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THE CANADIAN CHURCH MAGAZINE

◊ ◊ AND MISSION NEWS ◊ ◊

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HISTORICAL SKETCHES.

No. 38.—THE SECOND BISHOP OF NOVA SCOTIA.*

THE Declaration of Independence made by certain British colonies in North America, on the 4th of July, A. D. 1776, exerted a great influence on the still small and struggling settlement of Halifax.

The inhabitants at that time embraced three classes of people not likely to produce the needful growth of a young colony. First, the emigrants themselves consisted, on the one hand, of disbanded soldiers, who, from boyhood had led a roving life and had all their actual wants supplied by the Government, and of needy Germans on the other, induced to try the new country by enticing advertisements. Secondly, the French who, by industry and frugality, had built up homes throughout Acadia (the name originally given to Nova Scotia and New Brunswick), and who looked with envious eye and hostile feelings upon those whom they considered as intruders upon the land. As a third element were the Indians, the aborigines, the undoubted owners of the soil, who were close and devoted allies of the French. Halifax, accord-

ingly, was an unsettled place in which to live, the population being at that time (1776) about five thousand. At that time the Rev. Dr. Breynton, a faithful and devoted pastor, was rector of St. Paul's, the parish church, who, after a long and arduous pastorate sailed from Halifax in September, 1785, for a period of rest and relaxation in the mother land. Two years afterwards, while the

rector of St. Paul's was still in England, in the year 1787, the first colonial bishop, Rt. Rev. Charles Inglis, D. D., arrived in Halifax to take possession of his enormous See of Nova Scotia, with jurisdiction over the whole of British North America. In 1789 we find that Dr. Breynton found himself unable to return to his duties, much to the sorrow of his old parishioners, who wrote affectionately to him in England and urged him to

select and recommend some clergyman to the Archbishop of Canterbury as his successor. The result was that a Mr. Stanser, son of Dr. Stanser, rector of Bulwell, a man of means and influence, was sent out, not as rector (because Dr. Breynton held that the right of presentation belonged to the people), but as "a candidate for the rectory." Of this clergyman he says, writing to the vestry clerk of St. Paul's:—

"As his character in learning, morals and abilities has been thoroughly investigated I hope you will use all your influence in establishing him as rector."

At a meeting of the parishioners in 1791 it was voted and resolved,

That the Rev. Mr. Stanser be presented to his Excellency the Lieutenant Governor, praying that he will be pleased to issue the necessary orders for his induction to the rectory of this

parish, and that the churchwardens and vestry acquaint the Rev. Mr. Stanser that the parish have this day agreed to present him to His Excellency the Lieutenant Governor for induction, and that "a vote has accordingly passed for that purpose."

Thus were rectors appointed in those early days. In the following year, 1792, the Report of the Society for the Propagation of the Gospel has the following record:—

"The Rev. Mr. Stanser, who succeeded the Rev.



THE RT. REV. DR. STANSER,
Second Bishop of Nova Scotia.

*Taken chiefly from "The History of St. Paul's Church, Halifax," by Rev. Geo. W. Hill, D. C. L.



THE CITY OF HALIFAX, N. S.

Dr. Breynton, the Society's old and most respectable missionary at Halifax, has acquainted this Society of his having been instituted into that parish by the Bishop of Nova Scotia, and legally inducted by the churchwardens and that he had received every mark of attention which he could expect or desire. In 1794 Mr. Stanser paid a visit to England "to settle some Private Concerns," and returned in the spring of the following year, and in 1796 the Society for the Propagation of the Gospel briefly reports that "the Rev. Mr. Stanser, missionary at Halifax, continues his usual diligence in the discharge of a very laborious duty. In the last half year he baptized thirty infants and one adult, married twenty-seven couples and buried fifty-two corpses, not including the garrison. The communicants are numerous and increasing."

The Bishop of Nova Scotia at this time seems to have resided at Aylesford, a place some ninety miles distant from Halifax. In 1799 Mr. Stanser again paid a visit to the old country, bearing with him the thanks of his own vestry "for his diligent, faithful and conscientious discharge of his parochial duties, as also for his assiduous and affectionate attention to his parishioners during his residence among them from his first induction in 1791."

So the parish increased and prospered till 1812, when the church was enlarged, the salary of the rector, who continued his work with diligence and tact, was increased by the addition of £50 a year, and £2,200 were spent upon the church edifice. In 1815 Dr. Stanser's wife died. A very chaste monument was erected to her memory by the congregation and put up in St. Paul's Church, and the doctor received leave of absence to pay another visit to his native land.

In February, 1816, in the 82nd year of his age, died at Aylesford, the Rt. Rev. Dr. Charles Inglis, the first Bishop of Nova Scotia, having been bishop for twenty-nine years. During the latter part of his life he failed very much, both in mind and body,

and his son, the Rev. John Inglis, acted as his commissary. Mr. Inglis naturally expected to succeed to his father's position and sailed for England with this prospect, no doubt, in view. But this expectation, enthusiastically shared in by his many friends, was doomed to disappointment. The same vessel which conveyed Mr. Inglis to England carried also a memorial to the Imperial Government requesting that Dr. Stanser, at that time in England, should be appointed to fill the vacant see. This memorial was drawn up by the Provincial Secretary of the day (the Hon. H. H. Cogswell), and was signed by many

influential men.

Dr. Stanser was not only much beloved and popular but he held many official positions, which seemed to give him a prior claim. At all events he was appointed second Bishop of Nova Scotia, and Mr. Inglis, bearing his disappointment with dignity, returned to Halifax and was elected the third rector of St. Paul's. The Society for the Propagation of the Gospel spoke highly of his "important services in the active superintendence of the diocese during his father's long illness," and advanced his salary £200 per annum, voting him also £100 a year for an assistant at St. Paul's.

But Dr. Stanser's day for active work was passed and gone. Since the death of his wife his health was shattered and he found himself unable to perform the high and onerous duties of his office, which, after his consecration he bravely attempted by returning to Halifax, meeting his clergy and performing with the utmost difficulty, the offices of visitation, confirmation and ordination.

On the approach of winter he was obliged to return to England, where he remained for the greater part of his episcopate, which extended over a period of eight years. Why the bishop remained for so long time away from his diocese, feeling no doubt his inability physically to perform its duties, has not been, so far as we know, satisfactorily explained. It may have been that he lingered on each year with the hope of becoming stronger and so let the eight years pass by. It is said that he frequently expressed his desire to resign but that his friends dissuaded him, and so Nova Scotia, in the infancy still of the Colonial Episcopate, suffered a long and tedious interregnum. The Rev. John Inglis, in the year 1825, succeeded to the episcopate and entered at once upon active work.

The first Bishop of Nova Scotia was never called "my Lord," but the title was given by courtesy to Dr. Stanser in England and has been continued in the case of colonial bishops ever



A SCENE IN THE NORTH-WEST.

since. It came about, we are told, in this way. When consecrated by the Archbishop of Canterbury a question arose as to whether he should be designated or addressed the same way as the English bishops. The point was settled by the Prince Regent emphatically saying to him when introduced at a levee, "How do you do, my Lord Bishop?—I am glad to see your Lordship."

The bishop had three sons and five daughters. His sons all died unmarried, so that his name has died out. He has, however, numerous descendants under other names, his five daughters having all married. We have been unable to obtain a likeness of Bishop Stanser other than the silhouette (which was kindly furnished us by his granddaughter, Mrs. Ingles, of Radcliffe-on-Trent, Notts, England), accompanying this sketch.

OUR HOME MISSIONS.

By Miss M. L. Srgoc.^{*}

HIS subject I have chosen to write a few words upon; but when I think of the immense extent embraced in our Home Missions I am appalled, and I feel utterly unable to do justice to it. We are sometimes apt, in our enthusiasm over Foreign Missions, to overlook the mission duties lying right at our doors, aye within our own doors. By all means let us assist the Foreign Missions in every way we

possibly can, but charity may well begin at home.

We are living in a Christian country; we profess and call ourselves Christians, but are not the marks which distinguish Christ's followers sometimes sadly wanting—the charity which thinketh no evil—the patience which endures to the end—the self-sacrifice which most nearly imitates the Divine Model? How many of us stop to ascertain if we can give a reason for the faith that is in us; and we are all quite sure we have the faith?

In these days in particular infidelity in its every form stalks through our land. Much of our literature sows it broadcast. In the alluring garb of a popular story, an author seeks to propagate his or her sceptical notions, which are eagerly devoured by the boys and girls whose plastic minds are so ready to receive impressions. Should we not prevent, or at least try to prevent, our younger friends from reading books in which the "faith once delivered to the saints" is so wantonly trifled with? And another class of books, in which there is simply no faith, whose morality usurps the place of religion, and that often a false morality. Shall we be held blameless if we lift not up our voice against their being read? Will God account us innocent if we sit idly by, and content ourselves with *hoping they may do no harm*? If we do nothing what will be the probable result? Surely the survey is not encouraging! Life and religion are so affected by the wind of fashion, that there is a chance of our being swept away in the gathering whirlwind! "Fools rush in where angels fear to

^{*}A paper read at the annual meeting of the Huron Branch of the Woman's Auxiliary, London, Ont., March 13th, 1889.

tread," and what the consequence when whole troops of boys and girls follow the author in his invasion of holy places! As a writer in the *Critic* aptly puts it, "We shall shortly see our young, uninformed, all-ignorant readers making a religion of their emotions, regulating life by their impulses, turning passion into play, and play into passion." Is there not missionary work here? Surely we who bear on our foreheads the mark of the Lord Jesus, and who do feel, even if dimly, the greatness of His love toward mankind, surely we should bestir ourselves in this matter. Oh let us remember what momentous issues are at stake! Nothing is more certain than that society in Christian communities is based on the Christian religion, and that woman especially owes her elevated position to its principles. Let our light so shine before men that our works may glorify our Father which is in heaven.

Can we not, to some extent, inculcate a love for reading which is really good and ennobling, always placing the Bible first of course? There are many pleasant stories written, which convey sound principles, but even these must have their proper time and place; they must not be allowed to crowd out the more serious reading, which boys and girls are so apt to let go, unless their interest is aroused by conversation or some other means. Is there no missionary work here, especially for mothers and sisters?

And we have considered only one of the numerous openings for the Home Missionary. Are we all doing what we can towards increasing that reverence for holy places and holy things which we find so sadly lacking in many of the boys and girls about us? Let us pray earnestly that the Giver of all good things will enable us to think those things that be good, and by his merciful guiding, help us to perform the same, that our precepts may be strengthened by our example! Alas! how many rest content that both precept and example be supplied by the Sunday School teachers, and this brings us to the contemplation of another branch of Home Missions. What an awful responsibility rests upon the Sunday School teacher! Yet how many before entering on the work ever really count the cost! In spite of herself (and I say *her* advisedly, for in my experience women are allowed a monopoly in Sunday School teaching—there certainly their rights are not disputed), she is the model for her class, and her pupils will measure their conduct by hers to a very great extent. Whatever license she allows herself, she may rest assured they will take double, not having her discretion. Not only in Sunday School must her conduct be above reproach, but in her everyday life; she must remember that the sharpest of sharp critics are taking note of word and act. A lesson on charity for instance will surely lose much of its force if the teacher is known to be uncharitable in her remarks about others, or a lecture on patience if she be irritable and impatient herself. To increase her influence with her class,

she may be often called upon to sacrifice her time and her pleasure; but she has a noble example before her of one who pleased not Himself, but was willing sacrifice everything for His brethren, even to that sacrifice on the cross. Earnestly must she strive to make that sacrifice a *living reality* to the pupils under her charge,—not simply teach it as any other historical fact might be taught. There is great danger of training the intellect rather than of appealing to the heart; and if the heart be not touched, and the child made to feel its need of the Saviour, and His willingness to aid it, the teaching has fallen far short of the true end and aim. Who is sufficient for these things? "If anyone lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not and it shall be given him."

In conclusion, as I do not wish to trespass upon your time, I shall touch but lightly upon one other branch of Home Missionary work—visiting the poor and the afflicted. What assistance can be rendered the too often overworked clergy, in this matter, by the women of the parish! Who among us could not spare a little of our time to spend with those upon whom the hand of affliction has been laid? God, in His infinite wisdom, has not given a great amount of this world's goods to many of us; but there are few of us who could not make someone's burden lighter by kindly sympathy and a willingness to help to the extent of our power. Let us remember that He who says "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," so highly commended the woman who had "done what she could."

O, could we love Thee more,
 Could we but image forth Thy love again,
 That were true life! Are we the miry clay?
 Do Thou, O Heavenly Potter, deign to press,
 And mould and form us in Thy righteousness!
 Are we the gold? O take our dross away!
 Do with us what Thou wilt, but let us be
 "Meet for the Master's use," and true to Thee.

THE SAILORS' REST.



AMONG the many missionary and philanthropic efforts in the Old Country, by no means the least, is Miss Agnes E. Weston's work for the benefit of sailors. She has established homes for them and cares for their wives and children in every way possible. The following, taken from her interesting monthly called "Jottings From My Log," shows how she looks after the temporal welfare of Jack and his family:—

"It is all very well to sing 'The sailor's wife the sailor's star should be.' Very often she is, but a starving wife and family at home will not give Jack much heart to fight and serve in the 'Queen's Navee' abroad. Some indignant persons may say, 'What a disgrace that the country should allow this; it ought not to be—what can the Admiralty be thinking of?' The Admiralty are think-



POOR JACK AND HIS FRIEND.

ing of the welfare of the men, as well as the number of the ships, as was plainly shown the other day. Large numbers of stokers are entering the navy. These men are very frequently married men with families—men who have been out of work—by their misfortune or their fault—and are reduced to the lowest round in the social ladder. When the man joins the reserve ship he is put at once on weekly pay, subject to certain stoppages for uniform, and there is at any rate bread in the cupboard. Then he is drafted to a sea-going ship, and his wages become monthly, and herein lies a great pinch for wife and family. In old days when a man was drafted away, and sent to join, say H.M.S. *Pinafore* at Hong Kong, his pay could not be made out until he had joined his ship, and by the time his wife could draw it at H.M. dockyard some three months had passed away, during which the wife and family had starved. Miss Weston represented the matter some two or three years ago

to the Accountant-General of the Navy, and the Admiralty took steps to remedy it, and by the present regulations a stoker can make out his half-pay to his wife before leaving England, and if he is in debt to the Crown she can draw the 15s. monthly.

The Deputy Accountant-General called at the Sailors' Rest to see Miss Weston, and consult with her as to how this good scheme—'her scheme,' as he was pleased to call it—worked. It seems to work well, but poor human nature cannot stand a month's starvation, and this is the Gordian knot, for until the man has earned his wages it seems extreme to expect Government to pay them. Still the case of married stokers seems to demand special

legislation, and they are a body of men to be largely increased with the increase of the navy. A wife with three little children and a baby in arms, absolutely destitute, the children in rags, and shoeless, pinched and starving, the baby dying from insufficient nourishment, is a sad sight. Many of these families have been supported from the Sailors' Rest with milk, oatmeal, soup, etc., until the welcome half-pay came; but we hope that it may be possible for the authorities to arrange some scheme to tide over the month of utter destitution."

But Miss Weston thinks also of poor Jack's soul. While she endeavors to keep him from all evil habits, she also tries to reason with him on spiritual things. Thus she writes to sailors in what she calls one of her "monthly chats" with them:—

"The Bible is thrown on one side by sceptics because it contains a great deal that they cannot understand; but a revelation from God is sure to contain many weighty, deep, mysterious truths,

some of which it is impossible for the most astute human mind to grasp ; but this fact no more proves that the Bible is untrue than that Newton's great work, the 'Principia,' is untrue, because not one man out of thousands can grasp its problems. To believe in nothing but what we can understand and see is a very short creed. We are surrounded on all sides, and in our own bodies, by countless facts that we believe in—Christian and sceptic alike—but we have never seen them.

"Do you believe that you have any brains?" calmly asked an old man of a youth who was loudly boasting that he believed in nothing but what he saw, 'To be sure I do,' he answered, arrogantly, tapping his forehead. 'Don't be so very sure,' was the reply, 'by your own argument you have none.'

"The Bible comes before us as a revelation from God, and it starts with the distinct assertion, 'In the beginning GOD.' A clear decided statement, which has to be refuted, and which stands like a granite rock in the forefront of the Divine revelation. To get over the difficulties which beset the man that attempts to prove the non-existence of a God is a task so herculean, and requires so much faith in untenable theories, that it makes us feel when once the faith of our skeptical friends released from its bondage, flies round like the needle to its true magnetic pole, God, we shall find many now in the ranks of freethinkers, valiant soldiers in the ranks of revealed truth.

"A difficulty with sceptics about the Bible, which makes them doubt its truth, is that they do not understand its plan ; it is like a labyrinth to which they have no clue, they do not know the current of thought that runs through it, or the central character or Hero of the Book.

"If each reader would open the Bible and read the three first chapters of Genesis, the beginning of the Book, and the three last in Revelation, the end of the Book, he will find on the first page a 'New heaven and earth,' and on the last a 'New heaven and earth,' and as an arch must have its two piers, so the arch of Revelation is thrown across the gulf between these two points. The plan or drift is to chronicle the fact of Paradise lost, and to reveal the secret of Paradise regained, and as eternal happiness or woe is wrapped up here, no one suffers, or will suffer, more than the freethinkers if these facts prove true.

"The Bible is often treated as if it were one Book. Now it is very probable that few have remembered that it is a collection of sixty-six different books, written by forty different writers, and running over a period of one thousand five hundred years. Suppose flaws are found in one book ; there are sixty-five that stand unshaken. Suppose ten witnesses are impeached ; there are fifty-six left. If you brought sixty witnesses to testify in a case, ten might have to stand aside, but you have fifty left. To confute the Bible you must do it in detail, sentence by sentence, book by book ; and if

you could demolish all but one epistle, there would be enough left to bring salvation to the believer and judgment to the unbeliever. But, in point of fact, Scripture is untouched by objection, and the passages criticised, when you examine closely, endure the tests, and the seeming discrepancies become evidences of truth.

"The Bible runs on through sixty stormy centuries, holding up the only lamp, and on every page, in prophecies, psalms, types, and symbols, it speaks of the coming One, the Hero of the Book, the one hope of a lost world, and at the end we find a complete revolution, a 'restitution of all things.' A great mistake made by sceptics is the making the Bible responsible for all the acts and utterances of churches, ministers, commentators, etc.; their notions are often gathered from anything but Holy Scripture, as any candid sceptic would at once confess if he would carefully study the Bible. The divisions among Christians are very sad, but they do not prove that Christ is divided. There are hypocrites and bad livers who profess to be Christians, but Christianity is not responsible for their sins, any more than a moral sceptic is responsible for the immorality of his brother sceptic, which he loathes in his heart. There are contradictions among creeds and theories, but it does not follow that the Bible contradicts itself.

"But, after all, the greatest and best remedy for unbelief is a personal knowledge of the Lord Jesus Christ. He always received an honest doubter with loving courtesy, and if he really wishes to know God's will, the knowledge is promised, "Ye shall know the truth, and the truth shall make you free." Countless witnesses can testify to the love of Christ, His power to forgive sin, and the sanctifying grace of His spirit in reconstructing the soul. We may not be able to prove a spiritual experience by mathematical demonstration, but we know it. 'How do you know that you are converted?' asked a sceptic of a Christian. 'How do you know that you have sugar in your tea?' was the prompt response. Again, a man, believer or unbeliever, feels a pure and true love for a woman whom he hopes to make his wife. Can he prove it by reasoning, or by any mathematical rule? No, but he knows it. True, and how we long that our freethinking friends should know for themselves what happiness is for them, if they will have it. If doubts are honest, read the Bible, read the life of Christ, and go to Him to ask a solution, even if you cannot believe in Him. If your freethought is a cover to hide a bad life. What if you have made a mistake? What if there is a God, and a Judgment?

Meanwhile let every Christian seek and obtain from God that baptism of the Holy Spirit, that Divine power and union, by which alone he can walk in the way of holiness. Infidels look for holy Christians, and they have a right to look for them, but do they always find them?"



AMONG THE ICEBERGS.

The sailors truly have a good friend in Miss Weston, and we are glad to note that valuable contributions are sent to her from time to time to help her in it.

THE following bit of advice will, we are sure, be taken in good part by the younger clergy. It may influence them to read and think more, and trust less to rhetoric and physical force in the pulpit: "A celebrated divine, who was remarkable in the first period of his ministry for a loud and boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren observed it, and inquired of him what had induced him to make the change. He answered: 'When I was young I thought it was the thunder that killed the people; but when I grew wiser I discovered that it was the lightning; so I determined to thunder less and lighten more in future.'"

LEPROSY AND LEPERS.

By MRS. H. J. EVANS, MONTREAL.*

MANY of us will remember with painful vividness the horrors of 1885, our small-pox year; for though the ravages of the disease were most keenly felt among certain classes and a certain nationality of our population, yet no class and no nationality were entirely exempt, and we all saw or heard enough to fill our minds with loathing of a scourge so dreadful in the sufferings it in many instances inflicted, and, when not fatal, so

frequently disastrous in its disfiguring effects.

The horrors of St. Roch's Hospital in the early days of civic incompetency were simply appalling, and heart and soul still sickened at the revolting recollection.

But what shall we say of this disease, of which and its victims, we are to day treating? If we compare it with small-pox in the latter's most virulent and loathsome form, or with cholera or diphtheria, or the many forms of epidemic fever with which science is familiar, there is something comparatively merciful in the attacks of each and all of these, for they slay or spare within given limits of time; but this protracts the suffering and the torture, or the inhuman insensibility worse than torture, indefinitely.

A writer in the *Nineteenth Century Magazine*, from whose able article on "Leprosy past and present," we shall have occasion largely to quote, says:—"More cruel than the torturing weapons of old, it distorts and scars and hacks and maims and destroys its victim, inch by inch, feature by feature, joint by joint, sense by sense, leaving him to cumber the earth, and tell the horrid tale of a living death, till there is nothing human left of him."

But some will say, what is this to us? Leprosy is the scourge of the East, not of the West, and assuredly not of our New World here in the North.

Alas, such is not the case.

To quote again from the above writer:—"There is no occasion to linger in the Old World, at Jerusalem, at Beyrout, at Damascus or Aleppo: to know that mankind is still subject to the hideous disease of leprosy. In our own Dominion of Canada, the scourge is upon the people, and in New Brunswick it runs its fearful course of corruption and mutilation, bringing with it a merciful, though scarcely human insensibility, till the insensibility of death itself intervenes."

Some contend that leprosy is not contagious,

*A paper read before the Montreal Woman's Auxiliary, May 5th, 1889.

and in many countries the segregation of those afflicted is not enforced by law.

Dr. Vandyke Carter, the "greatest living authority" on the subject, says:—"From some considerations which have presented themselves to me, I am disposed to infer that should the colonization of India by English men be ever attempted on a large scale there would be a decided risk of the new population becoming tainted with leprosy, and this risk might be converted into a positive infliction, were not means taken to prevent a possible communication of the disease, and therefore strict regulations would have to be enforced."

Again, a correspondent of the *New York World*, who lately visited the malarial swamp region of Louisiana, with its leper colony, descendants of the old Acadians, says that the captain of the sloop told him:—"This is the real *Terre des Lepreux*, and, I reckon, has been for a hundred years back. The disease is in families, and is besides catching. I knew an American from Georgia to die from it."

And further. In the annual report, 1888, of the Lazaretto, Tracadie, New Brunswick, Dr. A. C. Smith, Inspecting Physician, draws attention to a case which he found in the adjoining parish of Caraqueet, of a boy, "now 13 years of age, who was, when three years old, attended by a leprous woman, during the healing stages of a severe burn. Leprosy afterwards made its appearance, and he is now in an advanced stage of the disease. His parents, brothers and sisters are free from it."

And the recent case of Father Damien, the devoted Roman Catholic missionary to the lepers of Molokai, one of the Sandwich Islands group, who has now contracted the disease himself, is known to most of us.

These facts I have adduced, because, in considering the question as I now propose to do, in its religious aspect, we must remember what is involved in a consecration to this work; the mental and visual horrors, the physical and the nervous strain, the isolation, the cutting off oneself, as it were, from the beauty and the freshness and the strength, nay, almost from the very hope of life; and lastly, and most to be dreaded, the risk of personal contamination.

These are what the leper missionary must lay upon the altar of Christ, as a sacrifice of a sweet smelling savor—for His sake.

Want of time within the limits of this paper obliges us reluctantly to pass over with only a cursory glance the care of the Church in mediæval and pre-Reformation times for the leper. We would only briefly say that "by the end of the 13th century compassion for the leper, heroically inculcated by St. Francis of Assisi, had extended so widely that there were certainly no less than 130 Lazar-houses in Great Britain; but how many more it is impossible to say."

"North, south, east and west, homes for the

leper were to be met with. In France the immense number of Lazar-houses is almost incredible.

Louis VII, in A.D. 1226, left legacies to no less than 2,000 Lazar-houses in his kingdom. What a contrast to India at the present day with its over a hundred thousand lepers and barely more hospitals for them than could be counted on one's fingers!

In Ireland a similar state of things existed. Leper houses were everywhere to be met with."*

To come down to our own times. After the acquisition of the Cape of Good Hope by the British, the Colonial Government, in 1818, established a temporary asylum for lepers at Hamel-en-Aarde. This, the then governor, Sir Charles Somerset, placed in charge of a Moravian missionary and his wife, whose devoted labors amongst these poor outcasts were so abundantly blessed that at the end of nine years 95 leper converts had been added to the Church by Holy Baptism. Afterwards this asylum was removed to Robbin Island at the entrance to Table Bay, and full provision was made for the comfort, cleanliness, temporal and spiritual well-being of the inmates. Reports tell us of the scholars in the school "turning over the leaves of their Bibles, some without fingers, some without hands;" of "the deeply affecting sight on a Sunday of those who passed to the house of God, here a leper creeping on his knees and the stumps of his arms; there one seated in a wheelbarrow propelled by a less afflicted brother, and many exerting much ingenuity and contrivance to reach the missionary church."

On Ascension Day, 1867, a leper house was opened at Jerusalem, the revered name of the late Bishop Gobat appearing on the committee. Of this work the Bishop writes:—

"Our constant aim is to alleviate their sufferings while they live, but our permanent object is to lead them to the Good Physician that He may heal and save their souls. With this view we have appointed a pious young native, educated in my school, to visit them several times a week, to read and expound the Bible to them, and pray with them."

The work of the Gospel amongst the lepers is exceptionally hopeful, encouraging—nay, at times, startling, in its spiritual triumphs.

We, who chafe and fret over our little bodily ailments, would do well to take to ourselves such a lesson as is conveyed in the story told us by a speaker at the London Missionary Conference, 1888:—

"I stood," he says, "beside a poor, mutilated form. I stood before a man literally falling to pieces before my eyes, and that poor man, in a hoarse, broken whisper, said to me, when I commiserated him upon his terrible suffering, 'No sir; no sir. God is very good to me. For the last nineteen years, since I have trusted to Christ,

*"Vide." Article in Nineteenth Century.

I have known neither pain of body nor pain of mind.' So wonderfully had Christ lifted him above all his suffering that he was able to say that. I was so struck by it that I turned to my friend, a missionary on the right, and I asked him whether I had heard the man aright. I asked him again, and again the old man said to me, 'No sir; since I trusted Christ I have known neither pain of body nor pain of mind.'"

Of course, insensibility to pain is one of the most fatal features of the disease. When it reaches this stage the wretched victim knows that there is no longer any hope for him, that his doom is irrevocably sealed. He may handle burning objects, or have a point or a member lopped off without experiencing a sensation of uneasiness; but this does not in the least detract from the value of the testimony cited above. For, notice: The man says, "since I trusted Christ I have known neither pain of body nor pain of mind." It is to this, his trusting Christ, he attributes his relief. What brighter instance of faith can any age or cause produce?

I alluded briefly to the case of Father Damien, who contracted leprosy while ministering to the lepers of Molokai.

We now read that Mr. Edward Clifford, Treasurer of the Church Army, has gone out to visit Father Damien, taking with him a particular oil, the produce of a tree found in the Andaman Islands, and said to be a cure for the disease.*

For none of us, perhaps, is it reserved to give ourselves individually to this work. A peculiar preparation, peculiar individual and circumstantial adaptability, and peculiar and entire consecration are demanded for it. But we can give it our prayers, our sympathy and our offerings. It was a part of the Divine Mission of Christ to cleanse the lepers.

His Church in the past, and to-day, follows Him when she strives to alleviate their bodily sufferings, and to bring them to Him for their souls' cleansing. And in that day, when the discordant echoes of earth shall be hushed, and the "songs of all the sinless sweep across the chrystal sea," surely those voices, so hoarse and inhuman here below, taught through her instrumentality to utter prayers and praises to Jesus, will be among the sweetest in "that triumph song."

*Since writing the above Father Damien has gone to his reward. "Requiescat in pace." "Greater love hath no man than this; that a man lay down his life for his friends."

Catholic, not Roman, we call him, while in his open grave Christianity, for the time, buries her differences, and unites in a common effort to promote and extend the work for which he died.

"FATHER DAMIEN MEMORIAL.—The Prince of Wales recently presided at Marlborough House, London, over the first meeting of the committee for promoting a memorial to the late Father Damien. A scheme was adopted, embracing a monument on the spot at Molokai where Father Damien's remains are interred; the establishment of a leper ward in London, to be called the 'Father Damien Ward,' together with the endowment of a travelling studentship to encourage the study of leprosy; and a full and complete inquiry into the question of leprosy in India. Mr. Edward Clifford, the Duke of Westminster, Sir James Paget, Cardinal Manning, the Archbishop of Canterbury, and the Lord Mayor of London, addressed the meeting."

I notice that the Cathedral, Montreal, Sunday School, ever foremost in good works, contributes to the London, England, Mission to the Lepers, and perhaps other of our city churches and Sunday schools also do.

THE CONVERSION OF ENGLAND.

By THE RT. REV. ARTHUR SWEATMAN, D. D., BISHOP OF TORONTO.

(Continued.)

ESSEX RELAPSES INTO HEATHENISM.



TO return to the short-lived Mission of Mellitus in Essex, the king Sebert died in 616. His three sons repudiated the Christian religion and attempted to profane the Sacrament. Mellitus remonstrated, but they refused to be baptized and drove the bishop from his see, and the land went back to heathenism.

At the same time Ethelbert, the Christian King of Kent died, and his son, Eadbald, renounced the faith of Christ, and the people followed the example of the king and court as readily in abjuring as in embracing religion. Justus, Bishop of Rochester, and Mellitus, Bishop of London, went into voluntary exile in Gaul; and Laurentius, Archbishop of Canterbury, was on the point of following them when he was arrested by a dream. Eadbald admired his constancy and became his warm supporter, and thus Kent was saved from total apostasy.

This was the extent of the successes achieved by the Roman Mission in the south of England—Kent converted and two failures, viz., in Essex and East Anglia. In the north they had one success of very brief duration.

PAULINUS IN NORTHUMBRIA, A. D. 626.

On the death of Ethelbert, Edwin, King of Northumbria became Bretwalda, or chief king. Northumbria, extending from the River Humber to the Firth of Forth was divided by the Tees into two provinces, Bernicia in the north and Deira in the south. York was situated in Deira. Edwin desired to marry Ethelburga, daughter of Ethelbert, but she was a Christian. The condition was therefore imposed by her brother Eadwald, now himself a Christian, that she should be permitted to exercise her religion, and Paulinus, the third of the clergy sent out by Gregory, was chosen to accompany the young queen as her spiritual adviser. He was consecrated bishop in 626 by Justus, now Archbishop of Canterbury.

Edwin was induced after a year to assemble his Witan to discuss the claims of Christianity. Bede's report of the proceedings is very full and interesting. The king asked those present, one by one, what they thought of the new doctrine and worship. Coif, the chief of the heathen priests, answered to the effect that, as far as he knew, the religion they had hitherto professed had no virtue in it. None had worshipped the gods more diligently than he, yet many were more prosperous and received greater favors from the king. "If, therefore," he said, "upon examination, you find these new doctrines more efficacious, let us at once receive them."

Another speech of one of the thanes exhibits a

more worthy motive: "The present life of man, O King, seems to me in comparison of that time which is unknown to us, like the swift flight of a sparrow through the hall wherein you sit at supper in winter with your commanders and ministers. There is a good fire in the midst, whilst the storms of rain and snow prevail abroad. The sparrow flies in at one door and immediately out at another. While he is within he is safe from the wintry storm, but after a short space of fair weather, he immediately vanishes out of your sight again into the dark winter from which he came. So this life of man appears here for a short space, but of what went before or what is to follow, we are utterly ignorant. If, therefore, this new teaching contains some more certain information it deserves to be followed."

Paulinus was therefore invited to address the assembly. He is described as of a tall, thin, somewhat stooping figure, with dark hair and aquiline features. In black, flowing robes he stood in the midst, while the king and the thanes and the freemen sat round the rude timber hall in their snowy tunics, and cloaks fastened at the shoulder by a great circular brooch. His sermon produced a marked effect. At its close Coifi spoke again: "I have long since been sensible that there was nothing in that which we worshipped, because the more diligently I sought after truth in that worship the less I found it. But now I freely confess that such truth evidently appears in this preaching as can confer on us the gifts of life, of salvation, and of eternal happiness; for which reason I advise, O King, that we instantly abjure and set fire to those temples and altars which we have consecrated without reaping any benefit from them."

Finally, the king publicly declared that he embraced the religion of Christ. The high priest volunteered to set the example of overthrowing the old heathenism by a public act. Borrowing of the king a horse and arms, he rode forth, girt with spear and sword, to the neighboring temple at Goodmanham and casting his spear into it, bade those who accompanied him to set fire to it.

The king and Court were baptized at York on Easter Eve, 627, in a wooden church hastily erected on a piece of land granted by the king on which the Minster now stands, and dedicated to St. Peter. Thus the See of York was revived.

Pope Boniface V. sent letters to Edwin and his queen, with presents—garments for the king, and for Ethelburga a comb and a looking-glass.

The people followed the example of the king in accepting the Christian faith, and Paulinus baptized 10,000 in one day. He and his companions labored for six years throughout Edwin's kingdom, and were instrumental in persuading Eorpwald, King of East Anglia, to become a Christian, but the nobles of East Anglia would not follow his lead, and to prevent the establishment of Christianity, killed Eorpwald.

Paulinus built a stone church at Lincoln in

which, in 630, he consecrated Honorius fifth Archbishop of Canterbury.

NORTHUMBRIA RELAPSES INTO HEATHENISM.

In 633 Pope Honorius wrote to Edwin declaring his intention to send Paulinus the pall as Archbishop of York; but before the ambassadors could reach Britain all was lost, Edwin was dead, Paulinus fled, Northumbria in ruins, Christianity proscribed. Penda, King of Mercia, a fierce barbarian and obstinate heathen, had made war on Northumbria, killed Edwin in battle and conquered the kingdom. Paulinus, gathering together the treasures of the Church, the precious altar furniture and gold Eucharistic chalice, and taking with him Ethelburga and her children, fled with his clergy into Kent. The Northumbrians relapsed—and only James, the Deacon, remained to keep alive the faith of Christ.

Paulinus was appointed by Archbishop Honorius, Bishop of Rochester, and remained in that see till his death.

CONVERSION OF EAST ANGLIA.

In the meantime the conversion of East Anglia was in progress. Three years after the murder of Eorpwald, his half-brother, Sebert, became king. Sebert had become a Christian whilst in exile in Gaul. On succeeding to the throne he invited to his court the Burgundian priest, Felix—to be known to history as the Apostle of East Anglia. Felix first went to Rome in 630 and obtained the Papal sanction to establish a separate mission. Pope Honorius wrote to Archbishop Honorius explaining the reason for and conditions of this independent commission, and the Archbishop consecrated Felix in 631. The work of Felix was most earnest, his success remarkable and lasting. He made his residence at Dunwich. (The see was later transferred to Norwich.)

The name of Felix, however, is inseparable from that of Fursey, his most devoted and successful co-worker. This remarkable man was a monk of a noble family of Scots. Coming from Ireland with a little band of companions, they captivated the Northfolk and Southfolk by their eloquent preaching, and the faith took a firmer hold upon the people here than elsewhere. This was the first instance of a co-operation between the Roman and Celtic missionaries, and greatly were the Canterbury monks irritated by it.

Fursey persuaded Sebert to resign his kingdom and enter a monastery, setting a fashion which was afterwards largely followed by Royal devotees.

Anna, who succeeded him, largely increased Church buildings and endowments, as did also his nobles.

The schools established by Felix for the training of native clergy were a great step towards the permanent rooting of the Church in the land.

He was succeeded in the Episcopate by one of his own scholars, Thomas, consecrated Bishop of Dunwich in 647, and thus winning the distinction of being the first English (*i. e.* Anglian) Bishop.

The Church in East Anglia was now fully

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ST. JAMES' CHURCH, WANSTEAD, ONT.

gained into the improvements which Christianity had wrought in the condition of the people, so changed his views on the subject, that on being restored to his kingdom, he became an ardent supporter of the Faith.

Birinus had now been succeeded in the See of Dorchester by Agilbert. But as this foreign bishop was not able to speak in the vernacular, Cenwalch founded an additional see at Winchester, and appointed to it a Saxon, Wini, who went to Gaul for consecration. Agilbert objected to the establishment of a second bishopric in the same kingdom and retired to France, where he became Archbishop of Paris.

The Church was now finally established in Wessex, and we reach the extent of the conversion of England that was due to Roman effort and influence—namely, Kent, East Anglia and Wessex.

THE CELTIC MISSIONS.

Henceforth a new missionary centre, from which were to issue the Evangelistic forces that should complete the conquest of England for Christ comes within the range of our story.

It is necessary to go back for a rapid sketch of the origin of that truly Apostolic and deeply interesting fraternity—so worthy to be held in affectionate and reverent esteem by English Churchmen to the end of time—the cradle of the Celtic Missions,—the monastery of Iora.

(To be continued.)

OUR PARISHES AND CHURCHES.

No. 35—ST. JAMES' CHURCH, WANSTEAD.



ST. JAMES' Church in Wanstead, Diocese of Huron, was opened for the first service on January 9th, 1887. The Rt. Rev. Dr. Baldwin, Bishop of the Diocese, preached the first sermon from the text, Samuel ii. 14, to the end. There were present of the clergy on that occasion Rev. T. E. Sanders and the Incumbent, Rev. J. M. Gunne. The church was begun and completed under the ministry of the Incumbent, who began his services in Wanstead in Orange Hall. The Churchmen of the little village gave the stone and sand, and drew the brick a distance of twelve miles. The work of erecting the church edifice was begun June 1st, 1886, and finished December 15th, of the same year. The

established and contained within itself all the means of extending and developing the Faith.

The enterprise of Felix in East Anglia set the example for a similar mission to another of the Heptarchic kingdoms.

CONVERSION OF WESSEX.

Birinus, a monk of Gaul, obtained from Pope Honorius permission to labor in any parts of Britain where the Augustinian Mission had not made an attempt. He received his consecration as a Missionary Bishop from Asterius, Bishop of Genoa, and landed on the south west coast of England in 634. Amongst the wild West Saxons he labored till he won his way to the favor of the King Cynegils. At this time Oswald, the Christian King of Northumbria (of whom more anon) came on a visit to the court, to wed the daughter of Cynegils. He joined his persuasions to those of the Gallican Bishops, and between them they succeeded in converting the West Saxon King. A double ceremony took place; and at Dorchester in Oxford, at the junction of the Thames and Isis, in 635, Oswald became father-in God and son-in-law to Cynegils.

Both kings gave lands to Birinus for the support of his Bishopric of Dorchester, and nobles and people followed the example.

There does not seem to have been any kind of communication between this Church of Wessex and that of Kent.

In 643, Cynegils was succeeded by Cenwalch, who being married to the sister of Penda, was not at first very kindly disposed towards the Christian religion. Having for some cause put away his wife, Penda in offence, marched against him. Cenwalch, defeated, fled into East Anglia. Here Anna was king, and the insight which Cenwalch

windows ar. all of stained glass from the works of McCausland & Co., of Toronto. The chancel is part of the main building, forming two vestry rooms. There are sittings for two hundred and thirty-five and the pews are finished in walnut, and the pulpit and reading desk are of oak. The choir occupy a raised platform near the reading desk, where there is a large cabinet organ. The Rev. T. E. Sanders presented the church with a silver communion service and the altar cloths. The Rector's Warden is Mr. John Nesbitt, and the People's Warden is Mr. John Armstrong, who, together with the Building Committee were mainly instrumental in the beginning and completion of this beautiful church. The Building Committee were John Nesbitt, Alex. Tait and Robt. Johnson. The Rev. rector has gathered a full congregation into the new church, and there is a good prospect of a prosperous future for these willing workers and givers.

RABBI JOHANAN.

A LEGEND OF THE TALMUD.

BY NATHANIEL WM. CARRE, A. B., HON. SEC. HIBERNIAN AUXILIARY.

RABBI JOHANAN, on his dying bed,
Uplifted painfully his aching head,
And tears coursed slowly down his wasted cheek,
Grieving the souls of his disciples meek.
And as they bent the head and beat the breast,
There questioned him one bolder than the rest :
" Rabbi, thou light of Israel, whom God
Is taking from our head, we kiss the rod,
For we have sinned, and in the dust we bow ;
But, light of Israel, why weepest thou ?"
Rabbi Zachai answered, low and still,
His accents made the listeners' blood run chill—
" Hear me, my sons. If in the morn I stood
Before a mortal king of flesh and blood—
To-day in pomp upon the gilded throne,
To-morrow in the sepulchre alone—
Who, angered, yet his anger might outspend ;
Who binding me, his bondage would have end ;
Whose wrath I might appease with costly bribe,
Or soothe him by the spokesman of my tribe ;
If borne to death at fiat of his word,
Eternal death waits not on mortal sword,
Yet then—yet even then—my tears would flow,
Crushed by the heavy weight of human woe.
But now they bear me to the King of kings,
The Lord and Source of all created things,
Who ever and forever cloth endure,
Whose throne on timeless ages rests secure.
Who, angered, will his anger ne'er outspend ;
Who binding me, His bondage hath no end.
No gem, no jewel can His justice bribe,
Nor can I find a Goel of my tribe ;
And if He touch me with the Archangel's breath,
Eternity is mine of death in death.
And furthermore two ways are opening out,
Shrouded in darkness of this sickening doubt ;
The downward path that slopes to fire and worm,
The upward course that leads from tear and storm ;
And knowing not which course they bear my soul,
Should not, my sons, these tears in anguish roll ?"

And 'neath that awful dread of coming doom,
The Rabbi's spirit passed into the gloom.
An horror deep weighed down the orphaned band,
A cold air smote them, by death angels fanned,
And then a cry went wailling through the night,
" Messiah, son of David, bring us light."

STRONG IN CHRIST.

I am not tired of my work, neither am I tired of the world ; yet when Christ calls me home, I shall go with the gladness of a boy bounding away from school. Perhaps I feel something like the young bride, when she contemplates resigning the pleasant associations of her childhood for a yet dearer home—though only a very little like her, for *there is no doubt resting on my future.*

" Then death would not take you by surprise," I remarked, " if it should come even before you could get on board ship?" " Oh ! no," he said ; " death will never take me by surprise, do not be afraid of that, I feel so *strong in Christ.* He has not led me so tenderly thus far, to forsake me at the very gate of heaven !" — *Emily C. Judson.*

" BELIEVE THAT HE ACCEPTS THEE."

" It was a little two-leaved tract that told me these words: ' Reader, if thou desirest religion go and give thyself to God : believe that He accepts thee, and He will do it.' Then I kneeled down in my father's house, and gave myself to God, believing that He did accept me and found joy and peace in believing.

" Under God, these words were the lamp that lighted my soul to the light of life : my lips have repeated them in the schools, and Sunday Schools, from Boston to New Orleans, and from shore to shore ; and I have seen the light of the Sun of Righteousness reflected through their tears of joy, as the little ones and larger ones kneeled down, and surrendered in sweet submission to their sovereign Saviour.

" Very much I have found involved in this submission to my Saviour ; and very often, since that hour, have I gone, as first I went, and surrendered afresh my poor sinking soul to my Saviour ; but from the evergreen islands of Japan to the eternal barriers of Thibet, through India or Egypt or Europe, in temptations and trials and tears and sorrows and sufferings, in adversity and prosperity, from the dungeon, from the borders of the grave, and from sin, I have ever found the strength of my Saviour's support in simply submitting in sincerity, believing that He pardons the past, and strengthens for the duties of the day." P. B.

THE weather is a notorious enemy of religion. During a large portion of the year it is either too hot or too cold for some who call themselves Christians to attend divine service. An inclement day or evening will not hinder people from a social engagement which they desire to meet ; and there is no reason why the weather, which is not allowed to stand in the way of our pleasures, should detain us from the house of God.

NONE is a fool always, everyone sometimes.

Young People's Department.



AN ABYSSINIAN CHURCH.

AN ABYSSINIAN CHURCH.

ABYSSINIA is a very distant country and difficult to reach. It takes a long time to hear any news from there. More than three years ago the London Society for Promoting Christianity Among the Jews sent three missionaries there and have only heard from them quite lately. They found whole villages of strange, round buildings with peculiarly thatched roofs, shaped like the "church" shown in the picture. Churches and dwelling houses seem all alike. The Abyssinian Christians are very ignorant, and the missionaries who labor to teach the Jews the way of Christ have to warn them against their corrupt practices. They say that the people everywhere received them kindly, took them to their homes, washed their feet and gave them food and would not take any pay for it. After they had been refreshed the people squatted on the ground and said, "Now teach us the right way." The missionaries began with the 53rd chapter of Isaiah, as Philip did with the Ethiopian eunuch, and they listened attentively and said, "Your faith is good; but that of the Abyssinian Christians we dislike, because they worship saints

and images and such things. The missionaries tell of great troubles which occurred in Abyssinia, but the Lord preserved them through them all, and enabled them to work well for the souls of men.

"INASMUCH."

A TRUE INCIDENT.

IT was a dull, grey afternoon; the daylight was just fading into darkness, and the muddy pavements and muddier roads told of a heavy fall of rain earlier in the day. The great clock in the watchmaker's window proclaimed to the passers-by that it was a quarter to five.

Already the night air was making itself felt, and the foot-passengers hurried on their way, evidently united in the desire to get indoors as quickly as possible.

There was, however, one exception. Under the clock, leaning wearily on the sill of the shop window, stood a little boy about six years old. His clothes looked neat and clean, but his face was sadly besmeared with the tears which he was vainly trying to wipe away with one dirty little hand. Now and again he stopped crying, to gaze

wistfully at the passers-by, but they were all busy with their own affairs, and no one seemed to have time to care for the troubles of a little child; it was no business of theirs what ailed him.

Hastening along the pavement came a young girl carrying her strap of books, and rejoicing in the freedom of school let out. Floating visions of loved faces, a cosy room, and a pleasant tea-table quickened Ina's steps, but suddenly in upon her thoughts broke the sound of childish weeping. Ina could not resist that; she had a little brother at home, and if he were in trouble she should like some one to comfort him.

"What's the matter, little boy?" she asked kindly, as she stopped in front of the child.

The boy drew his hand across his eyes, and said with a long-drawn sob, "I don't know my way home, and—and—I'm—I'm lost!" Then as if the truth came to him more vividly than ever, he began to cry again.

"There, there, don't cry," said the girl. "Look up now and tell me which road you live in."

"L— Road," sobbed the child.

"Oh, then you are not very far from home," said Ina in relief. "There is L— Road just at the corner. Now run along, and get home before it is quite dark;" and with a parting nod she turned away, but after a few steps she stopped again.

"Inasmuch," began conscience. Ina would fain have hushed it, but it went on clearly.

"Inasmuch as ye did it not to one of the least of these, ye did it not to Me."

Ina looked around, and in the gathering dusk she could just distinguish the child crossing the road. He walked wearily and hesitatingly, and as she watched him, a sharp struggle went on in Ina's heart. It was soon ended; Ina's resolve was taken, and in a few minutes she was beside the boy, whose face brightened visibly.

"I will take you home," she said cheerily. "You must look out for your house, and tell me when you see it;" and clasping the grimy little hand in hers, she turned up the L— Road.

It was a long, dark road, with handsome houses on one side and stable-yards on the other. The lamps were few and far between, and the little wanderer kept close to his guide.

On they went, until they had almost reached the end of the road; then the little fellow stopped and hesitated.

"We live above one of these coach-houses," he said, "but I don't know which is ours."

Ina's spirits sank. The houses and yards seemed all alike, and to find the right one among so many would be no easy matter.

"Do you think we have passed it?" she asked, anxiously, but the child did not answer directly. Drawing his hand out of hers, he bounded forward with a cry of unfeigned delight.

"There is my sister! Oh, that's our house! I am home now." Then suddenly recollecting himself, he turned back to Ina, and held up his dirty little face to be kissed. Ina bent down and

kissed him with a hearty "Good-night," and watched him enter the lighted courtyard. Then she turned homewards with a happy, restful feeling in her heart, and as she walked along, conscience whispered softly, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

Somehow when Ina reached home that afternoon, the house looked even brighter than usual, and the Latin and Algebra for next day seemed very easy. Ina wondered if the "Inasmuch" had anything to do with it. What do you think?

THE EMPRESS AND THE SILK-WORMS.

FROM THE "YOUNG CHRISTIAN SOLDIER."

IN one of the "Five Great Books" of China, called the "Book of Rites," there is this strange record:—"In the last month of spring the young empress purified herself, and offered a sacrifice to the Goddess of Silkworms."

Does that sound foolish to American children of the present day?

I suppose most of you know that heathen nations always have gods for nearly every created thing, because they cannot understand that one God is powerful enough to make and to take care of all things. This young empress did what her religion taught her. She saw that silkworms were useful to mankind, and she wanted to thank some one for giving such a good gift to her nation, so she sacrificed to the Goddess of Silkworms.

This empress was named Yuenfi, or Si Ling, and was the wife of Hwangti, one of the wisest and best emperors of China, and also one of the first, for he lived about 518 years after the deluge. How long ago this seems! But you know that the Chinese is nearly the oldest nation in the world, and it has kept its books of history very carefully all these four thousand years.

The Empress Yuenfi had learned that the silkworms spun a fine strong thread, and she did not satisfy herself by saying, "How strange!" as a great many young people might do if silkworms were talked of for the first time here in America in this present year. The empress thought deeply about the matter, and thought she might help her people by finding a new dress-stuff and more work for them, so she ordered a great number of silkworms to be brought to her palace, and had servants to attend them.

Silkworms feed on mulberry leaves, and when the empress saw how many leaves they ate, and how quickly they grew large and began to spin when they were well taken care of, she was delighted with her discovery, and gave more of her time to seeing that they were well supplied with food.

She gave orders that all her ladies should stop making themselves fine clothes (ladies seem to have made their own dresses in those days), and should come to help her take care of the silkworms. Of course the ladies had to do as the em-

press ordered, though I dare say they scolded a good deal among themselves at having to wear old dresses, and spend their time feeding ugly worms.

But the Empress Yuenfi was a wise young woman, and a good one too, as we know by her giving thanks for the silkworms, so she did not mind her ladies' grumbling, but gathered mulberry leaves herself, and studied how to make the best use of the silk thread. In a few years she had shown all her country what a useful and beautiful thing silk could be, and all China was made richer by the silk it sold to other nations.

I have no doubt that her husband, the Emperor Hwangti, helped Yuenfi in inventing ways to catch the threads and unwind them from the cocoons, for he was always studying to help his people and improve his country.

It is very pleasant to read in history of kings and queens who have found good, profitable work for their subjects, instead of spending their time fighting other kings, and killing their poor people by thousands. I am sure that God must have sent his blessing to this emperor and empress, though they did not know Him, for He loves all those who try to help others.

THE PROVIDENCE OF GOD.

Two young men, one a Christian and the other a skeptic, were travelling through Switzerland. One summer afternoon, when their walk led along the brow of a steep cliff, they began to converse of the providence of God.

"I should not be willing to live another day," said the Christian earnestly, "if I could not believe that the Almighty directed my steps. I have no anxiety; for I trust his unerring guidance. No circumstance is too trifling for his control."

"Well," replied the other lightly, "I can control myself. I do not need my steps directed. See here!" And he paused to roll a stone down the precipice. "Did the Lord direct that pebble? See this lonely tree standing so near the edge! Do you suppose God ordained it should grow just in that spot. Some traveler threw the seed. Did the Almighty declare just where it should fall and take root?"

He threw one arm firmly around a limb of the tree, and leaned against the trunk for his companion to reply. But the soil began to crumble; and, before he could move, that part of the bank had fallen upon the rocks below. Only his arm around the tree, and one foot upon the stone where it partly rested, saved his life.

For an instant, both travelers stood motionless. Then the Christian fell on his knees in prayer. The skeptic came and reverently knelt beside him. Silently they arose and resumed their journey.

God himself had spoken to the soul of the skeptic. He became a humble Christian, and a minister of the gospel.

THE GOSPEL OF LOVE.

BY OWEN D. DONNE.

Go forth in thy garden when bright tints, adorning
The east, paint the sky with a magical glow,
When the birds raise their voices to welcome the
morning,
And soft, cooling breezes like angels' breaths'
blow,

Thy heart shall o'erflow with a wave of affection,
Thy spirit shall glow with the dawn's early ray,
The goodness of God in His works of perfection,
Shall meet thee and greet thee at breaking of day.
Then seek out some soul, heavy laden with sorrow,
And teach it the wisdom taught thee from above;
To forget dark to-day in the light of to-morrow,
In the smile of the Saviour, the gospel of love.

Speak kindly to those who have fallen in error,
Proclaim the glad tidings, the message of cheer;
No soul was e'er saved by the promptings of terror,
No Christian heart hides 'neath the mantle of fear.
Our Saviour, our God, from the heaven descended,
To face the grim cross and the scourge with its thong,
That the voices of nations might rise to Him, blended
With the notes of His angels, in rapturous song.
So preach to thy flock, oh, my friend, the glad story,
Oft told in the star-jewelled heavens above,
Of God in His majesty, power and glory,
Of Christ and His teachings, the gospel of love.

Of those deep, tender eyes that knew sorrow and weeping,
Of that voice ever ready to comfort and bless,
Of the Master who watched while His servants were sleep-
ing,

Of the words which brought ease to the soul in distress.
Go! lift up thy voice and in tones interceding,
Tell again the glad tale of the ages gone by,
How the Saviour stands waiting, with tender voice pleading,
For the love, which, alas! we so often deny.
Send forth the glad tidings from ocean to ocean,
There beats not a heart but the story will move
To love, adoration and deepest devotion,
For the mercy of Christ, and the gospel of love.

SACRED MONEY.

Some years ago, a gentleman heard two children talking about their "sacred money." On inquiring what they meant, he found that they faithfully set apart a tenth of all money that came into their hands, using it for Christian work. They often gave more to this fund, never less. Their father said that they had themselves invented the expression "sacred money."

Many children might copy this good example, and so have a little fund ready to draw on when they want to help in sending the Gospel to the heathen, or to give Christmas presents to a mission school. How many of you will try the plan, little friends, and so gain for yourselves, also, a blessing from Him who sends you all the money you have?
—Selected.

"God's angels keep the eternal round
Of praise on high, and never tire.
His lambs are in His temple found,
Early, with all their heart's desire.
They boast not to be free,
They grudge not to their Lord
Meek ear and bended knee."

THE sympathy with childhood which gives it coloring to modern literature and art, is to be traced back to utterances which have influenced more than the literature and art of modern Europe. "Except ye become as little children, ye cannot enter into the kingdom of heaven," was a perfectly new utterance to the world. The fresh aspect under which all weakness, all dependence, appeared in the light of that teaching, was evidently bewildering to its hearers; a bewilderment perhaps betrayed in some confusion of the record through which these utterances reach us. The greatest of the apostles, we cannot but suspect, never heard of the words having been spoken; his own saying, "When I became a man I put away childish things," though not a contradiction of them, seems to us not a natural utterance from one who remembered them; and here, we fancy, Paul was a Greek. Indeed, the typical significance of this stage of human life, as a pattern of the human attitude and a clue to the whole meaning of man's sojourn in this world, is pregnant with a wealth of meaning that could only be unfolded in long ages, and exhibited in the whole various realm of human desire, hope and fear.

Wonderful is the power of childhood. A tiny right hand steals into our palm, while the left is clasped in that of our deadliest foe, or an alienated friend, more remote than any foe, and instantly we feel the resentment, or distaste, or bitter indignation thin away, grow transparent, and almost disappear. Our level gaze meets above the curly head, and neither finds nor conveys reproach; we become fellow-guardians to the little one whose tottering steps regulate both ours and those of the person who seemed in all things to set his feet in a different path from ours. Let twenty years hurry by, and the child whose infant steps we guided has become a more tedious neighbor, powerless to stir our atmosphere, or bring one waft of healing power. For a year or two in this pilgrimage of ours, the most commonplace, the most tiresome of us is invested with this wonderful capacity; every human being has once upon a time hushed enmities and bridged estrangements. We have all possessed unconsciously this magic: with the consciousness of its possession its spell was gone. Let us not so admire children that we banish childhood; the child is only blessed so long as he is childlike. When we make him our equal, we drag him from the Eden we perforce quitted long ago, to which neither he nor we can return. Wordsworth might well have addressed some lines of his "Ode" rather to the parent than the child; and almost all the parents in our day would do well so to read them:—

Why with such earnest care dost thou provoke
The years to bring the inevitable yoke?
Full soon *his* soul shall have its earthly freight,
And custom lie upon it with a weight
Heavy as frost, and deep almost as life!

—*London Spectator.*

In the House of Lords, on Monday, the Duke of Westminster rose to call attention to the evils of the liquor traffic in Africa, and to urge upon the Government to continue their efforts for the prohibition of the traffic, where possible, and where not, for the imposition of a high tariff. The Duke of Westminster had thoroughly mastered his case, and proceeding along the West Coast down to South Africa, and then up to the East Coast, presented to the House an amount of evidence from trustworthy sources which made an evident impression on his hearers. The Earl of Carnarvon began by stating that the noble Duke had in no way exaggerated the evils. Lord Aberdare made an admirable speech, setting forth the action of the Niger Company. The Archbishop of Canterbury spoke most impressively of the liquor traffic as carried on as a hindrance to missionary effort. The Bishop of London amused the House very much with an apt fable of a butcher's dog, whilst Lord Meath emphasised the fact, brought out by the Duke, that the liquor traffic was a hindrance to legitimate commerce. Rarely has the whole subject been so effectively dealt with from its various points of view.

The Government were urged, in the words of Lord Salisbury to the deputation in December, "to press the matter in season and out of season," in the threefold interests of humanity, Christianity and legitimate commerce. Lord Knutsford's reply was on the whole satisfactory. An invitation which he has given to the Liquor Traffic United Committee will be cordially accepted by them, viz., to bring before his notice any infringements of existing laws of which they may become aware. He promises at once to deal with them. During the debate several members of the House of Commons were present, some of whom, notably Sir Wilfrid Lawson, appeared, by the expression of their faces, to be well pleased and surprised at the satisfactory expressions of opinions on both sides of the well filled House. "A Temperance meeting in the House of Lords!" said one; "well, things are looking up."—*Temperance Chronicle.*

THE Bishop of Athabasca has fixed his residence for the present at Vermilion, as being the most central station in his diocese. His jurisdiction is vast, though extending only over the southern part of the original diocese of the same name. When consecrated, in 1884, his clergy were but three; at present they are seven. The average distance between each mission is about 250 miles. The Indians who are being evangelized are the Beavers, the aboriginal tribe; the Wood Crees, from the country south; the Chipewyans and the Slaves. There are now three neat churches, and another is being built. The S. P. C. K. has helped with these edifices; the C. M. S. mainly supports the missionaries.

"If we should miss heaven, what a great miss it would be."—*Archbishop Leighton.*



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 Montreal, Que., on Wednesday, Sept. 11th, 1889.

The Canadian Church Magazine AND MISSION NEWS.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.

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

REV. CHAS. H. MOCARIDGE, D. D., Editor and Manager, Windsor, N. S.

Rev. J. C. Cox, B. A., Business Agent, Grimsby, Ont.

AUGUST, 1889.

THE Editor requests all communications to be addressed to him at Windsor, Nova Scotia, to which place he has removed.

We are now in a position to supply back numbers of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS from its first numbers. Vol. I., July, '86—Dec., '87 (18 numbers) \$1.50. Vol. II., Jan.—Dec. '88, \$1.00. When bound these make handsome volumes. Covers for binding for Vol. I. and Vol. II. may also be had on application at fifty cents each.

THE Rev. J. MacQueen Baldwin, B. A., is about to join the Rev. J. Cooper Robinson in mission work for Canada in Japan. The Bishop of Japan has accepted him, and he hopes to sail for his future sphere of labor in the autumn. Thus is Providence directing by degrees the Church in Canada to undertake its own direct missionary work in the foreign field.

THE Synod of Toronto has nominated as members of the Board of Management Rev. A. Williams, Rector of St. John's Church, Toronto, and Rev. Dr. Sweeny, Rector of St. Philip's Church, Toronto, and the Hon. G. W. Allan and A. H. Campbell, Esq. While extending every welcome to the new members (Mr. Williams and Dr. Sweeny) we can not but express regret at losing Rev. J. D. Cayley and Rev. Canon DuMoulin, who were members of the Board from its inception.

The Diocese of Niagara has renominated Rev. Canon Houston and Mr. Henry McLaren, but has nominated Rev. A. W. Macnab, Rector of St. Barnabas' Church, St. Catharines, in the place of the Venerable Archdeacon Dixon; and Mr. William Ellis, of St. George's Church, St. Catharines, in the place of Mr. Sutherland Macklem, who is about to take Holy Orders. Archdeacon Dixon was also a member of the Board from the formation of the society in 1880.

The Diocese of Ontario nominated Archdeacon Bedford-Jones, Rev. H. Pollard, R. T. Walkem, Q. C., and Mr. R. V. Rogers. The Board will miss the old members from this diocese, Rev. E. P. Crawford (who has removed to the Diocese of Niagara), and Judge Reynolds, both of whom were very faithful attendants upon its meetings.

ARCHDEACON GILPIN has been made Dean, Rev. Mr. Kaulbach, Archdeacon, and Rev. Dr. Partridge, Canon, by the Bishop of Nova Scotia.

THE Bishop of Montreal, at the late Synod of that Diocese, closed his address in the following words:—

"I will not close without a word of thanks to those members of the Church, lay and clerical, who have helped to maintain the Mission Fund in its present efficient state. We still endeavor to extend the Church's teachings to the outskirts of the diocese, especially on the Gatineau and the Upper Ottawa rivers, and this, of course, we could not do without men and means. I feel sure, thank God, you will not relax your efforts in Home Mission work, the very life blood of our own existence. On it our health and strength, as a diocese, depend. In each new station, nay more, in each occasional service, held, as opportunity allows, we see the beginning of a new life, the offspring of your own faith, the child of fervent prayer and wise love to Jesus Christ our Saviour. Let us continue to carry the Gospel, as committed to us, wherever the way is open, that our laborers in the spiritual field, may gather a rich harvest in due time, in accordance with the promise of that God Whose word never faileth. I will detain you no longer. May the Spirit of God direct and bless the work of this session."

THE Bishop of Niagara, in his address to the Synod, referred to the Mission Fund and Widows' and Orphans' Fund as follows:—

"Our grants in aid of the missions in this diocese amount to \$3,680, and the expense connected with the fund amounts to \$469, making a total of \$4,149, for which we are responsible this year. Assuming that each congregation pays in full the amount of its apportionment, we shall have \$4,500. This would reduce the balance now at our debit to \$800. Experience indicates, however, that our congregations will not pay more than \$2,800 on their apportionment. This with interest on the small capital of our Mission Fund will give us \$3,355 to meet an outlay of \$4,149. The difference will increase our debit to \$1,900. There are two remedies for this. The best is that all congregations pay in full; the other that some of our Missions be closed."

His Lordship drew attention to the fact that this year the expenditure in the Widows' and Orphans' Fund exceeds the income by \$275,— "I am told that this does not matter because the Widows' and Orphans' Fund is always popular and the demand will call forth a generous supply. I would like to see the evidence of this in your meeting year by year the claims upon the fund. The present position is not creditable to us, and no one can regard it as satisfactory."

In the Diocese of Huron the Executive Committee reported an increase in nearly all the Dio-

cesan collections, although the aggregate of the free-will contributions of the diocese is considerably less than of the previous year, being \$16,911.94 as compared with \$18,744.40 in 1888. But the special efforts made last year for the Synodical Jubilee Offertory, and for Mrs. Boomer's Jubilee Fund for Algoma, both of them exceptional in their character, more than accounted for the difference in the total receipts, and, therefore, on a review of the whole year's work, the Executive Committee have good cause to congratulate the Diocese on the results. The Clergy Maintenance and Mission Fund has now to its credit the sum of \$2,467.33; and this, too, after meeting all its ordinary claims, and paying in addition to the Widows' and Orphans' Funds the sum of \$1,576, to restore that fund to its proper basis, and comply with the requirements of the W. & O. Fund Canon, and paying off the over draft of last year of \$535.08.

It must, however, be borne in mind that several Missions are now vacant, and that had they been filled, as usual, the grants required for the support of clergymen would more than have exhausted the balance now at the credit of the Mission Fund.

Moreover, the subdivision of existing large Missions, and the occupation of new territory are urgently required. The Committee, therefore, reminded every member of the Church that the needs of the diocese demand that renewed efforts ought to be made to strengthen the resources of this fund, and enable the missionary work of the diocese to be fully maintained.

A debt of over \$14,000 on the See House was reported in this diocese.

BISHOP SULLIVAN, at the late Diocesan Council of his Diocese (Algoma) thus spoke on the Jesuit question:—

"I would be false to my own convictions and derelict to duty were I to pass over without note or comment the iniquitous bill by which a Provincial legislation voted, and the Dominion Government by its silence has endorsed, the payment of \$400,000 to the Jesuits as compensation for the losses sustained by the confiscation of their property. To say that this bill has outraged the social, civil and religious sensibilities of more than half the population of the Dominion but feebly expresses its effect on Canadian public opinion. Into the technicalities of the case I shall not enter. Suffice it to say that other and bolder demands will follow upon this as assuredly as the night the day, to be succeeded by others bolder still, unless earnest and vigorous protest convince the powers that there is a limit to the public patience, and that Canadian Protestantism will not submit to Roman arrogance and Papal dictation."

In the Synod of Ontario Mr. R. T. Walkem, treasurer, in his annual report, stated that there were no mortgages in arrears, and it was to be

hoped that no difficulty would be found in investing funds satisfactorily during the coming year. The diocese was in good financial position. The amount the Mission Board appropriated for grants was \$12,230; the capital of the Clergy Trust Fund was \$662,550, the income \$15,358. The income of the Episcopal Endowment Fund was \$3,323.23. The expenditure over income of the Widows and Orphans' Fund was \$385.05. The capital of the Divinity Students' Fund was \$5,850, the income \$1,040. Interest due on overdrawn accounts amounted to \$662.60. The capital of the Rectory Lands Fund was \$178,962.94. The capital of the Clergy Superannuation Fund was \$3,356.61.

THE Right Rev. Dr. Williams, Lord Bishop of Quebec, has returned from Europe, we are pleased to learn, in vigorous health. Mrs. Williams has also benefitted much by her stay in the south of France. The bishop has already commenced his visitation in the townships for the purpose of holding confirmations and performing Episcopal acts.

THE one hundred and eighty-eighth anniversary meeting for the Society of the Propagation of the Gospel in Foreign Parts was held on Thursday afternoon in St. James' Hall, Piccadilly. The Archbishop of Canterbury presided. The Rev. A. W. Tucker read an abstract of the report for 1888, which stated that the gross income of the society for the year was £138,366, as compared with £109,765 for the year 1887. The bulk of this increase arose from a noble gift of £25,000 as a "thank-offering to Almighty God for the extension of the Church in the colonies and dependencies of the British Empire and beyond it." The number of ordained missionaries, including sixteen bishops, on the society's list was 637, there being 199 in Asia, 148 in Africa, 16 in Australia and in the Pacific, 204 in North America, 36 in the West Indies, and 34 in Europe. Of these 119 were natives in Asia, and 25 natives in Africa. There were also in the various missions about 2,300 lay teachers, 2,000 students in the society's colleges, and 38,000 children in the mission schools in Asia and Africa.

The donation of £25,000 was five-sixths of the property of a clergyman who desired his name to be withheld.

DIOCESE OF FREDERICTON.

Rural Deans.—The following appointments to this office have been made by the Bishop:—

- For St. John, Rev. Dr. Brigstocke.
- For Fredericton, Rev. H. Montgomery.
- For Chatham, Rev. Canon Forsyth.
- For Woodstock, Rev. Canon Neales.
- For Kingston, Rev. Canon Medley.
- For St. Andrews, Rev. R. E. Smith.
- For Shediac, Rev. J. R. Campbell.

The Bishop has appointed Rev. D. Forsyth to a Canonry, in place of Rev. Canon Walker, deceased.

In the growth of the movement of free churches all Churchmen must take a lively interest. It is, therefore, most gratifying to record, that according to a report made at a recent meeting of the Free and Open Church Association, the average of free churches in forty-eight dioceses is seventy-five per cent. The movement is one which should command the support of those who desire to see all possible obstacles removed towards the spread of the Gospel among all classes.

THE JESUITS' ESTATES ACT.

When Canada was won from the French in 1759 the British Government treated the land generally very leniently, and although the Society of Jesuits—an institution whose practices were most abhorrent to the English people—was proclaimed, and its possessions theoretically confiscated to the Crown, so great was the consideration actually shown to the body that it was allowed to die out, and it was only at the beginning of the present century, on the death of the last member, that its lands reverted to King George III. In the interval Pope Clement XIV. had abolished the order as being dangerous to Church and State, so that even from a Roman point of view its existence was terminated. In 1832 the property which had till then remained in the hands of the British Government was appropriated for educational purposes in the Province of Quebec, being, it is stated, fairly apportioned for this object among the different denominations. We believe we are right in adding that the French Government, before the conquest of Canada by the British, had refused to admit that the Jesuits had a valid title to the property.

Notwithstanding all this, now after more than one hundred years the toleration and moderation of the British have permitted the Romish element to acquire a preponderating power in the Quebec Legislature. Their use of this influence is instructive. It has been to force an Act through the Legislature, known as the "Jesuits' Estates Act," which gives back to the Jesuits the property that it is now alleged they were unjustly deprived of. It is impossible to describe the indignation which this Act has excited among the non-Romish element throughout the Dominion. Everywhere meetings are being held and protests formulated. Language of a very heated character which, although we deplore, we are bound to admit is largely justified by the circumstances of the case, has been used. It will be well if the passions so unhappily and unwisely roused content themselves with words. Mark the audacity of such a Bill. It is a direct insult to the Crown. It is an assertion that the British Government has given away what was not their own. Men such as those who have passed this Act would, had they the power in England, hand back to Rome every foot of land, every brick and every stone which were taken out of her hands at the time of the Reformation. Fortu-

nately we have good watch-dogs, and the people generally are not likely to emulate the example of the sheep who accepted the advice of the wolves in AEsop's well known fable.—*Church Bells.*

We believe that no Church is addressing itself so earnestly to the work of carrying Christianity to the common people as is the Episcopal Church.—*Unitarian Christian Register.*

CANADA.

THE masterly way in which Canada has set about the herculean task of utilizing her vast domain, will, when it is better understood, challenge the admiration of the world. It is impossible to read the long reports of explorers and the voluminous testimony of residents, or to reflect upon the magnitude of the great enterprises completed, undertaken or contemplated, without feeling that the men who have gone into the Canadian North west are worthy to be the founders of a nation. To hear of railways projected into a region which, only twenty-five years ago, we were told in school was given up to the dominion of the polar bear and the reindeer; to read of successful farming in a latitude so northerly that during the summer months there is scarcely any night at all; to be told that the navigation of the Hudson's Bay and even of the Arctic Ocean, by way of Behring Strait to the mouth of the Mackenzie, and thence up that stream, two thousand miles into the heart of the continent, to a land capable of producing millions upon millions of bushels of wheat, of pasturing almost countless herds of cattle, of supplying the petroleum market of the world, and abounding with gold and other valuable mines—to realize that this not only is feasible, but likely soon to become a reality, is to get a new insight into the probable future of the continent, and of the race which is taking possession of the northerly but by no means less valuable half of it. The purview of this paper does not embrace the discussion of the future of Canada; but it may be asked whether, in view of the great natural advantages hereinbefore referred to, the Dominion cannot claim to possess the elements necessary to the establishment of an independent nationality; by which I mean, not politically independent, but commercially. I wish to avoid the political side of the question at present. The principal products of Canada are of the class which the world needs—food, clothing and building materials. Her geographical position is commanding, her eastern ports being nearer Europe and her western ports nearer Asia than any other accessible harbors on the seaboard of America. Much has been said recently of the dependence of the Dominion upon the United States for a winter outlet; and if the views expressed by numerous newspaper writers and others are indicative of the general opinion of the United States public, the commonly received idea in that country is that in

the winter Canadian railways are long stretches of unbroken snow extending from vast drifts in the interior to ice-bound harbors on the coast. As a matter of fact the Canadian railway system is probably not more interrupted by snow than are the railways in the northern States, while the harbors on the east, at Halifax, St. John and elsewhere, and on the west on Queen Charlotte Sound, are open and safe to vessels of all classes every day in the year. If not a self-contained nation, Canada has too many and too great resources to render it necessary for her to become a suppliant for commercial favors. Undoubtedly it is in her interest to obtain the most intimate trade relations possible with her southern neighbor. To the people of this continent the trade of the continent is of greater importance than commerce with the other hemisphere, and hence whatever tends to promote this trade ought to be a matter of permanent consideration. The expensive and unnatural tariff wall between the United States and Canada ought to be removed; but Canadians are unwilling to admit that the benefit of such a step would be all on their side, and that if it is not taken the Dominion will disintegrate and drop piecemeal into the arms of the Republic.—*Charles H. Lugin, in "The Century."*

Woman's Auxiliary Department.

"The love of Christ constraineth us."

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

CAN the following clipping be true: "England has over \$1,000,000 invested in the manufacture of idols for heathen countries, and yet the Churches of that country are continually calling for more money and more missionaries to suppress idolatry." If so, let all members of the Auxiliary pray for England's deliverance from the traffic in idols.

NIAGARA DIOCESE.

The third annual meeting of the Niagara Diocesan Branch of the Womans' Auxiliary was held in Chirst Church Cathedral Schoolroom, June 17th, 1889. His Lordship the Bishop of Niagara presided. There was a good attendance and much interest shown in the various reports.

This Branch now numbers thirteen Parochial Branches, six having been formed during the past year. The following resolutions were adopted and the reports of the Recording Secretary and Treasurer.

The Corresponding Secretary read a communication from the Toronto Diocesan Board asking this Board to consider the need of electing a Provincial Dorcas Secretary, when it was resolved, "That in the opinion of this Diocesan Board it is

desirable that a general Secretary for Dorcas Mission work for the whole Province be appointed at the coming triennial meeting."

In answer to a request from the Toronto Diocesan Board that this Board join them in publishing their leaflet, the following resolution was read: "That the Niagara Diocesan Board of the Womans' Auxiliary do recommend that the CANADIAN CHURCH MAGAZINE AND MISSION NEWS, published by the Domestic and Foreign Mission Board of the Church of England in Canada be used as the medium of inter-communication between all the Branches, Parochial, Diocesan and Provincial, as likely to extend the interests of all in the efforts of all more perfectly than local or diocesan leaflets, and that the Presidents of Parochial Branches be respectfully urged to have the CANADIAN CHURCH MAGAZINE read aloud at the regular meetings of each Parochial Branch."

Then the following amendment was read and carried: "That the Niagara Branch, before adopting the Toronto "Leaflet," do ascertain from Dr. Mockridge whether he can make the MISSION NEWS meet the need supplied by the "Leaflet" by inserting in extenso the reports and letters of the Diocesan Branches and thereby multiplying the copies of the MISSION NEWS in circulation and thus reducing the cost of the magazine to each subscriber."

The Corresponding Secretary then read a letter from the Provincial Treasurer desiring this Board to send a donation towards the expenses of the Provincial Board. It was resolved, "That this Board willingly pledge themselves to pay their assessed share of the expenses of the Provincial Board as soon as notified of the amount."

The following resolutions were also passed: "That the present annual fee of \$1 for membership on the Diocesan Board be abolished, and instead thereof members of the Diocesan Board pay an annual membership fee of 10 cts."

"That the officers of this Board shall in future be elected by ballot."

"That the delegates from this Board to the triennial meeting be elected by rotation from the Parochial Boards."

"That cards of membership be issued similar to those issued by the Womans' Auxiliary of Toronto."

"That this Diocesan Board meet monthly (in stead of quarterly as heretofore) on the second Thursday in each month at 3 p.m. at alternate places."

"That section No. 3 in the Constitution be amended by striking out the words 'members to be nominated by the Bishop,' and substituting for them 'two delegates elected by each Parochial Branch,' and that the following words be added to this section: 'That in the event of the Bishop's wife being unable, or declining to act as President, she shall hold the position of Honorary President, and a President shall be elected at each annual meeting.'"

The meeting then adjourned to attend a garden party given by Mrs. Hamilton, thus giving an opportunity to the members to become better known to each other.

An adjourned meeting was held in Christ Church Cathedral School-room at 8 p.m., when Miss Bland, a missionary from Agra, India, gave an interesting account of her work there, both among Hindoos and Mahometans, her schools and their progress, which was listened to with marked attention by a large audience, after which the Rev. W. Ball-Wright gave an account of the rise and progress of Christianity in Japan, where he had labored for seven years.

The office-bearers of the Niagara Diocesan Branch are: President, Mrs. Hamilton; Vice-Presidents, the Presidents of the Parochial Branches; Treasurer, Mrs. E. Martin; Cor. Secretary, Mrs. H. McLaren; Rec. Secretary, Mrs. Stuart. The delegates to the triennial meeting of the Womans' Auxiliary, to be held in Montreal on the 11th and 12th September, are Mrs. Sutherland and Mrs. Stuart; Substitutes, Mrs. Walker and Mrs. Crawford.

JANE J. STUART, Rec. Secretary.
DIOCESE OF NIAGARA.

Diocesan Branch of Womans' Auxiliary to Domestic and Foreign Missions. The Treasurer begs leave to report as follows:—

RECEIPTS.	
May 28th, 1888—Cash on hand.....	\$15 75
“ “ “ —Sixteen members fee (\$1).....	16 00
Oct. 18th, “ —Contributions at Diocesan Quarterly Meeting.....	2 55
Jan. 25th, 1889—Contributions at Diocesan Quarterly Meeting.....	6 95
“ “ “ —Received from Miss Read, Grimsby, P. B., for Zenana Missions.....	10 00
April 25th, “ —Contributions at Diocesan Quarterly Meeting.....	3 10
June 17th, “ —Interest on deposit from Provident Banking and Loan....	65
Total	\$55 00

Treasurer's Report for year ending June, 1889.

EXPENDITURE.	
Paid to J. J. Mason, from the Grimsby Branch of Womans' Auxiliary for Zenana Missions,....	\$10 00
Amount of deposit in Provident Banking & Loan ..	45 00
Total.....	\$55 00

All of which is respectfully submitted,
(Signed) M. M. MARTIN,
Diocesan Treasurer Womans' Auxiliary.

SASKATCHEWAN.

Rev. H. T. Bourne, of the Piegan Reserve, writes more encouragingly of his prospects. The following letter expresses his gratitude for the sympathy and assistance extended to him during his eastern tour:—

DEAR MRS. TILTON,

"In Montreal a very great interest has been awakened in our Indian home, and in spite of

many other claims has found strong supporters. Two hundred and fifty dollars in money—as well as all the bedding for twelve pupils—is the result of my labors in that city. Also three, if not four, of the pupils are taken up at \$25 a year. We would very much like your aid in inducing the Auxiliaries to assist us in this matter of the lady missionary to lighten the burdens now pressing so heavily on my wife and also to be some companionship in her lonely hours.

Mrs. Rogers, of Kingston, with her usual kindness of heart and Christian spirit, took up the cause very warmly. Mrs. Buxton-Smith, of St. George's, very kindly and warmly seconded her and promised her aid. Both these ladies thought there would be a great difficulty in obtaining one of the right sort that is in every respect qualified, and at the same time willing to go for the sake of the work. This difficulty, however, no longer exists as two most estimable young ladies have offered their services and have a very strong desire to go together, and one has offered her services free of charge, provided her board could be paid. This item we will ourselves undertake to defray, so that the question is resolved into the old one, viz., whether the Diocese of Ontario will undertake to equip a lady missionary to the Piegan Mission? These two ladies will hold themselves open for this engagement until 1st September next.

Miss Brock desired me to say she was personally known to you. Both are doing good work as city missionaries and are in good training. I must also tell you that a whole set of tools has been granted, or rather donated, for the carpenter's shop by friends here, so that every thing is most encouraging, and it does really seem as if our Blessed Lord and Master had not for the last four years prompted us in vain. Unto Him be ascribed all the honor to the extension of His kingdom and the edification of His Church.

With most fervent prayers and gratitude for, and in behalf of, the great Auxiliary work, this tower of strength to the Church."

ONTARIO DIOCESE.

The Womans' Auxiliary of Ontario Diocese has agreed to provide for the support of a woman missionary to Rev. H. T. Bourne's mission on the Piegan Reserve.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.

FROM MISS BASSOE, OSAKA, JAPAN.

I HAVE been for a month itinerating in the country and have returned to Osaka a short time ago. I stayed a fortnight in each of the towns of Fuchu and Fukuyama, where the Christians were anxious to get a missionary to stay with them. Of course, I could not do any Bible teaching, not knowing the language yet. I could only teach the ladies sewing or knitting and English in the Christian Boys' School, which they are trying to get up. The Bible classes were taken by

my companion, Mrs. Kuma, who is one of my teachers here in Osaka and is being trained for a Bible-woman. Those who have read Mr. Stock's "Japan and the Japan Mission," will, perhaps, remember an old lady of the name of Kuma, who was one of the first converts in Osaka, and her son, who was an army surgeon and died some years ago. This lady is the doctor's widow, and a nice lady-like person, a sincere Christian and very well fitted for a Bible-woman I believe. I shall probably go occasionally and stay some times in Fuchu. There is much openings for work, as the Christian women want further instruction, as well as those who desire to be baptized. I hope in the spring to pass my first examination and be able to talk a little. As soon as I know the language well enough I am to teach the Bible-woman: at present I can only study, but that is work enough, for the language is exceedingly difficult, but also very interesting.

Mr. Terasama, the native clergyman here had a rather strange story to tell when he came home from a tour into the country. He then paid a visit to his sister and brother-in-law, whom he had not seen for long. Now in this family there was a secret which Mr. Terasama's sister asked him to inquire into. The ancestor of his brother-in-law, who lived 250 years ago had made a voyage to Korea, and from there had brought home a holy relic, the secret of which he confided on his death-bed to his eldest son, with strict injunctions that no one but the head of the family should ever see the relic, which was locked up in a chest, and even he was only to do so once every year at midnight, and in secret. The last will of the dying man was faithfully fulfilled by all his descendants, who never revealed the secret except on their deathbed to their eldest son. Mr. Terasama's brother-in-law was now the head of the family, and his wife thought the secret might now be revealed, and asked her brother to prevail on her husband to show it to him. After a good deal of persuasion he consented, and what do you think it was? A copy of the Creed, the Lord's Prayer, some parts of the Gospels and I believe a crucifix. The ancestor had in Korea learnt to know the Christian religion from a Roman Catholic priest and had adopted it, but when he returned to his country, the terrible persecution which was going on totally exterminated Christianity in Japan, and as it would be certain death to declare himself a Christian he hit upon this plan for preserving in some way his faith, in his own family. His descendants had in the course of time lost all understanding of what the things really meant and only worshipped them as a kind of idol. We will hope that they soon will come to believe truly in the God of their ancestors.

I am alone at present, as Miss Julius has taken my place in Fukuyama, but she will probably return in a few weeks. I am looking forward very much to having Miss Tristram and Miss Japson here till they can get into their own house. It is

rather difficult to get accommodation for all the missionaries now. There are not many houses on the Concession, and we are not allowed to live anywhere else. I am very well and happy and am only longing for the time when I can begin to help in making the Saviour known to this people.

CHURCH MISSIONARY SOCIETY MISSION.

BLOOD INDIAN RESERVATION.

TO THE EDITOR,—Will you kindly allow me once again through your valuable magazine to lay before the different branches of the Womans' Auxiliary to Missions the needs of the poor Indians on this Reserve, the largest Indian Reserve in Canada, there being 2,300 Blood Indians located here. The Blackfoot Reserve, the next largest, has 1,900, whilst the Piegans, for whom Rev. H. T. Bourne has lately pleaded, has 800.

Our hearts were cheered again and again last winter as our eastern friends so kindly came to our help, and not only did they help the poor Indians, but many helped the missionary, and I can assure you we were very grateful for the gifts enclosed for ourselves and our little ones. We can never repay our kind friends, but we know that our Blessed Lord and Master has noted the kind act and He will repay hundred fold. "God is not unrighteous that He will forget your works and labor that proceedeth of love, which love ye have showed for His name sake, who have ministered unto the saints and yet do minister." And as we do from our hearts thank our kind friends who in the past have so lovingly helped us, we ask them patiently to bear with us as we lay before them our requirements for the coming winter. First let me speak of our home for Indian girls. We have not yet received anything like the amount we require. All the sums received at present do not reach \$200, but we sincerely trust that at least \$800 will be forthcoming. In a letter written early in the year I appealed to the Sunday Schools and to the Womans' Auxiliary Mission, and though but few have answered that appeal I will not murmur. You have had a missionary pleading in your very midst and naturally he has gained your attention, but please don't forget those who cannot leave their work, and if we cannot personally plead with you, show that you appreciate our reason and send us what you might have been tempted to give had we called on you. We need still from \$800 to \$1,000 if we are to complete the buildings at once for the Home. But we are starting in another part of the Reserve a separate school for girls where the lady teacher will want to teach her class sewing, knitting, etc., in addition to the ordinary school lessons. For this work and for my dear wife's class of girls we need a good supply of material, *i. e.* dress goods, strong white cotton for underwear, and wincey, witney, serge, gingham or anything warm for dresses, also wool for knitting

and knitting needles and, if we had a few 100 yds. of broad red or blue worsted braid or anything suitable for putting round the sleeves and bottoms of the womens' and girls' dresses; in fact any kind of material for making up will be turned to good account.

Then comes the ready made clothing. You cannot send us, dear friends, too much of this. Our poor Indians' small crops of grain have been parched this summer and I fear but few will have any to sell and will have to rely on the treaty payment of \$5 per head and what goods our eastern friends may send us. Indian dresses, patterns of which have been sent to many and will be sent to others on application, either for the old women or young girls' skirts, chemise, stockings, mitts, hoods or gloves, all sizes, will be welcomed with little bags containing a reel or two of thread, a thimble, a few needles and a pair of scissors, if possible. The little Sunday school children might be encouraged to supply these and you cannot realize how thankful the women and girls are for them. Then for our men and boys we would beg a supply of shirts. I would like to be able to give every boy in our schools a shirt at Christmas. How thankful they would be. We could do with about 150 for the purpose, or even 200, as many who attend the services live too far away to attend the schools. Then for men and boys alike we would ask for overcoats, undercoats, vests, trousers, old fur hats, stockings, mitts, gloves and mufflers or boots. We don't ask that all these be new. We are only too glad to receive partly worn goods of this class and I can assure you that last year the churchwardens of some churches helped us not a little in sending boxes of these goods. We trust that more gentlemen will follow the example. One kind gentleman from Ottawa sent us a most useful box of goods, enclosing some material which arrived just in time for Mrs. Trivett's girls to work up, whilst the churchwardens of one of the London churches sent us two very large cases. Let then our Christian brothers, as well as sisters, put their hands to the work. Our old men who cannot work look comfortable as they go about in the thick overcoats sent up by those to whom God has given the means of purchasing new ones, and if in addition to the coat these old men can get a shirt and a pair of old trousers they are clothed for the winter, and the clothing has cost nothing save a little self sacrifice on the part of some brother in Christ.

Then comes our sick. One of the most welcome bales of last year was one containing, or I may say nearly filled with, packets of rice, sago, sugar, tea, etc., enclosed in shirts, skirts and dresses. I may say the rice sent from these friends was so useful we gave away the last about six weeks back. Our poor sick Indians are so glad of these things sometimes. My dear wife makes them puddings as we have plenty of milk, but now our rice is all gone. We have to buy, and so the old drain on a poor missionary's salary for rice, tea and other,

shall I call them delicacies, has again opened. We can ill afford it, but we cannot deny them, and with this large Reserve and the great number of sick, this is a heavy bill in the year. Who then will try and help us in this. Perhaps some brother in Christ will ship us a box of supplies for the sick and needy.

And then we must not forget to ask for a few toys for our school children at Christmas. We can't act Santa Claus and put a toy in every stocking, even if we had the required number of stockings. So at Christmas we give what toys, old and new dolls, etc., we have, and if our friends send us any candy, after the missionary has distributed the other things, we will then dispense the candy.

I think we have now, with one exception, closed our list, but the last is the greatest and the most needed. It is the earnest prayers of all our helpers, yea, of all Christian friends. Yes, beloved friends, we need your prayers. Our faith at times is weak and our love, perhaps, lukewarm. We are discouraged, though bidden not to be thinking, perhaps, that the work is ours and not God's. O friends, brothers and sisters in Christ, pray for us that our faith fail not, that we be not discouraged of the way, but that knowing the battle is not ours but God's, we may in His strength go forth filled by His Holy Spirit for the work He has given us to do, and then pray for our poor Indians that God by His Holy Spirit will lead home the Blessed Gospel, and that ere the year close many of these Indians may be won for Christ. O that we had more faith in our prayers as well as more prayer for our work. Beloved and kind friends, let us not appeal in vain, but remember us as we go from camp to camp to tell of a Saviour's love, and try and help us in our work in all the ways you can and may the Giver of all good in His own way repay you thousand fold for your part (and each has a part) in the great work of winning souls for the Prince of Peace.

Believe me, yours in the blessed work,

SAMUEL TRIVETT.

Books and Periodicals Dept.

The Missionary Review of the World for August comes full of missionary intelligence and advocacy. Published by Funk and Wagnalls, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

The Churchman: New York, M. H. Malory & 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.

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