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THE CANADIAN CHURCH MAGAZINE

◦ ◦ AND MISSION NEWS ◦ ◦

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No. 20.

HISTORICAL SKETCHES.

NO. 20.—THE DIOCESE OF QU'APPELLE.

By HON. AND REV. CANON LEGGE, VICAR OF LEWISHAM, ENGLAND.

IN November, 1882, there issued from the office of the Society for the Propagation of the Gospel in Foreign parts a pamphlet, headed "North-West Canada." In his introductory remarks the secretary of the Society wrote,—

"In that part of North-Western Canada which is comprised in the Dioceses of Rupert's Land, Saskatchewan and Algoma, an enormous tract of fertile country has been recently opened to British enterprise. Attracted by a belt of virgin soil extending for 1,000 miles from east to west, immigrants are pouring into these regions in numbers without parallel in the history of the colonies of the British Empire. The Society has assisted these Dioceses to the utmost of its ability, but their needs are exceptional, and the several Bishops are quite unable to provide for the spiritual welfare of the crowds of immigrants who are settling in their Dioceses. The Standing Committee therefore look to Churchmen at home for a liberal and prompt response to this *Special Appeal* now made for North-West Canada." (The pamphlet itself) consisted of letters from persons of importance, describing the position and needs of the Church in the provinces referred to.

The Archbishop of Canterbury, nearly a year before, had written a letter to the Church, "On the present Emigration to America," in which he said, "I am anxious to direct attention, from a Christian point of view, to the vast movement of people which has for some years been going on between Europe and the British Colonies, and especially between England and America. Official returns show that, during the first nine months of the present year (1881), 313,716 emigrants left

the ports of Great Britain, nearly 200,000 of whom were British subjects. The destination of more than 158,000 of these emigrants was North America." Lieut-General Lowry, C. B., wrote in a letter to the *Times* dated October 24th, 1882, on the Church in the Centre and North-West of British America, to the following effect: "The Bishops of our Church from Rupert's Land, Saskatchewan, Moosonee, Athabasca, Algoma—tell us that their own people are doing what they can to provide adequate Church ministrations, and that the longer settled dioceses of Canada, especially in



THE HON. AND RT. REV. A. J. R. ANSON, M. A., D. C. L.,
Bishop of Qu'Appelle.

the case of Algoma, so contiguous to them, are giving such supplementary aid as it is possible for them to offer. But these chief pastors, and notably the Bishop of Rupert's Land (Metropolitan) and the Bishop of Saskatchewan, in the greatness of the present needs and growth of population in their dioceses, and in the extreme pressure of the



THE BISHOP'S SCHOOL.

HOUSE AND CHAPEL.

COLLEGE.

crisis now upon them, implore the prompt and large assistance of the Mother Church." The next letter inserted is from the Bishop of Rupert's Land himself, and is addressed to the Archbishop of Canterbury, under date August 21st, 1880. After a clear statement of facts illustrating the rapid development of his diocese, he writes: "I address this letter to your Grace with much anxiety. I wish my words to come home to the hearts of English Churchmen, that they may realize both the great future of this country, and the position in which their Church finds itself. From all appearances we must mainly—I almost fear to say entirely—look to England for the next few years that are all important. At present this is our position, that, while the Church of Canada has not yet been able to give us one missionary, the Presbyterian and Methodist Churches in Canada are alone between them mainly supporting little short of fifty missionaries in this diocese. When our members in many districts are left to the ministrations of other bodies, many of them must become estranged and the Church here crippled for its future work."

On June 12th, 1882, the Bishop writes to the Society: "What is absolutely essential for the life and progress of the Church is the means of opening up Missions in our new and most sparsely occupied settlements." And again on Sept. 12th of the same year: "The Diocese of Rupert's Land

includes within it the Province of Manitoba, and a large extent of the fertile land of the North-West Territories of Canada. Two facts respecting this country are now well known, not only in Canada, but in Great Britain—the almost boundless extent of fertile land ready for occupation, and the large immigration coming to it. If things (i. e. so far as the efforts of the Church are concerned) remain as they are, the Church of England is likely to suffer as it has never suffered before."

On September 10th, 1881, the Bishop of Saskatchewan had written: "The railway is advancing on us steadily and surely. We shall be simply at our wits' end to find means to bring the ministrations of the Church to bear upon the new communities that will spring up with marvellous rapidity along the fertile valleys of this vast Saskatchewan country," and six months later,— "Even now there is urgent need for several active missionaries who might travel among the scattered settlers in districts beyond the reach of our present staff of clergy."

A more important letter still had been received by the Society from the Bishop of Algoma at the close of 1880. "As I journey," he wrote, "from place to place, whether on the Muskoka, the Parry Sound, or the Nipissing districts, along the shores of the Huron Waters, on the great Manitoulin and St. Joseph's Islands, or on the Thunder Bay District, on the north shore of Lake Superior, I am



MEDICINE HAT, DIOCESE OF QU'APPELLE.

apinfully impressed with the spiritual destitution that prevails. I am safe in saying that there are hundreds, aye, thousands, of our members scattered throughout this vast diocese, to whom the sound of the church-going bell is a thing of the past; thousands who are living and dying without any opportunity of participating in the means of grace. Is it to be wondered, if, with these facts staring me in the face continually, I am importunate in

asking, for the means to send additional laborers into the field w hich is already white for harvest?"

To this succeeds a [communication from the Rev. W. Crompton, a worthy missionary in Algoma, from which we extract the following: "Next morning, August 16th, I mounted my horse at 6.30 a. m. and set off to Ely, in the Township of Arnon. A lovely country as heart could wish, with Pickerel Lake shimmering in the sunlight, and the noble Magnetewan River, like a silver cord sparkling with jewels, winding through the bush. A country with clearings on every hand—clearings to the right, to the left, and before me, like beautiful green oases in the dark bushy desert—clearings telling me of hundreds and hundreds and hundreds of human beings, called Christians, living, breathing and dying there without having one opportunity of using the means of grace." I was told that I was the only man, as a minister, who had yet penetrated that part. People by the hundred' Sheep wandered from the fold, learning not only to neglect but to despise the God who is showering down upon them His innumerable blessings: lambs of Christ's flock bleating on the hills for that food which His brethren are too indifferent to give them. I went on in sorrow, and the delectable land had become to me a sore burden and a cause of distress."

This pamphlet, giving, as it did, a picture drawn by eye witnesses of the actual condition and needs of a vast territory under English dominion, and being rapidly peopled from the British Isles, was not without its effect. The cry of North-West Canada went home to the heart of the rector of Woolwich, the Rev. the Hon. A. J. R. Anson, amongst others, and sowed the seed there, which has borne fruit in the formation and wonderful development of the Diocese of Qu'Appelle.

Mr., now Bishop Anson is the third son of the first Earl of Lichfield. He was born in 1840, and was educated at Eton, and at Christ Church, Oxford,

where he took his degree in 1862, proceeding to the degree of Master of Arts in 1867. Immediately after taking his degree Mr. Anson went with some of his intimate college friends to visit Egypt and the Holy Land; the publication of Dean Stanley's "Sinai and Palestine" a few years before, and the influence of the Dean himself, who was at that time a Canon of Christ Church, having stirred the enthusiasm of many University men in

the direction of the sacred localities. On his return he spent a year of preparation before entering Holy Orders at the Theological College at Lichfield, of which Canon Curteis was the Principal. Thus he had laid the foundation of a thorough knowledge of the history and geography of the Bible; a knowledge which contributes not a little towards building up an efficient ministry.

(He was ordained deacon in September, 1864, and priest in the following year, by the late Bishop Lonsdale of Lichfield.) His first curacy was that of St. John's, Wolverhampton, and it was in a great measure owing to his influence that the Church Congress was held in that town in 1867. In 1866 Bishop Selwyn placed him in sole charge of the important parish of St. Leonard, Bilston. In 1868 he accepted the vicarage of St. Michael's, Handsworth, offered him by the late Rev. Herbert Peel; and in 1870 the Earl of Dudley presented him to the vicarage of Sedgley, and the Bishop appointed him Rural Dean of Himley. Thus from the time of his ordination he had been constantly at work, either in the heart, or on the fringe, of the "Black Country," the great coal and iron district of South Staffordshire. In 1875 the Rectory of Woolwich, in the gift of the Bishop of Rochester, fell vacant, and Bishop Claughton offered it to Mr. Anson, who, after mature deliberation, decided to accept it, and to transfer the scene of his labors from his native county to one of the poorest and most difficult fields of work in the neighborhood of London. His friends remarked that he seemed to have a special liking for the poorest and grimmest places to live and work in. The fact is that the missionary spirit was strong within him from the beginning. It was a joy to him to work where work was most needed; to grapple with difficulties; to overcome obstacles; to give up all that most men love to acquire or enjoy, for his Master's sake, that he might bring the music of the Gospel in all its fulness home to the people who had not yet heard it or recognized its beauty.

At the very commencement of his work as a parochial clergyman he had given evidence of those tendencies and powers which were developing throughout the period of his ministry in England, and which have since marked him out as a leader in missionary work in the Colonies. At Wolverhampton he undertook a Mission District in the most neglected part of the parish, at some distance from the Church. He secured an old brick-work, and turned the shed into a Mission church, of the most primitive character, as may well be imagined. This strange Mission Church was the seed from which has sprung the present Ecclesiastical District of All Saints, with its excellent Church. At Sedgley he built a church and formed a new Ecclesiastical parish. In two outlying hamlets he erected Mission Rooms, which were used as school rooms on week days, while services were held in them on Sundays, each building having a small separate chancel, which was shut off from the school during the week by a

movable wooden partition. In a third hamlet he added a chancel of the same character to an existing school room. Before the offer of Woolwich came to him, he was already contemplating work of a Mission character in the East of London. At Sedgley and at Woolwich he contended for the right of the parishioners to have the seats in their parish church free and open to all. In both parishes he won the people to his views, after much opposition indeed at Sedgley, where, however, some of his leading opponents soon became his fastest friends, but at Woolwich, with the full concurrence of those most interested. At Woolwich he found a congregation of only sixty persons. When he left the parish the church was often full to overflowing, and the number of communicants had increased to 370. Here, too, he secured the formation of a district parish; and he built a Mission Room amongst the poor. His power of influencing young men was remarkable. For their benefit he added a large parish room to the rectory at Woolwich, and he established an institute and a guild for them which have been of untold use to many. Wherever he went he thoroughly identified himself with those amongst whom he worked. He was ever fearless in the face of opposition when he had to meet it (and what true man has not got to meet it sometimes?). It was a fearlessness that rested on the strength of his religious convictions and the firmness of his faith in God and the right. And God was training him all the while for that work which was before him in the unknown future.

At last the crisis came: the voice sounded in his ear: the call reached him: the way was made clear: the work which he had at heart lay open before him, and he was not slow to seize the opportunity. On Sunday, June 3rd, 1883, when his mind had been fully made up, and his resignation of the Rectory of Woolwich was already in the hands of the Bishop, he made known his purpose to his parishioners in a sermon preached in his parish church from the text, "It shall be if He call thee, thou shalt say, speak Lord, for Thy servant heareth," I. Samuel, iii., 9. After referring to the calls by which God speaks to men generally, he said, "My brothers and sisters, beloved in the Lord, I have an announcement to make to you to-night, which I know will be received with much surprise by those who have not yet heard anything of it. It would only be affectation in me to pretend to suppose that it will not be received with something more than surprise by not a few. The words which I have taken for our text will shortly, I trust, help to convince you that I could not have arrived at any other decision than that at which I have. A few weeks ago it was my duty to urge upon you the duty of our Church with respect to other parts of the world. In preparing to do so, I was very deeply struck with what I read concerning the truly terrible state of things which exists in North-West Canada." Then follow extracts from the



INDIAN CAMP, NORTH-WEST CANADA.

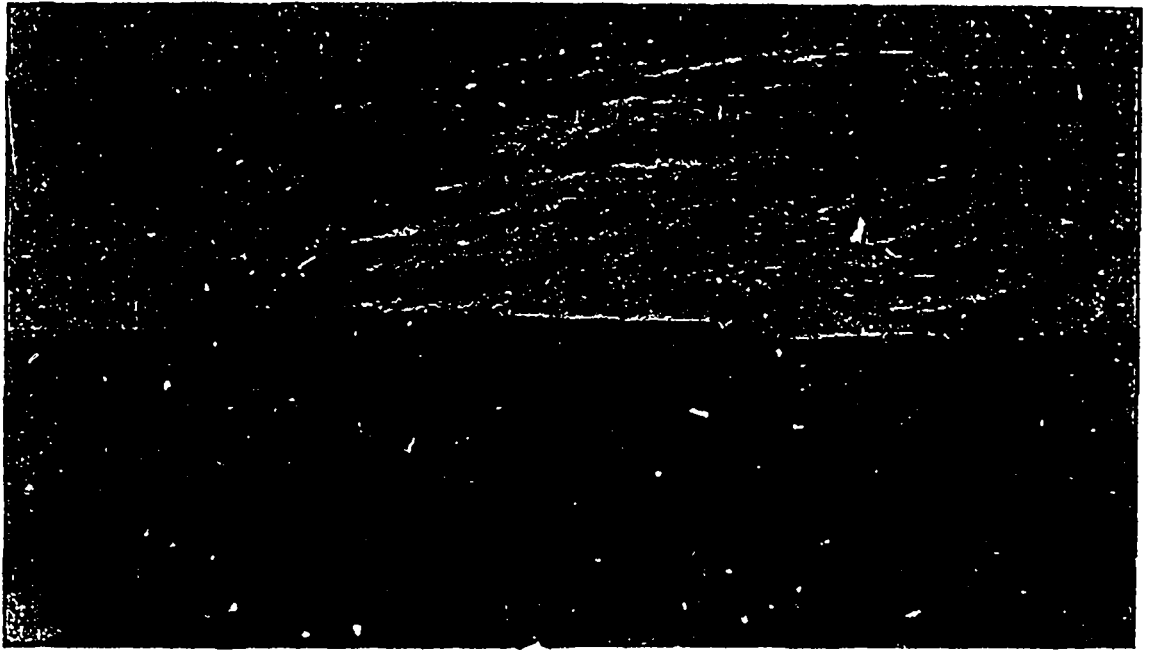
letters from which we have already quoted ; after which he continues, " My brethren, surely here is a call, such as scarcely has ever been heard before by any Church—to our Church, and to everyone of us its members, to go and help those sheep of her fold that are straying in the distant fields. For, remember, it comes to us from our own people, our own brethren in Christ, from those who have undoubtedly the greatest claim on a Christian Church, for, if we are bound to 'do good unto all men,' we are 'especially to do it unto them who are of the household of faith.' My brethren, I have felt that the call of which I have spoken was one that I at least could not resist. It seemed to me to be an emergency of the Church which those clergy, who like myself had no special home ties such as is implied in wife and children, and who might be able to support themselves by their private means, might do something to help to alleviate by volunteering for the work. I have therefore placed my resignation of this parish in the hands of the Bishop from the end of next month. But, as I have said, I regard it strictly as an emergency of the Church. I do not in the least consider it as of necessity a life-long work. In a few years, say ten, the pressure will probably have passed away, the land will have been brought into cultivation, and the inhabitants will be able to provide the ministrations of religion for themselves in the usual way. I quite recognize that the work here is more responsible than anything I can have there, but then God's calls do not necessarily always come to posts of greater responsibility.

(To be continued.)

"OUR FOREST CHILDREN."

UNDER this title the Rev. E. F. Wilson of Algoma Diocese, the unwearied missionary to the Indians, publishes a little periodical in the interest of the aborigines of this country. The Christmas number is an exceedingly interesting and attractive paper, giving a full account of many things not usually known regarding the Indians. Mr. Wilson has been untiring in his exertions in favor of the Indians, and he has already left on record a useful and active career in missionary work, which will ever redound to his credit. But he wishes to see more done for his red men in whom he takes an unflagging interest, and therefore he spares no pains to bring them constantly before the notice of the public. For all who desire to know how little is being done (for it can scarcely be said "how much") for the Indian, it would be well to send to Mr. Wilson for a copy of his Christmas paper. It is well and profusely illustrated. The accompanying pictures are specimens of those found in its pages, and are from sketches made by Mr. Wilson himself. From its pages we learn that there are throughout Canada seven Institutions for the benefit of the Indians, as follows:—

The Mohawk Institute (Episcopal) near Brantford, for 90 pupils, supported by the New England Company ; the Mount Elgin Institute (Methodist) at Muncey Town for 60 pupils, assisted by Government ; the Wikwimikong Institution on Manitoulin Island (Roman Catholic), for 110 pupils, (day and boarders) assisted by Government ; the



ON THE CANADIAN PACIFIC—SUNSET.

Battleford Institution (Episcopal) in Saskatchewan, for 60 pupils, wholly supported by Government; the High River Institution in Alberta (Roman Catholic), for 90 pupils, wholly supported by Government; the Qu'Appelle Institution in Assiniboia, (Roman Catholic), for 90 pupils, wholly supported by Government; the Shingwauk and Wawanosh Homes (Episcopal), for 85 pupils, at Sault St. Marie, assisted by Government.

Interesting accounts are given of all these Institutions, that at Mohawk, near Brantford in Ontario, being perhaps the most so. It is probably the oldest institution of its kind, whether in Canada or the United States. The whole cost of its maintenance is provided for by the New England Company, instituted as far back as the days of Cromwell's Long Parliament in 1649. Close to the Institution is the old Mohawk Church built in 1782, the oldest church in Canada. It possesses a Bible and Communion Service presented by Queen Anne.

Mr. Wilson has lately visited the far west along the line of the Canadian Pacific Railway and brought home with him a number of children to be educated in his homes in Sault Ste Marie. It is found best to get the children as far away as possible from the influence of their parents. A very interesting account is given of the journey of these children and their experience on one of the sleeping cars of the Railway.

The poetical ideas that one imbibes from poems and romances of the "noble red man" are somewhat overturned by his description of an Indian village. "Clean houses," he says, "clean men, clean women and clean children, are scarce in an

Indian village. In most of the houses we went to there was only one room. In that room were generally a stove, two or three beds, one or two broken chairs, a table perhaps, and a trunk or a box or two. Harness and ends of rope were in one corner, dirty dishes, pots and pans piled up in another corner, tobacco pouches and pipes, and other trinkets hung around on nails, while meat bones and soup kettles served for central ornaments. Flies and fleas were abundant, and there was not a total absence of a worse kind of vermin. The Indians need cleansing through and through, body and soul, but in the slow way in which the work is now carried on it will take centuries to do it." Mr. Wilson has not the slightest wish to destroy the distinctively Church character of his Indian Homes. "To make Indian Institutions undenominational," he remarks, "would be, we feel sure, a very grave mistake. For these Institutions to be successful there must be religious instruction. If the religious instruction is dropped, or is allowed to become a mere milk-and-water anything or nothing, it will be taking the life and mainspring of their usefulness out of them."

After explaining the new Institutions which he hopes to establish in the North-West he naturally asks for help, and help assuredly he should have.

Two quiet, unassuming young ladies of great wealth, in the States, have recently given \$100,000 towards the extension of Roman Catholic Indian Missions. Would we had some quiet, unassuming young Protestant ladies of wealth who would treat our missions as handsomely!

By all means send 15 cents to Mr. Wilson for his Christmas number of "Our Forest Children."

SOME ASPECTS OF LIFE AND WORK IN COLD REGIONS.

MISSION work in Greenland and Labrador will form the subject of the present and following articles. It is a topic of absorbing interest and one which cannot fail to excite our admiration and gratitude. The introduction of Christianity into Labrador will claim our earliest attention.* In the year 1752, three Moravian missionaries from Greenland landed on the coast of Labrador. The Greenland Mission of the *Unitas Fratrum* had been established just fifteen years before, in 1733. Almost immediately after their arrival in this latter country, the Brethren seem to have entertained the opinion that, the Eskimo living upon the opposite coast of Davis's Straits, were a branch of the same people as those amongst whom they worked in Greenland. This opinion was subsequently confirmed by the report of Ellis, an early navigator in Arctic seas, who testified that the Eskimo whom he met with in his voyage to Hudson's Bay resembled the Greenlanders in nearly every particular. He noted only one word of their language, which on being compared with that of the Greenland Eskimo, was found to correspond exactly with the term used by them to denote the same object; hence the Greenland missionaries concluded that the two people used a common tongue. "There seemed but little connection," writes an unknown author in 1831, "between a voyage to Hudson's Bay, undertaken for a secular object, and the sending of missionaries to preach the Gospel to the savages on the coast of Labrador, yet it was so ordered in providence that the information derived from Ellis, concerning the Eskimo should stimulate the Moravian missionaries in Greenland to make some exertion for sending the Gospel to that people." The venerable and lion-hearted Matthew Stach, of whom we shall hear more hereafter in connection with Greenland missions, took a very prominent part in pioneer mission work amongst the Labrador Eskimo. In 1752 he sought permission of the Hudson's Bay Company to preach the Gospel to the Indians belonging to their factories; but, for some unknown reason, this could not be obtained. Determined, however, to accomplish his purpose, thus early and somewhat rudely thwarted, he succeeded in his endeavor to induce some of the Brethren resident in London to visit the coast of Labrador. A vessel was fitted out by some English merchants favorably disposed to their Mission, for the purpose of making a trading voyage on the coast of Labra-

*There is a tradition, traceable, I understand to the Icelandic sagas, that a Bishop of Iceland in the middle ages deputed a band of missionaries to visit the coast of Labrador and Newfoundland with a view to establishing missions amongst the natives. Nothing, however, seems to be known of the result of these laudable efforts; but it is pretty well certain that neither amongst the Newfoundland Beoths, nor the various tribes of Labrador, were any evidences subsequently found of former Evangelistic work. The Beoths as we have shown above, died as they had lived alas! without a knowledge of the true God, and the first to evangelize the Montagnais and Eskimo were the Jesuits and Moravians respectively.

dor, and in this vessel the expedition set sail in May, 1752. After a quick passage, the ship cast anchor in a large bay on the coast of Labrador in July. This bay was afterwards known as Nisbet's Haven* in honor of one of the owners of the pioneer vessel. The missionaries resolved to make this portion of the coast their headquarters for the present; they therefore lost no time in erecting a house with timber which they had taken from England ready framed.

But here, again, they were beset with a most severe trial which effectually put a period to their present efforts. The Brethren, of whom there were four, before leaving England secured the valuable services of Christian Erhard, a Dutchman, as their interpreter, who had acquired an extensive knowledge of the Eskimo tongue when whale fishing in Disco Bay. The four missionaries, being landed in Nisbet's Haven, were left there busily constructing their future dwelling, while Erhard proceeded with the ship farther north in order to traffic with the natives. He found that he could make himself understood by them, but, being afraid of the guns they persistently refused to go on board the ship. Erhard, therefore, with five of the crew, all of whom were unarmed and defenceless, landed in a bay between the islands: but they never returned. The captain of the ship looked and waited in vain for the return of his brave seamen, many days. Having no boat he was unable to go in search of them. At last, when he despaired of gaining any information as to their fate, he sailed back to Nisbet's Haven, and, calling the missionaries on board, he represented to them that after the loss of so large a portion of his crew, he was unable to navigate his ship across the Atlantic without their assistance. This, of course, under the sad circumstances, these brave, but greatly disappointed missionaries, could not well refuse to give; but they looked forward to returning to their present abode in the following year. The English Brethren, on being informed of the sad fate which had so unexpectedly overtaken Erhard and his companions, considered it imprudent to renew their efforts to establish missionary stations in Labrador until intelligence should be received of Erhard. With the object of ascertaining their fate a ship was despatched from England to Labrador in the year following. She first landed at Nisbet's Haven, where the Mission house, erected in the previous year, was found in ruins. Proceeding north, the bodies of the brave Erhard and his companions were discovered in a horribly mutilated condition, which proved beyond doubt that they had been murdered by the savage Eskimo. The Brethren received the intelligence thus obtained with silent sadness, and all missionary effort concerning Labrador was for the present abandoned.

In 1764 a second, and an eminently successful attempt was made to establish a permanent mis-

*Now Hopedale, a flourishing Mission station.

sion upon the coast of Labrador by Jens Haven. Haven had accompanied Matthew Stach upon his Greenland Mission in 1753, in which year they established the second Moravian settlement in that country—the now famous Lichtenfels. It may, therefore, be reasonably supposed, although no mention is made of his name in connection with it, that Stach, who was the prime mover in the former attempt to raise the Gospel banner in Labrador, was again the instrument of moving his friend and former companion to the highly dangerous, and probably fatal enterprise. Before embarking for Labrador, Mr. Haven proceeded to London, where he obtained the favor of an interview with Mr. Hugh Pallissir, the Governor of Newfoundland, by whom he was kindly received, and from whom he secured the promise of support in his future work. In May, 1764, we find the zealous missionary in St. John's, Newfoundland, where he had to wait a considerable time before procuring a vessel with a crew possessed of sufficient bravery to land a boat on the Labrador coast, so genuine and widespread was the fear of the Eskimo. At this time Governor Pallissir issued the following proclamation with a view of strengthening the hands of Mr. Haven for the furtherance of his praiseworthy and chivalrous undertaking: "Hitherto, the Eskimo have been considered in no other light, than as thieves and murderers, but as Mr. Haven has formed the laudable plan, not only of uniting these people with the English nation, but of instructing them in the Christian Religion, I require, by virtue of the power delegated to me, that all men, whomsoever it may concern, lend him all the assistance in their power." This proclamation, though brief, is interesting; and the action of Mr. Haven in securing the support of the existing powers which gave it rise, coupled with Matthew Stach's unsuccessful attempt to place himself and his labors at the first, under the patronage of the Hudson's Bay Company, place the early missionary operations of the *Unitas Fratrum* in a very favorable light, and furnish a reason for much of the success which followed them.

At length Mr. Haven secured a passage in a ship whose captain undertook to land him on the shores of the much dreaded Labrador. He first touched at Chateau Bay on the south; but finding nothing here save many scattered tumuli with the arrows and other implements of the dead placed near them, he reembarked, and crossing the Strait of Belle Isle, landed on the Island of Quirpon, off the northeastern extremity of Newfoundland, where he first fell in with the natives. Writing in his journal at this time Mr. Haven says: "The 4th September was the happy day when I saw an Eskimo arrive in the harbor; I ran to meet him, and addressed him in Greenlandic. He was astonished to hear his own language from the mouth of an European, and answered me in broken French. I requested him to return, and bring four of the chiefs of his tribe with him, as I wished to speak with them. He accordingly ran back

with speed, shouting out, 'Our friend is come!' Meanwhile, I put on my Greenland dress, and met them on the beach. I told them I had long desired to see them, and was glad to find them well. They replied, 'Thou art indeed our countryman.' The joy at this meeting was great on both sides. After the conversation had continued for some time, they begged me to accompany them to an island about an hour's row from the shore,* adding, that I should find their wives and children, who would receive me as a friend. By accepting this offer, it was evident that I should place myself completely in their power, but conceiving that it would be of essential service to our Saviour's cause, for me to become better acquainted with these savages, I simply turned to Him, and said, 'I will go with them in Thy Name. If they kill me, my work on earth is done, and I shall live with Thee; but if they spare my life, I will firmly believe that it is Thy will, that they should hear and believe the Gospel.' The steersman and another of the crew landed me on the island, but immediately pushed off again, to see at a safe distance what would become of me. I was presently surrounded by the natives, each of them pushing forward his family to attract my notice; I warned them not to steal anything from our people, and represented to them the danger of it. They told me that the Europeans were also guilty of thieving, to which I replied, that if they would only inform me of the delinquent he should be punished." Thus bravely and unreservedly did this good man place his life in the hands of, perhaps, the very murderers of Erhard and his companions, but he was mercifully preserved. How true it is that "God fulfils Himself in many ways!" Bishop Patteson, the gentle and brave pioneer missionary, lands under exactly similar circumstances as these, in the midst of heathen savages, whom he longed to bless in the Name of God and to save from everlasting perdition, but he is foully murdered, while Haven is spared! The aims of both were identical, and in both cases they had a fulfilment; in the one, as the result of the earnest labors of a life time, and in the other, as the result of a willing sacrifice of a fresh, young life into whose but newly-begun labors other men speedily entered. The once brutal savages of Labrador and Norfolk Island now walk in the Law of the Lord, keeping His commandments with their whole heart.

"The next day," concludes the entry in Mr. Haven's journal "eighteen of the Eskimo returned my visit, according to promise; I took this opportunity to assure them of the friendly disposition of the British Government towards them, and promised that no injury should be done to them, if they conducted themselves peaceably; I also offered them a written declaration to this effect from Governor Pallissir; but they shrunk back when I presented it to them, supposing it to be alive, nor could they, by any means, be persuaded

*This must have been either Belle Isle, from which the Strait takes its name, or the White Island.

to accept of this writing. They listened to all I said with the greatest attention. In their bartering concerns with the crew, they constituted me the arbiter of their differences; 'for,' said they, 'you are our friend.' They begged me to come again the next year with some of my Brethren, and were overjoyed, when I promised that I would. I told them also, that on my return, I would speak to them of things which were of the greatest importance to their happiness, and instruct them in the knowledge of God. One of them asked if God lived in the sun. Another enquired, whether it would make him more prosperous in his affairs if he believed in his Creator. I replied, there was no doubt of it, if he attended to them with proper diligence; but the happiness of a future life was infinitely preferable to present prosperity; and this might confidently be expected by those who trusted in God while here, and lived according to His will. When I was about to take leave of these interesting people, the Angekok,* Segullia, took me into his tent and embracing me said, 'We are at present rather timid, but when you come again, we will converse together without suspicion.'

Having thus successfully broken the ground and, to a certain extent, won the confidence of the terrible Eskimo, Mr. Haven returned to St. John's, Newfoundland; the natives also leaving, sailed northwards to the coast of Labrador where they, although unconsciously, prepared the savage minds of their brethren to greet the missionaries when the promised time arrived. On the 17th July, 1765, Mr. Haven, accompanied by three Moravian missionaries, of whom Mr. Drachart, who had been a most successful worker amongst the Greenland Eskimos, and had acquired a perfect knowledge of their tongue, was one, landed on the southern coast of Labrador, and, almost immediately thereafter, separated, Mr. Haven and a companion proceeding north on a voyage of exploration while Mr. Drachart and the other missionary remained in Chateau Bay. Mr. Haven saw not a single native; but Mr. Drachart and his companion met with several hundred, and he remained with them a full month.

(To be continued.)

OUR PARISHES AND CHURCHES.

No. 17.—ST. ANDREW'S PARISH, MANITOBA.

BY JAMES TAYLOR, WINNIPEG.

ST. ANDREW'S Parish, Manitoba, commences at a point about 12 miles north of the city of Winnipeg, and is eight miles in length by the same distance in breadth, embracing an area of 64 square miles.

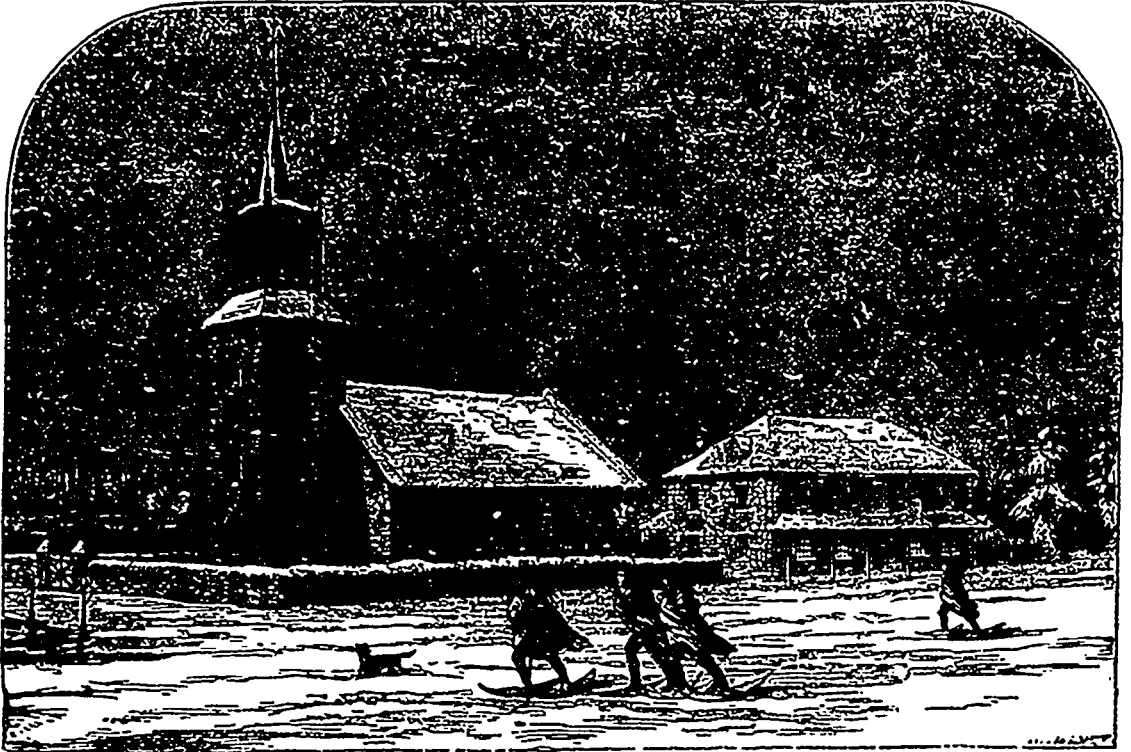
The Red River, which empties itself into Lake Winnipeg flows through the middle of this large parish from south to north, and upon its banks on either side stand the homes of the parishioners, principally, however, upon its western bank. As

near the centre of the parish as possible, and upon the west bank of the river above the Rapids, stands St. Andrew's Church, a neat and substantial building about 100 feet long by 50 feet wide, with a tower containing a peal of three bells. It is built of limestone from the quarries near at hand and is a monument of the faithful labors of the late Archdeacon Cochrane. A wall of the same kind of stone surrounds the church and graveyard. Its position upon the banks of the river is a very fine one. Standing near the porch one may look up or down the river and see the neat homes and farms of the settlers, while its tasty outlines form a prominent object in the landscape from whatever point viewed. At the north end of the parish there is a small chapel, built by the Rev. Dr. Gardiner, now of Birmingham, England, called the little Britain Chapel of Ease; and in the south end of the parish another chapel built by the Rev. Dr. Young, now Bishop of Athabasca, called St. Stephen's.

A brief account of the history of this parish from its organization may prove interesting. It was in the year 1829 that Archdeacon Cochrane resolved to move to Grand Rapids, now St. Andrew's. Here, upon the western bank of the river, he built a log house in which he resided. At this period the surroundings were dreary and wild. The commonest necessities of life could be procured only from the parishes of Kildonan and St. John. For many months the only bread he had was made of flour ground between two stones dug from the bank of the river and afterward sifted through a piece of parchment perforated for the purpose. Mr. Cochrane saw that, not only for their temporal but for their spiritual welfare, it was of the utmost importance to reclaim the people with whom he had to deal at that time, as much as possible from their wild and wandering habits and to lead them to more settled and peaceful employments. While, therefore, he took every opportunity of declaring to them the Gospel in all its simplicity and power, he spared no pains, either by argument or example, to induce them to turn their minds to agriculture. He took a considerable piece of land near his own house into cultivation, partly for the support of his own family and his future schools, and partly as an opportunity of accustoming his people to labor. It was not long before he began to see some results of his patient self-denying labors, and though the people did not entirely relinquish their former mode of life, yet they set about the cultivation of the land and the rearing of cattle in good earnest, so it was not long before the whole face of the parish assumed an encouraging aspect. The few bright months of summer they devoted to the care of their land, and though still obliged to eke out their subsistence by hunting buffalo and fishing, yet, if their expeditions proved unsuccessful they found a sufficient supply in their own farm yards to keep them from want.

Their spiritual progress also kept pace with

*Native priests or conjurers.



ST. ANDREW'S CHURCH, ST. ANDREW'S, MANITOBA.

their temporal improvement. They eagerly sought for religious instruction and many adults applied for baptism. In the year 1831, only two years after his settling among them, Mr. Cochrane's congregation had increased from 30 to 300, while the alteration in their general habits and moral conduct bore testimony to the reality of the work within. It was not the adults alone in whom he endeavored to awaken a desire for useful employment. He made his schools, as far as he could, schools of industry; the boys were instructed part of the day in husbandry, carpenter's work, etc., and the girls were taught to spin. When they first began, the only material to be procured in the country was buffalo wool, which is too short and coarse to make good thread, but soon after Governor Simpson conferred a boon upon the whole Red River colony by importing some sheep from the United States, and by degrees, as these multiplied, the girls of St. Andrew's were able to produce a finer and more durable article. By the year 1836 the log houses of the Christian part of the population had been made neat and comfortable dwellings, each with its little garden and farmyard attached; the once dreary plains were covered with herds of cattle, or adorned with waving corn. A building for church and school purposes together with a parsonage had been erected, and the din of the conjuror's rattle was exchanged for words of prayer and songs of praise.

On Mr. Cochrane's first settling at St. Andrew's,

he had collected a good number of children and had built a good sized house to serve for a church and school, and hitherto it had been in this room that the congregation assembled for divine worship. The continued increase in the number of worshippers which was accelerated also by the settling of many European families in his parish soon determined him to attempt the erection of a larger church, and poor as the people still were, they came forward readily to assist him to the utmost of their power. Great was his joy when in 1852 this new witness for God was completed and stood out as a testimony that His servants had obtained a footing there.

It is right to mention that Mr. Cochrane was the agent of that Christian organization, the Church Missionary Society, which has done so much in spreading the Gospel in British North America. It should also be said that from the year 1829, down to the present time the Church Missionary Society has attended to the spiritual wants of the people of St. Andrew's. The parish has never been neglected. Good men have been appointed from time to time to take charge of the parish. Among them were Archdeacon Cochrane, Rev. Mr. James, Archdeacon Hunter, Archdeacon Kirkby, Rev. Dr. Gardiner, Rev. John Grisdale (now Dean of Rupert's Land), and Rev. Richard Young (now Bishop of Athabasca). The good done by the Church Missionary Society in St. Andrew's through these men will be better under-

stood when the things of earth have passed away.

Besides supplying the parish with clergymen the Church Missionary Society paid the salaries of the teachers appointed in the day schools of the parish down to the year 1870. Some of the teachers employed by the Society in St. Andrew's were the late Hon. Donald Gunn, Mr. Kirkby (now Archdeacon Kirkby), Mr. Mayhew, Mr. G. Kennedy, Mr. J. A. Mackay (now Archdeacon of Saskatchewan), Mr. John Norquay (Premier of Manitoba), Mr. Thos. Norquay, and lastly the writer of this article. In the year 1865, during Rev. Dr. Gardiner's stay in the parish an organization known as the Young Men's Mutual Improvement Society, was formed. This society has been of great benefit to the young people of the parish. During Bishop Young's stay in the parish a large beautifully stained glass window was placed in the east end of the church to the memory of Archdeacon Cochran. It is the gift of the parishioners who cherish affectionate remembrances of the good Archdeacon. His grave is at the foot of the tower, a few feet to the right of the entrance of the building.

The Sunday schools of the parish, of which there are three, are in a flourishing condition, and in concluding this article, which I fear is becoming too lengthy, I might mention a matter in connection with the Sunday schools that will be of interest. Shortly after Bishop Young's arrival in the parish the Sunday schools were reorganized with Mr. Malcolm Scott (now one of the Church Missionary Society clergy in Athabasca) as Superintendent. A missionary association was formed, of which every child attending school was made a member. Upon the first Sunday in every month, instead of having the usual lessons, the time was taken up in considering missionary work as carried on in many parts of the world. It was not long before the little children were inspired with a love for the missionary cause, and after considering what they could do to help it on, they finally decided to educate an African boy. A letter was accordingly written and sent to Frere Town asking that the blackest heathen boy be chosen and sent to school. It was some time before a boy could be secured, the different heathen tribes refusing to allow any of their children to be placed in school. Finally, a little boy of the Wanika tribe was found. This boy was put to school at Frere Town and his expenses paid by the children of St. Andrew's Parish. He is now in the care of the Church Missionary Society and will in a few years time, if spared, be ordained and then sent to preach the Gospel to his countrymen. He is appropriately called Andrew Manitoba. I need hardly say that the interest taken in Andrew Manitoba is very great indeed, and it will be a joyful day for the Sunday schools of old St. Andrew's Parish when the news comes from Africa that Andrew has gone forth to preach the Gospel. It will thus be seen that the good seed sown by the Church Missionary Society in old St. Andrew's has not been sown in vain but has fallen upon good ground, and we may well

conclude that the work of this noble society bears out the truthfulness of Scripture in the command and promise, "Cast thy bread upon the waters for thou shalt find it after many days."

THE CHURCH CATECHISM EXPLAINED FOR THE LITTLE ONES.

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

CHAPTER V.

THE COMMANDMENTS.—DUTY TO GOD.



YOU remember that one of the promises which your Godfathers and Godmothers made in your name was that you should obey God's commandments. We can find these ten commandments in the Bible, in the twentieth chapter of Exodus. God first gave these commandments to His people, the Israelites, when he brought them out from the land of Egypt, where they had been kept for a very long time as prisoners of the King of Egypt. God wanted them to learn and know him and keep these commandments, and He wants us to do the same. The first four of these commandments teach us about God.

"Thou shalt have none other Gods but Me." The Lord Himself says that. Are there any people who have more God's than one? Yes, there are many poor people who have never heard of the true God whom we worship; and they make themselves gods out of wood and stone, and pray to them and think they can hear them and will help them. They do not know any better. They have not the Bible to teach them about the great God who made heaven and earth. How sad that they should think that these false Gods can do anything for them! Sometimes they have prayed to animals and sometimes to the sun. These poor people have never been taught about the God who made them, and the Saviour who died for them, so that they cannot worship Him, but there are other people who call themselves Christians; and believe in the true God, and yet they have other gods too. Can you think that any one would do this? My little children, do you not sometimes do it yourselves? Do you not often care for something more than God? Some dear friends, perhaps, whom you love so much that you let them take the place of God in your hearts; or some of your things, or your pleasures which you have grown to care for so much that you forget God. If you care for any person or thing more than for God, you make a false god for yourself. It is quite right to love our friends, and take pleasure in our things, but God must be first. He must have our best love, and our first thoughts, if we would keep His commandments and have no god but the Lord. You understand then how you may break this commandment as well as those who pray to gods made of wood and stone. We believe there

is one God who has made all things, who rules heaven and earth, and has power to do what He will; and knowing that we are helpless, sinful creatures in the hands of a pure and holy God, we must fear Him. But when we think how much He cares for us, and how He has given His dear Son to die for us, surely our hearts will be filled with love. It is not enough to keep from false gods; we must worship the true God. We must thank Him for His goodness: put ourselves in His care, and serve Him as long as we live.

Second commandment. This commandment teaches us that it is very wrong to make any image or picture, to help us to pray to God with. When we worship God we must not forget that He is a spirit, and Jesus tells us we must worship him in spirit and in truth. A graven image is a figure made of brass, or wood, or anything of that sort. Perhaps you have heard of the golden calf which the Israelites prayed to when they fell into sin! We must not use anything of this kind to help us to worship God, nor the picture of anything, whether it is in heaven, or in earth, or down in the waters. God calls Himself a jealous God, and He means that He will have us pray with our whole hearts to Him alone. The Lord speaks of those who hate Him, and says He will surely punish their sins, unto the third and fourth generation. Do you understand what a generation is? Supposing a man has children and grandchildren, and great grandchildren. He would be the first generation, his children the second, his grandchildren the third, his great grandchildren the fourth, and so on. The Lord says he will punish a man who sins, and his children will suffer too, and his children's children. But about those who love Him He says He will have mercy upon thousands of them, that shew their love to Him by keeping His commandments.

Third commandment. There are several ways in which we may break this commandment. We may break it in our prayers,—when we pray to God and do not think of what we are saying. We praise Him then with our lips, but all the time our hearts are far away from Him. It is very easy to sin in this way, because when we are on our knees, the devil likes to steal away our good thoughts, and before we know it we will be thinking of some other thing, and only praying with our lips. But God will not hear these prayers. He will punish those who take His name in vain.

We may break this commandment with our words: by swearing or using the name of God in light or foolish talk. When we speak the name of God we must put aside all nonsense and carelessness, if we would keep from the great sin of taking God's name in vain. Another way in which we may do this is by behaving badly when we go to church. My dear children, I hope you will always try to keep from doing this when you go to the house of God. Remember what we go for: whose house it is; that Jesus has promised to be there too. Do not talk to any of your friends while you

are in church; try and keep all thoughts of the world out of your minds. When you pray to God kneel down on your knees, and do not half sit as, I am sorry to say, so many do.

We kneel when we pray to God because it shows best that we feel ourselves to be sinners. Do not begin to put on your wraps before the service is quite finished; you must find time to do that afterwards. I have spoken of this here because there are many who are very careless about the way they act in church, and do not think there is any harm in these little things: but we cannot be too particular how we behave in the house of God. There are often others who are ready to do as they see us do, and when we remember that in heaven the holy angels veil their faces before God, how very careful it should make us to be reverent when we draw near to Him. Every thing belonging to God must be treated as holy. The Lord threatens those who break His commandments by saying He will not hold them guiltless, that is, He will surely punish them.

The Fourth Commandment. I think you can understand this commandment without much trouble. Out of the seven days of the week God would have us keep one day holy. A day set apart, not only as a rest to ourselves, but one on which we should worship the Lord and spend it in His service.

In six days we are to do our work; we are to do all that we have to do, so that the Sabbath may be kept holy. A man is not only to keep from working himself, but he is to see that every one under his care does the same; and even his cattle are to be allowed to rest.

And how should we spend our time on this day? Should we go to church? Perhaps you have heard some one say, if we stay quietly at home and read the Bible, it will do just as well as going to church; but if we read it we will see that we are told not to forget to go together to worship God. So we should certainly go to church on that day. And we should not let a small thing keep us from going, such as to stay at home when we think the weather is not as fine as usual, or because our clothes are not as good as we could wish. When we are going to some place for pleasure we do not let a little storm stop us; and it will please God more if we go to His house with a heart ready to worship Him, than if we had nice clothes on, and if we please God we need not mind what any one else says of us. What else may we do on the Lord's day? We must try as much as we can to do things that will make us better, and others too. I think you can tell yourselves when you are doing right. Always think if what you wish to do will make you any better, or will do any one else good before you do it. It may seem hard to you to be so careful of what you do on Sunday, but remember God gives you six days to spend on your own work, and surely you can spend one on His. If you do your duty on this day, you will always feel better and nearer to God for it.

(To be continued.)

Young People's Department.

ARCHDEACON VINCENT.

LAST month we gave some account of Bishop Crowther, a colored Bishop of our Church, who works in the hot climate of Africa, and this time we hope to tell you something of a missionary who works in a very cold climate, that is in the north part of Canada, near Hudson's Bay. You see by the picture that he has his snowshoes and moccasins and winter dress, all ready to travel on his missionary journeys. His name is Thomas Vincent, a missionary of the Church Missionary Society of England, and for a long time he has been working in that cold region called the Diocese of Moosonee. In 1883 the Bishop of Moosonee made him an Archdeacon to show that he considered him to be a good man for missionary work. Some clergymen have much easier work to do than others, and those that are missionaries generally have the hardest work, and perhaps those who live in cold climates have the hardest work of all. But Mr. Vincent was born in the country where he works so that he is well fitted for it. He was

ordained in 1860 by Bishop Anderson, the first bishop of the North-West country. Ever since then he has worked faithfully as a missionary. He thinks nothing of going a hundred miles on foot or on snowshoes. Once he travelled all that distance when the snow was beginning to melt, and he had to walk in the water which was icy cold all the time, and sometimes it was too deep to be very agreeable. He says himself it was more like wading than walking.

His work is nearly altogether among the Cree Indians, whose language he studied very faithfully until he was able to give them books in their own tongue. This is a great thing and it is what good missionaries always try to do. He lately translated the Pilgrim's Progress for the Cree Indians into their own language and went to England and got it printed. He is still working faithfully at his post, a hard, dreary work, and he is doing it for his Saviour's sake. There are many like him all

over the world, some in countries that are very cold, some where it is very hot, some bishops and some archdeacons and some without any title, yet all missionaries, working for Christ and His Church. We should all pray for them and help them. There is a good text for all missionaries both for themselves and for the way others should think of them. It is from Isaiah, the 52nd chapter and 7th verse,—“How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation.” This means that their journeys are watched by the Lord Himself, who sends



THOMAS VINCENT,
Archdeacon in the Diocese of Moosonee.

them out to work for Him. Children who have happy homes, churches to attend, and Sunday Schools to go to should remember the missionaries who are working in cold dreary lands, and when a chance comes in their way to help them they should do all they possibly can, for every little assistance is highly thought of by the missionary. When there is a missionary collection in church or Sunday School always do what you can to help it, and it will be a good work.

THE LITTLE WILLOW CROSS.

[A true story, vouched for by the Rector of the Parish, who has known the family mentioned in it for 40 years. It shews the continued blessings which came to a family who followed the command in Malachi, iii. 10.]

'Twas but a fragile and worthless thing,
The bark of a willow stem,
A thread of moss, and a tiny shell,
Half hiding a wild flower gem,
But in the centre the dear cross stood
And bore on its branches a wealth of good
Such as the trusting and childlike find—
Food, shelter, raiment, and peace of mind.



loving pastor stood in the midst of a family group, left suddenly through no fault of theirs, without the means of providing for the commonest needs of life. He had no idea of the extent of their loss, though he knew it was very great, so there was no shadow on his brow, as in cheering tones he said, while placing before the mother a little decorated card, "Take this, you are skilful and will know what to do with it. Crosses like this can be sold for fifty cents each." This delicate specimen of handiwork was so small, a child might have enclosed it in the palm of his hand, but it was exquisitely beautiful in design and execution, and the cross in the midst of it all had a depth and preciousness of meaning, which she to whom it was presented could well appreciate, and of this the pastor was fully aware. Before saying good night he knelt, as was his wont, and committed these dear members of his flock into the keeping of their Heavenly Father, assured that His trusting children would not be left desolate.

The following morning the head of the household counted out the entire contents of his purse—seven dollars. The number though so small, was a precious and significant one, and leaving two dollars of the seven with his sorrowing family, he "went out," somewhat as did the Patriarch of old, "not knowing whither he went." But the patriarch's faith sustained him, and as he gave the parting kiss and crossed the threshold of the home which had been so full of light and happiness, he lingered to say, while his voice trembled, and tears filled his eyes, "From this time henceforth I am resolved to give to the Lord one-tenth of all that I receive, be it more or less, and *nothing shall deter me.*"

These words were uttered with intense earnestness, because he had long wished to act upon this conviction of his conscience, but had been prevented by unprincipled associates in business, from whom he was now, after much suffering, happily free.

Thus resolving to allow nothing to interfere with that sacred duty, he departed full of hope, for he had read and pondered over and over again during many years, the sacred words in Malachi—"Bring ye all the tithes into the storehouse"—and now he would "prove" the Lord as commanded, confident of obtaining the promised reward.

When the door closed behind him on that weeping group, the mother of the home hastened to the retirement of her closet, and in like spirit asked

for that blessed guidance without which she would not venture a single step. Then filled with a peace which cannot be told, she prepared to carry out her pastor's suggestions.

It is said that while a person is drowning the memories of a whole life are crowded into a moment of time. In a similar manner, as the mother looked at her pastor's gift, there flashed before her ready at hand, all the needed treasures which her task required. Spotless immortelles of holy and tender associations, brought in the happy past, from the neighborhood of Lake St. Sacramento—shells from Indian seas and from sunny waters near the landing place of Columbus, and from the classic shores of Attica, given by dear ones then in the land of the blessed—scarlet beads grown among Flora's tropical treasures, that had encircled with links of gold, a baby sister's neck—moss from the resting places of those early loved and sleeping in Jesus—fairy ferns from the homes of world-renowned poets and sages of both hemispheres—lichens from the mountain abode of bishop and priest and Christian artist of high position in the Church they honored—roseate and golden-hued buds from Jerusalem and from Mar's Hill, and from the cradle of our religion at Bethlehem.

Cards, too, of suitable size and quality were there, which had been waiting in a cherished portfolio since school girl's busy days. All these quickly revealing themselves at memory's call, were brought from accessible hiding places, and laid upon the table which was now no longer to be used for the well cooked meal, round which the family circle were wont to gather at the close of day, but for real work, where actual bread winners must labor from morning till night.

But one thing more was wanting to complete the items required, and that was bark for the crosses. From attic to cellar, and all through the dry and leafless yard, the strictest search failed to discover aught which would answer the purpose. Faith was being tried, and this was a severe test, because the work could not ever be begun till the crosses had been shaped and put in place. But the Blessed Comforter was with them and suffered not their faith to fail.

A bright boy, ten years of age, comprehending the need, went out through the wintry blast, into the city's crowded streets, and in a very short time returned with an arm full of the choicest willow twigs, freshly parted from the tree. No seekers for hidden treasure ever experienced a truer joy on finding what they sought, than did the waiting ones, at this result. Had a visible Hand reached down from the sky and laid the gift at their feet, they would not have felt more certainly than they did now, that it came from above. Who can say it was only an accident that caused a florist near by to trim his saplings at that hour, in a hitherto unnoticed nursery at the terminus of an alley, and then to carry them such a distance to the roadway, at the precise moment when the eager boy might

secure the prize? Oh, happy heart that can say I trusted in Him and He disappointed me not! With knife in hand, his latest birthday gift, the intelligent lad soon produced the delicate, well-proportioned crosses ready for the centre of the cards, which an elder sister secured into place, while the mother and younger children selected the gossamery moss for wreathing the shaft, and the smallest flowers and shells to be grouped at its base. The pattern before them was reproduced to their entire satisfaction, and then multiplied a score of times. At the twilight hour hope brightened their simple repast. Peace was their guest at the evening prayer, and abode with them through the darkness. On the morrow, a trusted friend, one only, was told their story, just so much of it as was needed for a special purpose, and no more, and given a few of the finished cards to dispose of. Another busy day added a large number to their stock of really beautiful productions, and all were calmly looking for results. The day following dawned in cloudless beauty, and as the tired mother opened her eyes and welcomed the bright sunshine, as it streamed in at the window and flooded her pleasant room, her heart beat rapidly on remembering that the last food she was able to provide for the dear ones, was to be served at the morning meal. Yet she was not afraid. She *knew* that God would provide, for he had promised, but how this was to be done when no one was fully aware of their necessities, was a puzzle, and so, more with the curiosity of a child, than with a feeling of anxiety, she watched for the development of the next few hours, recalling that "God moves in a mysterious way his wonders to perform."

It was a Wednesday in Lent, and for many years she had never been absent, unless from sickness, at those precious services. But could she go now? Was it right for her to take the time on a week day when there was not the means to prepare a morsel of food for her children? The Holy Spirit, her trusted guide, said "Go, for where can you look for help in the time of trouble if not in the paths of the dear old Church?" and she obeyed. Before reaching the sanctuary, a letter from the absent one was placed in her hands by the considerate post man who recognized her as they met on the way. On opening it she learned that her husband was lying very ill in a distant city, among entire strangers. Her full cup now indeed overflowed. Should she turn back? What good would it do when she could not reach him, and was without the means to send even a message? She had been bidden to go to her Father's House, and she kept on her way and entered the open door. The prayers were most comforting, but suddenly, during the reading of a strikingly applicable verse in the Psalter, the pent up tears burst forth and continued to flow till the close of the service, when with closely drawn veil she hurried out to escape observation. Following her were quickened footsteps—a gentle touch was on her arm, and the friend to whom those first crosses

were entrusted, having sold them all, placed the proceeds in her unconscious hand with just a word of explanation and left the surprised recipient alone with the treasure, which was carefully drawn from the envelope. Then rose to her lips as she comprehended the truth, "Yes, it comes directly from my loving Father above!" Hastening home in inexpressible gratitude, her daughter met her at the door with radiant face and exclaimed, "Oh Mother! a gentleman has just called and left an order for one hundred crosses. He did not give his name, but said that they could be sent at once to a certain store where fifty dollars would be paid for them." The mother's heart responded, "Another message from the skies!" Before the sun went down the requisite number was ready for delivery, and the strain of thanksgiving blended with heartfelt petitions for the absent one's recovery. On the following day the dear father, whose sudden illness had abated in answer as they believed to their earnest prayers, was with them once more to make their happiness complete, and to unite in their song of thanksgiving. He it was who delivered the hundred cards at the place appointed, and received the promised amount, but no one has ever learned, even to this day, the earthly source of that marvellous relief. To every question was obtained only the heart-response, "It came from above."

Not often does God send to His children a greater trial of their faith. Not once did He permit a single individual in that trusting household to entertain for a moment the thought that they could receive as a gift any human aid. Had but one only among their large circle of relatives and friends suspected their true condition help would have been given in abundance. On that trying morning when the last particle of food had disappeared, no one remembered, though they were perfectly familiar with the fact, that there were numerous places where articles could be deposited as security, and immediate relief obtained. In a beautiful and marvellous way the Divine love controlled their memory on this momentous occasion, so that nothing might interfere with a perfect faith. The thought of borrowing was instantly met with the reflection, "How can we borrow that which we may be never able to repay?" Like a strain of melody from the unseen world, came to their listening ears—"Call upon Me in trouble, so will I hear thee, and thou shalt praise Me." Praise was not neglected either in the letter or the spirit of the command, neither was the vow regarding the Tithe forgotten or the paying of it delayed, and so began with them the new and beautiful life which should not be changed but for the better life beyond the river.

The lives of that rescued family have now for a quarter of a century been blended by means of the Tithe with the lives of the poor and ignorant, the sorrowing and sinful in their own city home, and throughout their native country and in many lands. On them was bestowed the most precious luxury

the Christian can know—the luxury of giving for the Saviour's sake; the giving of time and talent, of money and influence, hallowed by, and associated with the Lord's own Prayer, "Thy Kingdom come." Did anyone after experiencing the happiness of giving the tithe ever stop there? Did not an irresistible impulse carry them beyond, almost unconsciously, but with great joy? Far off Africa and Japan, Greece in the freshness and beauty of her new existence, France struggling after better things, the Antilles and our own cruelly wronged and sorrowful Red men of the West, have each reaped the benefits of that resolve faithfully carried out—"Henceforth I will give to the Lord one-tenth of all I receive, and nothing shall deter me." The blessings that have followed to those who gave are more than can ever be told, and richer than it is possible to comprehend. "Prove me now herewith saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

RE-BUILD THE CHURCH.*

By Mrs. Lawson, Halifax, N. S.

YOU have heard the wondrous story
Of a strange and sacred bird,
Who in weird and lonely glory
In the far off ages stirred?
Hood and feathers green and golden,
Burnished wing and crimson breast,
And by seers and sages holden
Messenger of God's behest.

Through the mystic Eastern ages,
Living fire in haunted air—
Centuries folded up their pages,
Still the wondrous bird was there.
Generations came and ended,
Numberless in multitude,
But the Phoenix lone and splendid
In its changeless beauty stood,

None on earth its secret sharing,
Day of death and hour of doom;
On with stately presence bearing
Ever through the coming gloom
Boughs of frankincense, scent laden,
Gathered where the dew-drops press,
Myrrh, whose twigs like weeping maiden
Held life's sweet in bitterness.

All their fragrant branches heaping
Into one grand funeral pyre,
While the stars their watch were keeping;
Higher grew the pile and higher,
Until morning's rosy fingers
Rent the curtain night had drawn,
And with touch that faints nor lingers
Flooded all the golden dawn.

To the altar he had mouldered
With brave step and fiery eye,
Head erect, and plumage folded,
Went the lonely bird to die.
Ambient smoke the air perfuming
From that slow and sacred fire,
All his glorious life consuming—
Only ashes strew the pyre.

Sage and seer their watch are keeping;

*An appeal for the new church, Hamilton, Bermuda, the old church having been destroyed by fire.

As they gaze with straining eyes,
From the holocaust is leaping
New born bird in glorious guise—
Brighter, statelier than the sire
Who had passed in flame away!
Germ unfolding out of fire
Into full unclouded day,
Still to walk adown the ages,
Or through realms of ether flying,
Folding up the centuries' pages,
Symbol of a life undying.

Has the legend lost its meaning
In this fair and lovely land,
Where the oleanders screening
Fill the air with fragrant hand?
Once for God's high praise and glory
Rose a temple grand and fair,
Telling day by day the story
Of a Saviour's presence there.

Prayer and praise in fulness blended,
Matin, chant and even-song
From these hallowed courts ascended,
Diapason full and strong,
Ark of God—no more remaining—
Hands unhallowed touched its shrine,
Roof and aisle with fire profaning,
Demon deed, on work divine.

House so beautiful and holy
Which our fathers built for God,
Where we knelt in worship lowly
Black the rafters, charred the sod.
From the ashes of its beauty
We to-day once more would raise
(Patriot work and Christian duty)
Unto God a House of praise.

Not like Phoenix from the pyre
Self-begotten, self-impelled!
We must build from sill to spire,
Hands must shape, and forge must weld.
Bring to-day the box and cedar,
Moulted silver—burnished gold,
HE Himself becomes the pleader
Whom no temple walls can hold.

And from Love's self-sacrificing
Fair in beauty, full of grace,
Glorious House of man's devising,
Unto God a Dwelling Place,
Here shall lift its cross-topped spire,
In its fair and new-born glory
Like the Phoenix from the fire
In the olden Eastern story.

Mr. Spurgeon sometimes tests the abilities of his students by obliging them to go up in the pulpit with a sealed envelope in their hands containing the text of their address. On one occasion a student, on opening the paper, found this subject set, Apply the story of Zacchæus to your own personal qualifications and call, and he delivered himself in the following way—My brethren, the subject on which I have to address you to-day is a comparison between Zacchæus and my own qualifications, and the first thing we read of about Zacchæus was that he was small of stature, and I never felt so small as I do now. In the second place, we read that he climbed up into a tree, which is very much my position now. Thirdly, we read that Zacchæus "made haste to come down," in which I joyfully follow his example.

The Canadian Church Magazine

AND MISSION NEWS.

A Monthly Magazine published in the interest of 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., Travelling Agent, 67 Yorkville Avenue,
Toronto, Ont.

FEBRUARY, 1888.

DOMESTIC AND FOREIGN MISSION- ARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

BOARD OF MANAGEMENT.

MEMBERS ELECTED.

Most Rev. John Medley, D.D., Bishop of Frederic-
ton (N.B.) and Metropolitan of Canada.
Rt. Rev. J. T. Lewis, D.D., Bishop of Ontario.
Bishop of Nova Scotia.
Rt. Rev. J. W. Williams, D.D., Bishop of Quebec.
Rt. Rev. W. B. Bond, D. D., Bishop of Montreal.
Rt. Rev. Arthur Sweatman, D.D., Bishop of Toronto.
Rt. Rev. Dr. Kingdon, Coadjutor, Fredericton, N.B.
Rt. Rev. Edward Sullivan, D.D., Bishop of Algoma.
Rt. Rev. Maurice S. Baldwin, D.D., Bishop of Huron.
Rt. Rev. Charles Hamilton, D.D., Bishop of Niagara.

Rev Charles H. Mockridge, D.D., Hamilton, Ont.,
General Secretary.
J. J. Mason, Esq., Hamilton, Ont., *Gen. Treasurer.*

MEMBERS ELECTED (*Canon XIX, Provincial Synod*)
Nova Scotia.—Rev. Dr. Partridge and Rev. F.
R. Murray, of Halifax; Mr. W. C. Silver and Mr.
J. W. Wilde.

Quebec.—Rev. M. M. Fothergill, (Assistant Sec-
retary) and Rev. A. A. Von Iffland; Judge Hem-
ming and Captain Carter.

Toronto.—Rev. J. D. Cayley and Rev. Canon
Dumoulin; Hon. G. W. Allan, and Mr. A. H.
Campbell.

Fredericton.—Rev. Canon Brigstocke, Rev. D.
Forsyth; Mr. R. T. Clinch and Mr. G. Herbert Lee.

Montreal.—Very Rev. Dean Carmichael, Rev.
Canon Belcher, Mr. Leo. H. Davidson and Dr.
T. P. Butler, Q. C.

Huron.—Rev. Canon Innes, Rev. W. Shortt;
Mr. V. Cronyn and Mr. E. Baynes Reed.

Ontario.—Ven. Archdeacon Jones, Rev. E. P.
Crawford; Mr. R. T. Walkem and Judge Reynolds.

Niagara.—Ven. Archdeacon Dixon, Rev. Canon
Houston; Mr. Henry McLaren and Mr. Sutherland
Macklem.

The Bishop of Montreal has appointed Rev.
Canon Belcher a member of the Board vice Rev.

Canon Norman, who has accepted the Rectory of
Quebec, and Dr. T. P. Butler, Q. C., of Longueuil,
vice Hon. Thos. White, who resides in Ottawa.

The next meeting of the Board will be in Mon-
treal on April 11th, the second Wednesday after
Easter.

CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

TESTIMONIALS.

TORONTO, Dec. 31st, 1887.

The Rev. J. C. Cox having been appointed to
canvass for subscriptions to the "Canadian Church
Magazine and Mission News," I very gladly com-
mend him to the kind reception of the members
of the Church in this Diocese, not only because
the Canadian Church Magazine is the official
organ of the Domestic and Foreign Missionary
Society, but for its intrinsic excellence.

The reading matter of the Magazine is interest-
ing and valuable, and of a character to create an
intelligent interest in the Missions of the Church.

The illustrations and general make up render
the publication worthy of the Church of England
in this country, and reflect the greatest credit on
the enterprise and ability of the editor, Dr.
Mockridge, who is the indefatigable Secretary of
the Board of Missions.

The price is only One Dollar a year, and for
this small sum the magazine ought to be in the
home of every Church family in the Diocese,

ARTHUR TORONTO.

I have much pleasure in confirming what the
Bishop has here stated.

SAMUEL BODDY, Archdeacon of Toronto.

I have much pleasure in endorsing every word
which the Bishop of Toronto has written as to the
"Canadian Church Magazine and Mission News,"
and trust that, before long it may find its way into
the hearts and homes of the large majority of our
Church families in the several dioceses.

E. ALGOMA

I have much pleasure in recommending our
"Canadian Church Magazine and Mission News."
It is well edited and well managed. Every mem-
ber of the Church should be interested in aiding
its circulation:—

1. Because it is most desirable that our Church
should have an organ recognized and approved of
by the Bishops of the Canadian Church, and

2. Because it is the only official means of
information regarding the Missionary operations
of the Church in the Dominion. Moreover the
subscription is so low that any clergyman localizing
it in his parish as is done in St. Stephen's and St.
George's Parishes will have an excellent medium
of communication with his parishioners and will
find a return in more ways than one.

J. D. CAYLEY,

Rector of St. George's Church, Toronto.

MRS. BOMPAS, wife of the Bishop of Mackenzie River, is at present in Montreal, where the Bishop hopes to join her when his resignation of the Diocese has been accepted and a successor procured for him. He feels worn out after so many years of hard and lonely work in his cold diocese.

In the severe illness which has befallen Mrs. Tilton, of Ottawa, the General Secretary of the Woman's Auxiliary to Missions, and in the death of her son, much deep sorrow is felt. It is gratifying to know, however, that Mrs. Tilton is now convalescent. The fever epidemic which for the last four months has visited Ottawa has brought much distress and suffering there.

THE Lenten season will soon be here. Let the children of the Sunday Schools have alms boxes for collecting missionary money. It is surprising what the little ones can collect together in forty days by a little self denial.

THE Jubilee Widows' and Orphans' Fund for the Diocese of Algoma amounts to \$3,396.83, distributed amongst the different dioceses as follows:—

Huron	\$1,037 00
Toronto	748 86
Ontario	648 92
Quebec	462 26
Niagara	207 24
Montreal	200 00
Algoma	60 00
Rupert's Land	22 00
Nova Scotia (P. E. I.)	12 55

In consequence of an appeal from Algoma by its Bishop, the Woman's Auxiliary of Sherbrooke, gave \$50 at their last session. The urgency of the Bishop's need is so great, that we hope other churches will come forward to help. The appeal states that \$1,700 are lacking to make up the clergy stipend for December 31st, 1887, and as the Church in Canada has called forth this diocese, it is upon the Canadian Church that the responsibility must rest for its maintenance. Other Christian bodies are working more liberally, and in consequence absorbing many of our own people, who, for lack of their own service, have to accept what falls immediately to their hand.—*Sherbrooke (P. Q.) Gazette.*

WE regret to note the death of Rev. Canon Holland, M. A., which occurred in Toronto on January 9th. The reverend gentleman was a graduate of Cambridge, England, and was for years Rector of Tyrconnell, in the Western part of the old Toronto Diocese. At the election of the first Bishop of Huron, Mr. Holland preached the sermon at the opening service. He afterwards removed to Fort Erie and subsequently to St. Catharines, of which parish he continued rector for many years. He was a gentleman of culture and a zealous Churchman, but of late years was prevented, through failing health, from performing the active duties of his profession.

AN important movement is being made in Kingston, Ont., chiefly through Dr. Henderson, Q. C., in the direction of funeral reform. The expensive customs of the day in burying the dead are worthy of attention, and the idea is so to change custom as to relieve people in the hour of their affliction from the further burden of financial trouble. Other useful burial reforms also are suggested.

THE SOCIETY AND THE CLERGY.

By a Member of the Board of Management.

The practical question, whether the Church or voluntary societies are best able to induce people to promote missionary work is being tested both in the States and in Canada at the present time. Shall the Church in Canada, having once accepted her legitimate and rightful position of being our Lord's own Missionary Society, be obliged to yield the position to others? The answer must rest largely with the clergy. They are the Church's representatives and agents. If they will take the work up heartily and lovingly it must succeed. It is God's work. He desires that it should prosper. It is the work which His Church has been founded to carry on, and no society of man's ordering and planning can do it in the same thorough way and with the same advantages.

The Bishops and Clergy and Laymen who constitute the Board of Management of the Missionary Society of the Church of England in Canada can accomplish very little without the personal aid of each and every clergyman. Their whole souled cooperation is necessary to put life and quickening sympathy into the annual appeals of the Board, and into the active efforts which the Woman's Auxiliary should persistently put forth in every congregation.

The Epiphany and Ascension-tide appeals are prepared with great care, and all will admit that they emerge from the searching scrutiny to which they are subjected by the Board—still clear and forcible in their statements—earnest and moving in their exhortations to the people. But do the clergy read them as if they really felt them, as if their heart's desire was to promote the work and to induce their people to take a warmer personal interest in it? Do the congregations, who are quick to discern their clergyman's attitude and feeling, gather from his manner of reading the appeal that he considers the first object for which the Church exists is to make disciples of all nations—to gather all of every tribe into Christ's Kingdom upon earth?

If the clergy are personally indifferent whether their people take an interest and contribute generously, can we wonder if the return from their congregations are very small? We know how many in our congregations, and those filling the honorable office of churchwarden, grudge every dollar which is sent away from the place in which they live. We can sympathize with the clergy in

such localities, who think that they have reason to dread that what is given in response to the Church's appeals means a deduction from their scanty stipends.

But happily there are not many such places, and even in them we are convinced that the truest course is the most generous.

Encourage, and if possible provoke the people to contribute to the Church's Missionary work, and they will obtain larger views and a higher standard of giving than they can possibly reach if their interests and efforts are circumscribed by the narrow bounds of their own parish.

CHINESE IN BRITISH COLUMBIA.

By R. V. Rogers, Kingston, Ont.

It is difficult to find out how many Chinese there are in the Pacific Province. In the year 1886 it was variously estimated by officials that there were from 12,000 to 25,000; that of these, from 2,000 to 6,000 were in the city of Victoria, 2,000 or 3,000 in New Westminster, nearly 4,000 on the line of the Canadian Pacific, and the rest were scattered throughout the Province. Let us say, and we think we are well within the mark, that there are 15,000 Celestials in British Columbia, and what are we of the Church of England doing for the welfare of the souls of these benighted men? "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph;" Yet the sad fact is that the Church is doing nothing for these wanderers from a far-off land, now dwelling within the Dominion. We have three Bishops, but for lack of funds no work is done among the Chinamen.

Are we not losing a glorious opportunity? The Church is constantly sending her missionaries to China where they are almost swallowed up among the teeming millions of that mighty empire, yet here, where the missionary would have all the support and influence afforded by his being in a Christian land, surrounded by a Christian population, under the protection of a Christian people, the Church does nothing. True, we are told that these are a poor class of Chinamen, that they are all vicious. "Can any good thing come out of Nazareth?" was the cry long ago. If they are poor and vicious, still they have souls to be lost or saved. It would appear that almost every Chinaman can read and write. Would it cost much to circulate among them extracts from the word of God? The Chinaman does not come to stay. He intends to return to his native land. If we enlighten him when he is with us, he will himself be an unpaid missionary when he goes home. Many efforts have been made among them in San Francisco, but the success apparently has not been great. Some, who claim to know, will tell us that it is difficult to Christianise them, that not one convert in a thousand is sincere; admit this, and it only proves that the Chinaman is no *better* than

the white man. What is the proportion of true Christians among the Caucasians? But those who have worked for their souls tell us that they compare "well with other Christians," "that in regard to consistency, Christian deportment, and steadfastness, they compare favorably with converts of other nationalities. The Chinese are just like other people."

Even if the success of the American Church among those despised and ill-treated people has not been great, does that justify or excuse the Canadian Church in neglecting them entirely? Can not our Board of Domestic and Foreign Missions do something in this matter? Will not some member make a move?

WORK IN ALGOMA DIOCESE.

By Rev. John Greeson, Metcalfe, Ont.

The recent statement of the Bishop of Algoma, as to the needs of his diocese should call forth the strenuous efforts of every loyal member of the Church in Canada, to respond to the call for assistance. The great need of the Church in Canada is not only money, but more men, especially in the missionary districts. The standard of the Cross has yet to be planted in many a fair corner. The grand old liturgy has yet to ascend from more hearts. The question has gone forth by the Bishop of Qu'Appelle, "Where are the men?" and by the Bishop of Algoma, "Where are the means?" Algoma is our own Missionary Diocese, and it requires every active effort to keep the work alive.

The physical features of the Diocese detract from any advantages it might otherwise possess. For rocks, swamps, forests, bad roads, and the poverty of many of its settlers it is justly famous. It will probably ever remain a missionary diocese, and stand in need of the assistance of the more favored parts of the Dominion. There are a few towns and villages like Sault St. Marie, Parry Sound, Gravenhurst, Bracebridge and Huntsville, which may, after a time, become more or less self-supporting parishes; but there will be left an enormous tract of country still dependent upon the "outside" for help.

The writer has some practical knowledge of the work in the eastern part of the diocese, having labored for more than three years in the Mission of Uffington in Muskoka.

Many are the pleasant reminiscences of the kind sympathy of the Bishop, and the attachment of the people in a work which I trust was spent with profit for Christ and His Church. The work has a similarity in its aspect which at times may seem monotonous. There is the difficult visiting, the long Sunday journeys, with the thoughts of desponding results. The missionary is very often organist, choir, priest and preacher in one, and the physical strain is such that only a rugged frame can hold out for long. The work has its bright and often amusing aspect. The writer dis-

tinctly remembers taking the Bishop for the first time to a district that had hitherto not been visited by his Lordship. Every one was anxious to see the Bishop. The service was in a little log school-house, and after the Bishop had robed in the presence of the congregation, and service was about to commence, two little boys, who were about to enter, after having opened the door caught a glimpse of the Bishop in his robes, and suddenly made their exit. It turned out they were alarmed, not having seen a minister in vestments before. To them it was as if they had seen some mysterious spectral visitant.

To be Bishop of Algoma is not an enviable position. Yet the assiduity and faithfulness with which the Bishop adheres to his work should inspire fresh hopes into the hearts of the members of the Church of England in Canada to assist him. Men and money are wanted. Some Missions have been vacant over a year, while the Treasurer has already overdrawn his accounts for the Missionaries' stipends.

The Bishop's mind could be relieved of a great weight by the Church doing her duty. Meanwhile the Bishop still pursues his weary round. Now travelling in storm and cold to cheer the hearts of some congregation in the backwoods, then pleading the cause of his diocese in some of our towns and cities. A Father in God to the faithful, a father in need to the missionary. May we, who are more favored "respond to our birth-right" and say—

I live for those who love me,
For those who know me true,
For the heaven that shines above me,
For the good that I can do,
For the cause that needs assistance,
For the wrongs that need resistance,
For the future in the distance,
For the crown I have in view.

A BISHOP FOR NOVA SCOTIA.

The Synod of the Diocese of Nova Scotia met on February 1st and unanimously elected Rev. Dr. Courtney, Rector of St. Paul's Church, Boston, Bishop of their Diocese. Dr. Courtney is an Englishman of commanding presence and fine powers of speech. He has filled many honorable positions in the Church in the United States, both in New York, Chicago and Boston. We have just heard by telegram from Halifax, as we go to press that Dr. Courtney has accepted the position, and will be consecrated in Halifax in about three months. The Diocese of Nova Scotia is to be congratulated on so good an ending to its weary waiting and disappointments. We are sure that the new bishop, the fifth of Nova Scotia and the 39th for Canada and Newfoundland, will receive as hearty a welcome from the Canadian Church as he will prove himself an energetic and able bishop,—a worthy successor to those who have already held the chief office in the historic Diocese of Nova Scotia.

Society of the Treasury of God.

SYSTEMATIC GIVING.

By Mrs Eakins, Woodstock, Ont.—Read at annual meeting Huron Diocesan Auxiliary, May, 1887.

The subject of this paper does not bear directly upon Missions, but it will be conceded that, without the gifts of God's people, which He is pleased to use in carrying on his work, there would be no missionaries. In a meeting of Christian people like the one assembled here, it is unnecessary to insist on the duty of *giving*; all readers of the Word of God find this inculcated both in the Old and the New Testaments. In the Jewish economy two yearly tithes were required from every Israelite besides free-will offerings. There are many in the present day, and their numbers are rapidly growing, who claim that the law of the tenth, is as binding on the substance of a Christian as the law of the seventh is on his time. Who among us would desire to relinquish that precious obligation of a seventh day holy unto the Lord? Would that we realized more fully the privilege of yielding back to Him as an holy offering, the tenth, fifth or some fixed proportion of our income! Though all may not be prepared to admit this obligation unreservedly we may be furnished by it with a guide to aid us in our decisions. Our blessings are certainly not less than the Jews enjoyed—shall our offerings then be less?

It must be acknowledged in support of this view that many instances known to the writer of this paper can be adduced without fear of contradiction, where great temporal benefits have accompanied the dedication of the tenth to God. They have tasted the truth of the promise in Malachi iii., 10, "Bring all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." In deference, however, to those who may consider themselves free from the law of a former dispensation, we take our stand on New Testament teaching and then feel that we are on solid ground. Our Lord said, "It is more blessed to give than to receive." St. Paul declares giving to be a grace of God and appeals to his Corinthian converts to abound in it. Giving is part of our worship and no Christian character can be complete without this grace. As Christ freely gave His life for us, so we must first give ourselves to Him before we can give our means as an acceptable offering. As those who have been redeemed not by corruptible things such as silver and gold, but with the precious blood of Christ, what can we render to the Lord for all His benefits? Surely some settled amount that will testify our gratitude for His priceless sacrifice. Daily should the prayer ascend to the Throne of Grace, "Even on earth, Lord, make us know something of how much we owe." How shall we give? In all practical

duties, there must be method. The Holy Spirit through the Apostle Paul gives plain directions here, I. Cor. xvi. 2,—"Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there may be no gatherings when I come." This is God's own principle, laid down in His own Word for our guidance. The humiliating expedients, resorted to in our day, in order to raise money, are not recognized by Him; nor the spasmodic, fitful giving which results from caprice or accident. All that we have, be it much or little, comes from Him. It will belong to others when we leave it, but whether we accept the fact or not, we must one day render an account of the use we make of it, while in our possession.

A *time* is mentioned. Upon the first day of the week, in retirement, without excitement or ostentation, decide what ought to be given; a frequent storing of little sums will keep the heart warm and the springs of benevolence open; the mites as they are laid aside with prayer or an upward wish for God's blessing will be looked upon as a sacred trust and will indeed prove a means of grace. How much ought we to give, is a perplexing question; but there is a *measure* as well as a *method*. "Every one of you lay by him in store, according as God hath prospered him." No cast iron rule is laid down, but no one is exempt; it is to be done in the spirit which does not grudgingly ask—how little is necessary? but, how much it is possible for one to give? Give what you can, but even if small fix the amount. You will be surprised at the end of a year, how the "littles" count. Put away something for God's cause of every portion of your own money as it comes into your hands and give it regularly. If God is pleased to prosper you more, so give more. Have a place to keep it, a box, or a purse, set the Lord's name upon it, that it may be sacredly reserved for His use alone. Many Christians lose in a great measure the privilege and blessing of contributing to God's work and the necessities of the poor for want of regular habits of giving. They are not covetous, they do not love the world, but they fail in their stewardship, because they give from feeling or from circumstances, and before they are aware life is gone with all its opportunities of doing good. Could we realize the brief tenure of our earthly possessions and the thinness of that veil which separates these frail lives from the realities of eternity, we should seek to spend our time and our money for the Lord Jesus, who will at our last hour, when the world is receding from our view, enable us through His grace to say,—
"My home, my treasures are in heaven."

"Our Messenger" is the title of a monthly magazine, which the Bishop of Qu'Appelle and his Executive Committee have started as their Diocesan official paper. It is filled with much interesting matter, and will no doubt prove a useful publication. We wish "Our Messenger" every success

Woman's Auxiliary Department.

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

LETTER OF ACKNOWLEDGEMENT.

The following are extracts from a letter received by Mrs. Geo. G. Francis, Secretary of the All Saints' Church, Toronto Branch of the Woman's Auxiliary, and shew what good a little effort will accomplish for those needing missionary aid:—

FORT MACLEOD, Jan. 2nd, 1888.

DEAR MRS. F.,—I dare say you will be looking for news of the bags of mission goods your society so kindly sent for the Piegan Mission and missionary's family. They arrived at Lethbridge a few days before Christmas. We were busy a great part of Friday arranging the disposal of the presents, tying the candies in bags and writing out tickets for each man, woman and child who was to receive a present. On Saturday morning our school house was crowded to overflowing. We had first a service, with a baptism and several Christmas hymns. The little boy who was baptized was three years old, and he looked so quaint in blanket coat and leggins, braided hair, ear rings and necklace. After service we spread the presents on the long school table, and I can not describe to you the pleasure and satisfaction with which the garments were received, and strange to say every one was quite satisfied. The shirts, comforters, mitts and coats for the boys were so very acceptable, and the girls' hoods were I think more highly appreciated than anything else. We had scarcely enough of them for all the girls and babies. The dresses were so good and so nicely made, and you sent such a nice supply that I have put away some of the thin ones to give the girls at Easter. We have a much larger number of boys than girls at school and should our friends send clothing another year we would ask for more boys clothing than girls. Some of the camps are at a distance of two miles from the Mission, and during winter the girls can not always come so far; sometimes, though, they come two and three on one horse, looking as comfortable and merry as possible, and the horses, as a rule, stand patiently outside until school is over. Occasionally there is a stampede of horses and then there is great excitement in catching them, as the river lies between the Mission and some of the camps, and in summer the poor children would have to swim or wade back if their horses got away. The grab bag was the final excitement of the day, and the screams of delight with which the candy bags were opened and the toys in each discovered would have delighted you, for really there were no discordant sounds, such as shrieking, stamping or tramping, as we often have at a Sunday School treat amongst white children, and the pleasure was such a new one to our poor little savages that it almost overawed some of them.

We have one little school girl of eleven years old who is partially paralyzed, and she frequently brings a very fat baby on her back to school; she received one of the prettiest dolls, and her first thought was to carry it over to the fat baby, who was with its mother. It is quite touching to see her unselfishness. The baby always gets the lion's share of any good things the poor girl gets given to her. I am quite sure that our kind friends who sent the valuable and useful presents would be gratified to learn how highly they were valued. Mr. Bourne and I wish also to send very many thanks for our share of the contents of the bags. Each and everything sent was acceptable, and one must live in a far away country where everything is expensive to know the value of the presents sent to us. The kind feeling which dictated the sending we appreciate still more. We had a delightful, quiet service on Christmas morning with four communicants at the "agency" on the Reserve, and afterwards an Indian service at the Mission. We had about two dozen old men and women to partake of tea and currant buns, and then we drove back to town fearing to be snowed up on the Reserve where we have no accommodation for a family, only one small room which Mr. Bourne occupies while he is on the Reserve.

I trust I have not wearied you with this long letter, but I thought you would like to have a sketch of our Christmas on the Piegan Reserve and I do not feel as if I could thank you enough for the kind interest taken by your society in our Missions. We would ask your prayers for the success of the work; sometimes it seems to be so hopeful, and then again we have so many discouragements and difficulties it tries our faith sadly. Will you please thank Miss Thorne for the Book of Hymns she sent me. Mr. Bourne desires me to say how much he feels your kindness and sympathy, and with kind regards from myself, believe me to remain

Very sincerely yours,

J. G. BOURNE.

MISSIONARY WORK AND THE SUNDAY SCHOOLS.

By Miss F. E. Murray, St. John, N. B.

Missionary work in its twofold aspect of Home and Foreign Missions has always excited more or less interest in the Christian Church. From the time that the first great Missionary gave the command, "Go ye into all the world and preach the Gospel," there always have been men with hearts glowing with divine love and filled with the "enthusiasm of humanity," who have been eager and ready to respond to the summons. And to-day many go forth from their country and kindred to lead heroic lives and often to die a martyr's death while others, who cannot take so active a part in the great work follow it with their sympathy, remember it in their prayers and support it by their contributions. Sometimes when love has grown cold and the lamp of faith burns dim, zeal in the missionary cause

abates, but whenever a wave of intellectual or religious activity passes over the world one of the first signs of renewed activity in the Church is an increased interest in missionary work. Especially has this been the case during the last fifty years, and may well form a cause of thankfulness.

Of course there are many still who ask the question propounded of old, "Why this waste?" Why this waste not only of money but of noble men and refined women, who go from us to pass their lives among the lowest barbarians? Often we can give but the soldier's answer, "Obedience to orders." Sometimes, however, circumstances like the following demonstrate to the most sceptical the importance of missionary work.

Fifty years ago the inhabitants of Terra del Fuego and Patagonia were sunk in the most degraded barbarism. Darwin, who visited them in 1832, describes them in his "Naturalist's Voyage" as poor wretches, their hideous faces bedaubed with paint, their hair tangled, their voices discordant. "Viewing such men," he says, "one can hardly believe they are fellow creatures. When pressed by hunger in winter they kill and devour their old women before they kill their dogs." Captain Gardiner, of the Royal Navy, when his ship touched on the Patagonian coast, became especially interested in these poor creatures. With great exertion, by lecturing in various parts of England, he succeeded in forming a Patagonian Missionary Society in Brighton, and he sailed in 1850 for Patagonia with a band of missionaries as devoted as himself. They were landed at Banner Cove with ample supplies for two years. At the end of that term the ship Dido went with further supplies. Not finding the missionaries at Banner Cove they traced them along the shore and soon discovered their lifeless remains. They had been chased from place to place by the cruel natives and had finally died of starvation. The *Illustrated London News* came out with a terrible picture of the scene and a strong editorial headed "Telescopic Christianity." Undeterred by Captain Gardiner's fate or by the sarcasm of the press, others were soon found ready to fill the place. The first to volunteer was an intimate friend of Captain Gardiner, Rev. G. P. Despard, a graduate of King's College, Windsor, Nova Scotia. He sailed with his wife and family to the Falkland Islands, settled there, and at the risk of his life made constant missionary trips to the main land. After five years' work others took up the cause and success was given. In thirty years Telescopic Christianity civilized and Christianized these terrible savages; Telescopic Christianity built neat villages along those rocky shores; Telescopic Christianity planted, even in that bleak climate, fields and gardens where turnips, potatoes, roses and violets flourished; Telescopic Christianity taught these brave, bold people to be kind and helpful, and when a large ship was wrecked near them Telescopic Christianity led them to imperil their own lives to rescue the crew and to guard with honest vigilance what would seem to

them the priceless treasures of the cargo. The *Illustrated News* had another Patagonian picture, representing the presentation of a medal granted by the King of Italy to the chief for his services to the wrecked Italian vessel. I may seem to dwell too long on this subject, but I must add that when an English squadron touched at Banner Cove three years ago a distinguished naval officer reported "that a crew of six natives came out, the men as well dressed and as well trained as our own sailors." No wonder Darwin exclaimed on hearing this, "The missionary's lesson is an enchanter's wand." I have given the details of this Mission at some length as I wish to show the interest that can gather round such a distant and unattractive part of the Mission field; but this interest is multiplied tenfold when we think of the thickly peopled plains of India, the teeming millions of China, the recently awakened Japanese, the numerous tribes of Africa, the many islanders of the Pacific, the red men of our own broad Canada; for among all these tribes and tongues the pioneers of Church work are carrying on their self-sacrificing and self-denying labors.

(To be continued.)

Books and Periodicals Dept.

"Robert Moffat, the Missionary Hero," By David J. Deane, Toronto, Willard Tract Depository. Price, 50 cents.

This is the second book of a missionary series of publications by the Willard Tract Society, Toronto. The first, *William Carey*, was noticed in our columns last December. The life of Robert Moffat affords abundant instances of the bravery, perseverance, patience and fidelity requisite for the missionary to a savage people. He arrived in Cape Town, Africa, on the 13th of January, 1817, and commenced work among the tribes of South Africa. Long and wearisome were the journeys which he took through deep sand and trackless deserts, only to encounter difficulties enough to discourage an army of men; but an unbounded faith and undaunted will upheld him in his work. His adventures with a native chief Africaner read like a leaf from a story book. In the year 1819 Mary Smith, to whom he had been affianced in England, joined him in Africa, and on the 27th of December was married to him and proved an able assistant to the zealous missionary. Their little girl Mary, born shortly afterwards, became in after years the wife of the famous Dr. Livingstone.

Difficulties are encountered in proclaiming the doctrines of Christianity amongst savage tribes that are scarcely thought of till attempted. For instance, the doctrine of the resurrection of the dead filled one African chief with dismay, because he thought of the numbers he himself had killed. It was no pleasant thought to him, till better instructed, to have to encounter all these again.

Long years of apparent failure greeted Moffat's

first attempts at missionary work, the cause of which was first suggested by his wife. He had not yet attempted to speak to the people in their own tongue, and he at once set about learning their language. This involved a lonely residence among the savages themselves, but in due time he was rewarded for his labors. His great life work was the translation of the entire Bible into Sechwana, a work prosecuted under great difficulties. "Many a time," he tells us, "I have sat down with pen in hand to write a verse, the correct rendering of which I had just arrived at with much labor, when one enters my study with some complaint he has to make, or counsel to ask, or medical advice and medicine to boot, a tooth to be extracted, a subscription to be measured or counted,"—and so on, with various other calls and interruptions; but at last he had the satisfaction of completing the whole work, and to him, indeed, it was a satisfaction almost beyond description.

This intrepid missionary continued his work till he was seventy-two years old and then, in 1870, returned with his wife to England, and was heartily welcomed by all, and especially by the London Missionary Society. When the unfortunate Zulu king, Cetewayo, was in England, Mr. Moffat was greatly interested in him. One of his attendants recognized the missionary and shewed unbounded delight at meeting him.

In 1883, having reached his eighty-eighth year, Mr. Moffat died, and was followed to the grave by many men of honored names.

"The Missionary Review of the World." Published by FUNK & WAGNALLS, 18 and 20 Astor Place, New York. \$2.00 per year; 25 cents per single number.

This Review is unsectarian, independent and world-wide in its scope. It presents the facts and results and operations of missions all over the world. It has editorial correspondents at every great centre and gives the latest information from every field. It makes a specialty of statistics, and aims at giving, classified and tabulated, the entire missionary statistics of the world from authentic sources, which will be invaluable to every pastor and friend of missions. "It is the grandest and most inspiring of all missionary publications," says *The Christian at Work*.

The *Mission Field*, published by the Society for the Propagation of the Gospel, and the *Church Missionary Gleaser*, published by the Church Missionary Society, have both been enlarged and afford to their readers considerably more reading matter than of old. The new cover of the "Mission Field" is exceedingly handsome.

The "American Magazine" (130 and 132 Pearl street, New York) generally has some interesting article on Canadian affairs. The January Number gives a useful and attractive article on Cape Breton Island, and the February Number a similar description of the Hudson Bay, the "Inland Ocean of the North." It is a valuable periodical.

RETURNS BY PARISHES--DOMESTIC MISSIONS.

DIocese OF TORONTO.

From July 31st, 1885, to July 31st, 1887.

Albion, St. James.....\$1 00	Markham, Unionville. 2 50
Palgrave..... 49	Markham, Grace Ch.. 5 75
Campbell's Cross.... 55	Stouffville..... 3 06
Charlestown..... 40	Mulmur.....21 54
Alliston..... 2 28	N. Orillia, Price's Co's 3 90
West Essa..... 22	Everett..... 85
Apsley..... 1 13	Newmarket..... 2 30
Chandos..... 68	North Douro, Lakefield 29 12
Chandos East..... 10	N. Orillia, Price's Co's 3 90
Ashburnham.....68 72	Orillia..... 5 00
Aurora.....16 65	Penetanguishene, St. James..... 3 30
Oakridges..... 5 00	Perrytown..... 2 00
Berkeley, Chester..... 5 00	Orono..... 1 00
Norway..... 3 50	Port Hope, St. John..70 12
York Station..... 8 00	Port Perry..... 7 00
Bolckaygeon..... 2 00	Scarborough..... 3 80
Dunsford..... 1 00	L'Amoureux..... 1 40
Vonlam, St. Alban. 51	Wexford..... 1 77
" St. Peter. 1 02	Shanty Bay..... 4 25
Bradford, Middleton. 5 62	East Oro..... 2 10
Brighton..... 1 02	Stayner..... 6 40
Cameron..... 36	Streetsville..... 8 57
Cambray..... 68	Tecumseth..... 1 25
Boxley..... 64	Bondhead..... 2 79
Carlton..... 1 50	Becton..... 93
Cartwright..... 4 13	Tottenham..... 3 07
Cavan, Millbrook... 8 00	Toronto, St. James...398 50
Millbrook, Trinity. 1 00	" St. Paul..... 5 00
Ida..... 2 00	" St. George.....369 07
Bloomfield..... 3 00	" Holy Trin'y.....89 12
Clarke, Newcastle...15 62	" St. John.....13 22
Cobourg.....125 36	" St. Stephen.....53 78
Colborne..... 4 25	" St. Anne.....14 95
Collingwood.....121 21	" St. Peter.....421 45
Elmhurst..... 1 21	" St. Luke..... 1 40
Crown Hill..... 1 35	" Ch Redee'r.....57 63
Minosing..... 1 09	" All Saints.....38 00
Midhurst..... 72	" St. Matthias.....47 76
Vespra..... 1 26	" Grace Ch.....22 00
Darlington, Bowman's 5 40	" St. Phillip.....14 51
Dysart, Haliburton... 4 57	" Ascension.....75 15
Guilford..... 33	" St. Mark, Parkdale.....29 57
Elmvale, Wyevale.... 1 60	West Mono, St. Luke. 4 08
Emily, Onemee..... 1 60	Whitby..... 2 00
Emily, St. James... 4 00	York Mills..... 4 28
Emily, St. John.... 1 90	York Township.....19 25
Etobicoke..... 2 49	Trinity College, Toronto.....20 00
Mimico..... 3 56	Trim. Col. School...22 24
Fenelon Falls..... 1 00	Toronto, collected by J. Rollit for Sabrevois Missions...760 50
Georgina, Sutton West 3 00	Specialty collected by Dr. L. W. Smith 2 40
Gores Landing..... 2 17	Paid share of Bishop Algomastipend.1000 00
Harwood..... 90	
Grafton..... 4 20	
Centreton..... 1 80	
Innisfil..... 3 60	
Churchill..... 2 32	
Keswick..... 2 20	
Lindsay.....27 68	
Manous, Lifford..... 1 50	
Bethany..... 1 50	
Janetville..... 2 00	

\$4,177 69

DIocese OF NIAGARA.

From April 1st, 1886, to March 31st, 1887.

Acton and Rockwood\$11 71	ham..... 43 42
Amaranth W. and Luther E..... 9 07	Milton and Hornby...47 25
Ancaster.....67 87	Minto..... 9 38
Arthur and Alma...20 54	Mount Forest and N. Arthur..... 8 75
Barton and Glanford.31 00	Niagara.....66 24
Beverly and West	Niagara Falls and

Flamboro'.....25 75	Queenston.....28 75
Burlington and Nelson.35 65	Norval..... 8 33
Caledonia and York...40 31	Oakville.....25 31
Caistor..... 3 50	Omagh and Palermo.17 73
Cayuga..... 9-78	Orangeville.....13 90
Chippawa.....3: 27	Palmerston.....12 16
Dundas.....58 94	Port Colborne and Marshville.....43 00
Dunnville and Port Maitland.....17 74	Rothsay and Huston..19 52
Elora..... 6 00	Saltfleet B. and Barton E.....19 30
Erin and Garafraxa..12 71	Smithville and Wellandport..... 3 19
Fergus..... 1 90	Stamford and Drummondville.....39 87
Fort Erie and Bertie..11 98	St. Cath's, St. George's95 37
Georgetown and Stewarstown..... 7 40	" St. Thomas..46 99
Grimshy.....34 09	" St. Barnabas.12 71
Guelph.....194 27	Stoney Creek and Bartonville.....12 40
Hamilton, Christ Ch.291 59	Thorold and Pt Robinson.....46 02
" Ascension..97 46	Walpole South.....15 25
" St. Thomas.33 81	Waterdown and Aldershot..... 5 16
" All Saints..37 90	Welland.....22 30
" St. Marks.. 6 23	
" St. Lukes.. 1 00	
Jarvis and Hagersville. 8 45	
Louth and Port Dalhousie.....21 89	
Lowville and Nasagaweya.....18 34	
Merriton and Grant-	\$1,811 45

DIocese OF NOVA SCOTIA.

From April 1st to July 13th, 1887.

PARISH.	JEW'S FUND.	DOMESTIC MISSIONS.	TOTAL.
Albion Mines.....	6 50	13 50	20 00
Annapolis.....	23 42		23 42
Beaver Harbor.....	4 00		4 00
Bridgewater.....	4 24		4 24
Chester.....	3 61	8 45	12 06
Cornwallis.....	12 50	1 50	14 00
Cow Bay, C. B.....	3 00		3 00
Crapaud, P. E. I.....		7 35	7 35
Digby.....	4 06	7 43	11 49
Dartmouth.....	8 68	18 17	26 85
Eastern Passage.....		14 00	14 00
Guysboro.....	1 50		1 50
Granville Ferry.....		3 00	3 00
Halifax, St. Luke's.....	40 14		40 14
" St. Paul's.....		23 45	23 45
" St. Stephen's.....	21 52		21 52
Horton.....	9 00		9 00
La Have.....	5 00	3 00	8 00
Lockeport.....	12 92		12 92
Louisburg, C. B.....	5 00	7 58	12 58
Milton, P. E. I.....		6 71	6 71
Pictou.....	5 53		5 53
Port Medway.....	1 89		1 89
Pugwash.....	97		97
Port Hill, P. E. I.....	2 00		2 00
Rawdon.....		3 06	3 06
St. Paul's Ch, Town.....	19 43	33 80	53 23
Sackville.....	5 00	26 00	31 00
Shelburne.....	5 54	17 00	22 54
Ship Harbor.....	6 45		6 45
Spring Hill.....	2 10		2 10
St. Margaret's Bay.....		13 00	13 00
Summerside.....	6 80		6 80
Tangier.....	14 60	11 14	25 74
Truro.....	8 50	12 09	20 59
Wilmot.....		4 61	4 61
Weymouth.....	13 51	5 73	19 24
Yarmouth.....		45 71	45 71
Total.....	\$257 41	\$286 28	\$543 69

Pair gold earrings from St. Paul's, Halifax.