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THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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VOL. VI.

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No. 73.

OUR PARISHES AND CHURCHES.

No. 72—ST. JOHN'S CHURCH, OTTAWA.



HE history of this church and parish is intimately connected with that of Rev. Rural Dean Pollard, its first and present Rector, so that a brief sketch of his early career will be a fitting introduction to it.

Mr. Pollard was born in Exeter, England, and was educated at a private school and afterwards at Exeter Grammar School. He attended St. Augustine College, Canterbury, from 1854 to 1857, and in his final college examination took first class in Theology, Classics and Mathematics, and second class in Hebrew. He left England on Jan. 31st, 1858, for Fredericton, New Brunswick, and was ordained in Fredericton Cathedral on Feb'y 28th of that year, and Priest on March 20th, 1859. He was appointed Curate of St. Stephen's under Rev. Dr. S. Thomson, and was elected Rector of Maugerville and Burton, on St. John River, near Fredericton, 1861. This was a parish with three churches, one on the east side of the river, with rectory and glebe farm, and two on the west side, seven miles apart, with several settlements in the back part of the country. He was obliged to keep a boat to cross

the river, which was half-a-mile wide, and had to convey his horse and wagon over in a flat-bottomed scow, with a man to scull across. The roads in Maugerville were often impassable; in winter the travelling was always done on the river; in April there was no way of getting about; in May the freshets were often so great as to cover the whole land: Mr. Pollard had to go to church, which was on the same lot with

the rectory, in a boat; in June came swarms of mosquitos.

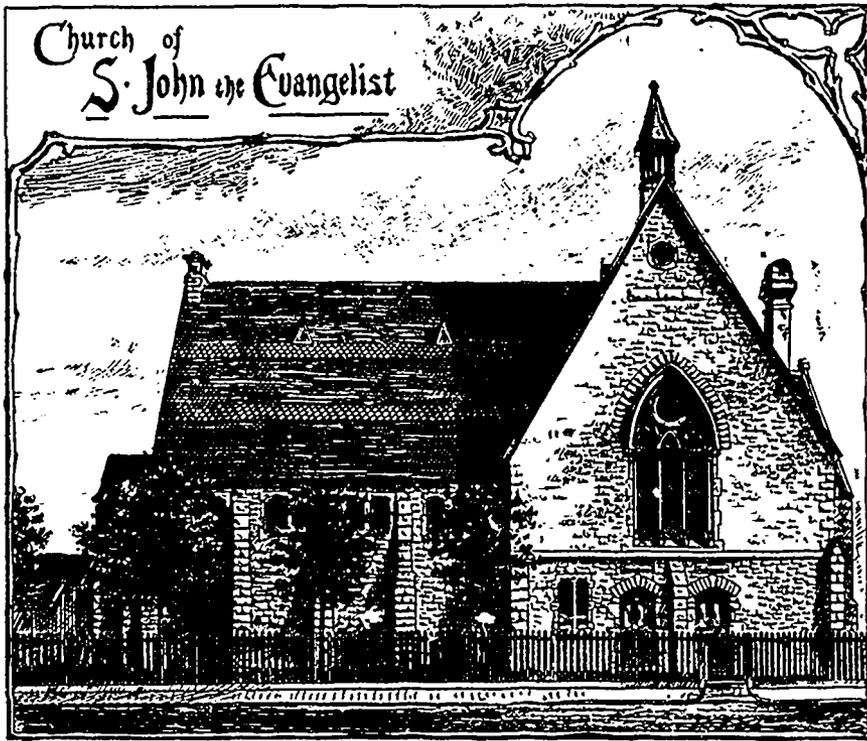
In 1869, on the nomination of Archdeacon Lauder, Mr. Pollard came to Ontario and became Curate of Christ Church, Ottawa. This was the original parish church of Ottawa, and for several years was the only church in the place; but in time the growing population of "Lower Town" demanded a church in their own district. Accordingly, in 1863, a plot of ground was obtained from the Government and a building was erected and known as "The Chapel of Ease." Lower Town



REV. HENRY POLLARD,

Rector of St. John's Church, Ottawa, and Rural Dean of Prescott and Russell.

having been the seat of Government for several years and the residence of the Governor-General, a strong feeling arose in favour of having the Bishop of Ontario remove from Kingston to Ottawa. This was strongly urged by Lord Lisgar, the Governor-General, and at Easter, 1871, Bishop Lewis took up his residence in the capital and assumed charge of the Chapel of



ST. JOHN'S CHURCH, OTTAWA.

Ease, which was made a separate parish under the designation of "Bishop's Chapel," with Mr. Pollard as the bishop's curate. These new duties he commenced at Easter, 1871. The chapel was enlarged by the addition of 200 sittings the same year. On Dec. 6th, 1874, the chapel was consecrated and named St. John's Church. It is the only consecrated church in Ottawa.

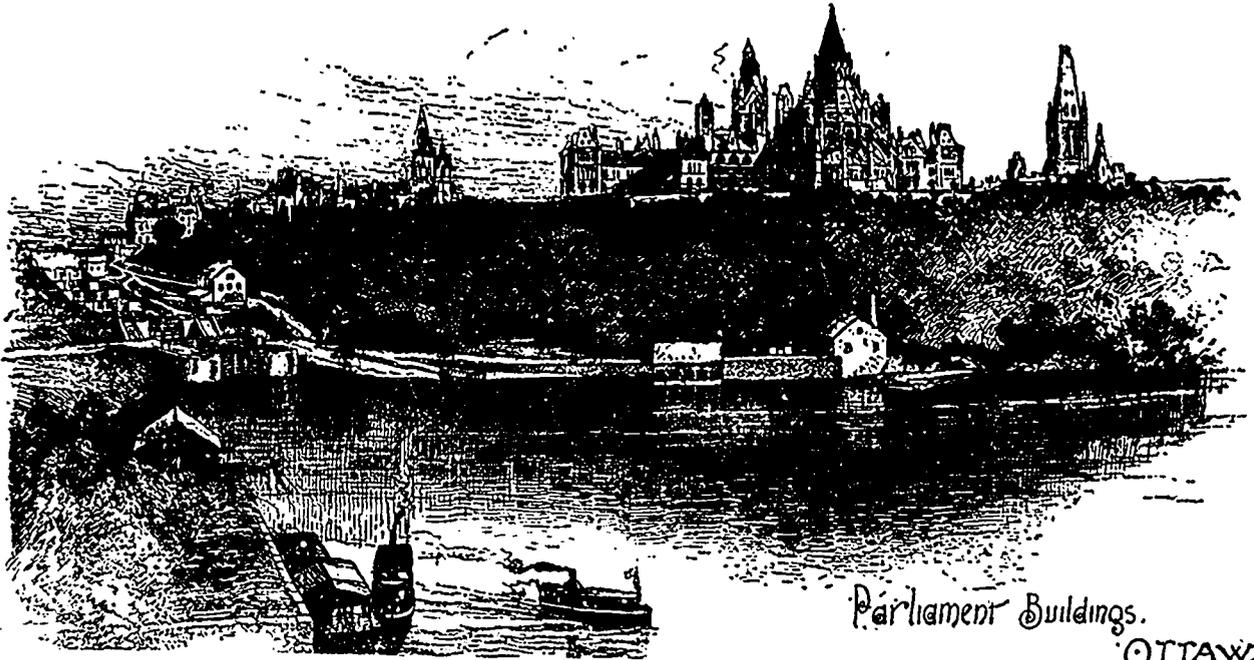
In 1877 the bishop withdrew from the incumbency of the church, and, at the unanimous request of the congregation, the popular young curate was appointed rector. Shortly after this appointment, Mr. Pollard went to England, leaving the parish in charge of Rev. J. R. Smith, now of St. James', Hull. On his return, Mr. Smith continued as curate till the autumn of 1879. There being no endowments, the expense of a curate was found to be too great just then, but the work of the parish increased to such an extent, especially amongst the poor parts of the city, that the actual necessity of procuring help was seen and (the vestry having voted the requisite sum) the Rev. W. A. Mackay, S.A.C., was appointed curate in January, 1885. Since then a mission hall in Anglesea Square has been built, where services are held every Sunday afternoon, with Sunday-school and meetings of various kinds during the week, with the assistance of several earnest lay workers.

At St. John's there is a weekly celebration and frequent services. It can boast of the larg-

est Church of England Sunday-school in the city, having some 470 on the books, with an average attendance of about 320; there are also men's Bible class, conducted by Mr. Mackay; women's, by Mrs. Tilton; boys', by Mr. E. L. Brittain, and girls', by Miss Pedler. Various organizations exist in the parish, such as the Band of Hope and Mercy, C. E. Temperance Society Guild, Lay Association, Children's Church Missionary Guild, Ministers Church League, Ladies' Benevolent Society for Poor, District Visitors, etc., and these give work to a large number of lay workers.

In 1882 the Sunday-school teachers, who

had been gathering money for some years, purchased a good property adjoining the church, with a three-storey brick store and two wooden shops. The brick building was rented below and the two upper flats fitted up and used for Sunday-school purposes, meetings, etc. In 1890 some energetic churchpeople in the parish, feeling the need of more accommodation for the Sunday-school, raised enough money to pay off the remaining debt on the original purchase, and determined to build a good hall next the church, and on the site of the wooden shops. They combined with this the erection of a rectory. Thanks to the united effort of the congregation, this plan was carried out, and in December, 1890, the rector and his wife moved into the very handsome and spacious rectory facing the park and Parliament buildings, with every comfort and convenience that the skill of the architect (T. Hodgson, Esq.) could devise. It is heated by hot water and lighted by electricity. The next week the school moved into its new quarters. The main school occupies the large hall, each of the thirty classes having a good table with drawers for books, etc. The original school house is divided into classrooms, downstairs for the junior Bible classes and library, upstairs for infant classes and kitchen. The main hall is 45 ft. by 75 ft. 6 in. and 24 ft. high, with handsome panelled roof and splendid stage, lighted with electric light and heated by steam. A lady, the widow of one of our most energetic teachers, gave an oak book-case for



Parliament Buildings.
OTTAWA.

the library, and the old books were replaced by an entirely new set.

Under the school-rooms are three large stores, bringing in a fair rent, which will eventually form a good endowment.

According to the Synod Reports, St. John's has 430 families.

The rector has good reason to feel proud of this parish, which has thus risen by steady, onward steps to the fine position which it occupies to-day. Everything has been laid upon a good, solid foundation, and further improvements will no doubt be added in time. Mr. Pollard is Rural Dean of Prescott and Russell, and is an active member of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada.

THE INDIAN'S TREASURE.



ROUGH hut of birch-bark, a couch of dry fern leaves, and on the couch the fine, well-made figure of a tall red Indian.

Such was the sight that met the eye of a missionary as he came to a "clearing" in Upper Canada, a few days' journey from Lake Winnipeg. Hollow cheeks, a racking cough, and wasted flesh showed his visitor that the red man's days were numbered. By his side, on the rough blankets that covered him, lay a small, well-worn Bible.

Eagerly he greeted the servant of God, and taking up the Bible in his long, skeleton fingers, he said :

"Missionary, I sent for you, to tell you my dying wish. You gave me this Bible long ago : it is my treasure, my best and dearest earthly friend. All I know of the Great and Good God, my Saviour, I have learnt from this Book—His Book."

He paused to recover breath, for he was very weak, then he continued :

"White man, thank God that you gave me that Bible. Fourteen moons ago I crossed Lake Winnipeg to go to see my sister. Across thick bits of forest and by torrent streams I went, but I longed to tell her the good news I had learnt from this Book. For several moons I stayed with her, and read to her of all the Book told ; then I set off to retrace my steps."

Again he was interrupted by the hollow cough, but again he went on :

"But as I journeyed on, I suddenly discovered that I had lost my treasure, my Bible. For nine weary days I searched for it in vain. At length I found it, and I felt that I had indeed met with a beloved, long-lost friend, and I vowed that I would never part with it again, and that when I died, it should be buried with me. But now, Missionary, hear me. For nine moons I have had this curious cough, and seven moons ago even my beautiful light bark canoe began to feel a heavy burden to carry, and weaker and weaker have I grown. Now I know that I have not many hours to live, and that I must die away from my own tribe, but what matters it ? I go to Christ !"

He sank back exhausted, but after a long pause he added :

"Missionary, take this Book that I love so

well; my eye has grown too dim to read it, and I know it will not see clearly again, until it sees Christ in glory. I said my treasure should be buried with me, but I dare not shut up in the dark grave this beautiful fountain of Heaven's living light, so I leave it with you to give to some poor wanderer from God, who can read the English tongue. Tell him it led a poor Indian to Jesus, the Saviour of the red as well as of the white man, and that the dying Indian prayed for God's blessing on him to whom it should next belong. Oh! tell him, Missionary, he can never know what a treasure it is, till he stands on the shore of what we call the great shadow land, as I do now, the land I used to fear, but now"—and the beautiful dark eyes of the young Indian shone with a heavenly light, as he triumphantly exclaimed:

"Now! Christ the Light is with me. The red Indian has no fear; his canoe, his body he means, is very frail, and the river of death is wide, but Christ is with me, and He is taking me to the other side. Oh, good Missionary"—very slowly now came the words—"my treasure told me the truth; it is good, it is blessed to trust in Him."

Only an hour or two more, and a cold, silent form lay on the fern-leaf couch in the little birch-bark hut, but the redeemed spirit of the red Indian was "with Christ." And he had learnt of the Saviour he so loved and trusted through the simple reading and study of a copy of God's Word. Among fur traders he had picked up the English language as a boy, and learnt to read a little. A missionary had given him a Bible, and years afterwards he heard the blessed results of that gift.—*Our Own Magazine.*

THE PAPER REED

FROM "THE COMMON PEOPLE," BOSTON.



HE word *paper*, which suggests to us a beautiful smooth sheet, prepared from cotton or linen rags, comes from the *papyrus*, which was the name applied to an Egyptian reed, or plant, which grew to the height of from eight to sixteen feet, in the marshes of Egypt, in the sluggish waters of the river Nile, or in pools which did not exceed three and a half feet in depth. Its roots were in the water beneath, and its green triangular stalk tapered gracefully to the height of ten or fifteen feet, where it expanded into a beautiful crown.

When the Egyptians desired to prepare paper, they first removed the outer bark of the papyrus, under which were found a number of coats or films of fine bark, like the layers of an onion. These were split off with a needle, and laid upon an inclined table, beaten smooth with a mallet, and the edges being placed together and moistened with Nile water and sometimes with paste they were made to adhere. Then other coarser

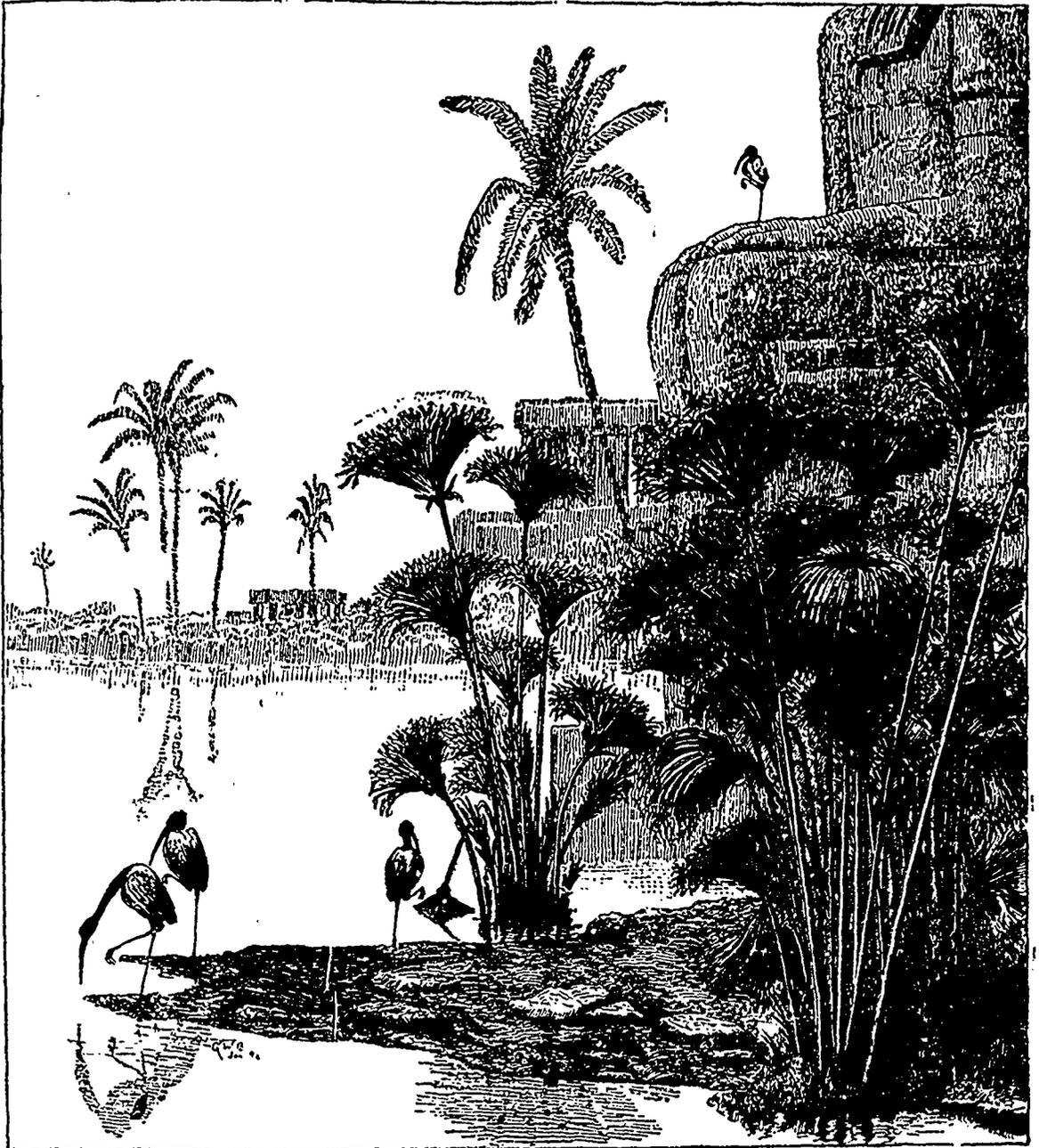
layers of papyrus were pasted on the back, the grain crossing the other, and so three thicknesses were made to adhere to make one sheet of paper. These sheets thus prepared were joined one to another at the edges, to the number sometimes of twenty, and after being pressed and dried in the sun they were ready for use.

These strips or rolls of papyrus sometimes extended to a great length. The writing on them was in columns about six or eight inches wide, and sometimes as many as 110 columns were found on a single roll of papyrus. These rolls were called in Latin *volumen* from a Latin word signifying roll. From the same source comes our word volume, though we do not roll our books as they did. The Latin word for book is *liber*, which originally signified the inner bark of a tree, on which books were written in ancient times. The words "library" and "librarian" have the same origin. Any one who has written on white birch bark, as the northern tribes of Indians formerly did, will readily see that this was not a bad material for writing on.

The production of the papyrus plant in Egypt gave that nation a great advantage over others in the matter of literature, and enabled them to accumulate at Alexandria the greatest library that the world had ever known, containing some say seven hundred thousand rolls of manuscripts, embracing Latin, Greek, Egyptian and Indian literatures. The Egyptians prohibited the exportation of papyrus, that they might have no rival in their literary eminence. The skins of beasts however had been used before for manuscripts, and Eumenes king of Pergamos, substituted parchment, which takes its name from Pergamos. All public documents in the time of Charlemagne were written on parchment, except those of the popes, who used papyrus till the twelfth century. A bull of pope Agapetus dated 951, was written on papyrus, and perished in the burning of the library of the Louvre in Paris by the French anarchists May 24th and 25th, 1871.

The papyrus is called in the Scriptures the bulrush (Exod. ii. 3; Isa. xviii. 2), and it was in a basket formed of this material that Moses was placed by his mother and found by the daughter of Pharaoh.

Though Egypt was specially famed for the production of the papyrus plant, through which the country attained such great literary reputation, yet to-day it is said that you may traverse the land of Egypt from the Mediterranean for hundreds of miles without finding a *single papyrus stalk*. It can be found in the Botanical Gardens in London, in Paris, or elsewhere where it is grown as a curiosity, and it may also be found in the upper waters of the Nile, but it has entirely disappeared from Egypt, the place of its former luxuriant growth. If we turn to the nineteenth chapter of Isaiah, and read a passage written more than 2,500 years ago, when Egypt was in



PAPER REEDS, EGYPT.

her strength and glory, we shall see how a remarkable threatening was uttered and has been fulfilled.

“ And the Egyptians will I give over into the hand of a cruel lord ; and a fierce king shall rule over them, saith the Lord, the Lord of hosts. And the waters shall fail from the sea, and the river shall be wasted and dried up. And they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up ; the

reeds and flags shall wither. The paper-reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more.” Isa. xix. 4-7.

The “ paper reeds ” of Egypt are gone, and with them the fish ponds on the borders of the Nile. The sluices and pools which the Egyptians constructed have been broken down and choked with rubbish, and all the products which depended upon that elaborate system of irrigation

have perished. The prophecy has been fulfilled, the papyrus is gone, and Egypt has become "the basest of kingdoms," as was predicted so long ago. Let those who love the Word of God take courage at every evidence of its unflinching veracity; and let those who doubt and question it, walk carefully amid these evidences of omniscient foresight, of super-human wisdom and of divine inspiration.

HISTORICAL SKETCHES.

No. 73.—EARLY CANADIAN CHURCH.

BY MRS. WILLIAMSON, TORONTO.

IN a paper such as this the history of the early Church in Canada must necessarily be of the most fragmentary description; but a brief outline of the leading facts will be necessary to enable us to understand the state and condition of the Church of England in Canada in the early part of the present century.

To the Society for the Propagation of the Gospel, Canada is indebted for her first missionaries, and by her fostering care the Church was mainly supported, until the proceeds of the Clergy reserves were sufficient to pay the stipends of those of the clergy heretofore paid by that noble society.

About 1790, it being found utterly impossible for the Bishop of Nova Scotia, the Right Rev. Chas. Inglis, to oversee the vast territory now called Canada (which, together with Newfoundland, was under his jurisdiction), it was decided to establish another diocese, which should comprise Upper and Lower Canada.

To this enormous tract of country the Rev. Jacob Mountain was consecrated bishop. He found, on arriving in Quebec, that his clergy were but nine in number, six stationed in Lower Canada and three in Upper Canada, five of this number being missionaries of the S.P.G. Even at that time people were pushing on into that part of Canada now called Ontario, and to us at the present day it is almost impossible to realize what the hardships endured by these pioneers must have been.

Emigrants arriving at Quebec, had usually been thirteen weeks on the water, and even in 1830 to 1840, seven to eight weeks' voyage in a sailing ship was considered a fairly good passage.

When we reflect that in 1816 the expense of a canoe to convey the Bishop of Quebec from Montreal to Detroit amounted to \$750 exclusive of provisions, it is easy to understand that the principal drawback to missionary work was the great expense of the journey from England, and the many difficulties in the way of travelling after the arrival of an emigrant from the motherland; therefore, for many years, the progress of

the Church was slow, there being in 1837 but forty-four clergymen in the whole of Canada, that is from Gaspé to Windsor.

Shortly before this date a society called The Upper Canada Clergy Society, hearing (principally from two gentlemen called Cronyn and Bettridge, who were sent as a deputation from the Church in Canada to the Church at Home) of the great spiritual destitution existing in this part of the country, resolved that if the necessary funds were subscribed, a missionary should be sent each year to those places in Upper Canada whose needs were found to be most pressing. Accordingly, in 1836, the Rev. H. O'Neil was sent to act as travelling missionary in different parts of the Upper Province, with instructions to report to the society where clergy were most needed. After careful consideration of the Rev. H. O'Neil's first reports in the early part of 1837, the Rev. F. L. Osler was engaged to go as their first located missionary, in the townships of Tecumseth and West Gwillimbury. These were adjoining townships, about twenty-four miles from Lake Simcoe, and forty from Toronto at the nearest point. These townships covered over 240 square miles, with a population of about 4,000. With the churches now dotted over the country one can scarcely realize the condition of things at that time. North of Thornhill, until the appointment of this missionary, there was not one solitary clergyman, and in an extensive country bounded by Newmarket, Georgina, Coldwater, Orillia, Penetanguishene, Barrie, Innisfil, Essa, Mulmer, Caledon, Chinguacousy, Gore of Toronto, and intermediate places, comprising twenty townships, covering 2,000 square miles of country, there was but this one missionary for two years from the date of his arrival, until the appointment of a resident clergyman at Newmarket.

Following the Rev. F. L. Osler, the Rev. F. O'Meara was sent in 1838 as travelling missionary. At first he worked in the Home District, but shortly after removed to the Sault Ste. Marie, to labour among the Indians and British settlers at that place.

Finding these efforts apparently successful, the society, in September, 1838, sent out the Rev. B. C. Hill, who was appointed by the Bishop of Montreal to the Grand River tract in the Niagara District. In 1839 he was followed by the Rev. W. Morse, who was stationed at Paris, and parts adjacent, and in 1840 the Rev. A. Pyne was sent to labour in Sarnia and townships surrounding.

The Rev. T. M. Bartlett arrived in 1840, and was sent to Shanty Bay.

The Rev. D. Blake, who may be remembered by some present as a former clergyman at Thornhill, was also employed by this society to labour at Adelaide and Katesville.

These eight missionaries employed at different

intervals, together with Thomas Duke, a catechist, were the number paid by this Upper-Canada Clergy Society, which gradually merged into the parent society, the venerable S. P. G.

I may here mention that the Rev. George Mortimer came to this country with his family in 1832, at first intending to settle in Hamilton, spoken of by him in a printed letter as "a rising village near Ancaster," but after consultation with the Governor, Sir John Colborne, and the Archdeacon of York, Dr. Strachan, decided to accept the charge of Thornhill, which is described as a village on the George Street Road, leading directly north from York to Simcoe Lake; here he remained from September, 1832, until his death in June, 1844, and was succeeded by the Rev. D. Blake, formerly missionary at Adelaide.

We will now glance back over the work performed by these pioneer missionaries, as shown in their various reports to the committee in England. Mr. O'Neil, sent in 1836 to travel through the Home, Gore and Niagara districts, gave the following facts as to the spiritual destitution of these places. The district of Gore contained twenty-four townships, and a population of nearly 44,000; there were in 1837 only four resident clergymen, and the travelling missionary, Mr. O'Neil.

The District of Niagara contained twenty-two townships, with a population of nearly 32,000; along the north and east boundaries there were five resident clergy. For the south border and the interior, comprising seventeen townships and 20,000 people, no clergyman was provided, Mr. O'Neil acting here as the only missionary.

In the Home District, from Toronto to Darlington, through the east part of York township, and the townships of Scarborough, Whitby and Pickering, containing nearly 11,000 inhabitants, there was no clergyman of the Church of England; and among others, Mr. O'Neil reported the following places as most anxious for a resident clergyman: Newmarket, where a church was built; Scarborough, a church already built; Whitby, the church begun; Richmond Hill, all preparations made for building a church, and at Penetanguishene, where the Government troops were stationed, the people were willing to pay £50 towards a clergyman's salary. These, with many other places in the Gore and Niagara districts, were recommended by Mr. O'Neil as desirable places to locate missionaries; but, alas! though the "harvest was plentiful, the labourers were few."

The Rev. F. L. Osler, the second missionary of the Upper Canada Society, arrived at Quebec at the end of May, 1837, after a voyage of seven and a-half weeks. He was accompanied by his wife, and, after a long and toilsome journey by boat and stage coaches, reached Toronto on the 17th of June. Yonge Street was at that date macadamized as far as Deer Park, and the hill

at Hog's Hollow was in process of being cut through. The journey from Toronto to Holland Landing, thirty miles distant by stage coach, took the whole of one long day, and the day following, a pair of extra strong horses being procured, the party were driven, through frightful roads, to the village now called Bond Head. Here the driver refused to proceed farther with his exhausted horses, and another pair had to be found before the three miles more to the journey's end could be accomplished.

(To be continued.)

THE JAFFA-JERUSALEM RAILROAD.



WRITER to a German paper thus describes the first gala trip on the Jaffa-Jerusalem Railroad:

"At two o'clock the train left Ramleh. The station is some eight minutes' walk from the village. The train was gaily decorated with flags and palm leaves, and the engine was named "Ramleh." The train consisted of three passenger coaches. A locomotive and train of cars on sacred ground in Palestine was certainly a unique phenomenon. It made a strange appearance under the blue sky of the Orient, amid the palm and olive trees, where otherwise the eye is accustomed only to long trains of camels and asses, or the plow of the Arab. A host of dark brown Arabs in all kinds of uniforms crowded around us to carry our baggage and receive an Ashera (five centimes) or Bakshish.

"The shrill sound of the whistle was heard and the train moved down the Sharon plain. Not much was to be seen on the road. The fields were not yet ready for summer work. Now and then wadis were crossed, or a group of trees were passed, or a small Arabic village. Half way between Ramleh and Jaffa, at the 48-kilometre stone from the latter place, we crossed the first bridge, which is of iron and 24 metres in length. The entire road is 88 kilometres in length. After a trip of an hour in the direction of Jerusalem, we stopped for the celebration attending the opening. Then, after returning to Ramleh, the next stopping place was Lydd (the Lydda of Acts 9). This country assumed a friendlier appearance. The effect of the noise of the train on the people and the animals was remarkable. Camels and asses ran in all directions from fright. After running through beautiful orange and palm groves, at the beginning of evening the train entered the station of Jaffa. Here the officials of the road together with the invited guests were handsomely entertained in the Hotel Jerusalem, in which entertainment the Turkish Government representatives all took part.

To some the idea of having a railroad in Palestine seems like a sacrilege, which disturbs

the religious feelings of the Jerusalem pilgrims. However, it is certain that these will not be disturbed to any such degree by the railroad as they will be by the mismanagement of the Government and the incessant and endless quarrels of the Christian sects in the sacred city itself. In view of these facts it is hard to see why the visitor to Jerusalem should be denied comfort and safety in his journey."

TWO LITTLE INDIAN BOYS AND WHERE THEY WENT.—(Continued).

BY REV. E. F. WILSON.

IN the vestry of the church Dr. B. had something to show the boys to interest them. "Do you know, boys," he said, "that thirteen years ago this church was burned down in a great fire, and then we wanted to build it again after the fire, and do you know that the first money we received from anywhere towards rebuilding our church came from the boys of the Shingwauk—eight dollars and some cents;" and then Dr. B. produced a set of book markers which had been purchased with the Shingwauk boys' money, and there were the words "Presented by the boys of the Shingwauk Home," worked in silk on the back. And then Dr. B. took us all up into his belfry to hear the bells chime. There were eight bells connected by machinery, with the clock; they chime every quarter of an hour, and at six o'clock each evening, just before striking the hour, play a hymn tune. We went up to where the bells were and saw it all, the great barrel bristling with little spikes and other connecting machinery just like a great musical box. Then as we watched, the great clock up above us sent down its warning, and then a fan started twirling and the wheels began to burr and the great big weight in a shaft behind us began to go down, and far up above out through the bell turrets sounded the sweet notes of the evening hymn. Then the machine came to a stop as suddenly as it had begun, and the solemn tones of the big bell tolled out the hour of six.

We passed one Sunday at St. John's, and unfortunately, it was a miserably uncomfortable day so far as outer matters were concerned.—When we got up in the morning, although although the last day almost of April, the ground was covered with snow, then it turned to rain, and we had to plod through snow and slush with umbrellas upon our way to church. In the morning I preached at Trinity, in the afternoon addressed a great concourse of Sunday-school children gathered from the various city churches at St. Luke's, and in the evening preached at the church of St. John. On Monday we had a very crowded and enthusiastic meeting of about 500 people in Trinity Church school—the enthusiasm running to such a pitch that it ended in

Zosie being kissed by a number of young ladies who got him into a corner. It was rather a pleasant change from town to country when we found ourselves the next evening under the very hospitable roof of Mr. and Mrs. A., at the pretty little village of Rothsay—just half an hour's run by train from St. John. The house is cosily situated in a well-kept garden, sloping down to a pretty lake on the one side and fringed by a dark wood on the other. Several hunting dogs came to greet us as we walked up the garden path to the house, and they soon made friends with the boys. The meeting in the evening was held in the school-house, a nice bright little room, not very big, but there must have been at least one hundred and fifty crammed into it. The next day we were at St. Stephen, and the next at Moncton, and the day after that we crossed the boundary between New Brunswick and Nova Scotia and arrived at Truro. Here the Rector, who is also an Archdeacon, met us at the station and conducted us up to his house, an old-fashioned Rectory, standing in a garden with some big trees; it looked small from the outside, but had plenty of room within. About three miles out of town was a small settlement of Micmac Indians, and the Archdeacon said that after dinner he would drive me out to see them, but the rig would only hold three, so only one of the Indian boys could go. It was settled, therefore, that Soney should go with us and that Zosie should remain and play with the new-found friend named Harry. The Micmac Indians, of whom there are some 3,000 still living in New Brunswick and Nova Scotia, are poorly off and but comparatively civilized, and nearly all are Roman Catholics. Those that we saw were living in little frame houses in groups of three or four dwellings together. We entered one of these houses and found a decidedly Indian state of things within; a man squatting on a low stool, a woman sitting on the floor, and both engaged in basket-making; the dirty, uncarpeted, wooden floor being strewn with the pliant strips of wood used in the manufacture, and a large pile of half-made baskets occupying a considerable portion of the small, ill-furnished room. There were also a number of little wooden tubs and kegs for lard or butter, which these people were engaged in making. I had my photographs with me and showed them to the inmates of the house. Several other Indians came in, and quite a little interest was aroused; the people were pleased also to see Soney, although they could not understand his language, and had not ever heard of the Pottawatami tribe. The Micmacs are a branch of the same stock as the Ojibways and Pottawatamis, but they have always lived, as far back as they have knowledge, in the Maritime Provinces, and know but little of the Indians of the interior. From one of the men, who knew English, and seemed more intelligent than the rest, I ascertained that they



MICMAC INDIANS.

had a few devotional books printed in curious characters, something like Chinese, which they were able to read. As a very great favour I was given a loose leaf from one of these books, and got the Indian to give me the sound and explain to me the meaning of some twenty or so of the characters. I thought at first from what they said, that this form of writing had originated with themselves, at which I was much surprised, as the Indians are supposed never to have had a written language until the white men taught them, but it turned out on further enquiry that a missionary had taught it to them.

Our evening meeting in the basement of the church at Truro was well attended; we stayed the night under the hospitable roof of the Arch-deacon and the next day left for Halifax.

I had been in Halifax ten years previously, and the place looked to me much the same as of yore—rather old-fashioned, narrow streets, the houses seldom more than two storeys in height, and shops more like those in some English town than one generally sees in Canada; there is also a good sprinkling of fine public buildings, and the public gardens are well known for their beauty and the care with which they are tended. Red-coated English soldiers may be seen pacing the streets of Halifax, this being the only place in the Dominion, we believe, that is still garrisoned by English troops, and there are several important-looking forts commanding the entrances to the harbour. Our good friend, the Rev. Mr. A., met us at the station, and brought us in a cab to a house on Brunswick Street, where some kind friends had hospitably offered to entertain us during our stay in Halifax. I had finished my pamphlet, "Our Indians in a New Light," while travelling, and had forwarded it in advance for Halifax printing, and the evening of my arrival I had the proof brought to me for correction. There was also a meeting for us, so I had plenty to occupy my time that first

evening. The next day was Sunday. The two boys had slept on a shake-down made up for them on an extension sofa in my room. I noticed that Zosie groaned and talked in his sleep a little during the night, and he had had a cold in his head and a cough for several days. When we came down to breakfast, our hostess, Mrs. H., looked at Zosie as he sat beside her at the table and said, "Why, the child has the measles!" "Nonsense," said her husband. "He can't have them," said I; but Mrs. H. declared it was the measles he had got, so the doctor was called in, and the result was, that before it was quite time to go to church—the bed on which the boys had been sleeping had been trundled into a little adjoining sitting-room with a fire in it, and Master Zosie, wretched little creature, was undressed and put to bed. What was to be done now? meetings every night, moving to a new place every day, going to England, perhaps, in three weeks, and Zosie down with the measles! and not only so, but Soney had slept with him the night before, and as likely as not would also develop them in a few days. However, we took it all very quietly. Mr. and Mrs. H. would neither of them hear of little Zosie being removed from the house. There had been measles all winter in Halifax; it had been of a very mild type, and they were not at all afraid of it, and would gladly nurse the child, until he got well enough to travel. All this was very kind, very kind indeed, and we could only hope for the best.

Well, it was Sunday, and there were services to be attended, and sermons to be preached. Mrs. H. stayed at home to take care of Zosie, and the rest of us went to church. I preached at St. George's in the morning, (a curious old building, circular in shape, and generally spoken of as "the round church). In the afternoon I addressed a great crowd of nearly 2,000 children gathered from eight Sunday schools in the Church of St. Paul's, and Soney stood on a hassock in the aisle—brave boy—to repeat some texts and sing a hymn. And in the evening I preached in St. Luke's Cathedral. The next day, Monday, there was first of all a meeting of the Woman's Auxiliary, at 11.00 a.m., at which I gave an address and elicited some warm responses; in the evening a public meeting in Trinity Church, which, though a wet evening, was very well attended by a congregation of about three hundred; the Bishop of Nova Scotia kindly acting as our chairman. Poor Soney had to do his part without the aid of his little colleague. I had prepared a few questions to ask him, and he had to answer me instead of putting questions to Zosie, and he did very well. It seemed rather to cause amusement than otherwise when people heard that "little Zosie had got the measles." Poor little Zosie,—he was very good and lay quite quiet in bed and took his medicine and did all that kind Mrs. H. told him to do. Mr. H. was rather amused at his

quaint talk and the knowledge that he showed of the Bible. He had his own Bible by his bedside, given him by Dr. B., and would busy himself looking for texts; one of the texts he knew was "Surely I come quickly, amen, even so come Lord Jesus." Mrs. H. said to him, "Do you know who said that, Zosie?" and as he hesitated, she said, "Was it not Jesus?" "No," said Zosie, quickly, "it was John said that."

On the following Tuesday Soney and I crossed by the ferry to Dartmouth to attend an evening meeting in that town, and on Wednesday afternoon we left little Zosie behind and started for Windsor. The little fellow seemed to have perfect confidence in Mrs. H's kind, motherly care and was not at all afraid to be left alone. We told him that in a few days, when he got better, he should be put on the train and come after us. Happily we had to go down to the very end of the peninsula and then back again a part of the way before crossing the Bay of Fundy back to St. John. This would occupy several days, and we hoped that by that time Zosie, if his attack of measles proved to be a light one, would be able to rejoin us. I felt that, so far as could be foreseen, it was unnecessary to put off the projected trip to England, especially as the scheme had now begun to assume definite shape and I had already written to my English friends to say I was coming; so, just before leaving Halifax, I purchased our tickets, myself and the two boys cabin passage, by one of the Allan line steamships, to sail from Quebec for Liverpool Thursday, May the 22nd; according to my original programme we had to be in Quebec for Sunday, May 18th, so this would fit in very well. I had written to my friends in England to expect us in London June 1st, and asked them to kindly try and arrange for my time to be filled up with meetings for the first ten days after arrival, so that no time might be wasted, and there would be time to make additional appointments after we got across.

PROFESSOR DRUMMOND says that the prize men, the brilliant men, of our universities, are wanted for foreign missionaries. The missionary is no longer a man who stands under an umbrella, with a Bible under his arm, and preaches the Gospel all day long. Half his day must be given to the study of philology. He must be able to translate the Scriptures; he must contribute to the science of ethnology; he must be a man of culture. As regards those who think they are not orthodox enough, Prof. Drummond declares that the missionary needs but little theology no more than a servant girl would teach to her Sunday school class down in the Cowgate, or a father would tell to his children gathered round him at the fireside on a Sunday evening. At the same time, he holds, that the time is coming when the

missionaries in some fields, for example in China and Japan, will have to be theologians.

NORTH TINNEVELLY MISSION.

A LETTER FROM INDIA.



THAT portion of the Tinnevely District of South India known as North Tinnevely, is a large tract of country stretching to the Western Ghats on the one side and extending beyond the railway on the other. It contains, roughly speaking, a population of 500,000, most of the people being agriculturists engaged in tilling what is known as black cotton soil. Cotton, tobacco and the dry grains are the chief products of the soil. Besides the large agricultural population, there are large towns famous for their temples and Brahmins. In particular, the town of Strivillipatur is the largest in the whole of the Tinnevely District, and is a typical Brahminical town. Missionary work in this district may be said to have been vigorously begun with the famous itinerant mission of Messrs. Ragland, Fenn and Meadows. For some years these devoted servants of God preached the Gospel systematically in all the towns and villages of the district, and good fruit has been gathered from their labours "after many days." Mr. Ragland's memory is still fragrant in the district, and many stories are told, illustrative of his zeal and self-denial. Space forbids the narration of more than one, which is a good sample of the rest. As a result of the labours of the itinerants, a little Christian congregation had been formed in a village named Kalbodhu. Over this Mr. Ragland watched and prayed with incessant care. One day it was reported to him by a catechist who had visited the village that the Christians had used language quite inconsistent with their holy profession. On hearing this evil report, Mr. Ragland immediately started off on foot, without servant, without horse, without food. He walked many weary miles, and on reaching Kalbodhu stood in the middle of the village, lifted up his voice and wept. The people crowded round him in evident distress, seeing him unaccompanied and in this guise of sorrow. He told them what he had heard and again wept over their sin. They were greatly distressed and promised amendment for the future. In spite of all their entreaties, however, he would take no food. Refusing shelter and an offered cot, he lay all night on a heap of rubbish, on the confines of the village. It may be hoped that this object lesson was effectual, for he left the following morning amidst the vows of the people that they would no more disgrace their holy vocation.

The Greek Testament in the library at

Sachiapuram still reminds us of Ragland's self-denying labours, bearing, as it does on the fly-leaf, the suggestive text, "For His Name's sake they went forth, taking nothing of the Gentiles." He died in 1858, and his tomb at Sivagasi is still regarded with feelings approaching veneration by the heathen. Its epitaph well sums up his noble life, "One that obtained mercy of the Lord to be faithful."

Since the days of the itinerancy the work has been fostered carefully by Messrs. Meadows, Horsley, Finimore and others. For a time it was under the direction of a native pastor, Mr. Vedanayagam, who is affectionately remembered by all classes of the community as an able and devoted worker. The Native Church has reached an interesting stage in organization. Its members, numbering about 5,000 adherents, are bound together by a system of pastorate and circle committees and associated in one Church Council. In connection with this Church Council there are some ten pastors and 100 other agents. Special attempts are being made now to occupy the large towns in force, and to this end agents of superior education and culture are being sought and located in convenient centres. The Vice-President of the Council is Rev. S. Paul, a native pastor of considerable experience and more than ordinary powers of organization.

The Christian Boarding Schools for boys and girls are situated at Sachiapuram, the head quarters of the mission, while Anglo-Vernacular schools are at work in two of the large towns. The Church of England Zenana Missionary Society also have six good schools at work and a few Bible women. Various attempts are being made, in reliance on God's Spirit, to edify the Native Church and also reach the non-Christians.

I. It is felt that the surest way to *deepen the spiritual life of the Christians* is to begin with the agents who minister to them the Word of Truth. Accordingly the Quarterly Church Councils are made the occasion for special addresses on selected subjects. At the last Council in October, the subject chosen was that of "Holiness," while the major part of each day was given up to the discussion of necessary business, the mornings and evenings were devoted to special services, which included a Missionary Litany and the administration of the Holy Communion.

The subject was divided and dealt with as follows:

- I. Holiness, God's Perfect Standard.
- II. Holiness, God's Appointed Means.
- III. Holiness, Man's Possible Attainment.
- IV. Holiness, Man's Practical Duties.

The addresses were given by Revs. Douglas, Walker (two of the Evangelistic missionaries), and S. Paul, and are specially intended to meet

the case of the agents and stimulate them to holiness of life. We are thus seeking to make each gathering of agents for business purposes also a real means of grace and spiritual help.

II. The Evangelistic missionaries as well as the native Evangelistic catechists, have been working in this district during the year, seeking to carry from village to village and from town to town the message of salvation. A few illustrations may be selected from the work of the year in this connection.

1. *A Noisy Preaching.*—We sallied forth one evening, as agreed upon, from Sachiapuram to the adjacent town of Sivagasi. As we walked down the road, the rain began to fall rather heavily; but we did not feel inclined to desist from our undertaking. Hearing that some Afghan showmen were exhibiting a rhinoceros in a tent close by the mandapani or gateway of the temple, we thought it probable that we should find a crowd already collected there under the shelter of the temple portico. Our conjecture proved correct, and we took our stand in the covered gateway, tuned our fiddles and struck up a Christian lyric. Very soon a large crowd had assembled round us and after prayer for God's blessing, we began our preaching. For a time we were listened to with respect and attention, but suddenly, in the midst of our preaching, an infuriated Hindu burst in upon the crowd and forbade our preaching so near the temple. He was, as we afterwards discovered, a pandaram,—a kind of ascetic preacher who lived by "sponging" on the people. Not caring to dispute the point with our assailant, who was roaring thunders of denunciation at us, we quietly stepped out into the rain,—leaving our audience still under shelter of the covered gateway. No one attempted to molest us now, and so we stood out in the rain for a witness to the people, and most attentively they heard us. The only further interference was a violent beating of the temple drums; but Mr. Carr, the missionary who was speaking at the time, is blessed with good lungs, and he was easily heard above the vibrations of the drum. It was a little noisy, but the interested faces of the people showed us that our quiet endurance was not without effect. Since then the hinderer of our work on that occasion has been driven by the people from the town, his trickery having been exposed by the Hindus themselves.

2. *A Magic Lantern Exhibition.*—We had announced our intention of giving an exhibition of our lantern in the public street of a certain town; and a little crowd was waiting for us when we arrived upon the scene. The fixing of our sheet on poles and bamboos was watched with eager interest, and soon a large crowd had assembled on either side of the sheet. Some of the school boys sang bright Christian lyrics, and after prayer the slides were displayed to

view. Our subject was the "Pilgrim's Progress," and the pictures of Christian reading the book, leaving his family and relatives, etc., were particularly interesting and suggestive in a town where several men of influence have had to come out and stand alone for Christ's sake and the Gospel. The slides were well explained, with special adaptation to the circumstances of the audience around us. Much interest was exhibited. Unfortunately, a shower of very heavy rain curtailed somewhat our preaching, and sent us home drenched to the skin.

3. *A Proud People.*—We had an interesting time at Rajapalayam, where a large community reside who wear the sacred thread and claim to be descendants of the ancient chatriyar, or warrior caste. It was not our first visit, and I knew some of the leading men there, having had a public talk on religion with them in a rest-house on a previous occasion. They gathered to hear us in great crowds, as it was the wedding season, and all were, so to speak, at home. One of the leading men came several times to our tent. He acknowledges that the Gospel is the true religion, but has no heart conviction. Pride of birth keeps these people back. There is one interesting case of inquiry, however. A poor Christian woman is employed as servant in one of these Raja houses. She took every opportunity of speaking quietly about the Gospel to her heathen mistress. And now this proud Raja woman has so far forgotten her pride as to come frequently to our little prayer house and inquire for herself the way of salvation. From all we hear, she seems a sincere and earnest catechumen.

Illustrations might be multiplied. Suffice it to say that a quiet work of "witnessing" to the Gospel is going on, and there have been accessions from heathenism during the year.

4. *Work among the Women* is not forgotten.—The other day Mrs. Walker went out with a pastor's wife and some Christian women to visit a large cotton press where numbers of women are employed. The manager kindly allowed them to hold a service in the room where all the heathen women were at work. With lyrics and short addresses they were able to interest the women and tell them the story of the Saviour. In some of the leading houses, they were well received, and the whole family gathered to hear their message.

North Tinnevely is a grand field for evangelistic work. We want help for this, as well as in building substantial churches in the more important centres.

An old Scotch woman is said to have criticized her pastor thus:—"Strange, good man, he is *invincible* for six days of the week and incomprehensible on the Sabbath."

THINGS THAT ARE 'NEATH OUR FEET.

LORD SELKIRK was ridiculed, in 1812, when he said that these "Hyperborean Alluvials would some day maintain a population of thirty million souls," and his prediction is still far from being realized. Was the statement made at random, or was it a sound conclusion reached after a careful consideration of facts in Lord Selkirk's possession? Any thoughtful observer can see that Manitoba and the North-West Territory undoubtedly possess the two great requisites for the success of any people who devote their attention to agricultural pursuits—a pure, clear atmosphere and soil of exhaustless fertility.

That the soil of this western land cannot be surpassed for richness, is shown by farms on which wheat has been grown for forty or fifty years in succession without manuring, and also by the high average yield per acre. Statistics show the average yield in Manitoba to be double that of the United States.

Many causes have contributed to make this land a land of great fertility. For centuries, each year has seen the earth bring forth an abundant vegetable growth which, in due season, has been either destroyed by prairie fires or left to decay upon the ground. For ages, wild animals have roamed the plains in herds, and wild fowls have swarmed upon the numerous lakes and lakelets which dot the plain. The accumulations of ashes and decayed vegetable and animal matter thus left have gradually resulted in the great depth of rich, black, loamy soil for which Manitoba is noted. No wonder, then, that with this prolonged process of natural fertilization the land can be cropped for years without any artificial refreshing.

The upper black mould, which varies from one to over four feet in depth, rests on a subsoil of clay. During the cold winter season the frost sinks deep into the ground, and throughout the intense heat and droughts of summer the subsoil is kept moist by the slow melting of these deep frosts. The moisture thus generated penetrates to the roots of the grain and secures the crop, even though there may be no rain-fall for weeks before the harvest. Not only is the soil well adapted to agricultural pursuits, but needed sunshine is also to be found in this northern land when it is most required. An American writer remarks on this point: "Heat alone will not bring wheat to maturity, solar light is also needed, and the greater its amount the better the result; and from June 15th to July 1st, there are nearly two hours more daylight in Manitoba than in Ohio."

With such advantages, Manitoba cannot be checked. The tide of immigration is sure to surge in this direction sooner or later, although as yet, "We only hear the tread of *pioneers* of nations yet to be. The first low wash of waves where soon shall roll a human sea."

The Manitoban.

Young People's Department.



AN AFRICAN KING.

KING MASSALA.



GLIMPSE of an African mission field is given in the accompanying picture representing King Massala, who is ruler of the people of Vivi. This chief lives on the left bank of the lower Congo, one hundred miles from the sea, between the territory of the Banza Manteke and the Lukungas. King Massala is the central figure—a stalwart form that towers above the two attendants on his left and members of the royal family on his right. The building in the background is the king's house—a substantial structure built of bamboo with thatched roof. A missionary at work in this vicinity writes entertainingly to the *African News* as follows about a recent trip through the country, a hammock hung from a bamboo pole and carried by natives, being his only vehicle:

“A small trunk, containing extra underwear, food, stew pan, cup, plate, and some money,—i. e., cloth, brass tacks, case-knives, etc.,—and my folding bed, blankets, rain coat, and gun,

completed the personal outfit. I was soon on the march eastward, with nine carriers: four men with cloth and food for the mission station, one with the trunk, one carrying my folding bed and blankets, and three for the hammock—one at each end of the pole, and the third for a change when one of the others was weary, and he carried my gun and water-flask. The hammock is stretched tightly under the pole, over which my rain coat is spread to keep off the sun.

“A climb of an hour and a half was rewarded by a beautiful view of Vivi and Matadi from the mountain top. Turning northward we commenced to descend into a beautiful valley. The dead grass had been burned off in many places, yet below, where a stream ran down to the Congo, one could see the groups of palms in lovely green. As we descended, the grass in this valley was found to be from ten to fourteen feet high, and it fell over the path and across our faces in a very unpleasant manner; so having walked for two hours, I got into the hammock to escape it, and found it quite a comfort-

able way to ride, after a long climb. Sometimes the men would strike a dog trot, and shake me up uncomfortably; and every now and then one of them would change his end of the pole from the top of his head to his shoulder, or vice versa, and then the motion was unpleasant to say the least; but altogether I much enjoyed this, my first hammock ride. I rode only about fifteen minutes at a time, as I enjoyed walking, and one to ride all the time should have six or eight carriers for frequent change."

MARK YET.



ARK YET was a young Chinaman, who came to this country seven years ago. At this time he could not speak or understand a word of English. He engaged in the laundry business and accumulated enough money to enable him to engage in merchandising. Mark Yet was converted in a Brooklyn Sunday school. He is now in China where he went to visit his aged parents. He will return to this country in a few months, engage a private tutor and study for a year in preparation for college. It is his intention to preach the gospel in foreign lands.

The following is an address delivered by Mark Yet at an entertainment given by the Sunday school of which he was a member. It is interesting because of the quaintness of expression, and valuable because it discloses the need of work among the Chinamen and others of the eastern nations who come to this country:

"I am very glad to have the opportunity to meet you all this evening. It gives me a great deal of pleasure to speak a few words. When I was in China I heard that your people and the things in your country were very different from ours. One day I thought about it, that if the people and the things were different there, the sky must be different too. While I was coming, and when the steamer reached San Francisco, Cal., I looked up at the sky. The sun was up and was moving down. In the night time I looked up again, the moon was risen with her bright light and the stars were winking, too. Then I said to myself everything in the sky is just the same as in our country, why on the earth the people and their ways were so different I could not understand and also did not know your people because I could not understand your language. After a while I saw a good many friends who understood a great deal of your language. One being an interpreter in a store, where I met him. He talked with your people and spoke very well. I thought in my mind if I understand as well as he I would be satisfied. After two years I was very anxious to learn your language. One day I went to ask

a friend where he learned so much English; he said in a Sunday school. Then I asked him how much do you pay in a year. He said I did not pay anything for it. It seemed strange to me when I heard that, and asked him what he meant. Then he told me all about you Christian people who in Christ's name do this work for us. Then I said they must be the best people in this world. Do you know why I asked him about the pay? It was because in our country those who go to school have to be paid for by their own fathers. At that time I began to go to Sunday school with him. After a few Sundays my teacher wanted me to say a verse. When I stood up I felt very discouraged and did not do it. If I was in China and the teacher wanted me to learn something and if I would not or would disobey in what he said he might give me a great whip, but here we have no whip also have no pay. Do you think we better come to school?

"I sincerely thank all the teachers who have opened the Sunday school for us and who have such a good conscience to come here Sunday after Sunday to help us to learn your language and to teach about Christ and show us the way to Christianity and all that without money. They have also made entertainments for us on Christmas days and sent missionaries to China and spend so much money and so much time in helping us. Now you see how much good we have received from you. Seven years ago when I was in China, I did not see and did not hear of any missionary or free school in our small towns but there were a few in the city of Canton and Hong Kong. Now a good many towns have a missionary and a free school. The missionary was sent by your people and the free school was opened by our countrymen who had been in this country a good while and had learned your religion and knew what was good for our people. If your teachers did not come to teach us in this Sunday school we would not have known anything about Jesus Christ but for your earnestness, patience and faithfulness to come to teach us every Sunday. I thank you as much as I can not tell. I grieves me to say that some of our people have been in this country several years and never go to Sunday school and do not yet know about your religion, I am sorry for them. But hope God will lead them out from darkness into light and know about Jesus Christ very soon. God bless you all according to your good works, thank you for your kind attention."

—*Young Men's Era.*

ALL cannot charge, or lead the van;
 All can be brave and true;
 And where the Captain's standards wave,
 There's work for all to do;
 And work from which thou may'st not flee,
 Which must be done, and done by thee.

HOEING AND PRAYING.



SAD Farmer Jones in a whining tone,
 To his good old neighbour Gray,
 "I've worn my knees through to the bone,
 But it ain't no use to pray.

"Your corn looks just twice as good as mine,
 Though you don't pretend to be
 A shinin' light in the church to shine,
 An' tell salvation's free.

"I've prayed to the Lord a thousand time
 For to make that 'ere corn grow ;
 An' why yourn beats it so an' climbs
 I'd give a deal to know."

Said Farmer Gray to his neighbour Jones,
 In his quiet and easy way,
 "When your prayers get mixed with lazy bones
 They don't make farmin' pay.

"Your weeds, I notice, are good and tall,
 In spite of all your prayers ;
 You may pray for corn till the heavens fall,
 If you don't dig up the tares.

"I mix my prayers with a little toil,
 Along in every row ;
 An' I work this mixture into the soil,
 Quite vig'rous with a hoe.

"An' I've discovered, though still in sin,
 As sure as you are born,
 This kind of compost well worked in,
 Makes pretty decent corn.

"So while I'm praying I use my hoe,
 An' do my level best,
 To keep down the weeds along each row,
 An' the Lord, He does the rest.

"It's well for to pray, both night an' morn,
 As every farmer knows ;
 But the place to pray for thrifty corn
 Is right between the rows.

"You must use your hands while praying, though,
 If an answer you would get,
 For prayer-worn knees an' a rusty hoe
 Never raised a big crop yet.

"An' so I believe, my good old friend,
 If you mean to win the day,
 From ploughing, clean to the harvest's end,
 You must hoe as well as pray."

—Selected.

"MUST" AND "MUSTN'T."

66 **F**ELLOW can't have any fun," growled Tom. "It's just 'must' and 'mustn't' from morning till night. You *must* do this, you *must* learn that; or you *mustn't* go there; you *mustn't* say that, and you *mustn't* do the other thing. At school you're just tied right up to rules, and at home—well, a shake of Mother's head means more than a dozen 'mustn'ts.' Seems a pity a boy can't have his own way half the time, and do something as he likes."

"Going to the city this morning, Tom?" asked uncle Thed, from the adjoining room.

"Why, of course," answered Tom, promptly.

"Going across the common?"

"Yes, sir; always do."

"I wish you'd notice those young trees they've been setting out the last year or two. There's something rather queer, it seems to me. Of course the old trees will die sooner or later, and others will be needed, but—well, you just observe them rather carefully, so as to describe their appearance, etc."

"What about those trees, Tom?" asked Uncle Thed, after tea, as they sat on the piazza.

"Why, they're all right; look a little cramped to be sure, snipped short off on top, and tied up to poles, snug as you please, every identical twig of them; but that's as it should be, to make them ship-shape—don't you see? They can't grow crooked if they would. They'll make as handsome trees as you ever saw, one of these days. Haven't you noticed the trees in Mr. Benson's yard?—tall and scraggy, and crooked, just because they were left to grow as they pleased? The city fathers now, don't propose to run any such risks—"

"But I wonder how the trees feel about the *must* and *mustn't*," remarked Uncle Thed, dryly.

Exit Tom, wishing he had not said quite so much on the subject of trees—and boys.—*Our Sunday Afternoon.*

WHY does sugar sweeten water, or tea or anything it is put into? Because the tea or water *dissolves* it, *i.e.*, separates the tiny, tiny sugar grains. Then we stir them up, and they float about all over the cup, so that when we drink it we get many sugar grains in each mouthful, and so it tastes sweet. If you put a tiny bit of sugar, the size of a pea, into a big cup of tea, you stir and stir, but can't taste it, because there are not enough sugar grains, perhaps only one in each mouthful. You might say, "No sugar in this tea," yet there is a little, only not enough.

Some people say, "I have been abroad—in Africa, India, China—but Missions are doing no good, the people are all heathen still."

It seems so because there are so few missionaries. See China, what a huge country with its millions of people. The Church Missionary Society sends fifty missionaries there, men and women. That is like putting one grain of sugar into a whole teapot of tea. So with Africa, Egypt, Persia, etc. Even India, though we have a good many missionaries there, yet they are only about one to every 250,000 people; something like one grain of sugar to a cupful. How can it sweeten the whole?

There is, however, one great difference. Sugar grains can't make other sugar grains, but each missionary as he teaches the natives is making other missionaries, and so we have hope.

A MESSAGE TO GLEANERS.

"Look how thy brethren fare"—I. Sam. xvii., 18.



SONS of Jehovah! a message to you—
(Let true-hearted servants the answer prepare,)
The word of the Father so tender and true:
"Go, see how your brethren fare."

No one is forgotten or far from His heart,
None out of the reach of His Fatherly care;
Yet He to His people hath given this part,
To see how their brethren fare.

O Jesus, Redeemer! the mission is Thine—
Adored be Thy Name, in that work we may share,
And go in the night of Thy Spirit Divine,
To see how Thy brethren fare.

O come to our hearts, Blessed Spirit, we pray,
Thy seven-fold graces to shed abroad there,
Then send us with love-quickened steps on our way
To see how our brethren fare.
—Mary S. Tucker, in *Church Missionary Gleaner*.

"CANADA."



LAND of mighty lake and forest!
Where the winter's locks are hoarest;
Where the summer's leaf is greenest;
And the winter's bite the keenest;
Where the autumn's leaf is scarest;
And her parting smile the dearest:

Where the tempest rushes forth,
From his caverns of the north,
With the lightnings of his wrath,
Sweeping forests from his path;
Where the cataract stupendous,
Lifteth up her voice tremendous;
Where uncultivated nature
Rears her pines of giant stature,
Sows her jagged hemlocks o'er,
Thick as bristles on the boar;
Plants the stately elm and oak
Firmly in the iron rock;
Where the crane her course is steering,
And the eagle is careering;
Where the gentle deer are bounding,
And the woodman's axe resounding.
Land of mighty lake and river,
To our hearts thou'rt dear forever!
Thou art not a land of story;
Thou art not a land of glory.
No tradition, tale nor song
To thine ancient woods belong;
No long line of bards and sages,
Looking to us down the ages;
No old heroes sweeping by
In their warlike panoply;
Yet heroic deeds are done,
Where no battle's lost or won—
In the cottage, in the woods,
In the lonely solitudes—
Pledges of affection given,
That will be redeemed in heaven.

—Alexander McLachlan.

INCIDENTS AND ILLUSTRATIONS.

BISHOP WILBERFORCE gave a good and needed counsel when he said: "Be specially on the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which

his thirsty ears drink in so greedily. Even if praise comes unsought, it is well, while men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood revealed to man."

BISHOP JEWEL says of the Holy Bible:—"Cities fall, kingdoms come to nothing, empires fade away as smoke. Where are Numa, Minos, Lycurgus? Where are their books, and what has become of their laws? But that the Bible no tyrant should have been able to consume, no tradition to choke, no heretic maliciously to corrupt; that it should stand unto this day, amid the wreck of all that is human, without the alteration of one sentence so as to change the doctrine taught therein—surely there is a very singular providence, claiming our attention in a most remarkable manner."

ROWLAND HILL is reported to have said:—"Because I am in earnest, men call me an enthusiast. But I am not; mine are the words of truth and soberness. When I first came into this part of the country, I was walking on yonder hill; I saw a gravel pit fall in and bury three human beings alive. I lifted up my voice so high that I was heard in the town below at the distance of a mile; help came and rescued two of the poor sufferers. *No one called me an enthusiast then;* and when I see eternal destruction ready to fall upon poor sinners, and about to entomb them irrevocably in an eternal mass of woe, and call on them to escape, shall I be called an enthusiast now?"

WHEN Judson had buried himself in Burmah and after ten years work could show but eighteen converts, he was asked "What of the prospect?" His heroic answer was "Bright as the promises of God." When John Wesley proposed to go to Georgia as a missionary to the Indians an unbeliever ridiculed him. "What is this? Are you one of the knights errant? How, pray, did you get this Quixotism into your head? You want nothing, have a good provision for life, and a prospect of preferment; and must you leave all this to fight wind-mills—to convert American savages?" Wesley calmly replied, "If the Bible be not true, I am a very fool and madman, as you can conceive; but if the Bible be of God, I am sober-minded; for He has declared, there is no man who hath left house or friends, or brethren, for the Kingdom of God's sake, who shall not receive manifold more in the present time, and in the world to come, life everlasting." And these heroic missionaries were perfectly right. The command is plain: "Go ye also into the vineyard;" and the promise is sufficient; "Whatsoever is right, that shall ye receive." God's rewards are liberal.

The Canadian Church Magazine AND MISSION NEWS.

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

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IN GREAT BRITAIN—FIVE SHILLINGS.

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EDITORIAL NOTES.

WITH this month we begin our seventh year of publication, number one having been issued in July, 1886.

A NEW "relief of Lucknow" takes place in the establishment of the recent diocese of that name, the endowment for which has been completed.

THE ecclesiastical province of New Zealand is losing two bishops by resignation, the Rt. Rev. A. B. Suter, of Nelson, and Rt. Rev. J. R. Selwyn, of Melanesia.

THE Diocese of Algoma is losing an estimable missionary in Rev. R. Renison, B.A., who is leaving Nepigon to be assistant minister of the Church of the Ascension, Toronto.

AN able and interesting article on the late Bishop of Quebec (Dr. Williams), by Rev. Dr. Adams, Principal of Lennoxville College, appeared in *The Week* of May 27th.

THERE is now no clergyman on the lonely little Island of Tristan d Acuna, Rev. E. Dodgson having been obliged to leave it on account of ill health. There are now only fifty people on the island, of whom only nine are young men fit to man a boat.

AN association of women has been formed in Victoria, B.C., in affiliation with the Woman's Auxiliary of the Diocese of Toronto, its object being to engage the efforts of Christian women in the evangelization of the Chinese in Victoria,

and to aid in sustaining and raising funds for the Church of England Chinese Mission there.

THE Right Rev. the Lord Bishop of Goulburn, New South Wales, Dr. Mesac Thomas, is dead. Dr. Thomas was the first Bishop of Goulburn, and has held the see about twenty-eight years, leaving behind him an enduring record in a diocese well organized, and efficiently worked by a body of able and zealous clergy, and by the erection of a Cathedral and See House.

THE Bishop of Qu'Appelle, we regret to hear, has resigned his position and will return to England. Rev. W. G. Lyon and Rev. J. Manning have also left the diocese. On the other hand, the Rev. H. J. Bartlett, vicar of Hales-town, near St. Ives, Cornwall, is coming from England to be incumbent of Regina. The Synod met on June 15th.

A TERRIBLE disaster has befallen the island of Mauritius. A hurricane, which swept over it, has spread death and destruction far and wide. One-third of the capital, Port Louis, has been destroyed; the Royal College, twenty-four churches and chapels, and many mills on the island, have been utterly wrecked. In addition to a fearful loss of life, an enormous amount of property has been destroyed. One-half of the sugar crop has perished, and the few other crops which are cultivated in Mauritius have suffered in like manner.

THE results of the religious census in the Dominion of Canada, says *Church Bells*, are not agreeable reading for Churchmen. They are there a comparatively small community, numbering, in a population of more than five millions, only upwards of 644,000. The Methodists outnumber them by more than 203,000, the Presbyterians by more than 111,000, and the Roman Catholics are nearly a million and a quarter stronger. On the other hand, the Baptists have 303,000 adherents, the Congregationalists 28,155, and the Lutherans nearly 64,000. The French speaking population of Eastern Canada will, of course, account for the large preponderance of the Roman Catholic element, and immigration from Scotland is no doubt responsible for much of the Presbyterianism, but among the Methodists there are indubitably many immigrants from England and Wales who have lapsed from the Church of their fathers. In bygone days many were lost to the Church in Canada, because her organization was imperfect, and she had to battle with a strong and aggressive majority; to-day, however, her organization is much improved, and she is not only able to hold her own, but also to make some progress. Much of the leakage in the past has been stopped, and if the parochial clergy at home would only, as the bishops and clergy in Canada

have again and again implored them to do, give letters commending their emigrating parishioners to the Canadian clergy, they would do much to prevent the lapsing of Church people, and help to build up and strengthen the Church in our Colonies. Co-operation is what is needed completely to check the leaking to dissenting bodies.

OBITUARY.

THE genial Rector of Stratford (Diocese of Huron), Rev. Ephraim Patterson, M.A., Canon and Rural Dean, has passed away. He was born in Perth, Ontario, in 1826, and was educated for holy orders by Dr. Bethune, of Cobourg. He received the diaconate at the hands of Bishop Strachan in 1849, and the priesthood in 1850. In 1851 (after having served for a brief time as curate of Cobourg and missionary at Portsmouth and Wolfe Island), he was appointed to the incumbency of Stratford, where he remained till he died on June 7th last, completing the long pastorate of forty-one years.

We regret also to chronicle the death of Rev. T. S. Ellerby, Secretary to the London Jews' Society.

DIOCESAN SYNODS.

THE Synod of Toronto assembled in St. James' school-house, Toronto, on Tuesday, June 14th, and transacted a large amount of business, connected chiefly with the various Reports presented.

The Rev. Canon Cayley, Rev. A. J. Broughall, and Messrs. N. W. Hoyles and Lawrence H. Baldwin, were nominated members of the Board of Management of the Domestic and Foreign Missionary Society.

The Synods of Huron, Ontario and Niagara met on June 21st, in the cities of London, Kingston and Hamilton, respectively.

QUEBEC.

The Synod of Quebec met on June 21st, to elect a bishop, but did not succeed in doing so till they had reached the fourteenth ballot. According to their constitution it was necessary that the selected one should have, at least, two-thirds of each order, which made it a difficult matter to secure a choice. Rt. Rev. Charles Hamilton, Bishop of Niagara, received the necessary number of clerical votes several times, but the lay vote never came up sufficiently high to elect him. In the end, after long and fruitless balloting, the Rev. Andrew Hunter Dunn, M.A., Vicar of South Acton, England, was elected. The first ballot stood as follows:

	Clergy.	Laity.
Number present.....	49	88
Necessary for a choice.....	33	59

	Clergy	Laity.
Bishop of Niagara.....	31	33
Bishop of Algoma.....	3	14
Bishop of Nova Scotia.....	0	1
Archdeacon Roe.....	5	16
Dean Norman ..	1	2
Dean Carmichael.....	0	1
Canon Dumoulin.....	0	2
Canon Thornloe.....	5	13
Canon Von Iffland.....	0	1
Rev. A. Hunter Dunn.....	1	4
Rev. L. N. Tucker.....	0	1
Rev. Principal Adams.....	3	0

The subsequent ballots varied but little from this result till the 13th, when thirty-four clergy and fourteen laity voted for Mr. Dunn.

The 14th ballot resulted as follows:

	Clergy.	Laity.
Rev. A. H. Dunn.....	39	61
Rev. Canon Thornloe.....	10	23
Bishop of Niagara.....	0	2
Bishop of Algoma.....	0	1

There was great rejoicing when, on the following day, Mr. Dunn cabled his acceptance of the position. We hope to give some account of the bishop elect next month.

THE CHURCH AND MODERN METHODS OF FINANCE.—(Continued).

BY REV. RURAL DEAN WADE, OF WOODSTOCK, ONT.

WE agree that a church cannot be kept up without money. We can't get the money without the crowd. How shall we get both? We must provide something greatly in demand. What will "catch" the crowd? What is in demand in every city, town, village, and hamlet? *That* which will satisfy the claims of "the devil, the world and the flesh." We are bound to make our Church a success anyhow. That is the committee's set purpose. We will get consecrated money if we can, but we will get *money! money!*

(b). Another statement may be summed up in these words:—That in providing funds for Christ's work in these ways we are promoting a spirit of harmony in the parish and counter-acting the stiffness, pride and coldness which generally exist.

We could easily prove that this is all "moonshine," and that any spiritual gain is more than counter-balanced by the introduction of other kinds of pride and rivalry. But we will fight such a theory by giving it a flat and positive denial.

For children—and if children, then saints—of God, to believe that they must have tea and garden parties, socials, concerts, music and entertainments provided (as they are frequently) by men and women of worldly (indeed, sometimes of questionable) character is utterly preposterous. (We leave out those sacred and secular entertainments arranged by Church

members themselves). Why! we believe that in "the communion of saints" is the grandest, highest and purest form of fellowship to be known on earth; and that eucharistic joy is second only to that of which the Psalmist speaks "In Thy presence is fulness of joy; at Thy right hand there are pleasures for ever more." It may be, that among Christian professors there are some who care not to know those—some of those—who kneel beside them at the Holy Table, nor are ready to help, sympathize with and love, those with whom they mingle their prayers and hymns of praise. Shame for them! Yet for all that, we will not admit of secondary methods for bringing about the desired fellowship. If God's family cannot get to know and esteem one another in their Father's House and at His table—then they had better keep strangers, and those hymns which contain such stirring words as:—

"Like a mighty army
Moves the Church of God;
Brothers, we are treading
Where the Saints have trod;
We are not divided,
All one body we,
One in hope and doctrine,
One in charity."

be expunged from the Church hymnals.

(c). Something like this is also said:—That "Modern Methods of Finance" find work for young Christians; and that by employing them in a good cause they are kept from evil associations.

In other words that by the Church catering for the satisfaction of the passion for pleasure, there is a guarantee that the young will not seek for such satisfaction in the "poms and vanities of this wicked world" which they have "renounced." (We will point out in parenthesis that this is practically an idea belonging to another religion than that of Jesus Christ—therefore heresy. The only power which can keep the young is that mentioned in 1st Peter, 1st chap., 5th verse, "Kept by the power of God.")

We are told that "the young must have pleasure." We admit it. But we maintain that in the true service of Christ there is incomparable joy and blessedness.

Pro. 3rd, 16 and 17: "Length of days is in her right hand; and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace."

Young Christians are to be taught that between the Church and "the world" is a wide gulf, and that even "friendship with the world is enmity against God." Instead of taking hold of young hearts and using their natural love of pride and vanity to screw out money from unwilling supporters of the Church—showing off their faces and figures and displaying their cleverness upon stages and platforms—developing their self-esteem and powers to fascinate;

the Church's duty is to teach the generation to come that self-abasement and self-abnegation—that the life consecrated to doing the will of the Holy Jesus—following in the steps of the holy Saints and martyrs—exhibiting the spirit of such a woman as Frances Ridley Havergal and such a man as Henry Martyn—that the possession of such qualities will make a saint more beautiful than ever was pictured by a Raphael or Titian.

Those methods are both dishonouring to God and disastrous to the Church's best interests, all hope of the Church fulfilling her mission lies in her being faithful to God and to herself as the Bride of Christ. Now see into what gross mistakes "modern methods of finance" lead. We will only mention three:

1. The encouragement of Christians to rob God. Mat. 3: 8-10.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have I robbed Thee? In tithes and offerings.

"Bring ye 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 you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

That God is robbed now is only too evident. "Modern Church methods" have been invented to make up the deficiency in the Lord's treasury.

2. The sin of obtaining money under false pretences.

People—good people and goody-goody people—buy tickets for "Church shows" in order to support the Church. The vendors sell them and the purchaser buys them under such conditions of sale. The thing is a fraud. The Church belongs to God. He can provide for His own house. I remember standing for a few minutes in a large market place in a city in England listening to an open-air debate between a preacher and an infidel. Suddenly the infidel turned round and pointed to the massive Norman tower of the parish church, which was some eight hundred years old, on which the wardens had recently placed a lightning-conductor. The infidel asked, "Whose house is that?" The preacher replied, "God's." The infidel then asked "Can't God take care of His own house?" The question of a lightning-conductor on a church steeple is an open one. But the question of *maintaining God's work* is not. Sceptics and mockers may well ask a similar question when they see the unbelief and worldly scheming of the religious bodies to get money for God's services.

3. The sin of helping to develop a passion which is one of the greatest hindrances of true religion—the love of pleasure.

In many places the Church is robbing the world of its legitimate means of amusing the crowd. Now let us give the world and even the

devil their due. Theatrical companies need not visit certain towns. Clowns, harlequins, negro-minstrels and crack singers are at a discount in many parishes. The Church provides all that is necessary both for saint and sinner.

The writer thought he would like to give a list of "modern methods," but the list would be too long to read, not to say *explain*—for words are being coined for the purpose. As an illustration of this, a lady spoke in glowing terms of the two societies existing in connection with her church at home which she called the

"Wi-mo-daugh-sis,"

And the

"Hus-fa-son-bro."

Being a man of very limited linguistic knowledge I asked her for the meaning of the words, when she told me that they were the first letters of the respective words:—

"Wife, mother, daughter, sister,"

"Husband, father, son, brother."

Let me read the following advertisement, taken from a Brockville paper:—

"NOVEL SOIREE

Under the auspices of — Church,
VICTORIA HALL.

"Miss —, Prescott's cantatrice, in itself a great treat; The Russian Tea, attended by all the placid loveliness of the ice-clad steppes of Russian Siberia; The Lemon Squeeze, adorned by beauty and grace (who no doubt will squeeze you all they can); The Lemonade Booth, under the supervision of the most charming and bewitching damsels of any known age, will refresh you with its cooling beverage; The path then leads to the Sweet of Sweets, where are displayed the delicacies which will tempt the palate, and assist the dentist.

"Hear ye, all ye, the sound of the trumpet! All will be borne to the land of weird and phantom spirits, where all will be surrounded by the dark and mystic enchantments of the future. Hear ye, all of ye, be prepared with extra change!

"Brockville's well-known and favorite tenor, —, will contribute to the evening's entertainment. One continual strain of music. Saturday evening will show many changes.

"Before the morning breaks the sweet and gliding music, intermingled with reels and graces of ye ancient and modern lassies, will be of the past.

"Doors open Quarter to Eight. Tickets, twenty-five cents, including either Past or Present Supper."

This was rivalled by the following in the same issue:—

"A chicken pie social at the M. E. Church,

—, last week, realized \$17.00, and about hundred people ate pie until they could hardly talk."

Now, remember, this sort of thing is going on everywhere. While out on the Pacific Coast recently, the writer made some clippings of "Church News." Under the heading "Society in general," an account was given of a "Christmas market" on behalf of — church, by the ladies of St. Agnes' Guild. There were fancy stalls and separate booths for the sale of ice-cream, chocolate, Japanese goods, fruit, peanuts and flowers. A specially attractive booth for the sale of dolls, presided over by the Rectorena. Last of all there was a booth for the sale of "Common Sense." The account says, "at the earnest request of nearly all in attendance the ladies kindly broke a previously determined rule not to allow any dancing. So to the strains of beautiful music those present indulged until nearly midnight." You see the patrons were not content with what they got for their money, even of "Common Sense,"—they must have a dance as "discount." In an advertisement of a "Lawn Social" given in Woodstock last fall, the following occurs, "The refreshments will be all the season's delicacies and in addition an ambrosial nectar made from a recipe from which the ancients prepared the feasts for their gods." A witty Presbyterian Elder once said, "And now, brethren, let us get up a supper and eat ourselves rich. Buy your food, and then give it to the Church. Then go buy it back again. Then eat it up and your Church debt is paid."

This (exhibiting the bill) is not the handbill of a theater; but that of a "Church" where periodical "revivals of religion" are said to take place. I will read extracts. Note the heading: "A star of the first magnitude." That is the way to catch them! "A grand, high-class concert will be given in — Church, on Friday, March the 18th." Then follows a list of "Canada's greatest singers," and artistes of "Charming personality and rare musical gifts," "Favorites" and "Experts." Special requests are made in this common Music-hall-style-of-hand-bill "not to miss this greatest treat of the season. Don't fail!"

One of the songs rendered on the rostrum—or stage—of that church was one in which the singer persistently asserted that somebody grew "more like his daddy every day." One night such tom-foolery and another the most sacred subjects treated with solemnity. *To-night* the banjo, niggers and bones; *to-morrow* a penitent-form and groans! An infidel may go to the doors any evening he likes and ask as he might at a theater, "What's on to-night? Is it a play, a minstrel-show or a revival?"

On the 1st of July last a bright idea struck the managers of — Church, —. They decided to have a pyrotechnic display. It was a very popular church show. But our friends for-

got to erect a "common-sense" booth. As is usual in the country, horses of all ages and descriptions, bearing their loads of "church supporters," duly arrived upon the scene.

(To be continued.)

TOUCHWOOD HILLS INDIANS.

DIOCESE OF QU APPELLE.



There are many kind friends helping us in our work among the different tribes of Indians in Touchwood Hills, and many more who would if they only knew the wants of the case, I am glad to send to the CANADIAN CHURCH MAGAZINE AND MISSION NEWS a short account of what has been done and what lies before us.

The earliest laborers in the Master's vineyard were men sent out by the C.M.S. The Rev. Joseph Reader was assisted by an earnest catechist, Charles Pratt. Both are well remembered by all the Indians, whether heathen or Christian, though Charles Pratt has now been called to rest some years. We now have two clergy working in Touchwood, the Rev. O. Owens in South Touchwood, who is in charge of the school on Gordon's Reserve, and myself in charge of North Touchwood, which includes the two Cree Bands of Poor Man and Day Stars and the two Saultaux Bands at Fishing and Nut Lake.

There is a school on Day Stars Reserve under the care of Mr. Slater, which is doing good work. The Bishop of Qu'Appelle and the Indian committee are earnestly pressing upon the Indian Department the necessity of a central school for the whole agency, containing six reserves or bands of Indians. At present many children are prevented from having the advantages of education through the want of this school.

I have just made my first trip to the Saultaux Bands in North Touchwood, under Chief Yellow Quill, and am the first missionary who has ever been to these two Reserves. Many people promised us a hostile reception, but, the Lord be praised, we had far greater success than could possibly have been expected.

At Fishing Lake we had a long talk with some boys, and told them how God had made the world, and of Jesus' great love for all mankind, and especially for children. We found that these young ones did not even know the name of God—Manitou—and that knowledge of the Indian religion is not imparted to them till they are young men, when they go with a good present to some old Indian, and having made their present, ask to be instructed.

At Nut Lake everyone was willing to listen to the Gospel story. Old Chief Yellow Quill said he had never heard it before, and asked one or two very sensible questions, *e.g.*, Why did the

Jews kill Jesus? and why, being God's Son, did He allow Himself to be killed.

Other two Indians, after having heard us once or twice, came again to our tent to hear us read from the Bible to them.

I have brought back with me a lad, "Bertie," aged fifteen, to live in my house, and whom I hope to bring up certainly as a school teacher, and perhaps, if he has a "call," to the Christian ministry.

At present I cannot speak either the Cree or Saultaux languages, but have the services of an excellent interpreter, Andrew McNab, a man who is not content with interpreting mechanically, but enters into the spirit of what I say and also often speaks a word for Christ himself. But I am in danger of losing him and thus having my missionary work brought to a standstill unless I can raise the amount of his salary, viz., \$400 per year. My own stipend is \$725, therefore it is impossible for me to support him myself. Mrs. Wright, of Montreal, and other kind friends have already helped me. Good interpreters are very scarce. Andrew McNab can take up an English Bible and translate into Cree straight off, which is necessary, as there is no Cree translation of the Bible which is fit to use.

LEONARD DAWSON, *Missionary.*

Woman's Auxiliary Department.

The love of Christ constraineth us.—2 Cor. v., 14.

Communications relating to this Department should be addressed Mrs. A. E. Williamson, 83 Wellesley St., Toronto.



GOOD deal of attention seems likely to be drawn in the near future to the so-called designation of money by the Woman's Auxiliary in the various dioceses. It is therefore only fair to the members of the Auxiliary that the fact should be such that the various appeals to which they have responded (like the above from Victoria), have, in most cases, been made to them either by the bishops of the respective dioceses, or, if from a missionary, have been endorsed by his bishop before responded to by the Woman's Auxiliary.

Then it is sometimes said, "Why not give the money undesignated to the Board of Domestic and Foreign Missions, who apportionate the money to the various bishops, who, in turn, could apply it to the needs now undertaken by the Woman's Auxiliary." If this were done it must be remembered that the personal correspondence between the missionaries and the Woman's Auxiliary would probably cease, and with it would also cease one of the strongest agents for the increase of missionary interest.

Then if the Woman's Auxiliary were to adopt the plan of non-designation in all cases, very

much money which now is recorded in the treasurer's reports would be sent *direct* to the various missions by the donors and would probably not be recorded in any way, so that the Church would seem to be giving less to missions than was really the case.

It is proposed to have a uniform petition to the Government in the matter of the suppression of Chinese immorality to be circulated for signature among all the adult members of the Church of England Woman's Auxiliary, the Methodist and Presbyterian Woman's Missionary Societies. Copies of this petition will be ready before the various branches meet for work in September.

As yet no successor has been found to take the place of Mrs. Holmes (late Miss Perkes) as matron of the Blackfoot Home. Surely there must be someone somewhere in the Church in Canada who, for the love of Christ constraining her, will offer herself to care for the least of these His little ones. That she possess sound health and strength, a natural love of children, and a willingness to do with her might whatever may require to be done, are the qualifications necessary for the work. Should any wish for further particulars they will gladly be furnished by the Diocesan Secretary, Woman's Auxiliary, Diocese of Toronto, whose address is 44 Dewson Street.

MR. STANLEY STOCKEN has gone up to Lesser Slave Lake for a short rest and change, as he has not been well.

In a letter just received from the Bishop of Mackenzie River, he states that the Hudson Bay Company have arranged a scale of freight charges from Edmonton northward, and that the charge to Fort Simpson will be *12 cents per pound* from Edmonton. The rate from Toronto to Edmonton is \$3.84 per 100 pounds.

News has reached the office of the Church Missionary Society in London, England, of the death of another missionary hero, Graham Wilmot Brooke, at the early age of twenty seven years, and with him dies the last of the brave band who set out in January, 1890, for the Soudan and Upper Niger Mission. Truly has Africa been called "the white man's grave." Mr. Brooke first became interested in missionary work in Africa by reading General Gordon's book while he was studying for the army, and resolved to devote his whole life to the natives of the Soudan. His various efforts to reach there would furnish a most interesting volume of travels, and then, still seeking to carry out his resolve made years before, he was found, when God called him, at the gate of the Soudan.

DIOCESE OF ONTARIO.



THE 6th Annual Meeting of the Woman's Auxiliary to the Board of Domestic and Foreign Missions was held in St. Thomas' Hall, Belleville, on June 7th, 8th and 9th.

The delegates arrived at the station about 5 p.m. on Tuesday the 7th, where they were met by a Reception Committee who provided carriages to convey them to their various destinations. An "At Home" was given in the evening. At 9.30 a.m., on Wednesday, a brief service was held in St. Thomas' Church, and a most earnest sermon on the text: "Whatsoever ye do, do it heartily, as to the Lord and not unto men (Col. iii., 23), preached by the Rev. Canon Burke, followed by a celebration of the Holy Communion. All then proceeded to St. Thomas' Hall, where thirty-nine delegates answered to their names, and eight members of the Board were present at this first meeting. The Corresponding Secretary read a letter of greeting from Toronto Diocese. An address of welcome to the delegates, prepared by Mrs. Burke, was read by Mrs. May. Mrs. Killaly, of Morrisburg, on behalf of the delegates, read a reply. Mrs. Cummings, of Toronto, was introduced. The following committees were formed: *Courtesies*, Mrs. W. B. Northrup (Convener), Mrs. F. Singham, Miss Smart. *Finance*, Miss Hope (Convener), Mrs. Labatt, Mrs. Woodcock. *Resolutions*, Mrs. Louks, Mrs. Killaly, Mrs. Elliott, Mrs. May, Mrs. McMorine, Mrs. Muckleston, Mrs. Dobbs.

The meeting then adjourned until 2 p.m., and a meeting of the Board was held.

At the afternoon session the President, in her address, regretted that the Bishop of Ontario was not able to be with them, but he hoped that another year he would be present. She spoke of the extension of the Auxiliary, and what an honour it was to be a member of the Woman's Auxiliary, and laid before them that important subjects connected with their work would be discussed at the Triennial meeting in Montreal in September, and asked them to prepare for it.

At the evening session a most interesting paper on "The Work of the Woman's Auxiliary," by Mrs. B. B. Smith, of Kingston, was read by Miss MacCaulay. Mrs. W. Cummings, of Toronto Diocese, gave an account of the work done among the Indians of Piegan Reserve, as they are the special work of the Ontario Auxiliary.

Rev. A. Lloyd, head-master of Port Hope College, spoke of his missionary life in Japan, and gave a very interesting account of the reaction likely to arise in Japan from a too great activity to imitate European customs and civilization, which was found to be a very expensive luxury, and increased taxation of the country

population so much for the benefit of the town that the Buddhists and other enemies of Christianity seized the opportunity of persuading the people that the troubles under which they laboured were due to the religions rather than to the civilization of Europeans; but he spoke rather hopefully of the future.

Mr. Rogers, of Kingston, in his address referred to the blessings which Christ had conferred upon woman by her work in the Church, and went into some details with regard to the relative amounts contributed by the various cities and towns.

A most interesting and pleasant evening was spent, closing with the benediction.

On the second day the Rev. D. F. Bogert expressed his sympathy with the ladies in their work and asked God's blessing on their future endeavors. He said he had a junior guild in his church and hoped in time to have a branch of the Woman's Auxiliary.

The same officers were re-elected for the ensuing year, with the addition of Miss Macauley, of Kingston, Secretary for junior work, and the delegates appointed to the triennial meeting at Montreal in September were Mrs. R. V. Rogers, Kingston; Mrs. Muckleston, Ottawa; substitutes, Mrs. B. B. Smith, Kingston, and Miss Yielding, Ottawa.

In the evening reports from the junior branches of the Woman's Auxiliary and the Children's Church Missionary Guild were read. They were all very encouraging, showing great activity and earnestness in their mission work.

A paper written by Mrs. H. D. Shaw, Perth, on "The Young Church Women and Their Work for Christ," was read.

Mrs. W. Cummings, of Toronto, gave an address to the children, there was also an address by Rev. F. C. Powell.

A special meeting of the new Board was held next morning.

The officers of the Woman's Auxiliary of the Ontario Diocese are as follows: Hon. Pres., Mrs. Lewis; President, Mrs. Tilton, Ottawa; 1st Vice do., Mrs. B. B. Smith, Kingston; 2nd do., Mrs. W. J. Muckleston, Ottawa; Rec.-Sec., Miss Humphrys, Billings' Bridge; Cor.-Sec., Miss Anna B. Yielding, Ottawa; Treas., Mrs. R. V. Rogers, Kingston; Sec., Dorcas Work, Miss A. Muckleston, Kingston; Sec. Leaflet, and Leaflet Editor, Miss Baker, Ottawa.

Books and Periodicals Dept

Colonial Church Histories. Society for Promoting Christian Knowledge, London.

(1) The Dioceses of New Zealand, by Very Rev. H. Jacobs, D.D., Dean of Christ Church (2) Eastern Canada and Newfoundland, by Rev. John Langtry, M.A., D.C.L., Toronto.

On looking at these two books, one wonders why the work on New Zealand should be so much larger than that on Eastern Canada and Newfoundland. Dean Jacobs had only seven dioceses to write about in a country whose missionary history did not begin till 1814, and in which no diocese was formed till 1841, while Dr. Langtry had ten dioceses to write about, embracing a period of time from the middle of the last century to the present, the first diocese having been formed in 1787. Why this difference was made does not appear, but Dr. Langtry might well say, as he does in his preface, "The writer of this volume has felt himself under very hampering constraint in the attempt to produce a History of the Ten Eastern Dioceses of Canada, in a volume not exceeding 256 pages. Fluency of style and freedom of treatment have necessarily been excluded and the book is deprived of that heroic interest which the history of the pioneer days of the Church's life in Canada ought to possess. While wondering why such curtailment should have been considered necessary on the part of the S.P.C.K., we nevertheless gladly welcome these two books on "Colonial Church History," and entertain the hope that they are to be followed by others.

The transformation of New Zealand from heathenism to Christianity, and its establishment as a settled Church community, with seven endowed and well-equipped dioceses is one of the wonders of the age, and shows the great vital power which exists in our holy religion. Dean Jacob's book is a wonderful recital of the triumphs of Christianity, and the thought comes as an encouragement to missionary workers, if New Zealand has been so wonderfully transformed and subdued to the cross, why may not other countries be won in the same manner? The hero of this book, of course, is George Augustus Selwyn, whose name can never be separated from that of New Zealand.

Though somewhat of a different character, the work in Eastern Canada and Newfoundland shows much personal zeal and devotion for the Church of Christ, and Dr. Langtry's book will always remain as a useful outline of the ecclesiastical history of this country. If he is ever able to produce the numerous items of "heroic interest connected with the pioneer days of the Church's Life in Canada," which have, no doubt, come into his possession in the course of preparation for his recent book, they will be warmly welcomed by a large class of readers.

The Story of the Scottish Church, by Rev. James Beale, Edinburgh: St. Giles Printing Co.

This is an interesting little sketch of Scottish Church History from St. Ninian in 397, "the first Scottish bishop known to us by name," to the present time. It is a troubled little history, and shows the great tribulation which episcopacy had to endure at the hands of those who sought to pull it down. Immediately before the Reformation, Scotland had thirteen bishops, sixty priors and abbots, 500 parsons and 2000 vicars, receiving in all about half the annual income of the land and having under their charge most of the great public buildings. Then, of course, that was all changed, episcopacy was suppressed and the Prayer Book abolished. Episcopacy, however, was restored in 1661, when four Scotchmen were consecrated bishops in Westminster Abbey. Their names were Sharpe, Fairfoul, Leighton and Hamilton. Afterwards William III., disliking the allegiance given by the Scottish bishops to the House of Stewart, caused the disestablishment and disendowment of the Church and the proclamation of Presbyterianism as the state religion of Scotland. Under this cruel blow the Church wilted and nearly died. Nearly the whole of this history is a melancholy one. Devotion to the House of Stewart nearly ruined the Church, but better days dawned, until, as to-day, she has a right to "freedom of worship." There are now seven bishops in Scotland, 300 clergy, and about 95,000 people, making their way slowly against the enormous amount of ground torn from under their feet.

By the same publishers is a capital little pamphlet by

Rev. J. T. F. Farquhar, B.A., of Dunblane, on the superior claims of Episcopacy over those of Presbyterianism. It is called "Visible Unity a Principle of the Church Episcopal." The Church in Scotland has to win its way as it has in the United States, by its apostolic and historic claims.

The Dominion Illustrated. Montreal: Sabiston Litho. & Publishing Co. This magazine in its literary, artistic and mechanical features is a credit to Canada. The contents of the second number, both in literary excellence and artistic illustration, will command the admiration of every reader.

The Pulpit each month contains complete sermons from many eminent divines of the old and new world. It is an exclusively sermonic magazine, and will be found helpful to clergymen. \$2 a year; 20 cents a copy. Edwin Rose, Publisher, Buffalo, N.Y.

The Magazine of Christian Literature. The Christian Literature Co., New York. A useful periodical, especially for clergymen who, from its pages, may cull information upon the great questions of the day, both within and without the Church of England. In addition to many valuable articles each number contains a portion of the "Theological Propædæutic"—a general introduction to the study of Theology—by Dr. Philip Schaff, Professor of Church History in the Union Theological Seminary, New York.

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

The Youth's Companion. Boston, Mass. This excellent weekly, well printed and beautifully illustrated, gives promise of keeping up to its usually high standard by a very brilliant announcement of articles and authors for 1892. It is always of a good moral tone and gives wholesome reading for young people of all sizes and capacity.

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

The Churchman. New York; M. H. Mallory & Co., 47 Lafayette Place, New York. A weekly Church paper, well known as one of the best Church periodicals published.

Newbery House Magazine. Griffiths, Farren, Okeden & Welsh, London, England. This magazine comes every month as a welcome visitor. Its articles are usually on themes of interest to Churchmen, but frequently are of a general nature, instructive for all. Numerous illustrations from time to time are found in it.

The Secretary-Treasurers in each Diocese, to whom all moneys for missionary purposes are to be sent, are as follows:

Nova Scotia, Rev. Dr. Partridge, Halifax, N.S.
Quebec, George Lampson, Quebec, Que.
Toronto, D. Kemp, Merchants' Bank Buildings, Toronto, Ontario.
Fredericton, Geo. F. Fairweather, St. John, N.B.
Montreal, Rev. Canon Empson, Montreal, Que.
Huron, J. M. McWhinney, London, Ont.
Ontario, R. V. Rogers, Kingston, Ont.
Algoma, D. Kemp, Toronto, Ont.
Niagara, J. J. Mason, Hamilton, Ont.



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

All persons who are members of the Church of England in Canada are members of this Society. See Canon XIX. Provincial Synod.

BOARD OF MANAGEMENT.

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Most Rev. John Medley, D.D., Bishop of Fredericton (N.B.) and Metropolitan of Canada.
 Rt. Rev. J. T. Lewis, D.D., Bishop of Ontario.
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 Rt. Rev. Edward Sullivan, D.D., Bishop of Algoma.
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Rev. C. H. Mockridge, D.D., Toronto, *General Secretary.*
 J. J. Mason, Esq., Hamilton, Ont., *General Treasurer.*

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 Leo H. Davidson, Esq., Charles Garth, Esq., Montreal.

Diocese of Huron.

Very Rev. Dean Innes, London, Ont., Rev. R. McCosh, Petrolia, Ont.
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Diocese of Ontario.

Ven. Archdeacon Bedford Jones, Brockville, Ont., Rev. Rural Dean Pollard, Ottawa, Ont.
 R. T. Walkem, Esq., Q.C., Kingston, Ont.; R. V. Rogers, Esq., Q.C., Kingston, Ont.

Diocese of Niagara.

Rev. Canon Houston, Niagara Falls, Ont.; Rev. E. P. Crawford, Hamilton, Ont.
 Henry McLaren, Esq., Hamilton, Ont.; W. Ellis, Esq., St. Catharines, Ont.

The next meeting of the Board—Montreal, September 14th, at 5 p.m.