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THE CANADIAN CHURCH MAGAZINE

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HISTORICAL SKETCHES.

No. 60.—JAPAN AND ITS PEOPLE.

BY REV. J. COOPER ROBINSON, JAPAN.

GEOLOGISTS tell us that the people of Japan originally belonged to two distinct and separate races. One of these races probably came from Siberia across a strait only five miles wide, which is frozen over in winter and in summer, after certain winds, is sometimes dry. The other race, probably, came from the Malayan Archipelago, whence many a boat has been drifted by the Black Stream, an equatorial current which touches the southern coast of Japan; or else crossed over from Corea, which is only a day's sail in a junk from the western coast. This theory seems to be borne out by the fact that three distinct types of countenance are to be found at the present time. One of these types has been described as "the fine, long, oval face, with prominent, well chiselled features, deep sunken eye sockets, oblique eyes, long drooping eyelids, elevated and arched eyebrows, high and narrow forehead, rounded nose, budlike mouth, pointed chin, small hands and feet," which is said to prevail among the upper classes; while the other type, described as "the round flattened face, less oblique eyes almost level with the face, straight nose expanded and upturned at the roots," belongs to the agricultural and labouring classes.

In the northernmost island, Yezo, there is,

however, a people about 15,000 in number called Ainus, or Ainos, who are quite different from the Japanese, and are supposed, by some, to be a remnant of the tribe who came in from Siberia, who have been able by some means to preserve their purity of race. They resemble the latter type of countenance described rather than the former, but differ widely from either. Their language, religion, dress and manner of life are of the most primitive character. They have no alphabet, writing, or numbers above a

thousand. Their drunkenness and filth are beastly, and they seem to be a dying race. Marriages with Japanese produce few children and those few seldom become parents or reach old age. Their language is said by the best authorities to be entirely different from Japanese or any other at present known. Ainu traditions says, "they are the offspring of a breed between man and beast, their remote ancestor, on one side, being a large white dog or wolf."

It is thought by some that the Japanese and Ainus are the true progenitors of North American Indians and Eskimos. Photographs of Colorado and Nebraska Indians have been taken by Jap-

anese for their own countrymen, and the Ainus are said to resemble the Eskimos in many points. Remarkable linguistic resemblances have also been reported, and it is to be hoped that a subject possessing so much interest will be thoroughly investigated. The same Black Stream, which brought one of the original tribes to Japan, would, no doubt, be quite willing to carry passengers to America, on whose western coast, as a matter of fact, about fifty Japanese junks,



REV. JOHN COOPER ROBINSON,
CANADIAN MISSIONARY IN JAPAN.

wrecked or intact, have been found during the past century. But to return to the Japanese people. They are generally small in stature, the average height of the men being not much over five feet. This, by many, is believed to be due to the almost purely vegetable diet upon which the people have lived for ages. But, although not of large proportions, the Japanese are not lacking in activity or endurance. A Jinrikisha man will run, with his little carriage and its occupant, thirty miles at the rate of five or six miles an hour, and will often travel nearly, or quite twice that distance in a day.

The Japanese, generally, are intensely loyal and proud of their country, which they call Dai Nippon (Great Japan), courteous, gentle and kind, and possess many other good traits in various degrees. Someone has written "love of truth for its own sake, chastity and temperance are not characteristic virtues." Judged by our Christian standard they cannot be called a moral people, but yet they are not "sinners above all men." They do some things without the least idea of impropriety, which we consider most indecent, but still people have very different ideas about such matters and one does not see a great deal to object seriously to, and it is certain that many of their worst habits are not practised as they once were. The two greatest blots on the moral character of the Japanese nation, at the present time, are concubinage and licensed prostitution. The former has probably been practised from the earliest times but has never prevailed to any great extent, except among the nobility and upper classes, among whom, from the throne downward, it still continues to exert its baneful influence. The latter evil is a modern institution, copied from *civilized nations*, but, as a vigorous crusade has been instituted against it by the women of the country, Christian and heathen alike, in so far as they are able to take part in such a movement, it is to be hoped that its days are numbered.

Caste, as it is known in India, has never existed in Japan, but class distinctions have always been clearly marked. In 1871 all men were declared equal in the eyes of the law and since then a levelling process has been going on, but it will take a long time to undo the work of the past, and every missionary knows that class distinctions still exist, and are a considerable hindrance to the progress of the Gospel.

Before the date mentioned above the people were divided into the following classes. Above all was, of course, the Emperor, called Tenno Sama, son of Heaven. Then there were (1) Kuge, court nobles, 150 families, branches of the Imperial House; (2) Daimio, great feudal chiefs, 268 in number, richer and more powerful than the Kuge; (3) Samurai, the Daimio's retainers, military and literary persons—the sword and the pen being combined in Japan as in no other country; (4) farmers; (5) artisans, and (6)

merchants and shopkeepers, always regarded as the lowest class. Beyond these were persons employed as grave diggers, skimmers, tanners, etc., called Eta, who generally lived in separate villages and, with the beggars, were considered outside the pale of humanity altogether.

The lower classes have risen considerably in the social scale during the last twenty years and this is perhaps particularly true of those engaged in mercantile pursuits.

Woman has never been so degraded in Japan as in India and China, which is almost to be wondered at, seeing that Buddhism, which teaches that she has no hope of salvation unless she should be re-born as a man, has been the prevailing religion for ages. That her position is better than that of her sisters in most Asiatic countries is certainly creditable to the nation. The women of the lower classes go about almost as freely as the men and seem to have always done so; but, until recently, except on rare occasions, the proper place for a lady was considered to be her own house, and even yet, women of the upper classes, as a rule, go out very little. This fact of itself is I think quite sufficient to show that Japan is a good field for women's work. Female education is now making rapid progress, and woman's position is consequently changing and her work and influence extending, but in former times her duty might be summed up in the single word obedience; (1) obedience to her father when a child, (2) obedience to her husband when a wife, and (3) obedience to her eldest son when a widow. But, notwithstanding all the disadvantages of her position, in history and literature woman occupies a place of no little distinction. Nine of the one hundred and twenty three sovereigns who have occupied the throne of Japan, since the time of Jeremiah the prophet, have been women, and it is said that a large part of the best literature of the past age is the product of woman's pen. May we not, therefore, confidently expect that, under the elevating influences of Christianity, which are already beginning to be felt, the women of Japan will soon rise to a position of dignity and usefulness?

Before one has lived for many years among a people who are particularly difficult to become really intimate with, it might seem presumptuous to express an opinion as to what are their most striking characteristics, but I wish to mention just two points in the Japanese character which have struck me very forcibly, perhaps on account of the inconvenience they often cause.

The first is their fickleness, or fondness of change. It is so difficult to find any one who can be depended upon to pursue a definite course for any considerable length of time. This is a most troublesome trait indeed at times, but not more so than their utter disregard of the value of time, which is the second point referred to. As an illustration of this, the following incident, which did not come under my own observation,

but which I can quite believe is true, is, I think, to the point, and with it I shall conclude.

"A rustic, in evidently comfortable circumstances, arrived at a certain station one afternoon, and seated himself complacently on a bench. By and by the arrival of the train by which he presumably intended to travel became imminent. He did not buy a ticket, however, and when warned by one of the officials that the time was short, he merely said "*naru hodo*" (indeed!) and continued to sit. The train came and went,

but the waiting person made no movement. A considerable interval elapsed, and again the man was warned that another train was due. But again he treated the warning with quiet indifference. Things continued in this fashion: train after train passed, and finally, at a late hour in the evening, a porter came and informed the strange person that the last train was now about to arrive. 'The last train, you say,' replied the man. 'Is it positively the last train today?' 'Positively the last train.' 'Then what reduction of fare will you make if I go by it?' The country gentleman had actually been sitting hour after hour for the sole purpose of endeavouring to strike a bargain with the railway folks. He deserved to be carried free."

NOTE.—The Rev. J. Cooper Robinson, the author of the above interesting paper, is a Canadian. He was born at Fairfield, County of Kent, Ontario, on July 7th, 1859. He was educated at Wycliffe College, Toronto, which he entered in 1882 and left in 1886. He was ordained by the

Bishop of Huron, and very soon conceived the idea of undertaking foreign missionary work. After doing a little temporary work and moving about from place to place, speaking on behalf of missions, he left for Japan in July, 1888. Wycliffe College becoming responsible for his stipend, transmitting the same from time to time through the Treasurer of the Domestic and Foreign Missionary Society. The field of Mr. Robinson's labours is Nagoya, one of the largest and most active of the cities of Japan. We are

indebted to Mr. Robinson for several interesting communications which from time to time have appeared in our columns.



AINUS.—ABORIGINALS OF JAPAN.

as easily as of five—almost every one of whom would look upon it as a free lesson in English, of which, perhaps, he would not understand one word in ten. If you are in conversation with an English friend on the street, or in the train, every head near you is bent forward, or you are followed closely down the street by listeners—not eaves-drooping, but desirous only of picking up some English words."

REV. J. G. WALLER, says of the English language in Japan:—"The passion for English here is almost incredible; scarcely a shop have I entered but the salesman has addressed me in broken English. While you are buying an article, a small crowd will at once assemble around you, and when you refer to anything, giving it an English name, the word will be immediately re-echoed through the crowd. If you would speak to them in English, you might have a Bible-class of 500 just

A TRIP THROUGH OUR MISSION FIELDS.

BY MRS. WILLOUGHBY CUMMINGS.

VI.—DIOCESE OF COLUMBIA.

EVENTS move rapidly in this new country of ours and any one absent for a few years has much to learn on his return. For instance, one returning to this country after a few years absence might, perhaps, speak of the "Diocese of British Columbia," and would be surprised to hear that that Diocese which was founded in 1859, under Bishop Hills, and comprised, at the time, the whole Province of the same name, was divided into three Dioceses in 1879, and that the portion which retains the original name, and over which Bishop Hills still has jurisdiction, consists only of the Island of Vancouver and adjacent isles.

And how encouraging it is to know that where, in 1858, one clergyman alone witnessed for Christ, now there are three Bishops and over forty clergymen ambassadors for Him.

The Diocese of Columbia at present contains twenty-six Parishes and Missions, but few of these, outside the city of Victoria, however, can be self-supporting. For this reason and because the Diocesan Mission Fund was at a very low ebb, the coffers being empty, and the small salaries of many of the poor missionaries being in arrear, Bishop Hills while in England, at the time of the Lambeth Conference, succeeded in raising money for a Clerical Endowment Fund, toward which he also obtained grants from the Society for the Propagation of the Gospel and from the Society for the Promotion of Christian Knowledge.

On his return the synod unanimously decided to call this fund the "Bishop Hills Endowment Fund" in grateful recognition of the Bishop's arduous labours in connection with it, and as a fitting perpetuation of the name of the first Bishop of the Diocese. How valuable has been the help received from this fund will best be understood by the following extract from the Bishop's last report, where he says: "Much encouragement has been afforded by the assistance of the Clergy Endowment Fund. The arrears due to the clergy at our last meeting have been paid by it. We have been enabled to resume the work which had been dropped at Chemainus for lack of funds. Some grants to the clergy have been increased, in view of the expensiveness of this colony. Confidence has been given to the recipients by the prospect of more punctual payments of their small stipends, and congregations, we trust, have been stimulated to do their part."

Although, however, so much good has been accomplished by this fund, still much more

money is required to carry on the rapidly increasing work in this Diocese.

Here, as elsewhere, settlers are going in rapidly, and are as yet unable to contribute much, if anything, towards the support of their Church, and for the ordinary expenses of the Diocese no outside aid is received, with the exception of the two grants to the Endowment Fund already mentioned. Why this should be so is not easy to see, as the Bishop points out in an appeal for aid to the S. P. G. in February, 1889, in which he states:—"We have not in any way the advantages possessed by those dioceses of Canada, which the Society still largely and properly aids, such as Nova Scotia, Fredericton, Quebec, Newfoundland, etc., and compared with these more westward, assisted largely by the Society, for instance, in Manitoba, we are at great disadvantage. They obtain considerable assistance from all the Dioceses of Canada, from which we, in Columbia, by our distance are debarred. In the Diocese of Rupert's Land there are about twenty-five clergy on their Mission Fund, towards whose support the S. P. G.'s grant is \$7,500, or thereabouts, but the Colonial and Continental Church Society contributes also about \$1,500, and Eastern Canada gives about \$1,675, and a clerical endowment yields more than that. We have not one of these helps.*

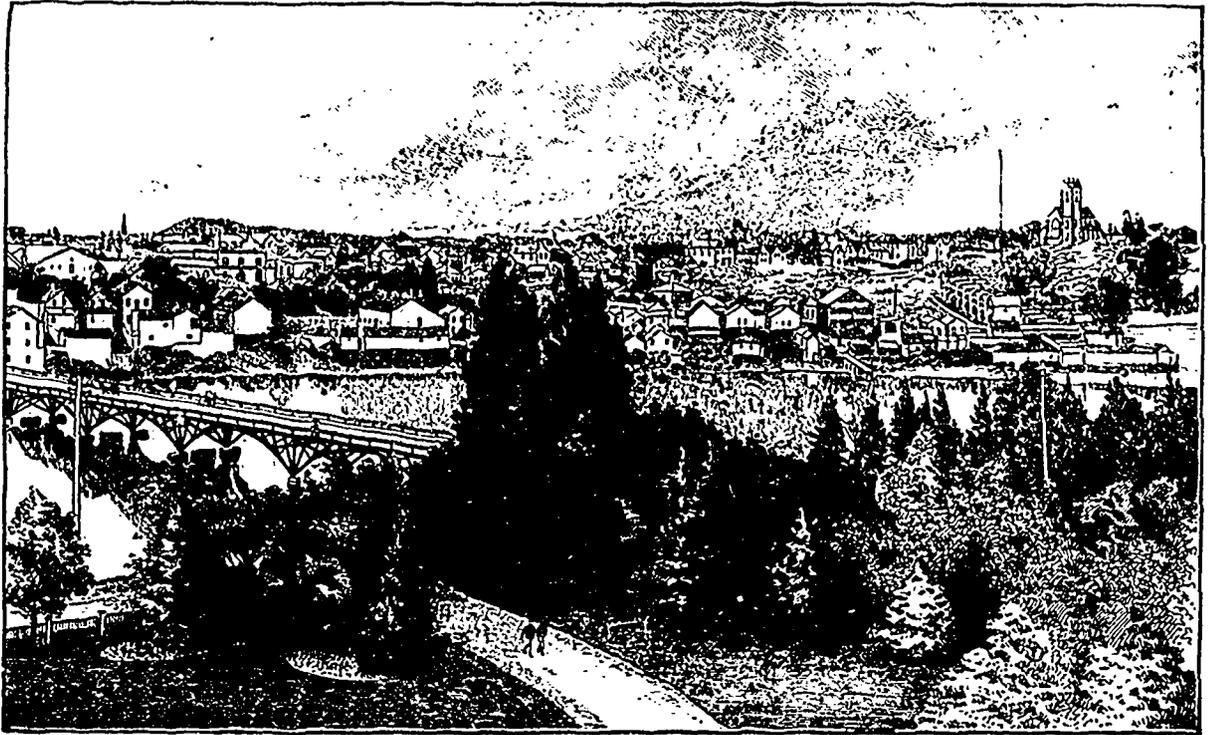
"Our only resource is the one town of Victoria, which has its own three churches to provide for, and a poor and sparse population scattered over a distance of 300 miles. How then is it possible we can carry on a missionary work without external help? Surely our thirteen missionary districts require a proportionate assistance equally with twenty or thirty Districts of Rupert's Land. Still more have we need of aid if we are to occupy the field which immigration, in God's providence, is now opening out to us on the western shores of British America."

Alas! that to this earnest appeal the Society could only answer that they were unable to give any assistance save the grant to the Endowment Fund!

Besides the work among the white settlers, a most pressing work awaits the attention of the Church—I mean mission work among the Chinese, who already are there in large numbers. We were told that in the city of Victoria alone are between 1,600 and 1,800 Chinese, all heathens, earning their living as domestic servants, market gardeners, etc., and for them the Church is doing nothing.

Rev. A. J. Beanlands kindly took us to see Chinatown, as it is called, and we also visited the Joss house, a place which from its small size could never have been intended for gatherings of many people, and which bears a stronger resemblance to a masonic lodge room, or benev-

* This was written before the endowment was raised.



PART OF VICTORIA, BRITISH COLUMBIA.

olent club, than to a place of worship. As we passed along the street we noticed a native jeweller repairing an opium pipe, and we could not help thinking that the nation which gave these people the curse of opium, should, more than any other, give to them the blessing of the Gospel.

Bishop Hills told us how very anxious he was to begin work among these people, but was powerless to do so for want of funds. He stated that at least \$1,200 annually would be required for a permanent Mission, and said that if he could be assured of \$800 annually from Eastern Canada (from which as yet he had never received any help), he would begin at once, as he could raise the rest of the funds required. He would then send to China for a native clergyman, who would not only understand the language, but also the peculiar prejudices and modes of thought of his fellow-countrymen. With him would be associated, of course, other helpers, for one of the greatest attractions which can be offered to the Chinese is that of learning to speak and write English, so that night schools for that purpose would be essential. The only effort to christianize the Chinese in Victoria is a small Mission established by the Methodists. I am thankful to say, however, that at the last meeting of the Board of Domestic and Foreign Missions the sum of \$500 was voted towards a Mission to the Chinese in Victoria, and let us hope and pray that the work once begun may,

under God, be the means of turning many souls from darkness to the Light.

Besides the white settlers and the Chinese, another race of people in this Diocese claims the attention of the Church, namely, the Indians. So different are they, however, from the Indians east of the Rockies that one almost hesitates to call them by the same name. In appearance they are much more like Japanese, a likeness they have perceived themselves, for on one occasion when a Japanese ship was in, and some Indians saw the Japs for the first time, they said, "What for those Indians dress up like that?" Now, for many years the Church of Rome has laboured unceasingly among these people, with the result that large numbers have joined that communion. Still there are yet many pagans to whom the Church is morally bound to minister, but from lack of funds no fresh work can be undertaken, and others, not of our fold, must and will do the work instead of us. The Church Missionary Society has one missionary to the Indians in this Diocese, Rev. Alfred Hall, at Alert Bay, but as that Society has begun to withdraw the grants made to British North America, no further help can be looked for from that quarter.

The three Dioceses in British Columbia have not been as yet organized into an ecclesiastical province, although a conference having that object in view was held in Victoria in April, 1888, when the Bishops and delegates from the

two Dioceses of Columbia and New Westminster were present. It was then suggested that the proposed Province bear the name of "Columbia," and that the Diocese of Columbia be forever the Metropolitan See. A committee was appointed to draw up a constitution to be submitted to a future conference, but there the matter seems to have ended.

We had expected and arranged to visit Nanaimo, Kuper Island, etc., on our return from San Francisco, but the Bishop requested us instead to remain in Victoria, as he was anxious we should meet the church-women of the city and explain to them the objects and work of the Woman's Auxiliary with a view to their being organized into a Branch of the Association. Of course, we were delighted to do so, feeling sure that the Missions we had intended to visit would certainly gain by this change in our plans.

The pleasant memory of that afternoon gathering of our sister church-women in the lovely garden which surrounds Bishop's Close will never be effaced from our minds, and it is one of the very unlooked for results of our missionary visits that we now have our fellow-workers out on the Pacific coast.

That the women there will put heart and soul into their work is certain from the fact that for some years past the women of Christ Church Cathedral have contributed \$400 annually to the Mission Fund of the Diocese.

THE SORROWING LEPERS.—*Concluded.*

BY MISS LAURA MUDGE.



HE Moravians have a leper home near Jerusalem, where, for the Master's sake, men and women are in hourly attendance on the inmates. We come now to India with its teeming population, the great stronghold of leprosy. It has spread through our Indian Empire to a fearful extent and is a great source of danger to all classes of society. Government statistics give 135,000 lepers, but large as this number is, it is nothing to the reality. This statement only includes pronounced lepers, but competent authorities, reckoning incipient cases, the women secluded in Zenanas and others, place the number at 500,000! Let us pause and consider what an awful amount of suffering this represents. Can nothing be done? Shall the cry of these sorrowful ones pass unheeded and we "pass by on the other side?" Not so, the cry has been heard, and the message of redeeming love is being proclaimed by means of "The Mission to Lepers," founded in 1874, and no less than twelve mission stations where there are leper hospitals or settlements. This Society does not send out missionaries but avails itself of existing

agencies, makes grants of money towards asylums, prayer rooms, etc., and provides for the support of individual cases. At Allnorah 350 lepers have become Christians and God has given a rich harvest in many of the asylums. There is a great need for homes for the children of lepers. One missionary writes, "Perhaps the saddest of all sights that the eye of man can behold, is to see a bright innocent child fondled in the arms of a leper mother, and being fed from hands which are a mass of corruption, and yet thousands of such sights are every day witnessed in India. By God's help I have determined to make an effort to save them, my plan is to build a home for them near my own Bungalow, distant a mile and a quarter from the asylum, and to induce the parents to hand over the care of them to me. We shall endeavour to instruct them in the knowledge of God's word, the three R's, and in some of the handicrafts of the country so that when old enough they may be able to gain their own livelihood. The total cost of maintaining these children will be very small, and already (Nov., 1890), the support of nineteen children has been promised. \$20 will support one child. Our hope is that not only the whole of the children now in the asylum at Tarn Taran, (the largest of all the leper asylums of India), but that in time the home will become a central institution for the Punjab, as the asylum now is. This is not a visionary idea, as at the asylum at Allnorah where they do separate parents and children most satisfactory results have been obtained, and of all those separated only one child has shown any signs of the disease. Many are now out in the world and gaining their livelihood. If these little ones are separated in time from their parents they may escape the dread scourge, as being hereditary, it is contagious, and under purer surroundings and proper care, if they have not inherited the malady, there is hope for them. So contagious is the disease that in one instance, the native Bible women were forbidden to come into the leper hospital, as they might through their bare feet receive infection. Notwithstanding this, we read of one missionary who was in charge of a new asylum in the Himalayas, when one of the lepers died, with his own hands prepared the body for burial, and carried it to the grave, being unable to get anyone to help him. At the asylum of Tarn Taran, when first visited by the Rev. E. Guilford of the C. M. S., he found six candidates for baptism. How had they found the light amidst the heathen darkness? Through a little company of Christian lepers, who after the death of their own beloved teacher, Dr. Newton, had wandered about the country and finally brought the tidings of salvation to this dark spot. The work increased, a church was built, where, every Sunday with open doors and windows, so that the poor heathen lepers



THE OLYMPIAN MOUNTAINS, VANCOUVER ISLAND.

may come and listen, the Gospel is proclaimed. Picture to yourselves that congregation, repulsive to the last degree, almost indescribable. Mr. Guilford says: "Never shall I forget my first visit to these *awful wrecks* of humanity. Such a crowd of deformed, mutilated, suffering

creatures, that it seemed as if all the dire effects of sin had been focussed in one mass before our eyes." Think of the Christ-like love it needs to minister to these Sunday after Sunday, and yet, these "awful wrecks" can become "temples of the Holy Ghost." One case may be mentioned, Mr. Guilford baptized into Christ's Church, one man who said to him, "Oh! sir, for thirty years I was wandering about the country with the burden of sin upon me, and afflicted with this fearful disease, but what my thirty years of wandering from one place of pilgrimage to another, have failed to give me, I have found at the foot of Christ's Cross. Oh! to think that those blessed hands and feet were pierced for me, and that by His stripes I am healed." Who shall say that missions are in vain? The late Mr. Vaughan of the C. M. S. said that no service could be more interesting than the administration of the Holy Communion in the Leper Church at Calcutta, to the little company of maimed believers. Some had no hands, others no feet, but all kneeling in a spirit of true devotion, while tears of grateful love fell from their eyes. Mr. Vaughan baptized more than forty of these poor people. From all parts of the great

empire of India, and from all branches of Christ's Church comes the same story of unflinching devotion to the cause of the leper. The Marchioness of Dufferin and Ava, when in India took great interest in the cause, and herself visited the leper hospital in Madras, and

was deeply touched by their misery. Before we leave India I would like to record one story in connection with the reading-desk in the Leper church at Calcutta.

"A Chinese leper was baptized; the frightful disease had robbed him of his fingers and toes, yet he contrived something extraordinary to manifest his love and gratitude to Christ. He spent his small savings in buying wood, and as he could not grasp any tools in his hands, he put a knife between his teeth, and in this manner carved a beautiful little reading-desk for the Bible and thus put us all to shame by his love and ingenuity in the Master's service."

How this shames us! With members perfect and faculties all alive, what are we doing to show our love to the Master? Into one woman's heart the cry has entered, and from her has come the ready response, "Lord, here am I, send me." Some of you may have heard the story of Kate Marsden's life, that noble English woman, who has gone forth this winter to the frozen plains of Siberia, alone, to visit prisons, mines and hospitals, in order to "ascertain the condition of the leper, alleviate their suffering, and improve their physical condition." Leaving home and friends, she has gone forth strong in faith for the sole purpose of ministering to this dread disease—5,000 miles across the frozen plains and 5,000 miles back—with no fear in her heart and perfect trust in her God, fitted for the work by her experience as a nurse in the Russo-Turkish War, where she went at the age of eighteen, and where she first saw a leper, and the longing desire to be of use to them has never left her mind since, though other fields of work and calls of duty opened before her, and a wider experience was fitting her for her great life-work. She spent some time in New Zealand and Australia, and there travelled hundreds of miles amongst the rough miners, giving them simple ambulance lectures, so that they might help one another in cases of accident. Before leaving England she had an interview with that "angel of mercy," Florence Nightingale, who bade her godspeed on her long and perilous journey. In conclusion, we have seen what the Gospel can do for the leper. Shall we help to send it to them? Earthly means may never be found to cure the poor body, alleviating oils may have little power to give ease, but there is balm in Gilead and the oil of joy for mourning, and we can help to send the message. \$30 will support a leper for one year, \$100 will supply a Christian teacher to an asylum for the same time, \$250 will build a children's home, and about \$800 or \$1,000 an asylum. Think of this; we may not be able to give much individually, but "it is accepted according to what a man hath," and the cup of cold water given in love and faith and for His sake, is not forgotten. Yes, and when the purified soul escapes from the poor polluted body of leprosy, it will

enter its Saviour's presence, spotless in holiness, washed in the blood of the Lamb, faultless before the presence of His glory. We are not called upon to leave home and fatherland to minister to these souls for whom Christ has died, we may not emulate the self-sacrificing life of Father Damien, or follow in the steps of the saintly Moravians, we may not traverse the steppes of Siberia, but in our own homes we can wield a mighty power, which shall strengthen the hands of those who are bearing the heat and burden of the day. We can pray and call down blessing upon them and true praying leads to heartfelt giving. "Inasmuch as ye have done it unto the least of these, ye have done it unto me." Will not those words of the Master recompense for any self-denial? If indeed, such a word is suitable when we speak of giving for His sake, who gave all for us—yea, even His own life.

"Is there no balm in Gilead then; is there no Healer nigh?"

No freshening spring to cheer the waste, so desolate and dry?

Has Hope's dear vision vanished for ever from thy sight, And darkness fallen around thee, the very gloom of night?

But stay, the cross thou bearest thus, hath first been borne for thee?

Jesus, Himself did hang thereon, thy life and cure to be.

Draw near thou rest and drooping heart, draw near and lift thy gaze

To Him who yearns with outstretched arms, thee from thy grief to raise,

Draw near, and clinging close beneath thy Saviour's bleeding heart,

Tell o'er the throb of that deep woe in which thou hadst a part;

Tell o'er each drop of dear life-blood which ebbs for thee so fast,

And all that weary aching upon that true love cast;

In Jesus' cross and passion is the medicine of thy soul, Yes; there is balm in Gilead, and a Healer to make whole.

OUR PARISHES AND CHURCHES.

No. 59.—TRINITY CHURCH, KINGSTON, NEW BRUNSWICK.*

 HE publication of the following extremely interesting narrative of the late Walter Bates, Esq., of Kingston, will be especially valuable if it should prove the means of arousing a spirit of enquiry and investigation amongst the possessors of old papers and documents.

In connection with it I would refer the reader to the *History of New York during the Revolutionary War*, by Thomas Jones, Justice of the Supreme Court of that Province. The work is

*Abridged from "Kingston and the Loyalists of 1783," by Walter Bates; edited, with notes, by the Rev. W. O. Raymond, B.A., Rector of St. Mary's Church, Saint John, New Brunswick, and Secretary of the Diocesan Church Society of the Diocese of Fredericton.

a remarkable one. It is ably edited by Edward Floyd de Lancey, a personal friend of Dr. C. W. Weldon, M.P., of this city, to whose kindness I am indebted for its perusal.

Walter Bates was the fourth son of John and Sarah (Bostwick) Bates. He was born March 14th, 1760, in the eastern part of the town of Stamford, Connecticut—now known as Darien. The story of his early manhood is given in a very entertaining form in the narrative that follows. After his arrival in Kingston, A. D. 1783, he soon became a very prominent personage in the land of his adoption. Indeed, during the later years of his life, the name of "Sheriff Bates" was familiar in King's county as a household word. A man of strict integrity and good ability, he naturally took a leading position in civic affairs. For many years he filled the position of sheriff of King's county with much efficiency and fidelity. He was ever a loyal British subject, and a faithful and devoted member of the Church of his fathers, in whose welfare he took the liveliest interest.

As a writer, he was possessed of no mean ability. Indeed, it is probable that in no other way will the name of Walter Bates be more widely known or longer remembered than as the author of that remarkable and popular book, *The Mysterious Stranger, or Memoirs of the Noted Henry More Smith*—a book first published by W. L. Avery, of this city, and which has passed through many subsequent editions by George W. Day.

Walter Bates died at Kingston, at the advanced age of eighty-two years.

• This very year old Trinity church, in whose erection he greatly rejoiced, commemorated the centennial of its existence. It stands as a faithful sentinel amongst the silent graves of its builders—those hardy pioneers beneath whose axes the giant trees of a primeval forest rang 100 years ago. And there, beneath the shade of the old church he loved so well, the old loyalist rests from his labours.

Passing over for the present the former part of Mr. Bates' manuscript, which is in some places incomplete, I proceed to take up that portion which will be of special interest.

THE NARRATION OF WALTER BATES.

Having through age and other infirmities been much longer with the former portion of my subject than I at first anticipated, I must therefore of necessity be very brief in what follows, hoping that my infirmities in so doing may not be viewed with severity.

It is now my desire to give a narrative of events connected with the rise and progress of the Protestant Episcopal Church in Kingston, New Brunswick, recording facts but not inventing anything, rescuing many valuable facts from oblivion. The work in a few minor details may

possibly be not always correct, yet in the main it is unaffected—a body of facts, many of which in our day are entirely new and the whole is nowhere else to be found in so convenient a form. The work has been prepared at great expense of time, under the pressure of many cares not unmingled with sickness, pain and sorrow.

In the words of Bishop Bramhall: "No man can justly blame me for loving my spiritual mother, the Church of England, in which I was born, and in whose bosom I hope to die."

I must only give a brief statement of what took place after the return of those five gentlemen in orders under the patronage of the society in old England for promoting Christian Knowledge. Whereupon the Episcopal Church increased mightily in Connecticut. Several of the Presbyterian ministers went to England and obtained Episcopal ordination and soon after their return churches were built in almost every town in Connecticut, to the great annoyance of the old Puritans who cherished great jealousy against the Church of England, inherited from their ancestors.

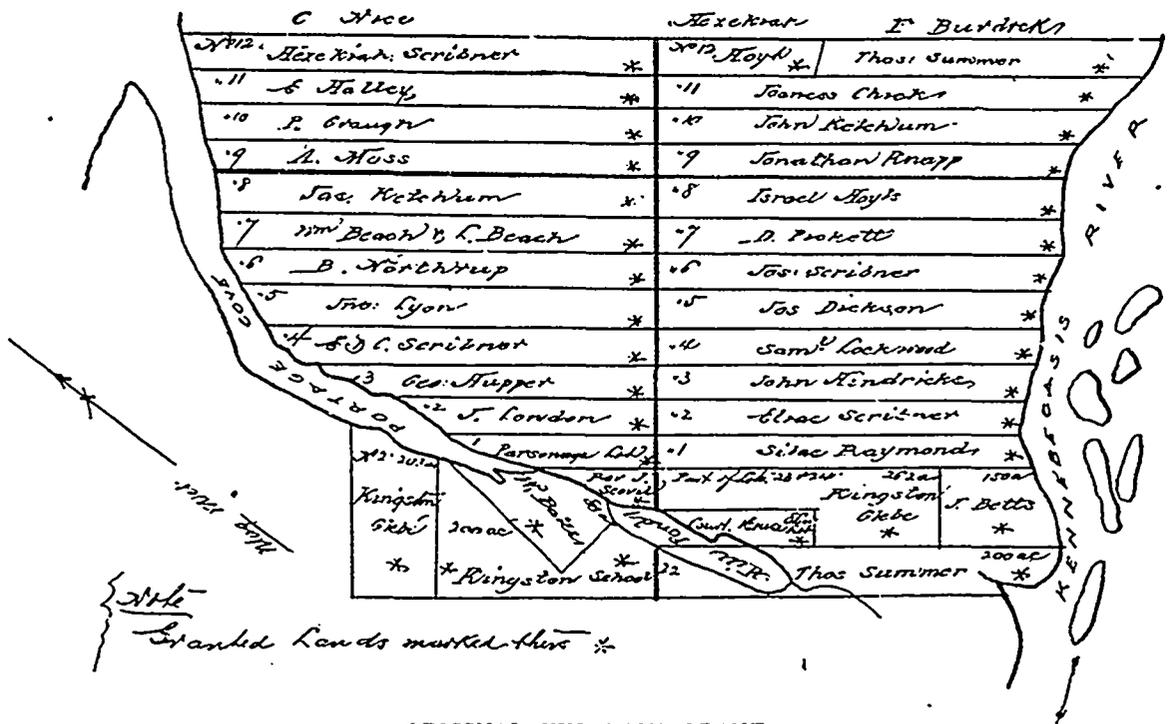
They asserted that the Episcopal clergy were guilty of writing home amazing falsehoods and that it would seem to be an agreeable office to distinguish the innocent from the guilty. About this time mobs were assembled for persecuting the loyal element in Connecticut.

Every town which did not subscribe for support of Boston was styled a Tory town, which they spared not to insult.

As on one hand rebellion raised her crest in Connecticut, with more insolence than in other parts, so loyalty has there exhibited proofs of zeal and fortitude beyond example to be found elsewhere. In particular the clergy, by their steady adherence to their oaths, and firmness under the assaults of their enemies, were a conspicuous example of fidelity. Not one among them all in their fiery trial have dishonoured the King or the Church of England. The suffering of some of them within my memory I cannot wholly pass over in silence.

As a resolute antagonist of the Puritan party, and a zealous supporter of the loyal cause, the Rev. Mr. Peters stood conspicuous. Many were the attempts to ruin him and his character. Finally, it was agreed that a committee, composed of the most respectable men in the party, should read all the papers belonging to Mr. Peters. Accordingly, after inspecting all his papers as much as they pleased, they reported that they were satisfied Mr. Peters was not guilty of any crime laid to his charge.

Throughout this unhappy war the Episcopal church, in some places veiled in obscurity, still continued to exist in America, notwithstanding the utmost persecution evil men could bring upon it, and at length I have happily lived to see what so long I vainly hoped for—Dr. Seabury, the persecuted priest from the



ORIGINAL KINGSTON GRANT.

(As surveyed by Frederick Hauser, 1783.)

city of New York, return the first consecrated Diocesan Bishop of Connecticut, my native land.

After this I commenced teaching a school on Eaton's Neck, where all the people were loyalists and the most part, with myself, churchmen from Connecticut.

Here some of the Church clergymen came occasionally to hold divine service on Sundays.

There being none or other religions on the "Neck" we were so united, the Church at Eaton might be justly styled a church of Eden.

The Rev. John Sayre came to attend public worship here in April, 1783, and at the same time to acquaint us that the King had granted to all loyalists who did not incline to return to their homes, and would go to Nova Scotia, two hundred acres of land to each family, and two years' provisions; provide ships to convey them as near as can be to a place for settlement where lands would be granted for support of Church and school. The next day I obtained the articles for settlement (yet in my possession) from Huntington. A general meeting was held on Eaton's Neck to investigate the same, together with our present and future prospects.

After we had discussed the matter it was resolved by all present, and mutually agreed to remove with all their families to the wilderness of Nova Scotia, and settle all together in such situation as we might enjoy the comforts of a church and school in the wilderness, fully rely-

ing for future support in the promises of God to His people.

It seemed as if Heaven smiled upon our undertaking; selecting the best ship in the fleet for our comfort, and by far the best captain. And so, with warm loyal hearts we all embarked with one mind on board the good ship *Union*, Captain Wilson, who received us all on board as father of a family.

Nothing was wanting to make us comfortable on board ship, which blessing seemed providentially to attend us throughout.

From Eaton's neck the ship sailed through East River to New York.

Having a couple on board wishing to be married we called upon Rev. Mr. Leaming, who received us with much kindness and affection, most of us having been formerly of his congregation; who after the marriage reverently admonished us with his blessing that in our new home we pay due regard to church and school as means to obtain the blessing of God upon our families and our industry. We re-embarked. Next day the ship joined the fleet and on the 26th day of April, 1783, upwards of twenty sail of ships, under convoy, left Sandy Hook for Nova Scotia—from whence our good ship *Union* had the honour of leading the whole fleet fourteen days and arrived at Partridge Island before the fleet was come within sight.

Next day our ship was safely moored by Capt. Daniel Leavett, the pilot, in the most conveni-

ent situation for landing in the harbour of St. John, all in good health.

We remained comfortably on board ship till we could explore for a place in the wilderness suitable for our purpose of settlement. Those who came on other ships were in some cases sickly, or precipitated on shore. Here again we were favoured.

A boat was procured for the purpose of exploration, and David Pickett, Israel Hait, Silas Raymond and others proceeded sixty miles up the River Saint John. On their return they reported that the inhabitants were settled on intervale land by the river—that the high lands had generally been burned by the Indians, and there was no church or church minister in the country.

They were informed of the existence of a tract of timber land that had not been burned on Belleisle Bay, about thirty miles from the harbour of St. John, which they had visited. They viewed the situation favourably for our purpose of settlement. Whereupon we all agreed to disembark from on board the good ship *Union* and proceed thither. We departed with Captain Wilson's blessing, and embarked on board a small sloop all our baggage.

The next morning with all our effects, women and children we set sail above the Falls and arrived at Belleisle Bay before sunset.

Nothing but wilderness before their eyes, the women and children did not refrain from tears!

John Marvin, John Lyon and myself went on shore and pitched a tent in the bushes and slept in it all night. Next morning every man came on shore and cleared away and landed all our baggage, women and the children, and the sloop left us alone in the wilderness.

We had been informed the Indians were uneasy at our coming, and that a considerable body had collected at the head of Belleisle. Yet our hope and trust remained firm that God would not forsake us. We set to work with such resolution that before night we had as many tents set as made the women and children comfortable.

Next morning we discovered a fleet of ten Indian canoes slowly moving towards us, which caused considerable alarm with the women. Before they came within gunshot one who could speak English came to let us know, "We all one brother!" They were of the Micmac tribe and became quite friendly, and furnished us plentifully with moose meat.

We soon discovered a situation at the head of Belleisle Creek suitable for our purpose of settlement with church and school.

No surveyor was appointed until July when Frederick Hauser was commissioned with directions to survey and allot our land according to our wishes.

He commenced where we had designed for our church and school house in Kingston with a road six rods wide and surveyed twenty-two

lots numbering on each side. Before the lots were exposed for draft it was agreed that one acre of each adjoining corner of the four first numbers should be allotted the place for the church and school house, and that lot number one on the west half should be reserved for the parsonage. The water privilege to be reserved for those who would engage to build a grist and saw mill, and saw boards enough for our church and school house.

Accordingly the lots were drawn and the numbers fell to the persons named in the grant.

Whereupon every man was jointly employed clearing places for building, cutting logs, carrying them together by strength of hands and laying up log houses, by which means seventeen log houses were laid up and covered with bark, so that by the month of November every man in the district found himself and family covered under his own roof and a happier people never lived upon this globe enjoying in unity the blessings which God had provided for us in the country into whose coves and wild woods we were driven through persecution. Here, with the protection of a kind Providence we were perfectly happy, contented and comfortable in our dwellings through the winter, and on Easter Monday met together, and as a secondary means to promote religion, elected the following person preparatory for the church, namely:

WARDENS.

David Pickett and Joseph Lyon.

VESTRYMEN.

John Lyon,	James Ketchum,
Israel Hoit,	Silas Raymond,
Jonathan Ketchum,	Ephraim Lane
Andrew Patching,	James Moore,
Elias Scribner,	Seth Seeley,
John Fowler,	Thomas Sumner.

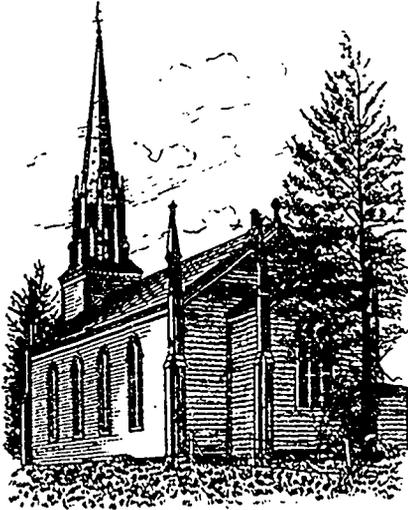
The Rev. John Sayre who ministered to us at Eaton's Neck soon after his arrival in the fall fleet removed to Maugerville.*

The Rev. John Beardsley† officiated for us

*The Rev. John Sayre was missionary at Fairfield, Conn., where he had a trying experience during the Revolutionary War. In a letter dated Nov. 8th, 1779, he speaks of the hardships endured by the Loyalists at the hands of both the contending parties. In his church the hangings were torn down, the leads stripped off, bullets fired through the windows, and the entire buildings exposed to every sort of wanton desecration. His congregation were subjected to every kind of oppression—fined and imprisoned on the most frivolous pretences. Mr. Sayre himself was confined to his house and garden and proclaimed an enemy to his country, and all persons were forbidden (under threat of severe penalty for disobedience) to have any manner of dealing with him. "This order was posted up in every store, mill, mechanical shop and public house in the county, and was repeatedly published in the newspapers. Yet we wanted for nothing; our people under cover of night supplying us with the comforts and necessities of life."

On July 7th, 1779, the British troops under General Tyron landed at Fairfield and set fire to the town. "The ungovernable flames," writes Mr. Sayre, "soon extended on all sides and in a few minutes left me with a family consisting of wife and eight children destitute of food, house and raiment. My loss included my little all."

† Rev. John Beardsley, of Stratford, Conn., was for some time stationed at Poughkeepsie, N.Y. During the war he was chaplain in Col. Beverley Robinson's regiment, and with it came to New Brunswick. He was the first clergyman to officiate at St. John and Kingston, after the landing of the Loyalists. From 1786 to 1802 he was stationed at Maugerville. Retiring from active work, he then resided at Kingston, where he died in 1810.



KINGSTON CHURCH

occasionally, and made some preparation for building in Kingston.

On Thursday, the 7th day of October, 1784, I had the honour of the first marriage by the first minister. On the death of the Rev. John Sayre, in 1786, the Rev. John Beardsley was removed to Maugerville.

The vestry appointed to hold church at the house of Elias Scribner, and Mr. Frederick Dibblee to read the prayers. Public worship was then attended regularly on Sundays till July, 1787, when Rev. James Scovil came from Connecticut, with a view of removing to this province as a missionary. As an encouragement we voted him the lot reserved for the parsonage, and on the following summer he removed with his family into Kingston, and attended public worship on Sunday in the house of Elias Scribner, where he found, much to his comfort, a full congregation of church people in the wilderness ready to do everything in God's name the exigencies of the Church required.

With the coming of the Rev. James Scovil and the establishment of all the ordinances of religion, our little community was well content.

At the meeting held on the 5th day of July, 1787, to arrange with the Rev. James Scovil about his coming to reside with us, Messrs. Silas Raymond, Elias Scribner and John London did in the presence of said meeting, give each of them, severally, one acre of land of the adjoining corners of their respective lots to the said church free and clear of all incumbrances for ever, as a privilege to build a church house thereon. At the same meeting it was voted to build a church on the hill upon the land given by Silas Raymond, Elias Scribner and John London.

Later in the season a subscription paper was drawn up as follows:—

“KINGSTON, December 5th, 1788.

“We, the subscribers, impressed with a full and vigorous sense of the importance of religion, and the strong obligations we, as Christians are under, to pay all due homage, adoration and obedience to Almighty God the common Father and benevolent Governor of the Universe, in whom we live and move and have our being—and upon whom all our hopes depend for both time and eternity; and being firmly persuaded that a due performance of the duties of religion in His house of prayer are the most likely and effectual methods of cultivating and keeping alive a proper sense of religion, according to the laws of the Gospel among us, do for the best good of ourselves and our children for ever, covenant and agree to pay to the Church Wardens and Vestry of the Parish of Kingston, in King's County, or their order, such sum or sums as shall be by us affixed to our names, in labour, money, or other articles as we shall sign—which sum or sums signed by us shall be appropriated and applied in the most prudent and effectual manner for the erection of a House to the Honour and for the Public Worship of Almighty God according to the usage of the Church of England, in the Parish of Kingston aforesaid upon the square or plot of ground near the house of the Rev. James Scovil.”

The subscription paper was returned in a few weeks with seventy-two signers—total amount subscribed £134 16s.

In February it was agreed to build the church fifty feet in length and thirty-eight in breadth under the direction of the vestry, and it was further agreed to allow fifteen shillings a thousand for eighteen inch shingles and three shillings a day for common labour.

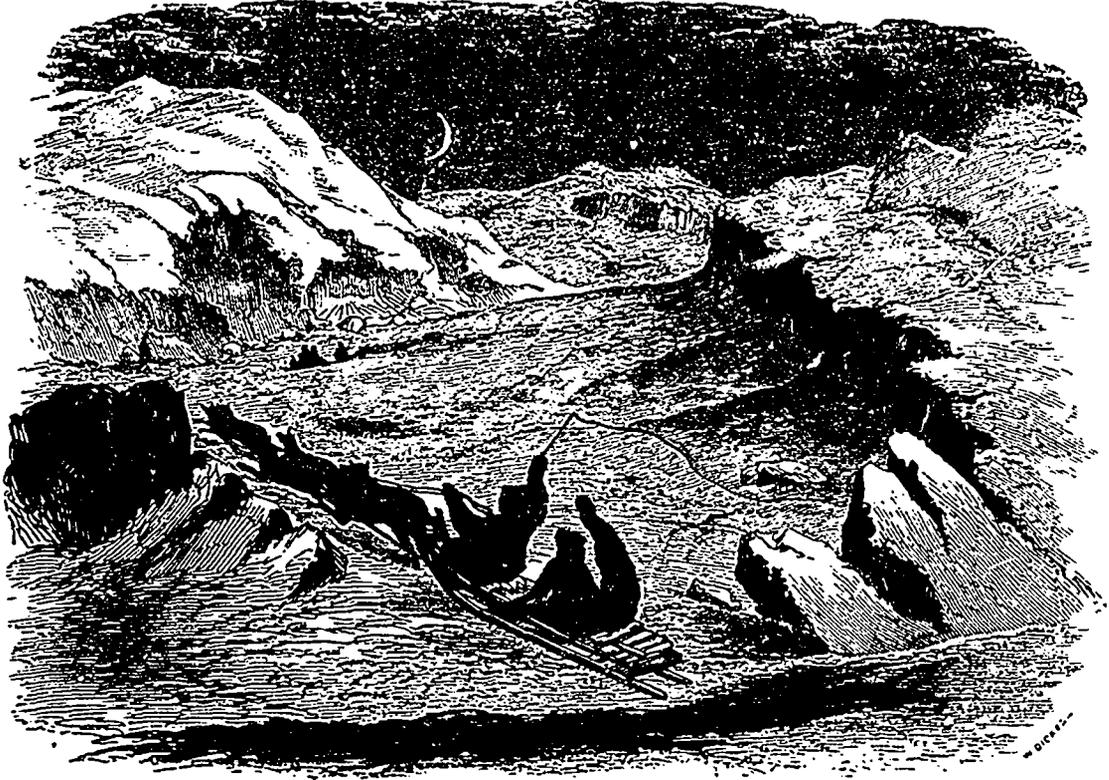
On Saturday the 27th day of June, 1789, the frame was raised in perfect harmony and in good order, and by united exertion was so far advanced that on the 5th day of November it was dedicated to the service of Almighty God by the Rev. James Scovil by the name of TRINITY CHURCH.

On examining the records in the clerk's books, I found no mention of the consecration of Trinity Church. I cannot omit giving my statement of the same from my own recollections and such statements as I find in my possession, however imperfect they may be found by those who may have more and better information.

(To be continued.)

THE Bishop of Sierra Leone, is anxious to educate native women to be sick nurses. In this matter he is being ably seconded by his wife, who says the native women are deplorably ignorant on the subject. She, therefore, pleads for two English nurses to go out to teach the women how to be nurses themselves.

Young People's Department.



SCENE IN LABRADOR.

A BRAVE BOY.

WAY up in the cold, barren region of Labrador there lived once a boy called Tallook. He was an Esquimaux. Like the rest of his race, he was very short and stout, with hard flesh and slant eyes, very black, and his were very wide open. Like them, too, he was very brave, hardy, and enduring.

He had been picked up when quite young, and left at a Moravian mission station, where he had been cared for and brought up.

He proved himself of great service in the station, as he was so brave and faithful. He feared no cold or exposure. Once, when one of the men dropped his gun into the water, he plunged into the ice-floating mass up to the shoulders to rescue it.

He became a whole-hearted Christian, and often brought natives to Mr. Ebersson and his helpers that they might teach them the "way of peace." He would say, "You no worry, no fuss; me bring um in, and you teach um."

When the Esquimaux boys laughed at him about his religion and faithfulness to duty, he would say, "You better be Christians, too. Christians don't fear anything."

He had learned the true spirit of our Saviour's Golden Rule, and acted it out with his fellows. His way of saying it was, "*Car carmook, agar-took, meo bunga,*" ("What me want you do me, me do you").

Once, when some spiteful fellows threw a young cub in his face, and looked to see him fling it back at them, he flung it on the other side. When asked why he did so, he answered, "Me think me no want that in my face, so me no throw it in boy's face. Jesus no loves me if me do."

No wonder that he was loved by missionaries and natives, and many a work of trust was given him to do. No one could get along as well with the natives, as he knew so well how to approach them, and they had learned to trust him.

One day Mr. Ebersson heard that a fishing schooner had been wrecked at Okkák, about seventy miles from Target Inlet, the mission station. He tried hard to get some of the men to carry supplies to the suffering fishermen, but none could be found who would leave their warm fires and rude comforts at home for such a long, cold trip in such a severe climate.

When Tallook heard that the men had refused to undertake the trip, he volunteered his services.

Soon the dogs were hitched to the snow-sledge, and the sledge well laden with one hundred and fifty pounds of bread, meat and other provisions for the poor sufferers. Peter Hæder was persuaded to go with the brave boy. So away they sped over hill and vale, the dogs urged on by the cold.

But soon the calm of the morning was followed by a terrific storm. The heavens became black, the wind whirled and raged around, tearing everything before it. The dogs had to be unhitched, turned and lashed to stones, as the fearful wind was in their faces. Hæder went home, and tried to persuade Tallook also to go back, but he refused. The storm continued, though somewhat abated, and the cold became intense. Still Tallook urged on his dog team.

Thirteen days after they had set out, when the missionaries had almost despaired of hearing from their boy and team, they saw the dogs hastening up to the station. But Tallook was not among the number in the sledge. Captain Hannen and three other sailors were the occupants. Three days after Hæder had left Tallook, the fishermen were aroused by the barking of dogs; and hurrying to a great ridge of snow, they found the dogs unhitched from the sledge, the driver frozen dead, with a knife in his hand, as if he had been cutting meat for the dogs. Almost there, Tallook had lost his way. These hungry animals had gnawed the sacks of provisions, but nothing more. The starving fishermen secured the provisions, and thus saved their lives. But the poor boy who had saved them had given his life for theirs.

After much wandering without a guide, at last they had found the station of the good men. How thankful they were to be saved, and how grateful to the boy who had saved them. Could they ever forget to love and cherish the memory of him who died to save them.

Boys and girls, doesn't this remind you of that loving Friend who died for you? Shall we ever forget to love Him and try to please Him after all He has done for us? Surely we ought to be as grateful as these fishermen.—*From The Young Christian Soldier.*

THE MISSIONARY BARREL AND THE BOYS.

YES, there was a special meeting of the "Willing Hands" called for Tuesday afternoon, for a missionary barrel packed full with good things was to be sent to the Rev. Charles Williams, Nebraska.

All the boys were interested. Fred Harmon had even given up his game of ball after school to run 'round and notify the members; and Howard Martin, who never thought of coming

to an ordinary meeting, dropped in that afternoon, saying to himself: "Now, I call this sensible—sending a good, warm overcoat, blankets and nice dried peaches to people who actually live in our own country. I never feel quite sure about those fellows away off in the jungles."

An animated group gathered in Mrs. Stevens' cosy sitting-room, every one of the fifteen members and two new boys, something which had never before been known in the history of the band.

Listen, they are discussing the missionary barrel!

"Now, boys," said Mrs. Stevens, "I know we all want to put some pleasant surprise among the other nice things."

"Yes, indeed!" cried the whole seventeen.

"I say an ulster for the minister's son," spoke up Howard. Now this was quite unexpected, for Howard had never previously attended a meeting.

"I'm afraid, old fellow, our treasury will not permit," said Henry Hastings, the prudent Treasurer.

"Pshaw! don't you think we each might give one-seventeenth of a coat?" responded Howard.

"I'm sure we might," put in Mrs. Stevens, smiling encouragement on the new active member.

"Besides," added Howard, "I have worked for Mr. Bates, who has that fine clothing store on Chestnut street, and I know he would take off at least one-fifth. He has quite a leaning to the missionaries."

"Then I move," said Fred Harmon, the Secretary, "that a committee of two with Mr. Howard Martin as chairman, be appointed to purchase said coat."

The motion was carried with evident enthusiasm, and the committee appointed.

"Before going further," said Mrs. Stevens, "let us inquire into the state of our finances."

"Cash in hand, eight dollars and fifty-four cents," Harry promptly responded.

"Now, in case the coat takes all that sum, will we stop there?" continued Mrs. Stevens.

Sandy Garrett, the youngest member, looked brimful of a bright idea, and said in a clear voice: "I think each boy might bring a little gift besides the thing he wants to send the minister's son."

"Good for you, Sandy!" broke in Leslie Rice, the oldest member, and Mrs. Stevens' "right hand man."

"I move," said Erle Heyl, "that we buy these things ourselves—I mean earn the money by our own efforts; not go and get it from father and mother, for then it will be their gift, not ours."

"Second the motion!" shouted Howard.

It was unanimously carried.

After further discussion it was decided to meet in two weeks and report results.

Then Mrs. Stevens' sitting room looked like a dry goods store. There was the warm overcoat, and Mr. Bates had been so generous that a cap and gloves were added.

Howard had brought a ball and "Tom Brown at Rugby;" Fred, a half-dozen pairs of stockings; Sandy, a game and box of candy; Leslie, Carleton's "Boys of '76;" Erle, two neckties; and there were also shirts, collars, cuffs, handkerchiefs, a pocket book with a bright gold piece in it, and to the whole Mrs. Stevens had added a beautiful Bible.

"Just like the good, motherly soul!" said Henry, for he knew what a valuable present the book was. Then the funny letter written by one of the members! Oh, it was capital!

How your eyes would have sparkled to see that barrel unpacked in the Nebraska home! Many prayers went up for that company of boys with the "willing hands."—*Missionary Journal*.

THE STORY OF A BULGARIAN BOY.

WHILE up in the Volcan Mountains, caring for his sheep, a poor Bulgarian boy in some way heard of Robert College and the education that was given there, and he resolved to go and ask for admittance.

He travelled alone on foot all the distance, and at last appeared before the gates of that institution. He stated what he had come for, but was refused admittance, as the college was already full.

He could not have presented a very encouraging appearance as he stood there, that ignorant boy of fifteen. His dress consisted of trousers and vest of sheepskin, with a large garment of the same material which was worn over the head, forming a peaked cap, which also came down over the shoulders and served as a cloak. He looked very much like an Esquimaux. Do you think their refusal to admit him satisfied him? By no means. He said he must come to the college, and he would work for them.

They told him they had no place for him to sleep, but as that did not discourage him, the faculty came together to consider the case.

Finally it was decided to give him the care of the thirty-two stoves in the building, saying this would soon test him, believing that some morning they would wake to find the boy gone to his mountains and his sheep. They led him into the basement, where was a perfectly cold room, with no furniture in it; this, they told him, was the best they could do for him.

He appeared delighted, and said that it was better than he had been accustomed to at home. Even the prospect of the thirty-two stoves did not discourage him, and he set to work at once to fit up his quarters. He dragged into his

room a large empty box. This he filled with sawdust, of which he found an abundance near the woodpile over which he was to preside; this furnished him his bed.

As he went about his work he attracted the attention and sympathy of the young men of the college, and one gave him a pair of shoes, another a coat, and so on, until he began to look more like a human being, and, best of all, the students between them found time to teach him his letters; and it was a curious sight to see this poor boy, every evening after his work was finished, sitting in his box of sawdust to avoid the dampness of the stone floor, his little piece of candle fastened to a nail on another box, poring over his book.

At last it was decided that his fidelity to his work deserved wages, and he was regularly hired, and told that if he could find time to fit himself for the "preparatory course," he might enter college the following year. This was much doubted. However, with the assistance of the young men, he so fitted himself that the question was not, Can he keep up with his class? but, Can his class keep up with him?

A benevolent lady in Massachusetts furnished a scholarship for him, and he finished the course with credit, and is now a Christian worker among his own people.

Now, one word to any boy who reads this account. We are often discouraged with boys and girls in this country. Is it because they know so little? By no means that alone, but they seem to lack proper determination ever to know any more; they have so little energy and enthusiasm, and are so easily discouraged.

Can we not all learn a lesson from this poor Bulgarian boy, who carried a brave heart and determined will, and who came out triumphant?

AN idol temple had stood in India for many centuries, sound and uninjured by the changes and ravages of time. But birds flew over it, and seeds were dropped amid the dust on the stone roof. These seeds germinating, pushed their rootlets down into the crevices of the masonry, and grew, and while the temple was draped with their foliage, the little rootlets were disintegrating the structure, until its ruin seemed imminent. So the truth of God sown in the hearts of men takes root downward, and not only brings forth fruit upward, but disintegrates and subverts wrongs and errors which had seemed almost beyond remedy.

SOME people say "Japan has too many missionaries." One who is there says he and his wife between them have 88,000 *heathen* to reach with the Gospel. Some people then are evidently mistaken.

READY TO STAY.

BY CLARA H. MOUNTCASTLE, CLINTON, ONT.

READY to stay, my Father,
If thus it be Thy will,
Ready to bear the burden,
To suffer and be still ;
Grant me the gift of patience,
While on my darkened way.
Ready to stay, O Father,
Ready to stay.

Ready to stay, my Father,
E'en though the heart beat low,
Ready to bear the trial,
Ready to face the foe,
What, though my footsteps falter,
Shrink from the rugged way,
Ready to stay, O Father,
Ready to stay.

Ready to stay, my Father,
Ready to meet the strife,
To bear aloft Thy banner,
On the battle-field of life ;
To aid the weak and weary,
Sore wounded in the fray,
Ready to stay, O Father,
Ready to stay.

THE religion of Christ was launched into a world of unbelievers, atheists, idolaters and scorners. It took nothing for granted. It begged no questions that were at issue. It fought its way inch by inch, by the power of logic and by the power of God ; by the convincing arguments of its preachers and the godly lives of its possessors, it won its way, until the old idols were cast to the moles and the bats, and the name of God was honoured and adored.

If we have a religion which will not bear the test of opposition, which will not endure the strain of argument and the light of investigation, then we have not the religion of Christ ; and it is time for us to abandon every position which cannot be defended, and form our lines anew, where the apostles and prophets have stood, and then taking to us the whole armour of God, fight the good fight of faith, and overcome the world. This is the victory that overcometh the world, even our faith. A faith that will not overcome the world is useless, is worse than useless in such a world as this. Let Christians gird themselves for warfare, and taking the whole armour of God, go forth to "fight the good fight of faith and lay hold on eternal life."—*The Armory.*

THE feeling against the opium trade which causes great misery to thousands of people in Burmah and China, is becoming strong in England as is evidenced by the recent vote in the House of Commons against it, even though the Government voted for it. Vigorous and earnest speeches were made against it, and it was

represented (and fairly enough) as a disgrace to England as a Christian country. The only argument in its favour is that the Indian Government cannot spare the enormous revenue that comes from it. That principle if applied to the business and trades of individuals would not make much for the morals of the people. An injurious trade is to be carried on because it is a prolific source of revenue ! Surely such an argument can not stand long in the face of a Christian people.

Although much has been done by England for India, it would seem, from recent disturbances and cruelties at Manipur and other places, that there is much hatred among the natives towards the foreign rule, and that it is a country at present held virtually at the sword's point. The only hope for a better state of things is in the Christian work of the missionaries.

A CLERGYMAN had called a missionary meeting one evening during the recent election campaign at one of his outlying stations. The one hall of this place was used for all meetings of every description. The clergyman was late in starting for his destination, as he had waited some time for a brother clergyman who did not turn up. When he drew near the hall, he was surprised to see the place black with people, who could barely all get in. Thinking this a capital beginning, he started around towards the platform, on which he found, to his great surprise, the retiring member and one of his friends. They also had engaged the hall for a political meeting the same night. What was to be done ? The clergyman was equal to the occasion, and requested just ten minutes before the political speeches should begin. On this request being granted he explained to the people the position he was in. Then he told them the story of the two sailors in the open boat during a storm, who knew no prayers and all they could do for themselves was to take up a collection. Now, he was in great need of money for his missions, so, though he would not detain them by a missionary address, as he had no doubt they were anxious to hear the speakers, all he would do would be to take up a collection. This was accordingly done and the readiness of the clergyman rewarded by a liberal response, after which the member and his companions took the floor.—*Trinity University Review.*

OF every six infants in the world, one is born in India ; of every six orphan girls, one is wandering in India ; of every six widows, one is mourning in India ; of every six men that die, one is passing into Eternity from India. Think of it, and give India a part in your prayers.

The Canadian Church Magazine

AND MISSION NEWS. :

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

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VOL. V. JUNE, 1891. No. 60.

EDITORIAL NOTES.

THE *London Times* says that the evangelization of New Zealand is now an accomplished fact. Here is a country as large as England evangelized in our own day.

A NEW diocese, to be known as Mashonaland, has been established in Africa through the liberality of an Irish lady. It will embrace a portion of country entirely heathen.

THE Archbishop of Canterbury took a leading part in the late meeting of the Bible Society—a Society which is largely under Church influence, and is decidedly missionary in its work.

THE famous Boston preacher, Dr. Phillips Brooks, has been elected Bishop of Massachusetts. Before consecration his election will have to be sustained by a majority of the Dioceses throughout the United States through their Standing Committees.

WE hope next issue to give some account of the annual meetings of the various Diocesan Woman's Auxiliaries. The Kingston Branch recently held their meeting and showed much successful work. Mr. R. V. Rogers addressed the ladies and congratulated them on the success of their work.

THE Dioceses of Toronto and Montreal have each received much aid for their Mission Funds, the former through the bequest of the late Archdeacon Wilson, the latter through that of

the late Mr. Shelton. When may the Domestic and Foreign Missionary Society hope for similar recognition at the hands of her wealthy sons and daughters?

FEW sadder things have occurred in the Church of England for many a long day than the recent death of Archbishop Magee. Only last Christmas the Archbishop of York, Dr. Thomson, died and an excellent choice was made in the appointment of Dr. Magee, then Bishop of Peterborough, as his successor; but in one brief month after his enthronement in Yorkminster he was removed by the hand of death, the briefest occupancy of the exalted position on record. The next shortest was that of Robert Waldby, who became Archbishop in 1397 and died the following year. Universal regret is felt over the death of the eloquent and learned Archbishop.

WE are glad to note that the Rev. R. G. Fowell, M.A., late Principal of Huron College, is Association Secretary, South Western District Colonial and Continental Church Society. At the forty-eighth meeting of Bristol and Clifton Auxiliary of that Society, lately held in London, Mr. Fowell read the Annual Report, from which we cull the following words:—"We can see across the Atlantic a great Church growing up in British North America, which we have helped to found; a Church with 650,000 members, officered by 1,200 clergy and 20 bishops. It is obvious that this great and growing body is instinct with life and energy. If a missionary spirit is a sure criterion of a living Church, that spirit is increasingly exhibited by the Church of England in Canada. No one can read the excellent magazine published every month at Toronto, and called THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS, without being conscious of much spiritual force being developed by that agency, of a very fervent love and longing for perishing souls. The same may be said of the present condition of the Australian Church, and that which is true of these colonies is true of all. As long, therefore, as the need remains for a helping hand to be extended from England to these new and struggling communities, so long will the duty rest upon our shoulders of maintaining and increasing the efficiency of this Society.

FREE SEATS—A CURIOUS LETTER.

IN these days when pew rents in the House of God are being gradually yet surely set aside as unworthy of the great Christian cause, it is curious to note how strong the feeling seems to have been against them at the beginning of the present century. In another

part of this issue will be found an interesting account of the parish and church of Kingston, New Brunswick. With a most commendable spirit the parishioners decreed that all the seats in the church should be free, the ministrations of the church to be supported by subscription.

On Sunday, July 29th, 1809, the Right Rev. Charles Ingle, the first Bishop of Nova Scotia, known as "the first colonial Bishop," visited the parish and confirmed 257 persons and was greatly pleased with the zeal of the people who had thus built themselves a church in the wilderness; but he afterwards wrote to them the following letter, which, in the light of the present day, will be regarded by many as a curiosity:

"FREDERICTON, 5th August, 1809.

"To the Rector, Church Wardens, and Vestry of Kingston.

"GENTLEMEN,—When lately at Kingston I received much pleasure from seeing so large a congregation on Sunday, the decency of their behaviour during the service, and the large number of persons who presented themselves for confirmation.

"I sincerely rejoice at these circumstances, and now earnestly pray the Great Shepherd and Redeemer of souls that He would effectually bless both the ordinances then administered in that church to the spiritual nourishment and growth in grace of all who did or shall partake of them. * * * *

"But it gave me no small concern to learn that the pews in the church of Kingston were all held in common, and that none were appropriated to individuals—as is the case in all other churches in our communion.

"I never knew an instance before this, in Europe or America, where the pews were thus held in common, and where men—perhaps of the worst characters—might come and set themselves down by the most religious and respectable characters in the parish. This must ultimately tend to produce disorder and confusion in the church, and check the spirit of true devotion and piety.

"When a man has a pew of his own he can leave his Bible and prayer books in that pew when public worship is ended on Sunday, and he will be sure to find them in his pew on the next Sabbath.

"The infirmities of age and bad health require attention to the comfort of warmth, especially in the winter. A man may procure that comfort by lining his pew with some kind of cloth and covering the floor.

"It is needless to say that the mode of holding the pews in common must necessarily preclude these, with many other benefits and conveniences that might be named.

"What could occasion such an innovation—such a departure from the usage of the Church of England—I am unable to conceive; the great-

est disorder must be the consequence, if this mode be continued, when the country becomes populous; in some places it would at this day be ruinous to the Church. * * * * Very earnestly wishing for the prosperity of the Church and Congregation at Kingston, I earnestly recommend to your consideration, Gentlemen, the removal of this strange arrangement.

"Your prudence and good sense will point out the mode of accomplishing this, which should be gentle and conciliatory—and I flatter myself when the matter is coolly and deliberately weighed that there will scarcely be an objection to it.

"To obviate any difficulty there should be in yours, as in most other churches, a pew or two set apart for strangers, and the poor should not be neglected.

"And as Government contributed to the building of your Church, the same order should be observed in it as in all other regular established churches.

"Heartily commending you and your congregation to the special blessing and protection of Almighty God. I am gentlemen,

"Your affectionate friend

"and servant in Christ,

"CHARLES, NOVA SCOTIA."

* * * * *

The result of this letter was that the pews were sold in deference to the Bishop's wishes, thirty-seven voting for it and seven only against it.

Bishop Inglis' views on this matter were rather different from those of the present Bishop of Fredricton, the most Rev. John Medley. In 1845 he visited this same parish and consecrated a new chapel there on "the Long Reach," but before the consecration his Lordship required that the sittings should be made free, and the pew holders signed an agreement to that effect, "reserving the right of resuming their seats on the terms of the original sale, if while they live in this parish it should be deemed advisable, with the consent of the Bishop, to have the pews again sold and appropriated to individuals."

A LETTER FROM INDIA.



HE following interesting letter was received by the Treasurer of our Society, J. J. Mason, Esq., of Hamilton, and will repay perusal:—

In accordance with the order of the Right Rev. the Lord Bishop of Madras, I beg to forward this report to you. His Lordship, in the beginning of this year, sent me 581 rupees to carry on mission work in the Mission District of Nagalapuram, which is under my charge, and informed me that this sum was granted from your Society for the purpose of

helping mission work in this Mission District. By the help of this money, for which I most heartily thank your Society, I have appointed three proper men to preach the Gospel of Christ to the heathen, who are very numerous in this District. The three itinerant catechists, who are paid out of your very kind grant, began their regular work from the first of August last, and are carrying on their work very faithfully and satisfactorily. I earnestly hope God will bless their work by bringing many souls to the saving knowledge of Christ. Each one of the itinerant catechists has to visit and preach in a circle containing about forty-five villages, inhabited by heathen. I have sent to you herewith, per book post, a daily journal of their work for the first three months, and I hope to send to you also, hereafter regularly an account of their work quarterly.

I take this opportunity to submit to your kind consideration a few facts about this Mission District. Nagalapuram District is the youngest, largest and most northern of all the S.P.G. Mission Districts in Tinnevely. It is thirty miles long and twenty-five miles broad, traversed by dangerous brooks; and has no roads. Good water is scarce. The inhabitants are accustomed to use muddy tank water for all purposes, which is the cause of several bad diseases. Venomous insects and serpents are plenty. The soil is black and loose, and consequently travelling in the rainy season is impossible. The inhabitants are poor, illiterate and superstitious. They are divided into twenty-seven different castes, each having its own peculiar heathen customs and habits. This part of the country, —which is quite different in every respect from the southern part of Tinnevely,—is under the direct rule of twenty-seven Zamindars, who, though rich, are as rude, ignorant and superstitious as the inhabitants are. They use many improper means to exact money from the inhabitants, but never do them any good. To keep their people in an illiterate and ignorant condition is the best policy of their rule, hence their opposition to Christianity and Christian preachers.

Notwithstanding all these difficulties and oppositions, the Son of Righteousness has now cast forth His brilliant beams in this dark region. There are now Christians in 137 villages in this District; their number is between five and six thousand; about 900 of them are Communicants. During the course of this year about 100 heathen have denounced idolatry and placed themselves under Christian instruction.

I am very sorry to inform you that the Madras Diocesan Committee S.P.G. in Madras is not able to give me sufficient pecuniary help for the work to be done in this district. Their present grant of money is not at all adequate to the work to be done. Consequently there are not more than twelve village schools for Christi-

tian children in this very large district. There is a boarding-school at the head-station, containing only thirty children, for which I receive no pecuniary help from the M. D. C. S. P. G. For want of churches in many villages, prayers are conducted in the houses of Christians and under trees. There is not one single substantial church in the whole of the district. We had laid the foundation for a substantial church in the head-station, the walls of which has been raised only three feet above the ground. The work is now stopped for want of funds. The number of mission agents is very small, and so each one has to visit seven or eight villages where Christians reside, for the purpose of giving them spiritual instruction. Moreover, there are many thousands of heathen to whom the Word of God is to be revealed.

By this you will be able to judge, how highly and heartily we have appreciated your very kind gift of 581 rupees toward the mission work in this poor and new Mission District. I most heartily thank you again for your kind gift and most earnestly entreat your benevolent Society to continue this help towards this Mission for some time more. I beg to remain, sir, your most obedient servant.

D. VETHAMUTHU.

NAGALAPURAM, TINNEVELLY, INDIA, Nov. 19th, 1890.

Our Indian Department.

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

MOOSONEE.

THE following interesting letter, dated February, 1891, has just been received from Archdeacon Winter, York Factory, Moosonee:—

“The District under my charge is known as the York Factory District, and comprises this part with Trout Lake to the southwest, and Severn to the south east. Formerly Churchill, 150 miles north, was included, but that station is conducted by my good friend, the Rev. J. Lofthouse, who has a grand work to do among the Eskimos and Chipewyans. At present I will confine my remarks to York Factory, and follow on (D.V.), with a few particulars respecting the out-stations.

“I find from the oldest register, the first entry of baptism was made in 1840. But that could not have been the first baptism, because missionaries had been passing through to the inland posts, and a few had been baptised at various times. From the year 1840 to 1854 there was no resident missionary, but the Wesleyan clergyman who was stationed at

Norway House, or Oxford House, came down nearly every summer. It was not until 1854 that the work was taken on permanently by the Church Missionary Society, the Rev. W. Mason, who had been engaged as a Wesleyan Missionary, being ordained by the late Bishop Anderson in that year. For many years the Word of God does not seem to have entered the heart of the poor native. There were other enticements, such as gambling, conjuring, dancing, drinking, and all-night revelling. Some who are living here can tell of the awful havoc made by the demon fire-water, and of the jarring that the few church-goers had to contend with. It was only last week that a woman told me of a terrible fight that took place on the other side of Nelson River, in which some lives were lost, and it was all due to fire-water.

"But little by little God's Word advanced; some from one tribe, and some from another came forward and sought admission into the visible Church by baptism.

"When my predecessor, Archdeacon Kirkby, came to take charge he found a good number standing aloof. He took charge in 1870, and I see in looking into the registers that in a few years there were large additions to the Christian church in 1875, 1876, and 1879. Father, mother and children are entered on one page.

"The last tribe to embrace Christianity was known as the Samatawa Tribe, a name derived from the river on whose banks they lived during the winter. The most notable person among them was their chief, who has been spoken of as a good, honest, straightforward man, and if it had not been for the multiplicity of his wives he would have been baptised long before. He asked to be baptised, but wished to retain his wives at the same time. The missionary could not, of course, accede to his request; but by and by, in the year 1877, he came forward boldly and said, 'We have agreed to separate and be baptised, and live as Christians.' For some years previously the old man had had serious thoughts about religion, and seemed to envy those who had become 'praying people.'

"I took charge of York Factory in 1879, and one of the first to shake hands with me was 'Old Beardy.' He visited the post every summer, and was always glad to come to the Mission House and spend some time in conversation, but he seemed particularly happy in the house of prayer.

"In 1884 I was compelled to return to England, and when I returned in 1886, in a shipwrecked condition in a small boat, he had departed for the woods. But before the next summer he had become very ill, and was greatly distressed at the thought of not being able to see the Mission Station, and the Missionary. However, he made the attempt to get here, for as soon as the river broke up, he got into his canoe; but he died on his way down. His sons

told me he had no fear of death, and was quite happy at the prospect of being soon with Christ.
"J. S. WINTER."

OUR next letter is from the very opposite side of Canada, viz., the Lower Youcon River. We give it because some of our readers are working for Mr. and Mrs. Canham. It is reprinted from *Missionary Leaves*, and was written by Mrs. Canham to one of her English helpers.

"ST. JAMES' MISSION,
LOWER YOUCON RIVER, July, 1890.

"MY DEAR MISS LARGE—It is, I think, more than twelve months since I last wrote to you, and no doubt you will wish to hear something of how that time has passed with us. The first and most important event, which happened before the close of the autumn, was the accident which befell the Alaska Company's new steamer, the *Arctic*, and which was near causing the loss of all the goods for the various posts and missions on the river. We were kept in suspense for some time, and as the river was expected to close any day, the look-out for provisions for the winter became rather serious. However, cheering news came at last. Part of the cargo had been saved, although in a damaged condition, and the vessel taken back to St. Michael to be repaired, etc. To our great surprise, she arrived here late in September, with what little they could spare at St. Michael's; and with all haste provisions were carried up the river, but were unable to reach as far as Buxton Mission. Mr. Ellington was fortunate in having got up some of his goods earlier in the season; and we were very thankful that freight expected from England, both through our agents and from 'Missionary Leaves Association,' were not received at St. Michael's, or they would, if not altogether lost, have been seriously damaged. How many and great are our mercies! 'Surely goodness and mercy' have followed us all the days of our life; and if we would rest simply and solely on the precious promises given to us in God's Word, we should never have an anxious thought, or feel concerned about the wants and necessities of either soul or body. May our faith daily increase.

"We never expected to have to pass another winter in this place, but the work of building was so very slow that we were obliged to remain in our old, and rather uncomfortable, quarters. We are now looking forward with great pleasure to a change of residence, and hope in a couple of weeks to be in our new home, and to get settled before the winter sets in. I think we shall be very comfortable when the house is quite finished. We are having a fence put up, which will enclose the Mission premises, and give us space for a small garden, and playground for the children. I forget if I told you

that two little girls were sent to us last year—their father was trader at this post when we came here—and not liking to send his children to the Roman Catholic Mission, he asked if we would take two of his daughters (Olivia and Dora, aged about eleven and nine years), that they might have the advantages of school, etc. They could only speak Russian when they first joined us, now they can converse pretty freely in English, and are making fair progress with their lessons. We expect an addition of two or more children this summer, and as the scholars promise to be more numerous, we have the prospect of a busy time before us, and shall be very glad of a school room.

“I like the winters much better than the summers in this country. The heat and mosquitoes just now are most trying; the latter are so numerous, that I find it very hard to write. They rest on my face and hands, causing me to drop my pen and, what is worse, think! We have to keep a smoke constantly burning in our rooms, in order to exist with any degree of comfort, if you can call that comfort! Towards the close of next month they will drop off, and then, please God, we shall have an enjoyable time before the real cold weather sets in. We had a great deal of snow last year. There being a scarcity of provisions, and the salmon fishery a failure, the Indians were obliged to go off in search of moose; they were successful in capturing a good number, as the deep snow prevented the animals from getting away. Now the fishing season is at its height, and the people are very busy—men setting nets and wicker traps, women washing and cutting up the fish, and hanging them in the sun to dry; they seem to be catching a good many.

“It seems late to speak of Christmas now, but I know you will wish to hear how it passed with us—very quietly indeed; and because of the limited supply of provisions, little could be done in the way of giving a feast. Mr. Canham gave to the Indians a bag of flour, tea, sugar, and a piece of bacon; and we had the school children one evening, regaling them with tea, currant-bread, and a plum-pudding. The latter I had to make with the damaged flour, which would have tasted rather mouldy, only I flavoured it highly with nutmeg, and made it as sweet as I could. The entertainment closed with a magic lantern exhibition, which the juveniles enjoyed very much, with the exception of a few very young children, who screamed with fright, and had to be removed. We are hoping to hear of some new slides being sent to us. Mr. Canham thinks he could instruct the Indians by means of pictures more simply than any other way. I must not forget to add that the children got a present each from the bale of goods. We have received invoices of bales sent *last year*, and hope they will reach us this season, not in time, I fear, to allow of our examining the contents

before writing to you, but I shall try and remember to send you all particulars by the first opportunity. I gave the last warm petticoat away lately to a very old Indian wife, who is sadly neglected, and but for the clothing which she gets in the winter from our bale would be in a pitiable state. The Indians are not, as a rule, kind to their aged relations. A wife thinks nothing of leaving her husband when he becomes old and infirm, and a husband will treat his wife in the same manner. The wants of the old and sick are always looked after first by us; and the articles sent are so varied, that there is always something suitable for all ages and sexes.

“The only death that occurred here during the year was that of a little girl about seven or eight years of age. She was one of our best scholars, and attended school regularly. Her illness seemed to be rheumatic fever, and her heart became affected. I saw her every day, and gave her the usual medicines and what nourishment she could take, telling her mother how necessary it was to keep her warm. You can imagine my feelings when I went in one night to attend her as usual, to find the whole family gone, the foolish mother having taken the poor little invalid to the house of a ‘Medicine Woman,’ who lived at a little distance. It was a most severe night; windy, bitterly cold, and the snow so deep that no track was visible. Mr. Canham was busy teaching at the time, but I felt I must go and seek for the child, so I asked the trader’s wife, who can speak a little English, to accompany me. With very great difficulty, and after repeated falls, we reached the place just after the medicine-making commenced. I opened the door and walked straight into the room. A strange scene presented itself. The room was very dimly lighted, and all around were seated men, women, and children; in the centre was a figure, covered over with a long cloth, and making most hideous noises. She stopped at once when she heard my voice, and I looked round for the sick child. She was in one corner of the room, propped up on a pillow, with her large eyes wide open and flushed. I told her mother how wrongly she had acted, and how she endangered her child’s life taking her out such a night and for such a purpose (Mrs. Walker trying to interpret for me), and urged her to take the child home. We then left the house, and they finished their performance. The poor child was taken back the next morning very much worse, and died the next day. I felt very grieved and sad about the whole affair. These ‘medicine men’ and ‘women’ are a great obstacle to our work; they have an influence over these people, using it to their own advantage, and can lead them to do or believe anything. Of course they know when the Indians’ eyes are open through Gospel teaching their craft will come to nothing, so

they are adversaries to the missionary, and hinder him in every way; but I trust some of them may be convinced of their sin, and brought to the Saviour, and what a blessed result would follow. May there be an outpouring of the Holy Spirit in this place, that we may be all strengthened and refreshed and see some signs of spiritual life in this dark corner of the earth. Thank you and all Christian friends who so constantly remember us in prayer; it is a great bond of union and source of comfort to us

"Mr. Canham has been away lately visiting Mr. Ellington. He brought your letter to me, but how it got up the river is not quite clear to us. The postal arrangements are not very satisfactory in this northern region."

"Very sincerely yours,
"CHARLOTTE S. CANHAM."

A PLEA FOR PROPORTIONATE GIVING.

BY A LAYMAN.

I PURPOSE drawing the attention of my fellow Churchmen to the subject of setting apart a fixed proportion of our incomings for Church and charitable uses, and I intend doing so as briefly as I can.

Most of us are aware that the Church in Canada is not prospering and extending its bounds as it should do. Why is this? In a large measure, because we laymen are so niggardly in our contributions for God's work; the majority of us apparently valuing so little the high privilege of being permitted to assist in sending the Gospel to those who have it not, that our mission work is deplorably straitened; not only are we unable to open new missions, although there are so many places around us totally unprovided for, but we cannot even sustain those already established. Then, again, there is, also, a scarcity of men, making it frequently difficult to fill up vacancies as they occur; and that because the stipends received by many of our missionaries are so small that a man, however much he may wish to enter the ministry, is deterred from doing so by the prospect of the privations he and his family will most likely be called upon to endure.

Many plans have been tried to meet this deficiency of funds, and although some of them have been partially successful for a time, the revenue of the Church has never amounted to anything like half what it should have done.

Now, if we really love our Church—if we would have it prosper, if we wish it to be the instrument in God's hand for spreading the Gospel, if we are Christians in *heart* as well as in *name*—some system must be adopted to obviate this state of things; and as all man's methods have failed, not only in this country but in a less degree everywhere, or the larger part of the world would not have remained in

heathen darkness until now, let us turn to God's word and see what it says in the matter of giving for His service. We read in the Acts of the Apostles that in the early days of the Christian Church many of the disciples sold their possessions and gave the proceeds of such sale to the Church. (Acts iv., 34, 35.)

We read also, at a later period, when the Church had largely increased in numbers and this community of goods was no longer necessary or practicable, that St. Paul, when pleading the cause of the Jerusalem church, tells the Corinthian Christians, upon the first day of the week to lay by them in store as God had prospered them. (1 Corinthians, xvi., 2.) Then the question presents itself: What should that proportion be thus to be laid by? Now, with all the blessed light of the Gospel shed abroad upon us, is it reasonable to suppose that we are to give less than the Israelites who, comparatively, only saw through a glass darkly? One-tenth was required of them for only a portion of God's service, in addition to all the sacrifices and offerings required by their ceremonial law; from all of which sacrifices and offerings we have been freed, our Saviour's blood having been shed once for all for the sins of the whole world. Have we duly considered this? Still searching God's Word, we find that some hundreds of years before the law was given by Moses, Abraham, the father of the faithful, paid tithes to Melchisedec, the priest of the most high God—(Genesis xvi., 20)—and also that his grandson, Jacob, when fleeing from his brother Esau, vowed to return to God a tenth of all that God should give him. (Genesis xxviii., 20-22.) Now, was it not singular that they both should pitch upon this particular proportion unless it was of Divine origin and more or less practised at this time? And finally, let us refer to what Malachi, the last of the prophets, has written concerning it. After declaring that the whole nation of the Jews had robbed God of the tithes and offerings, and that, therefore, a curse was upon them, he promises in God's name, overflowing blessings if they duly paid them, so that all nations should call them blessed. (Malachi iii., 8-12.)

I am aware that many persons seem to hold the Old Testament in very light estimation in comparison with the New; but, is it not equally God's Word? And, have we not our Saviour's precept? before any book of the New Testament was written, "Search the Scriptures, for in them ye think ye have eternal life." (St. John v., 39.) And again, what St. Paul says to Timothy, "All Scripture is given by inspiration of God and is profitable * * for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy iii., 16, 17.)

Thus, there is much reason to believe that tithing is *the* Scriptural method of giving for

God's service, and there is the certainty that it is a Scriptural method; and as all man's ways have failed, let us adopt this system, revealed to us in God's Word, that "all the people" may tangibly praise Him, and "then shall the earth bring forth her increase." "God shall bless us and all the ends of the earth shall fear Him." (Psalm lxxvii., 7.)

Probably many readers of this leaflet may reasonably say: "This may be all very true, but my circumstances are such that, as it is, I have as much as I can do to support my family, and it would be actually impossible for me to give a tenth of my income for God's service." Well, dear reader, God does not require impossibilities from anyone. But what I would entreat of you is, to make a beginning of laying by as God has prospered you; if you cannot devote a tenth, devote a smaller, even a much smaller proportion; take that out of everything you receive as it comes to hand, and put it by itself as God's treasury, and you will be laying up for yourself unbounded pleasure in its disbursement; and if God should prosper your worldly concerns (and He will do so if it be good for you, for He has so promised), you will then be sure to increase the proportion. And further, let rich and poor never forget that, in addition, special mercies should always be followed by special offerings.

Being a layman, it is on the financial side of the question that I have chiefly dwelt, but I must not be understood as meaning that money by itself will build up our Church and evangelise our country and the world; but we may, most surely, expect the aid of the Holy Spirit in doing so, if we strive to obey God's directions written for our "instruction" in His Holy Word.

Books and Periodicals Dept.

Jesus Christ, the Proof of Christianity, by Rt. Rev. Dr. Sparling, Bishop of Colorado, Milwaukee, Wis.: *The Young Churchman Co.*, 1891.

The many phenomena connected with the rise and progress of the Christian religion form an inexhaustible field for investigation and disquisition. The internal evidences of its genuineness have been placed before the public from time to time in various forms, and still they are constantly appearing. The book before us is one of the kind, and contains many vigorous and useful thoughts on the subject. The article (or sermon) especially on "Jesus Christ proving His Divinity" is noteworthy. It seems almost irreverent to compare the Saviour with men of the earth, however philosophical or great, but when doing so "the greatest men, philosophers, poets, statesmen, stand before Him as the

human in the presence of the Divine, as man in the presence of God!" Bishop Spalding is evidently not only a man who reads, but one who knows how to turn his reading to good account.

The Glorious Land: Short Chapters on China, by Ven. Arthur E. Moule, B.D., Archdeacon of Mid-China; London, England: *Church Missionary Society, Salisbury Sq., E.C.*

There is *multum in parvo* in this little book. Written by a missionary of experience in the land itself, Archdeacon Moule presents in a few words a picture of the "Celestial Empire" in its relation to missionary work and prospects which is of value to all in any way interested in the subject.

The Dominion Illustrated, Montreal (Sabiston Litho. and Pub. Co.) Those persons who have not seen the *Dominion Illustrated* since it has been so much enlarged and improved should secure a sample copy at once. Both from the literary and artistic point of view the *Illustrated* is a credit to Canadian journalism. It offers \$130 in four prizes for short stories from Canadian writers, which is a step in the right direction for, as yet, there has not been very much in Canada to encourage literary efforts. Prizes to the amount of \$3,000 are also offered on certain conditions, set forth in the paper itself, a sample copy of which may be obtained for twelve cents.

The Literary Digest.—Funk & Wagnalls, 18 and 20 Astor Place, New York. This periodical gives an epitome of the various articles which appear in the leading reviews, magazines and newspapers of the day, and will enable persons to have a good idea of what is going on in the literary world without the expense and labour of procuring numerous works and reading lengthy articles. The cost is \$3.00 a year.

The National Tribune, Washington, D.C., the Great National Weekly for the Home and Fireside, will shortly begin the publication of a highly interesting series of articles on the condition, development and prospects of the great Churches in this country, by the leading men of the several Churches. The articles will be written by representative men in the different leading denominations of Christians.

The Young Canadian, Montreal, contains weekly, much interesting matter for the young people of the Dominion.

The Youth's Companion, Boston. A high class paper for young people and, indeed, for all. Its tone is always healthy and good, and its stories interesting. Liberal prizes are offered

for stories, on conditions that may be obtained on application to the office in Boston.

The Scientific American, 361 Broadway, New York. The amount of information of a scientific and general nature that can be obtained from this excellent publication is surprising. Inventions and discoveries of all kinds, and in every department of life, are continually found in it, amply embellished by handsome illustrations.

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

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

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

The Missionary Review of the World: We find this periodical always most useful in giving missionary information, and suggesting thought for missionary subjects. It is now favourably recognized everywhere, and is becoming an acknowledged authority on missionary subjects. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2.50 per year; 25 cents per single number.

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

The New England Magazine, Boston. The current number of this excellent magazine is noted for the article of Mr. James Hannay, of St. John, N.B., on the U. E. Loyalists from the time of the troubles immediately preceding the Revolutionary war, to their subsequent migration from their homes to British soil. The article is exhaustive and is profusely illustrated throughout.

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Next meeting of Board of Management, Oct. 14th, 1891, Montreal.