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THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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

Vol. IV.

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No. 45.

HISTORICAL SKETCHES.

No. 45—REV. E. F. WILSON.

BY THE EDITOR.

THE Rev. Francis Edward Wilson, Commissary to the Bishop of Algoma, was born in London, England. He is, if we mistake not, a grandson of the late Bishop Wilson, of India—at all events he is of the same

family as that celebrated missionary prelate. He came to this country in 1865 intending to be a farmer, but God put it into his heart to be a missionary. He was admitted to the diaconate in England by the Bishop of London in 1867, and immediately afterwards came to Canada to engage in missionary work. He was ordained priest by the Rt. Rev. Dr. Cronyn, first Bishop of Huron, in 1868. His great desire from the first was to do missionary work among the Indians, and accordingly he qualified himself in every way possible for that work. He was appointed to the Indian Reserve near Sarnia in 1868, and here in "a little four hundred dollar, red painted school house," he commenced that work among the Indians, for which he is now justly noted. Sarnia, then but a fishing station, occupied by a few French and Indians, but now a handsome town of between six and seven thousand inhabitants, is situated on the river St. Clair, one mile below Lake Huron, in the northern part of which are numerous islands, inhabited largely by Indians. Some of these Mr. Wilson visited from time to time, and passing the island of St. Joseph entered the St. Marie River,

on the banks of which were also Indian settlements—one especially (at its entrance), called Garden River.

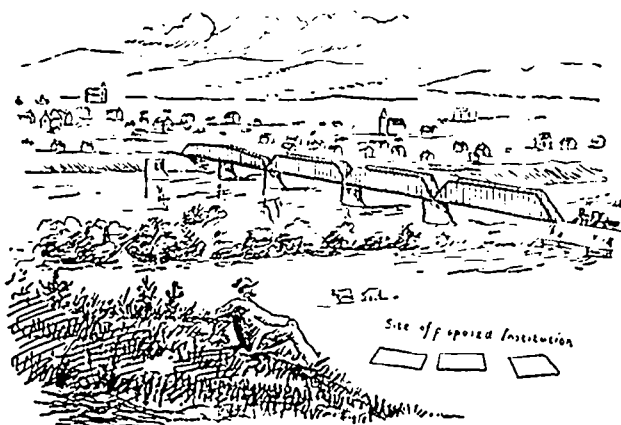
About the year 1831, through the energy of Bishop Stewart (second Bishop of Quebec, with jurisdiction over Upper as well as Lower Canada), a society was formed in Toronto for converting and civilizing the Indians, the Governor-General, Sir John Colborne being its patron. The first missionary of this society was the Rev. Wm.

McMurray, now Archdeacon of Niagara, stationed at Sault Ste. Marie. We read in 1836 of his having built a chapel-school, and of his having baptized 140 persons, among whom were Shing-wah-cose, and his eldest son Augustin Shingwauk, and when Mr. Wilson was at Garden River in 1871 this Indian (Augustin Shingwauk), remembering his baptism, told him that he was going to Toronto to see the Big Black Coat (Bishop Bethune) to ask him if he could not send Mr. Wilson to be their missionary, and to tell him that he wanted a "Teaching Wigwam" built, so that Indian children might be taught and trained in the ways of white people. On this mission Mr. Wilson accompanied him, and they succeeded in collecting \$300. Then



REV. E. F. WILSON,
Commissary to the Bishop of Algoma.

Mr. Wilson and a brother of Chief Shingwauk went to England and collected \$3,000; but the Church Missionary Society objected to support Mr. Wilson as a teacher only, and wanted him to go as a missionary to the North-West. This seems to us a strange mistake. Could there be a more effective missionary than the man who gathers together heathen children and teaches them the Christian faith, and instructs them in the ways o



PROPOSED SITE OF INDIAN HOME, MEDICINE HAT.

Christian living? How soon they grow up to be men and women, many of whom themselves will be true missionaries to their brethren. However, such was the decision of the C. M. S., and Mr. Wilson had either to give up eleven hundred dollars a year or abandon the idea of establishing a school for Indian boys. After much anxious prayer and deliberation he received a letter from two unknown friends guaranteeing him £100 a year for his teaching work at Garden River. He then retired from the C. M. S., but was accepted by the Colonial and Continental Church Society, his salary being thus made up to nearly what it was before. The result of this was that in 1873 the Shingwauk Home was built at Garden River. But in six days this Home was all burnt down, and Mr. and Mrs. Wilson, their own and the Indian children, barely escaped with their lives. Two days after this calamity his youngest child, a baby, died and was buried in a rough coffin made on the spot. Yet out of this calamity great good came. Sympathy was aroused, and soon Mr. Wilson had \$10,000 in hand for building a new Home. A new stone building was erected which has stood ever since.

Since that Mr. Wilson has been untiring in his efforts to establish Indian Homes. The Wawanosh Home for girls followed, and then the neat chapel, known as the Fauquier Memorial Chapel, was built, a monument alike of the enduring work of the first Bishop of Algoma and of Mr. Wilson's untiring zeal. His Sault Ste. Marie buildings are now as follows:—

The Shingwauk Home (stone), the chapel (stone), the hospital (stone), with ladies' cottage (frame) adjoining, the stable (frame), the farmer's cottage (frame), the barn and cattle sheds (frame), the foreman of factory's cottage (stone), sash, door and furniture factory (frame), the "industrial" with workshops for teaching trades (stone, with frame attachment). Among these buildings we observe a market garden, kitchen garden, play ground, band stand, cemetery, and attached to

them a farm of about sixty acres. Mr. Wilson is anxious to dispose of the Wawanosh Home (for girls), which is at the inconvenient distance of three miles from the buildings above described, and erect a new one in their midst, and also a large "Central Building," to have dining hall, kitchen, cellars and superintendent's office on lower, and school rooms on upper flat. This, with a new laundry, would make as complete an establishment for the education of Indian children as could be found anywhere.

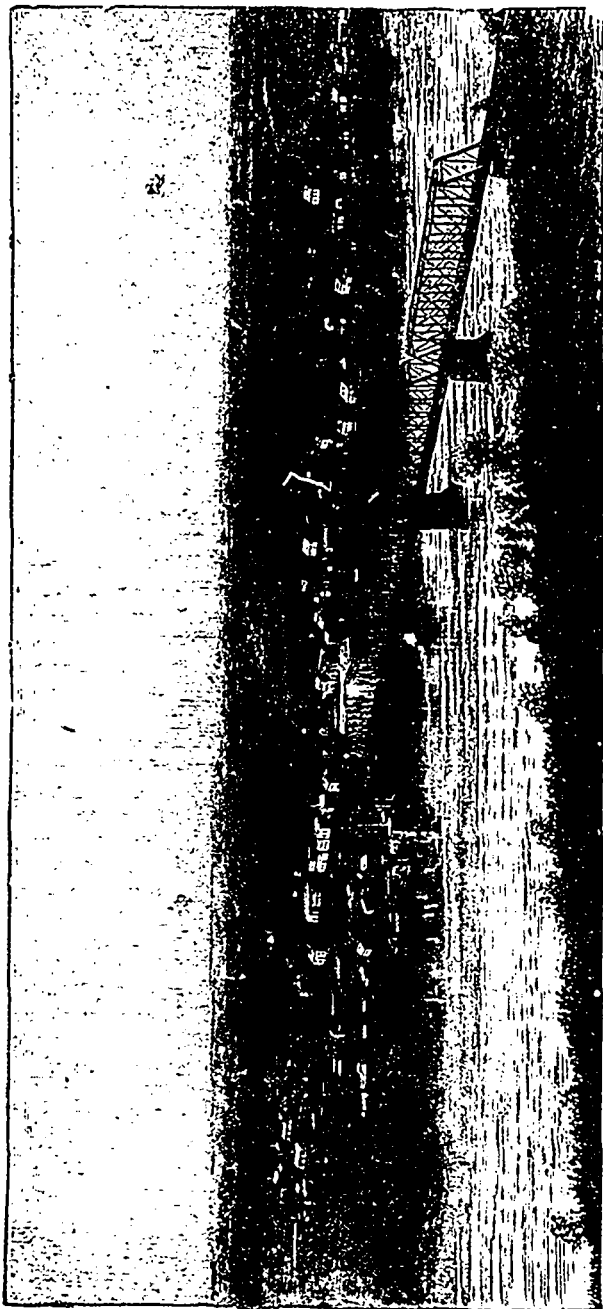
And should not Mr. Wilson be assisted in a work of this kind. He has battled, almost single-handed, with the financial difficulties inseparably connected with establishing such an institution as that described above, and surely he ought to receive help in his laudable work.

But he has not confined his energies to Algoma. He has looked beyond to other haunts of the Indians, and in the far north-west has seen need for all the assistance he could give towards Christianizing and civilizing the Indians. A few years ago he issued a little leaflet called "Red Hot Shot," printed in red and black letters, which in God's providence, brought forth fruit in the shape of a cheque for \$1,000. This sum, augmented by other contributions and a liberal Government grant, enabled Mr. Wilson to erect his Manitoba Homes at Elkhorn, in the Diocese of Rupert's Land. These consist of the Washakada Home for Indian girls, the Kasota Home for Indian boys, and a central building, the lower floor of which contains dining hall, kitchens and superintendant's quarters, and the upper floor school rooms. The buildings were opened for use by the Rt. Rev. the Bishop of Rupert's Land, early in August, 1889. They have accommodation for about seventy pupils. Pictures of these Homes, together with the Algoma Homes, have already appeared in the CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

And Mr. Wilson has yet a further scheme on hand, viz., the establishment of Indian Homes at Medicine Hat, in the Diocese of Qu'Appelle or District of Assiniboia. The Bishop of Qu'Appelle (the Hon. and Rt. Rev. Dr. Anson) wrote of this proposed Home, as follows:—

"I welcome most heartily and thankfully the independent work which you are proposing to commence. Medicine Hat is a place excellently suited for the work, being within reach of several large Indian Reserves, and has an abundant water and coal supply. I trust you may have every success in raising the money."

At the present time, December, 1889, he has \$1,100 on hand towards the Medicine Hat Home; and the people of Medicine Hat have promised subscriptions to the amount of \$400 and upwards. The Hon. E. Dewdney, on the occasion of his



MEDICINE HAT, DIOCESE OF QU'APPELLE.

recent visit, was asked, "Will the Government aid the Industrial School which is to be established here?" and replied, "The Government will certainly do all in its power to aid the Institution." In order to secure a Government grant a good start must be made by Christian people themselves, and we trust that many friends will come liberally to Mr. Wilson's aid in this matter.

Mr. Wilson has made the Indian the study of his life, and is now a recognized authority regard-

ing him. He has written books upon Indians of various kinds, and has given minute research to their language, customs, origin, tribal relations and other kindred matters which are valuable to the scientist and archæologist. His magazine, *Our Forest Children*, is replete with useful and interesting matter connected with the Indians, illustrated by his own drawings, which prove him to be an artist of no small merit.

It is time that the members of the Church of England in Canada should realize fully the work that this true missionary in their midst has done. Surely an educated Indian is better than one living in a state of original degradation and darkness, trained, to say nothing of Christian influences, to practise civilized pursuits and industries. The Government has recognized Mr. Wilson's philanthropic work more than once, and Canadian Church people surely should recognize it also. He writes to us that he can't go on for want of money. One, perhaps two, of his Elkhorn Homes must be closed, and the Superintendent can make no more journeys to the Reserves, for want of money to pay his expenses. His books show a heavy balance on the wrong side, and he quakes for fear that his Home at Medicine Hat may not be established. He may have to give up some of the industries connected with the Shingwauk and Wawanosh Homes; but he trusts in God and bears his burden manfully.

The question is, should not members of the Church of England in Canada relieve him from his financial anxieties?

STATISTICS show that Dissent is on the decrease in Wales.

THE Sultan of Zanzibar is a Moham-
medan of the strictest sect,—the Wahabi.

THE late much lamented Dr. Light-
foot, Bishop of Durham, was a warm
supporter of the Church of England

Temperance Society, having been himself for years a strict and consistent abstainer.

By the settlement of the Stewart estate the Diocese of Long Island, New York, will have an endowment yielding about \$40,000 a year, chiefly for the cathedral.

THE Rev. Dr. Grattan Guinness says the three great pioneers of African civilization are Livingstone, Stanley, and King Leopold, of Belgium.

INDIA AND ZENANA MISSIONS.

BY MRS. HENDERSON, PRESIDENT OF THE WOMAN'S AUXILIARY,
DIOCESE OF MONTREAL.*

(Continued.)

UP TO the year 1833 the widow was burned with her husband's corpse. The treatment which she now receives is considered to be even worse than the "Suttee," as wife-burning was called.

The first moments of her widowhood are occasions of the disfavor of her husband's mother, who curses her and treats her with cruel taunts, as do all her husband's relatives. Sometimes she is a child of six or seven years. At the funeral procession she is dragged along by six women who will not allow her to approach within two hundred feet of any woman, for woe to the woman upon whom her shadow should fall, she too would soon be a widow! Passers by are warned to keep out of the way of the accursed thing! and when at length the procession has reached the river bank on which is prepared the funeral pyre of her husband, she is pushed into the water, where she is obliged to remain irrespective of the heat or cold, till the body of her late husband is cremated! When this is accomplished she is still obliged to remain in the water till the whole party have bathed in the river and dried their garments. Then she is dragged out, and made to walk to her late husband's dwelling (I will not call it home), where she is obliged to sit in a corner apart with her damp garments on. She must fast for twenty-four hours, have her hair shorn off and listen to still worse taunts from her mother-in-law, who accuses her with such remarks as "Unhappy creature, I wish she had never been born." "The viper, she has bitten my son." For thirteen days the poor widow is obliged to remain in that position without changing her garments, she may not speak, she may not weep to relieve her burdened heart, so full of sorrow, so void of consolation!

We may now wonder what has been done, and what is being done to reform such a state of social degradation in this Nineteenth century? What is the Church doing to break those "cruel bonds in sunder," and to set "the poor captive women of India free?" Much has been done in the past, and much is being done at present. The first efforts made by women for this purpose dates back 77 years. When Miss Cooke began her labors in Calcutta amongst women and girls, she then laid the foundation of what is now called "Zenana Missions." There are at work there, no less than seven "Zenana Missionary Societies," with 186 schools; these societies have entrance into 2,330 homes; besides this Zenana work, Zenana teaching and schools, there are other agencies at work in connection with Zenana Missionary Societies. Bible women among the low caste or poor people, and hospital work which relieves the physical sufferings of so many, and

while it does so, attends also to their spiritual wants. In connection with hospital work in India, I may mention the St. Catharine's Hospital, Amritzur in the Punjab, because Christ's Church Sunday School in Montreal has for several years contributed largely to that Mission.

It is to the Punjab that Miss Tucker, the gifted authoress, known as A. L. O. E., went at her own expense in connection with the "Church of England Zenana Mission," where she still is at work with her hand, and head, and heart, making use of her "ready pen" for the benefit of the society. This is the society in which we are naturally the most interested, because the Church in Canada has contributed through her different branches of the Woman's Auxiliary between five and six thousand dollars to this Society during the past three years. It was from this society that Miss Ling came to us in September last, with so much earnestness and information.

The Society began its work as a separate body in 1880, when it parted from the Indian Female Normal School and Instruction Society, of which it is now far in advance. It employs 255 women in the Institution of 6,100 pupils. It has an annual income of \$100,000. It is, I am told, proposed to have a Board of Examiners in Canada for the Church of England Zenana Society, who will recommend suitable young ladies for the "foreign field." A medical education is much to be desired for those young ladies chosen by the Board for this work.

I have pointed out the agencies at work, and some of the results of that work; let us consider some of the difficulties and hindrances to be met with in the prosecution of it. Prejudice against Christianity is one great difficulty, and another is the dislike of the men of India to have the privacy of the Zenana interfered with, but the greatest of all difficulties is the indifference of the women themselves. Many of these difficulties have been overcome by the tact and cleverness of the Christian ladies who have undertaken to work amongst the women. They have captured many a heart and opened many a door to the Gospel by the indirect means of needlework. There never was a time of greater opportunity than the present, only the money and the women are needed.

What lessons of thankfulness we may learn from the sorrowing women of India, when we compare our position with theirs. Living, as we do, in a Christian country, members of a Christian Church, free women and not in bondage, ennobled and exalted by the religion of Jesus Christ; as daughters possessing the warm affections of our fathers; as sisters sharing the same education and privileges as our brothers, while they bestow upon us their love and watchful care; as wives reigning supreme in the homes which we make as the companions of our husbands, as members of the Church of Christ, possessing equal rights with men, as regards our independent and immortal existence.

What lessons of duty may we not also gather

*A paper read before the meeting of the Montreal Diocesan Branch of the Woman's Auxiliary, Nov., 1889.

from the whole subject? What a sad cry the unhappy life of our sisters in India send to us, to "Come over and help them." May some of us go in person. May we all go by our 'ready help' at the throne of Grace, also by our free-will offerings to the Church of England



Zenana Society, which is doing so much for the temporal and spiritual wants of the children, the wives and the widows of India.

Our offerings will be sent by Mrs. Holden not later than the 18th of December, and they will be a fulfilment, in part at least, of the following pitiful prayers of some of the down-trodden women of India, translated from their own language:

"Oh Lord hear our prayer. No one has turned an eye upon the oppression which we suffer. We have turned our eyes on all sides with weeping and crying, and desire, yet no one lifted up his eyelids to look upon us, or to inquire into our case. Lord, thou art the only one who will hear our complaints. Oh Lord, enquire into our case. Oh Father, when shall we be set free from jail? Oh Lord, for what sin have we been born in prison? Oh thou hearer of prayer, if we have sinned against Thee, do Thou forgive; we are too ignorant to know what sin is."

"Oh great Lord, our names are written with drunkards, lunatics, imbeciles and infants; with the very animals, as they are not responsible, so we are not. Having not seen the world, we cannot know Thee as the Maker of it! Oh Father of the world, dost thou only care for men? Hast Thou no thought for women? Oh that this curse may be removed from India. Save us, Lord, for we can't save ourselves."

When we compare our lot with theirs, may our prayers unite with theirs and say "Amen through Jesus Christ our Lord."

THE REV. D. C. Green, who has been at work in Japan for twenty years, says it may be questioned, whether in all its history Christianity has ever gained in so short a time a stronger hold upon the upper classes than in Japan during the last sixteen years.

BISHOP TALBOT'S EXPERIENCES.

I MEET with some strange experiences. Arriving recently at a busy mining camp, on horseback, a generous-hearted saloon-keeper extended his hospitality to me and my faithful cayuse. In a few minutes I was at dinner. Just opposite me in the dining room a poor fellow, quite drunk, yelled out "How are you, Bishop!"

I returned the salutation politely. He said, "Bishop, come over here and eat with a feller."

"Thank you," said I, "but I have just been served with all these dishes and to join you I'd have to carry them all across the dining-room."

"Then I'll come over and eat with you," he replied.

So over he came. "Now," said he, "Bishop, you are going to talk to the boys to-night, I believe?"

"Yes," I said.

"Well, now Bishop, give it to them straight," he urged. "I heard you in Harley and Ketchum, and I hope you will give it to 'em like you did then. The boys don't live right here, Bishop. The trouble is they drink too much."

"Well, my friend," I ventured to suggest, "it seems to me you don't set them a very good example." He acknowledged it, but promised reformation.

That night about eight I was in Fashion Hall making ready for the service. I heard some one coming up stairs very vigorously. It was my dining-room friend drunker than ever. He said, "Bishop I came up to see if you were ready for me to 'round up' the boys."

"No," I replied, "not just yet; wait for about a half hour."

With this he went down stairs, returning soon. "I say, Bishop, are you ready now for me to round them up?"

"Yes," I said, "go ahead."

Down the stairs he went yelling at the top of his voice, "Oh yes, oh yes! boys! the Bishop is about ready for you! He is about ready to begin! Go right up! the Bishop is ready."

In a few minutes the crowd came—about 200 men. My old friend sat in a chair directly in front of me, and whenever I said anything that pleased him, he applauded me very heartily.

At another town in the famous Cœur d'Alene country, circulars were gotten out that read as follows:

A GREAT DAY.

Bishop Talbot is Here.

Services in George & Human's Hall.

Please leave your guns with the Usher.

That night before the large crowd was dismissed I secured nearly \$900 for a church, and the next morning the amount was swelled to \$1,055. I have only to add that our beloved Church is honored and respected in that region, and that so far as we may be said to enjoy the proud distinc-

tion of being the leading religious body—in many places the only one—the pioneer Church of the Rocky Mountains — *The Young Churchman*.

THE JERUSALEM BISHOPRIC.

THROUGH the kindness of the editor of the *Jewish Intelligence*, the official paper of the London Society for Promoting Christianity Among the Jews, we are enabled to present to our readers a portrait of the first Anglican Bishop of Jerusalem.

The idea of establishing a bishopric in the city of Jerusalem was a happy one. Apart from its sacred memories in connection with our Lord Himself, it is the place of the first Christian bishopric under James, the Lord's brother, in whose office Dr. Lightfoot in his "Epistle to the Phillippians" saw, if we remember right, the nearest approach to the diocesan episcopate (as now known) to be found in early days. What lives were spent in the days of the Crusades to rescue the Holy Sepulchre from the hands of the infidel! Now it is pleasant to know that an Anglican Bishop resides close to that sacred place and watches over the interests of the Saviour whose human body rested there.

In the year 1840 the city of Jerusalem came under the control of England and Prussia, from which great things were expected, but the only result secured was a joint plan between the two countries for creating an Episcopal See in the Holy City. Frederick William IV. granted £15,000 sterling as half the amount necessary for its endowment. The arrangement made between the two countries was that the right of nomination to the episcopate was to fall alternately to the British and Prussian Crowns, German and Anglican pastors alike to be under the control of the bishop, who was always to be consecrated in England and placed under the jurisdiction of the Archbishop of Canterbury. In 1841 an Act of Parliament for the establishment of this See received the sanction of Queen Victoria. On the 12th of October, the same year, the Episcopal Endowment Fund was first started in the Committee Rooms of the London Society for Promoting Christianity Among the Jews by an opening grant of £3,000, which by the officers and members of the committee, was raised to £5,000 before appealing to the Christian public. In six months this appeal, chiefly through the exertion of the Society and its friends, had almost reached the sum required, and a final grant by the Committee of £360 completed the twenty thousand pounds, which now forms the English portion of the Endowment Fund.

The English Government nominated Michael S. Alexander, a Christianized Jew as the first bishop. Great interest was taken by the late Lord Shaftesbury in the establishment of this bishopric. He saw in it, as the first bishop was at his work, "a revival of zeal on behalf of God's ancient people," and he speaks of "good news constantly

arriving from Jerusalem of the labors of the bishop and his noble band of workers," and thought he saw in the whole circumstance "the probable speedy fulfilment of certain promises and prophecies of the Scriptures." These hopes were expressed in 1845, and it was little dreamed that a severe check would be placed upon them before the close of that year by the death of Bishop Alexander. Yet such was the case. He died at Cairo in the autumn of 1845,— "cut down as suddenly as a flower by the scythe." The Bishop went out to his work in 1841 "with his amiable wife and seven children, the whole family Hebrew of the Hebrews, of the pure Jewish race." "But now," said Lord Shaftesbury at the time, "the intelligence of his death buries at once half my hopes for the speedy welfare of our Church, our nation and the children of Israel. What an overthrow to our plans! What a humbling to our foresight! What a trial to our faith! Alas! this bright spot on which my eyes, amidst all the surrounding darkness, confusion and terrors of England, have long been reposing, is now apparently bedimmed." But with true Christian submission he adds, "And yet, short sighted, feeble creatures as we are, all this may be merely a means to a speedier and ampler glory."

We hope to continue an account of this Jerusalem bishopric next month. In the meantime we would remind our readers that it is now pretty well established through Canada, if not the world, that the offerings on Good Friday should be given to the Societies for the Conversion of the Jews. There are now two leading societies established for this purpose—the London Society for Promoting Christianity Among the Jews and the Parochial Missions to the Jews. Of the former the Secretary is Rev. T. S. Ellerby, and of the latter the Rev. Canon Cayley, both of Toronto.

"Let him sink; he is only a Jew!" was the voice of the careless onlookers at Cracow six months ago, as they stood on the banks of the river, into which a young man had fallen, and witnessed what seemed to be his dying struggles to regain the shore. "Let him sink," they said, "he is only a Jew!" and the heartless exclamation has for long centuries been the voice of Christendom over our brother who is "only a Jew;" whilst also we have often thrust him down into the deep, and are still, for the most part, looking callously on, as he struggles for the life above by the strength of his own efforts. From the banks of the Vistula there soon rose a second and heartier shout. "It's all up with him," they now cry in a tone of triumph; "he is sinking!" when another young man broke through the crowd, who tried to hold him back, and plunging into the river brought the drowning Jew to the shore, unconscious but saved. The jeers of the bystanders for saving the life of a Jew were the only salutations that greeted the brave and noble deed; but these suddenly ceased when the scene was reversed, and they learned

that the drowning man was a Gentile, and his brave rescuer a Jew!

The world's history is hastening to its crisis, and the day may not be far distant when "the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." Meanwhile let us be moved

THE Rev. Dr. James Johnson says that the signs of the times denote that Israel will be largely reclaimed by the study of the Hebrew New Testament version.

In the English mission to British Guiana there are 3,000 Christians among the Accowoio tribe of Indians.



FIRST ANGLICAN BISHOP OF JERUSALEM,—RT. REV. M. S. ALEXANDER.

with pity for our neglected brother, as we stand ourselves saved upon the shore and see him beating for life against the stream. Let us hasten to his rescue, saying to each other, "Let him *not* sink, *for* he is a Jew," of the seed of Abraham, and of the kinsmen of our Lord Jesus Christ, who came to seek and to save "the lost sheep of the house of Israel."

THERE are now over 3,000 Japanese in San Francisco and its vicinity. Only about 250 of them are under Christian influence.

THE fidelity of some Chinese converts may be learned from a nickname given those of them who live near Shao-wu. They are there called the "kneel-by-the-bed sect."

ARCHDEACON FARRAR says that never was there a time more ripe for missionary enterprise than the present; but the missionary spirit was dull and fast asleep, and needed a loud call and an awakening. He said that one-third of the churches throughout the province of Canterbury contribute absolutely not one penny to missions. Taking London alone, one-fourth of the churches in London contribute absolutely not one penny, so that the amount contributed by the capital, with its ascertained and boasted wealth, if distributed over the population, would amount to not more than 2d. a head. If these statistics are trustworthy, and there seems to be no reason to doubt them, they should make Christian people search and set in order their hearts. The failure to support foreign missions lies, it is to be feared, too often elsewhere than in the absorbing claims of the work to be done at home, it lies in the lack of enthusiasm, and the lack of enthusiasm lies in the lack of faith.

He indignantly denies the assertion, constantly made, that missions are a failure. The number of our Protestant missions at this moment do not exceed 3,000, and they have to deal with 1,250,000,000 of people. To say nothing of indirect results it is evident that Christianity to day is making progress at this day quite as rapid as in its early days, which are referred to as the time of its most splendid triumphs. The late Bishop of Durham wrote a paper in 1873, in which he showed that in the third century Christianity only reckoned one-twentieth of the subjects of the Roman Empire, and one in 150 of the whole human race; whilst in the nineteenth century we find that of the whole human race one fifth part embraces the Christian religion. And so rapid had been the progress that, from the latest statistics, twenty-six per cent of the people of the world profess Christianity. See how, in Sierra Leone, Madagascar, Japan, China, New Zealand, Fiji and India, the truth has been disseminated amongst the inhabitants; and how once demonstrated to them, it has been gladly accepted by all. Each Sunday morning, long ere we rise, the converts in China sing praises to God; then India and Ceylon take up the swelling strain; then it rises up with the dawning sun in East and West Africa; and long after it has died away on our lips it echoes in the far islands of the western sea.

MAX MULLER tells us that nowhere on the earth are heathen religions so much as holding their own; temples are everywhere decaying, are nowhere being built; ancient faiths are crumbling. Now, if ever, the darkened regions of the earth want the hope and expansion the faith of Christ alone can yield.

THE *Star of India* says that among the countries barred to Christian missionaries should be named Nepal, between India and Thibet, which is a most interesting country

"THE relief of poverty," says Canon Liddon, "the spread of education in principles which would make life useful and death happy, missions to the heathen, the promotion of religious enterprise in any one of its many forms—these and other claimants stood around the man of property, stretching out their hands for a share of his wealth, but he either did not see, heed, or understand them, for he still remained embarrassed by the very abundance of his possessions. The idea that the use of money was to minister to pleasure and amusement was common enough among modern Christians, who were often far worse than the old Pagan rulers. Instead of furnishing pleasures to those who could not pay for anything to brighten their lives, they reflected with self-satisfaction that their enjoyments were a sort of distinction, since they were not shared by others. Doubtless certain expenditure was inevitable in certain stations in life, but that did not warrant the race in *ostentation and luxury* which characterized some sections of modern society, who expended upon equipages, household decorations and theaters, sums which would go far to renew the face of the earth economically, socially and religiously."

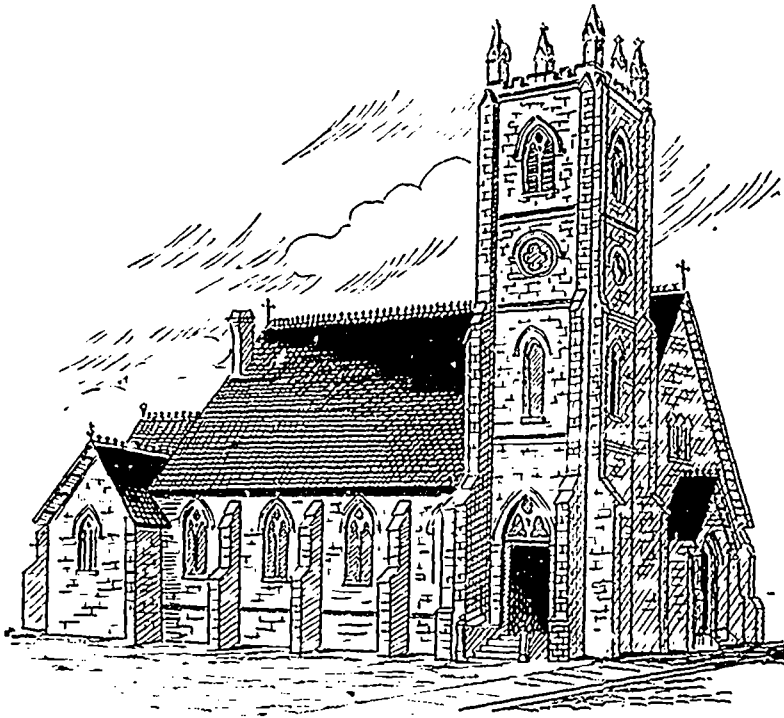
LAW FOON, a Christian Chinaman, has sailed with his family, from San Francisco for China. When he began business ten years ago he made a vow that when he had made \$3,000 he would go and preach the gospel to his countrymen. He has now gone out as a self-supporting missionary.

THE Bishop of Exeter has made a rule that hereafter all candidates for orders shall pass an examination in the history of some foreign mission. If lack of interest results, as it often does, from ignorance of missionary work, the remedy will be sufficient, and we hope some day to see the bishop's example followed in many other dioceses.

It is related of Napoleon that when Marshal Duroc, an avowed infidel, was once telling a very improbable story, giving his opinion that it was quite true, the Emperor quietly remarked, "There are some men who are capable of believing everything but the Bible."

WONDERFUL accounts by able writers have been given lately of the progress of Mohammedanism as a missionary religion. The Archbishop of Canterbury recommends any one inclined to be "taken in" by them to read Mr. Haines' "Islam as a Missionary Religion," published by the Society for Promoting Christian Knowledge.

THERE is a church in Lasingham, Yorkshire, built underground, and is probably the only vestige extant of an ancient Benedictine monastery founded there in A.D. 648 by Cedd, Bishop of the East Saxons. A building of this kind shows vividly the unbroken life and continuity of the English Church.



ALL SAINTS' CHURCH, HAMILTON, ONT.

the rector and curate—Rev. R. G. (now Canon) Sutherland—who officiated in it and the parent church alternately until 1877, when the latter withdrew from the parish and built St. Mark's church, situated not far from All Saints', where he still continues to labor. He was succeeded by Rev. C. E. Thomson, in whose time All Saints' Church was set apart as a separate charge, though still forming part of Christ Church parish. Mr. Thomson having resigned, Rev. Lestock DesBrisay was called to the Incumbency from the Rectory of St. Luke's Church, Montreal. In the interregnum the surplice choir was abolished and has never since been resumed. Mr. DesBrisay accepted the position, but after five years resigned it to accept the Rectory of Strathroy in the Diocese of Huron. In his time it was set off as a separate

OUR PARISHES AND CHURCHES.

No. 43—ALL SAINTS' CHURCH, HAMILTON, DIOCESE OF NIAGARA.

ALL SAINTS' CHURCH, Hamilton, is one of the few instances in Canada of a sacred edifice erected entirely by individual munificence. It was built by money left for the purpose by the late Hon. Samuel Mills, of Hamilton. A mission had been established as early as 1856 by Rev. J. G. Geddes (now Dean of Niagara) in the western part of the city of Hamilton, at a long distance from the parish church, since known as Christ Church Cathedral. Services were maintained here in a frame building till the year 1873, when the congregation moved into the handsome, stone building shown in the accompanying illustration. The site was given by Mr. Mills, and the church erected and provided with an organ by him, all free of debt, and the choir (the first surpliced choir known in Hamilton) was presented with surplices by Mrs. Edward Martin. The church was opened on the 27th of July, 1873, by the Bishop of Toronto (Dr. Bethune), assisted by Archdeacon Fuller, afterwards Bishop of Niagara, and Archdeacon Palmer, of Guelph. Mr. William Fairclough, then a mere lad and now organist of St. George's Church, Montreal, and a musician of no small celebrity, presided on the occasion at the organ.

The church was served from Christ Church by

ate parish and established as a rectory, and on his resignation the position was offered to Rev. Dr. Mockridge, Rector in Charge of the Cathedral, Hamilton, but was declined by that gentleman when Rev. George Forneret, M.A., Curate in Charge of St. James' Church, Dundas, was appointed to the Rectory, and has held it most acceptably ever since. He was inducted into the Rectory on the first Sunday in January, 1886, by Rt. Rev. Charles Hamilton, the present Bishop of Niagara. Funds are now being collected to enlarge the church and build a school house, while a mission, known as St. George's, has been established as an offshoot from it.

The church, once the property of the Mills Estate, has been formally and legally made over to the Bishop of the Diocese, the Mills family retaining the right to nominate a rector in case of vacancy,—this right, however, to end with the present heirs. The present Rector, now Rural Dean of Hamilton, was born in Berthier-en-haut in the Province of Quebec and is a graduate of McGill University, Montreal. He was for a time curate to the present Bishop of Huron (Dr. Baldwin), when the latter was Rector of Christ Church Cathedral, Montreal. For two years he was a missionary in the Diocese of Saskatchewan, where he gained some valuable experience in the work and needs of the North-West, and there now lies before him, what he is in every way qualified to perform, the good solid work of a growing city parish.



Infirmary.

Main building.

Gymnasium.

BOYS' COLLEGIATE SCHOOL, WINDSOR, NOVA SCOTIA.

COLLEGIATE SCHOOL, WINDSOR, NOVA SCOTIA.

THE design of establishing a public school in connection with the Church of England in Nova Scotia, appears to have been entertained by the Government authorities as early as the year 1768, but for various reasons the scheme was not carried out for twenty years afterwards. Things moved tardily in those days, and our ancestors evidently thought that nothing was lost by being allowed to lie dormant as "a thing in contemplation." An impetus was given to it in 1787 by the arrival in Halifax of the first Bishop of Nova Scotia, Dr. Charles Inglis, who succeeded in establishing at Windsor a Collegiate School or Academy for boys. It was opened for the instruction of youth on the 1st of November, 1788, and when the University of King's College was built this school proved to be a useful feeder to it in the way of providing students. It was held at first in "Mr. Franklin's house at Windsor," which was rented for the purpose. The bishop wrote to the Archbishop of Canterbury (Dr. Moore) requesting his Grace to select and send out a clergyman properly qualified to take charge of the institution. The Archbishop was unable to find such a person, but Mr. Archibald Payne Inglis, a nephew of the bishop's, who had been educated at Trinity, Dublin, came out to take charge of it for a year.

In May, 1790, Mr. William Cochran, Head Master of the Halifax Grammar School, was appointed to assume charge of the Collegiate as well as the college, which was then only in a state of embryo. Mr. Cochran had Mr. J. Van Norden as assistant, and afterwards Mr. Millidge.

In 1799 we find the academy (or collegiate

school) completely severed from the college, and Mr. John Henry Jennings, from England, appointed head master. He was succeeded in 1802 by Mr. Benjamin Gerrish Gray, afterwards the Rev. Dr. Gray, Rector of St. George's, Halifax, and lastly rector of St. John, N. B. Mr. Gray took charge of both the Latin and the English classes. In his time boarders were admitted to the school, and the attendance was limited to 28 scholars. Two streets in the town of Windsor seem to have been named after this gentleman, for there is a Gerrish street and a Gray street there. One of the first pupils in the school was John Inglis, afterwards third Bishop of Nova Scotia. In 1802 the position of Head Master was offered to Dr. Cochran, it having been determined to procure, if possible, an Oxford graduate for the Principalship of King's College. Dr. Cochran, however, declined the position, on which Rev. Wm. Twining was appointed to it. Mr. Cyrus Perkins was his assistant. At subsequent dates Mr. Ironsides, Mr. J. Farquharson and Mr. Cassells were assistants in the academy. In January, 1808, the Rev. William Colsell King was appointed Head Master, his salary being £200 per annum besides fees. Mr. Binney, from the college, assisted him. In 1814 we find John Thomas Twining, son of the former Head Master, assisting in the work. He was afterwards Curate of St. Paul's at Halifax, Chaplain of the Garrison and Master of the Grammar School there. Rev. C. Milner was appointed Head Master in 1818 and was succeeded by Rev. Francis Salt in 1821.

A sum of £3,000 from a fund known as the Arms, derived from the capture of Castine from the Americans in the war of 1812, was devoted by the Governor of the Province to the erection of a building for the academy. The result was a

handsome stone edifice, which was commenced in 1819 and finished in 1822 at a total cost of £6,689. In Mr. Salt's time the school largely increased and was in a very flourishing condition. He was succeeded by Rev. Joseph H. Clinch in 1832. Then followed the Rev. William B. King and Mr. Irwin. After Mr. Irwin's resignation the office of Head Master remained vacant until the appointment of Rev. John Mulholland in the year 1848. Subsequent head masters were Rev. David Pickett (1854), the Rev. Dr. Blackman and the Rev. G. B. Dodwell, M. A., of Clare College, Cambridge. About this time the fine stone edifice that had been in use since 1822 was destroyed by fire, and the school was removed to a village called Martock, a few miles distant, but was finally discontinued for a time. After the erection of the present building, as shown in the illustration, built of wood, the school was resumed. Mr. Dodwell was succeeded in the head mastership by Rev. John Butler, after whom came Rev. C. E. Willets, M. A., of Corpus Christi College, Cambridge, on whose transference to the Classical Professorship of King's College, Arnoldus Miller, Esq., M. A., (recently admitted to the diaconate) was appointed Head Master. Dr. Willets, now Principal of King's College, brought the school to a high point of efficiency. It is an institution well adapted for giving a good solid education to boys in Classics, Mathematics, English, French and German. The gymnasium (the building to the right in the picture) affords excellent pastime in all weathers for the boys, as well as a chance to develop their physical strength. The college to the left in the picture is an infirmary to which patients may at any time be removed. The main building is fitted up with a view to the cleanliness and comfort of the boys, and has a large bath room well supplied with hot and cold water. The buildings are situated close to King's College, at the chapel of which the boys are in constant attendance. The Rev. Mr. Miller is assisted by an able staff of teachers, and bright prospects seem a store for the school.

At Pekin there is a pious lady, the wife of a foreign merchant, who spends her time in doing good. One day she went on a visit to the home of a Manchu lady of high rank. She took copies of the Holy Scriptures. A young lady was present who took great interest in the conversation. She heard the old story of the Gospel of Jesus, who died for a world of sinners. The young lady bent forward to catch every word; and, when the Christian visitor had concluded, she said: "I am glad you have come to tell me this. Some day I will have a place built where people can meet to worship this God and hear this Gospel preached." This young lady is now the Empress of China.

TEN years ago the natives of the Upper Congo had never seen a steamboat; but to-day a fleet of twenty steamers is plying on the upper river.

Our Indian Department.

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



RUPERT'S LAND INDIAN SCHOOL,
ST. PAUL'S.

THIS school is now opened with sixteen pupils, which number will be increased to thirty within the next few days. Those at present attending are from Fairford Mission, on the eastern shore of Lake Manitoba, St. Peter's Reserve, on Red River below Winnipeg, Fort Alexander, on the east of Lake Winnipeg, and Lac Seul Mission, about 280 miles north-east from Winnipeg.

The Fairford party of five boys were brought in by the Rev. G. Bruce, in a large sleigh with a canvas cover, and a small stove in the centre. Spite of these precautions the party suffered severely on the trip, which took seven days. The cold was intense, the glass being from 25° to 40° below zero, and for a good part of the way there was no trail, so that the horses were almost worn out with plunging through the deep snow.

The Fort Alexander party of two boys were brought in by Rev. W. Owen, in a single ox sled, along the shores of Lake Winnipeg. They were out two nights, sleeping in the woods during the same cold weather.

From Lac Seul came two boys and two girls. They came on the train from Wabigoon, 227 miles from St. Paul's. To reach the train they had to travel sixty miles over lakes and through woods, and Mr. Anderson, the missionary, being able to procure only one set of dogs, the poor little folk had to walk on snow-shoes most of the way. The

dogs were able to draw only one child at a time, in addition to the bedding—viz : a few blankets, fish for the dogs themselves, and food, etc., for the party. Two nights were spent in the woods, and the children were very weary when they reached the school. This is truly seeking education under difficulties. We hope to say more about these journeys in our next issue. Meanwhile we ask our readers to do what they can to help and encourage those engaged in this work of rescuing and saving the Indians. We are trying in the name of the Church of Christ to do work for the Great Head in these lands, and we confidently look to the members of that Church for sympathy and help. It will be the aim of the editor of this Department to present to our readers the work of our missionaries amongst Indians in every part of Canada, in the belief that the one thing we need, next to the outpouring of the Holy Spirit, is full and reliable information regarding the work and its needs.

A LETTER dated 12th of December is just to hand from our old friend the Rev. J. G. Brick. We are sorry to learn that we were in error in stating some time ago that his crops had been fairly successful. Such is not the case, as he, like so many others, has suffered from the drought of last summer. This was at the mission itself, but at another point his son, like Mr. Scott at Vermilion, had good crops, so that by God's blessing they hope to have enough to carry them through the winter and provide seed for this year. Spite of these and other discouragements Mr. Brick, with characteristic energy and hopefulness, is preparing for future work. He writes "It is a little unreasonable to expect to turn the wilderness into a fruitful field in one year. We have our buildings pretty well along, we have a good house, large stable, store and milk-house pretty well finished. We shall get the building for school and church purposes out this winter, and to show that we have not altogether lost courage we are getting out this winter a 60 x 28 foot barn. . . . I am glad to say Mrs. Brick is in excellent health." We trust the interest which Mr. Brick aroused during his visit east two years ago may follow him in his arduous and trying task on the upper Peace River. We earnestly commend his work to our readers. He needs our sympathy, our help, and our prayers.

THE following extract from the Report of the Church Missionary Society, England, for 1888-9, is worth quoting, if only for the sake of the beautiful and touching lines with which it ends, from the pen of Bishop Pompas :

"The Ecclesiastical Province of Rupert's Land, the area of which probably exceeds that of the Chinese Empire, is divided into seven dioceses, viz : Rupert's Land, Moosonee, Mackenzie River, Athabasca, Saskatchewan, Calgary and Qu'Appelle. For the present Saskatchewan and Calgary are united under one diocesan. In all these dioceses

the Society's agents labor, and three of the six bishops are on the list of its missionaries. Under circumstances of danger, hardship, and privation of no ordinary degree, their life is cheerfully spent in behalf of the simple inhabitants of these vast wilds whose immortal souls are precious before God. One of these missionaries, who has been home only once in twenty-four years, and that to be consecrated spiritual leader in the largest, the most desolate, the most sterile, and the most frigid of the diocesan divisions of the country, has written :

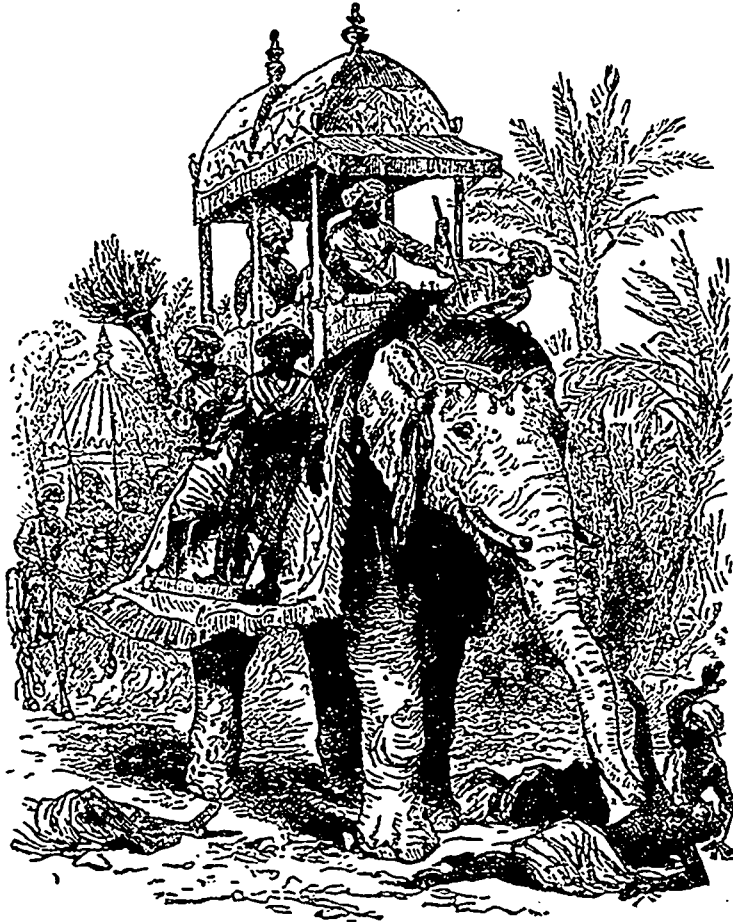
'Neath skies with stars that never set,
But round the pole still circle yet ;
Where streamers of magnetic light
Enliven winter's lengthening night ;
Where niggard suns must stint their ray
To spend on climates far away ;
There Christian brethren bend their knees
In shelter of the forest trees.
Hearts that with heavenly fervour glow
Are found amid the Arctic snow ;
And in the dreadful day of doom,
When all the dead to judgment come ;
When, worldly sentence all reversed,
The first are last and last are first,
What if these tribes of sallow face
Hindermost now of human race,
Their want and poverty lay by
For robes of immortality ?"

"THE American Church," says *Our Messenger*, the magazine of the Diocese of Qu'Appelle, "has appointed a new bishop to superintend their missions in Japan. Bishop Williams, who has resigned, was the pioneer of missionary work in Japan, having landed in the country in 1859. He was consecrated Bishop in 1866, since which time the progress of the Church in Japan has been very rapid. The bishops of the English and American Churches work side by side, having a joint presidency of what is called by the native Christians 'The Japan Church.' Speaking of Bishop Williams, an American merchant once said, 'I know of nothing in the life of Xavier, to exceed the zeal and devotion, as yet unrecorded in song or story, of the Missionary Bishop of Yeddo.' His successor is to be the Rev. Edward Abbott, an ex-Congregationalist minister, who became a convert to the Church in 1878."

AMONGST the many discoveries of Stanley in Africa, the most noticeable is the divine illumination he has found in the dark continent. He went in search of Livingstone as an unbeliever, but in finding the object of his search he found a Christian example which won his heart. And it would appear that the endurances and anxieties and responsibilities of his recent tour have greatly deepened his spiritual life, for he is neither afraid nor forgetful to make repeated public acknowledgment in a marked way, of the guidance and care of Almighty God in his journeyings and discoveries.

HUMAN knowledge is the parent of doubt.

Young People's Department.



AN ELEPHANT SCENE.

KINDNESS IN THE ELEPHANT.

HAVE you ever noticed how carefully an elephant will lift his feet and put them down again when stepping over a man lying on the ground? It is because they know the danger of their own great weight and are kind in their disposition. Children in the East have their own pet elephants sometimes and the big creatures enjoy a frolic with the little ones, as well as they do themselves. We have heard of an elephant who was trained to take care of a baby. It would rock the cradle and keep the baby in good humor for hours at a time. It got so fond of the baby that it would not eat unless the infant was close to it, and the mother always felt that her little one was quite safe under its protection, and so it was. There is something very remarkable in the wisdom and kindness of an elephant.

The *Boys' Own Paper* lately tells us the following incident, showing that an elephant was once more humane than his masters:—

"The favorite elephant of the Grand Vizier, under Rajah Dowlah, was the hero of a noble deed. This great nabob had arranged for a mighty hunt in the neighborhood of Lucknow, where the game was rather plentiful. The preparations being completed, and a train of Indian nobility assembled, the procession of hunters began to move off the field. After passing through a ravine, the gorgeous sportsmen entered a meadow, which was covered with sick people, who were lying exposed to get the benefit of the pure and fresh air, and they were so distributed as to obstruct the course of the beasts of burden. Rajah Dowlah was intent upon feeding his cruel eyes with the sight that the mangling bodies of the miserable creatures would produce by compelling the huge elephants to trample them under foot. The Grand

Vizier rode upon his own beast, and the nabob ordered the driver to goad him on, and he went at a quick pace; but when he arrived at the spot of the indisposed people, though in a trot, the sagacious animal stopped short before the first invalid. The Vizier cursed him, the driver goaded him, and the nabob cried, "stick him in the ear!" All, however, was in vain. More humane than his superior, the elephant stood firm, and refused to violate his better feeling. At length, seeing the poor creatures helpless and unable to move themselves out of the way, he took up the first with his trunk and laid him gently down again out of his path. He did the same with the second and third, and so on, until he had made a clear passage along which the retinue could pass without doing injury to any one of them."

If an elephant can be so humane, surely we ought all to learn the lesson of being kind and helpful to one another.

A THOUGHT FOR SCHOOL DAYS.

GIRLS and boys who hurry off to school every morning, how many of you find time before you leave to ask for the most important part of your equipment? No, I do not mean your books nor your lunch-baskets; you do not forget them. But how many times have you remembered to ask for the help and presence of your Heavenly Elder Brother in all the puzzles and troubles and joys of the coming school day? You would find it a great aid, and there is no way of obtaining it like a few minutes spent alone with Him the first thing in the morning.

Try the charm, and see if it does not act like one. Your mind is free from worries and plans and pleasures as yet, and you can give the day to God with an undivided heart, as you cannot so easily after you have once stepped down into the work and hurry of it. Try it before you leave your room for breakfast, even if you have to rise a quarter of an hour earlier. It is so easy to put it off and off, until, as Martin Luther says, "you come not to pray all the day long."

Do not try to persuade yourself that it will do just as well to "think a prayer" on your way to school. The value and helpfulness of these little mental prayers, raising the heart to God for instant aid, is very great, but they cannot take the place of the quiet uninterrupted talk with Him—*Selected.*

TOM AND THE BABY.

IT was in church. The preacher had just taken his text. Everything was still, everybody listening. Suddenly, down in one of the front pews, arose a shriek! Everybody looked, except grandma and Deacon Barrow, and a few of the older people. Tom looked and tried hard not to laugh.

Mrs. Finn's baby, its body bent backward, fists clinched, red face, and mouth open for another of those dreadful shrieks, was something to make a boy smile. And Mrs. Finn's baby was rather a nice baby, too, on week days, thought Tom. He liked to play with it when Mrs. Finn would bring it with her when she did laundry work for Tom's mother. A very nice baby! It would stretch out its fat, red fists, and say, "goo, goo," and show two teeth in an engaging way—for a baby—Tom thought.

Mrs. Finn was rising to go. She would have liked to hear the sermon; she had walked nearly a mile, and they were so good to give her—a poor washerwoman—a seat where she could hear every word; but baby did take such spells at times!

Should he do it? Should he cross over and let the baby pull at the pretty buttons on his new jersey suit, and maybe let it have his watch,—his new silver watch that mamma gave him,—and like as not, pull his hair, and poke its fingers in his eyes?

He didn't want to! How the boys would laugh at him! And he hated to be "mussed!" The washerwoman's baby, too! If it were that little fairy in white lace and plush, sitting in front of him, he would think his watch could not be put to a better use than in soothing her cries.

But—but what would the Master, Jesus, whom he professed to serve—what would He do? Tom slipped across the aisle and held out his arms to the baby. And that blessed baby just stared and stared at the wonderful buttons until it dropped off to sleep.—*Selected.*

SISTERS' DUTIES TO BROTHERS.

RUIN women alone can rebuild is the carelessness with which 'brothers' are treated. Some sisters forget that the first and often the most enduring impressions men receive of their sex come through their sisters' actions. Is the girl a vain, petty, selfish being, never considering the brother's needs? Is it any wonder if the brother thinks all girls are like his sister? Sisters should seek to be the friends of their brothers. Their gentle, virtuous conduct may do much to create a right tone in the brother's mind, and will inevitably refine and help him. You, dear girls can, and you are doing very much in shaping a young man's habits. If the sister shares his youthful troubles, advises him in difficulties, makes his home attractive, refuses to listen to or to mix among any wild conversation, seeks to lead him into the right conception of manhood's privileges, in short, becomes a loving companion, then I am sure that many a youth who now sees in girls only vain, giddy creatures, will have that exalted view of womanhood which will be a safeguard in the days to come. Try to be the angel of the home to the brother. If you have failed here, begin to build this very day. God will give you strength.

HELP YOURSELF.

FIGHT your own battles. Hoe your own row. Ask no favors of anyone and you will succeed a thousand times better than one who is always beseeching someone's influence and patronage. No one will help you as you help yourself, because no one will be so heartily interested in your affairs. The first step will not be a long one perhaps; but carving your own way up the mountain, you make each one lead to another, and stand firm while you chop still another out. Men who have made fortunes are not those who have had five thousand dollars given them to start with, but boys who have started fair with a well-earned dollar or two.

Men who acquire fame have never been thrust into popularity by puffs begged or paid for, or given in a friendly spirit. They have out-stretched their own hands and touched the public heart. Men who win love do their own wooing, and I never knew a man to fail so signally as one who induced his affectionate grandmolt r to speak a good word for him. Whether you work for fame, for love, for money, or for anything else, work with your hands and heart and brain. Say, "I will," and some day you will conquer. Never let any man have to say, "I have dragged you up." Too many friends sometimes hurt a man more than none at all.

ROBERT MOFFAT, a pioneer missionary in Africa, says: "I have seen a fierce warrior, whose hands have been dyed in human blood, give out a hymn, read a chapter, offer a fervent prayer, and press on his countrymen the necessity of repentance, and faith toward the Lord Jesus Christ. I have seen men of different tribes who formerly hated each other with a deadly hatred, and watched for each other's destruction, sitting together at the Lord's Table with tears trickling down their cheeks. Yes, my friends, it is wonderful what influence the Gospel has had on the walk and conversation of believers in that country.

Let me give you an instance. I knew a chief who ruled over many thousands of men—a man of great influence. He had witnessed the results produced by the Gospel among his own people. He admired the Gospel, but had no idea himself of embracing it. On one occasion he heard that two of his sons had collected a number of warriors at headquarters, and had gone forth in order to attack a town. Grieved at the intelligence, he ordered his horse, mounted it with spear in hand and a tiger skin about his body, and away he galloped, taking a shorter road than his sons took, in order to be before them at the town they were about to pillage. As morning dawned he arrived at the place, and saw his two sons within a few hundred yards of him. He shouted at the top of his voice. They were petrified, for they knew the man. He galloped up to his eldest son,

sprang from his horse, put his spear in his son's hand, drew aside the tiger skin, and said, "Plunge that spear into my bosom; lay me on the ground, and walk over this body; then go do what you please, and not till then. We are now enjoying the peace which these men from a distant land have brought us. We have buried our spear, and shall we now take the torch, and set fire to the towns around us? It shall not be!"

WHEN Michael Angelo was once employed on one of his greatest works of art, the future owner of the statue called several times to see how the work progressed. Once he complained, saying that the statue appeared the same as when last he saw it.

"I can assure you," Angelo said, "that I have been hard at work upon it since you were last here. This furrow in the brow I have deepened; this eyelid I have slightly depressed; another line to the mouth has been added, and—"

"Yes, I see all that; but they are trifles," said his customer.

"That is true," said the great artist; "yet it is these trifles that make perfection, and do you call perfection a trifle?"

SIAM is the land of cremation. It costs more money to die there than to live, and the funerals of congressmen, which are not paid for at extravagant rates by the government, cost but little in comparison with that of a Siamese noble. When a king dies in Siam the whole nation takes part in the funeral, and \$1,000,000 and upward is sometimes spent in the turning of the royal embalmed body into ashes. The last queen who died at Bangkok was seated in a golden urn for a number of months after her death, and the foreign merchants in Siam bought thousands of dollars' worth of goods from Europe and China for the king to give as presents to those who came to the funeral. A great temple or palace with roofs covered with gilt paper was built as her bier, and the funeral-car was overlaid with pure gold and set with jewels. This car was six stories high and it was surrounded by tiers of golden umbrellas. All the foreign diplomats attended the burning, and there was a tiger fight, a lion dance, and a tournament among the celebrations. The king lighted the fire at 6 p. m., and he gave presents of gold and silver as well as a dinner to the most noted of the mourners. It took a full week to perform the ceremonies, and at the close the ashes were taken in a royal barge and strewn upon the waters of the Menam River.

HERE is an excellent rule: Say nothing respecting yourself, either good, bad, or indifferent. Nothing good, for that is vanity; nothing bad, for that is affectation; nothing indifferent, for that is silly.

SAINT ALBAN, THE ENGLISH PROTO-MARTYR.

BY THE REV. S. J. STONE IN PARISH MAGAZINE.



HE story of the Saint, as we have it from Bede and other sources, is shortly this: He was the wealthy and cultured heir of a Roman house, and lived at Verulam, in Hertfordshire, about the year 280 A. D.

A hunted Christian priest sought refuge in his house. His intercourse with this fugitive led to his conversion and baptism. The author of "Martyrs and Saints of the first Twelve Centuries" (S.P.C.K.)—says admirably that the priest "attracted him by no seductive promises: it was the old trumpet call to believe and follow, to sacrifice and suffer, which penetrates so much deeper, and leads so much higher." This has suggested the refrain of this hymn. Alban, after his baptism, saved the life of this priest at the sacrifice of his own. He was brought before the Roman Judge, and, after having been tortured, he was beheaded on June 22nd, A. D. 283.

"Thus was Alban tried,
England's first martyr, whom no threats could shake,
Self-offered victim; for his friend he died,
And for the Faith."
WORDSWORTH.

England, by thine own Saint Alban
Put thy Christian heart to school;
Learn to sacrifice and suffer
By thy Proto-Martyr's rule.
Life in Christ is stern and selfless,
Gentle though it be and bright:
Life in Christ is dying with Him,
Though in sweet and living light.

Refrain.

England, by thine own Saint Alban
Put thy Christian heart to school:
Learn to sacrifice and suffer
By thy Proto-Martyr's rule.

Meteor-like athwart the darkness
Flashes still the Signal Cross:
Still like trumpet on the night-wind
Sounds the summons unto loss:
Yet how blessed is the losing,
And how stately is the war:
And how beautiful the ending
In the bliss for evermore!
England, by thine own, &c.

See! thy hero, prudence scorning,
All for noble pity dares:
Finds the priest he saved his prophet,
Meets "an angel unawares":
Sits as at the feet of Jesus,
Soon is to His Laver led;
Then himself as on an altar
Offers in his teacher's stead.
England, by thine own, &c.

"I am Christ's: I therefore suffer.
I am Christ's: I therefore die.
I am Christ's: so am I happy,
And my life is His on high;"
Thus he faced the Roman's torture:
Youth, wealth, honor sacrificed,
Losing thankfully the whole world
That he might be found in Christ.
England, by thine own, &c.

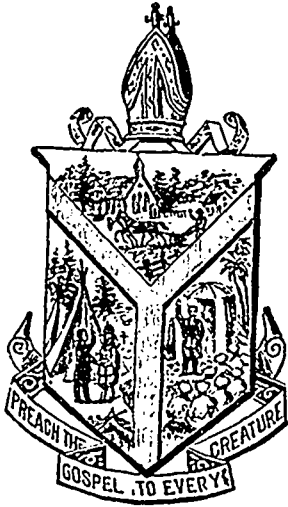
Primal Hero-Saint and Soldier!
Still thy story speeds us on;

Though, since thou didst bravely witness,
Twice eight hundred years have gone.
Lord, Who gavest him to England,
Grace like his, to England give—
Grace to bear Thy cross with gladness,
Grace to die that we may live.
England, by thine own Saint Alban,
Put thy Christian heart to school:
Learn to sacrifice and suffer
By thy Proto-Martyr's rule.
AMEN.

THERE are four gigantic diamond mines in South Africa—the biggest "holes" on the earth's surface—named Kimberley, De Beers, Du Toit's Pan, and Bultfontein. One of these districts is described by a missionary as a vast place of one-story houses, chiefly of red earth color, or merely of corrugated iron, painted and ornamented with wood-carving; huge market-place, crowded with waggons drawn by sixteen, eighteen or twenty oxen, and the English Church in the centre, an imposing edifice of red brick. He describes a service in a Kaffir "compound," which is an enclosure where some 500 or 600 Kafir men are living under certain restrictions during the time they work in the mine. It contains a shop, where the necessaries of life may be had, at which the men buy all they want. They are not allowed outside the compound during the time of employment. It has an entrance passage leading down into the open mine. The men have to pass through a searching-house, stripped, to prevent stealing or illicit diamond-buying. The missionary began by taking a large handbell and going round the various quarters (all of which open into a courtyard). He passed through groups of most extraordinary-looking beings, some wrapped in gaudy blankets, others fairly clothed, and many unclothed—sleeping, cooking, Kafir-beer making, gambling, letter-writing, yarning, mending or reading; one was having his leg bled, another playing a native violin. It ended in some sixty (all clothed in blankets) crowding on their haunches to listen and worship. It was a wonderful service, in two languages, Sesuto and Seshuana, that is, the languages of Besutoland and Bechuanaland. Each short sentence of the sermon was translated into the two languages, the first interpreter clothed in a flannel shirt and trousers, the second in a blanket. After the service they crowded round to buy books.

THE late J. H. Shoenberger, who was in New York a member of St. Thomas' Parish, has left money to the amount of \$1,500,000 to various charitable and religious purposes, amongst them \$30,000 to the Domestic and Foreign Missionary Society. When shall we have bequests for our Canadian Society?

THE very day the American Baptist Missionary Union accepted the Livingstone Inland Mission, 200,000 gallons of rum were taken from Boston in a single ship for the Congo region.



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

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The Canadian Church Magazine

AND MISSION NEWS.

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

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	1887.	1888.	1889.	1890.	1891
January.....	7	19	31	43	55
February.....	8	20	32	44	56
March.....	9	21	33	45	57
April.....	10	22	34	46	58
May.....	11	23	35	47	59
June.....	12	24	36	48	60
July.....	13	25	37	49	61
August.....	14	26	38	50	62
September.....	15	27	39	51	63
October.....	16	28	40	52	64
November.....	17	29	41	53	65
December.....	18	30	42	54	66

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OBITUARY.

The Rev. F. L. Stephenson, of the Diocese of Ontario, died at Brockville on the 24th of January, from the effects of the prevailing influenza. Born in Ireland and educated at Lennoxville, he was well adapted to do the work of the Church, and was stationed successively at Bearbrook, Newboro, Sterling, Almonte, and finally became Rector of St. Peter's Church, Brockville.

THE Rev. Canon O'Meara, of Winnipeg, has met with considerable success in pleading for help for the Church in Rupert's Land.

THE Bishop of Qu'Appelle, Hon. Dr. Anson, rightly thinks that the granting of separate schools to the Church of Rome a grave anomaly if not a gross injustice. The latter is the proper term to apply to it, and the Protestants of this country should resent it.

DEATH has been busy among great and honored names in the Christian Church. Immediately after the death of Bishop Lightfoot comes that of Rev. Dr. Littledale, the great champion of the Church against the false doctrines and practices of the Church of Rome.

THE Bishop of Moosonee, Dr. Horden, lately ordained to the ministry William Dick, a pure Cree Indian, thirty-seven years of age. His ordination was a day to be remembered at York Factory. It is hoped he will be a useful missionary among his brethren.

THE Bishops of the North-West receive but little aid from our Board of Management, and it is little wonder that they feel much disappointment at it. In 1888 Bishop Pinkham, of Saskatchewan and Calgary, received \$579.98 and in 1889 only \$314.26. Certainly the Board ought to grant more than that, but the trouble is that it can't give more than it gets. When the people of our parishes will contribute liberally the Board will be able to make liberal grants.

THE recent destruction of the Toronto University by fire is an event deeply to be deplored, for, however grand the restored building may be, there were many valuable things lost which can never be replaced. Such a building should be supplied with much better appliances for extinguishing fire than it seems to have possessed, and the lesson probably will be beneficial upon other valuable institutions. Are our own universities and colleges and schools and churches sufficiently well equipped for a speedy battle with the flames?

THE people of Brunel, Muskoka, are trying to build a church. Contributions in aid of this object will be received thankfully by Mrs. Ferguson, Newholm, Brunel, Muskoka.

IN the death of the Hon. John Macdonald the Methodists have lost a liberal and whole-souled supporter, and Toronto a worthy citizen.

ONE hundred years ago China, Japan, Africa, India and indeed nearly all the heathen countries of the world were closed to missionaries. Now they are practically all open, and great is the opportunity. The only exception is Thibet, but a small place, and the exclusiveness there will soon be broken down. Is not this a time for the Christian Church to exert herself? How can she neglect so great an opportunity?

THE Rev. J. Cooper Robinson, of Japan, has informed us that the account lately given in our columns of the jinrikisha is incorrect in classing it among the things which are going out of fashion there, and he tells us that it is quite a modern conveyance. The idea was given to the Japanese by an Englishman, who, feeling the need of some kind of carriage, mounted an arm chair on a pair of wheels and hired a coolie to draw him about in it. The Japanese immediately saw that one man with a jinrikisha could do as much as two with a kago and so set to work to make them. The name means "man-power-carriage," and from the beginning mentioned they have increased till there are over 200,000 now in Japan and many in China, and the number is rapidly increasing and the carriages improving. They are most convenient conveyances, and as long as human labor is so cheap they will not likely be superseded by anything else. They are generally drawn by one man and carry but one person, although two men drawing and one riding are often seen, and at other times one drawing and two in the carriage.

ENGLAND has done honor to the negro race by her treatment of Bishop Crowther, the native Bishop of the Niger district, in Africa. Everywhere he was kindly received there and a great farewell meeting was held recently in Exeter Hall, London, in his honor.

The *New York Sun* justly says, editorially, of him: "Bishop Crowther is a man whose history proves that some branches, at least, of the negro race are capable of large development." He is the only non-European Bishop that has been consecrated since the days of the early Church.

THE people of Huntsville, Muskoka (Diocese of Algoma), are about to build a new church. Bishop Sullivan says of it.—"I am very glad to be able to give my most cordial endorsement to the appeal made by the Rev. Rural Dean Llwyd in aid of the erection of a church in Huntsville. The church is sorely needed, to take the place of the hall, hitherto occupied. The congregation have, so far, done nobly in the support of all the differ-

ent departments of church work, under the inspiration of Mr. Llwyd's leadership, and now, in guaranteeing \$1,000 towards the Building Fund, they are giving to the very maximum of their ability. I can, therefore, recommend this appeal to all to whom it may come, as in every way and on every ground worthy of a favorable reception."

"DURING the past three years," says the *Algoma Missionary News*, "the face of the Diocese of Algoma has, in some districts, changed greatly. Hundreds of miles of railway have been built, and many miles of colonization roads have been constructed (the latter being simply "mud" roads, underlaid with logs and brush in swampy places). The natural results have followed. Settlements and towns have sprung up where before there was only forest and wilderness. Some of the new comers are natives of other parts of Ontario; some, again, are French-Canadians, whilst others are emigrants from Great Britain and Ireland."

CANON SCOTT Robertson says that last year £1,224,491 was raised in Great Britain from all sources, for foreign missions, of which some fully £646,000 came from members of the Church of England.

A letter in the *Indian Churchman* of Dec. 21st describes the progress of mission work in Assam. On September 12th Mr. Endle visited Dibrugarh, and on the next day proceeded on an elephant to Attabari, the native Christian village. Here Mr. Endle read the Litany in Assamese, but preached in Hindi, the language of the coolie laborers on the plantations. The little Assamese which they pick up in the marketing does not enable them to follow a service in their language. At a service in St. Paul's, Dibrugarh, for native Christians, at which Mr. Endle preached in Hindi, there were 78 communicants. The writer mentions a large number of baptisms since that date; on October 20th several adults ranging in age from 15 to 50; subsequently at Doon Dooma, three; and on December 1st, four. The field seems to be a promising one. On October 24th Archdeacon Mitchell visited the district and stayed two Sundays. He visited a coal mine at Margherita and another at Digboi where an oil well had recently been discovered, and a third at Ledo, eight miles beyond Margherita. At Attabari the iron church was near completion, eight Christians working daily at it. At the service at Dibrugarh there were 121 communicants. The Archdeacon also visited Hoolangoorie, Cinnamara, and other hill stations to minister to the planters, who showed him every courtesy.

GRACE not only makes a man a man, but it also makes him more than a man.

DISTRUST a man that cannot look you in the eyes, and a woman that can.

THE *Outlook and Sabbath Quarterly* is a paper published with a view to the restoration of the Seventh day, the old Sabbath day as the day of rest, instead of Sunday, the first day of the week. Recently a number of eminent divines were asked among other questions the following, "Do you think it impossible to restore the observance of the seventh day of the week as the day which is specially designated by the fourth commandment?" The almost universal reply to this question is, yes—one (a Presbyterian) adding to this monosyllable, the words, "The fourth commandment is binding, is not abrogated by the change to the first day of the week, made by the Apostles, sanctioned by Christ, and it is simply preposterous for a few soul-sleepers and cranks to think to change the usage of the universal church as it has existed for nearly nineteen centuries, and has come down to us from the time of the Apostles."

IN company with his brother Bishops of the North-West, says the *Evangelical Churchman*, Bishop Anson, of Qu'Appelle, has the same story to tell, viz: that his Diocese is rapidly filling up with a population largely of church people, but that the means placed at his disposal to enable the Church to keep pace with the influx of settlers is altogether inadequate. Bishop Anson is a believer in the doctrine that the Church should precede the settler, and be in a position to offer her dearly-prized ministrations in every portion of the country where Church people are to be found. To do this men are wanted first of all; and for their support money is absolutely needed. As usual in the case of the North-West Dioceses the bulk of the support comes from England. Canadian Churchmen have given to the Diocese of Qu'Appelle the sum of \$480 a year on the average, for the past five years! A sum hardly sufficient to support one missionary! Is this right or an evidence of enthusiasm on behalf of the missionary work of the Church? We earnestly hope that the Churchmen of Eastern Canada will lay these things to heart, and will endeavor practically and systematically to do away with the reproach which now rests upon the Church with regard to her work in the North-West.

THE ship "Elizabeth" sailed from New York in February, 1820, carrying eighty-eight Negro passengers to found a colony of American blacks in the land of their fathers, under the auspices of the American Colonization Society and the protection of the United States Government. That colony has grown into the republic of Liberia, whose independence has been recognized by the leading Powers of the world in both hemispheres, and nearly all are in treaty relations with it. Vast numbers of the Negroes of the Southern States of America are now said to be anxious to emigrate back to their original country.

THE STUDENT'S UPRISING.

A wonderful movement has been inaugurated in the United States and is growing rapidly. It is a healthful movement, a movement among the young. The students are uprising and are training for foreign missionary work. The world is open for them: they wish "to go in and possess the land."

The students are uprising! What a hopeful sound! How quickly every cavil against foreign missions would be silenced if the thoughtful, earnest Christians would themselves pursue the work and drown all cavilling beneath the waves of earnest exertion and toil. Already enough has been done to show the value of foreign missions, and now the rising generation of divinity students seems determined to take possession of the world.

This movement has come from the States. Let it spread from there to Canada and from Canada across the water. We see great hope in the movement and they who have inaugurated it seem intensely earnest. They tell us that "to day there are recorded 3,847 volunteers ready or preparing to proclaim the unsearchable riches of Christ in every land." Has any such offering of living young men and women been presented in any age or in any country since the day of Pentecost? And what is their watchcry?

"The evangelization of the world in this generation"

Is this possible? They say it is. Young people are always hopeful; but they have reduced it all to a calculation. They contend that 20,000 missionaries would carry the gospel to all parts of the world within this generation.

Some of our own divinity students are moving in the same direction. That looks like business. Over two million young men and women will go out from the higher institutions of learning within this generation. The foreign field calls for only one one-hundredth of them. That is all! And the students are hopeful. God bless them in their hope, and prosper them. But where will the money come from to send and support them? It would take only one six-hundredth of the present wealth of the members of the Christian Church in America and England.

There are men enough to spare for this grandest mission of the ages. There is money enough to spare to send them. May the spirit of Christ lead His Church to consecrate her men and money to the carrying out of His last command.

AN interesting letter from Stanley to Mr. A. L. Bruce, son-in-law of Dr. Livingstone, on the Uganda Mission, is published in the *Church Missionary Intelligencer* for February. The great explorer is evidently much impressed with missionaries and their work. "These Missionary Societies," he says, "certainly contrive to produce extraordinary men."

THE EYE OF THE NEEDLE.

A man of great wealth, Mr. Carnigie, of Pittsburg, said to be one of the richest men in America, has been found, with an honest desire to treat the Saviour's words regarding rich men in all seriousness and as meaning something. It has always seemed to us that they are words of tremendous import and that it certainly belongs to men of wealth to put upon them such an interpretation as will win for them the credit of getting somewhere near their meaning. To think of the wealthy Christians, even clergymen and bishops, who have passed away with the humiliating revelation that during their lives they have amassed vast wealth, simply to be left behind them and squandered by others. In too many cases the words of our burial service (from the 39th Psalm) have been only too true regarding the person over whose remains they are read: "For man walketh in a vain shadow and disquieteth himself in vain; he heapeth up riches and cannot tell who shall gather them" Mr. Carnigie, of Pittsburg, evidently thinks this all wrong. He pleads for those who have accumulated wealth to spend its proceeds on good and worthy objects, in all means that will help humanity and assist the Gospel, and to spend it themselves—not "clutch it to their very last gasp" and then "be liberal with the inheritance of their heirs."

This is a wealthy man preaching to wealthy men and practising what he preaches. What a mighty revolution would take place in works of charity and Christ-like deeds if all wealthy Christians would act like this! And no one need suffer by it. A man would not "disquiet himself in vain" by being executor of his own will and making his "heirs" comfortable and even wealthy during his life time, whereas he would very likely do so by keeping it all from them till his memory only was left behind.

Wealthy men always think that it is easy for those who are poor to lay down such doctrines, therefore it is of priceless value when they come from one of themselves. Christian men of wealth have yet a great deal to learn in fulfilling what the Saviour evidently expected of them.

THE new bishoprics of Chota Nagpur and Lucknow will, it is hoped, be shortly constituted. The Bishop of Calcutta hopes to have the consecration of the first Bishop of Chota Nagpur at Ranchi, if the assisting Bishops can make it convenient to travel there. The preliminaries for the See of Lucknow seem to be even further advanced, as a dispatch was received by the Metropolitan, from Lord Cross, through the Indian Government sanctioning the scheme. Oudh was annexed long after 1832, the year of the Act which stands in the way of dividing the original Calcutta Diocese; so it is to be treated exactly as was the Purjat when the Diocese of Lahore was created. The Government gives a chaplaincy on condition that an equal sum is raised from other sources. The

Metropolitan intends to hand over to the Bishop of Lucknow, part of the North-West, by commission.

A CORRESPONDENT of the *Epiphany* pleads that Hindus when they embrace Christianity should not give up their national habits. "Brahmans are enjoined by ancient custom to take a bath before meals, and to wear silk dress at the table; also after the bath to apply sandel powder to forehead, hands and breast. Why should they not continue this? Christian married women of Indian birth might also retain the red mark on their foreheads to distinguish them from widows. These are not idolatrous marks. The sandel powder only indicates that we have taken a bath, and removes skin eruptions. Those who were initiated as Brahmins in their youth wear a belt of cotton on the shoulder, passing under the right arm; it is called "yadno pawit" (sacrificial band). Why should it be removed when the wearer becomes a Christian? It is a testimony to the importance of sacrifice, to which the Christian theory of atonement corresponds. Is it not enough if the convert renounces all that is objectionable and contrary to the teaching of Christ?" The editor replies that these customs are significant of Hindu doctrines of wifehood, widowhood, and ceremonial pollution and that the anxiety to adhere to them is inconsistent with the spirit of a true convert, and the great severance which the faith of a sincere believer enables him to undergo.

FORT VERMILION.

The following extracts from letters written by Mr. W. G. Trail during the winters of 1887-88 will be read with interest:—

I regret being unable to give you any very cheering news about our Indian converts, as they are not very satisfactory. Still I hope and trust that we shall yet see fruit. Those who argue that the Indian is incapable of improvement and regeneration are in gross error. Human nature is very much the same in all men, and the same spirit that made such mighty transformations in the ancient Romans, Corinthians, Gallatians, etc., is able to do the same for the worst heathen of today, who are no worse if so bad as those nations among whom the Apostles labored. If we do not see the same transformation among our Indians I think we may safely say that it is owing to the ungodly life of professing and non-professing Christians. The Whitefish Lake Indians near Lac La Biche are a bright example of what change can be effected by the Gospel. They were collected from among the worst of the Plain Indians, and yet when I was among them they put to shame most white communities by their godliness and morality. In church attendance and family devotion they were most exemplary. Those who argue that

the Gospel cannot change the Indian are, in my opinion, like the Israelites of old, guilty of limiting the power of the Almighty.

The (Indian) hall has been much besieged by starving Indians. The total absence of small game, rabbits, partridges, etc., is the cause. Those among the Indians who are not good moose-hunters have been thrown upon the charity of the white people, to keep them alive.

The missionaries have come nobly to the front in this distress, and have kept quite a number from starvation.

It seems almost providential, as hitherto they could get no living from the natives, and now they are coming forward, and our missionary has received nine into the Church, and have many more under instruction. *The priests are much exercised therewith.*

May this earthly bread be to these poor Indians the bread of life with God's blessing. I cannot speak too highly of our good Bishop and Mrs. Young, and of our missionary, Mr. Scott. If all our missionaries were like them what blessing would follow their labors among the Indians.

More zealous, liberal-minded men could not be found in the Church. They are greatly encouraged by the success of their labors.

There is a teachers' Bible meeting held every Monday evening; a special prayer meeting once a week, the object of which is special prayer for success in the mission here, and in general in the Dominion. There is practice in music and singing also, but that I am unable to attend.

Pray for a special blessing on the work!

THE NEEDS OF JAPAN.*

PROTESTANT Missionary Work in Japan dates from 1859, when six missionaries representing three societies, were sent from the United States. The first two of these to arrive were clergymen of the Protestant Episcopal Church, and one of them, the Rev. C. M. Williams, is still here and in active work as Bishop of that Church. Of the others who came in the same year two are yet in the field and, like the Bishop, hard at work.

Until 1872, the edict issued at the time of the expulsion of the Jesuits three hundred years ago—"So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christians' God, or the great God of all, if he violate this command, shall pay for it with his head"—and others added from time to time with offers of reward for information against "the evil sect called Christian," occupied the most prominent position on every public notice board throughout the Empire. In the face of this, preaching, even in private houses, was exceedingly dangerous, and but little was done. The missionaries found em-

ployment in schools, and it was by that channel that Christianity entered Japan.

The first Protestant convert was baptized privately in 1865, by a missionary of the Dutch Reformed Church; and in 1872, when the prohibitory notices were taken down, the first native Protestant congregation was organized with eleven members. Since that time the authorities have shown no desire to enforce the edicts before mentioned, although they have not removed them from the statute books, and the number of Christians has steadily and rapidly increased.

On the eleventh of February, 1889, a new constitution for the Empire was proclaimed, which secures liberty of religion to all the Mikado's subjects. Thus, the native Christians have no longer anything to fear from the government, and the only remaining hindrance to the progress of the Gospel, which legislation can fully remove, is the restrictions as to travelling and residence outside treaty ports, which missionaries, in common with other foreigners, are subject to. It is greatly to be desired that such treaty revision as will put an end to that hindrance also will shortly be accomplished!

Buddhism has already lost its hold upon the upper classes, and its influence over the masses is rapidly diminishing on account of the progress of popular education. The question now is, "What is to take its place?" Is it to be the holy religion of Jesus or agnosticism and atheism? Although the circulation of the Scriptures has assumed considerable proportions and is steadily increasing, books of quite an opposite character are far more widely read. The writings of Spencer, Huxley and Mill are in the hands of young men every where, and the duty of the Church to supply them with something better, and to go in at once and possess the land, is most imperative. One missionary this year is worth a dozen ten or perhaps five years hence.

In order to get an idea of the missionary work yet to be done in Japan, cover a space with 400 cards of uniform size, then take one of them and divide it into four parts so that one part shall be a little larger than the others—that one part of the one card will represent the number of Protestant Christians in the Empire—that is to say, 25,514 out of 40,000,000. There is yet but one Protestant Christian in the country to every 1,600 of the population, and only one missionary or ordained native to 68,000. An idea of this disparity between clerical supply and population may be obtained by imagining what one of our cities of about 68,000 inhabitants would be with only one clergyman of any kind to minister to it.

Our own Church, although the first to enter Japan, now holds only the fourth place among the evangelistic agencies at work there, and she is particularly weak in native clergy. Her missionaries, as a rule, are active evangelical men, whose labors are being richly blessed, but the lack of well-trained native ministers, to whom a large

*Compiled chiefly from an interesting leaflet published by Rev. J. Cooper Robinson, Missionary at Nagoya, Japan.

measure of the success of other Churches is due, is a serious drawback. It is hopeful, however, to learn that the number of students in the Divinity Schools has lately been rapidly increasing and that some of them will soon have completed their course of study. Let us pray earnestly that they all may become "able ministers of the New Testament" and that many more may be raised up for the same blessed work.

Woman's Auxiliary Department.

"The love of Christ constraineth us."

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

NOTICE.

A meeting of the officers of the Woman's Auxiliary to the Board of the Domestic and Foreign Missionary Society of the Church of England in Canada will be held in Ottawa on Wednesday, the 16th of April.

L. LEACH,

Recording Secretary.

WE ask our sister workers to consider the following showing of woman's work for woman, and give thanks to God for the growth it evidences: In Great Britain, United States and Canada, thirty-nine Women's Missionary Societies are organized, with 25,000 Auxiliaries, and estimated membership of 500,000. The yearly contributions approximate \$1,250,000. These Societies support 1,200 lady missionaries, 2,500 Bible-women and teachers, and 25,000 schools.

QUEBEC DIOCESE.

A quarterly meeting of the Quebec Diocesan branch was held in St. Matthew's Parish Room on Friday, the 17th January at 3 p. m.

The President, Mrs. VonIffland occupied the chair.

After the usual prayers, the minutes of the last meeting were read and confirmed.

The Treasurer's report was then read and adopted.

Quarterly reports from the Parochial Branches were read, giving an account of the good work done since the last meeting. Part of the report from the St. Matthew's Branch was very interesting, giving the following account of the Industrial Home, Winnipeg: "At the last annual meeting this Branch undertook to provide outfits for six little Indian girls in the Industrial Home in St. Paul's Parish, about six miles from Winnipeg, and which is under the control of the Bishop of Rupert's Land. This school will accommodate 80 pupils, boys and girls, from the various reserves in Manitoba. In this Home it is purposed to teach the Indian children such things as are likely

to fit them for a civilized life, and by arousing and developing the spiritual life of the pupils, enable them, in after life, to exercise an influence for good among their own people. Friends of missions should look upon it as a *privilege* to help in the maintenance of such schools. The cost of each pupil is about \$50 a year. The six outfits have been sent, valued at \$150."

Notice was given of new branches formed at St. George's (St. Sylvester), and also at Campbell's Corners (Inverness), and one to be formed at Point Levis shortly.

The Secretary read a circular from the Bishop of Algoma giving the names of several children of missionaries needing education, and also a letter from Mrs. Boomer, asking the Quebec Diocese for an increased effort on behalf of education of missionary children.

A motion to increase the amount from \$30 (voted last year) to \$50 was deferred to the annual meeting.

It was resolved that the moneys for the Zenana missions, etc., etc, be paid over to the Treasurer of the Domestic and Foreign Missionary Society in June, that being the time most convenient to the said Treasurer.

Letters were read from the Dorcas Secretary, giving the names of the clergy and others to whom work, etc., might be sent. It was resolved that a list of these names be sent to the Parochial Branches for them to choose from.

Representatives were present from Sherbrooke, Inverness, Richmond, Melbourne and St. George's, Inverness.

The Doxology was sung and the Benediction given.

The meeting then adjourned.

Respectfully submitted,

L. H. MONTIZAMBERT,

Hon. Secy. Diocesan Branch, W. A.

Quebec, Jan. 23rd, 1890.

Books and Periodicals Dept.

THE Society for Promoting Christian Knowledge is always engaged in a good and useful work, and its constant publication of books, all in the direction of useful, religious thought must tell for good wherever they penetrate. We have before us (1) "A Story of the Church of England," in which the history of the Church from earliest times is sketched in attractive and even charming style. Its continued independent spirit regarding the Church of Rome, and also its gradual acquirement of property, given by private individuals and not by the State, are clearly shown in a series of conversations between an intelligent blacksmith and his cousin, who had made the history of the Church his special study. This is a book which ought to be widely circulated in every parish. (2) "How Sandy Learned the Creed," a touching little story of a boy who was gradually brought to know the

Saviour, and who was the means of doing much good by his newly acquired knowledge. It is a thoroughly good Church story. (3) "Time and Tide, A Romance of the Moon." Being two lectures delivered in the theatre of the London Institution, by Sir Robert S. Ball, LL.D., F.R.S., Royal Astronomer of Ireland—one of the "Romance of Science" series. It is needless to say that a man must be well skilled in the study of the moon who will not rise from reading this book impressed with the wonderful things connected with it and its connection with the earth. (4) "The First Church Workers." Lessons from the early days of the Church in Jerusalem. A little book like this is useful, as it gathers together the work done by the Apostles of our Lord, their qualifications for it, the methods adopted by them, and their joy in carrying it out. (5) Specimens of "Fiction for the Million," being tales of 32 pages in length, each for a penny. Here is a worthy competitor of the "dime novel." Success to this enterprise. "A Christmas Surprise" and "Staunch, a Story of Steel," are worthy specimens of the laudable undertaking. (6) In the same way the Society is publishing a series of Penny Biographies, such as "Farmer's Boy and President (Abraham Lincoln)" and "The Great African Pioneer, David Livingstone." Such books must be of great use among working people and others who may not be able to procure more expensive literature. We notice also a new series of children's books, at 4d, 3d, 2d and 1d each, of 64, 48, 32 and 16 pages respectively. With such facilities for good reading none, not even the very poor, need go without an occasional chance to read a very good book.

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

Always a welcome visitor, containing good, solid knowledge and interesting information on all kinds of subjects, from the affairs of the Church to Popular Astronomy, the "Sea and the Desert," a "Pettrified Town" and "Brownie's Last Gallop." Although only at the threshold of its second volume this magazine seems to have been blessed with much prosperity.

The Churchman: New York, H. M. Mallory & Co., 37 Lafayette Place, New York. A weekly Church paper, now in its 45th year of publication and well known as one of the best Church periodicals in existence. Subscription, \$3.50 a year; for clergymen, \$3.

Santa Claus: 1,113 Market st., Philadelphia, continues to improve each month. The editors evidently know how to please children, and not only that, but to instruct them. A bound volume of *Santa Claus* will form a grand book for young people.

The Missionary Review of the World. We find this periodical always most useful in giving mis-

sionary information, and suggesting thought for missionary subjects. It is now favourably recognized in England, and is becoming an acknowledged authority on missionary subjects. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York, \$2.50 per year; 25 cents per single number.

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

The Youth's Companion: Nearly one hundred eminent persons are now engaged in preparing valuable and important contributions to "The Youth's Companion" for 1890.

Mr. Gladstone is getting together his reminiscences of Motley, the historian; Justin McCarthy is writing all his personal recollections of great Prime Ministers; Sir Morell Mackenzie is thinking of what he shall say to "The Companion" readers on the training of their voices in youth; Captain Kennedy is recalling the exciting episodes of his five hundred different trips across the Atlantic, and making notes for his articles; P. T. Barnum is preparing the account of how he secured his White Elephant; General Wolseley is arranging to tell the boys how they can endure hardships; Carroll D. Wright is securing statistics about the boy and girl laborers of America, what they do and what they earn; Hon. James G. Blaine is writing a paper for our young politicians; popular authors are at work on serial stories; the Presidents of three leading American colleges will give advice to boys on their future; Tyndall and Shaler are to talk about the wonders of nature; Marion Harland promises to entertain the girls, while Lieutenant Schwatka will take the boys in imagination to the loneliest place in the United States.

There are hundreds of pleasures in store for "The Companion" readers of 1890. Every one is hard at work, as you see. \$1.75 will admit you to 52 weeks of these entertainments. Send for full prospectus for 1890 to "The Youth's Companion," Boston, Mass.

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

Biblia: New York and Meriden, Conn., contains every month much useful Biblical information.