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# THE CANADIAN CHURCH MAGAZINE

◦ ◦ AND MISSION NEWS ◦ ◦

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HAMILTON, ONT., SEPTEMBER, 1889.

No. 39.

## HISTORICAL SKETCHES.

### No. 39.—THE DIOCESE OF NIAGARA.

**T**O recapitulate some of the historical facts already recorded in former numbers of this magazine regarding the Diocese of Niagara, it may be said that it consists of the following six counties of the Province

of Ontario—Lincoln, Welland, Haldimand, Halton, Wentworth and Wellington. All of these, with the exception of Wellington, are amongst the smallest counties of Ontario, so that the diocese territorially is by far the smallest in Canada; but it is rich in resources, climate and soil. The Niagara district, as part of it is termed, is well known as the garden of Canada. Here grow peaches, apples, grapes and fruits of many kinds in abundance. Every parish and mission in it is easily

reached, for railroads run in all directions. It originally belonged to the Diocese of Toronto, but was set apart by the consent of the Synod of that diocese as a separate see in 1875. It contains within itself three cities—all towns that can boast of at least ten thousand inhabitants being so designated in Ontario. These are Hamilton, in the County of Wentworth, Guelph in Wellington, and St. Catharines in Lincoln. Ham-

ilton has within itself seven distinct parishes and eight churches; St. Catharines has three parishes and four churches, while Guelph still moves on with but one parish and church. Besides these city churches there are numerous town and country parishes, making in all fifty-six.

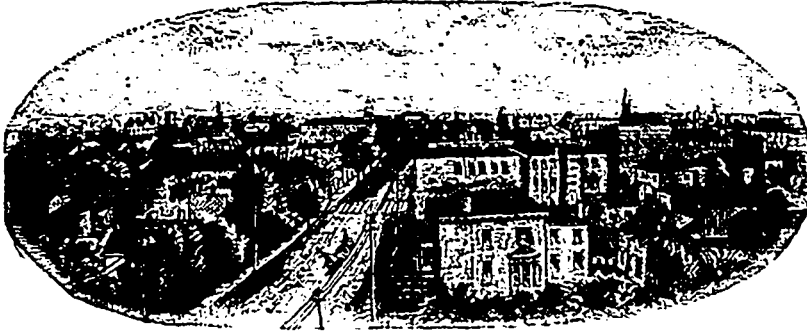
On the 17th of March, 1875, the Venerable Thomas Brock Fuller, D.D., D.C.L., Archdeacon of Niagara, and Rector of St. George's Church,

Toronto, was elected first bishop, and was consecrated on the 1st of May in St. Thomas' Church, Hamilton. Though elected to this position late in life, being 65 years old, he gave himself up assiduously to his new duties; but his health soon began to give way, and for the last few years of his life he was scarcely able to do any work. He asked for a co-adjutor more than once, but the feeling seemed to be against that and things so continued till towards the end of the

year 1884 he died, after an episcopate of very nearly ten years. The Synod of the diocese met in Hamilton on Tuesday, Jan. 27th, 1885, to elect a new bishop and continued in session till the following day. On the eighth ballot the Rev. Charles Hamilton, M.A., Rector of St. Matthew's Church, Quebec, and Prolocutor of the Lower House, Provincial Synod, was elected by a clerical vote of 41 to 14, and a lay vote of 25 to 22. The other



RT. REV. CHARLES HAMILTON, D.D., D.C.L.,  
Second Bishop of Niagara.



CITY OF ST. CATHARINES, ONT.

clergy who received votes were Very Rev. Dean Carmichael (who for seven ballots held a majority of the lay votes), Rev. E. P. Crawford, Rev. Principal Loble, Ven. Archdeacon Dixon, Rt. Rev. Bishop Sullivan, Rev. Dr. Mockridge, Ven. Archdeacon McMurray, Rev. Canon Du Moulin, Rev. Dr. Courtney (now Bishop of Nova Scotia), Rev. D. I. F. McLeod and the Very Rev. Dean Geddes.

The result was sent by telegram to the bishop-elect, who wired back his acceptance of the position. He was consecrated in the Cathedral Church of Fredericton, New Brunswick, on the 1st day of May, 1885 (the very day on which his predecessor, ten years before, had been consecrated in Hamilton), by the Most Rev. John Medley, Metropolitan of Canada, assisted by the Rt. Revs. Hibbert Binney Bishop of Nova Scotia; James Williams, of Qu'ebec; Henry Adams Neely, of Maine, (United States); Arthur Sweatman, of Toronto; and Hollingworth Tully, Bishop Co-adjutor of Fredericton. The Rev. Dr. Mockridge, Clerical Secretary of the Diocese of Niagara, was present and read the duly attested certificate of election.

Bishop Hamilton met his first Synod on the 3rd day of June, 1885, in Hamilton and addressed them on various subjects of interest to the Church. Amongst them he spoke at some length and with great earnestness on the subject of the Domestic and Foreign Missionary Society of the Church, of which society he has been, from its inception, a warm and steadfast supporter and friend. His Lordship's first confirmation service was held in Christ Church Cathedral, Hamilton, on Ascension Day, 1885, when 60 candidates were presented by the rector in charge, Rev. Dr. Mockridge. On the Trinity Sunday following, his first ordination was held in St. George's Church, Guelph, when the Rev. James Ardill was advanced to the priesthood and three young men—Messrs. Harvey, Webb and Blachford—admitted to the Diaconate.

In 1887, in his address to the Synod, the bishop was able to state that the mission fund of the diocese had increased by \$684 over the contributions of the previous year and that that welcome addition had enabled the Church to open a new mission in Caistor and to appropriate a sum for work

amongst the villages of Puslinch, Beverly and Flamboro', in which the Church had not hitherto been established. This may have arisen partly from the system of missionary meetings established by the bishop to be held annually throughout the diocese on the plan which for many years has been in practice in the Diocese of Ontario. In this year also a noted improvement had taken place in the contributions

of the diocese for Foreign Missions, being \$1,103 as against \$371 of the previous year. This amount was further increased in 1888 to \$1,298. In that year also an increase was reported in Domestic Missions, the amount being \$1,687 as against \$1,250 of the previous year. This was also slightly increased in 1889, but the contributions for foreign missions fell short a little, amounting to \$1,012.01. The bishop, in his address to Synod this year, was obliged to deplore a falling-off in the contributions towards the mission fund of the diocese, showing that their present debit balance would amount to about \$1,900. For this, the bishop says, "there are two remedies: The better of the two is the payment in full by each and all of our congregations of their apportionment. The amount is, in the judgment of the clergy and laymen of each deanery, readily within the strength of each congregation. It only remains for the clergymen and his people to do that which they are considered by their neighbors to be well able to do. The second remedy is one from which you will all shrink. It is that some of our missions should be closed. The payments to our missionaries cannot be diminished. They are not receiving now that which the Church owes to them. The Mission Board has already reduced the grants as much as possible. The next step is to abandon some of the congregations who have been formed by the expenditure of labor and money. Good and enduring work is being done in every one of them. No money, in my humble judgment, is so well earned, or productive of such large returns, as that which is contributed to our mission fund and applied by our Mission Board. I earnestly hope that our clergy and lay representatives will see to it that our Mission Board may not be obliged to close any of the missions in the diocese."

During the four years of Bishop Hamilton's episcopate four new parishes have been added to the diocese, and we may confidently hope that there may not be any decrease in the good work thus progressing.

It remains for us now to give a brief biographical sketch of the present occupant of the See of Niagara. He was born in 1834 in the village or



CITY OF HAMILTON, SEE CITY OF THE DIOCESE OF NIAGARA.

town of Hawesbury, not far from Ottawa, in the Province of Ontario. He is the brother of the late Hon. John Hamilton, and of Robert Hamilton, Esq., of Quebec, nearly all branches of the family being possessed of comparative wealth. The subject of our sketch was sent to Oxford, where, at University College, he took the degree of B. A. in 1856, and afterwards that of M.A. in 1859. He was admitted to the Diaconate by Bishop George G. Mountain, the third Bishop of Quebec and was ordained priest by the same prelate in 1858. His first post was that of curate of the Cathedral, Quebec, to which he was appointed in

1857. From 1858 to 1864 he was incumbent of St. Peter's Church, Quebec, when he was appointed rector of St. Matthew's Church, of the same city. For many years he was Clerical Secretary of the Provincial Synod, of which body he subsequently became Prolocutor or Chairman. On his consecration as Bishop of Niagara, in the year 1885, as described above, he received the degree of D. D. from Bishop's College, Lennoxville, and that of D. C. L. from Trinity College, Toronto. Bishop Hamilton is possessed of undoubted zeal and unwearying capacity for work, while his Christian deportment and winning manners are admired by all who come in contact with him.

In a speech delivered at an annual meeting of the Turkish Missions Aid Society in London, the Rev. Dr. Bliss told the following anecdote:—

“He knew an American clergyman, who, in visiting Syria, met a friend of his, the Rev. Mr. Washburn, one of the American missionaries. The clergyman remarked to Mr. Washburn that he did not think it was worth while for missionaries to be employed in Syria, as they did not seem to be accomplishing anything. Mr. Washburn said to him: ‘Did you hear Mr. Thomson preach this morning?’ ‘No,’ was the reply, ‘I did not know that there was any service.’ ‘O! yes, there was,’ said Mr. Washburn; ‘he preached in English this morning.’ ‘Indeed!’ said the clergyman, ‘I should like to have heard him.’ The conversation was concluded as follows: ‘Did you hear Dr. Vandyke preach in Arabic this after-

noon?’ ‘No. You don't mean to say he has preached in Arabic?’ ‘Yes, and he has a congregation of two hundred persons every morning. Did you visit any of the schools at Beirut?’ ‘Schools! Do you mean to say that you have got schools here? I am glad to hear that you are going on so well.’ ‘Did you see the printing press?’ ‘Printing press! Have you got one?’ ‘O yes; we have a printing press in which as many as twenty persons are employed.’ Thus, but for the conversation, that clergyman might, when he got back to America, have told people there that the missionaries had never done anything.”



CITY OF GUELPH, DIOCESE OF NIAGARA.

### “IN EARTHEN VESSELS.”

II. Cor., vi. 7. “But we have this treasure in earthen vessels, that the excellency of the power may be of God, not of us.” Judges vii. 16. See also II. 5.

By MRS. BOOMER, LONDON, ONT.\*

**T**HE MS is old and torn, yellowed with age, and barely decipherable, but its teaching may not be without its meaning for us although its defaced title page does not reveal whether it treats of dream or vision, parable or allegory—nor does it concern us much to know in what language the writer originally recorded his lessons, or whether he rested in palace or tent as he penned his recollections. Half way down the second page and evidently in response to some humbly worded expostulation on the part of him who is addressed by the heavenly visitant, we find the following words: “Fashion me, O potter, earthen vessels to mine honor. Had I needed vessels of silver or vessels of gold, vessels with bejeweled symbols, or vessels of dazzling lustre, should I have come to thee, O potter? Shall I not do as I will with mine own? They to whom I shall entrust thy handiwork are to be my servants, to be the bearers of the water of life and to carry it in the pitchers which thou shalt prepare for them. Light bearers must they likewise be. So, where nought but the hand of wilful disobedience can quench it, devise thou a hiding place for the lamp which they must not only see to it shall cast its rays in the dark places of the earth, but which also must be found alight at my coming. Of every shape, size and kind, fashion these vessels, O potter! Some for the hands of tender infants, and some for the careworn and old; for some who will tread only on soft places, and for others (and they will be legion), who will have to fight their way through briars and thorns, and blister their feet over stony paths. Many will bear their precious treasure hardly knowing that they do so at all, or but lightly esteeming it; whilst others may feel it as a burden too heavy to be borne, not knowing that ‘my yoke is easy, and my burden is light.’ Some may flout and scorn it because it is of form so homely and hue so sad, whilst others may lay it aside for a more convenient season, not understanding that ‘Now is

the accepted time, now is the day of salvation.’ One will say, had I but my brother’s pitcher and he mine, then, indeed, could I serve my Lord, but as it is, this is too heavy a load for so weak an arm as mine, whilst his is so light of weight that he has hidden it under the fine linen

and purple in which he is clothed and forgets that he bears it at all. But, O potter, I will suffer none to remain long ignorant that they are my treasure carriers, and until they, forgetting the banner under which they enlisted, willfully cast away that which I have entrusted to them, be it thy care to re-make and mend, to renovate and restore again into its original lineaments each vessel as it is tremblingly returned for thy remoulding, well knowing that the timid hand which carries it to thee, has been first raised in supplication to Me, and that it is at My bidding that thou art to make it whole. Now, to thy work, O potter, and learn thou thyself, and teach thou to others the lesson that this Treasure is entrusted to earthen vessels, that ‘the excellency of the power may be known to be of God, and not of man.’”

Upon the frayed fragments of the time worn pages can be faintly traced here a line and there a word, showing the after dealings between the potter and the owners of the vessels his obedient hand has wrought. “Take it back, my daughter,” he says in one place, “thy mistake was not having first emptied thy vessel; so full was it of self that thou didst not leave room for thy Lord. Happily, before thy lamp went wholly out, thou wert enabled to cry ‘Lord! Show me what Thou wouldst have me to do.’” To another who had evidently pleaded the uselessness of having a vessel at all, he says, “So cumbered and troubled with thy many cares that thou canst carry neither water nor light for thy Lord! Daughter! So much more need of both hast thou thyself, and as thou drinkest and art refreshed, so much more certainly wilt thou desire to offer the cooling draught to others! Thy Lord knows thy burdens and He will expect of thee no more than thou canst perform.” To another, who had but a fragment of the pitcher and but one unquenched spark of the lamp, he cried out: “Oh! turbulent and fretful of heart! Why couldst thou not in patience and peace possess thy soul? Thou didst not do well to be angry. Does the Holy One need thee to fight His battles? Stand thou aside awhile, and whilst I cast thy vessel anew pray for renewed grace wherewith to temper thy zeal as thou again steppest forth into thine allotted work. For the diffident and humble-minded vessel bearers, who feared to dishonor their Lord by their insignifi-

\*Read at the annual meeting of the Huron Branch of the Woman’s Auxiliary, London, Ont., March 13th, 1889.

ance and want of opportunity, the potter had nothing but words of tender encouragement. 'A small vessel thine, but if it is filled to overflowing with love to God and to the brethren, and if thou bearest it just when and where thou art bidden, fear thou not, neither be thou dismayed for He will be with thee and will water thy labors with the dew of His blessing.'

Does my parable appear to you inapplicable or far-fetched, dear sisters of the Woman's Auxiliary, or can you read between the lines, as I do, and take comfort and help therefrom? Just simple earthen pitchers, made strong and serviceable for every day usage, not all like, but all fitted for those to whom they are entrusted and no more expected of them than that for which their capacity provides. Just the willing hand in sympathy with the willing heart, with work enough ever waiting for us, with no need to sigh over the narrowness of our field or the dearth of our opportunities. We can begin when and where we are, where our past failures, errors, and our past sins have left us, and do what just now lies in our power. "Every day," we are told, "brings its own task, each tasks its opportunity, whilst each task accepted and each opportunity fulfilled may be a step towards a higher life."

Who is it says that: "There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of its light? There is no life so meagre that the greatest and wisest of us all can afford to despise it. We cannot tell at what moment it may flash forth with the life of God. Nor have we any power to escape our responsibilities." Hear what Dr. Chalmers has to say about this: "Every man is a missionary, now and forever, for good or for evil, whether he intends or designs it or not. He may be a blot, radiating his dark influence outwardly to the very circumference of society; or he may be a blessing spreading benediction over the length and breadth of the world; but a blank he cannot be. There are no more blanks; there are no more neutral characters. We are either the sower that sows and corrupts, or the light that splendidly illumines, and the salt that silently operates; but, being dead or alive, every man speaks." I quote again: "Work in God's vineyard is marked as mine. I am called to do it, and without me it will be left undone. God calls me as a laborer, to use for Him, the strength He gives. He might drive me as a slave, but He leaves me free and offers me hire. Does the day go by and call after call still find me standing 'idle.' Am I sure that a call to true work for Him will come to me again, and when the day has gone, can I plead that no man hath hired me?"

Oh! the comfort of knowing that we are in charge of "earthen vessels" only, vessels fit for this work-a-day, very human world, that our tools are human tools, and that we shall only be asked to give an account of what we have and not of what we have not. But what we have we must give;

where an opportunity does offer itself for using any gift of ours, however humble, let us use it freely, willingly, unrepiningly—even if it entails some sacrifice or some personal cost. Let no bugbear of real or fancied unworthiness check our utterance or limit our work. Do not let us wait to be good, before we try to do good. If we wait for that we shall never begin at all. Only let us be up and doing. "The true soldier does not wait for new shoes or a full knapsack before he enters the fight, nor does the wise general tarry till he has full stores." He knows that his call for recruits, and his need of supplies will be understood and responded to at head quarters, and that all that concerns himself and those under his command is to obey the "go ye" which sends them into the fray.

It is not given to all of us to be "enrolled in our Lord's own guard of honor," nor to belong, as has been claimed for every missionary who is true to his vocation, to "the moral aristocracy of the Church of Christ," but though ours may be the smoother, easier lot, yet there remains to us the privilege of helping him just when and where he cannot help himself, to lighten his burdens, to supply his temporal needs and to relieve him as far as possible of anxious cares about the present and future of those dear ones who share in his labors and in his life of daily self-sacrifice in our Master's service.

We may not build the whole edifice, but we may add brick to brick until enough lies ready for the hand of the skilled workman to complete his task. We may not be able to weave the whole fabric, but let not one thread be wanting in the beautiful texture which our hand might have supplied. It may not be within our power to minister to the needs of every laborer in the field "white already to harvest," but we can make one here, or one there, our more especial charge and let nought fail him temporally or spiritually which we can, by our individual or collective effort, provide.

Our gathering together to-day is as another milestone upon our road—a road that has been marked by signal blessings and much encouragement. We have given so little and yet have received so much. Let the keynote of our deliberations be praise and our watchword "rejoice! for hitherto has the Lord helped us." In recruiting for our crusade—"our great missionary crusade," it has been called, "a work which angels might envy and the Son of Man Himself began"—we want to enlist the sympathies not only of those who from their own whole hearted devotion need no urging, but of the many who are perhaps only beginning to take an interest in the good work. Something practical and tangible takes a hold upon their hearts and in working for it step by step their interest grows. They begin with the practical and end with the spiritual side of mission work. "Earthly vessels," but filled to overflowing with love to God and man! There are

some amongst us who have only reached this earlier stage, and when we see their eyes sparkle with interest and their practical minds planning and contriving just how this or that temporal need can be met, does it not seem a pity to quench their enthusiasm by our own faithless fears? Rather let us recall some of the lessons of our Lord's own teaching, that though His was the miracle, it was to man He said "fill the water pots with water" and than "bear out now" which bore such marvelous results. "Let down your nets," He said again, (just ordinary fishermen's nets, mark you) and lo! the miraculous draught of fishes. Again, "five barley loaves and two small fishes" (ordinary loaves bought with pence, we are told), and behold the multitude is fed.

One more backward glance at the yellow old MS and I have done. The potter was bidden not only to make, but to mend. So long as a fragment remained of the original vessel, so long was he to re-cast and repair, and to make it fit for service once more, as long as the lamp remained unquenched, could the faltering steps be guided to where the remedy was to be found.

Men who get on in this world are not damped by a thousand failures, if then our vessels get battered and bruised by careless handling, indifference, or even temporary forgetfulness, let us not, oh! my sisters, sit down despairingly or helplessly, but, having carried our broken pitchers in renewed humility to those waters which ever flow for the healing of the nations, take up our blessed task anew, rejoicing that "we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

### TENT MAKING.

FROM "THE JEWISH ADVOCATE."

A great deal is said in Holy Scripture about tents. As early as the fourth chapter of Genesis we read of Jabal, "who was the father of all such as dwell in tents." From thence throughout there is such a constant mention of tents, that it would be difficult to follow up the subject or write about it. Of Abraham, the forefather of Israel, there is this very instructive remark, showing his domestic piety, that where he pitched his tent there also he built an altar to the Lord.

But it is somewhat remarkable that there is only one reference in the Bible to tent making, and that, connected with this, we have a particularly striking illustration of Jewish missionary blessing. In the eighteenth chapter of the Acts we read of St. Paul's first visit to Corinth, where he found a certain Jew named Aquila, who, with his wife Priscilla, had recently come from Rome. Jews were persecuted then just as they are persecuted now and just as they always have been, and always will be by those who do not study their Bibles to know the mind of God respecting them. Claudius, the Roman Emperor, had commanded all Jews to depart from Rome, and so this man and

his wife escaped to Corinth. The great apostle, on his arrival, abode with them, because he was of the same craft, for by occupation they were tent makers. How St. Paul acquired this craft we are not told, but there existed among the Jews the very wise custom that every youth should learn a trade, and we presume he had been bound to a tent-maker when young.

Now we can easily imagine how the Apostle and Aquila conversed together as they sat working over the broad yards of canvas; we look at them in the illustration, and think how they relieved the long hours of toil with brotherly communion, and we may be quite sure that the Apostle availed himself of the opportunity of speaking those things ever uppermost in his heart. If "he reasoned in the Synagogue every Sabbath, testifying to the Jews that Jesus was Christ," we are convinced that during the week days he spoke more fully to his fellow craftsmen, and whilst "not slothful in business," he was "fervent in spirit, serving the Lord." Certain it is that both Aquila and his wife were brought to acknowledge Jesus as the Messiah; the holy conversation of the work-shop, the enquiries at eventide, when the day's labor had finished, were blessed, and they became true, faithful and fearless Christians. Afterwards, writing to Rome—the city where they were known, from whence they had been driven, but to which they seem to have returned, in all probability, as Christian Missionaries—St. Paul says, "Greet Priscilla and Aquila, my helpers in Christ Jesus, who have for my life laid down their own necks; unto whom not only I give thanks, but also all the Churches of the Gentiles." So, then, the Gentile Churches owed their gratitude to these Jewish fellow-laborers of the Apostle.

But the happy influence of these conversations while tent making extended to Jew as well as Gentile. After a time, Paul, taking his two friends with him, departed from Corinth, and left them at Ephesus, while he went on to Antioch. There came to Ephesus a Jew of Alexandria, named Apollos. He was learned, eloquent and fervent, instructed in the way of the Lord, and mighty in the Old Testament Scriptures. He spoke boldly in the Synagogue, but he only knew the baptism of John. We suppose he had been amongst those multitudes who had crowded to the preaching of the Baptist beyond the Jordan. Be this as it may, Apollos stopped short of the main point—knowing Christ; as yet he was in the darkness of Judaism. This man is a remarkable type of those with whom missionaries have to deal; these pious, earnest, gifted Jews, who know the Scriptures—from whom the Gentiles have received the Scriptures—and moreover reverent and devout worshippers in the Synagogue. It should always be remembered, that when we speak of converting Jews, we do not mean turning them from vice and profligacy, for as a class the Jews are the reverse. Our effort is to lead them to see Christ in their own Scriptures. Just what our society by its very name strives to



TENT-MAKING.

accomplish—to promote Christianity amongst them.

Well, Aquila and Priscilla heard this man. They took him to their own house. The Gospel can be preached in a room as well as in a place of worship. There they expounded to him the way of the Lord more perfectly. He knew something of that way, for he was mighty in the Scriptures, but now it was explained to him "more perfectly," just as Paul had explained it to them at Corinth. Thus this Jew Apollos became first a convert, then a great missionary, mightily convincing the Jews publicly by the Scriptures that Jesus was Christ. Indeed, so successful was he as a Christian preacher, that Paul had afterwards to rebuke the Corinthians lest schism should rend their Church, showing there should be no sects amongst true Christians. If one cried "I am of Paul," and another, "I am of Apollos," the Apostle's answer

was, "I have planted, Apollos watered, but God gave the increase."

Our dear young readers, then, will think of these tent-makers. The same mission work still goes on as in apostolical times. Here was Apollos, who became a great Christian minister of the early Church, brought first to Christ by a Christian couple who had heard him in the Synagogue. They had themselves been rescued from Judaism when working at their craft, and so Paul, by occupation a tent-maker, had proved God's chosen instrument in bringing his brethren after the flesh to Christ. Our missionaries still by visiting synagogues, by entering workshops, and by going to the homes of Jews when invited, strive to teach them the way of the Lord more perfectly, and convince Jews from the Scriptures that Jesus is Christ. Such an apostolical mission well deserves our prayers and our support.

ALL believers receive of Christ's fullness. The greatest saints cannot live without Him. The weakest saints may live by Him.—*Henry.*

## THE CONVERSION OF ENGLAND.

BY THE RT. REV. ARTHUR SWEATMAN, D. D., BISHOP OF TORONTO.

(Continued.)

The first attempt at the evangelization of Ireland was made by Palladius, a native of Britain, who in 431 was consecrated by Caesarius of Rome, to be Bishop of the Scots. Landing in Wicklow, he built a few churches, but was not well received. Sailing round the coast northward, he was driven by a storm across to Scotland, where he died.

On this failure the work was taken up by St. Patrick, whose romantic history does not belong to this place. Consecrated in Gaul "Bishop of the Irish," he landed with twelve companions, in



432, also at Wicklow, and going north converted the King of Leinster, who had expelled Palladius in the preceding year. He subsequently founded the See of Armagh, organized the system of the Church throughout the land, established monasteries and raised up a native clergy. During the 33 years of his labors, until his death in 465, the Irish Church became noted for the strictness of its discipline and the purity of its faith; but after his death, it fell into disorganization, became corrupted with heretical doctrines, and the country once more relapsed.

The re-conversion of Ireland was effected by the intervention of the British Church, invoked in their distress by the Irish Christians. Gildas and others were sent over by St. David and St. Cadoc, and by the labors of these distinguished missionaries and their successors, known as the Second Order of Irish Saints, organizing their ritual and monastic institutions on the model of the British Church, Ireland was raised to be, for centuries, one of the great centres of Christian civilization, her monasteries of Clonard and Bangor attracting scholars from all lands and sending out a current of missionaries to almost every country of Europe.

One of these re-founders of the faith in Ireland was St. Finian of Clonard. Trained at St. David's monastic college at Menevia, he was ordained by the Archbishop himself. Sent to Ireland he founded similar communities there. It is said that his monastery of Clonard contained 3,000 monks and others.

#### ST. COLUMBA.

Amongst his scholars was one Columba, born about 521, of noble parents. He had been made Abbot of Durogh, and while paying a visit to his former chief made, as he supposed, a surreptitious copy of a much prized MS. "Finian's Psalter." Finian, however, aware of his proceeding, when the copy was finished, laid claim to it. The dispute which ensued was referred to Diarmid, King of Ulster, a relative of Columba; and he, quoting as his authority the old proverb, "mine is the calf that is born of my cow," decided that the copy belonged to the owner of the book. Angered at this loss of his labor and other wrongs he considered himself to have received at the hall of Tara, Columba sought out the King of Connaught and induced him to make war on Diarmid. Diarmid was defeated; and a Council of Bishops and Abbots, sitting on the conduct of Columba, judged him the cause of the bloodshed by which many sons were lost to the Church, and condemned him to banishment until he had won from the heathen as many souls to Christ as would replace those slain in battle.

Columba bowed to this decree, and with twelve companions, crossing over to Scotland in a coracle of wicker work covered with hides, landed on the eve of Whitsunday, 565, on a small island off the Island of Mull. This little spot, three miles long by one broad, was called Hi; by its latinized name,

Iona, it will be forever loved and hallowed. King Connell gave this island to St. Columba, and here he built the monastery in which were to be reared the great missionaries who were the fathers of the Anglican Church.

Iona was the headquarters of St. Columba for 34 years, though he still maintained the superintendance of his monasteries in Ireland and made missionary tours through Scotland. He died at Iona in 593. Here, too, he and his successors, for many generations, crowned the Kings of Scotland on the Scone stone which now forms part of the coronation chair in Westminster Abbey, in which all the reigning sovereigns of England from Edward I. to Victoria, have been crowned.

We now return to Northumbria.

After the slaughter of King Edwin in battle with Penda, the two provinces of Bernicia and Deira were made into separate kingdoms. Osric, Edwin's cousin, became King of Deira, and Eanfrid, son of Eihelfrid (Edwin's predecessor), King of Bernicia. Both repudiated Christianity in the hope of propitiating Penda. But he was bent on annexing Northumbria to Mercia, and with the help of Cadwalla, the Christian King of the Welsh, made war on them. Osric and Eanfrid were slain.

Now Eanfrid's remaining brothers, Oswald and Oswy, who had taken refuge in Iona on their father's death, had been converted to Christianity by the Celtic missionaries. Oswald, becoming titular King, raised a small army, and having caused a wooden cross to be fixed in the ground on the battlefield as the symbol of the faith for which he fought, defeated the Mercian and Welsh allies, near Hexham, killing Cadwalla.

#### CONVERSION OF NORTHUMBRIA.

Having thus recovered Northumbria, he set about the work of restoring Christianity in his kingdom.

The natural course would have seemed to be to recall Paulinus, but this Oswald could not do for two reasons: Edwin's little son Oswine, who had a claim to the throne, would have to come back with him; and there was much ill-feeling between the Kentish and Celtic Christians. He, therefore, sent to Iona for a Christian teacher. The monk Cormano who came in answer to his request proved not to be fit for the work. He was stern and unyielding, and being unable to make way with the people, returned disappointed and told the story of his failure to his brethren. After hearing him, one of them said, "Methinks, brother, thou hast been harsher than was needful for thy untaught hearers. Hast thou not forgotten the maxim of the apostle about 'milk for babes,' that by degrees they may be nourished by the Divine Word, and be enabled to receive the more perfect and keep the higher precepts of God."

#### ST. ADIAN.

The monks of Iona decided that this was the right man to send on the mission. His name was Adian. He was accordingly consecrated by the

Celtic Bishops, and arrived in Northumbria in 635. It would not have been canonical for him to settle in York, of which Paulinus was already Bishop.

#### LINDISFARNE.

He therefore determined, with a band of Columban monks, to found a new community, which should be a second Iona. For this purpose, Oswald granted him the little Island of Lindisfarne, or Holy Island, on the North Wales coast, a few miles south of the Tweed. Here he built a church and monastery and established a college for the training of native missionaries, with results in the extension of the Church only second in importance to those achieved by Iona. St. Aidan's life of incessant, self denying and successful labors in Northumbria was prolonged to the seventieth year of his episcopate. To him half England owes its Christianity.

After a short reign, Oswald was killed in battle by the formidable Penda in 642, and once more Northumbria was divided. Oswy, the youngest of the three brothers who had been brought up at Iona, reigned in Bernicia, and Oswine (Edwin's son who had accompanied Paulinus into Kent) in Deira.

Oswy caused Oswine to be treacherously murdered and became sole King of Northumbria. Afterwards repenting of his evil deed, he built and endowed a monastery.

By this time Penda was growing old and determined to divide his kingdom of Mercia. He therefore made his son Pado King of the southern portion, *i. e.* the kingdom of the Middle Angles.

#### CONVERSION OF MERCIA.

About the year 650 Oswy sought to allay the strife between Northumbria and Mercia by a matrimonial alliance. He married his son to Penda's daughter, and gave his daughter Alchfleda to be the wife of Poeda, on the condition that she being a Christian should be guaranteed liberty in her worship. Poeda, who had had opportunities of becoming acquainted with Christians and their manner of life not only consented to this, but was himself baptized and gladly welcomed into his kingdom by a company of priests from Aidan's College at Lindisfarne. These were Diuma, a Scot, and Adda, Betti and Cedd, Englishmen. The work of all was completely successful.

The savage old Pagan, Penda, however, was the more inflamed in his animosity against Northumbria and determined to make a final effort for its overthrow as the source and home of Anglian Christianity. All the offers of terms and tribute which Oswy and his nobles made to him to buy off his harassing and devastating raids were refused, until they indignantly declared that their costly gifts which the pagans rejected they would offer to the Lord. They gathered together to battle and Oswy vowed that if God gave them the victory, he would found twelve monasteries and devote his youngest daughter to a religious life. They were victorious. Penda was defeated and killed. Mercia thus became a Province of Nor-

thumbria; Oswy's nobles governed north of the Trent, and Poeda was allowed still to govern the southern portion or kingdom of the Middle Angles, as under-king to Oswy. This supremacy of the Northumbrian King was productive of great good to the cause of the Christian faith.

In 656, Diuma, the chief of the Middle Angles Mission, was consecrated by St. Finan, Bishop of Mercia, in celebration of which event Oswy and Poeda founded the monastery of Peterborough. Soon after Poeda was poisoned and Mercia revolted. Wulfhere, another son of Penda, regained his father's possessions, but did not restore his paganism.

#### CONVERSION OF ESSEX.

Let us now turn our attention to the kingdom of the East Saxon. We have seen that after the collapse of the mission under Mellitus, Essex fell back into heathenism.

After 37 years, the faith was once more planted in London. Sebert, now the King of the East Saxons, 653, (not to be confounded with Sebert, King of East Anglia), frequently visited Oswy in the North. There he saw the work of the Christian Clergy, and presently becoming a convert under the instructions of St. Finan, St. Aidan's successor, made application to the monks of Lindisfarne for missionaries to his people. The twelve trained young men of St. Aidan's College were, however, all out in different provinces, and none of those under instruction were ready to be instructed with such an important mission. Bishop Finan, therefore, recalled Cedd from East Anglia and sent him to King Sebert. In 633 Cedd, with one additional priest, re-established Christian services on the site of St. Paul's; and so great was the success of his work that in the next year he was consecrated by St. Finan, Bishop of the East Saxons, with his Episcopal seat at London. The good which the introduction of Christianity wrought in the moral character and social well-being of the Anglo-Saxons was manifest and fully recognized, and Cedd was soon the overseer of many and flourishing religious communities.

We have now seen all the kingdoms of the Heptarchy, with the exception of Sussex, settled in the Christian faith. Before this last stronghold of paganism was captured, an event took place of great consequence to the future of the Anglican Church.

#### UNION OF THE AUGUSTINE AND CELTIC CHURCHES.

From their first landing it had been the desire and effort of the Italian missionaries to bring all the British and Irish bishops into subordination to Canterbury and Rome. Apart from the independent attitude maintained by the British Church, which they consistently refused to give up, the differences between the two bodies were not in essential doctrines, creeds or sacraments, but in matters of order—particularly, the mode of completing Easter, the shape of the tonsure, trine immersion and consecration by one bishop. The singularity

of the British Christians in these points was chiefly owing to their isolation for 150 years from their brethren on the continent. But the ill feeling between the rival clergy was very bitter, though we have seen in the case of Felia and Fursej that it was possible for them to work in harmony.

The settlement of the difficulty came from the court of Oswy in Northumbria. On ascending the throne he had married Eanfled, the daughter of Edwin and Ethelburga, who had accompanied Paulinus in the flight into Kent. She had, naturally, been trained in the Roman customs and brought up her children in the same. The tutor in the family was Wilfred, clever, keen and determined; and her private chaplain was Romanus.


Oswy had been greatly attached to Aidan and Finan of Lindisfame, but their successor Colman was a man who was deficient in powers of conciliation. There was thus a divided household—Oswy favoring Colman's views, the Queen and her clergy maintaining the opposite customs.

When the Court controversy reached a climax, on the 14th day of the Paschal moon falling on a Sunday, the King determined on a conference to settle the point.

*(To be Continued.)*

## OUR PARISHES AND CHURCHES.

No 36.—ST. PAUL'S CHURCH, HALIFAX, N. S.\*

 THE first settlers of Halifax (so called in compliment to George Montague, Earl of Halifax, then President of the Board of Trade and Plantations) arrived in the Harbor of Chebucto on June 1st, 1749, under the leadership of Col. the Hon. Edward Cornwallis, afterwards the first Governor of Nova Scotia. Among these were "Mr. Anwell, clergyman, and John Baptiste Moreau, gentleman and school master." Shortly afterwards the Rev. William Tutty, of Emmanuel College, Cambridge, joined the newly formed settlement. These three gentlemen were sent out with the expedition for the purpose of establishing the Church of Christ, unfurling the banner of the King of kings, side by side with the banner of the King of England, and at once proceeded with their duties, holding divine service and preaching on the old parade ground amid the felled trees and roughly made huts of the settlers. Mr. Tutty was appointed by the Society for the Propagation of the Gospel first resident minister of Halifax, and Mr. Moreau was placed among the French Protestants, who were forming a settlement. Mr. Anwell, not proving satisfactory, was recalled. The salaries of the two clergymen were £70 sterling. That of the schoolmaster, a Mr. Halhead (on which he scarcely could have been "passing rich"), was £15.

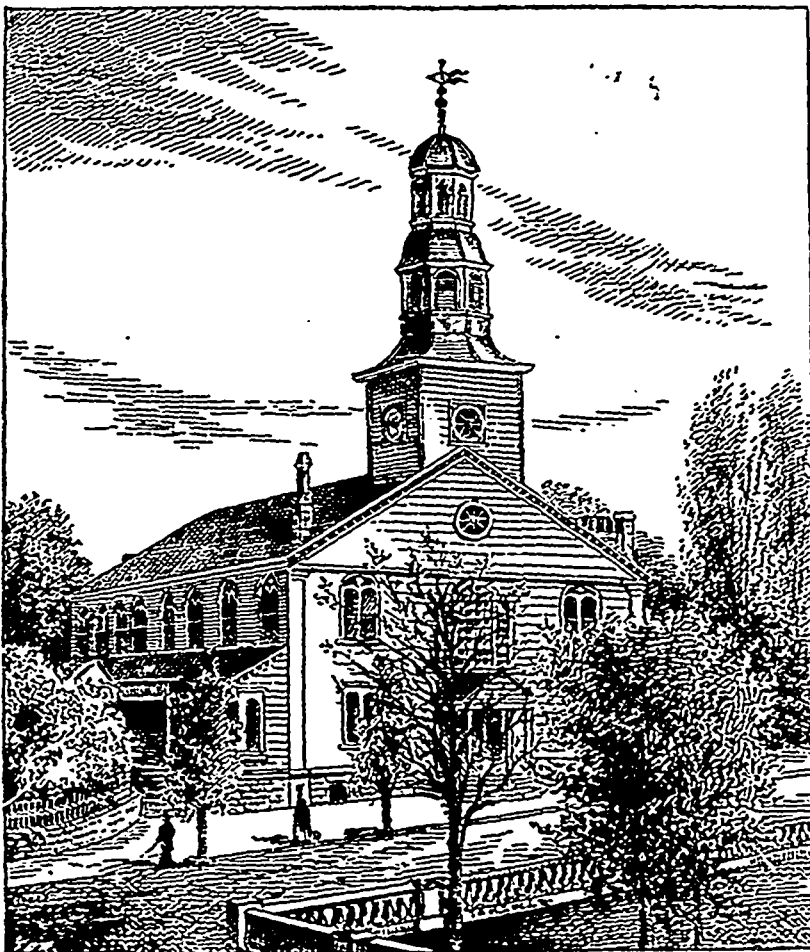
In laying out the town of Halifax the surveyors were instructed to apportion a square or block for the site of a church. In order to obtain a suitable

frame for such a building as they required they were obliged to send to Boston. It seems to have arrived in Halifax in the year 1750, for "the church then setting up would cost £1,000 by the estimate sent from Boston." This was the origin of St. Paul's Church, Halifax, which, as it was until 1812, was identical in architecture and size with St. Peter's, Vere st., London, England, and closely allied to many others to be seen in that city. In the year 1750 and two following years a large number of German Protestants arrived in Halifax and Mr. Tutty, equal to the occasion, speedily mastered the German language so far as to enable him to officiate for them in their mother tongue. A worthy missionary he was, but, alas, his new accomplishment was only in use for a short time, for he soon afterwards returned to England, where he took ill and died; but in the year 1752 he had received as an assistant in his work the Rev. John Breynton, who afterwards, for a long period of time, was connected with the history of St. Paul's Church. He was called at first "the missionary at Halifax," and received as his assistant Rev. Mr. Wood, who was transferred to that post from New Brunswick, in New Jersey. In a letter written by Mr. Breynton on Dec. 8th, 1755, to the Society in England he speaks of the church as completed without, forming "a very handsome appearance," and as "aisled and plastered" within, and pewed after a rough fashion. He speaks of the inhabitants at that time as not exceeding 1,300, many having left to form new settlements, and of these 800 were professed members of the Church of England.

In the year 1759 (just ten years after the settlement of Halifax) the "Parish of St. Paul's" was formed by an Order in Council, and churchwardens were appointed on the English plan, the clergyman nominating one and the parishioners the other. On this occasion the clergyman's warden was nominated by the "Rev. John Breynton and the Rev. Thomas Wood, Vicar." In the year 1760 Governor Lawrence died and was buried beneath the church. According to a well attested manuscript it appears that in 1762 a French (Roman Catholic) priest died in Halifax and was buried (as had been his own request) by Rev. Mr. Wood, who read our burial service over his remains in French. A scene of this kind is difficult to meet with in these days. In the year 1765 there is the record of an organ having been set up in St. Paul's. It was an instrument intended first for a Roman Catholic Church in South America, but the ship in which it was seized and her cargo sold—St. Paul's congregation becoming the purchasers of the organ. It did good service in the church till 1841 when it was replaced by a new one from England in the same frame. This remained till 1873 when it was set up in Trinity Church. With reference to the music in the church the following quaint resolutions were passed at a vestry meeting held in Halifax, the 24th of July, 1770:

"Voted, that whereas the anthems sung by the

\*Gathered chiefly from the "History of St. Paul's Church," by Rev. Dr. Hill, published by the Nova Scotia Historical Society.



ST. PAUL'S CHURCH, HALIFAX, N. S.

Clerk and others in the gallery, during Divine service, have not answered the intention of raising the devotion of the congregation to the honor and glory of God, in as much as the major part of the congregation do not understand either the words or the musick and cannot join therein. Therefore, for the future the Clerk have express orders not to sing any such anthems or leave his usual seat without directions and leave first obtained from the Rev. Mr. Breynton.

"Voted, that whereas also the organist discovers a light mind in the several tunes he plays, called voluntaries, to the great offence of the congregation and tending to disturb rather than promote true devotion. Therefore he be directed for the future to make a choice of such Tunes as are solemn and Fitting Divine Worship in such his Voluntaries, and that he also for the future be directed to play the Psalm Tunes in a plain familiar manner without unnecessary Graces."

The organist seems to have yielded to these not unreasonable demands for his services were

retained for another year.

in 1771 Mr. Breynton visited England where he received the degree of Doctor of Divinity in return for his arduous services and was welcomed back in Halifax in 1772 with every mark of affection and esteem.

The heating of the church seems to have been a great source of trouble to the congregation of that day. No provision was made for it by the architect, and the people in the winter sat in the church and shivered, with but what warmth could be obtained from heated bricks or small iron boxes filled with charcoal. Lord William Campbell, in 1773, sent out from England two stoves, as a present to the church, but the congregation do not seem to have known what to do with them. The question seems to have been, How can stoves be put in a church? And the problem seemed insoluble, for it is certain that for many years after the acceptance of His Excellency's

valuable gift, the stoves were not used; but the following resolution indicates the inability of the congregation to cope with the rigors of winter in the ordinary way, at least as applied to a church:

"That for the winter half year divine service in the afternoon shall begin at half-past one o'clock, and that the minister shall have it at his discretion to omit a part or a whole of the service in the afternoon when the severity of the weather may render it necessary: of which he is to give notice in the time of the morning service."

There is something refreshingly quaint about these resolutions of olden days. The system seems to have been decidedly democratic. This was passed in 1775, and in 1787 some appreciation of Lord W. Campbell's gift seems to have dawned upon the congregation, for inquiry was made as to the whereabouts of the two stoves. It was in this year that the first Colonial Bishop, Dr. Charles Inglis, took up his abode in Halifax, and one of his early duties was to recommend the congrega-

tion to use the stoves set apart for heating the church, and he gravely adds :

"In the northern parts of Europe stoves are commonly used in churches: they are now introduced into many churches in England, and I have known them used in some American colonies, whose latitude is much to the southward of Nova Scotia. Prudence and utility seem to have suggested the expedient to counteract the inclemency of winter."

To men of the present day this reasoning will certainly appear sound enough, and so it did to our ancestors—but how to carry it out was a fresh problem. The stoves were put in and were found to work admirably, so far as heating the church was concerned, but they had no pipes to convey the smoke! However, this was overcome in time by the natural method of procuring the necessary pipe and then their troubles were over. They were so proud of their stoves that they *painted them*.

The American Revolution brought a large increase to the population of Halifax and the church progressed with corresponding power. Additional pews were added to the church and in 1780 a rectory was purchased, being a house on Argyle street overlooking the church. In 1780 need for enlarging the church was felt and the building was repaired, the grounds enclosed, new pews added to the gallery and the aisle pews made one foot wider.

In 1785 the Rev. Dr. Breynton felt the need of rest and visited the old country, from which he was unable to return. The congregation waited for him till towards the end of 1788, when they felt obliged to ask him to procure for them in England some clergyman to succeed him as rector. And thus ended St. Paul's connection with this great and good man—"the man," Dr. Hill eloquently says, "who had been for so long a period the chief ecclesiastical ruler in the community, and the colleague of all in authority; who had been the associate and companion of Lawrence, Belcher, Wilmot, Franklin, Lord William Campbell, Hammond and Parr; who had witnessed the magnificent fleets that rode at anchor in the peerless harbor, awaiting the order to attack the stronghold of Louisburg; who had conversed with Lords Howe and London ere they set sail with Admiral Holborne to meet the sad disaster which compelled their return to England; who in the succeeding summer, welcomed to these shores the distinguished general, Lord Amherst; the honored sailor, Admiral Boscawen; the skilful, gentle, yet dauntless soldier, the young and loyal Wolfe, and who had passed through all the trying scenes of the infant colony.

(To be continued.)

As threshing separates the wheat from the chaff, so does affliction purify virtue.—*Burton*.

How patiently God waits to teach us! How long He waits for us to learn the lesson.—*Ruskin*.

## AN AFRICAN MARTYR.

By Prof. LEWELIN, TORONTO, ONT.

Only in the heat and the blinding glare,  
Wearied and worn with his giant's toil,  
Stretched on the sand by the lion's lair,  
Sleeps he for aye on the blood-drench'd soil.

Little he reck'd of the dangers past,  
Dauntless he swept thro' the savage horde,  
Fighting for life till he won at last  
A diadem bound with a golden cord.

Redly the sun o'er the sandy waste  
Slowly had sunk in the burnish'd deep,  
Shadows so weird the sunset trac'd  
And crimson'd the place of his earthly sleep.

Never again shall that brave heart leap,  
Silent and still is that pulse for aye;  
The shades of Death o'er those blue eyes creep,  
Blue as the vault of some southern sky.

Sleep on, true heart, thy task is done,  
Never again shall the savage foe  
Thirst for thy blood when the lurid sun  
Is dying the sand with its burning glow.

Far from the wintry North he came,  
The savage to meet in his domain,  
To fight 'neath the Cross in His holy Name,  
Till love of God in their hearts should reign.

Oftimes he thought of the distant land,  
The loved ones sleeping beneath the sod,  
As he follow'd with faith the high command—  
The issue he left to the will of his God.

Upward his Spirit the Angels bore  
To havens of Rest and tranquil Peace,  
To live with the Saints on that golden shore,  
Where struggles and trials alike shall cease.

If it is true that Mohammedanism is again reviving and rapidly spreading over the Oriental world, threatening to dislodge every other form of religious faith, it is no cause of alarm and no ground for discouragement. As a missionary religion, resorting to the sword for the propagation of its doctrines, its success is not surprising; and it may providentially open the way for Christianity by the destruction of idolatry, which is its chief negative work. Though the most stubborn of all foreign religions and the most difficult to subdue, it may be instrumentally effecting a preparation for the better religion that is not in our calculations. Just as the Mohammedan power in Europe is crumbling to pieces, and when no Mohammedan people, province or empire is rising into significant strength, it is not the time to imagine that as a religion Islamism will check Christianity or drive it from the field. The Mussulman himself believes that his religion is doomed, and his present activity may be but the temporary brightness of the light that is about ready to expire.—*Methodist Review*.

THE demand for the Arabic Bible is so great that although the printing presses at Beirut are working day and night, pace cannot be kept with the orders.

## Young People's Department.

### PESHAWAR CHILDREN.

FROM "DAYBREAK."

**T**HE Peshawar babies are such funny little things. Their clothes are tied around tightly with swaddling bands so that their little arms and legs can never be seen, just like the little child Christ whom the shepherds found lying in the manger. A little silk handkerchief is tied round the babies' heads; their faces are powdered thickly, so that the skin looks quite white; their eyelashes are painted with some black stuff called antimony, and the poor little things are not washed until they are a year old! Round the neck some small silver boxes are suspended; inside these is written some part of the Koran, which the people here think of as their Bible, and the boxes are supposed to act as charms in keeping away the evil eye.

When a baby goes to sleep, it is not put in a nice cradle or cot, but is tied inside a sheet, which is hung on two hooks, and swung backwards and forwards by servants.

By and by, the baby grows into a little girl, and until she is five years old she is allowed to ride with a servant following her horse, or to go out to the bazar when the cook buys food, or she even enjoys the great treat of driving with her father and brothers to the pretty gardens near the city, and drinking sherbet or tea there.

But this soon comes to an end. From the time that the little girl is five years old she is never allowed to go out of doors. She can never go for a run, or take tea with her little friends in other houses. No, she must stay in the house all day long until she is married, and then she goes to her husband's house, and there she stays until she is an old woman.

And when inside the house, she cannot look

out of the windows as you do at the carriages and horses and all the people passing by. She cannot see the trees and the flowers outside. For there are no windows outside her house. In the middle of the house is a large yard, and there are windows facing this, but none towards the country or the street. So you may think how dull it is all day long. The children have no toys to amuse themselves with; their only playthings are little carts made of colored paper, so of course they are very pleased to see dolls.

Some of them are now learning to read and write. How amused you would be to see them rocking themselves backwards and forwards as they sing their lessons instead of saying them like English children. They read and write backwards.

I wish you could have seen the delight of a little girl when she received a present of a doll. The other day a kind lady sent me a special doll to give to a little princess, who was much disappointed because I could not present her with one last year. It was a pretty doll with long fair hair, and little B—hugged and kissed it as an inestimable treasure come from over the sea, and could hardly believe it was for her.

At meal times people all sit upon the floor and eat with their fingers out of one big dish.

Some of the children have names which will seem very difficult if you try to say them. Shirin

Taj means Sweet Crown; Fazli means Grace; Nur Jahan means Light of the World.

Now I am going to tell you something very sorrowful. When I see the little girls shut up in their houses, I feel sad, because they cannot run about and play in the sunshine or pick the flowers in the fields. But there is something that makes me still more sad, and that is that they don't know how Jesus loves them and they don't love Him. They never go to church and hear about Him. Their



PESHAWAR CHILDREN.

mothers never tell them Bible stories as yours do. When they are naughty they don't kneel down and ask God to forgive them for Jesus' sake. Is not this sad?

But now I must tell about some children who are allowed to go to school until they are twelve years old. Every day an old woman goes to their house to fetch them. Then they put on a funny white cloak, which covers the head and leaves only a sort of thick veil over the eyes to see through. These children are poorer than the others I was telling you about, and so their parents allow them to go to school for a few years. In school they learn to read and write and do sums. They learn, besides, many hymns, such as, 'How sweet the name of Jesus sounds,' and many such texts as, 'The blood of Jesus Christ His Son cleanseth us from all sin.' They do like so much hearing stories about Jesus; but when they go home their fathers are angry and tell them not to hear about Him.

There is one dear little lame girl, and how do you think she gets to school every day? She sits on the ground and crawls all the way! Think of that! If you had to crawl on your hands to school, how often would you go? And she is such an industrious little girl; she always knows her lessons.

There is something you can all do for the children in this distant land, and that is—pray for them. Will you? Just ask the Lord Jesus to put His love into their hearts, because He says, 'Ask, and ye shall receive.'

### ROB'S VACATION.



**H**OT August afternoon. Every one in the great retail store of Drayton & Co. looked dull and listless. There was only one theme of conversation—vacations, and how they were to be spent. The members of the firm were thoughtful Christian gentlemen, so even the cash-boys had their turn of freedom with the rest. Two of them were earnestly talking in a corner, about the pleasures in store for them.

"I'm going to my grandmother's down on Long Island," said Willie Bent, a sickly-looking child of ten. "It's just the splendidst place you ever saw, only one-half a mile from the Sound, and I spend all my time, except eating and sleeping, on the beach. The great waves come rolling in, and the air smells so good. Oh, it's just grand!" he said, drawing a very long breath. "I do wish I was there now. You see, my grandfather has a farm down there, and drives up to market with vegetables. Next week I'll ride back with him; that'll be as nice as any other part of it. Now, tell me where you are going, Rob."

"I've got an uncle that keeps a boat house down on Coney Island. He said I might come down there if I'd help him with the boats. I can go sailing and fishing, and I guess I'll have a good time."

"Of course you will, and week after next will soon be here."

Before it came, though, Rob had a letter from Willie's grandmother. Willie was sick—had been sick abed for two days, but was up then. The doctor said he ought not to go to work for at least two weeks; would Rob ask if Willie might stay?

Rob asked. Either of the partners would have granted the request if made directly to him, but the gentleman who held authority over the cash-boys, was a stern man, who suspected every one of shirking, and he refused to believe the story of Willie's illness; so the favor was not granted. Rob studied the matter. There was only one way to give Willie the needed rest. Could he give up his own vacation? He thought not; then wavered; then decided that, hard as it was, it must be done. Not until Willie returned well and strong did he learn of Rob's sacrifice; then, without a word to Rob, he went to Mr. Drayton and told him the whole story. The gentleman summoned the generous boy to his private office, and asked him why he had been willing to give up so much.

"Well, you see, sir, Willie and me's always been chums, and—and—it was sort of doing as I'd be done by, you know."

"Yes, I know; and now, Rob, I'll do so, too, and you may have the fortnight's vacation you have nobly earned."—*Selected.*


### BRAVE LITTLE MARION.



**ONE** of the most heroic acts performed during the revolution, when the whole nation rose to a high plane of heroism, was that of a child in South Carolina. During the investment of Charleston the country north of Cooper's River was ravaged by Colonel Tarleton and the British. Some of his men reached the plantation of Mr. Robert Gibbes at night, and after killing the cattle and shooting down the terrified negroes, proceeded to shell the house. Mr. Gibbes was a helpless cripple, whose wife had recently died. His oldest daughter, Marion, a little girl of thirteen, with the help of one or two house servants, carried her father and younger sisters to a place of safety in the swamp. She then discovered that the baby, her cousin, a boy two years old, had been left behind. The house was in flames. The shells were falling thick upon it. The field between her and it was filled with drunken, riotous soldiers. But she did not hesitate. She kissed her father, and with a gulp of terror darted towards the house. A soldier caught her. "Where are you going?" he demanded. "For our baby!" breaking loose. The men stopped firing. As she entered the house the walls began to crumble and the flames shot high above the roof. But in a moment she reappeared with a white bundle in her arms. Tradition says that Tarleton's men cheered her loudly as she ran back to the swamp. She was badly burned, but recovered and lived to be one of the

most patriotic of Carolinian women. The baby whom she saved was afterwards the gallant Lieutenant-Colonel Fenwick.—*Woman's Journal.*

### THE STORY OF LITTLE GUISEPPE.

 ONE day, in a well-furnished and comfortable room, a little girl was seated in her father's armchair reading a book. It had been given to her by a lady she had met at church, and for the last hour the eyes and heart of little Miss Ethel were engrossed with the pleasant pages of her gift. It was really a missionary book, although in the form of a story, and told of the spiritual darkness and misery of the poor Italian peasantry. When Ethel had finished, she looked up and said earnestly, "Oh, mamma, I do wish I could help these little Italian girls and boys."

"Well, darling, you are not likely, of course, to go to Italy to do it, but you must remember we have plenty of these strangers in London."

Just then the familiar sound of a hurdy-gurdy was heard in the street, and after waiting till it ceased, Ethel peeped through the window and saw a charming little nut-brown fellow, with dark eyes and curly hair, and a pleasant, honest look on his chubby face.

A grateful smile soon spread over these features as Ethel called him to the door and gave him some pence, asking him his name. He knew a little English, and told her it was Guiseppe, and that he lived with his mother, who played an organ near Saffron Hill. The next day he came again, and Ethel felt that if she wanted to do something for Italy she had better begin with Guiseppe. Her father bought her some Italian tracts, and these she gave him, with many kind words and smiles, the latter he would evidently understand.

Then, after many months, Guiseppe came for the last time, he was going to America, he said, and wanted to say good-bye.

"I have learnt to love the Lord Jesus."

These parting words of the little Italian boy went straight to Ethel's heart and made her very glad. She never saw him again, but she felt her words and little books had not been in vain, and that some day, when she goes to Heaven, she will find her little Guiseppe there too.

### HIS BIBLE SAVED HIS LIFE.

Samuel Proctor was a soldier in the 1st Regiment of Foot Guards, and took part in the terrible scenes of Waterloo. He had received religious impressions in early life, and these were deepened in after years, so that he became identified with the few pious men of the regiment who met for devotional purposes. He always carried his Bible in his trousers pocket on one side, and his hymn book on the other. In the evening of the 16th of June, his regiment was ordered to dislodge the French from a certain wood, from which they

greatly annoyed the Allies. While so engaged he was struck on one hip with such force that he was thrown some four or five yards. As he was not wounded he was at a loss to explain the cause. But when he came to examine his Bible, he found that a musket ball had struck him just where the Bible rested in his pocket, penetrating nearly half through the sacred Book. All who saw the ball say that it must have killed him but for the Bible, which thus literally served as a shield. He was filled with gratitude to his Preserver, and ever kept the Bible in his house, as David laid up the sword of Goliath as a memorial. He used to say: "The Bible has twice saved me instrumentally: first from death in battle, and second from death eternal."—*Selected.*

### TRUTH.

Truth is beautiful as well as safe and mighty. In the incident related below a boy twelve years old, with only truth as a weapon, conquered a smart and shrewd lawyer who was fighting for a bad cause.

Walter was the important witness in a lawsuit. One of the lawyers, after cross questioning him severely, said:

"Your father has been talking to you and telling you how to testify, hasn't he?"

"Yes," said the boy.

"Now," said the lawyer, "just tell us how your father told you to testify."

"Well," said the boy, modestly, "father told me that the lawyers would try and tangle me in my testimony; but if I would just be careful and tell the truth, I could tell the same thing every time."

The lawyer didn't try to tangle up that boy any more.

### A GOOD AND BRAVE SON.

A midshipman on board the *Britannia*, off Sabastopol during the Crimean War, was severely wounded in three places. He was not noticed until many hours after the action, and he lay all night in extreme pain. When reproved for not having applied to the surgeon, he acknowledged "that he had waited patiently that he might not be reported *wounded*, for it would have made his mother so unhappy." With this affectionate tenderness of heart it was an error in judgment; for had his wounds become more dangerous by the delay, his good mother might have had greater sorrow to endure. The young midshipman, however, recovered, and returned to gladden the heart of his poor mother.—*Selected.*

It seemed to me that holiness brought an inexpressible purity; brightness, peacefulness and ravishment to the soul; that it made the soul like a field or garden of God with all manner of pleasant flowers.—*Jonathan Edwards.*



## BROIDERY WORK.

BY MARGARET J. PRESTON IN S. S. TIMES.

**B**ENEATH the desert's rim went down the sun,  
And from their tent-floors, all their service done,  
Came forth the Hebrew women, one by one.

For Bezaleel, the master—who had rare  
And curious skill, and gifts beyond compare,  
Greater than old Misraim's greatest were—

Had bidden them approach at his command,  
As on a goat-skin spread upon the sand,  
He sate, and saw them grouped on every hand.

And soon, as came to pass, a silence fell;  
He spake, and said: "Daughters of Israel,  
I bring a word; I pray ye harken well.

"God's tabernacle, by His pattern made,  
Shall fail of finish, though in order laid,  
Unless ye women lift your hands to aid."

A murmur ran the crouched assembly through,  
As each her veil about her closer drew—

"We are but women! What can women do?"

And Bezaleel made answer: "Not a man  
Of all our tribes, from Judah unto Dan,  
Can do the thing that just ye women can!

"The gold and broidered work about the hem  
Of the priest's robes—pomegranate knop and stem—  
Man's clumsy fingers cannot compass them.

"The sanctuary curtains, that must wreathe  
And bossed with cherubim—the colors three,  
Blue, purple, scarlet—who can twine but ye?

"Yours is the very skill for which I call;  
So bring your cunning needlework, though small  
Your gifts may seem the Lord hath need of all!"

O Christian women! for the temples set  
Throughout earth's desert lands—do you forget  
The sanctuary curtains need your broidery yet?

THE *Indian Witness* says:—"At the present time there are, in round numbers, about half a million Protestant Christians in India. One-half of these are comparatively recent converts, and it is too soon to expect them to exert a very perceptible influence on their neighbors, but even allowing for this, the little body of Christians forms a most important factor in the body politic of the Empire. It will not be long till the half million will be a million, and many of our readers will live to see the day when there will be ten million Protestant Christians in India. When that day comes these ten million Christians will be the leaders of Indian thought and Indian progress. Their voice will be more potent in England than the voice of all India is to-day. They will be bolder innovators than any men in India now, and they will be recognized by all classes as the natural leaders of the Indian people."

If we would have God hear what we say to Him by prayer we must be ready to hear what He saith to us by His Word.—*Matthew Henry*.

To rule one's anger is well; to prevent it is better.—*Edwards*.

"I WAS thinking the other day whether I could not find out one single force, acting for the benefit of the human race, that did not come from the cross—that had not its origin from the cross. I cannot find one. Who discovered the interior world of Africa, and set in motion the intellect of that people? Missionaries. Who has solved the problem of preaching liberty to the women of India? Missionaries and their wives. Who first brought into modern geography the hidden lands and rivers of China, unsealed for inspection the scholarship, and opened for the enrichment of commerce the greatest empire of the East? Missionaries. Who first dared the cannibal regions—the cannibal shores of New Zealand and Tonga and Fiji—and converted wolves, whose appetites were for blood, into a nation? Missionaries. To come nearer home, who are those in Europe who are now lifting up their voices against war, that horrible perversion of the intellect, and of the soul of man? Who are devoting their means and influence against vice in high places, and vice in low places, and against the infliction of wrong upon the defenceless? Who are those whose example of righteousness and purity and gentleness conforms with their own spirit, the legislation of governments and the sentiments of society? The followers of the Nazarene. 'The foolishness of God is wiser than men, and the weakness of God is stronger than men.'"—*Selected*.

*Word and Work*. (London) points out that Moravian missionaries have long been doing a work similar to and not less valuable than that of Father Damien. In 1818 a Moravian hospital for lepers was started amongst the Hottentots, and has been kept up ever since, the missionaries residing amongst the patients. The Robben Island asylum, with its hundreds of sufferers, was soon after started by the Moravian Missionary Society, and still exists in full work, the missionaries of course living with the lepers. In 1867 an asylum for lepers was started in Jerusalem by the same society, and has since been much enlarged, four missionaries having devoted their lives to the work.—*Missionary Review of the World*.

It will surprise most people to learn that the Icelanders are numerous enough in this country and Canada to maintain a distinct and vigorous religious organization of their own. It is called the Icelandic Lutheran Church of America, consists of 22 congregations, and has just held its fifth annual conference at Argyle in Manitoba.—*New York Sun*.

THERE are still over 10,000,000 square miles of unoccupied districts in various heathen lands, where missionaries thus far have never entered.

No state can be more destitute than that of a person who, when the delights of sense forsake him, has no pleasure of the mind.—*Burgh*.



**Domestic and Foreign Missionary Society**  
OF THE  
**Church of England in Canada.**

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

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The next meeting of the Board of Management is appointed to be held in Montreal, Que., on Wednesday, Sept. 11th, 1889.

## The Canadian Church Magazine AND MISSION NEWS.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.  
Back numbers to a limited extent can be supplied. Liberal terms for localizing as a Parish Magazine given on application.

REV. CHAS. H. MOCKRIDGE, D. D., Editor and Manager, Windsor, N. S.  
REV. J. C. COX, B. A., Business Agent, Grimsby, Ont.

SEPTEMBER, 1889.

THE Editor requests all communications to be addressed to him at Windsor, Nova Scotia, to which place he has removed.

We are now in a position to supply back numbers of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS from its first numbers. Vol. I., July, '86—Dec., '87 (18 numbers) \$1.50. Vol. II., Jan.—Dec. '88, \$1.00. When bound these make handsome volumes. Covers for binding for Vol. I. and Vol. II. may also be had on application at fifty cents each.

THE Fourteenth Session of the Provincial Synod of Canada will begin in Montreal on September 11th. Divine service will be held in Christ Church Cathedral at 10:30 a.m., the sermon to be preached by Rt. Rev. Dr. Courtney, Bishop of Nova Scotia.

Friday the 13th will be devoted to the business of the Domestic and Foreign Missionary Society.

A missionary meeting in connection with the society will be held on Thursday evening at which Bishop Sullivan, of Algoma; Bishop Baldwin, of Huron, and Bishop Courtney, of Nova Scotia, will speak.

THE third annual report of the Woman's Auxiliary for the Diocese of Ontario is in every way creditable. It is printed with taste and even elegance and represents thorough organization and good work done.

TORONTO is active in church work. New churches are being built and old ones enlarged and improved. A gospel waggon even has been set up, from which some zealous laymen, by singing and preaching, hope to attract passers by in the streets to listen to Gospel words.

BISHOP WILLIAMS, of Quebec, on his recent visit to Lake St. John confirmed seventeen Montagnais Indians at the Indian reserve there.

THERE are nearly 16,000 established churches in England, besides the great abbeys, cathedrals, and ancient collegiate churches. There are about 23,000 clergymen. The Church-going population is trustworthily estimated at 14,000,000, for whom about 6,200,000 sittings are available.

WE note with much thankfulness that Mr. F. J. D. Smith, of Newtonbrook, Ontario, has contributed \$500 towards the support of Rev. J. Cooper Robinson as a Canadian missionary in Japan.

THE report of the Church Missionary Society, England, is to hand. It gives its total number of missionary stations as 305; European clergy, 269; native clergy, 277; workers of all kinds clerical and laics (including women), 4,350; schools and seminaries, 1,768 with 73,036 scholars; communicants, 47,754. In its map of Canada it shows the Diocese of Calgary, not yet in endowed or separated from Saskatchewan and a "proposed" Diocese of Ottawa, being the Eastern portion of the Diocese of Ontario. The maps in the Church Missionary Society are always beautifully clear and well executed. The income of the society has increased by £16,000, and that of the Society for the Propagation of the Gospel in Foreign Parts by £28,000, the latter sum including, however, a thank offering of £25,000 from a single individual.

THE *Sydney* (Australian) *Record* complains with good grounds of the remarkable relaxation of Sunday observance in the Australian metropolis:—"In the Temperance Hall lectures are given on Sunday night with a money charge. The noisy cry of newspaper boys disturbs the dawn of the sacred day. The large theatres give sacred and 'classical' concerts, for which money is charged. There are cheap excursion trains to half a dozen suburban places of recreation, and Sunday bands in every park. Yet nearly all this is contrary to the local laws." On the other hand, in Canada, the action of the New York Central Railway in discontinuing freight trains on Sunday has led to a similar state of things on the Grand Trunk, and the Boston and Maine railroad systems, except in the case of live stock and perishable commodities. A desire to restrict Sunday work as much as possible is extending to other lines, and there are some hopes of a general agreement to limit this class of Sunday labor. Such an agreement cannot fail to be a benefit, physically and morally, to the laborer.

### OBITUARY.

With regret we chronicle the death of Rev. Canon William Bleasdel, M.A., rector of Trenton, Diocese of Ontario. He was a native of England and graduate of Trinity College, Dublin, and was ordained to the diaconate in 1845 and to the priesthood in 1846 by Dr. Sumner, Bishop of Chester, afterwards Archbishop of Canterbury. After holding one or two English curacies he came to this country and was appointed rector of St. George's Church, Trenton, in 1848 which position he retained up to his death on August 14th of this year, a period of forty-one years. Mr. Bleasdel was a finished scholar and estimable clergyman and is known as the author of several treatises on scientific and other subjects. He was one of the

examining chaplains and Canons of Ontario Diocese.

We grieve also to record the death of Rev. Canon Charles Steinkoff Medley, B. A., rector of Sussex, New Brunswick. The deceased was born in England in 1835 and was educated at Marlborough College, England and King's College, Fredericton. He was appointed to the diaconate in 1859 and ordained priest in 1860 by his father, the Bishop of Fredericton and now the much revered Metropolitan of Canada. He was appointed successively Rector of Douglas, N. B., Sub-Dean of Christ Church Cathedral, Fredericton, Rector of St. Mary's, St. John's, Newfoundland, and Rector of Sussex, N. B., which position he has held since 1867. He served for many years as Secretary of Fredericton Synod and was one of the Canons of the Diocese, where his loss will be felt by all who knew him.

#### A MISSIONARY PRAYER.

O God who hast taught us that all our doings without charity are nothing worth, send Thy Holy Spirit and enkindle our hearts with the burning desire to seek and save the lost in the Spirit of thy crucified Son, and to make them one with us in His saving fold. Take away the spirit of numbness, selfishness and sloth, and whatsoever hath blinded our eyes to the breadth of Thy redeeming love. O be rich unto us again in the gifts of boldness and self-sacrifice. Draw into Thy service the faithful and the true to go forth for Thy Name's sake; and so stir up the heart of Thy whole Church, that every member may strive to be, by his prayers and offerings, a fellow helper in Thy Truth, and thus to show his thankfulness and faith in Thee, O Blessed Father, after the pattern of Thy Blessed Son, and through the power of Thy Holy Spirit. AMEN.

#### THE OLD CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

By T. P. R.

The notes in others' eyes are quickly seen,  
The errors and the faults are keenly noted,  
Until the actors have passed away,  
Then sunk in Lethe's waters they often are well nigh forgotten.

Along the stream of life in softened spots  
Tendrils of a gentler flower have rooted,  
Which now spring up in sweet forget-me-nots.

It is a redeeming trait in frail human nature, that as time passes on, we look back with kindlier judgment on the past. Old friends, yes, old opponents, are regarded in a different light. Their faults are in a large measure forgotten, while all that was good in them is held in cherished memory, and we see how they were instrumental in carrying out the munificent designs of a Sovereign Providence. Yet in the busy whirl of present schemes old institutions like their departed patrons are too often lost sight of.

The Church Society during the period of its existence, especially the latter part, was the object of warm, even severe criticism. We may now look back more calmly and see the important part it took in laying the material foundation of the Church in this province. Rightly to comprehend its place in this work we must first take a hasty glance at the condition of things which previously existed.

In early days the few clergy in Upper Canada were in some way paid by the home Government. Army chaplains remained in some places where troops had been stationed, as Rev. Mr. Addison, of Niagara, Rev. Mr. Stevens, of Montreal, and others. Some were from time to time placed in desirable positions paid from the military chest as it was called; salary, £200. Then an arrangement was made by which the Government and the Society for the Propagation of the Gospel each paid half of this amount; but this system only continued for a short time, when the Government finally withdrew from any participation in the support of the Church. One consequence of this was the reduction of salaries to £100.

The very remarkable, far-seeing dispatch of Governor Simcoe led the English Government to consider the importance of providing the ministrations of the Church in the new colony; this resulted in the setting apart of the Clergy Reserves, on Governor Simcoe's principle, of tithing the land instead of its produce. For many years no benefit was received from these lands, but as soon as there were available funds, the S. P. G. notified the Bishop, and all its missionaries that, just as the Clergy Reserve increased, the Societies' missionaries would gradually be transferred to that fund, the Society still holding itself responsible to the clergy who had been on its list in case the Reserve Fund should fail or fall short. We need not here allude to the convulsions which the Reserve question produced, or its final settlement which is well known. This unsettled, unprovided condition of things in those early days set forth the necessity for making provision for the Church by the exertion of her own people.

A formidable difficulty in this work arose from the strong objection in the minds of the people to the voluntary principle. They had chiefly come from Great Britain, and the process of weaning them from their old traditions was hard and tedious. Even intelligent leading Churchmen joined in it. The writer once heard an influential public man, an M. P. and Churchman, addressing a congregation met to consider the necessity for doing something to increase their clergyman's salary, warn them in strong language to take no steps in this direction. "It was," he said, "the duty of the English Government to support the Church, and if they began to assume the obligation the Government would make it an excuse for withdrawing."

The idea of forming a society which should at

once instruct Church people in their duty and aid them in performing it, originated with Bishop Strachan and his life long intimate friend, Chief Justice Robinson.—The fundamental principle being the contribution of property as well as money for permanent endowment and missionary work. Many persons at that time possessed large tracts of land with perhaps small money incomes. These two venerable men, set forth the programme and many staunch Churchmen rallied round them. It was first proposed by Bishop Strachan in his charge of 1841, and adopted at a largely attended meeting held in Toronto, 28th of April, 1842, when the subject in all its bearings was fully discussed. The society was incorporated in 1844. A similar society had existed for some years in Nova Scotia.

One object especially dwelt upon at the meeting in 1842 was the Widow and Orphan Fund. The widows of such clergy as had been paid from the military chest, were, on the principle of army chaplains, entitled to pensions. It was necessary to create a Church Fund to provide for those who were not on this favored list.

The constitution of the Society provided for annual meetings in Toronto of the whole, also for district and parochial meetings throughout the diocese, and thus the opportunity of benefitting the Church by gifts of land was suggested to the minds of many in every part of the country who never before had thought of it, and never would have done so. Evidence of this is found in the records of many of the first parochial meetings, when property was at once given for parish and public purposes. One provision of the Church Society which later on was changed had doubtless some good effect in the first instance. This was the permission given to parishes to retain three-quarters of their collections for parish purposes, the need of which was seen and felt, and thus wider beneficence was suggested. But when the work of the society was better understood, the inconsistency of such retention was generally seen and the change made.

This inconsistency was quaintly illustrated by a distinguished clerical member of the society by a reference to private charity. "My poor man I am deeply moved with the recital of your pitiful condition and feel bound to help you, therefore I will present you with \$4, but you know charity begins at home, so I must retain \$3 for myself and give you one."

Conspicuous in the list of the first and most generous donors to the society are the names of James Strachan, Col. Maklan Burwell and Dr. Burnside. The second of these gentlemen is doubtless the largest contributor of land in the Province of Ontario. Among the important results of this institution are, the creation of the Widows and Orphans' Fund, which is now fairly well established in the Diocese of Toronto and all its offshoots, the valuable endowment of many parishes, a consider-

able investment for missionary purposes, scholarships in Trinity College and many other important objects.

If it is said much more might have been done let us remember that such a verdict will apply, in a measure, to every human undertaking. Let us rather give credit where it is due, and look back at this old society as having prepared our way by laying the foundation and establishing the principles which have produced present results, and so stimulating those of the present generation to increase their zeal and widen their efforts in the same measure as a gracious providence has widened their knowledge and enriched their store.

TO-DAY thirty-four missionary societies are at work in Africa, and all its 200,000,000 souls are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the Gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and Japan are filling with mission churches and mission schools. Practically the whole world is open, and the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned.

#### DIocese OF NEW WESTMINSTER, BRITISH COLUMBIA.

**T**HE annual assembly of Indians in the mountains above Lytton, for the purpose of collecting edible roots, took place this year in Whitsun-week. The Bishop, for the first time in three years, was able to be present, and, accompanied by Mrs. Sillitoe, the Rev. G. Ditcham and Rev. Philip Woods, arrived at Lytton on Monday night and were accommodated in the two Mission Cottages. On Tuesday morning, horses having been provided by the Indians, the party proceeded in various detachments to the camp, which is situated about fifteen miles from Lytton at an elevation of 3,775 feet above the sea. The trail is, for the most part, good, but the ascent being steep, averaging, indeed, over 200 feet to the mile, progress is not very rapid, and the ride occupied nearly four hours. At about 5 o'clock the party were met by a "scout," who requested them to advance slowly while he galloped back to announce their approach; the purpose of which manoeuvre was made apparent when the race-track was reached, where a "reception committee" of 185 Indians on horseback was drawn up in single line. When the Bishop had passed they formed in twos and followed him to his camp, where all the horseless ones were drawn up to give him a second greeting. The numbers on the whole were disappointing, for only a few over five hundred were present, while three times that number had been expected; but the season was a very early one, irrigation had claimed the attention of the Indians

earlier than they had anticipated. The first night in camp is always a busy one, and by the time the six tents that were to accommodate the visitors had been pitched and everything made snug it was time to turn in.

Rev. E. L. Wright and Dr. Pearse had now joined the party. A spacious "Tabernacle" had been erected consisting of a wall of cut boughs about eight feet high, with a chancel at one end covered with tent cloth as a protection from the weather, the remainder of the enclosure being open to the sky.

Here there was a daily celebration of Holy Communion during the week, and Mattins and Evensong, the former in English, the latter in Indian. The candidates for confirmation were divided into three classes for examination by the clergy on Wednesday, Thursday and Friday; Nalee, of Lytton, Harry, of Ashcroft and John Teetleneetsah acting as interpreters. Meshel acted in like capacity for the Bishop who was engaged each day in conference with the chiefs and watchmen on matters of general interest, domestic, social and religious. The preparation for confirmation being complete on Friday night the ceremony was fixed for the following morning at 7 o'clock. A procession of watchmen and clergy was formed at the Bishop's tent and marched, singing the Veni Creator, to the church where, after the celebration, 103 persons (forty-three men and sixty women) were confirmed. The remainder of the day was occupied with the examination of candidates for baptism and the preparation of communicants for their Sunday communion; the latter being rather a tedious process, as a certificate of good behaviour was required in the case of each individual. During the afternoon all the children in camp were sent out on to the mountains to gather flowers, which grow in marvelous profusion and endless variety. With these they come laden to Evensong, and, having been formed in procession, marched up the aisle, some of the tiny ones being led by their parents, and presented them to the Bishop and other clergy who deposited them in huge piles about the altar.

There were three celebrations on Trinity Sunday, viz., at 6, 7 and 10 o'clock, and, in all, 132 persons communicated, although none of the newly confirmed were allowed to do so.

In the afternoon the Bishop baptized twenty-eight adults, thirteen men and fifteen women, and four infants were baptized by Mr. Wright.

On Monday morning fourteen couples were married, and after that began the work of packing up, and striking camp. During the week the horses had had a free time of which they had availed themselves to such good purpose that on Monday they could not be found, and, as the Bishop was obliged to catch Monday's train in order to arrive home in time for Synod, the whole party started off on foot to walk to Lytton. The walk took very little longer than the ride would have

done, and was not very much more fatiguing. The train came along at 5 a.m. on Tuesday and party reached home in the afternoon.

## Woman's Auxiliary Department.

*"The love of Christ constraineth us."*

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

THE triennial meeting of the Woman's Auxiliary in the United States, will be held in New York October 3rd, 1889.

THE triennial meeting of the Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada, will be held in the Diocesan College Hall, 896 Dorchester street, Montreal, on Wednesday and Thursday, September the 11th and 12th, 1889.

A meeting of the officers will be held at 8 o'clock on Tuesday evening the 10th, at the same place.

### ORDER OF PROCEEDING.

Wednesday, 10.30 a.m.—Divine Service at the Cathedral, sermon preached by the Lord Bishop of Nova Scotia, Holy Communion.

2.30 p.m.—Diocesan College Hall, Opening Exercises: Hymn "From Greenland's Icy Mountains," Prayer, Calling Roll of Delegates, Minutes of Last Meeting, Reports, Adoption of Reports, General Business.

4.30 p.m.—Address by Miss Ling, a missionary from India, sent out to Canada by the Church of England Zenana Society.

Adjournment—5.45 p.m.

Thursday 10 a.m.—Hymn, "The Son of God Goes Forth to War," Prayer, Unfinished Business, Resolutions and Amendments, 1, 2, 3, 4.

Adjournment—12.45.

2.30 p.m.—Hymn, "Saviour Again in Thy Dear Name We Meet," Prayer, Unfinished Business, Offertory, Election of New Board.

4.30—Address by Mrs. Irving, Honorary Secretary of the Woman's Auxiliary of the United States.

Adjournment—5.45 p.m.

WE are happy to say that Miss Ling, the deputation from "The Church of England Zenana Society," has arrived in Canada. Miss Ling has labored very successfully in Oohacommed and Coonoor, South India, and intends returning to her work soon after her Canadian tour. Arrangements have been made for the following itinerary:

Diocese of Nova Scotia, August 2nd to 20th; Diocese of Prince Edward Island, August 20th to 27th; Diocese of Fredericton, August 27th to September 9th; Diocese of Montreal, September 10th to 15th, September 22nd to 28th; Diocese of Ontario, September 28th to October 15th; Diocese of Toronto, October 15th to 27th; Diocese of

Niagara, October 27th to 31st; Diocese of Huron, October 31st to November 10th.

Miss Ling's time admits of only five or six meetings in each diocese. Should disappointments occur, there may be time for places not provided for in the programme of the tour. All communications regarding Mrs. Ling's tour will be addressed to Mrs. Tilton, 251 Cooper street, Ottawa.

WOMEN'S Auxiliary annual meetings for 1889: Diocese of Montreal, February 19th; Diocese of Quebec, May 17th; Diocese of Ontario, June 5th and 6th; Diocese of Toronto, May 2nd and 3rd; Diocese of Niagara, June 17th; Diocese of Huron, March 13th; Diocese of Algoma, October, 24th.

### DIOCESE OF RUPERT'S LAND.

The annual "service" of the Woman's Auxiliary to Missions in the Diocese of Rupert's Land, was held in Holy Trinity Church, Winnipeg, on Tuesday, June 25th. The Venerable Archdeacon Fortin gave an admirable and practical address upon woman's work in the Church, urging upon all to do their utmost, and that every daughter of the Church should become a member of the Auxiliary, that it may be said of each one at the great day, "She hath done what she could." The celebration of the Holy Communion followed, and the offertory was in aid of the General Funds of the Society.

The annual meeting of the Women's Auxiliary took place on the afternoon of the same day at the residence of Mrs. H. H. Smith, No. 5 Assiniboia street, when a marked increase in interest in the work was shown by the large attendance of its members.

The Very Rev. the Dean of Rupert's Land, occupied the chair and opened the meeting with the usual prayers. There were also present the Venerable Archdeacon Fortin, and the Rev. Messrs. Tudor and Roy. After a few preliminary remarks upon the work of the Auxiliary by the chairman, the report of the recording secretary was read and adopted, also the treasurer's statement for the past year.

The Venerable Archdeacon then spoke in tones of encouragement and sympathy with the active works done by the Auxiliary as shown by the report. He was followed by the Rev. H. A. Tudor, who, acting for the secretary, laid some correspondence before the meeting as a sample of the gratitude and appreciation shown on the part of the recipients of the aid given them by the Auxiliary in distant missions. He then spoke in favor of the work and described the beginning of the Church Extension Society in England, which commenced in a very small way, and has increased till it now embraces many objects. The Auxiliary he hoped would prove in like manner and become as valuable to the Church in this Diocese. He con-

cluded by promising his hearty aid and sympathy. The Archdeacon then spoke again most earnestly, practically and in warm praise of the movement, strongly urging the increase of membership, and setting forth the aims and claims of the work upon every churchwoman, as this society is a means at present of uniting all the city parishes (and it is hoped in time that branches of it will be formed at other places, such as Brandon, Portage la Prairie, etc.) in the one grand desire of being helpful to all those who labor in the less favored parts of the Church's vineyard.

### CHURCH OF ENGLAND ZENANA SOCIETY.

FROM MISS MOORE, JUBBLEPORE.

**D**URING the first year's residence in India the time is chiefly occupied in acquiring the language and in receiving new ideas, etc. I hope after passing my examination next month, to be better qualified for more personal service, amongst the ladies and children. The first year to me has been rather trying, when I have found myself dumb, and unable to do what I longed to do; but I trust it has also taught me the lessons of patience, humility and perseverance. I am told the second year will be more trying as regards the climate and other things, but that remains to be seen; after that, every year will become easier than the last, as I understand the natives better and they understand me. A lady was telling me lately that she thinks the natives find it harder to take in new ideas than to comprehend the language in which they are spoken. For instance, she sometimes speaks to them about the doctrines of our Christian faith and they say they do not understand her, but if she turns the subject and asks after their children, food, etc., they understand immediately. The difficulty I have found is, that while I am to pass my examination in Hindi, the spoken language is a mixture of Hindi and Urdu and the family prayers and morning services in the native church is in the Urdu language, so that I am learning two languages at once, which may be an advantage to me some day though rather bewildering the first year. Every Thursday I generally accompany the native teacher "Adelaide" to the Zenanas and listen while she teaches the women and explains the Bible to them. I also teach a little Hindi orphan who understands English; she reads the Hindi New Testament with me, learns texts and does all her lessons in that language, which is nice practice for me. My other pupil is a Hindi Christian girl who learns English, but who cannot speak it fluently, so we mutually benefit one another. Last month Miss Branch and I took a fortnight's holiday; we went to Maudler. While staying with Mrs. Cole she took us to visit the Zenana of a Brahmin priest where I came in contact with the worship of idols for the first time. We were permitted a view of

Krishna, Kam, etc., who were placed under a canopy with flowers scattered before them. They looked so much like a doll show that it was hard to associate them with religion or the serious worship of reasoning, human beings. The priests also (with whom Miss Branch held an interesting conversation in Hindi) was not one bit like the idea I had formed of these leaders of the people. He stood before us a rather intelligent looking man, who had no objections to his female relatives being taught the Bible by Mrs. Cole, and who evidently did not believe in the doctrines which he himself taught the people; yet the god of this world blinded his eyes, and made him cling to his worldly riches rather than give up all for his eternal gain. The saddest sight I think I have witnessed in connection with heathen worship was that of young men of education who took off their slippers and reverently bowed themselves before the stone image of an idol with all apparent marks of devotion. They ought to have known better, but when education teaches them the utter uselessness of such a worship, will their eyes be open to receive Christianity? For if not, in what a condition will they be, as they cry with Micah, "Ye have taken away my gods and what have I more?" The Hindi work is increasing so fast that our great need at present is more helpers, both European and native. It is very difficult to obtain the latter with qualified certificates for the work, and as for the former, why we are only two of our society in all the central provinces! We shall indeed be most thankful to welcome back the Misses Daubles next year, especially as I should like to take up work in the village of Gurha, where Emma Page is at present working single handed. We are also thankful to have been permitted to stay in our present bungalow which has many advantages tending to the increase of our work. Miss Branch says more natives visit us here than in the former house, and when the Babus know us and trust us, they invite us to visit their womenkind. It was only about a fortnight ago a Babu called and asked us to visit and teach a widowed relative of his, a young and pretty woman. He said he had persuaded the elder and more bigoted females of the Zenana to allow this, as he knew he could trust Miss Branch to do nothing underhand or deceitful. He had no objection to the Bible being taught as long as his relative was not unduly pressed to accept Christianity, in fact, he himself had been educated in the Mission School and the Rev. W. Chandler used often to read and explain the Bible to him, which may account for his liberal mindedness towards Christianity, though himself not a believer. We were delighted at this opening into one of the rich Hindu houses, especially as the Babu called again a week later to know when Miss Branch would fulfil her promise and come. Accordingly she went, but alas! the bird had flown. "She had gone on a visit to her friends," such was the excuse, but we think the old ladies had taken fright and pre-arranged the

plan. Evidently the Babu knew nothing about the arrangement, and was much disappointed, he has promised to send for us again when the widowed relative returns, so for the present, we must leave it. They are such timid creatures and so ruled and fettered by the strong iron chains of custom that few have courage to take the first step, either as regards education or anything else. Next year I am looking forward to being fully in work. Once I understand the language and am understood, and find out the work appointed (ordained, prepared) for me to do, I am sure I shall enjoy it and never regret the day when I was led to choose Zenana Missions work in India as my life work.

### God's Treasury Department.

#### MISSIONARY CATECHISM; OR BIBLE RULES FOR GIVING.

Mrs. W. E. Knox.

1. Q. What did the Lord Jesus say about giving?  
A. It is more blessed to give than to receive.—Acts. xx. 35.
2. Q. What kind of a giver does God love?  
A. God loveth a cheerful giver.—2 Cor. ix. 7.
3. Q. How have we received, and how should we give?  
A. Freely ye have received, freely give.—Matt. x. 8.
4. Q. How much should we give?  
A. Every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee.—Deut. xvi. 17.  
(Also) Thou shalt give unto the Lord thy God according as the Lord thy God has blessed thee.—Deut. xvi. 10.
5. Q. What is the least that we should give?  
A. Of all that Thou shalt give me, I will surely give the *tenth* unto Thee.—Gen. xxv. 22.
6. Q. How are our gifts accepted?  
A. If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.—2 Cor. viii. 12.
7. Q. How should we honor the Lord?  
A. Honor the Lord with thy substance and with the first fruits of all thine increase.—Prov. iii. 9.
8. Q. What promise does God make to such?  
A. So shall thy barns be filled with plenty and thy presses shall burst out with new wine.—Prov. iii. 10.
9. Q. What is said of him that pities the poor?  
A. He that hath pity upon the poor *lendeth* unto the Lord: and that which he hath given will He pay him again.—Prov. xix. 17.
10. Q. How shall we give?  
A. Every man according as he prospereth in his heart, so let him give: not grudgingly or of necessity, for God loveth a cheerful giver.—2 Cor. ix. 7.



11. Q. From whom does God accept offerings?

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

12. Q. How often should we give?

A. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.—1 Cor. xvi. 2.

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

A. Blessed is he that considereth the poor, the Lord will deliver *him* in time of trouble—Psalms xli. 1.

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

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

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

A. The liberal deviseth liberal things, and by liberal things shall he stand.—Isaiah xxxii. 8

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

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

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

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

18. Q. What about the first fruits?

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

19. Q. Give another promise about liberal souls.

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

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

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

21. Q. What should we say for this?

A. Thanks be unto God for His unspeakable gift.—2. Cor. ix. 13.

## Books and Periodicals Dept.

The new book entitled "Johnstown Flood," published by H. S. Goodspeed and Co., of New York, contains a most graphic and vivid narration of that wonderful disaster, the story of which will not grow old for many a long year. When the first news of the Johnstown disaster came, everybody disbelieved that so horrible a story could be true. But each day brought fresh horrors to the public notice, till it was universally remarked that for once the first accounts had not been exagger-

ated, but even underestimated. This is so rarely the case that it is a fact worthy of notice in the history of journalism. Everywhere throughout the country the heart beat of sympathy, and kindness showed itself in the most generous contributions, which soon rolled up into millions: Even the Chicago fire failed to stir up the same passionate fellow-feeling, because there, although the loss of property was great, that of life was comparatively small. We cannot but believe it will be long ere this profound interest sinks into indifference. This permanent record will be welcomed by the people of the land, north, south, east and west, and wherever people can read. The author seems to have taken pains in writing an accurate as well as dramatic story, and the whole thing is presented with a vigor and a life likeness which brings it home to every heart. Mr. Ferris has studied the whole matter with great care, and serves it to the public in admirable style. The book is well made, and has forty eight handsome illustrations and 522 pages. We believe that any one who has the opportunity should seize the chance to purchase this thrilling work. Agents are wanted. H. S. Goodspeed & Co. pay all the duty.

*Germania.* A. W. Spanhoofd, of Manchester, New Hampshire, has commenced an interesting periodical for the study of the German language. Each number contains valuable assistance in that direction and conveys a great deal of help even without a teacher.

*Biblia.* Somewhat similar to the above is *Biblia and the Building News*. It aims at giving an insight into the Hebrew language, and also into the Greek. It has commenced the Hebrew text of the Bible with the pronunciation of the Hebrew words and their exact translation. A similar line is promised for the Greek of the New Testament. Why such ancient scholastic subjects should be connected with a Building Society does not appear.

The *Newbury House Magazine*, Griffith, Farran, Okeden and Welsh, Newberry House, London, is a new magazine, printed in the very best of form and full of interesting articles for clergy and laity. Much valuable information may be gathered from such a magazine as this.

*The Missionary Review of the World* for Sept. comes full of missionary intelligence and advocacy. Published by Funk and Wagnalls, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

*The Churchman*: New York, M. H. Malory & 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.