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No. 23.

HISTORICAL SKETCHES.

NO. 23.—THE SECOND BISHOP OF NOVA SCOTIA.*

By REV. DR. PARTRIDGE, HALIFAX, N. S.

IN the death of the Rt. Rev. Charles Inglis, D. D., first Bishop of Nova Scotia, he was succeeded by Robert Stanser, D. D., at that time rector of the mother Church of St. Paul, Halifax.

The aged and revered Dr. John Breynton, first Rector of St. Paul's, had obtained leave of absence during the year 1785 for a short time, to seek rest in England from his arduous labors. After his arrival in his native land his health continued to give way, and he resigned his parish in 1790. The parishioners commissioned him to select a clergyman who should be recommended to the Archbishop of Canterbury for nomination to succeed to the Rectorship of St. Paul's. In the year 1791,

the Rev. Robert Stanser, M. A., of Jesus College, Cambridge, who had previously held preferment in England, was so recommended. A letter from Dr. Breynton to his parishioners states that "Mr. Stanser's character in learning, morals and abilities has been thoroughly investigated," and that he is "fully persuaded that Mr. Stanser possesses a truly Christian spirit as well as the other qualifications of a minister of the Gospel."

The parishioners to whom belonged the right of presentation, accepted Dr. Stanser with unanimity, and he was accordingly inducted. In the report of the Society for the Propagation of the Gospel, of the year 1792, it appears that "the Rev. Mr. Stanser, who succeeded the Rev. Dr. Breynton, the society's old and most respectable missionary at Halifax, has acquainted the society of his having been instituted into that parish by the Bishop of Nova Scotia, and legally inducted by the Church

wardens, and that he had received every mark of attention, which he could expect or desire."

The records of St. Paul's Church from 1800 to 1824 having unfortunately been lost, the materials for writing a memoir of Mr. Stanser are very scanty, and are chiefly derived from the journals of the Society for the Propagation of the Gospel. He appears to have discharged his duties at St. Paul's with great diligence and assiduity, in which he was much assisted by his amiable and accomplished



THE RT. REV. JOHN INGLIS, D. D.,
Third Bishop of Nova Scotia.

wife. His salary was increased by the society in 1798 to £70 a year, as "a mark of their approbation of his diligent conduct in the duties of his mission, to which they were the more inclined from the Bishop of Nova Scotia having recommended it," at the same time giving him an assistant. In

*All our endeavors to procure a portrait of Bishop Stanser so far have failed. We shall be glad to hear of some means of obtaining one.—Ed.



TRAVELLING IN EARLY DAYS.

1799 the rector requested leave of absence to go to England, partly on private affairs and partly on account of his wife's ill health, on which occasion he received a highly complimentary address from his people, who were evidently much attached to him.

In 1800 a new rectory was built, and the parishioners completely furnished it for their rector. The church was enlarged and beautified more than once during his incumbency. The tradition preserved of him in Halifax is that he was a gentleman of exceeding courtesy and geniality; very popular in the society of the place, and greatly beloved by his people. He performed his various duties with much tact and judgment, proving himself equally acceptable to Royalty, in the person of the Duke of Kent, who was military Commander-in-Chief during a portion of Dr. Stanser's incumbency, and to the poorest and most humble of his flock. In 1812 he was voted an additional £50 a year to his salary, and no less than 300 persons joined his congregation.

Dr. Stanser was the intimate friend of the many distinguished men who successively filled the office of Lieutenant-Governor. Governor Parr, Sir John Wentworth, Sir George Prevost, Sir James C. Sherbrooke, were all men with whom the Rector of St. Paul's was often an honored guest. He built a house on the west side of Bedford Basin, in which he used to live in the summer, and which was but a short distance from the Prince's Lodge, the residence of the Duke of Kent. He was also a member of the renowned Rockingham Club, which met regularly in a building near the Prince's Lodge, and was composed of the leading gentlemen of Halifax. A man whose conversation and accomplishments were such as to fit him to shine in such courtly society, and who at the same time could so faithfully and thoroughly perform his parochial duties as to claim the highest respect and affection of his flock, must have been possessed of no ordinary mental power.

In the year 1816 the venerable Bishop Inglis passed away in the 82nd year of his age and the 29th of his episcopate. It was natural to suppose that his son, Rev. John Inglis, who had been the support and stay of his father's declining years, whose abilities were unquestioned, and whose knowledge of the Diocese was unsurpassed, would

succeed him in the Bishopric. Accordingly he set sail for England, fully expecting that he would be appointed to the office.

At this time Dr. Stanser was holding the honorable position of Chaplain to the Legislative Council and the House of Assembly. Many of his personal friends, including the Hon. H. H. Cogswell, acting Provincial Secretary, and member of Assembly, were very desirous that he should be advanced to the see. Accordingly a petition was prepared to the Imperial Government, and signed by the Council and Assembly, praying that Dr. Stanser might receive the appointment. Curiously enough the same vessel which bore Rev. John Inglis to the mother country, in full expectation of being made Bishop, also carried the petition from the Legislature in favor of Dr. Stanser. It need hardly be said that such a petition could not be passed over by the Home authorities, who forthwith nominated the Chaplain and Rector of St. Paul's on May 6, 1816. The rectorship of that church falling vacant by the advancement of the Incumbent to a Bishopric, the appointment lapsed to the Crown, who bestowed it upon Mr. Inglis "in consideration of his important services in the active superintendence of the Diocese during the long illness of the late Bishop," giving him at the same time £200 a year additional salary, and £100 for an assistant. Mr. Inglis returned to Halifax with a good grace, and immediately entered on the duties of his parish.

But Dr. Stanser's work was well nigh done. There is but little to record of his episcopal career. In 1815, a year previous to his appointment as Bishop, his beloved wife had died. This heavy affliction, combined with his advancing age, began to undermine his health. He had sought a brief period of rest in England after his wife's death, and was there at the time of his elevation to the episcopate. As soon after his consecration as possible he returned to Halifax, and held a visitation and one ordination. But he was in such a feeble condition that he returned to England, intending to remain for the winter months only. It was God's will that he should never come back. He remained in England in broken health for seven years, each year vainly hoping that he might be able to resume his duties. During this lengthened period Dr. Inglis superintended the Diocese so far as administration was concerned. But the drawbacks of this state of things were many and serious, as may well be imagined. Dr. Stanser again and again offered his resignation to the Crown, but the whole position of the colonial Bishops was then unsettled, and a precedent was feared; and it was not until much time had been spent in negotiations that the resignation was finally effected in 1824.

He had been a laborious and successful servant of the Society for the Propagation of the Gospel for more than thirty years, twenty-five of which had been spent as rector of St. Paul's. In his old age and infirmities the society did not neglect him. He was allowed a pension of £250 a year for life.



AN INDIAN VILLAGE.

He died in London in 1829.

It is impossible to say how far Bishop Stanser would have justified his appointment to so onerous a task as that of presiding over the enormous Diocese of Nova Scotia, had his health been preserved. But it is only fair to suppose that the same ability and judgment which he displayed as Rector of St. Paul's would have characterized him in the discharge of his episcopal duties, and that in these, no less than in the minor sphere, he would have won the esteem and affection of all those with whom he was brought in contact. Bishop Stanser's daughter was married to Archdeacon Best, Rector of Fredericton, some members of whose family are still living in England.

"Do you see this?" said a Brahmin to a missionary who had been speaking of Jesus, and he held up a long bunch of hair at the back of his head, "Do you see this? It is getting white now, is it not? It was as black as a crow's wig once; and, sir, it has grown white with waiting for the words of the Gospel which you preach."

Of all the men on this planet, one man in every four is a Chinaman. A million a month in China are dying without God. A thousand million new graves every hundred years.

THERE are no Protestant missionaries in Beloochistan, Afghanistan, in the French possessions of Anam and Tonquin, or in Siberia and the adjoining countries under Russian rule.

THE AMERICAN INDIAN.

BY MISS WEAGANT.



AT this time when much interest is being expressed in the condition of the Indian tribes of our North-West Territories, it has been suggested that some account of mission work among kindred tribes in the neighboring Republic would be interesting and useful to our missionary societies, showing what could be done, what had been done, and what might be expected as the result of labor in their behalf.

Not long ago I spent two years as a missionary in Dakota, and from personal observation and from conversation with many other missionaries, the condition of the Indians there would appear to be very similar to that of those in our new territories. They have been, suddenly and totally, deprived of the chase, almost the only means of making a livelihood with which they were acquainted. They have also, to a very great extent, been deprived of that large liberty to roam, and pitch their tents as the mood of the moment inclined them. They find themselves surrounded and hemmed in by a civilization of which there is no mention in their previous habits or their traditions of the past, of which, until now, they have felt no need, and from which there is no escape. They must walk in the white man's path or perish. Can any of us realize what this means?—what it means to turn, as it were, in a moment, from all the ideas, customs and



AN INDIAN CAMP.

methods that have been practised for generations by a race, and adopt, without even elementary knowledge, an entirely new mode of life?

Energetic settlers in the districts newly opened up for occupation, full of the accumulated velocity of nineteen centuries, stigmatize the Indian as lazy, when he is only dispirited and ignorant.

How are the old, or even the middle-aged among them, who have been trained only to ride and shoot, suddenly to turn to the arts practised by the invaders of their hunting-grounds, and provide for their own wants and the wants of their own families? It is much easier to ask this question than to answer it, still I have seen, on reservations where missionaries have been at work for ten or twelve years, many cheering signs, that the Indian had the ability and the will to help himself, in very fair proportion to the amount of encouragement and assistance bestowed upon him. I have seen Indians, both men and women, who had families about them when the missionaries arrived among them, and who, therefore, had passed the age when it is easy to *begin* to study, yet had manifested sufficient perseverance to learn to read, and who did read diligently their Bibles and the newspapers printed in their language. These too were the ones who had made most progress in the arts of civilization; these were the men who had enclosed fields under cultivation, and who provided winter food for their animals, instead of turning them out on the wind-swept prairie to look for it themselves, and live or die as a mild or severe winter might determine.

These were the men who cut and hauled wood for sale or for family use, and these studious women were the ones who made the best attempts at cleanliness and order. Their number was not

at all discouragingly small, and it was yearly increasing.

What the native religion was I never could clearly understand; they were averse to explaining its mysteries to people who like missionaries entertained such very different ideas. I think it is a vague and vanishing superstition, many of its rites being suppressed by agents as having a tendency to excite discontent, and to retard their material progress. Their favorite fetish is an oval stone, such as may be occasionally picked up on the prairies. This is painted in a particular manner and placed upon an earthen mound with raised approaches, also of earth, and hedged round with pebbles or shells, and to it offerings were made done up in bags and tied to a pole. They were always a melancholy set who had these sanctuaries, either

morose, or more than usually afflicted with the scrofulous disorders so common among them. They all had enough to make them melancholy, when they chose to think of the past, the present and the future, yet their dispositions on the whole seemed cheerful and kind. These were Sioux,—other tribes may be different. The young girls were very merry, and the older women very fond of a joke, the men more grave.

The position of the women did not seem to be much if at all, inferior to that of the men; they did very much as they pleased, and the older women seemed to command much influence in family matters. To be sure, women carried water, and chopped wood, but that seemed quite natural when the men were absent fighting or hunting, and the women had not very complicated house-keeping to look after.

Now that fighting and hunting are things of the past, the men do these things in nearly all cases. But the real hope of the race lies, of course, in the children, and if one saw nothing but the schools, he would find it hard to believe that there was any doubt of capacity of Indians to receive education. They learn to read and write as readily as any children, and look as nice and keep as neat, and are quite as well behaved and easy to manage. Though there is hardly any native music, worthy the name, they can nearly all be taught to sing, and there is always an eager group around the organ, upon which they have not the slightest difficulty in picking out the hymns they hear in church, not altogether by ear; they learn the notes from each other, and play them from the book. They are very imitative, and it used to be a source of much amusement to us to watch the performances of the new arrivals. After a bath, a visit to



AN INDIAN'S GRIEF.

the school barber, and the assumption of civilized clothes, these little ones, who had never sat upon a chair before in their lives, or seen a table spread with a variety of food, would take rapid notes of the way knives, forks and napkins were manipulated, and it was seldom necessary to show them that sort of thing more than once.

They are obedient, honest, and easy tempered, and manifest a good deal of affection for their teachers, but especially for the Bishop, who made frequent long visits to the schools, and who knew every child's name, and apparently character also. They would follow him about the grounds, and try their latest acquisitions in English upon him to an amusing extent. But with all this they were very much like white children at a boarding-school, ready to fly home at the slightest hint, and drowned in tears at parting from their parents.

Our American cousins have a fair share of worldly goods, and are liberal in using them; these schools were, therefore, well supplied with comforts, and even luxuries, the managers saying that they wished to create wants in the minds of these simple children of nature, at the same time teaching them how to supply and gratify them. They were taught every part of house-keeping. Even the boys were taught to cook, to wash dishes and clothes, and mend a little for themselves. There were also workshops where the boys were taught the use of carpenter's and shoemaker's tools, and most of all important things, the mission houses were surrounded by gardens, in which the children were required to do the work, and very good gardens some of them were.

The Church schools were all on the plan of boarding-schools, incomparable, the best, as the children were quite removed for ten months out of the year, from the deadening influences of their heathen relatives.

Still some good results seemed to follow the work of the day schools, of which Dissenters have one or two on many reservations.

The Government also supports boarding and day schools, but the difference in tone was quite noticeable even to a casual observer. Their plan seemed much the same, but their spirit was evidently the spirit of this world.

Civilization is necessary for the Indian, but Christian education is the true way to civilize him.

“THE best Christian apologetics are Christian missions. Never are the Divine origin and power of the Gospel so apparent as when this Gospel

is carried with living faith and devotion to the sinful and benighted.”

THE HALF-BREEDS OF THE NORTH-WEST.

By REV. GEORGE FORNERET, M. A., RECTOR OF ALL SAINTS', HAMILTON, AND RURAL DEAN.

(Concluded.)

THE party, having reached Winnipeg, put their animals out to graze in order to recuperate for the return journey. The animals being cared for, the men proceed to enjoy themselves in the town, after the manner of sailors in port. It is scarcely necessary to go into particulars. Suffice it to say, that during the two or three weeks of riotous living, they manage to collect their freight from the various stores, and after many times procrastinating the day of departure, finally make a start for home. During this time, any women or children belonging to the party have been staying with some of their numerous relatives in the city, or, more usually, in its vicinity. By no means would it be fair to tax every native freighter with such loose living, but indeed it is far too common. On the return trip each cart carries 800 to 1,000 pounds of general merchandise. This is a heavy load, considering that the distance to be travelled varies from 500 to 1,000 miles. The difficulties connected with the work can scarcely be appreciated by those who have never experienced them. There are bogs to be crossed with scarcely any footing for the animals, and swollen streams without bridges. But the Half breed by long practice, is prepared for all emergencies. The bog is safely traversed by the men carrying the loads piecemeal on their shoulders, and the fordless river where a ferry does not exist, is overcome by a very

flimsy raft of small logs, or by a rude boat hurriedly extemporised out of a couple of cart wheels covered with an ox hide. The oxen and horses are made to swim the rivers. The prairie life of the Half-breed eminently fits him for this work, and seldom or never is he at his wits' end to surmount a difficulty when on the plains. The long trip to Winnipeg, and the weary return home, consume the greater part of the summer. When home is reached, the freighter delivers his goods to the various consignees, and then prepares for the long winter, during which he allows himself a good rest, and quietly makes his arrangements for another trip next season. Generally speaking the Half-breed will pick up some knowledge of any trade, but he seldom becomes a proficient in it. Having, for his own necessities, to adapt himself to all circumstances, he must be very often his own carpenter and house builder, and saddler, and tinker, and so forth, the result being that he becomes "Jack of all trades, and master of none." Many Half-breeds call themselves "tradesmen," without having served one year's apprenticeship. Such are handy-men" who have merely "picked up" a very elementary knowledge of their calling. The work which such men turn out, compared with that of trained white artisans, clearly tells its own story, and requires little comment.

With respect to character, the Half-breed race has its own marked defects as well as its good points. Most of these peculiarities are traceable to the Indian origin of the race. The defects most likely first to attract the attention of the observer are laziness and improvidence, which in the individuals of every race usually go hand in hand. This laziness or inaptitude for fixed regular work, has already been sufficiently noticed. It may, however, be added that this factor in the native character will always brand it as inferior to the European and keep the Half-breed far behind the white. Improvidence must also exert a restraining influence on the progress of the race. The Half-breed, like the Indian, seems to take as his motto for practical life, "Sufficient unto the day is the evil thereof." So long as he has anything to eat in the house, he betrays no anxiety as to replenishing his larder, and seldom does he exert himself to procure a fresh supply, until he has come down to the last bunch of dried meat, or his last pound of tea. The natives also exhibit their lack of forethought in their "farming." For instance, in the autumn of 1877, the farmers of Prince Albert mowed large quantities of wild hay which could be had for the cutting and drawing. It happened that the winter of 1877-78 was one of the mildest ever experienced in the North-West, and many of the horses and cattle found grazing in the open country. This, of course, economized the store of hay, of which there remained a considerable surplus in the spring; and the farmers regretfully thought of the labor wasted in the cutting and carting of that surplus. Such a mistake should not occur again. The next autumn, although the

supply of hay was almost exhaustless, only a minimum quantity was secured, but unfortunately the winter proved a most severe one, and not only was there a hay famine in the spring, but many animals died from exposure and starvation. In fact so denuded was the country of hay, that many farmers, for lack of provender, could not till their usual number of acres. The farmers who suffered least from this deficiency were Canadians or "old-countrymen." With all their improvidence, the natives are usually close and calculating in their business transactions, and they seldom confer a favor or bestow a gift without expecting more than its equivalent in return. The popular notion of the vast generosity of Indian or Half-breed is taken, not so much from life, as from the imagination of poets and of writers of dime novels. The native lives generally in a state of chronic debt. Whenever he undertakes any work, and before commencing it, he usually asks for "provisions," *i. e.* a supply of necessaries on account of the pay he is to receive. This wretched custom had its origin, no doubt, in the necessary practice of the Hudson's Bay Company of advancing an outfit to their regular hunters and freighters, which outfit was to be accounted for when their accounts were balanced. One result of this is that the native workman not infrequently overdraws his account, and then fails to complete his engagement. What with laziness and improvidence, two-thirds of the natives are heavily in debt, and chiefly to the Hudson's Bay Co. In fairness to the Company it should be stated that it deals very leniently with its debtors. Another weakness of the Half-breed is a propensity for strong drink. This is a failing common to him and his Indian ancestry. Drunkenness used to be a very prevalent evil in the Red River country, but fortunately the North-West Territories are almost wholly free from it, owing to the stringency of the liquor laws. It is a penal offence to import any intoxicant into the Territories, save under special permit from the Lieutenant-Governor, and that in exceedingly small quantities. To the credit of many a native drunkard be it said, that he has voluntarily exiled himself from the Red River to the Saskatchewan, in order to rid himself of his temptations. Not a few such have reformed and become respectable settlers.

Jealousy and suspicion are also factors which react from the beauty of the Half-breed character. The Half-breed is cunning, careful, observant, and if he keeps his thoughts to himself, it is not because they are inactive. He is, also, too ready to take offence, although he may not say much at the time; and it requires a considerable insight into the native character to enable a stranger to avoid giving offence. The natives of the North-West Territories have a peculiar suspicion and jealousy of Canadians, as distinguished from Europeans. They have an idea that the Canadian Government usurped its authority over the country without consulting the inhabitants, and they see with chagrin that Canadians are steadily



THE HALF-BREED'S CART.

the Half-breed can at times be generous. If a dearth of food should occur, he will readily share his provision with his poorer neighbor, expecting a similar return if circumstances should ever necessitate it. This custom of community of stores is doubtless an inheritance from the aborigines, who usually divided the spoils of the chase among the members of their "band."

With regard to religion, the French Half-breeds are Roman Catholics, and their spiritual wants are cared for by self-denying missionaries from France, who, for the most part are members of some religious order. The English speaking natives are mostly members of the Church of England, having been brought up in the Red River country by the devoted men of the venerable Church Missionary Society. The attention of natives to at least the ex-

ternals of their religion, is certainly an example to their white brethren.

Generally speaking, the Half-breed is the pioneer settler for the white man. It was the Half-breed, with Lord Selkirk's Scotch settlers, who first prepared the valley of the Red River and the Assiniboine for the present influx of whites, and the Half-breed is at the present time performing the same office in the Saskatchewan Valley for the immigrants of the coming decade. Already, even in the Saskatchewan, the pressure of Europeans is being felt, and signs of restlessness are being shewn by the natives. At Prince Albert the whites are gaining on the natives, and most of the latter would, for a consideration, part with their "improvements" and go still further west to begin, as it were, life anew. Doubtless, in a very short time, the valley of the Peace River will furnish a temporary resting place for the native advance-guard of the vast hosts of Europeans who must ultimately occupy our great North-West. But this westward movement must stop somewhere short of the Pacific. We ask "Where?"—and from the crags of the Rocky Mountains there comes back the echo—"Where?" What will be the ultimate destiny of the Half-breed race it is difficult to tell. Will it be absorption, or independent existence, or extinction? Let the historian and the ethnologist, unite to attempt the forecast.

THE present Prime Minister of the Sandwich Islands is a decided Christian. When he visited Berlin in connection with a commercial treaty it was his practice to attend Bible readings on Sunday evenings, and in this way he found it easy to decline diplomatic invitations on the Lord's day.

THREE-FOURTHS of the Bibles shipped from New York to Foreign Mission stations go to Mexico and South America. After the Bible has been so long prohibited in these nominally Christian lands, this is a great triumph.

crowding them out. It is true that Canadians and natives get along together very fairly, but below the surface there still exists a lurking jealousy and suspicion. To this day even English-speaking Half-breeds freely express their sympathy with Louis Riel's cause, although they honestly enough deprecate his excesses. They are, however, learning to accept the political situation, and in truth make law-abiding citizens. It is to be regretted that some Canadians do not disguise their dislike of the natives, and that they pursue a course of action towards them as irritating as it is unjust.

The good points of the native character must next claim attention. Perhaps the most prominent of these is a spirit of unbounded hospitality. In a country where inns are almost unknown, and where long distances must be traversed without any shelter save a tent, the traveller is always welcome to rest himself and take refreshment in the cabin of the native. The accommodation may be rough, but it is all that the settler has, and the wayfarer is pressed to share it. The writer himself has been urged by his host to occupy the only bed in the house, while the family slept on the floor, but he declined and elected to rest on a couple of buffalo skins. The extending of hospitality to strangers and friends is considered to be such a matter of course, that sometimes it is abused. A few years ago a number of Half-breeds assembled from far and near at the house of a friend to sympathise with him on the unjust detention in jail of his son who was accused of some misdemeanor. While under this man's roof they made feeling speeches, and uttered awful protests, and signed divers memorials to the authorities, and steadily consumed the winter's provision of their afflicted brother. It must have been a consolation to this man that his son was ultimately liberated, even though his commissariat department had been depleted in the effort.

Notwithstanding his calculating turn of mind,

OUR PARISHES AND CHURCHES.

No. 20.—ST. PAUL'S CHURCH, ALMONTE, DIOCESE OF ONTARIO.

By REV. RURAL DEAN BAKER, RECTOR OF BATH, ONT.

THERE are probably few parishes in the Diocese of Ontario that can compare with Almonte for uninterrupted and steady prosperity since its formation. Forty five years ago, when that indefatigable herald of the Cross, the Rev. Dr. Boswell, whom no difficulties of travel could daunt, first visited the place, then called "Shipman's Falls,"—to hold the earliest services of which there is any record, he found there, as he once told the writer, but one Church family. The first school house erected in the village—an insignificant log building—was utilized as their place of meeting. Nine times during 1843 and 1844 did that devoted pioneer missionary gather together the few and scattered Church people of the neighborhood in this little room, while his hands were full erecting a church in each of the three leading stations of his Mission, Carleton-Place, Innisville and Clayton. Later on his successors contributed occasional services there, which was the best they could do in view of the arduous duties connected with their special fields of labor. Between the years 1855 and 1859 the Rev. R. G. Cox, now deceased, at irregular periods ministered to the still little band of Church folk in a building long known as the "Temperance Hall." In the summer of 1859 the writer was appointed to the parish of Carleton-Place, and at once established regular Sunday services in Almonte—four in the morning and eight in the afternoon, in the course of the year. Business began to boom in the village about this time, and the mere handful of worshippers—ten or twelve families in all, so increased that very soon the accommodation afforded by the "Hall" became wholly inadequate to the requirements of the congregation. Steps then were taken for the erection of a church. At the Easter vestry, 1862, a Building Committee was appointed, and on the 1st of April, 1863, the contract was given out, and about midsummer of the following year the beautiful edifice, now known as St. Paul's Church, was completed, and on the 29th of June consecrated by the Lord Bishop of Ontario. The cost of the whole, including site and bell, was \$4,500, of which the Rosomond family contributed the magnificent sum of \$3,000.

While the building was in course of erection the Bishop of Ontario, who took a lively interest in the good work, attended by the Ven. Archdeacon Patton, paid his first visit to the village, and confirmed in the Methodist chapel, loaned for the occasion (the Hall being too small) a class of twelve adults. Not long after this, the separation of Almonte and Clayton from the parish of Carleton-Place and their formation into a new Mission was brought about, and the writer kindly received from

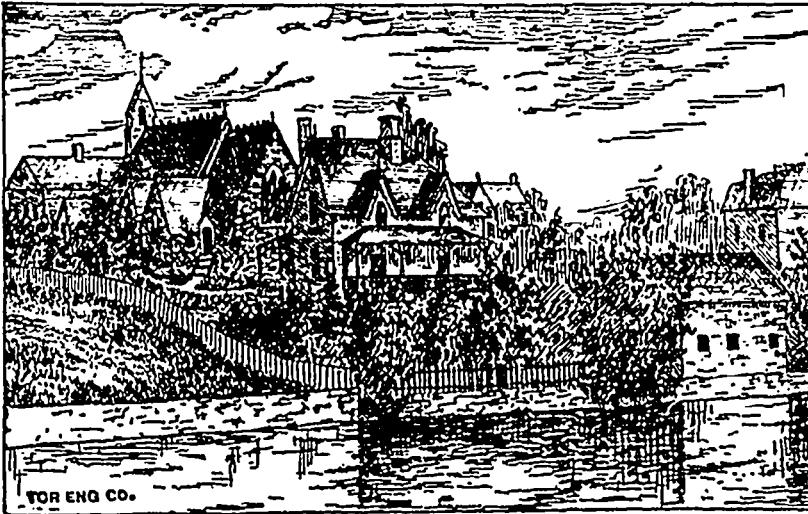
the Bishop the offer of the Rectorship, but preferring to remain in the mother parish the position of first Incumbent fell to the lot of the Rev. Edwin Slade. After laboring four years Mr. Slade was succeeded in August, 1867, by the Rev. J. W. Burke, now rector of Belleville, who "instant in season and out of season" in his labors of love for two years, resigned and was followed by the Rev. J. K. McMorine in September, 1869, present rector of St. James', Kingston. Great progress in Christian work, spiritual and otherwise, distinguished the incumbency of Mr. McMorine. A handsome and commodious parsonage adjoining the church, costing upwards of \$4,000 was built, and the parish at the Easter Vestry of 1873 voluntarily surrendered the Mission Board grant of \$200 per annum, which it had enjoyed since its organization, and became self-supporting. The Rev. F. L. Stephenson succeeded to the rectorship in 1879, and Church work received a fresh impetus. Always a successful financier, he extinguished in due time the heavy debt on the parsonage, and finding the church requiring extensive repairs and enlargement, he boldly took the matter in hand, raised by subscription \$3,500, and had so far proceeded with the undertaking, that at the time of his appointment a few months ago to St. Peter's Brockville, the work was almost completed. Mr. Stephenson's resignation was soon followed by the formation of a new mission from the out-stations of Almonte and Lanark, viz., Clayton and Innisville, consequently Almonte is now a parish by itself, and its history briefly written is as follows:— In 1845 but one Church family—in 1859 not more than twelve—in 1863 a mission—now a vigorous, self sustaining, important parish, presenting every condition of steady, healthy growth. "A little one shall become a thousand." Who shall despise "the day of small things?"

It remains to be said that the Rev. G. J. Lowe is the present worthy rector, a clergyman of unusual ability, who has already won the affections of his people.

A PARTY of ten left England for China under the auspices of the China Inland Mission during the second week of September last.

"The more we spread religion abroad so much the more shall we have remaining, and so much the more richly does it flow back." Freely ye have received, freely give.

THE needle of a missionary's wife was the instrument God used to give access to Oriental Zenanas. A piece of embroidery wrought by her deft fingers found its way to the secluded inmates of a Zenana. If a woman could do such a work as that other women could learn under her instruction and so, with the consent of the husband, this Christian woman was welcomed to the inside of his home, and as she taught his wife the art of embroidery she was working "the scarlet dyed in the blood of the Lamb" into the more delicate fabric of their hearts and lives.



ST. PAUL'S CHURCH, ALMONTE.

MISSIONARY WORK IN COLD REGIONS.

BY THE REV. FRED. E. J. LLOYD, CHARLOTTETOWN, P. E. I.

(Continued.)

TO the settlement of Nain came the Eskimo who lived at a distance of six hundred miles to hear the preaching of the Gospel and to be otherwise instructed by their missionaries. It was, however, soon perceived, that the founding of other settlements was necessary if the people were to be permanently benefitted and their condition improved. Although the fact of their willingness to travel such long distances to receive spiritual instruction was an ample proof of their appreciation thereof and of their determination to profit thereby, still it was felt desirable that their access to the missionaries should be facilitated, and with a view to effecting this purpose, the establishing of two other mission stations was agreed upon, the one to the north and the other to the south of Nain.

In 1774 four of the Brethren attached to Nain undertook a voyage of exploration on the northern coast; and although they fulfilled their object they were again visited with a most severe trial. The event is thus described by one of the missionaries: "On their return the vessel struck on a rock, where she remained fixed till her timbers were dashed to pieces by the waves. Having spent a night of the utmost anxiety upon the wreck they betook themselves early the next morning to the boat, but this also foundered on the craggy shore. Two of the Brethren, together with the sailors, saved themselves by swimming, and reached a barren rock. The other two were drowned. Those who sought security by swimming to a rock, must also inevitably have perished, had they not found means to draw their shattered boat on shore, and

repair it so far, as to allow them to venture into it on the fourth day after the shipwreck. The wind was in their favor, and providentially they soon met an Eskimo who towed them into the harbor of Nain."

In the following year the missionaries Haven and Lister, together with a third missionary, whose name is not given, nothing daunted by the peril which beset their companions on a similar occasion in the previous year, sailed southwards as far as Nisbet's Haven, celebrated as being the first landing place of the Moravian evangelists several years before. As a

result of this voyage, which was accomplished with safety, a settlement was established hereabout in 1782, which received the very significant name of Hopedale. The northern settlement of Okkak had been founded in 1775, and in the following year it was formally committed to the pastoral care of Mr. Haven, who, accompanied by his family and a few coadjutors, lost no time in establishing himself in his new quarters. Three years afterwards, as the result of the most arduous and unremitting toil, "the first six adults of this place were baptized, and many more were added in a short time." Thus the good work progressed, now under the heavy clouds of trial and adversity, now in the warm and genial sunshine of prosperity, but always under the infinitely wise providence and protection of the Lord of all. For many years, and even at the present time the same is true to some extent, the Moravian missionaries in Labrador were in constant danger, arising either from the treachery of the natives, shipwreck, famine, or the severity of the weather; but, like true soldiers, the greater and more frequent the perils which beset them, the more courageously did they advance in spite of them, and the greater the resistance did they offer to them, until there remained but few obstacles which were not, in their turn, overcome.

The chief difficulties which stood in the way of the missionaries and, for a long time, made the progress slow and uncertain, were those which arose from the migratory habits of the Eskimo, the obstinacy and wickedness of those who came to trade with the natives, and the natural sports in which the natives found a never ceasing source of delight, and relinquished so tardily. The first difficulty exists amongst all nomadic nations, and is a very real one. The true remedy is to be found in the mode which the Moravians have themselves adopted, as well as the missionaries in Central Africa, viz., of founding centres of life and industry at various accessible points, and for which they

lose no opportunity of drawing the natives together, until, having become familiar with civilized and settled life, they at length lose their taste for travelling about under the superior attraction of the various forms of industry which will naturally be carried on at such centres, one or other of which they sometimes learn with incredible rapidity. The second hindrance is much more universal amongst heathen nations than the first, and it is, one can not but believe, the greatest of all present day barriers to the progress of foreign mission work. The very name of the trader is associated with so much that is base and degrading, that it strikes terror into the heart of the missionary whenever uttered. The worst feature of all is that, in nine cases out of ten, the trader and the missionary, are fellow countrymen. The one has come to enrich himself as best he can, even although his wealth be purchased with the price of the precious souls of men, whom the other has come to draw out of the corruption of sin, and to place in the full sunlight of Christian truth and purity.

With reference to their sports, many of which are certainly of a shameless and debasing character, it appears to the present writer that they were more severely condemned by the austere Moravians than the circumstances justified, particularly if the pastime, of which a picturesque account is furnished, be regarded as a typical mode of Eskimo merrymaking. Here it is:—"The savages erected a kache, or pleasure house near Nain, sixteen feet high, and seventy square, and constructed entirely of snow. The entrance was by a round porch, which communicated with the main body of the house by a long avenue, terminated at the farther end by a heart shaped aperture, about eighteen inches broad and two feet high. For greater solidity, the wall near the entrance was congealed into ice, by water poured upon it, where also there was a pillar of ice supporting the lamp, and additional light was let in through a transparent plate of ice in the side of the building. A string was hung from the centre of the roof, by which a small bone was suspended, with four holes driven through it; round this all the women were collected, and behind them stood the men and the boys, each of them having a long stick, shod with iron; the string was set swinging, and the men all together, thrust their sticks over the heads of their wives at the bone, until one of them succeeded in striking a hole. A loud acclamation ensued, the men sat down on a snow seat, and the victor having gone two or three times round the house singing, was kissed by all the men and boys, then suddenly made his exit through the avenue, and, on his return, the game was renewed." There is so little in the somewhat innocent sport thus described, that can be called debasing—except it be in the tremendous ordeal of osculation through which the victor passed—and so much real art and ingenuity displayed in the erection of the snow palace in which it was held, that so far from being condemned, it ought to be, one would think, the more warmly

commended. Would that all the recreative forms of employment of savage tribes were as free from taint of sin as this!

Having thus established three centres of missionary work, the Moravians of Labrador diligently labored in season and out of season to make them serve in full measure, the highest and best purposes. Large numbers of the inconstant Eskimo were gathered from the surrounding neighborhood, and thus brought more directly under the influence of their spiritual pastors, who instructed them, not alone in the things pertaining to the Kingdom of Heaven, but also in those meaner, but very necessary arts of the blacksmith, the carpenter and the builder. The natural mechanical skill possessed by the natives found a substantial foundation upon which to build the knowledge of these latter accomplishments. Nor was art altogether overlooked. Music forming a not inconsiderable feature in the conduct of Moravian public service, it was necessary that choirs and organists should be forthcoming. The latter office, for a long time devolved upon the wives of the missionaries, who were very generally ladies of good education. The time soon came, however, when the duties attaching thereto were at first, partly, and then altogether, performed by a musical native. At the present time I understand that all the organists of the mission settlements are native Eskimo. Their religious services are very fervent and hearty, and the singing accompanying them of really good quality.

At the end of the year 1817 the following statistics of work done amongst the natives were published:—"The numbers of the Eskimo, who, in the judgment of the missionaries, having been made partakers of the Gospel, had fixed their abode at the several settlements: Hopedale, 140; Okkak, 178; Nain, 155. In addition to these there were several inquirers and catechumens also living at the settlements, and enjoying the benefit of the missionaries' instruction; these, with the native Christians, made the total number of Eskimo at the several stations as follows: Hopedale, 167; Okkak, 237; Nain, 196." A school was regularly held at each of the mission settlements from November to April, which were attended as well by adults as children. Their aptness to learn was very striking, and the rapidity with which they assimilated knowledge most singular and gratifying. In the missionaries' report for 1821 the following statement relative to the schools was made: "The schools, which are held with children and adults from November to April, are a most powerful means of forwarding their improvement in every good thing and profitable for them. Most of our people attend them with great diligence, and with an earnest desire to be soon able to read the New Testament* for themselves. There are among the children some of five, and even four years of age who read well. The severest punishment that can be inflicted on a child is to keep him from school."

*In this year the New Testament in the Eskimo tongue was presented to the Moravians by the British and Foreign Bible Society.

WHAT ONE WOMAN CAN DO.



WOMAN died in Philadelphia on the second of January who has in herself done more to solve the problem of how to heal the breach between the so-called "higher" and "lower" classes than all the wise plans and rules adopted by ecclesiastical bodies. She was herself a woman of elegant refinement, wealthy, beautiful in feature and character, lovely in disposition, generous and charitable. But instead of identifying herself and all her family with one of the wealthy and aristocratic churches she deliberately joined a church mostly and almost exclusively composed of the working people. She became a teacher in the Sunday school, and practically the pastor of the entire parish which her large class constituted. She visited each member of the class systematically, and they were not social calls either, but spiritual visits, dealing directly with souls. When they were sick she went to them, on foot and in humble attire; she carried them little dainties, she read her Bible at their bedside, she knelt and prayed with them, she inquired of their spiritual condition and directed them to Jesus. No pastoral care became needful where that woman went. She declined invitations to social parties that she might be free to devote her time to the Lord's work. She might be bearing a sorrow that would have crushed another woman, but no one would ever suspect it behind that cheerful face. She was one among the people with whom she was identified. There was no sign of conscious superiority. Into the prayer meetings and missionary circles and Dorcas gatherings she went, just as though she had no high blood, nor social rank, nor ample purse. Everybody loved her. The poorest work-women would drop everything and go at her call or her beck as though they were serving a queen. Her last act was to rise from her dying bed, as her disease suddenly developed fatal symptoms, and write out checks to cover various benevolent expenditures, and among others a contribution to the church of which she was a member, and which just then was making heroic efforts to cancel a large mortgage debt. She wrote her checks with a clear, firm hand, and went back to bed to die. When the news of her decease came like a thunderclap from a clear sky, a hush fell on the entire people as though the ground were trembling with an earthquake. They could scarcely speak to one another. The prayer meeting turned to sobs and tears.

We talk of missions. There is no trouble in reaching souls, but it takes a *soul to do it*. When we are in dead earnest—when all else is practically trampled under foot in our intense desire and determination to bring souls near to God—when self-indulgence gives way, and even self-love, before the burning, consuming flame of devotion to Christ and those for whom he died, we shall sweep earth as with a conflagration! One Paul, in thirty-three years, made a journey afoot over the greater part

of the known world west of the Golden Horn and bore the Gospel into the regions beyond. Give us a score of such men and women as this and we can close up the slums in our great cities, build a chapel in every forsaken quarter, put a missionary in every remote hamlet, and girdle the globe with a zone of missionary labor. We are scarcely sincere when we talk of insuperable obstacles in the way of evangelizing the cities or the world.—*Missionary Review of the World.*

OUR INDIAN HOMES.

By REV. E. F. WILSON.



GOOD FRIDAY this year was made doubly sad to us owing to the death of one of our little Indian girls, Janie, from Walpole Island, about 10 years old. The good Saviour took her to Himself just at the hour of the day when He himself "bowed His head and gave up the ghost." The funeral was on Easter Sunday—the coffin snowy white—and the little girl's head pillowed on flowers. All through the morning service the coffin with flowers all round it, stood in the chancel. We had early communion at 8.30, morning prayer at 11, and at 2 o'clock in the afternoon, at the usual hour for Sunday School, the funeral prayers were read and the little girl's remains carried to their last resting place. During the singing of a hymn the lid of the coffin was removed and the Indian children filed up one by one—first the girls and then the boys—to take a last look, and some of them to imprint a kiss on the brow of their little dead sister. Then we all wended our way to the cemetery, four of the boys acting as pall bearers and drawing the coffin on a hand sleigh. The snow in the cemetery was nearly five feet deep and a large excavation had to be made in it before the grave could be dug. And so little Janie's body was committed to the ground "dust to dust, ashes to ashes, in sure and certain hope of a joyful resurrection."

And Janie's death has not been our only trouble this winter. It has pleased God that one of the two Blackfeet boys whom we brought from the Rocky Mountains last summer, Etukitsiniuari by name, should fall sick. He has been ill several weeks with a lung complaint, which has now developed itself into consumption and there is no hope of his ever being well again. But then things are in God's hands and we must leave them to Him. We trust that it may be His will that the boy may so far rally in the spring that he may be able to bear the long journey westward to his distant home. Ever since his illness began we have been in constant communication with the missionary to the Blackfeet, the Rev. J. W. Tims, at Gleichen, both by letter and telegraph: and the boy has had every comfort provided, and the kindest of nurses to nurse him in the person of our good friend Miss Pigot, who has been with him night and day. Although these two Blackfeet boys are still nominally heathen, we cannot but hope that the Word of

God may have found an entrance into their dark minds. Since they have been with us they have joined with us outwardly in all our devotions, and they know well the story of the cross. There are no printed books at present in the Blackfoot tongue—but Mr. Tims has kindly translated a number of texts and Bible stories for us, and by the help of these and pictures, we have been able to teach them.

We have been receiving lately a great many kind and encouraging letters from our friends far and wide, and are looking forward hopefully to a bright future for the work in which we are engaged. By the end of the summer we hope to have three Institutions instead of two in operation—the new one being “the Washakada Home,” at Elkhorn, in Manitoba.

APPEAL FOR MACKENZIE RIVER.

By REV. W. SPENDLOVE, REGISTRAR OF MACKENZIE RIVER DIOCESE.



REFERENCE to the map of North-West America will inform those interested that there is a huge piece of territory, including Arctic and semi-Arctic regions, lying far beyond the Dominion of Canada.

Few people are aware that it is one of the most inaccessible parts of the earth, being practically severed from civilization and the outside world.

Even Canadians look upon it generally as a region “dreary and desolate,” fit only for the wild animals and roaming Indians who inhabit it. However, it is not inaccessible to the Gospel of the Grace of God and brave, loyal men to preach it.

The standard of the Cross has been reared and the banner of Christ has been unfurled, where life to most people would seem intolerable, and escape impossible, brunting the “battle and the breeze,” for thirty years. The Church Missionary Society has carried on extensive and successful missionary operations in that isolated and formidable region, among the several tribes of aboriginals sparsely populating an extensive and wild country. For twenty-two years, Bishop Bompas, a man of learning and holiness, has labored there, and with only one short visit to England has made it his home, or rather his residence,—“Home,” he has none on earth. Many thousand miles, on snowshoes and in canoe and boat he has travelled, facing every danger, fearing no foe, untiring, yea unceasing in his labors. He has carried the Gospel throughout the length and breadth of those vast solitudes, literally to the uttermost parts of the earth. Hardy, self-denying, yet humble, he ranks high among the apostolical Missionary Bishops for zeal and devotion to Christ in the Church of God. The Mackenzie River Diocese, over which he now presides,—since the division of the original Athabasca Diocese—is probably the largest in the world; it is the most northerly and inhospitable, also contains some of the largest rivers, falls and rapids in the world. The Indians are fairly christianized, and many of them are simple and harmless; conscien-

tious in their christian profession; endeavoring to practice, as far as they understand them, the precepts of our holy religion.

This isolated diocese contains upwards of 700,000 square miles of territory, most of which cannot be settled, owing to the brief, dry summer and habitual frosts; nor does there appear to be much in it to invite refined and enterprising men, beyond the fur-bearing animals which are now becoming, under competition, extinct. Indigenous animals and game are fast disappearing, and these hitherto, with fish, have been the only food for the poor Indians, as well as the principal food of the Hudson's Bay Company employees and the missionaries. Hitherto flour has cost us \$30 per 100 lbs., and is often very inferior and greatly damaged in transit, so that a limited supply only of this, to us a luxury, can be indulged in.

There are some ten missionaries, several of whom have wives helping them, entirely supported by the Church Missionary Society, including the venerable Archdeacon MacDonald, and native catechists in addition, in this diocese. Reduction, and not increase, is the Society's motto in funds and men for North-West America in consequence of the pressing claims of the heathen world, recently visited by Mr. Wigram, for which the Society principally exists. Two stern facts, therefore, face us in our work. The urgent needs of our mission stations to be supplied with needful food for missionary and Indian, and the inability of the Church Missionary Society to increase its grant.

There are one or two places in the Diocese, sterile as the land is in general, where farming has proved a success, and I write from personal experience as well as observation. Bishop Bompas is very anxious that I should secure and take with me two men, a farmer and a fisherman. With these we hope to help the mission stations and teach the poor Indians how to obtain subsistence from the soil instead of dying of starvation as some have done.

The Bishop writes urgently in the above matter, but we have no funds to carry out his wish. I now appeal to the Lord's people in Canada to help us. Money is urgently needed for the above object: viz, to take in and locate two men, and of course farming implements for the purpose above named. I feel convinced that this appeal will touch the hearts of some of Christ's own people who love to help those who are willing to leave all and follow Christ, of whom Bishop Bompas and his co-workers are noble examples. Dear Christian friends, there is no one who knows our dear, good Bishop, who does not know that he would rather “give,” if possible, than ask—hence this appeal—and it will make my heart bleed to return without men, as well as cause pain to his brave and noble heart. After nine years' toil of love in Arctic regions I should hardly venture thither again unless I believed that the Lord were with us and blessing us.

As I write this my prayer is that God will incline the hearts of some of those over whom and in whom He reigns to help us immediately.

Young People's Department.



THE BARREL ORGAN.

THE BARREL ORGAN.

MOST of you have seen and heard a "barrel organ."

Those of you who live in cities are familiar with the dark face of the "organ-grinder" with his trick monkey.

Some, however, may never have seen one and a short description of it may not be uninteresting.

There are a number of pipes generally made of wood, inside, so arranged that by turning a crank, wind is let through them in such a way as to produce certain tunes.

The present picture represents one of these instruments in a Mission in Africa, and the natives are playing it. They are rather astonished at the sounds produced by the turning of the crank, and the missionary is evidently trying to quiet their nerves.

In olden days these barrel organs were very much used in churches, some of them being much larger than that represented in the picture. Any one can play a barrel organ, but the trouble with it is that it can only play a certain number of tunes, and always plays them in exactly the same way. The story is told of an organ in Scotland of something of the same kind, but so constructed (like a music box) as to play certain tunes when wound up, and that on one Sunday morning some one who did not understand it very well started it going, but did not know how to stop it, and the consequence was that it went on from one tune to another, and the minister could not go on with the service. So four or five strong men lifted it up and carried it out into the grave yard,

where, perched on one of the flat grave stones, it deliberately played out its tunes with the grave stones only as an audience, while the people went on with their service in the church.

No doubt, however, instruments of this nature may be made very useful in missionary work, for any one can turn a crank, while it is not every one that can play an organ.

A BOY is like a piece of iron which in its rough state is not worth much, nor of very much use, but the more processes it is put through the more valuable it becomes. Iron that is only worth \$5 in its natural state is worth \$12 when made into horse shoes, and if it goes through the different processes by which it is made into needles, its value is increased to \$350. Made into penknife blades it would be worth \$3,000, and into balance springs for watches \$250,000.

But the iron has to go through a great deal of hammering and beating, and rolling and pounding, and polishing, and so a boy, if to become useful and educated, must go through a long course of study and training. The more time spent in hard study the better material you will make. The iron does not have to go through half as much to be made into horseshoes as to be converted into watch springs, but how much less value is it! Which would you rather be boys, horse-shoes or watch-springs? It depends on yourselves. You can become whichever you will. This is your time of preparation for manhood.

ALL the American missionaries in Burmah have incorporated total abstinence in their work.

THE CHURCH CATECHISM EXPLAINED FOR THE LITTLE ONES.

By Miss M. L. SUTTON, ST. CHRYSOSTOME, P. Q.

(Continued.)

CHAPTER VII.

THE LORD'S PRAYER.

WE have all been taught to use the Lord's Prayer, but how many of us think what it means when we are saying it? We know it so well, I am afraid, too often we repeat the words on our knees without drawing near to God with our hearts at all. Now let us go over it and think what it means. You know it is called the Lord's Prayer because the Lord Jesus gave it to His Apostles when they asked Him to teach them how to pray. And now it is used by Christians all over the world. We call God "Our Father," and that makes us remember that we were His children in our baptism, and also that we must pray for others as well as ourselves.

"Hallowed be Thy Name." Hallowed means made holy; but we do not pray that God's name may be made holy, for it is holy already, but that He would make us, and all people, honor his name and keep it holy. When we say "Thy kingdom come," we pray for three things: that we may love the Lord Jesus and grow in holiness; that all people on earth may become Christians; and that the time will not be long before Jesus will come to take His servants home to the kingdom of Heaven. And we are not only to pray for these things, but we are to do all we can to bring them about. We must try to live good lives; do all we can to send the Gospel to those poor people who do not know anything of the true God; and while we pray for Christ's coming, we must also get ready for it.

"Thy will be done on earth as it is in Heaven." We pray that God's will, that is, what He wishes us to do, may be done in the same way here as it is done in heaven. Who does God's will in heaven? The holy angels who always do exactly what God wishes them to do. Are we like the angels? Do we always do as God wishes us to do? Do not we often complain of what God sends to us? For we must remember that everything that happens to us comes from Him. If His will is not the same as our wills, we are more inclined to do as we would like ourselves, than as God wishes; and that is why we should pray with our whole hearts so that we may love to do His will even as the holy angels do it in heaven.

"Give us this day our daily bread." When we ask for our daily bread, we do not, of course, mean bread alone. We pray for all things that are needful for our souls and bodies. You know that our bodies need food, clothes, warmth and such things.

If we do not give them the care they ought to have they cannot grow strong and healthy, but will get weak and sickly. And so it is with our souls; they must be fed with the Bread of Life. How can we feed our souls? By reading God's word, by prayer, and by going to the Lord's Supper. We are to ask for bread every day. Do our souls want attending to every day as well as our bodies? Yes, indeed; if we do not give them what they need, how can they grow in holiness? Just as a child who does not get enough to eat is sickly and delicate, so it is with our souls if we do not feed them with the Bread of Life.

We cannot expect to keep from sin and grow like Jesus. What would you think if in the morning you were told that there was not time to give you any breakfast? That would seem very hard, but perhaps you do not think it any great harm to leave your prayers unsaid when you are in a hurry, or to forget to read your Bible. Ah! that is starving the soul, and it is far worse for us than letting our bodies want. So we pray for our daily bread, that is, nourishment both for our souls and bodies.

"And forgive us our trespasses as we forgive them that trespass against us." The word trespasses means sins. You know how often we sin and how often we need forgiveness, but in this prayer we are taught to ask that we may be forgiven our sins in the same way that we forgive others; which shows us that we need not come to God for pardon, unless we are at peace with every one else. If we do not forgive others, God will not forgive us. Sometimes we feel when a person does something to wrong us as though we could never forgive him, but are not our sins against God much greater than those we have to forgive? When our Lord Jesus Christ was dying on the cross He prayed that His Father would forgive those wicked people who treated Him so cruelly. Surely when we think of this we will be ready to forgive our enemies.

"Lead us not into temptation, but deliver us from evil." When we pray to be forgiven our sins, it is our duty to keep from those places and things which we feel will draw us into sin. As I have told you this is a very wicked world, and as long as we are in it we will find plenty to tempt us, and are only too ready to run into danger.

Sometimes God tries us to see whether we really love Him; as He did Abraham, when He told him to offer up his dear son Isaac for a sacrifice. Yet He lets us pray that He will save and defend us in these dangers so that we may not give way to them. And He has given us a promise in the Bible that He will not let us be tempted more than we can bear, but will make a way for us to escape, if we really wish to do right.

We pray that He would deliver us from evil, or, as the catechism very nicely explains it, "that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death." Our ghostly enemy means the devil.

"For Thine is the Kingdom, the power and the glory, for ever and ever. Amen." This part of

the Lord's Prayer is called the Doxology because we give God praise as the king of heaven to whom belongs all power and glory for ever. The word "Amen" means "so be it," or in other words, when we say Amen, we pray that God would grant the thing we have prayed for.

A STORY OF THE LATE EMPEROR.

One day, the late Emperor of Germany was walking out in the road by himself, when he came on a number of little children going to school, with their satchels on their backs, or swinging in their hands. As he was very kind and fond of children, he stopped and talked to them, and asked them questions to find out what they had learned in school, and how far their intelligence had been wakened to think and understand.

He stooped down and picked up a stone, and held it in his hand, and said, "Which of you can tell me to what kingdom this stone belongs?"

Then one little sharp boy answered:

"To the mineral kingdom."

"Quite right," answered the Emperor, "Very good, my boy. Here is a copper for you, which also belongs to the mineral kingdom. Now you be quiet, and let me ask the others a question." Then he pulled an orange out of his pocket and asked, "To what kingdom does this fruit belong?"

Then another boy answered quickly: "To the vegetable kingdom."

"Well answered," said the Emperor, "You shall have the orange. Now, all of you, think to what kingdom do you belong?"

The children were puzzled to know what to say—whether to the kingdom of Prussia, or to the animal kingdom, or what. Then all at once a tiny little girl, with rosy cheeks like apples, held up her hand and said: "Please, your majesty, I belong to the Kingdom of Heaven."

Then the good old Emperor caught the little child in his arms, and the tears came into his eyes, and he kissed the child, and took off his military helmet, and standing bareheaded in the morning sun, he said: "Right and beautifully replied, dear little one. You and I also—I, though I am King of Prussia and Emperor of Germany—stand as lowly subjects under the King of kings and Lord of lords, in the blessed Kingdom of Heaven."

THE LOVE OF GOD.

The following strange though beautiful lines were found written on the walls of a room in an insane asylum:—

"Could we with ink the ocean fill,
And were the skies of parchment made,
Were every blade of grass a quill,
And every man a scribe by trade,
To write the love of God to man
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from pole to pole."

THE BABY AND THE SOLDIERS.

ROUGH and ready the troopers ride,
Great bearded men with swords by side;
They have ridden long, they have ridden hard,
They are travel-stained and battle-scarred;
The hard ground shakes with their martial tramp,
And coarse is the laugh of the men of the camp.

They reach a spot where a mother stands,
With a baby clapping its little hands,
Laughing loud at the gallant sight
Of the mounted soldier fresh from the fight.
The captain laughs out: "I'll give you this,
A handful of gold your baby to kiss."

Smiles the mother: "A kiss can't be sold,
But gladly he'll kiss a soldier bold."
He lifts up the babe with a manly grace,
And covers with kisses its smiling face,
Its rosy cheeks and its dimpled charms,
And it crows with delight in the soldier's arms.

"Not all for the captain," the soldiers call;
"The babe we know has a kiss for all."
To the soldiers' breasts the babe is pressed
By the strong rough men, and by turns caressed;
And louder it laughs, and the mother fair
Smiles with mute joy as the kisses they share.

"Just such a kiss," cries one trooper grim,
"When I left my boy I gave to him;"
"And just such a kiss on the parting day
I gave to my girl as asleep she lay,
Such were the words of the soldiers brave,
And their eyes were moist as the kiss they gave."

KILLING THE DRAGON.

A little boy about four years old was much impressed by the story of "St. George and the Dragon," which his mother had been reading to him and his sister; and the next day he said to his father. "Father, I want to be a saint." "Very well John," said his father; "you may be a saint if you choose, but you will find it very hard work." "I don't mind," replied John. "I want to be a saint and fight a dragon. I am sure I could kill one!" "So you shall my boy." "But when can I be one?" persisted the child. "You can begin to-day," said his father. "But where is the dragon?" "I will tell you when he comes out."

So the boy ran off contentedly to play with his sister. In the course of the day some presents came for the two children. John's was a book, and his sister Catharine's a beautiful doll. Now John was too young to care for a book, but he dearly loved dolls; and when he found that his sister had what he considered a much nicer present than his own he threw himself on the floor in a passion of tears. His father, who happened to be there, said quietly:

"Now, John, the dragon is out."

The child stopped crying and looked quickly around the room and then up at his father's face, but said nothing.

That evening, however, when he bade his father "good-night," he whispered: "Father I'm very glad Catharine has the doll. I did kill the dragon!"

SONG OF THE MYSTIC.

(Father Ryan.)



WALK down the Valley of Silence,
Down the dim voiceless Valley alone !
And I hear not the fall of a footstep
Around me, save God's and my own ;
And the hush of my heart is as holy
As it hovers where angels have flown !

Long ago—was I weary of voices
Whose music my heart could not win ;
Long ago I was weary of noises
That fretted my soul with their din ;
Long ago was I weary of places
Where I met but the human—and sin.

I walked in the world with the worldly ;
I craved what the world never gave ;
And I said : " In the world each ideal
That shines like a star on life's wave
Is wrecked on the shores of the Real,
And sleeps like a dream in a grave."

And still did I pine for the Perfect,
And still found the False with the True ;
I sought 'mid the human for Heaven,
But caught a mere glimpse of its Blue ;
And I wept when the clouds of the mortal
Veiled even that glimpse from my view.

And I toiled on heart tired of the Human ;
And I moaned 'mid the mazes of men ;
Till I knelt long ago at an altar
And heard a voice call me—since then
I walk down the Valley of Silence
That lies far beyond mortal ken.

Do you ask what I found in the Valley ?
'Tis my Trysting Place with the Divine.
And I fell at the feet of the Holy,
And above me a voice said : " Be mine."
And there arose from the depths of my spirit
An echo—" My heart shall be Thine."

Do you ask how I live in the Valley ?
I weep—and I dream—and I pray,
But my tears are as sweet as the dewdrops
That fall on the roses in May ;
And my prayer, like a perfume from censers,
Ascendeth to God night and day.

In the hush of the Valley of Silence
I dream all the songs that I sing ;
And the music floats down the dim Valley,
Till each finds a word for a wing.
That to hearts like the Dove of the Deluge,
A message of peace they may bring.

But far on the deep there are billows
That never shall break on the beach ;
And I have heard songs in the Silence
That never shall float into speech ;
And I have had dreams in the Valley
Too lofty for language to reach.

And I have seen thoughts in the Valley—
Ah me ! how my spirit was stirred ;
And they wear holy veils on their faces—
Their footsteps can scarcely be heard ;
They pass through the Valley like virgins
Too pure for the touch of a word !

Do you ask me the place of the Valley ?
Ye hearts that are harrowed by care !
It lieth afar between mountains,
And God and His angels are there ;
And one is the dark Mount of Sorrow,
And one the bright Mountain of Prayer.

THE wish to spread the knowledge of the love of Jesus Christ is a strong overmastering impulse in every man, in every woman, who really knows and loves Him. The absence of any kind of anxiety for the spread of the truth, implies spiritual paralysis, if it does not imply actual spiritual death. The man who knows the happiness of peace with God, through our Lord Jesus Christ, cannot but desire that other men should share it ; and this desire, in its higher, its stronger, its more heroic form, is one of the greatest gifts of God to His Church. Churches are generally living Churches in exact ratio of their missionary activity !—*Canon Liddon.*

THE position of a Hindu widow is unenviable, if not indescribable. Among the keener privations of her condition is the bi-monthly fast imposed upon her. This fast is worthy of the name. The poor creatures—may we not call them beasts of burden?—are denied the right to drink water on these fast days. The widow may be a mere child, her health may be frail and her constitution debilitated, still the rule is as inflexible as fate, as unbending as ice. The life of the sufferer may be in the balance, still custom is the king and obedience is necessary. A case has just been reported in a Calcutta paper where the "widow was in her teens," and, although she was sick and pleaded pitifully with her relatives for a drop of water to quench a raging fever, the boon was denied, and death ensued. How long shall "neutrality" triumph, and cruel superstition prosper?—*Indian Witness.*

THE heavenly minded Baxter, an English dissenter, whose writings have prepared thousands for that "Saints' Everlasting Rest" which gave the title to one of his choicest productions, says : "The constant disuse of forms of prayer is apt to breed giddiness in religion, and to make men hypocrites, who shall delude themselves in conceit that they delight in God, when it is but in those novelties and varieties of expression that they are delighted ; and, therefore, I advise forms of prayer, to fix Christians and to make them sound." As Mr. Wesley for the Methodists, so Baxter prepared a Liturgy for the English Independents, and like the Rev. John Wesley he sought the consolations of the Church's Liturgy in the hour of death. Calvin left a Liturgy for his followers, Luther composed one for the Lutherans, and John Knox prepared one also for the people of Scotland.

MONSIGNOR LEON BOULAND, Honorary Private Chamberlain of Pope Leo XIII., Honorary Canon of St. Michel Archangelo, Rome, Commander of the Order of the Holy Sepulchre, etc., etc., has withdrawn from the Church of Rome, and has applied for admission into the ministry of our branch of the Church in the United States. He cannot conscientiously hold "the teaching of the Syllabus and the dogmas proclaimed at the last Vatican Council."

The Canadian Church Magazine

AND MISSION NEWS.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.

Back numbers to a limited extent can be supplied.

Rev. C. H. Mockridge, D. D., Editor and Manager, Hamilton, Ont.
Rev. J. C. Cox, B. A., Business Agent, 28 Park Road, Toronto, Ont.

MAY, 1888.

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

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*See Canon XIX, Provincial Synod.

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Diocese of Niagara.

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CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

TESTIMONIALS.

The CANADIAN CHURCH MAGAZINE AND MISSION NEWS is ably managed, catholic in tone, spiritually earnest in aim, and worthy of being a welcome visitor to every Christian home that would cultivate and cherish the true missionary spirit.

L. G. STEVENS,

Rector of St. Luke's Church, Portland, N. B.

I have great pleasure in recommending the CANADIAN CHURCH MAGAZINE AND MISSION NEWS as being a most interesting and valuable publication, containing not only a *resume* of the proceedings in our Canadian missionary work, but also interesting historical sketches of the Church of England in the various Canadian Dioceses, together with brief reference to the most important events in the church life of the day.

WILLIAM O. RAYMOND.

Curate of St. Mary's Church, St. John, N. B.

In complying with the request of the editor that I should write a recommendatory notice of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS, I feel I can only endorse what has now been often written of it, namely, that it is full of interesting and important information touching the missionary work of our Church; and as the official organ of the Domestic and Foreign Missionary Society deserves a large circulation. I should be glad to know that it was taken in every Church family, and read, if possible, by all the members of it.

F. H. S. BRIGSTOCKE,

Rector of Trinity Church, St. John, N. B.

ON St. Mark's day, Wednesday, April 25th, 1888, Rev. Frederick Courtney, D. D., was consecrated in St. Luke's Cathedral, Halifax, fifth Bishop of Nova Scotia. The venerable Dr. Medley, the Metropolitan of Canada, assisted by the Bishops of Ontario and Quebec, officiated at the consecration. The Rev. Canon DuMoulin, of Toronto, preached a sermon in every way suitable to the high and solemn occasion, from the words, "When they had fasted and prayed and laid their hands on them, they sent them away." (Acts xvi., 3.) St. Paul's, Boston, has lost an able rector, and the Church of England in Canada, there is every reason to believe, has gained an earnest and energetic Bishop.

THE Rev. Canon Innes, has been elevated to the position of Dean of Huron. From personal qualifications and from his position as Rector of the Cathedral Church the appointment is in every way a fitting one.

THE Bishop of Qu'Appelle has taken a wise step in the direction of Christian Union by inviting members of the different denominations in his locality to meet with him in prayer for the desired end in view. The idea has been kindly entertained by those invited. All are to meet as laymen without any distinction of office. This seems to be an important step, and, if adopted in other places, might result in much good.

REV. E. F. WILSON, of Sault Ste. Marie, hopes to publish in June a summer number of *Our Forest Children*, which will be profusely illustrated and will contain an account of the Dakota and Micmac Indians, their history, customs and language, and many other matters of interest regarding the red men. Price, 15 cents for single copies, \$3.50 for 25, \$6.50 for 50 and \$11 for 100. Orders are requested.

SOME members of the congregation of the Church of the Holy Trinity, Toronto, and other friends of the late Rev. W. S. Darling have erected in the church a handsome brass tablet to his memory. It bears the following inscription:—"To the glory of God, and in memory of William Stewart Darling, priest, sometime rector of this parish, who for nearly thirty years labored with unwearied energy for the welfare of its people, teaching fearlessly the principles of the Catholic faith, and ever seeking to realize in the services of this Church the true ideal of the worship of the Church of England. Born in Edinburgh A. D. 1818. Died in Alassio, Italy, A. D. 1886. Grant him Lord, eternal rest."

OBITUARY.

We are called upon this month to record the death of two prominent and honored Churchmen, the Hon. John Hamilton (Senator) and the Hon. Thomas White, Minister of the Interior, member of the Privy Council of the Dominion of Canada.

Mr. Hamilton, brother of the Bishop of Niagara, and brother-in-law of the Bishop of Ontario, was always a warm supporter of the Church, and Mr. White, till of late years, owing to his high and onerous duties, was an active and prominent worker in his own congregation, (St. George's, Montreal) and in the Synods of the Church. He was one of the first members of the Board of Management of the Domestic and Foreign Missionary Society, and for a short time held the position of Treasurer. By his able speeches at missionary meetings and sound wisdom at the sessions of the Board he rendered much service to the cause for which the Society was formed. In him the Dominion of Canada in general, and the Church of England in particular, has lost a true and valued friend.

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

ASCENSIONTIDE APPEAL, 1888.

REVEREND SIR: It is our desire that this address from the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada be read, as a sermon or otherwise, in the hearing of every congregation in our dioceses on Sunday, May 6th, 1888, and that the offerings of the people on the following Sunday be given to Domestic Missions.

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

DEAR BRETHREN,—

The season of Ascensiontide which gives occasion to this appeal, also reminds the Church of the sacred and most cogent reasons by which the appeal is supported, and commended to her reverent regard. The last command of her ascended Lord is again rehearsed, "Go ye into all the world and preach the Gospel to every creature," and the recorded obedience of the first missionaries of the cross is once more read and revised—"And they went forth and preached everywhere." Thus the Church is seasonably and suitably reminded of the final injunction of her glorified Head, and of her consequent duty and responsibility lovingly and faithfully to fulfill the same. In making this appeal the Board desires to repeat and emphasize the arrangement of the Mission Field adopted by the Provincial Synod, viz: 1. Diocesan Missions, or missions in each organized Diocese of the Ecclesiastical Province. 2. Domestic Missions, or missions within the Dominion of Canada. 3. Foreign Missions, or missions without the Dominion. It is on behalf of Domestic Missions that the present appeal to the Church is made.

In dealing with this class of missions our own missionary Diocese of Algoma has a natural and acknowledged priority. According to the representations of the Bishop of that Diocese, it would appear that the sum hitherto apportioned by this Board was utterly inadequate to meet the demands of his work, which in the end were met only through the personal solicitations of the Bishop. By such exertions the stipends of the missions to the 31st of March were secured. On the 30th of June next this fund will be again exhausted. The Board feels called upon to state this fact both strongly and clearly, knowing that on the result of this appeal depends, to a large extent, the support of the Algoma missionaries for the next twelve months.

The remaining portion of the Domestic field comprises six dioceses, namely, Rupert's Land, Saskatchewan, Qu'Appelle, Moosonee, Athabasca and Mackenzie River.

The vast extent of these several dioceses, the pagan tribes that inhabit some, and the immigrants continually pouring into others; the opening of the country, its ever increasing special needs, the poverty of the first settlers, the greatness of the harvest, the fewness of the laborers, all form so many voices loud and appealing, by which the Church in this Province is continually addressed and urged to catch the spirit, and to follow the example of the apostolic missionaries, who went out and preached everywhere the Lord working with them.

In addition to claims so numerous and so strong the attention of the Board has been called to the condition of no less than 25,000 Pagan Chinese now settled on the Pacific coast, and the appalling fact to-day confronts the Church in this Province that for the enlightenment of those 25,000 souls for whom Christ died nothing whatever has as yet been done.

Finally. By the wants of Algoma; by the multiplied calls and claims of the great North-West; by the heathen in British Columbia; by the great commission of the Son of God, and by the sacred and affecting truths that cluster around His Ascension, the Board would seek to arouse the members of the Church to a consciousness of their duty and accountability, to prayer, to self-denial, to cheerful giving, so that by the Day of Intercession and the response to this Ascensiontide Appeal that holy, happy combination, which marked a devout life in the early Christian days, may now at this time be repeated in our midst,—“Thy prayers and thine alms are come up for a memorial before God.”

J. W. QUEBEC, Chairman.

THE MISSIONARY MEETING.

The missionary meeting in connection with the meeting of the Board was held in St. George's School Room, on Wednesday evening, April 11th, the Bishop of Montreal in the chair. Addresses

were delivered by the Venerable Archdeacon Bedford Jones and the Bishop of Huron to a large and appreciative congregation.

THE EASTER-TIDE MEETING.

The usual semi-annual meeting of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada was held in the Synod Hall, Montreal, on April 11th, 1888, commencing at 10 o'clock in the forenoon.

There were present the Bishops of Quebec, Montreal, Toronto, Huron and Niagara, the General Secretary (Rev. Dr. Mockridge), and the General Treasurer (Mr. J. J. Mason), Rev. A. A. Von Iffland and Capt Carter (Diocese of Quebec), Rev. J. D. Cayley, Rev. Canon DuMoulin, Mr. A. H. Campbell (Diocese of Toronto); Very Rev. Dean Carmichael, Rev. Canon Belcher, Dr. L. H. Davidson (Diocese of Montreal); Venerable Archdeacon Bedford Jones, Rev. E. P. Crawford, Judge Reynolds (Diocese of Ontario); Mr. Henry McLaren, (Diocese of Niagara).

The Dioceses unrepresented were Nova Scotia, Fredericton, N. B., and Algoma.

The chair was occupied by the Bishop of Quebec, Rev. E. P. Crawford acting as Assistant Secretary.

The General Secretary read the minutes of the preceding meeting held in Toronto, which were confirmed.

Letters of apology for non-attendance were read from the Bishop of Ontario, the Bishop of Algoma, Rev. F. R. Murray, Mr. R. T. Walkem, Rev. M. M. Fothergill, Hon. G. W. Allan, Rev. Canon Brigstocke, Mr. G. Herbert Lee, Dr. T. P. Butler, Q. C., Rev. W. Shortt and Mr. E. Baynes Reed.

Letters of acceptance of nomination to membership of the Board were read from Rev. Canon Belcher, and Dr. Butler, both of the Diocese of Montreal.

A communication from Rev. G. M. Wrong, Diocese of Toronto, relative to the sending of a missionary to Japan was also read and laid over for consideration.

Letters were also read from Bishop Bompas (Mackenzie River), and Bishop Pinkham (Saskatchewan).

Several notices of motion were given to be taken up in due course.

The Ascensiontide appeal was read by Mr. Mason for Rev. Dr. Partridge, and was referred to a committee consisting of Rev. Canon DuMoulin and Mr. A. H. Campbell.

A communication was read from the General Secretary asking for an apportionment sufficient to enable him to get clerical assistance in the office work connected with the society, and was left over to be taken up in due course.

The General Treasurer then read his report as follows:—

TREASURER'S STATEMENT.

Receipts from 13th Sept., 1887, to 9th April, 1888.

	Domestic Missions.			Foreign Missions.			Grand Total.
	Appropriated.	Unappropriated.	Total.	Appropriated.	Unappropriated.	Total.	
Huron.....	\$ 661 65	128 69	790 34	10 00	858 58	868 58	\$1,658 92
Niagara.....	940 14	7 58	947 72	12 00	119 19	211 19	1,158 91
Toronto.....	1,395 25	185 38	1,580 63	1,358 59	1,367 73	2,726 32	4,306 95
Ontario.....	1,509 66	68 06	1,578 72	196 61	556 09	753 70	2,331 42
Montreal.....	349 26	78 45	427 71	803 46	.....	803 46	1,231 17
Quebec.....	200 00	.....	200 00	1,118 17	.....	1,118 17	1,318 17
Fredricton.....	.....	.....	.....	.....	.....	.....	.....
Nova Scotia.....	.....	.....	.....	.....	.....	.....	.....
Algoma.....	.....	44 02	44 02	.....	543 69	543 69	543 69
Sundries.....	.....	.....	.....	.....	102 26	102 26	102 26
	5,055 96	513 18	5,569 14	3,498 83	3,709 56	7,208 39	12,777 53

NOTE.—The Domestic Missions "appropriated" include for the stipend of the Bishop of Algoma: From Huron, \$526; Niagara, \$375; Toronto, \$750, and Ontario, \$226.36.

J. J. MASON,
General Treasurer.

The communication from the General Secretary asking for a permanent grant of money sufficient to carry on all the work of the Society, including clerical aid for office work was read and referred to a committee, consisting of Rev. J. D. Cayley, Capt. Carter, Mr. Mason and Dr. Davidson. The whole subject of the *Canadian Church Magazine* and *Mission News* was referred to the same committee.

A resolution was passed directing the Secretary and Treasurer to prepare a form of receipt for moneys contributed for missionary purposes, to have books of these receipts printed and supplied to the Bishops receiving any aid from this Province with the request that on the receipt of any moneys by them, a receipt be sent at once to the Treasurer of the Diocesan Board of that Diocese from which the money was received.

The next meeting of the Board was appointed

to be held in St. John, N. B., on the second Wednesday in October.

The Rt. Rev. Bishop Kingdon and Mr. G. Herbert Lee were appointed a committee to prepare the Epiphany Appeal.

The unappropriated funds for Domestic Missions, now in the hands of the Treasurer were left over for distribution till the next meeting of the Board.

The Secretary was instructed to send a blank form to the missionary Bishops (in accordance with standing Resolution No. 8) to be filled in by them and presented to the Board at the next meeting.

The unappropriated funds in the hands of the Treasurer for Foreign Missions were ordered to be distributed as follows:—Four-ninths to the Society for the Propagation of the Gospel; three-ninths to the Church Missionary Society; two-ninths to the Colonial and Continental Church Society.

The Rev. Rural Dean Lindsay appeared before the Board as a deputation from the Montreal Diocesan Missionary Society, and spoke of the desirability of having direct foreign work entered upon by the Church in Canada, and on the subject of the Chinese, vast numbers of whom are in British Columbia, in heathen darkness, without any effort being made in the direction of their evangelization.

It was resolved that the Bishops attending the Pan-Anglican Synod should be requested, after consultation with the Bishops of British Columbia, to bring before the missionary societies in England the fact that 25,000 Chinese are working within our Dominion, and to ask them to take some steps towards their evangelization.

With regard to the letter of Rev. G. M. Wrong relative to sending a missionary to Japan it was resolved that inasmuch as the Bishops attending the Pan-Anglican Synod have been requested to confer with the missionary societies of the Church on the subject, the Board is not at present prepared to take any further steps in the matter beyond authorizing the Treasurer to receive and transmit any money that may be sent him for the purpose of supporting such missionary.

In reply to a letter from Mrs. Tilton, the Secretary of the Woman's Auxiliary, it was declared that the Board had not provided for any such scholarships as those mentioned in her letter, and intimation was to be given at the same time that, while the Board has noticed with much pleasure the successful work that has been done by the Woman's Auxiliaries, yet that in accordance with a former resolution passed by the Board it is desirable that their contributions should be transmitted to the Board as far as possible unappropriated.

The Secretary was instructed to prepare an Annual Report of the proceedings of the Society to be submitted at the autumn meeting, which report, as adopted, shall be published, together with the Treasurer's statements, and the tabulated statements of the different dioceses in the *Canadian Church Magazine*.

The General Treasurer was instructed to close his accounts on the 14th of August in each year, contributions received by him after that date to be accounted for in the year in which received, the Secretary to notify Diocesan Treasurers of this rule.

The Bishop of Saskatchewan and other missionary Bishops were invited to send a representative to visit this part of Canada with a view to giving information concerning the Church's missionary work and quickening their zeal, and that the Bishop of Quebec, as present Chairman of the Board, be requested to give such Bishops or their representatives a letter inviting the clergy and their congregations to give them a hearty welcome, together with such pecuniary aid as circumstances will permit;—all such moneys to be sent to the different Diocesan Treasurers.

The Bishop of Toronto was requested to make the necessary arrangements for a conference of the bishops with the missionary societies in England, relative to the undertaking of direct work in the foreign field, and the Bishop of Huron was requested to make similar arrangements for the proposed conference regarding the evangelization of the Chinese in British Columbia.

The following resolution moved for the Bishop of Niagara by Rev. J. D. Cayley, seconded by Mr. J. J. Mason was passed:—That this Board, moved by their duty to the Domestic and Foreign Missionary Society of the Church of England in Canada, do very respectfully request the Bishops to impress upon the clergy and laity in their Synods, and upon the members of the Church generally the following facts:—

- (1.) That all members of the Church of England are as such members of the Domestic and Foreign Missionary Society.
- (2.) That as members of this society their duty is in particular to make offerings annually at Epiphany to the foreign mission field, and at Ascensiontide to the domestic field, and generally to promote in any way open to them the great aims of the Society.
- (3.) That the Society being co-extensive with the Church throughout our dioceses and in each parish, is in the best possible position to enlist the hearty interest and active co-operation in the work of extending Christ's kingdom.
- (4.) That the Society having an agent in each congregation in the person of the clergyman is able to carry on the widespread work of the Society in its appeal to each member of the Church with the least possible outlay, so that the whole of the contributions may be applied to the grand purposes for which they are given.
- (5.) That the expenses of the Society have hitherto been limited to the unavoidable outlay upon the disbursements of officers in attending the meetings of the Board of Management, postage, printing, etc.
- (6.) That the experience of the Society affords undeniable evidence that the congregations in most of the dioceses are advancing in the interest they

take and the aid they extend to mission work.

(7.) That this experience further shows that the zealous interest of the clergy extends itself to and infects their congregations so that the effect of a loving spirit of devotion in the clergy to this great work of extending Christ's kingdom and gathering all nations into it will be the development amongst their people of that principle of unselfish, self-sacrificing devotion to the Redeemer and His work of love for all which will ensure at once the life and growth of the Church in each congregation through all the dioceses and on through the domestic and foreign field.

The Secretary was instructed to procure a design for a seal for the Domestic and Foreign Missionary Society to be submitted to the next meeting of the Board.

The committee to whom was referred the communication of the Secretary and also the question of the magazine reported that in their opinion the periodical was the property of the Society and should be so regarded in the future, and recommended that Mr. J. J. Mason and Mr. Henry McLaren be requested to examine thoroughly its financial condition and report upon the same at the next meeting of the Board. The Report was adopted.

The sum of \$300 was voted for current expenses.

It was also resolved that whereas it is constantly taken for granted and asserted that the Church has grievously failed in her duty in the mission field, and whereas the Board is aware that large sums of money are contributed for missionary purposes of which the Church has no record, this Board would earnestly impress upon every clergyman in the Province, for the sake of the Church's credit and the mutual encouragement of her members, the great importance of taking care that all contributions made within his parish for Domestic or Foreign Missions or for any missionary purpose be forwarded to the Secretary-Treasurer of his own Diocese to be by him remitted to Mr. J. J. Mason, the General Treasurer of the Church in this Ecclesiastical Province.

After the minutes were read and confirmed the meeting adjourned.

Woman's Auxiliary Department.

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

DIOCESE OF ALGOMA.

A Branch Society of the Woman's Auxiliary was formed in connection with St. Luke's Church, Sault St. Marie, Diocese of Algoma, in October last. The following officers were elected:—President, Mrs. Greene; 1st Vice-President, Mrs. Burden; 2nd Vice-President, Mrs. Plummer; Secretary, Mrs. A. Bennetts; Treasurer, Mrs. Burden.

In February the members began working for an apron sale, which was held in Easter week, on

Wednesday, the 4th of April. There were refreshment tables, which as well as the sale tables, were liberally patronized by friends of all denominations, and the handsome sum of one hundred and sixty-six dollars and eighty-eight cents was realized. The members feel greatly encouraged by the successful result of their sale, and pray that God's blessing may still be with them in their work.

DIOCESE OF QUEBEC.

The diocesan quarterly meeting was held on March 20th, when reports were read from various branches—St. Matthew's, The Cathedral, St. Michael's, St. Paul's, St. Peter's, Holy Trinity, Richmond and Melbourne, Cookshire and Etchemin, showing steady progress; barrels of wearing apparel having been made by the members of these different branches at weekly sewing meetings, and sent to many of the mission stations. The branches are endeavoring to distribute their work and gifts as much as possible equally among the missionaries. Within the last two months the Cathedral Branch has sent two barrels to the Rev. H. T. Bourne, Piegan Mission, Fort Macleod, valued at \$75; St. Matthew's, two barrels to the Bishop of Ruperts Land, and one to the Rev. S. Trivett for the Indians. This latter barrel contained among other articles several dresses made in the Indian style. St. Paul's Church sent a box to the Wawanosh Home, valued at \$35; St. Michael's has sent barrels to Qu'Appelle.

A new Branch has been added to us at Framp-ton, which is very encouraging. Most interesting letters were read by the President, Mrs. Williams, from grateful missionaries, showing that the work done is highly and lovingly appreciated.

DIOCESE OF ONTARIO.

THE annual meeting of the Kingston Branch of the Woman's Auxiliary was held on April 10th, and was largely attended by representatives of the different congregations of the city.

The financial report was presented as follows:—

The Cathedral Branch.....	\$268 60
St. James' Church Branch.....	129 35
St. Paul's Church Branch.....	71 35
Collections at meetings.....	6 94
Total.....	\$476 83

The destination of these contributions has been mostly Algoma and the North-West, but foreign missions, notably Zenana work, have not been forgotten.

The jubilee offerings to aid the Widows' and Orphans' Fund of Algoma amounted to \$153.73. An election of officers for the current year then took place with the following result: President, Mrs. Buxton Smith; Vice Presidents, the Presidents of the Parochial Branches; Recording-Secretary, Miss Wade; Corresponding Secretary, Mrs. Rogers; Treasurer, Miss Henderson. An interesting address was then delivered by R. T. Walkem, Esq., who is a member of the Board of

Management of Domestic and Foreign Missions, in which he stated that since the establishment of the Woman's Auxiliary four or five years ago the contributions to missions had almost doubled. He strongly urged, however, economic use of the principle of appropriation of funds by the Woman's Auxiliary, in order that the General Board, which obviously possesses the fullest information as to the needs of the different dioceses, might have as large an amount as possible at its unrestricted disposal.

Society of the Treasury of God.

NOTES.

There has been a slight increase in the funds of the American Board of Missions.

At an all day missionary meeting arranged by the Woman's Auxiliary of New York, Bishop Potter emphasized the fact that congregations which do most for foreign missions, are most successful in their local work, in other words, "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over,"—the other side is, "With the measure that ye mete withal, it shall be measured to you." Our Church in Canada is a witness to the truth of these words of Christ, and it will go on witnessing until we have a mission to the heathen.

"The absence of any kind of anxiety for the spread of the truth, implies spiritual paralysis, if it does not imply actual spiritual death. Churches are generally living churches in exact ratio of their missionary activity."—*Canon Liddon.*

A writer against endowments says "to spend money we have already got is the best way to get more money."

The endowments of our mother Church caused the clergy to neglect to teach their people to worship God, with first fruits, tithes and offerings. When the people migrated to places where there were no endowments they did not give, and the clergy neglected their duty still more, because it looked like begging. Depression of trade has removed the endowments, and the clergy are starving. In the colonies a small endowment is a drawback to the parson, because each one of his people, not having been taught to give, shelters himself behind the endowment, and saves his cents. The sins of the father are visited on the children. It seems hard that because one man eats sour grapes another man's teeth should be set on edge, but God has his own way of teaching, and the clergy are slow to learn. In secular life a man is called a thief if he robs his servants of their wages. Even many of the clergy believe that tithes are not required from a Christian man, so they teach him nothing about them. Might not an indignant layman who has found the book of Malachi exclaim, "These forty years I have been to church, and I have never been taught the blessing and duty of worshipping God

with tithes and offerings; the clergy seem to have combined to keep me in ignorance?"

The Rev. George McKnight, while maintaining that the cause of the meanness of the laity is the want of teaching by the clergy, expresses an opinion that it arises from their defective training. "They have received no instruction whatever in their preparation for Holy Orders,"—but he only places the blame a little higher up, on the Bishops and the Professors.

Mr. T. D. Lowther has given real estate to the value of \$20,000 towards endowing the cathedral at Chicago. Mr. Astor has given \$21,000 to build a church in Sioux Falls in memory of his wife, who left \$25,000 for work among the Indians.

We find that as a rule the poor, like the poor Jews in the days of Ezra, are most inclined to return to God in tithes. So the following on the "Hilarious Giver" in the *Spirit of Missions* is encouraging:—

"It is a fine old legend, *Noblesse oblige*—noble blood binds one to noble service. Just so the noblest men of our time are beginning—only beginning—to awaken to the power of the legend, *Richesse oblige*. The crisis in our national life calls most loudly for Christian work and Christian giving in home fields. From heathen lands come such requests for Christian teachers and missionaries as appal our mission boards. In our colleges are 2,000 young men who say to the Church of America: "Send us; we are ready to go." Now that fields are open and laborers ready, shall we hold back our Lord's money, and keep these heralds of glad tidings from the work they are ready to do? What an opportunity to use for the noblest ends that *power*, that *concentrated life-effort* which is coined in wealth!

"God loveth a cheerful giver.' Have you studied the precise import of the word translated cheerful? It came to me with wonderful force a few days since as I was reading my Greek Testament. The word is *hilaron*. There is no mistaking its import. God loves a whole souled, "hilarious" giver; one who is not ashamed of the cause for which he gives; one who with a strong, buoyant, joyous confidence in the cause, in the men who are working with him for it, and above all in the God who directs the work, gives freely, heartily and *with a swing!* To the sense of duty from the law of Christian service, shall we not by God's help add this crowning grace of spontaneous, hearty, *hilarious* Christian giving of time and money for the cause of our Master!"

Books and Periodicals Dept.

Church Facts. By Rev. E. W. Hunter, Milwaukee. The Young Churchman Company. A capital little tract showing the history of the Church of England from earliest days, and the heritage received through her by the Protestant Episcopal Church of the United States. Sold at the rate of \$2 per hundred copies.

The *Missionary Review of the World* for May is the first monthly to appear and comes freighted with a wealth of missionary thought and facts and discussion that will make it a welcome visitor in the wide circle of readers it has already secured. Edition after edition of the early numbers have been exhausted, and still the demand is constantly increasing. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2 per year; 25 cents per single number.

Literature. An illustrated weekly. John B. Alden, Publisher, 303 Pearl street, New York; 218 Clark street, Chicago. Those who examine this periodical see what a bright, entertaining and wonderfully cheap magazine it is, and will be glad to send \$1 and get it regularly during the year.

The Emigrant. This is a neat, illustrated paper, published monthly in Winnipeg, by J. A. Carman, and contains much that is highly interesting regarding the North-West, its scenery, resources and development.

RETURNS BY PARISHES—FOREIGN MISSIONS.

DIOCESE OF ONTARIO.

From April the 1st 1887, to March the 31st, 1888.

PARISHES.	FOREIGN.	JEWS' FUND.
Adolphustown	2 21	
Gosport		
Fredericksburg	3 60	
Union Church.....		
Harrisburg		
Almonte		
Clayton.....	7 00	
Ameliasburg		
Amherst Is.....		
St. James		
Christ Church.....		
Archville.....		
Trinity		
Green's Creek.....		
Taylorville		
Arnprior	5 00	2 25.
Galetta		
Augusta.....		
Maitland.....	6 13	2 70
Temperance Hall.....	1 59	
Lord's Mills	1 88	
Barriefield	5 53	
Bath.....	5 58	
Beachburg.....		
Cobden		
Bearbrook	2 55	
Belleville, St. Thomas.....	24 82	11 30
" St. Paul's.....	2 54	
" Christ Church.....		
" St. John's.....	3 25	8 04
Bell's Corners	1 30	
Fallowfield.....	42	
Hazeldean.....	1 89	
Rathwell's	49	3 00
Brockville, St. Peter's.....		
" Trinity.....	41 79	20 25
" St. Paul's.....	30 00	20 12

