he died before the end of the year; but he lived to see great fruits of his labors. On the wall of a stone church that he had erected there is a tablet which expresses in one short sentence the result of his work. It is written in the native language, "When he landed

here in 1848 there were no Christians, and when he left here in 1872 there were no heathens."

Such work must silence those who have tried to make little of missionary labors. This is but a small portion of the work done among the thirty islands of the New Hebrides, during the last fifty years, and it is fitting to pay some little tribute to this its jubilee, now past and gone since November, 1889.

1892 ought to be kept as a great anniversary, and Kettering ought to be the place of pilgrimage. When we think of foreign missions we must not forget that, strictly speaking, they are the outcome of the present century. It was in 1792 that twelve Baptist ministers met in the little cottage of Widow Wallis, at Kettering, and formed the first English Society proper for "propagating the Gospel among the heathen." Since then what marvelous miracles have been wrought! What gigantic strides taken by this magnificent movement! If these twelve men could come back today and see how the little "mustard-seed" has developed till it has become a mighty tree "whose branches cover the earth," they would exclaim: "What hath God wrought!" That first contribution of £13, 2s. and 6d. has grown to between two and three millions of pounds a year. That cottage is, we understand, still to be seen. The English Baptists ought to buy it and make it a missionary museum where the relics of idolatry and superstition might be preserved as a witness of what God has wrought.—*Missionary Review of the World.*

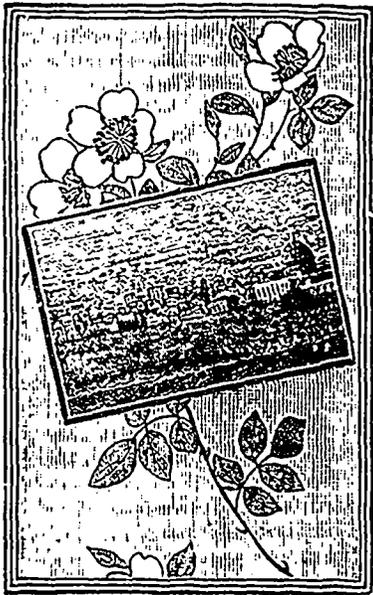
SIR WILLIAM HUNTER, who is constantly referred to as the highest authority on civil and political matters in India, in a recent address before the Baptist Missionary Society defines "Asceticism" as merely a life of quiet self-denial. He speaks of it as one of the methods to be employed, and by no means the sole method. While he bears solemn witness to the valuable results which the celibate mission brotherhoods in India were producing, he yet adds: "To the great laboring, toiling mass of the Indian people there could be no more beneficent influence than the daily coming in and going out among them of a Christian missionary and his wife and children. To millions of their Indian fellow-subjects the missionary family was the great daily object lesson of the Christian life. But besides these millions there were hundreds of thousands of men of a culture which demanded another method of attack." "This certainly," says the *Missionary Herald*, from which we get this testimony, "is a weighty testimony, and it commends itself to all who hold the doctrine set forth by Paul, 'I am become all things to all men that I might by all means save some.'"

It is said that there are more than 1,000 pupils in a single Sunday School in Okayama, Japan.

## THE JERUSALEM BISHOPRIC.\*

(Continued.)

**T**HE Jerusalem Bishopric, we gather from notes furnished us by Rev. T. S. Ellerby, of Toronto, was first offered to Dr. Alexander McCaul, a noted Hebrew scholar, brother of the late Dr. McCaul, of Toronto University. On his refusal Dr. Michael Solomon Alexander, a converted Jew was appointed by the then Archbishop of Canterbury, Dr. Howley. Bishop Alexander, furnished with a letter commendatory from the Primate to "the Rt. Reverend our brothers in Christ, the Prelates and Bishops of the ancient and apostolic Churches in Syria and the countries adjacent, greeting in the Lord," reached Jerusalem on the 25th of January,



1842, accompanied by his Chaplain, the rev. George Williams, B. D. of King's College, Cambridge, who subsequently published a volume entitled "The Holy City," and became prominent as the champion of ecclesiastical tradition. Previous to his appointment to this Chaplaincy this Mr. Williams visited St. Petersburg, whilst Mr. Ellerby was residing there. He came there seeking fellowship and communion with the Russo-Greek Church. He was several months in the city making unavailing efforts to be recognized as a priest in Holy Orders by the Russian clergy, and to receive the Holy Communion at their hands. They refused altogether on the alleged ground of the invalidity of his Anglican baptism. They offered to baptize him themselves, and to anoint him with the Holy Chrism, but he persistently refused, until at last he went away, sorrowing, back to England, and soon afterwards joined Bishop Alexander's Mission to Jerusalem. "All the time he was in St. Petersburg," says Mr. Ellerby, "he boarded at the house of a member of my Church, who used to amuse me with stories about Mr. Williams, how eccentric he was in

all his actions, especially in his devotions; how he held hot controversies on religious matters with his fellow-boarders, was bitter in his comments on the Russian clergy for their stupid blindness in questioning the validity of his Baptism and Orders, and what fun it was to hear his fierce denunciations of Luther, Cranmer, John Knox, etc., as incarnations of the Evil One, and of all Lutherans, Presbyterians, Nonconformists and Low Churchmen as sons of Belial. This was the sort of man who was the first Chaplain to the Bishop of Jerusalem, and under the next Bishop, who was a Lutheran, he was the cause of troubles and dissensions which leave grievous results to the present day."

Bishop Alexander died whilst on a journey to England, in the wilderness between Canaan and Egypt, a few hours distance from Cairo, on Nov. 23rd, 1845, after an Episcopate of four years in the land of his fathers.

The next Bishop was the Rt. Rev. Samuel Gobat, who had been Principal of the Protestant College at Malta, and previously a missionary in Abyssinia. According to the arrangements that the appointments should be exercised alternately by England and Prussia, the King of Prussia in November, 1846, appointed Dr. Gobat to the vacant see. There was something unique and apparently anomalous, from an Anglican standpoint at all events, in this appointment. However excellent a man and however zealous and successful a missionary he had been, Dr. Gobat was but a Lutheran minister, and a Lutheran minister coming to England seeking consecration as a bishop was, to say the least, a novel and unwonted occurrence. There were some who viewed it as an auspicious event, looking in the direction of Christian union, by a sort of assimilation of orders. Others again saw in it a thing so incongruous as to border upon disaster. It was perhaps as curious an event in the history of Holy Orders as could well occur, and it gave rise to strong expressions of feeling in England on both sides. The unfortunate foreigner had to stand meekly by, while a heated controversy raged around him in papers and periodicals of all descriptions, and his suit was the cause of many difficulties and protests. At length, however, it was agreed that the German divine should take Anglican orders, and accordingly, with the rapidity of a few days, he ran through the three orders of deacon, priest and bishop, and left England, no doubt, with a feeling of relief. The agreement entered into between England and Prussia was as novel in its outcomes as was the diocese to which this German missionary had been appointed. No bishop had ever exercised sway over a smaller community than that which fell to the lot of Samuel Gobat, yet none had ever been appointed to a wider field of action than that which stretched around him, for it comprehended Palestine, Syria, Assyria, Chaldaea, Asia Minor, Egypt and Abyssinia! Such, in point of fact, is the Anglican Diocese of

\*We are indebted for the illustrations that accompany this article to the editor of the "Jewish Intelligence," London, England.

Jerusalem. Dr. Gobat held the position of Bishop of Jerusalem for a period of thirty-three years and died in 1879. There were some who viewed his long episcopate with unfriendly eyes, and others who pronounced it worse than a failure. The *Times* spoke of the Jerusalem Bishopric as "a matter of general convenience to secure for the helpless English tourist some spot in Jerusalem, where he may feel himself at home and ask for guidance or protection without paying for it dearly." In 1853 the feeling ran so high that the four archbishops of the then United Church of England and Ireland joined in a formal condemnation of certain "irregular and unauthorized" attacks upon Bishop Gobat and his work. But on the whole it would seem that the presence of Bishop



THE SECOND BISHOP OF JERUSALEM, BISHOP GOBAT.

Gobat in Jerusalem was beneficial in many ways to Christianity in Palestine. There were many at least who so regarded it, and maintained that he made his influence felt in an unostentatious way throughout the length and breadth of the country, and that those who knew him and his work best were also those who thought the most of both him and it. "To the

world, and still more to the Church," says the *Jewish Intelligence* of May, 1883, "Jerusalem is, of course, a centre of absorbing interest. Religion and sentiment, history and romance, all combine to give it a position in men's minds absolutely unique. It was natural, therefore, that a somewhat exaggerated estimate should be formed of what an Anglican Bishop at Jerusalem might achieve.

It must be admitted that circumstances have not justified the estimate thus formed by friends and foes. But this is a very different thing from failure. The Bishop of Jerusalem has not figured as a great Anglican or Protestant Metropolitan sending forth armies of missionaries destined to convert the East to the true faith and to found dozens of new sees in dependence on the mother

Bishopric of Jerusalem. Illusions of this sort, however natural, were scarcely reasonable. The Bishop of Jerusalem has, in effect, been a missionary bishop and his work has been to superintend and develop Christian missions in Palestine and the adjacent countries. Compared with other similar fields of labor, we repeat that it is inaccurate to represent the Jerusalem Bishop

opric as a failure. On the contrary it has enabled much useful work to be done, which without it could scarcely have been accomplished, and of which we are just now, as it would seem, seeing the fruit."

On the death of Bishop Gobat in 1879 it became England's turn to fill the vacant see. Lord Beaconsfield offered the bishopric to Canon Tristram, an orientalist and archæologist of repute.

He declined it and Bishop Barclay, the third bishop, was appointed June 20th, 1879, on the recommendation of Lord Shaftesbury. Dr. Barclay was well known in Jerusalem. He had lived there before in another capacity. There was great rejoicing on his return. "Jews, Turks and Infidels" came out to meet him. All the foreign consuls, French, German, Austrian, Greek, Russian, etc., came forward to give him a warm greeting. The Jewish chief rabbi, being blind, was led out of his house to welcome him and to express, as he said, the feelings

of his whole community in doing so. A Turkish Effendi came forward, and greeting the bishop with much feeling said: "I have been praying for four years in the mosque that Dr. Barclay might one day come to live among us as a bishop, and God has heard my prayer." "Thus auspiciously did the third bishop commence his episcopate. But it was a very brief one, less than two years. Bishop Barclay died in 1881.

*The Northern Christian Advocate*, published at Syracuse, New York, on September 26th had the following: "There are more Jews in New York city than there are in Jerusalem. They number 90,000, or about ten per cent of the population. They form an influential element, many of them being bankers, merchants, editors and politicians. Although comprising ten per cent. of the population, they contribute less than one per cent. to the

criminal classes. In religion many belong to the Reform party or, in other words, are rationalists in their interpretation of the Old Testament. *The Hebrew Standard*, published in New York, lately said: 'Judaism in this city has sunk down more and more to the level of superstition. The principles of high morality, of sublime humanity, which are its essence, its soul, are being lost sight of, and we have on one side Jews who worship the letter and know not the God above us, and on the other side Jews who worship themselves and have no God at all.'



THE THIRD BISHOP OF JERUSALEM, BISHOP BARCLAY.

A TRAVELER in Korea writes: "Buddha worship, as conducted among Koreans, is a species of idol-worship. Diviners walk the streets in the persons of blind men with long staffs, who announce their presence with a peculiar professional cry. Demon-worship prevails in various superstitious practices, to ward off disease and other ills of life."

## A PIONEER CLERGYMAN OF QUEBEC DIOCESE.



THE Rev. Samuel Simpson Wood, whose portrait adorns the first page of this issue of our magazine, was one of the early pioneer missionaries of the diocese of Quebec, and therefore of that portion of the country which was originally called Canada. The early days of the history of the Church in this country, when it was forcing its way into the backwoods, should not be forgotten, and when the history of the Church in Canada comes to be written it will be found that her foundation and existence are due to the heroic work of missionaries who toiled alone in the midst of privations and isolation. Such was the case with Mr. Wood. He was born on the 21st of February, 1795, and was the son of a British officer. He was educated at Cambridge and was ordained deacon by Bishop Barrington, of Durham. After being for one year a curate in England he felt a strong desire to undertake the work of a missionary, and was sent by the Society for the Propagation of the Gospel to Bishop Mountain, the first Bishop of Quebec. He left England in 1819 and having been admitted to Priests' orders in the Cathedral of Quebec was sent to Drummondville, a military settlement on the River St. Francis in the District of Three Rivers. The only other clergyman in what is now called the Diocese of Quebec, south of the St. Lawrence was the Hon. and Rev. C. J. Stewart, afterwards second Bishop of Quebec, so that Mr. Wood's was a life of complete isolation, doing the Master's work. Gifted with a beautiful voice for singing he made his service not only impressive but bright and attractive. He was sent to England in 1834 on various missions, one of them being to urge upon the authorities at home the establishment of McGill College, Montreal, as the university for Lower Canada. It was found, however, that through long delays this institution has passed virtually out of the hands of the Church. The third Bishop of Quebec, Dr. G. J. Mountain, succeeded in establishing a theological school for his diocese which he placed under Mr. Wood's charge at Three Rivers. His rectory there had been originally a monastery, and was well adapted for an educational institution in connection with the parish church, once the monastery chapel. This school was afterwards moved to Lennoxville, and this became the commencement of Bishop's College. Mr. Wood, however, preferred to remain where he was.

He had married in 1834 Miss Margaret Mary Hollowell, eldest daughter of the late James Hollowell, Esq., of Quebec, and cousin of Mrs. Bethune, wife of the late Dean of Montreal.

Mr. Wood was the last clergyman who received Priests' orders at the hands of the first Bishop of Quebec. He has spent in that diocese the whole of his ministerial life of half a century with the

exception of the year of his deaconate, and two later years, and had served the Church under the episcopate of all its four bishops, and the reign of four British sovereigns. He enjoyed the confidence and esteem of all the Bishops of Quebec, particularly of Bishop Stewart, who had designed to appoint him to an Archdeaconry, and of his successor, whose more immediate contemporary he was. Between him and the latter (Dr. G. J. Mountain) there subsisted, for upwards of forty years, a brotherly affection, springing from a thorough mutual regard and esteem. The bishop spoke once of his companionship on dreary journeys as follows:

"I would you had heard how my companion, as we toiled along, beguiled the way through the midnight woods, by repeating from his favorite poets, to whose works the conversation happened to lead, I believe a hundred lines at a time, and favored by the darkness, which removed some of the checks upon his confidence, gave their full effect to many animated or touching lines."

Mr. Wood died peacefully in his home on the banks of the River St. Francis in March, 1868, three sons and five daughters surviving him. Mrs. Wood survived her husband fifteen years. She died in St. Catharines, Ont., on the 23rd of May, 1883. S. S. Wood, Esq., of Toronto, and E. C. F. Wood, Esq., of Woodstock, Ont., are his sons.

All honor to those noble men who, like him, suffered the isolation and privations incident to pioneer missionary work in the colonies. Others have entered upon their labors and are building upon their foundations.

REV. W. ALLAN, of West Africa, thus summarizes the vast changes that have taken place since the Gospel was first preached at Bonny, in Africa:

"The worship of the iguana is overthrown, the priest is a regular attendant at the house of God, and the iguana itself converted into an article of food. The Juju temple, which a few years ago was decorated with twenty thousand skulls of murdered victims, I found rotting away in ruin and decay. I passed through the grove which was formerly the receptacle of so many murdered infants, and I found it had become the regular highway from the town to the church, and that the priest was now a baptized Christian. I went ashore and addressed 885 worshippers, including the king, the three former heathen priests, chiefs, and a multitude of slaves, and was thankful to ascertain that the work of conversion was still going on; for, in addition to 648 persons already baptized, of whom 265 are communicants, there are over 700 at Bonny alone who are now under instruction."—*Missionary Herald*.

A Mission School is to be established by Rev. E. W. Kelly, of Mandalay, on the very spot where Dr. Adoniram Judson, the first missionary from America, suffered cruel imprisonment at Oungpenla.



ST. GEORGE'S CHURCH, OTTAWA, ONT.

## OUR PARISHES AND CHURCHES.

No. 44—ST. GEORGE'S CHURCH, OTTAWA.

**T**HE parish of St. George was first formed in the early part of the year 1885 in order to supply a long-felt want in the city of Ottawa. The southern end of the city, where the bulk of the growth was going on, was in need of further church accommodation, and the formation of a new parish was decided on. At that time a building which had for about eight years been used by the Methodist Episcopal body was offered for sale, and it was thought advisable to purchase it. This was accordingly done, and with a few alterations was converted into a Church of England. The building itself is of brick, and situate at the corner of Metcalfe and Gloucester streets. The original cost of the building is said to have been \$28,000, the purchase price was \$14,500. The internal furnishings are of pine, and perfectly plain. The seats are arranged in a semi-circular fashion, and there is a gallery which runs round the east end and the two sides, the west gallery having been removed to

make way for the chance. In the east end gallery is the organ built by Messrs. Wadsworth & Bros., of Montreal. It is on the pneumatic principle. The choir are placed in front of the organ, almost the whole of this gallery being used for the music of the church. The basement is used for Sunday School purposes and for the many meetings and entertainments given by the different guilds of the church. The seating capacity of the church is about 800, and almost all the seats have been rented for the past three years. During the past five years the congregation has doubled, and the idea of a new church or enlarging the present has been spoken of, but no active steps have yet been taken to bring this about. The Sunday School has more than doubled since the congregation was first formed, and has long since outgrown the capacity of the basement. Number of scholars on the roll 300, average attendance 180. The congregation consists of 275 families, 350 communicants. The Rector, Rev. P. Owen-Jones, M.D., was ordained to the Diaconate in the year 1882, and to the priesthood in 1883 by the Right Reverend I. Helmuth, D.D., Bishop of Huron. As a Deacon he was appointed to the Incumbency of the Eastwood Mission in the Diocese of Huron, where he remained until August of the following year. From there he was transferred to the Diocese of Niagara, where for a year he took charge as *locum tenens* of St. George's Church, St. Catharines. In the year 1884 he was appointed Curate-in-charge of St. George's Church, Goderich, the late Archdeacon Elwood being Rector. In May, 1885, he was appointed Rector of St. George's Church, Ottawa, which position he now holds.

The Church in the city of Ottawa is growing fast, there being at the present day no less than ten congregations within easy reach of the centre of the city. This growth has been very marked during the last five years. The latest Church statistics give about 1,800 families with a total population of between 7,000 and 8,000 souls. In three of the churches there are daily services, and in almost all there is at least a weekly celebration of the Holy Communion. Six of the churches are free, and it is greatly to be hoped that the rest will soon follow in the same direction, so that the house of God may be thrown open to all without money and without price, beyond the free will offerings of the worshippers. In connection with the Church of England is a Children's Hospital supported by the voluntary contributions of the members of the Church. The building was purchased as a memorial to the late Mrs. Lewis, wife of the Bishop of Ontario. It has accommodation for about twelve children, while adults are admitted to private wards, on the payment of a stated sum per week. Three professional nurses are en-

gaged, one for the hospital, and two for outside nursing, whose time is fully occupied the whole year round. One half of the fees earned by these nurses goes to the hospital, and is a source of revenue to the institution.

### AN EFFECTIVE REPROOF.

**I**N a railway station passengers were waiting for a belated train. A man, probably slightly intoxicated, was shocking everybody with his profanity. Suddenly a clergyman present began to sing:

Jesus, lover of my soul,  
Let me to Thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high;  
Hide me, O my Saviour, hide,  
Till the storm of life be past;  
Safe into the haven guide,  
O receive my soul at last.

The song ceased. Perfect silence reigned. The swearer was reproved. After a time he came to the singer and said: "Could I see you a moment outside?" They went out together.

"How came you," said he, "to sing that hymn just now?" "I heard you swearing," was the reply, "and I thought I would let you know there was somebody present who loved the name of Jesus." "That's very strange," said the man. "My sister, when she was dying, sang that very hymn, and she made me promise to meet her in heaven. Could you pray for me?"

Down in the snow they knelt together, and the good man prayed for the penitent, and asked that he might have grace and strength to keep his vow. The train came. They were separated, to meet no more, in all probability, till they meet in eternity.

Disciples of Jesus, always remember your Master. Bear His reproach. Confess His name before men. The hour is rapidly approaching when a glance of recognition from Him will be more to you than all the wealth and honor of this world.

THE British and Foreign Bible Society has, during the eighty-one years of its existence, issued from its London house alone, 29,000,000 of complete Bibles, nearly 32,000,000 of New Testaments, and 11,845,000 portions of the Bible. This makes a total of 72,500,000 books issued from the London headquarters.

DURING the past two years the inhabitants of a small village, about five miles from Nazareth, have embraced Christianity. They were more than 500 in number. The Rev. A. Margoschis, to whom they applied, placed them under instruction for some time before baptizing them. The delay tested their sincerity, and those who could not bear the severe persecutions to which they were subjected, relapsed. But 460 of them clung steadily to their purpose. Besides their ordinary instruction they were addressed by the Rev. Father Page, of the

Coulay Mission, or by the Rev. J. L. Peach, of the Oxford, Calcutta, Mission, both of whom visited Tinnevely during the past year. For two months a priest and catechist visited them regularly from Nazareth to prepare them specially for baptism. They were baptized on October 29th. They have built a prayer house for themselves on the site of their former temple, and they were baptized in front of this prayer house, a place formerly devoted to devil dancing. Bishop Caldwell was present, having come from a neighboring village where he had been for a confirmation. The baptisms took place in a channel which runs close by, which for a short space was shaded by a portal adorned with garlands and palmyra leaves twisted, and hung with mangoes and cocoanuts. Planks were put across the channel for the priests to stand upon, the chief part in the service being taken by the Rev. A. B. Vickers. The converts were divided into eight groups, answering to the number of priests officiating. Each man, woman and child went down into the water to the priest of his or her group, and was baptized by him, the water being poured on the head out of small vessels. When all the newly baptized were come up out of the water, they were assembled in front of the prayer house, and the service was proceeded with, concluding with the episcopal benediction. Then the bishop spoke a few words to them and said that that day was a day of rejoicing not only to them but to the angels; that they being regenerate must give up entirely their old heathenish habits; that they must try to bring their neighbors to Christianity; that they must pray for themselves and for each other. After the service the people paid their respects to the Bishop and the clergymen present. When at last the missionaries left for Nazareth they were accompanied part of the way by the people with tom-toms and quarter staff playing, not much to the convenience of those whom they wanted to please. The crowd followed them a short distance and then stopped, allowing them to go home, reflecting each in his own way on this large addition to the Church.

WHOEVER heard of a man freezing to death while hard at work? It is the idler in the Church that gets cold; and when one gets cold himself, he is apt to think that every one else is in the same condition, and begins to murmur and complain, and to blame others.

A BRAHMIN is said to have written to a missionary: "We are finding you out. You are not as good as your Book. If your people were only as good as your Book, you would conquer India for Christ in five years."

TEN thousand Italian priests have secretly signed a petition to the Government praying for protection against the tyranny of the Vatican. They have been promised assistance by several deputies, who will plead their cause in Parliament.

## Our Indian Department.

Edited by Rev. W. A. Burman, B.D., Principal of the Rupert's Land Indian Industrial School, St. Paul's, Manitoba. Missionaries having items of interest regarding the Indian will kindly forward them to Mr. Burman.



In the February number of the *Missionary Review* there appeared a striking article on the work of some Moravian missionaries in Alaska, entitled "The Moravian Mission on the Kuskowim." It is a record of noble self-devotion and heroism, that cannot fail to touch the hearts of all who read it. Few of our readers are perhaps aware that a similar work, calling for quite as much self-devotion, and carried on in the same Christ-like spirit, is being done by our Church in the Yukon Valley. If our readers will turn to a map of Alaska, near the point at which the 55th° parallel of longitude crosses the Yukon, they will find Nuklukayit. Here, aided by his devoted wife, the Rev. T. H. Canham has for two years been doing grand service as the advance guard of the Church. Below we give some extracts from most interesting letters from Mr. and Mrs. Canham, which speak for themselves. We will only remark that they show most clearly that, even in our own northern missions, the age of heroism is not past. To do such work and to dare such perils and privations as Mr. and Mrs. Canham are doing and enduring, requires not less faith and zeal than that which fired the hearts of the early Christian martyrs. If the Church Missionary Society had but this one mission in Canada, it might well plead for our support. It is, however, but one example of the work it is doing for our northern tribes.

Writing in July, 1889, Mr. Canham says: "Before the seed can be sown some knowledge of the language must be acquired. We are now but breaking up the ground, as it were, and, while doing so, long and pray for the time to come when

the Gospel shall be proclaimed in all its fulness, freshness and power. The Jesuits were on the scene before us, but, thank God, they were not permitted to gain an influence over these people.

- - - We leave our brethren (the missionaries of the American Board) to fight for the lower part of the river, while we guard most jealously this upper part, and hope and pray that the C. M. S. will be able to send out one, if not two, missionaries before the Jesuits' purpose is carried out."

Mrs. Canham writes: "It is now nearly a year since we had letters or received any news from the outside world. We are daily expecting the steamer which is to convey us so much food (for body and mind), as our supplies for the year come at the same time as the mail. So you can in some degree imagine the state of our feelings at present. I almost dread to hear the whistle as the steamer rounds the nearest point. It means so much in every way to us. It will be a year next month since we came here, and as yet we have not succeeded in getting into a house of our own; but there is one in course of erection, as well as a schoolroom. Building is carried on so slowly in this country, and the expense is so heavy that we have to be very prudent and cautious in all our undertakings. Mr. Canham decided upon establishing the mission at an Indian village about seven miles from here, and made all the preparation he could for building, but until spring very little could be done. In the mean time the Alaska Commercial Company gave us permission to occupy one of their houses, at the cost of \$75; it was very poor accommodation—two wretched rooms, in which we had to hold prayers, daily school, cook, eat, sleep, and try to keep warm with the aid of one stove, which failed in heating the two apartments; our bedroom was like an ice-house; fortunately for us the winter was not so severe as usual, although we had some very cold spells, and, thanks to our good and gracious God, we both kept well.

"There was a good deal of sickness amongst the Indians during the winter, and the demand for medicine was great; we brought a fair supply with us, but our store is almost exhausted now. The only deaths we have to report are those of two infants, and a great 'Medicine Man.' The latter recovered from his first illness, but took cold and died soon after. The people were in great fear of this man, believing him to have certain magic powers, and even still visit his grave and go through some heathenish rite, the exact meaning of which I cannot find out;—it is difficult to get the truth at any time from an Indian, and they know we do not approve of their doings in this matter. They are very ignorant and superstitious, and need a great deal of teaching; but as the language promises to be difficult, and Mr. Canham has no interpreter, it will be some time before they know more than the rudiments of Christianity. We must not despise the day of small things; Paul may plant, Apollos water, but God only can give

the increase; and he will not withhold his blessing, although it may not be our privilege to see the seed sown spring up and bear fruit to His glory: Religion is not without its influence, and we see a change for the better in some of those around us; for instead of being rude, noisy, and irreverent during prayer time, they are becoming quieter and more subdued in manner, and some engage with heartiness in the service. Our school has been well attended; even during the winter we had on an average, from twenty-five to thirty scholars, and in the spring, when the Tanana Indians were here, they numbered sixty and seventy. One day we had actually a hundred. It was hard to find room for such a crowd. Those who attend regularly are making fair progress. Some of the seniors read very nicely in English, although they do not understand the language; but I think, after a time, it will be a good deal spoken on this river, and the young people are picking up a few words. They all promise to write well, but we have been wretchedly off for school materials; fancy having only *two* slates (and these came out in the bale two years ago), and a very limited supply of hooks. Mr. Canham had to chalk the alphabet on a piece of blackened canvas, which Mr. Chapman (American Missionary at Anvik) sent him for the purpose; but I hope another year will find us better provided in this respect.

"On New Year's day Mr. Canham gave materials for a feast to the Indians, both to the residents here and at Towyakokat, where we are going to live. They amused themselves on that day with their usual games, which were rather of a noisy character—wrestling, ball-playing, tossing each other in a blanket—and were going to finish with a dance in the chief's house; but Mr. Canham told them he had some pictures to show them, so they crowded into our room at once, and were delighted with the magic lantern entertainment, and it being quite a novelty made it the more interesting. If any of our juvenile friends would like to contribute something towards the amusement of these Indians, we should be very glad to get two good-sized balls; also a few mechanical toys, such as a locomotive, musical top (peg and whipping tops are useless in this country), dancing figures, etc. The dolls which you kindly sent two years ago were greatly prized; I kept one, and was very glad to have it to give a poor little child here, who was very badly burnt; it helped to make her forget her sufferings a little.

"The putting up of buildings is costing so much that we would be very thankful to receive a little help, and I am sure friends would subscribe towards the establishment of the mission if they only knew a few of our difficulties and the necessity there is for getting something done at once. A Jesuit priest spent the winter of 1887 here, and occupied the very rooms we are in; but he seems to have done very little for the people—in fact, nothing in the way of teaching—and was not at all appreciated by the Indians."

LETTERS from the Bishop of Athabasca, dated December, report food as fairly plentiful, and the prospects favorable for the winter's work at Fort Chipewyan. They were hungering for news from the outside world, but to their great disappointment the long-looked for dog-train in December brought no outside letters for the mission. The next mail will be in March.

THE Society for Promoting Christian Knowledge has just printed an edition of 500 copies of part of the Prayer Book, in the Dakota or Sioux language, for use at the Sioux Mission, Manitoba. The parts are morning and evening prayer—the portions common to both services being printed but once; the Litany—selections from the Psalms—the Collects with references to the portions of Scripture appointed for Epistles and Gospels; the Holy Communion and Baptismal Offices. This arrangement has been specially sanctioned by the Archbishop of Canterbury, and the work has been carried out by direction of the Bishop of Rupert's Land. For the greater part of the translations the compiler, Rev. W. A. Burman, is indebted to the missionaries in Dakota, who translated the American Prayer Book. As being the first printing done for our Canadian mission this work is specially interesting.

A VERY conceited young man preached a sermon on a certain occasion before the great Robert Hall. After the service the young man said, "Did you like any passage in my sermon, Mr. Hall?" "Yes, I did, sir," was the reply. "And pray, Mr. Hall, which passage might that have been?" the young man again asked. "The passage from the pulpit into the vestry," Mr. Hall replied. A grave ministerial friend on another occasion rebuked Mr. Hall for his humor. "I am surprised, Mr. Hall," he said, "that you should indulge in such levity, after the very impressive discourse you have given us this morning." "Oh, sir," he replied, "we both talk nonsense occasionally; the only difference between us is that you talk yours in the pulpit, and I mine out."

At the meeting of the Anti-Slavery Conference in Brussels the Belgian King said he felt hopeful in regard to the steps now being taken for the suppression of the slave trade, though he had little hope that domestic slavery would be done away with for many years to come. Perhaps not, but the foreign market for slaves can be cut off, and if the foreign market for ivory were cut off a large motive power of the slaver would be destroyed. But, after all, there is a long, tedious task ahead of the humanitarianism and Christian evangelism of Europe and America in uplifting this Dark Continent. But it can be done, it must be done, and it will be done. It is being done.

## Young People's Department.

### ROMAN SOLDIERS.

**D**URING the events of Holy Week and Easter we read several things about Roman soldiers. "Go, soldier and prepare the cross," was the command given when a criminal was to be put to death. And our blessed Lord was put to death as a criminal. Roman soldiers surrounded him as he hung upon the cross, and then when he died one of their officers, a centurion, standing near it and observing the words and actions of the dying Lord, said "Truly this man was the Son of God."

Roman soldiers again were set to watch the tomb of Jesus, and though they were very brave men they quaked with fear when the angel came down and rolled the stone away from the mouth of the sepulchre. Well, indeed, was it for them to quake, for they witnessed then the greatest event of history, the Resurrection of Jesus Christ from the dead.

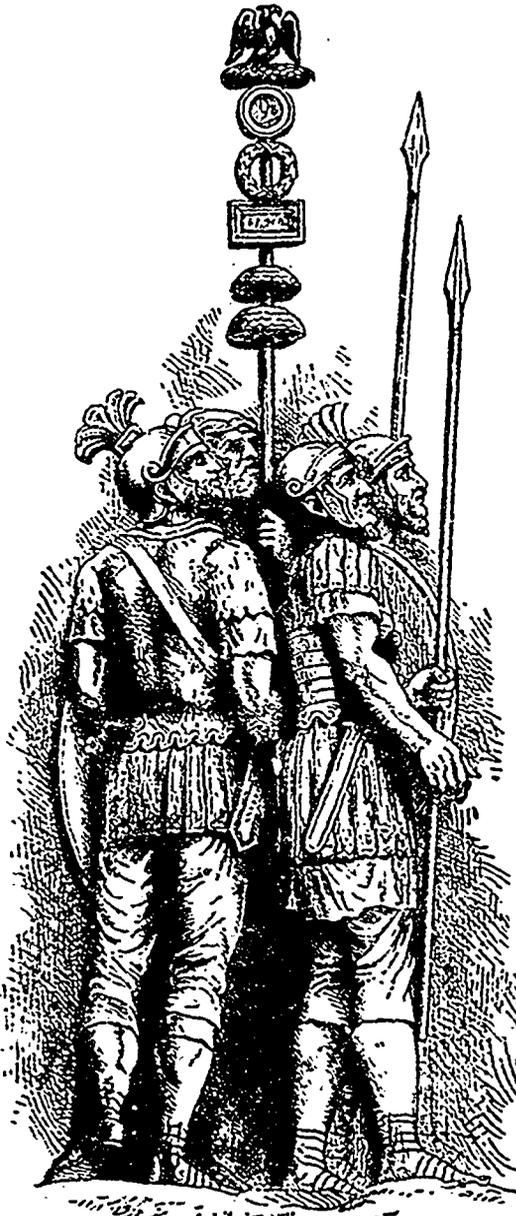
In many other places of the New Testament also we read of Roman soldiers. Some of their officers were excellent men. There was Cornelius, for instance, who prayed and made his offerings to God, and he was so good that even before his baptism as a Christian his prayers and alms were acceptable to God. There was also Julius, the Centurion of of Augustus' Band, or Royal Regiment, who had charge of St. Paul on his way to Rome as a prisoner. When the Roman soldiers, in the midst of shipwreck, wanted to put the prisoners to death for fear they should escape, he would

not allow such a cruel act to be done, chiefly because he wanted to be kind to Paul. And when the Apostle was a prisoner he had Roman soldiers to guard him. It is said that one man who

helped to guard him was converted by him to the cause of Christ; but while the aged Apostle was in prison he had good and many opportunities of studying these soldiers. They were evidently brave men and men of good discipline. They were also well armed, both for defence and attack. There they were before him from time to time standing in their whole armour, ready to resist the attacks of the enemy. There was the strong belt about their loins and the shining breastplate upon their breast; the stout sandals upon their feet and massive helmets upon their heads; there was also the shield which protected them from adverse weapons and blows, and then the spear firmly grasped in the hand.

Thus, thought the Apostle, should every Christian be, clad in the "whole armour of God, the loins girt about with truth and having on the breastplate of righteousness and their feet shod with the Gospel of Peace; provided with the shield of faith wherewith to quench all the fiery darts of the wicked, the helmet of salvation and the sword of the Spirit, which is the Word of God."

Thus may all Christian children fulfil the prayer of their baptism, and "fight manfully under Christ's banner against sin, the world and the devil, and continue His faithful soldiers and servants unto their lives' end."



ROMAN SOLDIERS.

## THE CHILDREN'S WORK.

**R**EV. THOMAS LLOYD in acknowledging the gift of a font from the Church Children's Missionary Guild of St. Alban's Church, Ottawa, writes:

"I have this day been to my out-station at Ravenscliffe, and superintended the unpacking and setting up of the 'Font' in St. John's Church. It is without a flaw, and by those present to-day very much admired and appreciated. I think it very beautiful. For myself and flock at St. John's allow me to express our most grateful thanks for so noble a gift, with prayers for a blessing on the dear children who have so liberally provided and donated it.

"Our warmest thanks are due also to the Rev. W. Compton, whose kind good will has caused this beautiful gift to come to us,—a Christmas Tree. What little boy or girl knows where Seguin Falls is, in the Diocese of Algoma? Some of the little missionaries may answer, and these are the friends who will be interested in hearing of Mrs. Fry's Christmas tree for the children in Frybrooke, Seguin Falls. Let her tell the story. 'I was very busy on the 6th of the month. We had our festival in our house. We had a very nice tree and some very nice books to give away. We had tea first in my dining room, and a slight examination on the second chapters of St. Matthew and St. Luke, with recitations. Mrs. Boomer sent me two small books of lessons and one Bible as special prizes. These were won by three girls. After tea we assembled in my parlor and sang some Christmas hymns and other beautiful hymns. I have a good sized bedroom downstairs, and I put out all the furniture, and placed the tree there. The children were very happy, and have been happy ever since. Along with my own Sunday School I invited two out of each house in the next congregation and sent gifts to every child in that congregation, I also invited some of the parents to take care of the little ones. Three children came eight and a half miles. Two girls I had to keep for two days. One of my neighbors came and brought nine of her youngest children, with her eldest son to drive the oxen. She has thirteen children, and has not one dollar coming in this winter. She has five boys under nine years of age. She thanked me again and again for what I had done for them. A lady sent me a fine parcel of gifts furnished by the Ministering Children's League, her mother and herself. Another lady sent a parcel with oranges and candies. Others sent books and cards. One sent *The Graphic* without the pictures, and another sent the pictures without the paper. I had seventeen dolls, and gave every very small boy one, which pleased them very much. My daughter dressed the dolls and made candy bags. I could not eat anything all that day, and for weeks could hardly sleep. I had a good many children yesterday, although the day was very stormy. They came on an ox-

sleigh. I gave them clothing and caps and old boots. If friends could spare any of their things when they are house-cleaning in the spring I could have many girls and boys tidy for the summer.' Let the children be thinking out what they can do during the year, to give Mrs. Fry and children a happy Christmas in 1890."

## THE THREE FINCHES.

FROM "THE HOSPITAL."

**I**" SAID Mollie Finch, pompously, "I have made-up my mind what I shall be when I'm grown up."

"What?" asked her two sisters, eagerly. The three small maidens, each armed with a beloved and much-battered old doll, sat in their special corner of mother's room—the wide bay-window recess. Three little Finches were they—human birds in the home-nest.

"A washerwoman!" announced Mollie, slowly, and with as much importance as if she had said an empress or a Patti. Then the sudden tears of vexation sprang into her clear, round eyes at the burst of derision her exalted idea of a career elicited. "Why not?" she went on with warmth. "It's a most beautiful life; a washerwoman's. Oh, I should love to be one! My washing-days are the happiest of all the week. And she examined the frills and skirts of her waxen baby anxiously, hoping to catch sight of a speck which might excuse an extra field day of her favorite diversion.

"Well, then," said Enid, the second little Finch, "you will be a disgrace to the family, that's all. And I shan't never come to see you, for when I grow up I shall marry a duke, and have a carriage-and-four, and always have lump sugar in my tea, instead of that nasty brown stuff we have in the nursery. And Miss Enid Finch stretched out her inches to their utmost.

"I don't care," said Mollie, stoutly; "driving isn't half such fun as wringing and hanging out clothes. Oh, that's just lovely!" she wound up, ecstatically.

"What shall you be, Goldy?" asked Enid, turning scornfully from the future black sheep of the family to her other little sister.

His Goldfinch, as her father called her, was dreamily looking out of her blue eyes into the misty, hazy middle-distance and the faint line of hills beyond—the view from mother's window. The first thing you were forced to notice about Goldy was her shining locks rippling down over the slight, little form—a priceless mantle of hair that glittered in the sunlight and won for her the home name. "She's our flower," the father and mother would tell each other with secret pride. "There will be no one like her in all the county when she grows up to be a woman"; but they wished Goldy was not so still, so silent—wished that she would run about more, like her sisters did, even that she would join in their sparring matches, their flying quarrels. She is too good, was the thought unspoken, and full of fear deep

down in her mother's heart, perhaps, it may be that she is only lent to us in order to lead us up higher. Oh, if she is to be taken, she would add passionately, God grant it may not be until I am yonder, ready to meet and greet her!

"What shall I be?" said Goldy, coming back from who can tell where a little child's spirit wanders into the warm, comfortable room. "Oh, dear, how do I know!" and she gave her baby a squeeze. Goldy's doll was quite the most battered of the three, owing to the wealth of affection lavished upon it. "I think," said the puzzled little maid at last, "I'd like to be a bird—to be something with wings, you know."

"Don't be silly!" put in Mollie, always practical; "we're talking real—not pretending. Say, what should you like to be when you're a grown-up?"

"Well," mused Goldy, quite cornered, "I expect I'd like to be a help. Mother and nurse were talking about helps when they put me to bed the last time I had a cold"—poor Goldy's colds were periodical events—"and mother said they were the best kind of women ever invented, but nurse didn't think so at all. You see, Mollie, I could come and help you in your house, for washerwomen are always very poor, and I could go to help Enid, if she grows up a duchess, in some way; and I could help mother to housekeep. Yes, that's what I shall be—a help," ended Goldy with gentle decision.

"I don't think that's the kind of help mother and nurse were talking about," said Mollie doubtfully. "But, Goldy, I do think your plan is beautiful; and now I must wash my Geraldine-Alice's muslin blouse." And forthwith the little parliament dissolved.

Quicker, faster speed the years. There is no dallying, no loitering with old Time, as it hurries by, uninterrupted by sorrows and joys, pressing forward the young, carrying along the old—where?

The home-nest of the three little Finches is empty. Time's work, that. The birds have flown out to try their wings, and, after the manner of birds, have not returned. Nature's way, of course, to which even the deserted parents become reconciled.

Mollie Finch has achieved what is called a success in life. Her childish aspirations after the useful have melted into thin air. Mollie has made a grand marriage, and is a very great lady, indeed—a society queen—her life is filled up with "poms and vanities." The energy natural to her finds its outlets in a round of ceaseless gaieties, instead of wringing and hanging out clothes—that El Dorado of a life, pictured and coveted in her happy childhood. Jewels, show, emulation, triumphs, supply the daily food of her heart and mind. Almost, that is, not quite, for there are hours when a "still small" voice steals into her ears, and gently draws her thoughts from the bewildering, hurrying world.

The memory of a fair, meek sister—the flower of them all—comes, at times, to Mollie, and there is an abrupt pull-up in her headlong career while she broods over the past, with its simple joys. She will turn over a new leaf, she tells herself. She will live a purer, higher life. She will "take heed unto the thing that is right," and have dealings only with such ways as are "lovely and of good report," and Mollie rises up to perform some great, good work, such as her wealth enables her to carry out. Thus is Goldy fulfilling the wish of her heart—she is a help to Mollie.

And Enid's dream. Has it come to pass? Scarcely. In one of London's great hospitals moves about a tall, stately young nurse, one of the brightest, the most intelligent, that has ever entered the profession. Enid Finch grew up, and left far behind her the childish desire for a high position in life. A loftier ambition seized her—Enid must, of necessity, aspire, it being her nature—she would go out into the world of suffering and heal the sick. Such a nature, and the physical power to fulfil it, are not given to all women, not even to many, but Enid was one of the few, and she wisely gave herself to the destiny for which she was most fitted.

Occasionally, it is true, there are fitful longings for "lump sugar, instead of the nasty brown stuff we get in the nursery," but Goldy's help steps in here also. Remembrance of the beautiful, gentle spirit, ever ready to sacrifice itself for others, while it had the strength, and, when that was gone, so willing to give up life in its spring-time because her Father in heaven deemed it best, stirs the better nature of Nurse Enid, and she throws herself with a new-born vigor into some urgent case.

"I shall press to the front rank of the workers," she murmurs, with set lips; "my meaner self must not drag me back while 'the maimed, the halt and the blind,' are crying out for my help."

And what of Goldy herself? For human eyes there is but a white cross by a grassy mound. Her work of helping goes on; her influence lives still in the happy lives of her sisters; but her yearning to be something with wings is granted, but Goldy herself is "absent in the body."

LESS than twelve hours after a little boy entered the family of a New England pastor the father wrote the Treasurer of the Board, enclosing \$10 in the name of his infant child. In the postscript he notices the fact that this amount was equal to about one dollar a pound avoirdupois for the little lad, and expresses the hope that "the Board may hold a kind of moral mortgage on him, in permanence, and it would not surprise me if, within a quarter of a century, there should come a foreclosure and they should take the body." That boy will be watched. We share the father's hope and expectation that he will be found in the missionary field.—*Selected.*

## THE EASTER CROSS.

BY CARL SPENCER.



CHRIST, whose cross began to bloom  
 With peaceful lilies long ago,  
 Each year above Thy empty tomb  
 More thick the Easter garlands glow.  
 O'er all the wounds of that sad strife,  
 Bright wreaths the new immortal life.

The hands that once the cross upraised  
 All power in heaven and earth doth fill;  
 Of men desired, of angels praised.  
 Why sits he silent, waiting still?  
 Alas! In many a heart of pain  
 The Christ is crucified again.

Low lies the world He died to save,  
 And feels not yet her Easter morn;  
 Still holds the victory of the grave  
 O'er all his brethren younger-born,  
 His soul yet travails at their side,  
 It's long desire unsatisfied.

Sad symbol of the deathly strain  
 In resurrection-light revealed  
 The sign of hope that conquers pain,  
 Of joys that sharpest sorrows yield—  
 Hail, thou the first that bearest flowers!  
 The burden, not the grace, is ours.

And yet the cross is dropping balm;  
 May we not come so near, at last,  
 That all the grief shall shine with calm,  
 And beauty hide the ashen past?  
 Oh, that our stone were rolled away!  
 Oh, that our cross could bloom to-day!

THE Rev. H. F. Lord, S. P. G. missionary at Kohlapur, contributes to the Bombay Diocesan Board, an account of a preaching tour undertaken in September, during what seemed to be a break in the weather. "Leaving Kohlapur on September 4th with my four catechists, we went to Nipani, twenty-five miles off on the Belgaum road, as there is a bungalow there. We also halted at Kagal, where there is a bungalow, and spent three days in a dharamshala at Sumdalgaon. While we were in the latter place 'taboot day' was observed, and we had an opportunity of seeing how entirely the Mussiman festival is engrafted upon Hinduism in the small villages, the whole heathen population turning out and worshipping them as they were carried to the place of immersion. How far the Hindus have adopted the festival may be judged from the fact of our being told in one small village, on our asking how many Mussulmen there were in it, that there was not one. Yet these Hindus had a taboot to themselves. The dharamshala here being in the centre of the village and near the chowdi we had the opportunity of preaching to a large audience, and afterwards discussing our subject with them. As in most villages the discussion turned on idolatry. The disputants argued that it was necessary, but did not care for any higher than human sanction for its existence, saying, It is easier to worship what we see, therefore we have instituted idolatry. Were it not for the sadness of the subject, one feels it would be

amusing to observe the numerous and different arguments which different villages bring in support of idolatry. During the twelve days of our tour we preached in nearly all the villages we could reach from our three halting places. Nineteen different villages were visited, none of them twice; and as we camped at Nipani five days, we preached in it every night at different places, generally dividing our forces, preaching in two places at the same time. Nipani is a town of some 10,000 inhabitants. I got permission from the Secretary of the Municipality to give a lecture in the Municipal Hall. He, however, failed me, as he did not give notice beforehand, and when we arrived at the appointed hour there was no audience. After we had waited half an hour, some seventy-five of the chief Brahmans and Sowcars of the place assembled, and listened patiently and seemed to be interested while I gave a brief outline of the true religion. The lecture lasted over fifty minutes. We had to shorten our tour by a few days owing to the heavy rains which prevented us from reaching some of the neighboring villages.

## PRINCIPLE OF GIVING.

I am sure you will allow me to urge a matter which I think is greatly lost sight of, I mean the giving on a fixed principle. I am quite sure that the true way of giving is to dedicate to God a fixed proportion of one's income. Many people thus give to God in charity and in support of good works a tenth of this income, and this seems to me very reasonable. I am not prepared to say we are commanded to do this under our Christian dispensation, but we are told to give "as God hath prospered us" which is the principle of proportionate giving; and I think, if we Christians are living under the free, generous law of love, we should hardly be content to give less than was exacted from the Israelites of old by Divine command. I earnestly commend the principle of proportionate giving to all my hearers. I think it is very important to the discharge of a duty which is universally acknowledged, but often very unworthily filled. I am sure that if Church people gave thus on principle,—there would be little need of appeals for the many excellent societies, and for the various good works which are crying out on all sides for help. I would only say that if, to a really poor man, barely able to make ends meet, a tenth is a larger share than he can rightly give, there are many of larger means who could easily give more. There are two societies in existence, one called "The Treasury of God," which is limited to Church people, and another "The Proportionate Giving Union," which is not so limited, the object of both being simply to band together those engaging to act upon the principle I am advocating and to encourage its adoption.—*Bishop of Wakefield.*



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

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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The next meeting of the Board of Management is appointed to be held in Ottawa, Ont., on Wednesday, April 16th, 1890.

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AND MISSION NEWS.

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

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NO. 46. APRIL. 1890.

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This magazine is sent till an order is given to discontinue it, which may be done by sending a post card to the editor, Rev. Dr. Mockridge, Windsor, Nova Scotia.

The figures after your name on the label indicate the number of the magazine up to which you are paid.

The following table will show what each number means:—

	1887.	1888.	1889.	1890.	1891
January.....	7	19	31	43	55
February.....	8	20	32	44	56
March.....	9	21	33	45	57
April.....	10	22	34	46	58
May.....	11	23	35	47	59
June.....	12	24	36	48	60
July.....	13	25	37	49	61
August.....	14	26	38	50	62
September.....	15	27	39	51	63
October.....	16	28	40	52	64
November.....	17	29	41	53	65
December.....	18	30	42	54	66

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We are now in a position to supply back numbers of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS from its first number. Vol. I., July, '86—Dec., '87 (18 numbers) \$1.50. Vol. II., 1888, \$1.00. Vol. III., 1889, \$1.00. When bound these make handsome volumes. Handsome covers in blue cloth may be had for these volumes for fifty cents each by applying to the Editor. If by mail, send 5 cents additional for each volume to cover postage. These three volumes contain portraits of all the Bishops of British North America, past and present.

BOARD OF MANAGEMENT.

The Board of Management will meet, God willing, in the school room of St. John's Church, Ottawa, on Wednesday, April 16th, at 10 a. m., with a missionary meeting in the evening. It is hoped that a children's missionary meeting will also be held in connection with it.

WE would recommend to our readers the *Algoma Missionary News*, edited by Rev. G. H. Gaviller, of Parry Sound. It is the official organ of the diocese whose name it bears and will be found useful to all interested in its missionary work. Send to Mr. Gaviller for a sample copy.

ACCORDING to the Brockville *Daily Times* the Rev. Dyson Hague, of that place, has accepted the Rectory of St. Paul's Church, Halifax, on the stipulation that the seats of the church are to be made free. This is a gain in a truly noble cause, for which clergymen should earnestly and vigorously contend. The Rev. G. Osborne Troop, also, has succeeded in establishing free seats in his own church in Montreal. It will not be very long before pew rents in the House of God will be things of the past. The greatest bar to their abolition is the fact that in many churches the best pews, through barter and sale at the time when money was wanted for building purposes, have become private property; but even this will be overcome some day.

THE recent collection of \$3,000 in St. George's Church, Montreal, for missionary purposes, shows an interest in that subject which, compared with former days, is most satisfactory. When congregations take an honest pride and interest in their giving the result will be a decided gain.

THE Rev. W. Nicolls, who has been stationed at Whitewood, Diocese of Qu'Appelle, has been called by his bishop to Qu'Appelle itself to take charge of the college and the parish.

WHY can not people of vast wealth be made more deeply interested in missionary work than they seem to be. The spectacle of Christian millionaires simply playing the game of rolling up a golden pile to be left behind them when they die is most melancholy. How humiliating! and how happy they might be if they would invest some of their burdensome thousands in missions. The Rev. Dr. Bushnell said years ago: "The money power, which is one of the most operative and grandest of all, is only beginning to be Christianized, though we have promising tokens of a finally complete reduction to Christ, and to the uses of His kingdom. What we are waiting for and longing hopefully to see, is the consecration of the vast money power of the world to the work and cause and kingdom of Jesus Christ, for that day when it comes will be the morning, so to speak, of the new creation. The tide-wave in the money power can as little be resisted, when God

brings it, as the tide of the sea; and like these also, it will flow across the world in a day."

THERE can be no doubt that the Episcopal Church is increasing very rapidly in the United States. Seventy years ago the proportion of church people was one in 416 of the population. To-day they are one in 151,—at least, so says the *Spirit of Missions*.

The report of the fourth meeting of the Diocesan Synod of Saskatchewan has been sent us. It is held quite distinct from the Diocese of Calgary in which the bishop (Dr. Pinkham), lives. There are two archdeacons in the diocese, with names very similar, McKay and Mackay, and twelve other clergy, one of whom is a deacon. The bishop stated distinctly that when the new Diocese of Calgary is set off (the promise of the first £1,000 towards which has just been made by the Colonial Bishopric Fund in England), all the endowments raised by the late revered Bishop McLean will be left for Saskatchewan. It was the life work of the good bishop to raise these endowments, which now stand as follows:

Bishopric Endowment Fund.....	\$ 73,140 26
Divinity Chair, Emmanuel College..	10,023 42
Louise Scholarship.....	340 00
William McKay Scholarship.....	700 00
Clergy Endowment Fund.....	5,144 27

As the present bishop resides in Calgary, he loses the benefit of the See house which is stationed in Prince Albert. A good foundation is being laid by Bishop Pinkham for two fine dioceses. The usual want of money is what is felt to complete it all.

### WHY DO WE GO TO CHURCH?

 BAPTIST paper, the *Examiner* of New York, thus speaks, significantly for churchmen, on this subject:

We hear a great deal nowadays about diminished attendance at church. As a matter of fact we suspect that there is in most communities as large a proportion of church-goers as in the more devout past times with which such damaging comparisons are often made. However that may be, one thing is true: we do find a tendency in this day to think of churches as a sort of Sunday lyceums. We are a good deal in the habit of going to church with the object of being entertained by the preacher.

The power of the pulpit is rightly held in high esteem among Protestants. Do we as fully recognize the element of worship in our church services? The revised version has taught us that the "tabernacle of the congregation" was properly the "tent of meeting," i. e., an appointed place for men to meet God. It is in that sense we should use the good old name "meeting-house." It is in that way we should use the place. Great as may be the profit and stimulus to be got from preaching, we do not get all, nor the best, that

church services are designed to give, unless there is a real coming before God in thought, in song, in prayer. An assemblage of worshippers in a house of worship is a means for doing this with which few people can dispense. Of this worship preaching should be a true part, fitting into and filling out the rest. It is for this worship that we should go to church.

There is a constant need of emphasizing this truth, especially in the non-liturgical churches. In difference to it is what makes so many persons careless about punctuality at church. They don't mind missing what are often called, with unconscious irony, the "preliminary" services. We once knew a young man who made a point of not going to church until it was time for the sermon to begin. He was a busy student, and wanted, as he said, to save time! How often, too, we see people listless and distraught during the service of worship, and only becoming alert when the preacher gives out his text. As a natural result, even the preaching does not accomplish what it ought. There are few sermons sincerely spoken in which a listener who has been reverently worshipping God cannot find profit. But one who listens as he would to a lecture or a play will often miss what is best in the best of sermons. Perhaps the neglect of the worship idea, may account, in part, at least, for the difficulty of filling our Protestant churches. The Romanists gather great congregations at all hours, and in all weather. It is not by offering pulpit attractions, but by pressing the obligation of worship. We may sneer at it as superstition. A slight infusion of the same sentiment would be wholesome for many Protestant Christians. Church vagrancy is a legitimate outcome of the Sunday lyceum view. Those who seek little beyond entertainment in going to church will go where they will get the most of it, and will always be drawn by a fresh attraction. A good deal of our modern church architecture is carefully adapted to foster this tendency. We have auditories nowadays, and congregations often appropriately figure as audiences. We cannot too seriously remind ourselves that we ought to go to church first, last and always to worship God and that everything about the place and the service should help us to do that.

### Woman's Auxiliary Department.

"The love of Christ constraineth us"

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

### DIOCESE OF ALGOMA.

{ MARKSVILLE, St. Joseph's Island, Ont.,  
Feb. 28th, 1890.

Mrs. Tilton, Gen. Sec Woman's Auxiliary:

DEAR MADAM,—At the meeting of the Western Convocation of the Diocese of Algoma held at Saulte Ste. Marie on the 12th and 13th inst, I was

instructed to express the thanks of all the clergy and their parishioners for the help rendered by the various branches of the Woman's Auxiliary throughout the Dominion. I cannot do better than append the resolution :

"That this Western Convocation instruct the Secretary to tender to the various branches of the Woman's Auxiliary of the Domestic and Foreign Missionary Society, through their General Secretary, their heartfelt thanks for the liberal and substantial assistance rendered to the missionaries and their parishioners in clothing, gifts for Christmas trees and other expressions of their sympathy." Carried unanimously.

In so doing I may add that all our missionaries expressed in warm terms their gratitude to the women of the Church, whose love for Christ has prompted them in their work of love for their fellow man. The bond of sympathy which you have established with the scattered Church people of the diocese will not soon be broken.

We unite our prayers with yours and believe that God will abundantly bless you, both collectively and individually.

I remain, dear madam,  
Yours faithfully,  
CHARLES PIERCY, Sec. W. C.

#### DIocese of QU'APPELLE.

{ GORDON'S INDIAN SCHOOL,  
Kutawā P.O., March 1, 1890.

Aid received from the Woman's Auxiliary of Canada during the year 1889-90: St. Stephen's, Vaughan, a bale of clothing and books; St. Matthew's, Toronto, a bale of clothing; St. George, Toronto, a bale of clothing; Mrs. Strachan, Toronto, two parcels; Trinity Church, Streetsville, a box of clothing and books and toys; per Mrs. Cooper, Port Hope, a barrel of clothing, etc; per Miss Reffenstein, Ottawa, a bale of clothing; St. Luke's, Montreal, a valuable bale of clothing; per Rev. F. C. Piper, Smithville, a box of clothing and books.

The above were received during the past eighteen months. The school receives a small *per capita* grant from the Government for ten boarders, with a promise of a grant for five more. There are eighteen boarders and twenty-two day scholars on the roll at present. The school has almost entirely been dependent on the efforts of the Woman's Auxiliary for clothing. More clothing for summer use is urgently needed.

#### DEVON MISSION, SASKATCHEWAN.

The following letter from the Rev. Mr. Pritchard, of the above mission, to a member of the Woman's Auxiliary in Montreal, will be read with interest:—

The goods sent were most acceptable, and thoroughly appreciated by my late charges. Both their and my heartfelt thanks are due to the ladies of the Cathedral Auxiliary Association for their very generous assistance. Much, however, as the clothing sent was both needed and appreciated by the natives at Touchwood Hills, the Indians amongst whom I am now working are far more needy, and the almost continued privations many of them suffer, only require to be made known to awaken sympathy and pity.

The mission from which I write is, I believe, the oldest Church of England station in the North-West, having been founded about 1840, and it is the centre and headquarters of a chain of smaller stations situated on the Saskatchewan River and its tributaries, some six or eight in all, the clergy or lay readers in charge of which are under the spiritual direction of Rev. John Hines, the missionary at this point, which is thus as you see a place of some ecclesiastical importance.

The church and the old mission house (now pulled down as it was getting decayed), both substantial wooden buildings, were built by the men attached to one of the overland expeditions instituted for the search of Sir John Franklin, and the present incumbent has just completed a new mission house, which though much smaller than the old one is sufficiently large for the comfortable accommodation of a small family.

The Indian Reserve here is situated on both sides of the Saskatchewan River and there are two schools, one near the mission on the right bank, and the other on the left bank some four miles higher up, at a point called the Big Eddy. This, is where I am now teaching. The population which is about equally divided by the river, consists of some 400 or 500 in all, and there are nearly 40 children attending each school when all are present.

Unfortunately the sole means of subsistence of these Indians is fish, and very frequently owing to the gradual diminution of the quantity of fish they are for days at a time almost without food, and the cases of real distress that have already come under my personal observation during my short residence are truly deplorable.

In illustration of this I will give a few condensed extracts from my diary of visits paid to several houses.

The first house was in a wretched state. The wife had scarcely anything to cover herself with; also two children, had only mere rags to protect their bodies from the bitter cold of winter. The dwelling of these poor people had no furniture or comforts of any kind, their bed consisted of spruce branches, and to add to their sorrow they had no food. I may say that the house was not fit for brutes much less human beings.

The second house visited was not so destitute of furniture, but the children were in a filthy

state, and in great need of clothing. The third house was equally as destitute of home comforts as the first. The wife and four children were very thinly clad, and had no food in the house. I could say much more about these appalling sights, but suffice it to say that these are only a few instances, but far from being exceptions, and may be taken as a description of many more.

This state of destitution naturally reacts on the school attendance, for it would be unreasonable to expect the poor children to attend school with regularity when even in the bitter weather of a northern winter they are too often without food or adequate clothing. So few are the rags that frequently cover them that it is a subject of astonishment that they can possibly survive the cold, and yet to their credit be it said that in many cases they are sent out, and willingly come to school, when the teacher is well aware that they are suffering from hunger and lack of proper clothing. This, as you may be sure, is a subject of grief to the teacher, since the scantiness of his own salary places it entirely out of his power to render the aid he would otherwise so much like to afford.

It will be well to bear in mind in considering the foregoing state of affairs that opportunities of making a living, which are within reach of the Indians along the line of the C.P.R., are entirely wanting to this people.

There are only about a dozen white people within a radius of some two hundred miles, and the nearest post-office is 250 miles away, consequently work is so scarce as hardly to be taken into consideration, and the land here is so stony and swampy that it is only in small plots that a few potatoes and other vegetables can be raised. Of course in winter they make some profit from fur (in fact if they did not they would absolutely starve), but this also is getting scarcer year by year, and the prices of the necessaries of life are so exorbitant that the little fur the majority procure only provides them with temporary relief. Of course it is not to be supposed that they are so thrifty and economical as thoroughly civilized people would be under the same circumstances, and the adults seem unable to learn the first lessons of economy.

It is this clinging to the old improvident ways of their forefathers, who could rely from day to day on a daily supply, that is such an obstacle to the due civilization of the mature Indian. And this leads me to touch upon a project of establishing a Home on the plan of the Rev. E. F. Wilson, for the better education of the children in ways of civilization and general improvement. The fact that all the Indians throughout this agency, which contains six separate reserves, are all of the same race and almost of the same family, renders it certain that such a Home would be very largely taken advantage of, and I only hope this plan will eventually meet with success. Up to the present no response has been received from the Government, but I am sanguine that if it could only be started

it would eventually be made self-supporting.

Another part I would mention is that the aid received from the Government by the Indians in this agency is a mere trifle and not to be compared with that afforded those on the line of the C. P. R., and in fact the little encouragement given by the Government in furtherance of either the educational or physical benefit of these Indians is becoming a matter of general comment, and much dissatisfaction to all those who are laboring amongst them, or are aware of the true circumstances. Now with the above painful facts daily pressing upon us I feel that although so soon after your kind assistance to the Indians at my former place a further appeal may appear somewhat importunate, but surrounded as I am with so many instances of pressing need I think I am only doing my duty in bringing such absolute destitution to the knowledge of those whose aim it is to honor the Master by clothing the naked and administering to the wants of the necessitous; I feel too that the fact that all the poor people, for the alleviation of whose bitter lot I am pleading, are not heathens but are humble Christian brethren, who are according to their light and knowledge trying to lead humble lives, must speak with a loud voice to those more fortunate brethren who have enough and to spare of the good things of this life, and that their hearts will surely be touched at the thought of so much suffering and want.

As I am aware that Auxiliary associations are generally glad to be informed what kind of clothing would be most acceptable, I beg to offer a few suggestions. For the boys warm underclothing such as the shirts previously sent to me, and for outer garments brown duck or other strong material, or even blanket coats or capotes. For the girls grey flannel skirts and plain underclothing—for men any kind of warm shirts and underclothing—and for women the knitted wraps you sent were excellent, in fact all the clothing you sent me last May was most suitable for distribution amongst Indians, and similar articles will be even more appreciated here than there. For general purposes blankets, quilts, stockings, socks, mitts, tuques, knitting needles, yarn and little work bags will gladden many hearts, and if you would send a few children's picture books and also a few strong toys suitable for out door games the little ones would be delighted.

As we are so far from civilization I rarely see a Canadian paper, so I feel sure you will excuse my putting in a little appeal for myself, which is that if any kind friends would send me secular or religious papers, or, in fact, any good literature, I would be very grateful for the same.

I think I have now given you a fairly descriptive account of the circumstances and needs of both the Indians and myself.

I sincerely and earnestly hope that this letter may be by the aid of the Lord the means of influencing many hearts to extend to us permanent help.

The Rev. J. Hines, the superintendent of the mission in which Mr. Pritchard works, also writes:

There are nearly 1,200 Indians under my spiritual charge, and all of them are very badly off for clothing. I shall feel deeply thankful for any help you may be able to render us, either in helping to clothe our school children or the most deserving ones of our flocks.

I get many articles of useful clothing sent out yearly from England for this purpose, but not nearly enough to meet our requirements.

I hope, too, your society, if it sees its way clear to help us, it will also be able to pay the freight to Winnipeg. Address goods in care of Rev. A. Cowley, St. John's, Winnipeg, Man., who will forward same to us via Lake Winnipeg.

Second-hand clothes, if not too much worn, will do nicely for our people, and anything from stockings to blankets and counterpanes will be of great use to us. I would just add that whilst we give freely to the school children and the aged and infirm, we always try to find work for the young and strong, and pay them for the same with mission gifts. This raises them above the level of paupers and makes them value the articles all the more. The work for which we pay them is repairs of mission buildings, travelling, Scripture reading from house to house, etc., work the society would otherwise have to pay for.

#### DIocese OF TORONTO.

The quarterly meeting of the Church of England Woman's Auxiliary to Missions of the Diocese of Toronto was held in Port Hope, by invitation of the resident branches of the association. The officers of the diocesan board and many others were present from Toronto, besides delegates from Cobourg, Grafton, Colborne, Newcastle, Millbrook, Peterboro', Lindsay and Lakefield, numbering in all over seventy, who were hospitably entertained by the members of the three Port Hope branches. Service was held in St. Mark's Church at 10 a.m., when the Lord Bishop of Algoma gave a beautiful address to the workers on the subject of prayer in connection with mission work. Morning and afternoon sessions were held in St. John's school house. Mrs. Benson, president of St. John's branch, read a cordial address of welcome, which was gracefully responded to by Mrs. Williamson for the diocesan officers, and by Miss Wallis, of Peterboro, on behalf of the delegates.

Most encouraging reports were read by the officers, followed by a paper on "Children's Work for Missions," by Mrs. H. G. Baldwin, Church of the Ascension branch, Toronto, in which stress was laid upon the importance of training children to have an intelligent knowledge and interest in missionary work.

The questions: "How can interest best be maintained in the branches?" and "What are the best methods of raising money for missions?"

were ably discussed by Mrs. Baldwin, Mrs. Marsh, Mrs. Helliwell, Mrs. Broughall, Mrs. Cummings and others, and much useful information of a variety of methods was gained.

Mrs. Willoughby Cummings read a paper upon "What the Church is Doing for Missions," which carried the hearers in imagination on a hurried tour round the world to visit the principal missions sustained by the Church of England.

#### DIocese OF HURON.

The annual meeting of the W. A. M. A. of the Diocese of Huron, was held in London on March 4th, 5th, 6th and 7th.

On Tuesday afternoon, March 4th, a meeting of the Board of Management was held at Bishopstowe (the residence of the Bishop of Huron). A majority of the branches were there represented by their presidents or substitutes.

On Wednesday morning service was held in the cathedral; the Litany was said, followed by a sermon from the Lord Bishop of the diocese, text Exodus xxvi, 1: "Moreover thou shalt make the tabernacle, with ten curtains of fine twined linen." In eloquent and forcible terms his Lordship set before the members of the Auxiliary the high privilege of working in the Master's cause and urged upon them the necessity of entire self consecration if they would be effective workers. The Holy Communion was administered to a large number of communicants, mostly members of the Auxiliary. His Lordship was assisted in the service by the Very Reverend the Dean of Huron, Canons Smith, Davis and Richardson, Rev. Principal Fowell and Rev. R. Hicks.

During the afternoon the public meeting was held in Victoria hall. When the roll was called ninety-seven delegates, branch presidents and other members of the Board of Management answered to their names, being an increase of twenty over last year and forty seven over 1888, while the large increase in the number of visitors present testified to the growing interest in the work of the Auxiliary. The meeting was opened by the singing of the hymn, "Jesus Calls Us O'er the Tumult;" the fifty-fifth chapter of Isaiah was then read and a prayer offered up. Mrs. Baldwin, the president, gave an excellent address, welcoming the delegates, and reviewing the work and events of the past year. Progress, she said, was visible on all sides, but some sad changes had taken place, notably the removal by death of two of our branch presidents, leaving behind them voids not easily filled, but also the fragrant memory of holy lives, while other members of our Board by ill health were laid aside from active work. The reports of the secretary and treasurer were highly satisfactory, the latter showing that there had been an increase of more than \$600 in money and \$800 in the value of bales sent to missionaries during the year just past. Three interesting papers were read, viz. "Incentives to Missionary Work," by Mrs. Wright, London township, "Mission Work,"

by Mrs. Newton, of Bervie, and "Whatsoever thy hand findeth to do, do it with all thy might," by Mrs. Boomer, of London. But perhaps the most interesting feature of the afternoon was the presence of Miss Emery, the secretary of the W. A. M. A. of the United States, who had come all the way from New York to meet her Canadian sisters of the Diocese of Huron. She gave an interesting address full of practical suggestions to our members. We had also looked forward to having Mrs. Williamson, president of the Toronto Auxiliary, with us, but to the great regret of all she was unable to come.

In the evening a general missionary meeting under the auspices of the W. A. M. A., was held in the same hall. The Lord Bishop of the Diocese in the chair. The Rev. A. D. Downey, rector of Durham, made an earnest speech on Domestic Missions, pleading the cause of our own Indians, who from our civilization have learned many vices, and to whom in return we owe that they should receive from us the teaching of Christ's gospel. Rev. Principal Fowell, of Huron College, made an able speech on Foreign Missions, showing how little had heretofore been done in that portion of the mission field. Miss Emery made another address, which was thoroughly enjoyed by all present. The Rev. G. C. Mackenzie, of Brantford, was also to have spoken, but owing to the lateness of the hour he asked to be excused. This was much regretted, especially as both in 1888 and 1889 he was to have spoken at the Auxiliary missionary meeting and was prevented from doing so. A hearty vote of thanks was accorded to all the speakers, but particularly to Miss Emery. This was moved by Canon Smith and warmly seconded by Rev. W. T. Hill. The collection amounted to \$75, an increase of \$10 over last year.

On Thursday morning a "reception" of delegates and other members of the Auxiliary was held at Bishopstowe when the large drawing-room and hall were crowded to their utmost capacity. Miss Chance, of Tyrconnell, read a very interesting paper on "Indian Gratitude," and gave some details of her own experiences, and as she for twenty-eight years labored among them, and knows all the trials and difficulties as well as the joys and encouragements which fall to the lot of a missionary's wife, all that comes from her has a peculiar force.

Through the medium of the "Question Drawer" Miss Emery gave much information as to the working of the Auxiliary in the States.

In the afternoon a meeting of the delegates and branch presidents was held, when all unfinished business was taken up. The recommendation of the Board of Management, passed at their meeting in October, that each branch outside the city and suburbs should have a representative in London, was lost, a large majority voting against it.

The annual meeting was brought to a close on Friday morning by a meeting of the Bible Union and Prayer held at Bishopstowe, which was

largely attended. Mrs. Baldwin presided. The lesson considered was, "The Great Physician," St. Luke iv., 33-44, and was rendered in a way to make it most instructive and profitable to all present.

We cannot but feel that the guiding hand of our Heavenly Father has been with us during the past year, and trustfully do we look forward to the future. The motto chosen for us by our Bishop is "Looking for and hasting unto the coming of the day of God."

### JAPAN.

Letter from Rev. J. Cooper Robinson to his sister, who is a member of the Auxiliary :

NAGOYA, Japan, Aug. 9, 1889.

I am glad you have created so much interest in Japan among the ladies of the Auxiliary. Perhaps they would like to help us in our work by sending us some money. I have engaged a man to interpret for me, and to help me in other ways, and will have to pay him \$12 a month. I have rented a house for services, which will cost about \$4 a month. We need an organ very much, and, as yet, I have nothing but my stipend to do all this with, and I may have to ask for a little help. We want another lady to help Mrs. Robinson in the girls' school. I know a young lady who is coming to Japan at her own expense, but wishes to be supported while here. I am trying to get her to come to us. If the Auxiliary would help support a lady here I should be very glad. As our work extends we shall need more money.

In a more recent letter Mr. Robinson says: "On Christmas Day I baptized my first four converts, and a child of one of them."

### Books and Periodicals Dept.

*Strange, True Stories of Louisiana.* By George W. Cable; New York, Charles Scribner's Sons.

When the historians of former generations sought material for their works among kings and nobles and warriors, and were content with a mere recital of the events of the battle field and naval engagements they overlooked, perhaps, the most important, certainly often the most interesting occurrences in the ordinary doings of the masses of the people. When we look through past history now we long to know something of the people, how they lived and what they did. A book like Mr. Cable's "Strange True Stories of Louisiana" is a valuable contribution towards this very end. The early settlement of the different States of the American Union teems with adventures and events which no book of romance can surpass in interest. Such is the case, in a marked degree, perhaps, with Louisiana and the romantic old city of New Orleans. It may not be generally known that not far from this city and about a hundred years ago there was a little town which might be called a Paris in miniature, where French lords

and ladies of high sounding titles, refugees from their own country, were trying to live out their exile in the midst of that gaiety, which it is difficult to divorce from them, under circumstances however dreary. Yet according to Mr. Cable's prettily told story (true) of "Francoise and Suzanne" this was the case. The wretched state of society produced by slavery is painfully evident in this book. The heartless brutality of it, the anomalies connected with it in the difficulties of distinguishing white blood from that tainted however little with black, the degradation and licentiousness of it, need no romance like "Uncle Tom's Cabin," or "Dred" for their portrayal so long as there are "Strange, true stories" about them such as those given by Mr. Cable. A charming and at the same time distressing glimpse of the late war between the North and the South is given in the "War Diary of a Union Woman in the South," culminating in the horrors of the siege of Vicksburg. All the stories are told in happy style and never lack in interest. Some illustrations showing *fac similes* of original documents are also given, to the enhancing of the volume.

*The International Encyclopedia.* Dashi, Mead & Co., 753 Broadway, New York. L. W. McAnn, General Agent, Moncton, New Brunswick.

Who would not have a Cyclopaedia? No one who longs for information or who is engaged in any way in literary pursuits can afford to be without one. The question is, which is the best to get? For ready reference in all matters of interest, ancient and modern, sacred and secular, we would recommend the International Cyclopaedia, mentioned above. Its maps and illustrations are in themselves of great value, while the articles, being no longer than is necessary to give the salient points of the matter in hand, are always replete with such information as is generally required from such a work. For one generally goes to a work of that kind, not as he would go to a book written on any one of the subjects on which he desires information, but for leading facts and points connected with them. This would seem to be the chief end served in a Cyclopaedia and this is the case in the "International." Fifteen handsome volumes giving information upon thousands of topics with which one is likely to meet in his reading, studies or conversation, are placed at the disposal of the public at a rate sufficiently low to secure popularity. It gives both sides of all important questions and is "up with the times." By writing to Mr. L. W. McAnn, Moncton, N.B., full information can be obtained regarding it.

*The Genesis and the Exodus of the Gospel.* By Rev. W. P. Ten Broeck: La Crosse, Wis., W. J. Boycott.

This seems to be a very exhaustive treatise on the true dates of the Nativity and the day of our Lord's Passion. The conclusion arrived at is that Dec. 25th, B. C. 8 was the day of the Nativity and March 26th, A. D. 28, the day of the Passion,

also that the received Chronology has lost a year, and the Gregorian Calendar has lost two days. A large amount of research is evident in this book, which throws much light on the history of the Calendar.

*Newly Hours Magazine.* Griffith, Larran, Okeden & Welsh, London, England.

Varied and useful articles as usual are found in this magazine. While it deals largely in ecclesiastical matter, it is not confined to them. Papers on Flemish Painters, Popular Astronomy, Sketches in Ceylon etc., and some interesting stories, give varied form to the number. We understand that the American Church Review Co. have become the publishers or agents of this magazine for this continent.

*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, \$5.

*Santa Claus:* 1,113 Market st., Philadelphia, continues to improve each month. The editors evidently know how to please children, and not only that, but to instruct them. A bound volume of *Santa Claus* will form a grand book for young people.

*The Missionary Review of the World:* We find this periodical always most useful in giving missionary information, and suggesting thought-fornissionary subjects. It is now favourably 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 eclectic,—gathered from leading Magazines, Reviews and religious periodicals.

*The Youth's Companion.* Boston, Mass.; \$1.75 a year. Full of stories of adventure and interest for young people, and well worth the price of subscription.

*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.

*Biblia.* New York and Meriden, Conn., contains every month much useful Biblical information