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# THE CANADIAN CHURCH MAGAZINE

AND 'MISSION NEWS'

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

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AUGUST, 1888.

No. 26.

## HISTORICAL SKETCHES.

### No. 26.—THE SECOND BISHOP OF QUEBEC.

ABRIDGED FROM "LIVES OF MISSIONARIES," S. P. C. K.

**T**HE Hon. Charles James Stewart, the fifth son of the seventh Earl of Galloway, was

born on the 3<sup>rd</sup> of April, 1775. His early education was carried on at home, under the care of a private tutor, and at the usual age he proceeded to Corpus Christi, Oxford.

As a student at Oxford he took a great interest in the movement for the abolition of slavery, and declined to use sugar because it was the product of slave labor. This showed his love for humanity as afterwards proved by his life of wondrous self-denial for the welfare of mankind.

At the age of twenty years, Stewart was elected to a fellowship in the aristocratic college of All

Souls; and in 1799, after taking the degree of Master of Arts, he was presented by his cousin, the Earl of Aboyne, to the united rectories of Orton Longueville and Botolph Bridge, not far from Peterborough. He continued to hold this preferment for eight years, till he went to Canada.

The population of Canada when it became subject to England consisted of French Roman Catho-

lics, with a few perishing Indian tribes. Disbanded soldiers, and camp followers, the very refuse of the army, were the first specimens of English settlers. Happily for Canada the next addition to her population was of a more honorable description. Loyalists driven from the American Republic came in large numbers to Canada, and found a home for their industry, their laws and their religion.

The first bishop of Quebec, Dr. Jacob Mountain, on arriving in Canada in 1793, found in his episcopal city neither church, nor parsonage, nor bishop's residence: four chaplains maintained by the government, and five missionaries sent by the Society for the Propagation of the Gospel, constituted the whole clergy of his diocese—a diocese in which his first visitation extended over a line of country reaching more than 1,200 miles in length from Gaspe to Lake Erie.

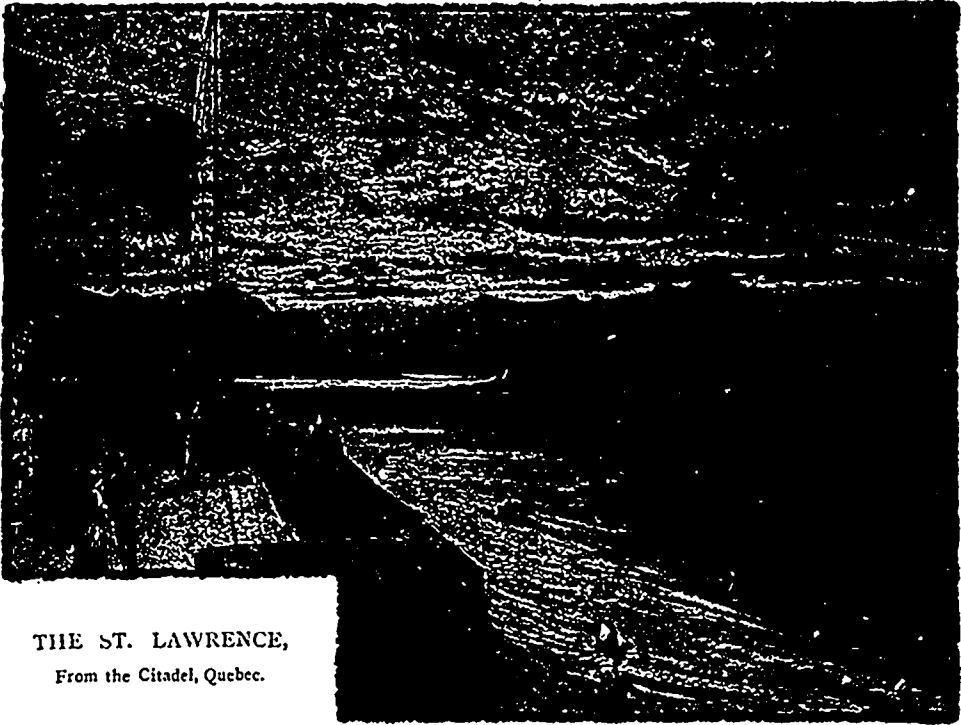
The missionary spirit was at a low ebb in the English Church. In the year 1808 the Society had

not been able to increase the number of its missionaries in Canada beyond nine.

An ordinary person, in Mr. Stewart's position, would have been unlikely to conceive the design of proceeding thither as an evangelist. Such a course was contrary to all the settled ways of the world, for a man of noble birth and connections, possessing independent property, just entered on the



HON. AND RT. REV. CHARLES JAMES STEWART, D. D.,  
Second Bishop of Quebec (A. D. 1826-37).



THE ST. LAWRENCE,

From the Citadel, Quebec.

prime of life, whose lot had been apparently peculiarly exempt from any endurance of hardships; first in the bosom of an aristocratic home, next in the refinement of a university, lastly in the pleasures and retirement of a small rural parish. However, in the thirty-second year of his age Mr. Stewart offered his services as a missionary to the Society of the Propagation of the Gospel, and was appointed to the mission of St. Armand. He sailed from Plymouth on the 7th of August, 1807. On the 27th September he arrived at Quebec; and after a few days' stay, both there and at Montreal, he set out for his mission at St. Armand, a seigniory situated about 70 miles southeast from Montreal, which he reached on Saturday the 21st October.

On making inquiries as to the possibility of holding a service on Sunday he was advised not to attempt it on the grounds that not long before a preacher had made a similar attempt, but finding the people wicked and abandoned had left in despair. "Then," said Mr. Stewart, "this is the very place of duty for me—here I am needed, and by God's grace, here I will remain, and trust to Him in whose hand are the hearts of all people for success." And here he did remain until the place became a flourishing mission.

On January 20th, 1809, Mr. Stewart opened a church at Frelighsburg, in the eastern part of the seigniory of St. Armand, when there was a congregation of a thousand persons. And in the following August, when the Bishop of Quebec visited the parish, there were sixty candidates for confirma-

tion. In July, 1811, Divine service was performed for the first time, in another new church dedicated to St. Paul, erected at an expense of 800*l.*, near Philipsburg, in the western part of the seigniory. Two-fifths of the cost of the two churches were contributed by Mr. Stewart himself. The churches were twelve miles apart, and he travelled between them on horseback, for there was no road.

In 1812, and for some time afterwards, England was at war with the United States, and the settlers on the Canadian frontier were kept in continual agitation by the apprehension of attacks from their Republican neighbors. Many families quitted the province. Mr. Stewart's parishioners were called out to meet the invaders; and casualties occurred which he turned to good account in his ministrations. At the conclusion of hostilities a day of general thanksgiving was appointed, and was celebrated throughout Canada in 1814.

On July 9th, 1815, Mr. Stewart preached his last sermon and administered the Sacrament of the Lord's Supper for the last time as missionary at St. Armand. It was a solemn day, and many wept sore, sorrowing most of all lest they should see his face no more; for he was to embark for England in a few days. In England he collected £2,000, by means of which twenty-four churches were afterwards partially erected.

After completing his business in England, and taking the degree of Doctor in Divinity, he returned to Canada in November, 1817. Finding his former mission of St. Armand in a highly satisfactory state under the Rev. J. Reid, who had been

his co-worker as schoolmaster, he resigned the charge of it wholly to him, and transferred his own services to a neglected district named Hatley. Here he continued for about a year. Bishop G. J. Mountain gives the following graphic account of a visit which in his younger days he paid to Dr. Stewart in this place:—

"I found him in occupation of a small garret in a wooden house, reached by a sort of ladder, or something between that and a staircase: here he had one room, in which were his little open bed, his books, and his writing-table; everything of the plainest possible kind. The farmer's family, who lived below, boarded him and his servant. Soon after my arrival, I was seized with an attack of illness, and he immediately gave me up his room, and made shift for himself in some other part of the house; how, I know not. And here, buried in the woods, and looking out upon the dreary landscape of snow, some thousands of miles away from all his connections, many of whom were among the highest nobility of Britain, this simple and single hearted man, very far from strong in bodily health, was laboring to build up the Church of God, and advance the cause of Christ among a population who were yet to be moulded to anything approaching order, uniformity, or settled habits of any kind in religion, utter strangers to the Church of England, with, I believe, the exception of a single family, and not participants, in the great majority of instances, of either of the Sacraments of the Christian religion."

The following extract from a letter written by Dr. Stewart from Hatley shows his missionary and self-denying spirit and gives also a hint for missionaries of the present day:—

"My being single is a great advantage to me as a missionary on a large scale. This consideration, indeed, chiefly determines me to continue so. Whatever inexperienced persons may think or say, it is a greater sacrifice than they are aware of; but I shall mention some of its advantages concerning the Church and my relations. With regard to the Church, I am always ready to go or to stay anywhere, for a long or a short time; and no place, and every place, is my home. My personal expenses are small. I reckon that those of myself and servant come now to about £250 a year. This leaves me of my income £400 a year for public and private beneficial purposes."

It was about this time that emigration from Great Britain to any considerable extent began. In the year 1819, we are informed that the number of emigrants to Canada "rose at once to 12,000 souls." Dr. Stewart observed that new settlements were being continually formed in various parts of the province; and, with the bishop's leave, he resigned his settled position at Hatley, and became, in 1819, visiting missionary "for visiting in rotation those townships which are not yet prepared for an establishment."

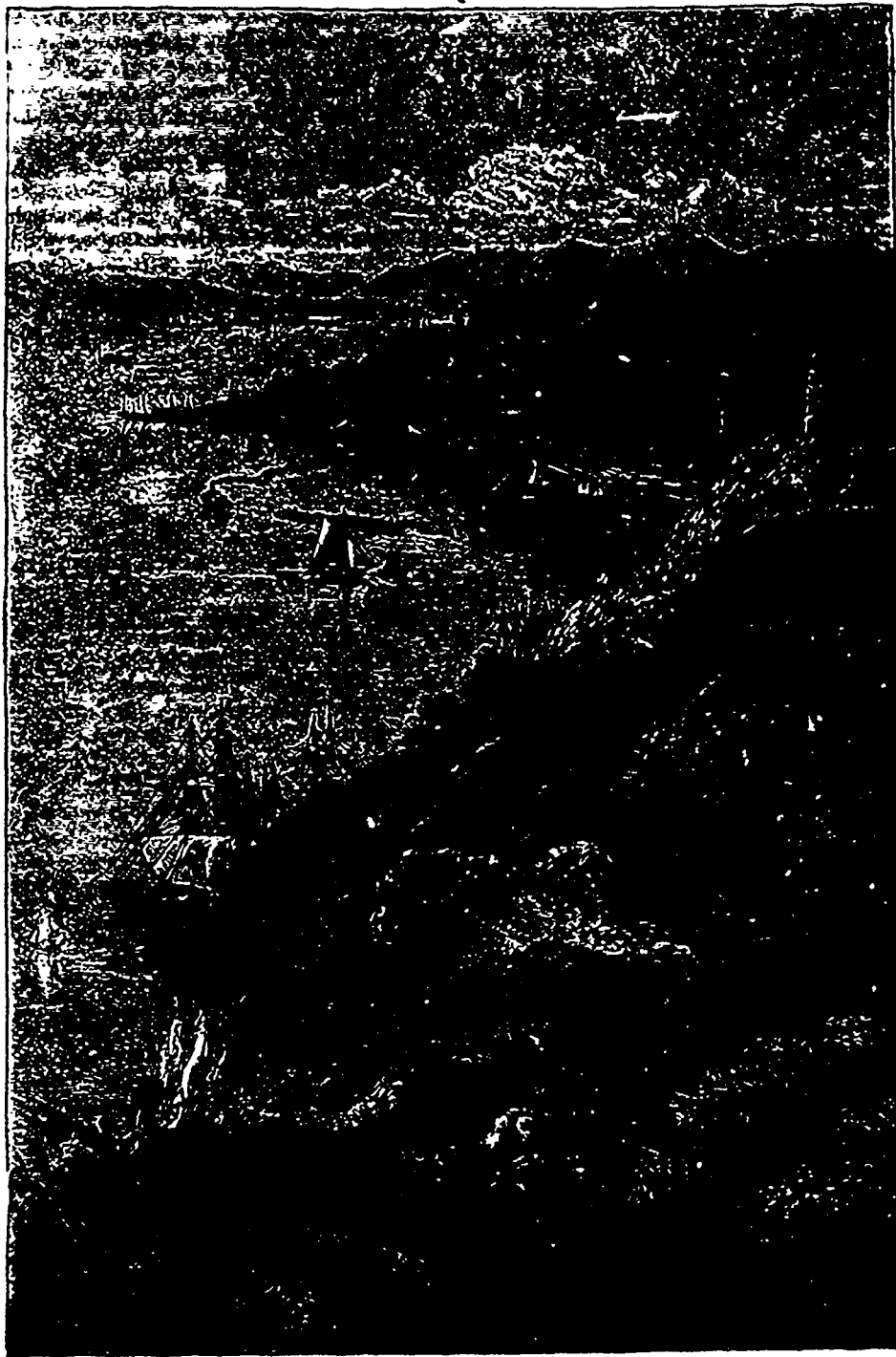
In the first six months of 1820 he travelled through a circuit of 1880 miles. He spent nearly

the whole of the year 1821 in England; and returned to resume his missionary journeys in the spring of 1822. In 1823 he was sent to England by the bishop, for the purpose of defending the claim of the Church (under the Act 31 Geo. III. xxxi.) to the Clergy Reserves, which had recently been made the subject of an attack by the Canadian House of Assembly. Returning in November, 1824, he continued his unwearied missionary labors, and then it was that the venerable Bishop Jacob Mountain, after an episcopate of thirty-two years, in the course of which he had seen the number of his clergy increase from nine to fifty-six, died on June 16th, 1825; and on the 21st of January, 1826, Dr. Stewart was consecrated as his successor by Archbishop Sutton, and Bishops Howley, Van Mildert, and Blomfield, in the chapel of Lambeth Palace. Returning to America, he preached, at the request of Bishop Hobart, in Trinity Church, New York, on Trinity Sunday, May 21st, and on June 4th, he was installed in Quebec Cathedral.

The details of ten succeeding years of watchful, steady, and severe labors are recorded in the Annual Reports of the Society for the Propagation of the Gospel; and their results must be sought in the character which the Canadian Church, under its influence, maintained. The long journeys of visitation which he undertook were a tax upon his declining strength. An idea of his work may be gathered from the following extract from one of his letters:—

"We came yesterday from Hallowell to Davenport's (fourteen miles), afterwards crossed the bay (Quinte), two miles to the Mohawk Church—there examined several persons and confirmed twenty-one—buried one corpse nearly half a mile from the church—performed part of the evening service; the Rev. Mr. Campbell and myself exhorted and conferred with some of the chiefs. We were now getting cold and hungry, but we had a good fire made in the stove, which rendered us comfortable. It rained all day till nearly 5 p. m. Soon after it had become dark we got a good supply of bread, butter, and milk, and candles, which were very acceptable. About 11 p. m. the steamboat passed—we called and hailed and showed a light, but stop they would not. We made up our minds to sleep as well as we could in the church till daylight. At three this morning we were roused by the steamboat coming back for us. When it had passed the captain was asleep, and the helmsman, having shortly been changed, did not know of us, and would not stop; which, however, I think he ought to have done for any person. I should observe that the boat was much later than usual, in consequence of a malefactor having been hung in the morning at Kingston. I awoke at Belleville with a headache, but it has left me (3 p. m.), and my cold is gradually diminishing."

He soon found that his enormous diocese (the whole of Canada, as we now call it, from Quebec westward) was beyond the strength of one man



WOLFE'S COVE: A VIEW ABOVE QUÉBEC.

With a frame worn out by unsparing labor in the propagation of the Gospel, the Bishop returned in the autumn of 1836 to seek a grave in his native land. Upon landing at Liverpool, he proceeded to the residence of his brother at Brighton. His appearance at that time is touchingly described by the Rev. J. S. M. Anderson, at that time incumbent of St. George's Chapel:—

“One Sunday, whilst I was engaged in the administration of the Holy Communion in my church at Brighton, I observed a venerable man, with pallid face, and hair white as silver upon his brow, draw near to the Lord's Table. He was very feeble; apparently deprived, in some degree, of the use of his limbs, and leaning for help upon the arm of a gentleman who

and therefore urged upon “his Majesty's Government” to appoint a coadjutor bishop. This was granted, and Archdeacon George J. Mountain was selected for that post and consecrated on February 14th, 1836, with the title of Bishop of Montreal.

was with him. This gentleman I recognized to be the Hon. Edward Stewart, at that time deputy-chairman of the Board of Customs, with whom I had the pleasure of being acquainted. And, seeing the aged man, as he drew nearer, wear the dress

usually assumed by none but clergymen of superior rank, I immediately conjectured that it must be Mr. Stewart's brother, the good Bishop of Quebec, whom I saw."

And so, indeed it was. Next day Mr. Anderson was asked to visit him. He found the bishop very weak, lying upon his bed. He requested him to read for him the Order for the Visitation of the Sick. All the responses, even to the alternate verses of the seventy-first psalm he repeated accurately from memory and at the conclusion of the service he said:—

"Do not leave me yet, my dear sir. There is a prayer for a sick child, which I have often read; pray read it, sir, now, in my behalf; you will, of course, make the necessary alteration in some of the words as you pass on; but read it all; and, weak and aged as I am, I desire to draw near with the guileless spirit of a child, unto my God and Saviour."

"I gazed upon him," says Mr. Anderson, "and listened to him, with a reverence and gratitude which I must seek in vain for language to express. And when the time for our separation came, I turned away with a heart full of thankfulness, that I had been privileged to witness such an evidence of faith having its perfect work, and the Church, of which I was an ordained minister, had been permitted, for so many years, to call such a man her missionary in the Western World."

After an ineffectual attempt to return to the home of his fathers, Galloway House, Wigtonshire, Bishop Stewart took up his lodging in the residence of his nephew, the Earl of Galloway, in Grosvenor Square, London. And there, accompanied by two faithful servants whom he had brought with him from Canada, free from intrusion and affectionately tended, the Bishop spent his last days. He passed quietly away on the 13th of July, 1837, and was buried in the family vault at Kensal Green, near London, by the side of his brother and sister.

Though not handsome in face, and somewhat ungainly in build, he was a man of noble mind and sterling worth. He laid his life and high position and ample means at the feet of his Master, and Canada has been the gainer, to an extent not generally known, by his self-denying devotion to the cause of God. He advanced no claims on the admiration of people; and yet all honored and loved him, from natural instinct, and in his presence felt themselves to be in the presence of a true friend, and a man of God.'

A DISPATCH from London states that Pope Leo XIII is contemplating the purchase of an islet in the Mediterranean near the French coast, to which he and his household can resort when it becomes necessary for him to retire from Rome, as he feels the hostility of the Italian Government toward him. A retreat to Malta is favored by some of the prelates, but the site is not yet decided.

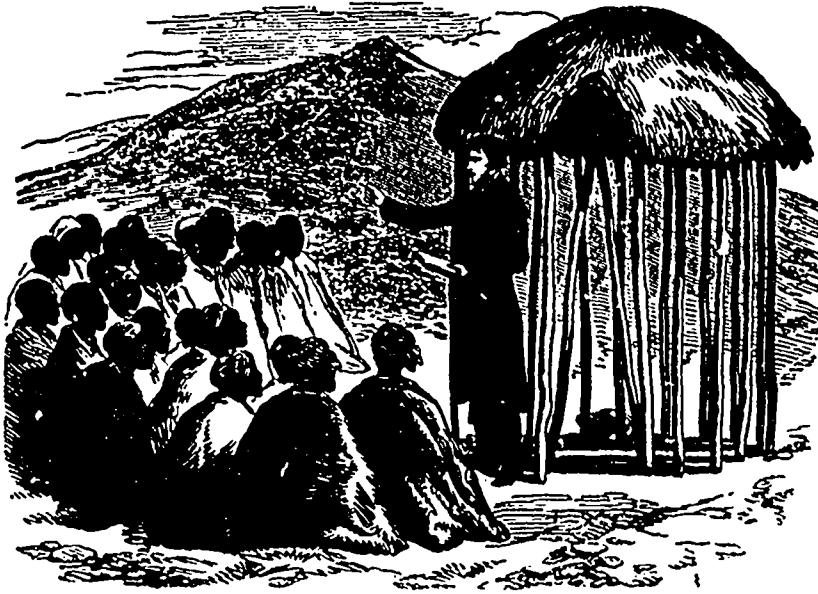
## THE WHITE MAN'S GRAVE.



THE death of two such men as Bishop Hannington and Bishop Parker in such a brief space of time, together with the fact that numbers of noble men and women have been obliged to succumb to the cruelty of savage tribes and the still more fatal power of unhealthy climate, the Church of England herself having lost at one period three bishops in Sierra Leone in the short space of seven years, forces strongly upon us the advisability of procuring for Africa a native band of Christians for missionary work there.

The following words by Rev. J. Aspinwall Hodge, D. D., from a sermon recently preached before the American Colonization Society, are well worth considering in connection with this subject:—

"God's designs concerning Africa have long been a hidden mystery. Situated in the centre of the Eastern hemisphere, within easy reach of the highest civilizations of the world, its immense proportions have been long known, and the details of its outlines have been often explored. But it has, through all centuries, remained a dark, impenetrable continent. Its territory, resources and inhabitants were utterly unknown. To all nations and persons God has said, "Ye shall not enter here for any purpose." At its portals, disease and death have kept as strict guard, as the angel with the flaming sword at the closed gate of Eden. Science, commerce and religion have sailed round its borders, have touched here and there on its coast, but have been unable to overleap the barriers. It has remained the only inaccessible land on the face of the earth, except the probably bleak and useless North Pole. Yet like the Congo, whose waters force their way for 300 miles into the ocean, there has been a mighty and perpetual stream of Africa's enslaved children poured into the sea of nations. Whatever may have been man's guilt in this matter, it has been permitted, and therefore forms an important part of God's plan concerning Africa. God meant it for good, when Joseph's brethren sold him. The captivity in Egypt was to train a nation, and in Babylon to wean it from heathenism. And for some purpose, God has directed this stream to our coast, and has placed these negroes under our tutelage. For 225 years, with no interruption, the school term had continued. When suddenly, without any effort on the part of the pupils, and against the wishes and efforts of their masters, there was a change. To the training in the house and in the field were added new courses. They were admitted to every avocation of civilized life, to learn all mechanical, commercial and clerical labor. They were pressed into schools, primary, graded, academic, scientific, collegiate and professional. Religious teachers flocked to instruct them in Christianity. They were made citizens, and were called to take part in making and administering laws. Already twenty-five years have been allotted to this higher education.



PREACHING TO KAFFIRS.

student of history can doubt that this is the natural and necessary course of events, the unfolding of God's plan. This is God's will and commandment to our nation, as plainly made known as was the law uttered from Sinai. His purpose cannot be changed. The designed course of His government of nations cannot be turned aside. He speaks in words which cannot be misunderstood—"Let my people go forth, to serve in their own land, in the work which I appointed them." To hesitate is rebellion. "Thou shalt judge the people righteously and govern the nations upon earth." "This is the Lord's doing and

And wherefore? Can there be a doubt? If so, it vanishes as we look at Africa. A sudden change has also there taken place. That continent, so long closed has been thrown open to the gaze of the world. Livingstone and Stanley, those pioneers of religion and science, have astonished all with their glowing reports of its wonderful character and resources. Men of learning are eager for research, commerce is fluttering to bear off the rich produce. European nations have combined to form and maintain a free Congo State in the vast interior, and to secure prosperity by series of forts and by the navigation of its mighty streams. And the Church has arisen with new zeal to evangelize the millions of these newly-discovered tribes. Still, over every portal may be read the divine decree "Africa is for Africans." "No admittance for permanent residence, save to the Negro race." "The civilization and evangelization of this continent must be by her own children." Where are the workmen for this arduous and glorious undertaking? In the fields, shops, schools, seminaries and civil offices of America, eight millions of them. They have been unconsciously under training for two hundred and fifty years for this very service. Where are the means for their transportation? There is an immense balance due them for past services, wrongs and sufferings. The nation is perplexed with the increasing surplus in its coffers. Where shall they begin the work? In Liberia, a Christian Negro Republic, already established in Africa, where the blacks have demonstrated their ability to govern themselves, to establish and maintain educational, religious and governmental institutions, to gain the recognition of civilized nations, the respect and confidence of heathen tribes, and to begin the redemption of Africa. No

marvellous in our eyes."

### WOMAN'S WORK.\*

BY MRS. ANNIE ROTHWELL, OF KINGSTON, ONT.

**I**N approaching the wide subject indicated by the title of this paper we are conscious of three points of view from which it may be regarded; first, that of the olden times, when the allotted destiny of woman was to be either slave or toy—a toy often petted and indulged indeed, but still a toy—and when those who occasionally rose above the ordinary level of their sex were looked upon as wonders, and in so far as they thus rose were not infrequently condemned as transcending or transgressing its proper boundaries; secondly, that of some modern enthusiasts who, in revolt against the old-time bonds and ignoring all boundaries, would seem to aim at making the functions, responsibilities, pursuits and privileges of either sex synonymous and interchangeable; thirdly, that of those more moderate people who, while recognizing and admitting limitations never to be overpassed, make it their object to discover precisely how far those limits can be widened and extended, and to define and improve to the uttermost all lawful advantages, duties and privileges, which for women lie, and always must lie, within them.

Let us endeavor to ascertain in which of these views, or in what combination of parts of these views, the truth respecting woman and her proper sphere and work is to be found.

That the old faith, even in these days, dies hard is not difficult of proof. There lie before me, at

\*A paper read before the Ontario Diocesan Auxiliary at its second annual meeting, held in Prescott, June 6th and 7th, 1888.

this time of writing, various newspapers, and as the modern newspaper is not only the powerful engine which moulds, but also the exponent which expresses the life around us, it may be well to examine what part of the contents of these is especially devoted, and supposed to be matter of greatest interest to the female portion of their readers.

First on the list is a page entitled "Work of Women," containing five paragraphs, "The Fashions," "The Work Table," "The Household,"—this latter being the recipe for four puddings—"Rag Carpets," and "The Care of Gloves." Following this is "Woman's Kingdom," with "Society," another "Work table," "Fashion Notes from Paris," "Gossip for Girls,"—this consisting of instructions how to dress on a small amount of pin money—and "The Cuisine," to this article are added, however, some notes on art, literature and the stage. A step higher comes "Woman's Empire," which we find to be "Society Notes," "Diamonds at Washington," and "He Proposed at Dinner." Lastly spreads before us "Woman's World," comprising "Silver Toilette Articles," "Wonderful Things in Bonnets," "Complexion Pottery," which being interpreted means enamelling of the skin—and "An Inaudible Laugh," this being directions for studying becoming smiles before the looking-glass according as the teeth will or will not bear inspection. From the far Pacific Coast I glean an article "For the Ladies," on "The Beauty of Auburn Hair," and "Smuggling for Amusement;" while a paragraph from a Chicago paper descriptive of the various pursuits carried on by women in that wonderful centre of the continent under one vast roof—pursuits ranging from faith-healing and the teaching of Volapuk to the curing of corns—carries like the wasp a sting in its tail in the following closing words, "As one might easily suppose, from the number of women who frequent the building there are also a millinery store, a candy shop, an embroidery bazaar, and a photograph gallery." I have no present means of access to the papers of Tartary or the Fiji Islands, but doubtless we should find their feminine articles devoted to the latest thing in shark's tooth necklaces, or a debate as to whether or not a sheep skin ulster was a necessary article in a bride's trousseau.

Now let us glance at the reverse of the picture. "Over 5,000 women," says the Philadelphia *Times*, "have obtained employment in this city in the last five years in branches hitherto filled by men alone. It is not only in the mills, factories, stores, telegraph offices and such places, where they are to be found at the loom, shuttle, counter and tray, that they are working, but in bankers', brokers', lawyers' and other professional men's offices. As stenographers, type-writers, book-keepers and cashiers they are gradually and largely encroaching upon the occupations previously almost entirely monopolized by men. The newspaper offices also recognize their value, and in the composing room they may be found with the rule and stick."

"Women, with the aid of machinery," said Mrs. Barry in one of her eloquent lectures to the Knights of Labor recently delivered in Toronto, "were driving men out of the labor market. Men talked about industrial depression and overlooked the cause." Nor is it only as laborers or assistants that women have come to the front; they aim to be principals, and often succeed in their aim. As doctors they no longer excite even a passing surprise or comment; and we gather from the reports of the late International Council of Women held at Washington that the other liberal professions are if not so plentifully at least adequately represented. We know that already more than one lady has been admitted to the American Bar, and we know that Mrs. Ada Bitlenbender read a paper on "Woman-in-Law," and that Rev. Ada C. Bowles spoke of "Woman in the Ministry." Other pursuits are not neglected; one lady took for her subject "Woman in the Hospital," another "Women as Farmers," and yet a third spoke on "Prison Reform." As if this were not a sufficiently wide range, Mrs. Laura McNerr, the President of the "Ladies of the Grand Army of the Republic"—whoever they may be—read a paper on the "Limits of Woman's Influence," and doubtless she stretched those limits tolerably wide. We do not find that the sailors were represented at the Council; but we know that a lady runs a steamboat on the Lower Mississippi, having on the death of her husband taken out her certificate and being appointed to his command, and we may possibly hear yet of women going aloft to reef "when the stormy winds do blow."

Labor, law, physic, religion, agriculture, navigation and the army—one thing remains, and we find it in a western town. Mrs. Belya Lockwood has, as we know, twice asserted her right to be elected President of the United States—so far in vain; but where she has failed some of her more fortunate sisters have triumphed, according to the following telegraphic despatch received from Oskaloosa, Kansas, not long since:—"A city ticket composed of women for the Council and a woman for mayor was elected here to-day by 66 majority."

These extreme cases can not, of course, be taken as a just representation of the women of our day; but it must be admitted that extremes may be found. Between the woman who shrieks at a spider and Madame Lactitia, the mother of the Great Napoleon, who uttered no groan in her travail-pangs in order that, in accordance with a popular belief, her child if a boy might be born a warrior—between the girl practising her smile of lip or eye before the mirror and Caroline Herschel or Mrs. Somerville calculating the courses of comet and star—between the votary of fashion whose severest exercise is waltz or carriage drive and the Mexican cow-girl who, astride of her mustang and lasso in hand, joins in the wild sport and labor of the round-up—between the woman who flies from infection and shrinks from a cut finger and Florence Nightingale, whose shadow on the



hospital wall the men she cared for turned to kiss before they died—the gulf would at first sight appear too vast to admit of bridging over, the distance too great to allow one point of meeting. And while such differences exist in fact we cannot wonder at any diversities of opinion that may also exist as to woman's capacity or the sphere in which she is most likely to exert it.

That an immense amount of the leaven of frivolity must be supposed to be still working among the mass of womankind is perhaps but too clearly proved by the first series of *bona fide* extracts given above, and those to whom such extracts make no appeal may be excused some indignation that so much prominence is given to the supposition, while they trust that the class most likely to be affected by them is lessening in numbers and being lifted to a higher mental and moral level with the lapse of every year; and though from the latter quotations it would almost appear that the whole female sex is engaged in a desperate competitive struggle with man, and endeavoring to usurp places and privileges which can never rightfully belong to woman; this it is needless to deny, for whatever may be the modifications of time or circumstance some bounds remain, and must ever remain, as rigidly fixed as in the hour when the Almighty Lawgiver pronounced the sentence in Eden. It is as impossible to conceive of the average mother leaving at home a sick infant, and being able to dismiss that beloved care and anxiety from her mind so far as to admit of her giving her undivided attention to the administration of impartial justice on the Bench in the case of persons entirely indifferent to her, as to suppose the possibility of an upright judge permitting private affection to influence his interpretation of evidence or the imposition of just sentence; it is as difficult to imagine a woman giving an order of battle, knowing the inevitable result of carnage and suffering, as to picture to ourselves a tried and trained commander's sympathy for those under his command interfering with his obedience to stern necessity when the time for action came. Each is assisting to carry out the design of the Author of Creation, one by that concentration of interest in and devotion to the individual proceeding from the divinely implanted instincts of maternity and tenderness necessary to the preservation of the human race and the maintenance of the pure ties of family and home, the other by that disregard of individual welfare, that subordination of all private feeling to the dictates of duty, which is essentially masculine, and needful for the exercise of public rectitude and the discharge of difficult and dangerous public trusts. But neither can there be any trenching on that fair domain which belongs to woman alone; and there are now as many useful lowly lives, as much gentle untiring and retiring self-sacrifice, as much unboasting effort, as much humble duty done silently and thoughtless of reward, as has ever been and will ever be woman's contribution to the sum of the ages.

That the time is, however, forever past when the extreme of either frivolity or humility was looked upon as woman's proper province is not more fully shown by the papers read at the International Council than by our own experience and observation of what we see around us every day. Within the recollection of the writer "Woman's Rights" was a decided cry; now far more than women then even thought of claiming has been won. The once exclusive gates of learning have been thrown open to them, and the "sweet girl graduate" is no longer only a poet's dream; the doubtful privileges of the ballot box have been in a large measure conceded, and whereas scarcely more than a generation ago the nursery and to a limited extent the school room were the only outlet for female effort outside some of the lower branches of manual labor, women are now admitted to full, if grudging, and painful if honorable fellowship in the world's wide field of toil.

Of the multiform shapes taken by that toil, and its special trials and hardships, it is not intended here to speak. Some of the higher phases have been outlined in the papers before alluded to; of others, less lofty and less known but yet more deserving of our notice and sympathy because of the product, not of choice, but of hard necessity and dire want, we get occasional and startling glimpses. With the question of labor and wages, deeply as it is affecting and exciting women at the present day, it is no part of this paper to deal, but it may be said in passing that if "women with the aid of machinery are driving men out of the labor market" the expression must mean not only that there is strife and keen competition with those who would naturally object to be dispossessed, but also that there is pressing need of entering the disputed arena. Where there is great need of work there will also be great need of money and sympathy, and this at once opens a broad field of labor to those practical women who can bring time and brain as well as material aid to the relief of those of the toiling and needy multitude who come within the reach of their influence and help. But leaving aside daily and involuntary labor as a necessity which has always existed and must exist, let us proceed to inquire into that voluntary and essentially Christian work undertaken and executed by women which is one of the marked characteristics of the present time, and endeavor to gather some testimony as to its results upon the world; and as both area and amount are far larger than can possibly be dealt with in the limits of a brief paper such as this, we will confine ourselves to what can be gleaned from the reports of our own Church, leaving out of the question the work undertaken by other religious bodies, such as that of the sisters of the Roman Church, whose devotion, however widely we may differ from their mode of thought and action, we cannot doubt; the fervent exertions of good women in the cause of temperance, and in the work of the Salvation Army.

(To be continued.)

## ARCHDEACON FARRAR.

**T**HE *Churchman* (N. Y.) of May 19th, contains a picture of the "Venerable Archdeacon Farrar in the pulpit of St. Margaret's, Westminster." The pulpit itself is enclosed, reaching up to about the elbows of the preacher, who has his right arm extended as if calling attention to some important expression, while his face, turned towards the right as if looking over the extended arm and at the people, has stamped upon it a look of intense earnestness. He is noted for his strong expressions and vivid descriptions, rising sometimes to a height of impassioned eloquence. Thus he speaks in one of his sermons on those who are inclined to despair over the slow progress that Christianity is making at the present day in her warfare against the powers of darkness:—

"Let us not be impatient; let us not despair. If we do we shall not understand the true spirit of the saints of God. They ever felt, even in the worst of times, that God's kingdom

is an everlasting kingdom, and his dominion endureth throughout all ages. Days of darkness they have known, days of vexation, days in which God seems to be almost terribly silent; and yet they have been 'persecuted, but not forsaken; cast down, but not destroyed.' When the wild beast from the sea was wallowing in the blood of martyrs; when the fires of hell lit the darkness of those gardens on the Pincian hill; when a Decius or a Diocletian was emperor; when a Mary or a Philip, a Bonner or an Alva, was torturing the

saints of God; when the feeble spark of heaven's light seemed certain to be quenched under the raging and swelling tempests of the world's persecuting hatred, the saints have still not feared for Zion; they have still said, 'God is in the midst of her, therefore shall she not be moved. God shall help her, and that right early.' However dark the horizon, whether of the State, or of the Church, or of our individual lives; however ominous the clouds that may seem to loom upon our future, that horizon is not half so black, nor those clouds

one-half so lurid as in the days of a Claudius or of a Nero. Yet even in those days, when Jews loathed the Gospel and Gentiles were striving to stamp it under their feet; when intellect spat upon it, and philosophy spurned it, and legions of armies tried to strike it down, and malignity searched it with candles—even in those days St. Paul spoke fearlessly of it to the poor slaves and artisans of Thessalonica as 'a kingdom that could not be moved.' Upon its present certainty he founded its future permanence; and that his converts might feel its blessedness now, and



ARCHDEACON FREDERIC W. FARRAR.

enter into its heritage hereafter, he adds the exhortation which I would fain leave with you: 'Therefore we receive a kingdom which cannot be moved.' Let us, at any rate, no matter how much evil be around us, no matter how vehemently the world swaggers on its own evil way with its companions the flesh and the devil, no matter how much even the nominal Church may be tainted by the factions, the materialism, and the base methods of the world, let us have grace to serve God acceptably with reverence and Godly fear. Let us do

this, and we should have begun already to enter into that 'new heaven and that new earth, wherein dwelleth righteousness.'"

The works of Archdeacon Farrar are found today on the book shelves of nearly every if not every clergymen throughout the world, and in the thoughts that they suggest, whether causing approval or the reverse, are useful to all. Among his best works, nearly all of which have been published in cheap form, we may certainly class his life of St. Paul. The social condition of the world at the time when the Apostle preached and wrote are well and vividly described while St. Paul himself is presented in a manner not usually thought of by the ordinary reader of the New Testament. As a writer, preacher and platform speaker Archdeacon Farrar holds a prominent place to-day. He is an earnest advocate of the Church of England Temperance Society, of which he is a member in the total abstinence department, and also of the cause of missions, to urge the claims of which he has used and still uses his strongest powers of argument and eloquent pleading.

#### MELANESIA.

**H**IS Mission was founded by the noble Bishop Selwyn and the martyred Bishop Patteson. The pleasing picture which rises up in most minds when mention is made of the coral islands of the Pacific is not realized in Melanesia, being founded on descriptions drawn of other groups of islands and other races of men in that vast ocean region. There are two distinct races inhabiting the islands of the Pacific—the Polynesian or Maori, and the Papuan or Negretto. These races differ as much in habits and disposition as in appearance. The Papuan is black and like an African negro, and is of a fierce and cruel disposition; and it is this race that people the islands of Melanesia. Bishop Selwyn used to tell of one island, fifteen miles in circumference, on which he found three tribes dwelling who had been at deadly feud with one another from time immemorial. So slight was the intercourse between them, that the dialect spoken in one community was unknown to the other two. Every male over twelve years of age carried a bow and arrows, which were never put down during waking hours, and which were used against any person who did not belong to his own village. And when some of these islanders were taken to Auckland, they could not for a long time be persuaded to lay aside their weapons, which they carried about with them wherever they went. Many of the Melanesians are cannibals.

Now, if it is possible by teaching Christian doctrines to establish peace and good feeling among people living in bitter enmity with each other; if it is possible to put an end to acts of cruelty and brutality, and to teach them to regard such conduct with abhorrence; if it is possible to teach honesty, truthfulness, chastity, kindness, and com-

passion; if it is possible to teach unselfishness and self-sacrifice; then it is surely our duty as Christians to prosecute this holy work, and to do for those ignorant islanders what was done for us by the devoted and zealous servants of Christ, who tamed the savage races of Europe, and taught them to submit to the rule of the Lord Jesus Christ, and so made it possible for us to see and know men like Livingstone, and Gordon, and Patteson, and gentle women like Florence Nightingale, Sister Dora and Frances Ridley Havergal.

That there is need for this Mission to Melanesia, the report annually published by the Bishop abundantly proves, and that there is abundant encouragement to prosecute it, the same report testifies. Here, for instance, is one piece of evidence supplied by the report. At one island a short time ago, a missionary who was visiting the place saw a large war canoe approaching the beach near which his quarters stood. On reaching the shore a body of armed men passed him on their way to a sacred grove of trees a short distance off, leading a prisoner they had captured at a neighboring island. A few hours later excited men rushed by, carrying pieces of their late prisoner's body on stakes; one carried the head, another the heart—the several portions of the body being carried away to keep as charms. The place where this occurred is now completely under the influence of Christian teaching, and is peaceful and orderly. The possibility of the recurrence of such acts of barbarity in that island has quite passed away.

When we remember that several of the reclaimed savages of Melanesia are now in the ranks of the Christian ministry, and that their exemplary lives call forth expressions of astonishment from their English brethren, who are daily called to witness the power of divine grace shining forth in their renewed lives, we must feel that it would be wrong to hinder and cripple this good work by withholding our help. We need not be discouraged if the statistics of missions to heathen people do not seem to show much progress: for it is not by the numbers attending the schools and churches that we best gauge the success of our missions, but by the fact that the infusion of Christian teaching into the minds of any people raises them at once to a higher level of being. It reveals to them a new life, with new hopes, new motives, and new practices. Apart altogether from the spiritual aspect of the word, the evangelization of the heathen is an undertaking which ought to commend itself to every humane mind, and one which we as Christians ought to prosecute with all our energies.

On a sun-dial which stands upon the pier at Brighton is inscribed this most hopeful line: "Tis always morning somewhere in the world." In the Christchurch Domain Gardens the motto on the sun-dial is "*Horas non numero nisi serenas*,"—"I count none but the hours that are bright."



ST. GEORGE'S CHURCH, OWEN SOUND, DIOCESE OF HURON.

## OUR PARISHES AND CHURCHES.

No. 23—ST. GEORGE'S CHURCH, OWEN SOUND,  
DIOCESE OF HURON.

**O**WEN SOUND is the county town of Grey in the Province of Ontario. It stands alone, a town situated a long distance from any other. It can boast of no antiquity. Fifty years ago its site was but a swamp, "lit by the million lamps of the glow worm by night, and vocal always with the croaking of myriads of frogs." The river Sydenham, winding its solitary way through a dense forest, at length found egress to the great waters of the Georgian Bay at "The Sound," from which the town is named. Had we salt water in this country, Owen Sound, "the Liverpool of the North," would be called a seaport town. The tangled forest has given place to a well proportioned town, into whose harbor glide giant steamers laden with grain and other products of the far north and west, shipping their freight on railways to be carried further on their way. Charles Rankin, a pioneer land surveyor, laid out a portion of this dreary spot as a

town in 1837. In 1841 a few settlers began to arrive and by degrees the town, which was first called Sydenham, after the nobleman of that name who was Governor-General of Canada, began to assume important proportions. It was visited in 1844 by Bishop Strachan, the pioneer bishop of Upper Canada, but received very little attention in spiritual affairs till the arrival of a young man fresh from Ireland who, on being ordained by Bishop Strachan in 1849, was appointed travelling missionary for the two enormous counties of Grey and Bruce, then largely uninhabited, with headquarters at Owen Sound. And there the Rev. A. H. R. Mulholland, for that was his name, has been ever since. In these days of frequent changes, when clergymen find their way from place to place with surprising rapidity, it is a pleasing contrast to find a parish which since 1849 has known but one Incumbent. Services were first held in a log building, 18 x 20 feet in size, owned by a Mr.

Hinchcliff. In this humble structure Lord Elgin, Governor-General of Canada, attended divine service when on a visit to Owen Sound. As time wore on Mr. Mulholland became Rector and Rural Dean. A larger church was erected in 1851, and enlarged in 1861 by the addition of a wing, and for nearly twenty years this was found sufficient for the wants of the congregation, but in 1880 the foundation stone of an entirely new church was laid. This church was completed and opened for divine service in August, 1881,—the epochs of the church's history being thus marked by 1851, 1861 and 1881, and as shown in the accompanying engraving, is a handsome, gothic structure of the Elizabethan period. It was erected at a cost of \$15,000, exclusive of the site, and has a spire 125 feet high. The interior of the church is furnished with every comfort and necessity for the promotion of divine worship, including a handsome pipe organ. A chime of bells we believe is to be added soon.

During all this work Mr. Mulholland was the guiding hand. His faithful services were acknowledged in 1879 by the Bishop of Huron conferring upon him the title of Canon, and more re-

cently by his promotion to the position of Archdeacon of Grey.

By faithful work he has succeeded in building up and holding together one of the largest congregations in the town. He has also always taken a deep interest as a citizen in the affairs of Owen Sound, particularly in the matter of education, having been chairman of the Board of Education for many years. At present Archdeacon Mulholland is, as of old, alone in his work, though of late years he has had the assistance of a curate. In any case the continued prosperity of the church may confidently be anticipated.

### HOW TO GOVERN CHILDREN.

**H**AVE you ever read a book called the *Franconia Stories*? It has long been a standard favorite with lovers of the best literature. It is the kind of book adapted to the family circle. The parents and children enjoy it equally. A lady of culture, and a mother of a large family, says that if it was "placed in the hands of every family in the United States, it would do away with nine-tenths of the trial and sufferings of both parents and children."

There are thousands of parents who are worrying over the problem of the right management of their children. They feel that their parental government is a failure. In one of the *Franconia Stories* some one presents the following five rules for the government of children:—

1. When you consent, consent cordially.
2. When you refuse, refuse finally.
3. When you punish, punish good-naturedly.
4. Commend often.
5. Never scold.

These five rules are golden, as every parent who has adhered to them can testify. If they were copied upon a card, and placed where you could read them every day, they might often answer the purpose of the famous ounce of prevention. If followed, they will save many children from discouragement, bitterness and ruin, and parents from insoluble remorse and life-long sorrow. "Fathers, provoke (irritate) not your children, lest they be discouraged." A discouraged child! Discouragements come soon enough in after years. We cannot afford to discourage the children. "Bring them up in the nurture and admonition of the Lord."

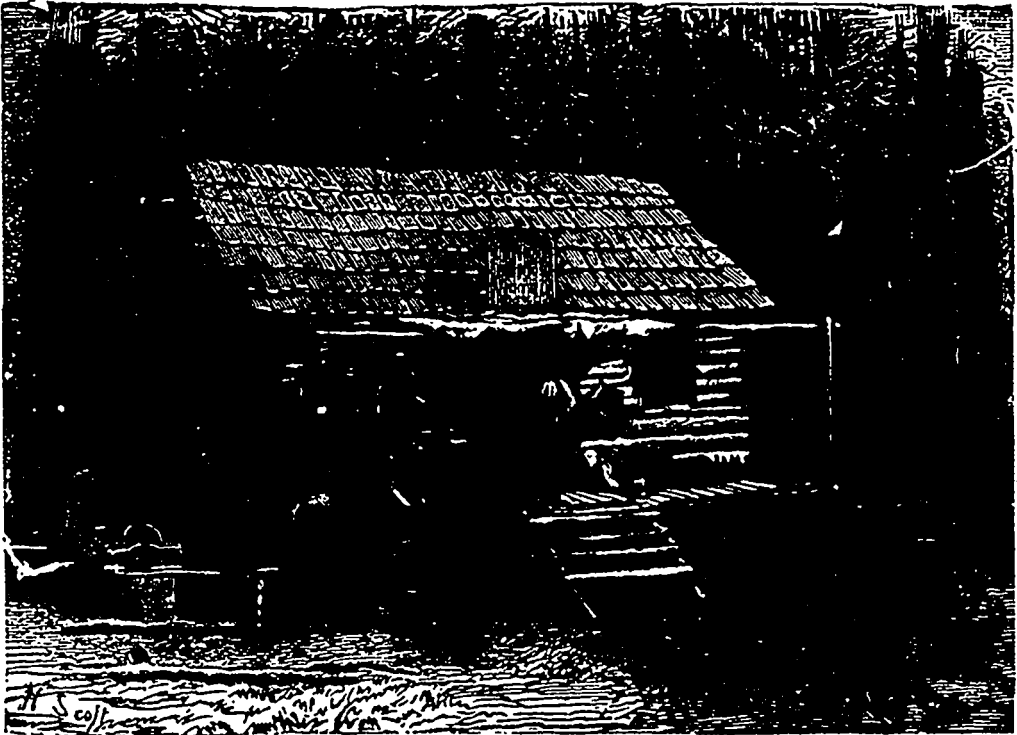
I NEVER see a missionary but I blame my fate that I am not of them. Are they not to be envied whose duties in this world harmonize with those of the next; zeal in their early vocations promoting, not, as with us, retarding, the work of their own salvation? They stand among the heathen, as an ensign of what each of us values most. The General represents our victorious arms, the Governor our triumphs of administration; but the missionary displays our virtues, our patience, our Christian charity, and shall we not be proud of him? I asked

myself how is it that so few of England's learned and pious sons select this profession. The vision of one man from Macedonia took St. Paul across the Hellespont, and will no one cross the Indian Ocean for the millions, not in vision, but in reality? Will no young Augustine spring up to repay the debt of the Occident to the Orient, to bring back the sun to the East? Had I life to begin again, this would be my choice: the glories and profits of other professions are but as vanity. We have fought battles: they are scarcely known beyond the narrow limit of the echo of the cannon. We have ruled over provinces: our fame is as soon forgotten as we are gone. But should we have saved souls, a long line of Christians will carry back the legends of their family to our era, and entwine our names with the golden thread of grateful thanksgiving! Who remembers the Generals, the Proconsuls of the time of the Cæsars? Who remembers not the Apostles? Who would not then be a missionary, the Great King's messenger, whose treasure is laid up in heaven? Those who cannot attain this high office must give of their wealth, must give of their pittance, must pray for them.—  
*R. N. Cust.*

A MAN came one day to Lord Shaftesbury, bringing a note from the Governor of Manchester Jail, saying that the bearer was absolutely incorrigible, and had spent twenty years of his life in prison. Would Lord Shaftesbury see what he could do with him, or advise him? He talked to the man, and found certain sparks of humanity left in him, and he said, "John Spiers, shall I make a man of you?" "Yer can try, but yer can't do it," was the discouraging reply; "though I'll try, too." Lord Shaftesbury placed him in a reformatory for men, where the discipline was severe but good, and in three days' time went again to see his *protege*, asking, "Shall we go through with it and save you?" "If yer can," was the answer this time, and Lord Shaftesbury placed his hand lovingly on the poor fellow's shoulder, saying, "By God's help we will," and by the conversation that followed, John Spiers was completely broken down. Two years after he was met by a friend of Lord Shaftesbury's, clad in good clothing, and filling a trusted, honored situation. "Ah!" he said "it was all the Earl's kind words did it. That was new. Why, I'd never had a kind word or a loving look given to me in my life before, or I might have acted very differently."

THE true ideal of a preacher is one whose sermon is *in* him and not *in front* of him; who speaks, not reads; who allows no "middle-wall of partition" to arise between him and his congregation: who has less desire to utter rounded sentences than to utter glowing truths; who gloves himself with a gauntlet of strong English for the sake of striking terrible blows. The Christian ministry everywhere needs "the tongue of fire."

## Young People's Department.



A BACKWOODS HOTEL.

### THE BACKWOODS HOTEL.

**I**N the backwoods of Canada there is many such an hotel as that shown in the picture. In some parts of British Columbia especially, buildings of that kind are frequently seen. Of course, they are very rough places and are noted for a great many things that are not there. They might almost be called the "not there" places. As a rule there are no women there, but, like the lumbermen's camps, are kept by men alone. And what would home be without mother or sister or auntie or some one to keep the house in good order and looking trim and neat? Women generally laugh when they see a house that is kept by men only. There are such lots of things that men never think of when they try to keep house. Then again there is no doctor. If any one gets sick he must get well again the best way he can. If his case is very bad a doctor may be got by sending a long way for him; but as a rule men in the backwoods contrive to keep in pretty good health. It is in the case of some bodily accident that the absence of a doctor is felt the most.

Then, too often there is no church, and therefore as a rule there is no Sunday. Unless people are religious they will not care for Sunday. Even in our great cities there are people who "do not

remember the Lord's day to keep it holy." And very often there is no clergyman. Occasionally there is a missionary who moves about from place to place on horseback. He will arrive at a settler's hut or some such "hotel" as the one we have been speaking of, and then he will try to do some good among the men that he meets with there. But it is hard work to preach good things to men who usually live hard and wicked lives. Sometimes the missionary is badly treated, laughed at and driven away; but still he always does some good. There is always somebody who will remember the prayers he uttered and the words he said and wherever he goes the Gospel seed will grow and become useful for good. Every man, however rough, has some tender point in his nature. Some thoughts of home and his father and mother and the prayers he was taught when a boy will come to him even in the miner's camp or the backwoods hotel, and it is often the voice of the missionary or the words of our good old Church service which awakes this slumbering thought. And is not this a good work? Would it not be a good thing for boys to learn to be missionaries so as to travel about in distant places and preach the words of Jesus? It is a good work to imitate and a good work to support, and a wide field for it is open in our own country.

## CHARLES TRISTAM, MISSIONARY.

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

## CHAPTER IV.

**S** EVEN years have passed since the events narrated in the last chapter. Charlie Tristam, although still by no means robust, had developed into a tall, well-built youth. To his parents these years had made but little difference, except perhaps, in their love and affection for him which they had deepened and intensified. He was worthy of it all. The old look of gentleness had not left his fair face, only there was added thereto an expression betokening a more matured thoughtfulness than as a boy he could hardly have possessed. This feature, so far from lessening, had served only to increase greatly the attractiveness of his countenance, if not in the eyes of his affectionate parents, who regarded it as an ill omen; at least so it seemed to Vicar Maitland, who still guarded the spiritual interests of Brinkworth. Ever since that memorable Sunday afternoon, of which we spoke quite fully in the preceding chapter, that look of thoughtfulness had become more and more marked as the years of Charlie's life sped on. His interest in the missionary work of the Church, which then began, continued unabated; indeed he was always doing something for missions. In his private prayers, whether at home in the solitude of his chamber, or in the midst of the congregation gathered around the altar, his chief petition ever was that God would be graciously pleased to make him an instrument in His hands, of pointing those who knew him not, to the "Lamb of God which taketh away the sins of the world." The consuming desire of his life was expressed in this petition. To his parents he spoke but little of this desire; only ever and anon a word or a sentence would fall from his lips, or a look would sit upon his face, which told them full plainly of the ardor which filled his breast. He was now just eighteen years old, and he began to be much impressed with the consciousness that the time had come for him to decide as to his future course of life. He knew well enough that his father would be opposed to his leaving home. He was not very strong, and he was an only child; it would be better that the threefold cord which bound the parents to each other and to their son should not be voluntarily severed by any of them. Such musings as these, although not frequently expressed, yet very often insinuated by Mr. Tristam, Charlie knew had taken a firm hold of his father's mind; as for his mother he felt that for her the bare idea of a separation would be terrible. The knowledge of all this was a source of continued anxiety to our hero, and he prayed earnestly that the Lord would make his way plain before his face. After weeks of fervent prayer and careful deliberation, he at length arrived at a decision with regard to his immediate duty; this, he thought, was plain. He would con-

sult Mr. Maitland, and having obtained his advice, which he knew from a happy experience, would be the wisest and best, he would endeavor earnestly to follow, though it were ever so hard. Accordingly, having previously arranged time and place Charlie met the vicar in the latter's study.

"My wish is, as you are aware, Mr. Maitland," began Charlie, "to join the Central African Mission; but of course I know that father and mother will not hear of such a thing. They will offer much opposition to it I am sure."

"My son," replied the vicar, "you need not to be reminded that children are bound by the most solemn obligations to obey their parents in all things, that is as I take it, so long as the carrying out of their behests is consistent with the will of God. Have you acquainted your parents with your wish?"

"They are not aware of my possessing any particular preference as to the sphere of my future labors, but that my mind has been for a long time set upon becoming a missionary I feel sure they know, although I must tell you truthfully, I have always hesitated to tell them plainly of it chiefly on my dear mother's account."

The lad's thoughtful consideration for his mother struck the vicar very forcibly, although he had always admired this prominent trait in his character. But he felt that it was Charlie's obvious duty to acquaint the squire and his wife of his wish, and so he concluded, "Go home, consult your parents as your best and dearest friends under God, tell them all that is in your heart, and come to me again: good night my son!" "Good night sir, and thank you," returned Charlie Tristam; and leaving the vicarage he walked slowly home. He felt relieved; he knew he had done the right thing in consulting his pastor; he would do exactly as he had advised him and leave the rest in the hands of God. Would that all our children, as well as our youths and maidens were as careful and as anxious to follow the "things that be right" as Charlie Tristam was! It is no wonder that so many young people fall into sin at critical periods of their lives, seeing how self-possessed and self-willed they alas! very generally are! The wonder is that their number is not much larger! It is alas! too true that many, even of those who have endeavored to make a diligent use of the Sacraments and other means of grace, fall, and fall grievously; but they are not ignorant of the way of repentance, neither of the love of God, for have they not walked a long time in the one, and drunk deep draughts of the other? It is as true of the good child, the good youth as of the "good man," of whom the Psalmist says "Though he fall, he shall not be cast away, for the Lord upholdeth him with his Hand." What shall we say of those who have never endeavored to preserve this Baptismal purity of their souls, who have never experienced the sweet sense of security which follows from being made a child of God and the heir of everlasting light? The good man, the good youth,

the good child falls, and gets better; the bad man, the bad youth, the bad child, falls and gets worse. Let your mind, dear children, be set upon doing the things that are right; you cannot discover them for yourselves; seek the advice of those who are set over you in the Lord, as did Charlie Tristam; then be pure, be noble, be brave, honest, truthful, obedient, innocent and guileless to the glory of God, and to the benefit of your own souls.

#### CHAPTER V.

"Why, Charlie dear, whatever can have put such ideas in your head?" exclaimed Mrs. Tristam to her son when upon the following morning he informed her of the object and result of his interview with the vicar. "You, our only son, our only comfort, going to leave us! It cannot be!" "No mother, it cannot be," returned Charlie repeating her words "for at least five years," alluding to the course of study he would have to undergo preparatory to his being ordained. This, however, did not comfort his anxious mother; she did not appear to have paid the least attention to what he said, for she looked reproachfully at him and murmured, "How can you think of treating us so unkindly?" "Mother, dear," quickly interrupted her son, "I cannot bear to hear you talk so; and please do not say that I am lacking in consideration for you or that I treat you undutifully. The whole matter is simply this, if you will be kind enough to listen for a moment. God has called me to the missionary work of His Church, and"—but here his mother broke in upon his explanation and spoke with evident haste: "Excuse me, Charlie, but pray have the goodness to inform me how you know that God has called you to the work you speak of? I prefer to think that Mr. Maitland is at the bottom of all this trouble and that you have become infatuated by him and his high church notions." These words were spoken with much warmth as well as haste. Before replying to them Charlie paused a moment, during which he uttered an ejaculatory prayer for wisdom; he then spoke quietly and deliberately, "My dear mother, I really cannot quite tell you how I am conscious of being called to serve God in the ministry of His Church, any more than I can tell how the infant is made regenerate in Holy Baptism, or how Jesus Christ gives us Himself to eat and drink in the Holy Communion, both of which, as we know, are Christian verities, depending for their virtue and efficacy on the influence of God the Holy Spirit who has also moved me to offer myself to God the Father as I have told you." Charlie paused respectfully in order that his mother might have an opportunity of replying to his words. But as she shewed no inclination to do so he continued: "Our Lord, when referring on one occasion (in his conversation with Nicodemus) to the work of the Holy Ghost within the souls of men, made use of these very striking words, which, of course, you remember dear mother, 'The wind bloweth

where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth, so is every one that is born of the Spirit,' thus shewing us that the work of this Holy Spirit is a great mystery and far beyond the grasp of human power." Charlie here began to fear that his mother would resent his thus preaching to her, and therefore he pleaded her forbearance and begged that he might be allowed to say just one word more. Mrs. Tristam sat silent and stolid, but by no means heedless of her boy's pleadings, and so she nodded an assent to him to continue, and he thus concluded, "Then there is another passage in one of St. Paul's epistles, which speaks of the Holy Spirit as 'bearing witness with our spirit that we are the children of God,' but here again, although the Holy Spirit witnesses to the fact that we are so, yet we cannot tell how we become the children of God." Charlie wisely refrained from alluding to his mother's somewhat unkind reference to Mr. Maitland, because it was unnecessary, and it had grieved him. Mrs. Tristam was weeping. Charlie feeling himself to be the cause, reproached himself bitterly. At length, however, she put forth her hand and drawing him closer to her said, "My dear child, all this is very hard to bear, and I don't know what your father will say. We had both hoped that things would have been so different; that you would never leave us, at least for such a purpose as that upon which you have evidently set your heart. But the worst of all is that you should think of going to such a place as Central Africa, where Englishmen cannot live long, where so many have died; and you know you are not very strong. If you felt yourself called on to be a missionary, why *did* you think of going to Africa above all places in the world? I confess I cannot understand it!" There was much passionate grief in the poor lady's words, and they smote the tender heart of her sorely tried son; but he again replied, "Neither can I explain this to you dear mother, it is as mysterious as the call itself; both came together. Who of us can tell what it all means? Many poor creatures perhaps are now living in that land of slavery and darkness, who are waiting to hear the Gospel of light and liberty from my lips, which otherwise they might never hear, for He who createth the potter, prepareth also the clay."

*(To be continued.)*

Who is on the Lord's side,  
Who will serve the King?  
Who will be his helpers  
Other lives to bring?

Who will leave the world's side?  
Who will face the foe?  
Who is on the Lord's side?  
Who for him will go?

By Thy call of mercy,  
By Thy grace divine,  
We are on the Lord's side,  
Saviour, we are Thine.



## THE MISSIONARY.

BY HORACE D. WOOLLEY.

**W**HAT time, with girded sword, the warrior brave  
Goes forth to fight in lands beyond the wave  
His country's war, exulting clarions swell;  
Cheers rend the sky; a nation speaks: "Fare-  
well!"

And for the victor, from a glorious field  
Returned, all gifts that gratitude can yield  
Profuse are poured: prince, people, laud his name,  
And history confers immortal fame.

Yet have I known depart his native soil  
A soldier who to peril and to toil  
Unnoticed went; who counted all things loss  
That he might plant the standard of the Cross  
In distant lands unblest. Unarmed, he wore  
No blood-bepolished sword, but peaceful bore  
The words of life; commissioned not to fight  
With fellowmen, but, battling for the Right,  
The lamp of Truth to kindle, and to win  
Immortal souls from slavery and sin.  
Soldier of Christ, for him no parting cheer—  
Alone fell on his breast a mother's tear;  
One only lingered on the silent quay,  
To watch the ship that bore him o'er the sea.

O noble destiny, heroic worth,  
Of those who speak salvation through the earth!  
Nor fame nor wealth they seek, but, Christ-like, go  
Mankind to save from ignorance and woe;  
Man to uplift, sin-ruined, fallen far,  
But born to soar beyond the morning star;  
Rousing from sleep of death the soul divine;  
Where idols stood, to raise Jehovah's shrine;  
And pointing up, to bid the darkness flee,  
To tell of Bethlehem and Calvary.  
What though unwrit on history's crumbling page—  
Their names, effaceless through eternal age,  
Are chronicled in heaven. Fame holds for them  
No laurels mete, earth hides no fitting gem;  
God strikes the medal: He, when time has run,  
Before assembled worlds will say: "Well done."

Look where the Missionary's feet have trod—  
Flowers in the desert bloom; and fields, for God,  
Are white to harvest. Sceptics may ignore;  
Yet on the conquering Word, from shore to shore,  
Like flaming chariot, rolls. Ask oceans isles,  
And plains of Ind, where ceaseless summer smiles;  
Speak to far-frozen wastes, where winter's blight  
Remains;—they tell the love, attest the might  
Of Him whose messengers across the wave  
To them salvation bore, hope, freedom gave.

These are Thy first-fruits: Ride, O Christ, afar.  
Not death, and not the gates of hell can bar  
Thy way. Ride on till every tribe shall fall  
Low at Thy feet, and own Thee Lord of All.

## HELP ONE ANOTHER.

A thimble, a needle, and a piece of thread were all lying on a lady's work-table together. Now the needle had rather a hasty temper, and could give sharp pricks when it pleased, and this morning it was out of sorts; so it tried to pick a quarrel with the thimble, and said spitefully, "You gave me some hard knocks yesterday, and I wish that you would be more gentle in future." "It is true I do push you hard sometimes," answered the thimble; but you know it is only when you do not do your work properly, and our mistress makes me keep you up to it." "Pray don't you two quarrel," said the thread, wishing to be peacemaker. "You

mind your own business!" retorted the needle. "My business is your business," said the thread, "for you are no use without me, and I am none without you." "That's just it," said the thimble, "A great deal of nonsense is talked in this world about being independent; but my own opinion is that people should try to help one another, for from the highest to the lowest we are all very dependent on the good services of our neighbors for something or other every day of our lives."—*Little Folks Magazine.*

## DARKNESS AND LIGHT.

**K**ITTIE, dear, will you run up-stairs and bring me my workbasket from my table?"  
Kittie put down her book and went slowly out into the hall and glanced up the wide stairs.

"Mamma, Susan hasn't lit the gas yet; it is all dark up there."

"Don't you think you can find your way to my room, dear? Surely you don't need a light for that."

"But it is so very dark, Mamma, and I—"

"Come, Kittie, don't be foolish," interrupted her mother. "There is no need of your having a light to go up stairs. You are getting to be a great big girl, and it is quite time you—"

"There's Susan!" exclaimed Kittie, as the light was lit in the hall above, and she dashed upstairs and followed the girl into the room, keeping very closely beside her, and only breathing freely when the gas was lit.

"Did you go up in the dark?" asked her mother, as Kittie entered the room with the basket.

"No, Mamma, Susan went in and lit the gas," she said, hanging her head.

The next day after her lessons were over Kittie's mother said, drawing her to her side:

"Now, Kittie, you must try to overcome your fear of the dark. What is it you are afraid of then any more than in the light? You are nine years old, Kittie, and it is foolish for such a big girl to be afraid of nothing. God is with us in the dark just the same as in the light, and why should you be any more afraid? Now will you try, dear?"

Kittie said yes, and resolved she would, and then her mother gave her a verse to learn and remember: "Darkness and light are both alike to Thee."

Her mother said no more about it at the time, but a few evenings later she asked Kittie to bring a book from the third story. Although the halls above were entirely dark, Kittie started bravely up, and her mother heard her singing on the third-story stairs in a voice that would tremble a little, "Onward, Christian soldiers, marching as to war!"

She said nothing when Kittie came back, but her pleased face told as plainly as words could have done that she knew Kittie had remembered that darkness and light are both alike to God.—*Selected.*

## 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.

AUGUST, 1888.

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## CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

##### TESTIMONIALS.

THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS goes on with spirit. The illustrations are an interesting feature.—*Church Bells (Eng.)*.

CHURCH of England people who wish to receive regularly trustworthy intelligence from all parts of the great mission field of Canada could not lay out a dollar a year to better advantage than by subscribing to the CANADIAN CHURCH MAGAZINE AND MISSION NEWS. Apart from its special object, in carrying out which it has, we believe, no superior and few, if any, equals, it is an excellent family periodical, carefully conducted, with abundance of instructive and entertaining articles (many of them illustrated), adapted to readers of all ages, and thoroughly Canadian in tone. We heartily recommend it and wish it the success which it well deserves.—*Montreal Gazette*.

I HAVE been a subscriber to the CANADIAN CHURCH MAGAZINE AND MISSION NEWS from the first and can cordially recommend it to Churchmen as highly interesting, and as a good stimulant to the missionary spirit. As the official organ of the Domestic and Foreign Missionary Society it worthily fulfils its function and claims the dutiful support of all churchmen.

JOHN M. DAVENPORT,  
Mission Church, St. John, N. B.

\*See Canon XIX, Provincial Synod.

OWING to an increasing demand for complete sets of this magazine from the first we have thought it best not to disappoint, and therefore have reprinted some of the numbers that had run out. We are now in a position to supply back numbers from the first. All persons in any way interested in the work and history of our Church in this country should secure complete sets as promptly as possible. Vol. I. (18 numbers), \$1.50. Vol. II. began in January of this year.

NUMBERS of parishes have adopted this periodical for their parish magazines. The latest is the Church of the Ascension, Hamilton, Ont. The managers by means of a neat cover and interesting parochial items, have produced a very handsome parish magazine. We offer easy terms for this perhaps best method for circulating Church literature.

IN the verses "Chambly Churchyard," last issue, for *slab* (verse 5, first line) read *hoar*, for *her* (verse 6, first line) read *here*, for *spell* (verse 10, 5th line) read *shell*.

THE next meeting of the Board of Management is appointed to be held in St. John, N. B., on Wednesday, October 10th.

THE Indians of the Skeena River, British Columbia, are giving trouble to the white settlers, and a contingency of Royal Canadian Artillery have gone up to quell the trouble. This will no doubt injure and retard missionary work among them. They are the Indians of the Skeena and Naas Rivers.

MRS. HARPER, the wife of the venerable and aged Bishop Harper, Primus of New Zealand, died recently to the great regret of all who knew her.

THE Congress of Protestant Foreign Missions recently held in Exeter Hall, London, was a most imposing gathering, and one worthy of the attention of those who have recently been asserting that Protestantism is not doing its whole duty in the way of missionary work. The United Kingdom was represented by more than a thousand delegates, the United States by one hundred and fifty, Canada by twenty-seven, and the Continent by more than a score. The Earl of Aberdeen presided, and among the distinguished delegates who were formally presented to him at a preliminary public reception were missionaries from New Zealand, the United States, Samoa, Germany and Syria, and a representative of the American Women's Board of Missions. The meetings were over fifty in number, five of them being select conferences devoted to the consideration of the more important subjects brought before the Congress. The *Times*, however, in an article on the Congress, does not think that the enthusiasm of the speakers is warranted by the facts. "If," it says,

"Carey could have foreseen the magnificence of the means which his successors were destined to command, and the removal, as if by magic, of all the barriers which hemmed him in, he would have supposed the foes were beaten, and the harvest was being reaped." What is wanted is to convince Christian people of the importance of foreign mission work. Mere glowing pictures and enthusiastic speeches will not do. Facts should be laid before all people, and funds would be forthcoming, for the power of Christianity as an agent of civilization and progress, to say nothing of its spiritual excellencies, is almost universally admitted. With the wealth that lies in Christian hands it certainly seems strange beyond description that more efficacious work is not done in the mission field. It must be that the Christians who have wealth and power (whether ecclesiastic or lay) have not grasped the importance of the work. It is not the subject that is next their heart, or their means and influence would certainly produce better results. May God hasten the day when strong and wealthy Christians will forego their unnecessary luxuries and expensive modes of living and foolish dreams of hoarding wealth, to be spent on frivolities when they are dead and gone, in order that the work of Christ may be carried on in distant lands with such power and dignity as will disarm all gainsaying and adverse criticism.

THE Canadian Church Union still continues its work. The Annual Report, just published, shows that the principles for which it contends (the chief being the consolidation and unification of the Church of England throughout the whole of British North America) are being taken up and acted upon in different parts of the Dominion.

THE Rev. Wm. A. Burman, B. D., of the Sioux Mission, Griswold, Manitoba, paid us a short visit recently and explained the fresh work about to be undertaken in connection with the Indians of the Diocese of Rupert's Land. In addition to the Home now being established by Rev. E. F. Wilson at Elkhorn, another is to be established on one of the Indian Reserves near Winnipeg. This will be at least two hundred miles from Mr. Wilson's Home. It will be under the control of the Bishop of Rupert's Land, by whom Mr. Burman has been appointed the first Principal. It is proposed to teach the boys farming and different industries, and the girls such things as are likely to fit them for domestic service and civilized life. Above all, it will be the aim of the managers to make the school a real Christian home, to which all may look back as a place of spiritual awakening and Divine blessing. Contributions in money, clothing or other gifts in aid of this important work will be thankfully received and acknowledged by Mr. Burman. It is especially hoped that Sunday Schools and branches of the Woman's Auxiliary may be led by God to sympathise with and assist this effort.

## DIOCESE OF NIAGARA.

The *Journal* of the Fourteenth Session of the Synod of this Diocese (1888) has reached us. The officers are:—President, the Lord Bishop of Niagara, Hamilton; Chancellor, Edward Martin, Esq., Q. C., Hamilton; Registrar, J. E. Kilvert, Esq., Hamilton; Clerical Secretary, Rev. W. R. Clark, M. A., Ancaster; Lay Secretary, J. J. Mason, Esq., Hamilton. There are 69 priests and deacons, 58 parishes, only one being reported vacant. Hamilton has seven parishes, St. Catharines three. Among the clergy there is a dean, two archdeacons, nine canons (one not residing in the diocese), one chaplain and four rural deans. Sixty-two clergymen and 79 lay delegates answered to their names at the late Synod. The Bishop stated in his charge that he had ordained during the year four priests and six deacons, and confirmed 1,158 persons, of whom 477 were males and 681 females, 235 having been brought up outside the Church. The Treasurer reported that \$1,687 had been contributed to Domestic Missions, and \$1,298 to Foreign Missions, the Diocese ranking fifth among the dioceses of this Ecclesiastical Province in Domestic Missions, and 4th in Foreign Missions.

A "serious falling off in the amounts contributed during the year on the apportionment scheme" is reported.

The bishop was presented with an address and purse by the Synod, wishing him a prosperous journey to England to attend the Lambeth Conference.

A canon providing for the creation of new parishes was passed, and also one requiring that divinity students receiving aid from the Fund shall serve at least three years in the diocese.

The taking steps towards increasing the Episcopal Endowment Fund was referred to the Special Trust Committee.

A resolution was also passed in favor of making the Bishop of the Diocese a member *ex officio* of all committees.

Among the receipts are the following amounts:—

For Mission Fund .....	\$7,701 53
For Widows and Orphans Fund .....	1,982 78
For Divinity Students.....	281 17
Domestic Missions.....	1,984 13
Foreign Missions.....	962 07
General Expenses.....	1,572 36

The following endowments are mentioned:—

Clergy Trust Fund.....	\$153,843 20
Episcopal Endowment .....	31,791 35
Episcopal Endowment Trust .....	4,837 60
Rectory Lands Fund.....	95,601 96
Widows and Orphans Fund.....	7,754 29
Sustentation Fund (Balance at credit).	1,020 00

Ten parishes are endowed, the highest being Stamford, \$18,041.28, and the lowest Grantham, \$5,843.67.

Grants from the Mission Board are made to 17 missions, and pensions to eight widows of deceased clergymen.

A long list is given of the securities held by the Diocese, and a schedule showing parochial statistics.

The book, which is neat and well written throughout, closes with a list of persons contributing to the parochial collections, a list of the non-commuting clergy in their order of seniority, and an abstract statement of the doings of the Domestic and Foreign Missionary Society, during the first three years of its existence.

## A REMINISCENCE OF 1833.

(Concluded.)

WHEN the morning of that day arrived, the congregation began to assemble from all the surrounding parish;—some coming in their comfortable family waggons,—the younger ones on horseback, and those living near the church on foot. Never before had Trinity Church and the green under its windows and about its door, contained such a vast assemblage. An Ordination was a new thing there, and, when it was known that the young man to be ordained had devoted himself as a missionary among the far distant heathen, the interest felt in the service was greatly increased. This, together with the anxiety of the people to behold once more their first and beloved pastor, emptied many a house of its inmates. Every one appeared deeply affected by the solemn service,—and certainly it is a solemn sight to behold a youthful champion of the Cross binding himself by the most sacred vows to the work of the ministry, and about to return to his far distant labors, away from his friends, and away from the comforts and amenities of more favored situations. None appeared to feel the solemnity and interest of the service more than the reverend preacher of the day—the Lord Bishop's Chaplain.\* Ere he had finished his excellent discourse, his feelings overcame his utterance, and he probably effected more by being unable to proceed, than he would have done had his feelings not been so overpowering.

In the afternoon many "faithful soldiers and servants of Christ" came forward to ratify before God, his Bishop, and their assembled friends and neighbors, their baptismal vows and obligations. I could not help being struck at the appearance of these young people. There was present with them all a sense of the momentous duty which they were engaged in; and the neat white dresses of the young women (so appropriate to the occasion, and so becoming a rural population) were indicative, I trust, of the purity of their minds.

Before leaving I had a long and highly interesting conversation with that eminently excellent and devoted man, not inaptly styled "the Apostle of the Canadas." The parish where these interest-

\*The Rev. S. T. J. Lockhart.

ing services were performed was the scene of his first labors in Canada. He found the people "without God in the world." The only preacher of the Cross that had preceded him, was obliged to leave the village discouraged by their waywardness and inattention. But no ways disheartened by this, the zealous missionary called the people together in a "hired room" of the tavern; after a time they assembled in a school house, erected at his own expense; and in the following year, so greatly had their numbers increased, in their present excellent and commodious church; another fruit, I understand, of his liberality. Among this devoted people he had long labored, willing to "spend and be spent" for their good, spiritual and temporal. And when, through the blessing of God on his self-denying labors, they had become a well-organized parish, he commended them with many prayers, into the able hands of him who still breaks to them the bread of life; and he moved further on to build up a new people in the nurture and admonition of the Lord. Here his ample means enabled him, and his large generous heart constantly prompted him, to assist his parishioners in their temporal difficulties, so that when he removed from this scene of his early labors, the complaint was often made (without considering the vast difference between their two cases) that "Priest — was not so good as Priest Stewart!"

It was cheering to behold the delight with which his parishioners beheld once more their former pastor, and the interest which he still evinced in their welfare. Many hearty welcomes did the good Bishop that day receive, and many were the kind and minute questions put by him to his still beloved people. As he left the church they pressed around him,—rejoicing to behold him again in the enjoyment of comparative health and strength; and all seemed to vie with each other in inviting him (as they did in former times), to their hospitable dwellings. But such were the Bishop's various engagements, that he could promise only one old lady the high privilege of "drinking tea" with her.

In giving me some account of his early labors in this place, his Lordship remarked:—"When I first came here, this country was very different from what you now see it. Then we had to get whatever we wanted from Montreal, as there were no stores in the country, and the northern parts of Vermont were as yet unsettled. Our route to Montreal was much longer than the present one. Whenever I went there, I rode my horse twelve long miles to Missisquoi Bay, except where the roads were so bad that I had to dismount and lead my horse by leaping from log to log on the roadside. Across Missisquoi Bay I went in an open boat to Plattsburgh in the State of New York, whence I took a larger craft to St. Johns. From St. Johns to Laprairie, over the worst road in America, I went in a waggon, and from the latter place to Montreal in a batteau." Before this de-

voted missionary, a scion of a noble house, could purchase for himself the most common necessities of life, or mingle in cultivated society, he had to take this troublesome journey, then requiring three days to effect what is now easily accomplished in much less than one. As we stood at the parsonage window, looking at the village lying below and opposite us, his Lordship remarked, as he pointed out to me a very poor looking house: "Mr. — you see that house. It is the only house I ever owned, and it is much better now than when I had it, for they have put another story upon it!" Not very long after this conversation I left this delightful parish; thankful for and, I trust, profited by what I had seen, and more convinced then ever of the entire devotedness to his great duties, and the single-mindedness of its first and well beloved pastor.

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### Woman's Auxiliary Department.

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Communications relating to this Department should be addressed  
Mrs. Tilton, 521 Cooper Street, Ottawa.

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### DIOCESE OF ONTARIO.

The second annual meeting of the Woman's Auxiliary for the Diocese of Ontario was held at Prescott on June 6th and 7th, opening with Litany service and the Holy Communion in St. John's Church at 9.30 a. m. The Ven. Archdeacon Lauder officiated, assisted by the Revs. W. Lewin and G. J. Low. The following address was delivered by Rev. Mr. Lewin:—

Among the cheering signs of the times is the encouraging fact that the women of the Church have taken an open and active part in extending the kingdom of the great Head of the Church, our Lord Jesus Christ. The deep interest they have ever felt in this grand object has received an open and declared manifestation in the forming of the Woman's Auxiliary of the Domestic and Foreign Missionary Society of this Ecclesiastical Province. The object of this so far successful organization is to promote, sustain and extend the missionary work of the great historic Church, of which we, by the blessing of our Heavenly Father, have been privileged to become members. The cause of Christ's kingdom has ever been dear to the heart of woman. She felt at once that the cause of Jesus was her cause. Noble women, women of rank in Galilee, ministered to Him of their substance; women who were poor, came to Him and poured forth their tale of suffering, of sorrow and of sin into His sympathetic and ready ear, and they received His help, His forgiveness and His benediction.

When St. Paul went to Philippi he found no synagogue there, but he went to the proseucha by the river side, whither the Jewish women resorted for prayer and devotion. There Lydia's heart was opened, and she attended to the things spoken

by the Apostle. She eagerly entered the kingdom and was baptized, and her household. She was not content with merely sharing in a passive way the promises of the new Kingdom, but like you, my sisters of the Auxiliary, she wished to become an active member of that Kingdom, and to do what she could for its support and advancement. She besought the Apostles, saying in her fervent zeal, "If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." And so also another Apostle found the women at Joppa weeping and lamenting over the death of another woman, whose name has become a household word wheresoever this Gospel is preached, for it has become a synonym for good deeds and almsgiving.

If I have read early Church history aright, I would say that women aided largely in the support and extension of the Church by their purity, zeal and good works, insomuch that the exclamation burst forth from the lips of a bitter foe, "See what women these Christians have." Their names are not recorded. They were hidden workers. But when the fires of persecution burst upon the Church, there we find them coming to the front. No tortures could extort from the slave Blandina any other words than, "I am a Christian, there is no wickedness done among us." Nor could imprisonment or insult, or maternal love or family affection make Perpetua swerve from her loyalty to Christ. Now these two Christian heroines are not exceptions, but are rather specimens of the constancy, endurance and tenacity of woman's devotedness to and love of Jesus in the early ages of the Church, when the fiery breath of persecution seemed ready to stifle the faith once delivered to the saints. Woman, with a keen instinct, entirely independent of logical processes, saw the untold advantages the Church would confer upon her. She saw clearly the deliverance from the slavery of licentiousness, bound up with the religious practices and ceremonies of heathenism and the accompanying degradation which these practices and ceremonies drew in their train, which the Kingdom of Christ would achieve. She saw that the practical work of that kingdom would be to raise her from the life of animalism into the glorious liberty of the children of God. And she was right. Her instinctive perceptions, still further illuminated by the Holy Spirit, showed her the way, the path of the Light of the world. One word of caution here. Think not I flatter; nay, rather I am speaking the words of truth and soberness. Think not, that I am unduly exalting the woman and that I am placing her on too high a pedestal, that I am lifting her out of her sphere. That sphere is to be not the slave, nor the master, but the helpmeet of her complement—man. Her ordained function is that she should assist man, aid and cheer him in good work, restrain and check him, when slipping on the downward grade.

And now let me welcome you, the delegates of the Woman's Auxiliary, to our little town on the

banks of the St. Lawrence, and invite you to this Holy Communion, to the presence of the Lord of all, who will impart to the humble and earnest seeker after Him His own divine Life. That communion is at once a pledge of your fidelity to Him, and of your love to one another. Let the prayer of each one of you be, that the Divine Life imparted to you in this Holy Communion by the Holy Ghost, may give the spirit of counsel, wisdom and understanding to your deliberations, and guide your decisions, so that the resultant action may bring forth much fruit to the glory of God, and that in all your work you may be faithful and loyal to the Great King, and to the Church which is His Body.

The afternoon session at 2.30 p. m. in St. John's school commenced with a hymn and prayer by the rector. Receiving the delegates was next in order, and twenty delegates representing twelve parishes, viz., Ottawa, St. George's, St. Paul's, and St. James's Churches, Kingston; Trinity and St. Paul's churches, Brockville; Prescott, Morrisburg, Carleton Place, Rochesterville and Picton, were received.

A cordial address of welcome was then read by Mrs. Lewin, President, Prescott Branch, and warmly acknowledged by Mrs. Buxton Smith, President, Kingston Branch. As the minutes of former meeting had been printed and circulated in the Annual Report they were, on motion of the Recording Secretary, considered as read, and the President's address followed, replete with comfort and encouragement to the workers for Christ, the faithful women whose services it is trusted He will graciously accept.

A letter was read from his Lordship the Bishop of the Diocese, expressing much regret at his inability to be present.

After the election of the Nominating Committee Archdeacon Lauder was invited to address the meeting, and gave the members both praise and counsel, referring to the past, as compared with the present, and in paying a just tribute to the loving zeal of the President, of which the Auxiliary is the happy result, he urged all members to be earnest and persevering. The Report of the Recording-Secretary, giving account of sixteen branches, comprising twenty-two parishes, with an aggregate membership of about seven hundred, was read and adopted. The Report of the Corresponding Secretary, telling of many appeals received, of more than 100 letters written, and other details of work done, read and adopted. The report of the Treasurer was read and adopted with much satisfaction at the clear statement given of the receipts and expenditure of above \$3,000 in money and clothing.

Here the Archdeacon took occasion to remind the ladies of their obligations as members of a missionary society, and the need of confining their labors to the purpose for which they were organized. A visit was received from Mrs. Morrison, Ogdensburg, N. Y., who on behalf of that branch

of the Woman's Auxiliary, read an address of greeting, containing much of interest regarding work in the United States.

The various committees were elected to report next day, when the morning prayer at St. John's Church brought all together for a short service before beginning business.

Reports were read from twelve parochial branches and much of interest reported, but all details will be hereafter learned from the annual report, much being necessarily omitted in this brief account; several additions to the Executive are arranged for, the development of the work demanding such changes. It was decided to form Children's Auxiliaries where practicable, with officers of their own, excepting the Secretary, who shall be a member of the Woman's Auxiliary. General Secretary of Children's work for the diocese, to be Miss Reiffenstein, of Ottawa, who has much experience in the duties of the office.

The Box or Dorcas Department of the Woman's Auxiliary is becoming so important as to necessitate the appointment of a special secretary or superintendent, which office will be filled by Mrs. E. P. Crawford, of Brockville, with whom all branches wishing to prepare boxes for missions, either in or out of the Diocese, will be expected to communicate. It being also thought desirable that all matters relative to the working of the Woman's Auxiliary be regularly and carefully reported by an authorized reporter. Mrs. Macleod Moore, of Prescott, was chosen to act in that capacity; also as Secretary of the proposed Department of Literature, jointly with Mrs. Annie Rothwell, of Kingston. The question of missionary scholarship was discussed at length, but finally adjourned for the present, the general feeling, however, being much in favor of such a decided and united action by the Woman's Auxiliary, if in accordance with the views of the Board of Management of the Domestic and Foreign Missionary Society.

The election by ballot of officers for the ensuing year resulted in the re-election of Mrs. Tilton, President; Mrs. Grant Powell and Mrs. Buxton Smith, Vice-Presidents; Miss A. B. Yeilding, Corresponding Secretary; Mrs. Pollard, Recording Secretary, and Mrs. R. V. Rogers, Treasurer, the only change being the Recording Secretary. The different committees reported and proposed resolutions, which were passed unanimously. By the action of the meeting it was on motion carried that the next annual meeting be held at Carleton Place in the month of June, 1889.

Mrs. Blair, President of Brockville Presbytery, visited the meetings, and by invitation addressed a few words of kind sisterly congratulation and sympathy to the assembly.

After some routine business was transacted, and a short valedictory given by the President, the benediction closed a most happy and profitable gathering of an extremely orderly and business-like character, largely owing in a degree to the efficiency of the officers, and the satisfactory local ar-

rangements, all combining to arouse a feeling of profound interest and thankfulness in all who participated.

## INDIA.

FROM MISS HARDING, CALCUTTA, DEC. '87.

We began this day by a joyful event. I wish you could have been present in our old church this morning when a Tamil family received baptism. Mr. Woods from Colombo, took the service, as he knows Tamil; and we thought it would be nice for them to have the service in their own language. Several friends were there, and a good many native Christians were also present, both Tamil and Hindustani. A few heathen friends also came to witness the ceremony. You can understand the joy of seeing one of our pupils come out on the Lord's side. She generally dresses according to Madras custom in very gorgeous colors, but to-day she appeared in a spotless white sari with gold borders, and most of her jewels had been laid aside. As we gathered around the font I could not help feeling as I looked at the happy peaceful face what joy there must be in heaven to-day. It was touching to hear her repeat the Belief after Mr. Wood, and her responses were all so clear. She kept her own name, Iwanratama, which means "eternal life." Her husband also retained his name, "Yaghamburram," the little boy of two and a half years, receiving the name of John; they had never given him a name, wishing he should receive it first in baptism. Considering that the child is generally in perpetual motion he behaved very well, though not understanding why he must be quiet. One of his godfathers was a Tamil catechist, a very earnest young man. It was beautiful to see him take the little child in his arms and present it to Mr. Ireland Jones to name. This part of the service for the child Mr. Jones took at the request of the father, who was prepared by him for baptism. The little one gazed most intelligently at his parents as they knelt with bent heads and were sprinkled, and when his turn came he bent his little head and was perfectly quiet, not uttering a sound. I know all who gathered there to witness, prayed that the little one might indeed be one of the lambs of Christ's flock from his infancy. I have had the joy of reaping this sheaf, and can fully rejoice with her who sowed the seed. It is very good of God to give us this joy, a token of richer blessings still in our work, for I know "we shall reap if we faint not." You may imagine how full my heart is to-day. Mrs. Macdonald, formerly of Madras, was the sower, and I want her to know that her labor was not in vain, and that Iwanratama will be a star in her crown. Do send up a note of thanksgiving for this work.

Copy of a letter to Mrs. Macdonald:—

"Though personally a stranger, you are not so by name, and I feel we are bound together now by a very close link. A few months ago I saw a Madras woman at our service Sunday after Sunday.

On inquiring I found she wanted to be taught Christianity. I went to her house and heard from her the account of her life. She told me she had attended your school six years, you called her by a name which means "tall girl," and that the Bible truths you taught her and the texts she had learned never left her. She married, left Madras and came to Calcutta eighteen months ago. Her desire to be a Christian was great; she knew no one to go to and began to study her Bible and pray. Then God, she said, sent me unto her. Her knowledge of the Bible is wonderful. She has indeed been taught by the Spirit. She will sit any length of time drinking in the Word of Life. When I could not go to her she came to me, and sat for two or three hours learning Bible stories and listening to hymn singing. She was most anxious to be baptized. Mr. Billing, a missionary, knowing Tamil, most kindly saw her for me and examined her. He was struck with her intelligence and child-like faith, and said that she was quite ready for baptism. The husband also was anxious to be a Christian; he knows a little English and is in some Government office. At the baptism several Tamils were present, Christians and heathen, amongst the latter a young sister of 13 years (Iwanatama is herself 18). The heathen mother who lives with them and who is returning to Madras has given me this girl. If she keeps to it I mean to send her to the C. M. S. girls' boarding school here. She is most anxious to be baptized, and is, I believe, a real Christian. Their servant, a lad of 17, is also desirous of becoming a Christian. I wish you could have been here and seen her happy, peaceful face; how you would be rejoiced to see one whom you had been the means of leading to Christ, received into his fold. Sower and reaper can indeed rejoice over this sheaf. I felt that I must write and tell you that the seed sown so many years ago had brought forth fruit a hundred fold. I rejoice with you. To Him be all the glory who has brought this dear woman out of darkness into light. She looked radiant when I said I would write and tell you. Her remark was 'I am a Christian, will not the Mom Sahib be glad to know it?' She is very loving and clings so. Pray that this sheaf which God has permitted me to reap may be very jealously watched over by me."

### CHURCH OF ENGLAND ZENANA SOCIETY.

[In co-operation with the Church Missionary Society.]

Mrs. Tilton, of Ottawa, has been appointed Honorary Association Secretary for Canada. Miss Mulvaney, in her last letter to the Canadian Secretary, says:—"It would be a great help at headquarters if the annual report from each association could be sent to you, to make up a general report for the parent society." Will the different branches in Canada act upon the suggestion of the home

secretary, and forward a copy of their annual report for 1888-9, to Mrs. Tilton, Ottawa?

The Society's year closes March 31st. The year in Canada will close March 1st.

Will our Woman's Auxiliary members bear in mind the privilege of "gathering in" during the holiday time. The words, "he that gathereth in summer is a wise son," applies to daughters also.

DIOCESAN reports must be sent to Mrs. Houghton, General Recording Secretary, Treadwell, Ont. Financial statements sent to Mrs. Gregory, General Treasurer, Hamilton, by July 31st, that being the date of the close of the Auxiliary year. Diocesan secretaries and treasurers will please pay particular attention to this.

MRS. GREAVES, whom it will be remembered, visited Canada last year as a deputation from the Church of England Zenana Society, writes from London, England:—"How I wish you could be with us now at this interesting Missionary Conference, which is going on! We are trying to attend as many of the meetings as possible; we find them most helpful and stirring, so many questions of various kinds being brought forward, which we may find helpful in our work. It is pleasant too, to meet so many fellow-workers from different countries and fields of labor. The gathering, however, which has been of most importance to our own immediate society, was one held last Tuesday, the 12th inst, when our association secretaries, coming to London from the country, gave a report of the past year, in their various counties, when numerous difficulties were talked over, and plans suggested for strengthening and enlarging our interest, all over England. Rev. Wm. Karney, our Clerical Secretary, gave us a few very appropriate remarks at the commencement, reading some verses from the 7th chapter of Judges, about God thinning the army of Gideon, till He left Him but 300 men, that God might have all the glory of the victory, and that Gideon should trust in Him alone. This he applied so beautifully to us, dwelling specially on prayer, being our power for service. The question was asked all our Association Secretaries, How many meetings for prayer they had amongst their local secretaries and collectors? and, he urged these being formed, wherever it was possible, not waiting until a large number could be brought together, but being content with even two or three who would themselves join in prayer, and lay before the Lord any of the difficulties in their way. Would not some little gatherings of this kind be helpful to you also, if you could persuade the secretaries to have them? There are many Americans and Canadians in London now, among them the Lord Bishop of Huron, whom I hope to have the pleasure of meeting. Mrs. Rogers, too, our Secretary from Kingston, I heard a week or two since, was coming to England. I hope to meet her, too. May you be



abundantly blessed in your work; and also in your own soul, and realize that all the Lord's dealings with his children are best, drawing them closer to Himself!

An important part of the marriage ceremony in China is the worship of the husband's ancestors. A young Christian bride refused to bow before the ancestral tablets. They could bring her into the presence of the tablets, but she refused to kneel; they could then pull her feet from under her and force her into a kneeling posture, but she refused to bow her head; they could then by main strength force her head to the ground three times, as the ceremony required, but her heart did not respond. As she afterwards told the missionary with tears streaming down her cheeks, "I prayed to Jesus all the while, and I hope He will forgive what my body was forced to do, for my heart was towards him all the while."

### The Society of the Treasury of God.

WE cannot do better than insert here the following excellent catechism on Christian giving, taken from St. Luke's (Peterboro') parish magazine:—

1. Q.—What did the Lord Jesus say about giving?

A.—It is more blessed to give than to receive. (Acts xx. 35.)

2. Q.—What kind of a giver does God love?

A.—God loveth a cheerful giver. (2 Cor. ix. 7.)

3. Q.—How have we received, and how should we give?

A.—Freely ye have received, freely give. (S. Matt. x. 8.)

4. Q.—How much should we give?

A.—Every man shall give as he is able, according to the blessing of the Lord thy God, which He hath given thee. (Deut. xvi. 17.)

(Also,) Thou shalt give unto the Lord thy God according as the Lord thy God has blessed thee. (Deut. xvi. 10.)

5. Q.—What is the least that we should give?

A.—Of all that thou shalt give me, I will surely give the tenth unto thee. (Gen. xxv. 22.)

6. Q.—How are our gifts accepted?

A.—It there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. (2 Cor. viii. 12.)

7. Q.—How should we honor the Lord?

A.—Honor the Lord with thy substance, and with the first fruits of all thine increase. (Prov. iii. 9.)

8. Q.—What promise does God make to such?

A.—So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. (Prov. iii. 10.)

9. Q.—What is said of him that pities the poor?

A.—He that hath pity on the poor, lendeth unto the Lord, and that which he hath given will he pay him again. (Prov. xix. 17.)

10. Q.—How shall we give?

A.—Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity, for God loveth a cheerful giver. (2 Cor. ix. 7.)

11. Q.—From whom does God accept offerings?

A.—Of every man that giveth it willingly, with his heart, ye shall take My offering. (Ex. xxv. 2.)

12. Q.—How often should we give?

A.—Upon the first day of the week let every man of you lay by him a score, as God hath prospered him. (I. Cor. xvi. 2.)

13. Q.—What promise is given to those who consider the poor?

A.—Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. (Psalm xli. 1.)

14. Q.—What measure shall be given to those who give liberally?

A.—Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. (S. Luke vi. 38.)

15. Q.—What does Isaiah say of liberal people?

A.—The liberal deviseth liberal things: and by liberal things shall he stand. (Isa. xxxii. 8.)

16. Q.—What command does God give about the poor?

A.—Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land. (Deut. xv. 11.)

17. Q.—How should we treat those who ask for favors?

A.—Give to him that asketh thee, and from him that would borrow of thee, turn not thou away. (St. Matt. v. 42.)

18. Q.—What about the first fruits?

A.—The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God. (Ezek. xxiii. 19.)

19. Q.—Give us another promise about liberal souls.

A.—The liberal soul shall be made fat; and he that watereth shall be watered also himself. (Prov. xi. 25.)

20. Q.—What is God's greatest gift to man?

A.—God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. (S. John iii. 16.)

21. Q.—What should we say for this?

A.—Thanks be unto God for His unspeakable gift. (II. Cor. ix. 15.)

### Books and Periodicals Dept.

*Literature*, an illustrated weekly magazine, John B. Alden, Publisher, 393 Pearl street, New York, keeps up its interest. The last number contains an illustrated account of Homer and his works, and is interesting to those who take pleasure in classical literature. Published fortnightly; \$1 a year.