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THE CANADIAN CHURCH MAGAZINE

◦ ◦ AND MISSION NEWS ◦ ◦

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HISTORICAL SKETCHES.

NO. 13—THE DIOCESE OF ALGOMA.

By Rev. J. K. McMorine, M. A., Rector of St. James' Church, Kingston, Ont.

THE student of Canadian history is aware that a great part of that extensive district now known to Churchmen as the Diocese of Algoma, was pretty fully explored by Jesuit missionaries two hundred and fifty years ago. These adventurous men had gazed in

reverent admiration upon the noble scenery of the Upper Ottawa where good Mr. Bliss carries on the pioneering labor of the Church to-day; the splash of their paddles had been heard on Lake Nipissing, and they had skirted from east to utmost west the shores of the great inland mere where now the "stately ships go on" and where aboriginal modes of living may still be seen in grotesque proximity to the luxurious civilization of the European. The earliest and one of the noblest of these heralds of the cross was one Isaac Jogues, whose brief and pathetic career

was brought to a close by the hatchet of an Iroquois after a ministry of only ten years. In 1641 he and Charles Raymbault, a brother Jesuit, had passed along the rocky and romantic northern shore of Lake Huron in their birch canoe, had lit their camp fires on the wooded islets which bestud the North Channel and Lake George, and had stayed their journeyings only when, in the autumn of the same year, they reached the rapids at the eastern point of Lake Superior. These rapids were then, as they are now, a favorite fishing

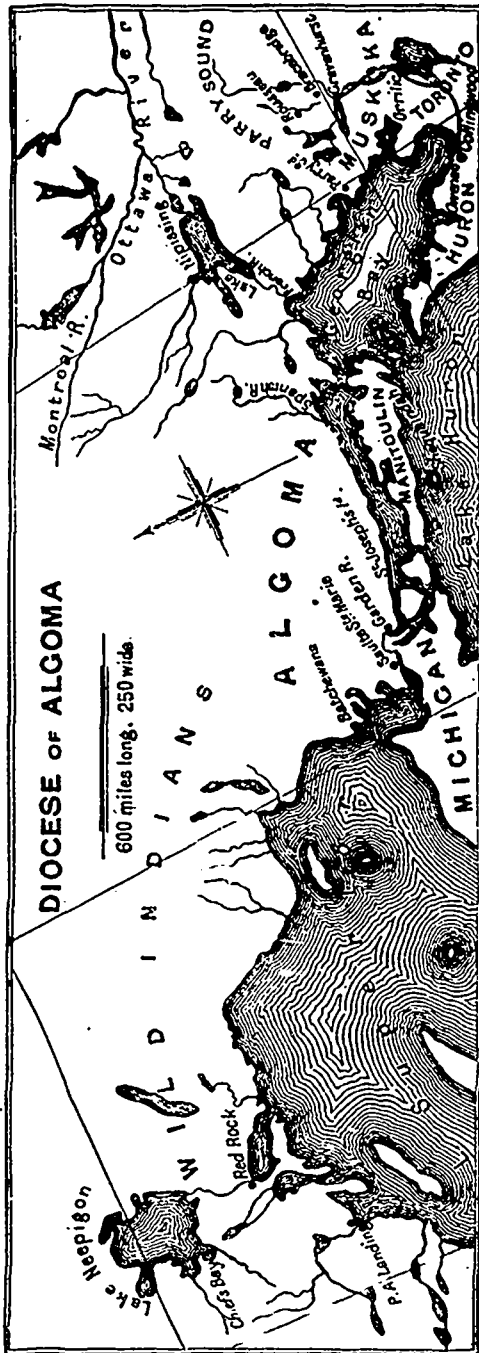
ground of the Indians, and it need not surprise us to learn that the brethren found there an encampment of 2,000 Ojebways. To these, during their brief stay, they preached the faith of Jesus, and having, perhaps given to the spot the name it has since borne, they hastened eastward ere the protracted reign of ice had made escape impossible. Seven years later (1648), two missions were established among the Nipissings and other tribes roaming through the vast wilderness, north, northeast, and northwest of Lake Huron, while a third was begun at Manitoulin Island. Twenty-one years

later still (1669) Claude Dablon and Jacques Marquette, also Jesuits, pushing valiantly westward, again planted the Cross at Sault Ste Marie. At this time it was determined to establish a permanent mission at a point so favorable for meeting crowds of Indians. Accordingly, a square fort, enclosing a rude chapel and house, was built, and extensive agricultural operations were begun. On May 25th, of the following year (1670) they were visited by Dollier de Casson and Galinee, two priests sent out by the seminary of St. Supplice at



RT. REV. F. D. FAUQUIER, D. C. L.,
First Bishop of Algoma. Born 1817; died December 7th, 1881.

Montreal. The reception tendered the latter was not very cordial, and they soon retraced their steps. About the same time a second mission was established by the Jesuits on Manitoulin Island, and assigned to Louis Andre; and in 1671 we read of the presence at Sault Ste Marie of four priests, Claude Dablon, Superior of the Upper Lake Missions, Louis Andre, just mentioned, Gabriel Drulletes and Claude Allouez. But, as I have said, these hardy explorers had ventured further west than Sault Ste Marie. Dablon visited Michipicoten



and Isle Royale, and discovered what is still called the Minong Mine. He speaks of those great copper boulders which some obscure race, importing perhaps the arts of Asiatic antiquity into what we call the new world, had utilized unknown centuries before; and after tossing wearily on the "great sea water," we can hardly doubt that he would gladly rest on the quiet expanse of Thunder Bay and perhaps chant his plaintive mass on the banks of the still-flowing Kaministiquia.

These were the days when Gallican missionary enthusiasm was purest and loftiest and most ardent. But as the years went on "the epoch of saints and martyrs was passing away, and the Canadian Jesuit became less and less an apostle and more and more an explorer." During the greater part of the succeeding century, the history of the Lake Superior district centred in the peltry traffic. This most lucrative enterprise was carried on in a spirit of fierce competition, and, for a lengthened interval amidst positive warfare, first between the French and English, and later (1766-1821) between the Hudson Bay and Northwest Companies. During all that period Sault Ste Marie was known principally as a fur-trading post, fortified by the French for purposes of protection against the aggressive policy of their rivals.

In the early years of the eighteenth century another point, now a mission, gradually rose into importance. In 1731 Pierre-Gauthier de Varennes, *Sieur de la Verendrye* undertook his memorable journey across the continent, in the hope of reaching the Pacific. Skirting the shores of Lake Superior from Grand Portage eastward, he reached the Kamanestigoya, where was a fort constructed we are told in 1717 by Robertel de Lanoue. This was unquestionably the modern Kaministiquia, near the mouth of which is Fort William. It is affirmed that this fort had a predecessor, and assuming it to have been constructed ten years earlier, we learn that Christian worship, which almost invariably accompanied the trading-house, was celebrated beneath the rugged terraces of Mt. McKay fifty years after the establishment of the mission at Sault Ste Marie. In 1762 we are brought to the days of the British occupancy, and in 1784 to those of the Northwest Fur Company. Then the new fort built to accommodate their princely trade and named after a gentleman connected with the company, became a place of first importance. Always the centre of a busy industry, the population at the annual conference of partners, traders and voyageurs swelled to several thousand, and for two weeks banqueting, revelry and license were universal.

Approaching our own time, the great trade was retreating northward and Fort William saw quieter days till awakened by the shriek of the locomotive. A transient visit had been paid to it by Bishop Mountain (the third Bishop of Quebec) on his way to Red River in 1843, and he then consecrated the little cemetery near by. But the earliest permanent religious agency was established by the Jesuits about 40 years ago, and Peres Du Ranquet and Chonin were the pioneer missionaries. The former was highly esteemed for his self denial and devotion by all who knew him, and his gentle, reverend face is familiar to the writer. The establishment consists at present of a church, convent and school, and on either side of these buildings, and about one quarter of a mile apart are two great wooden crosses, defining the space which the Indian chief originally permitted the missionaries to call their own.



CHIEF OF ALGOMA.

It was in the fourth decade of this century that the Church of England became a factor in nurturing the moral and religious life of this great district. About the year 1831, through the energy of Bishop Stewart (the second Bishop of Quebec), then the sole chief pastor in Upper and Lower Canada, a society was formed in Toronto for converting and civilizing the Indians. Sir John Colborne was its patron and its earliest missionary was Mr. Wm. McMurray, now the Ven. the Archdeacon of Niagara. A student in divinity at the time, he entered upon his duties at Sault Ste Marie in August, 1832, and was ordained deacon by Bishop Stewart at St. Armand's (Frelighsburg), on August 11th, 1833. A chapel-school was erected through his instrumentality in 1836, and he baptized 140 persons, among whom were Shingwahcose and his eldest son Augustin Shingwauk, alluded to in Mr.

Wilson's interesting book "Missionary Work Among the Ojebway Indians." Mr. McMurray left in the autumn of 1838, and the fruit of his six years' work was forty communicants.

He was succeeded in November of the same year by Rev. F. A. O'Meara, the present rector of Port Hope, by whom the Indians were persuaded to settle at Garden River. At the same date a mission was established upon Manitoulin Island under the sanction of Sir John Colborne. Rev. A. Elliott, now deceased, had visited it in 1837 and held the first service there, but under the administration of Sir Francis Bond Head, the abandonment of the mission was ordered.

It was re-established, however, under Sir George Arthur, and cotemporary with the advent of Dr. O'Meara to Sault Ste Marie, Rev. C. C. Brough, afterwards Archdeacon of London, was sent to labor at Mah-nec-too ah-nig, now usually written Manitowaning. In company with Dr. Paul Darling, the physician, and Mr. Richard Bayley, instructor, he embarked in a bateau at Coldwater, Oct. 8th, and a month later reached his destination in a blinding snow storm. Mr. Brough remained till 1841. At that date, by an understanding between Bishop Strachan and the Government, Manitowaning was made the centre of operations for all the Lake Huron missions, and thither Dr. O'Meara was transferred from Garden River. His field was then a little diocese, the various points of which he reached during summer in an open boat, and during winter, on snowshoes. To assist in the work, Rev. G. A. Anderson, now in charge of the Mohawk congregation at Deseronto, was appointed to Sault Ste Marie in 1848. He held occasional services for the few whites then at "the Soo," and he travelled westward as far as Goulais Bay and eastward to Bruce Mines, where he held the first service in February, 1849. Owing to ill-health he resigned in November of that year, and was succeeded in 1854 by Rev. James Chance, who had been sent out from England as a layman in the autumn of the previous year, and who, having been ordained in 1856, faithfully served the Garden River Indians for 18 years.

This mission, in common with Manitowaning, was originally supported in part by the Church Society of Toronto, but mainly by grants from the Society for the Propagation of the Gospel and the Colonial and Continental Church and School Society, but in 1858 was taken under the patronage of the New England Company, the oldest missionary society in Great Britain (established 1649). Mr. Chance was, however, withdrawn in 1871 upon the representation that the majority of the Indians (160 out of 300) were Roman Catholics. He was succeeded in the same year by Rev. E. F. Wilson, who was transferred from Kettle Point by the Church Missionary Society and by whom the first Shingwauk Home was founded and opened September 22nd, 1873.

Meanwhile, to return to Manitoulin Island, Dr. O'Meara was busily engaged in important work.

Appealing to friends of the cause in England, he was enabled to build the Church now standing at Manitowaning and the chapel-school, afterwards burnt at Little Current. He also supplied the funds (two grants of £150 each from the New England Company), wherewith, under the superintendence of Mr. Chance, the mission-house and first church (consecrated 1857) were erected at Garden River. Assisted by the Rev. Peter Jacobs, he translated the Prayer Book, the New Testament and part of the Old Testament into Ojebway, and after serving for nearly one-quarter of a century he resigned in 1860. He was succeeded by Rev. P. Jacobs who had been his colleague for some years and who served till his death by consumption, in 1864. About this time the Indians were removed to Sheguiandah, some miles from Manitowaning, where Rev. Jabez W. Sims labored zealously among them till 1869. This true and wise friend of the Indian met his death by drowning, while in the discharge of his duty. Hastily shifting a sail, he fell overboard in calm weather, and perished in sight of his wife and child. Rev. R. Hill, his successor (in 1870) had charge when Dr. Fauquier became bishop.

Within the bounds of the present diocese of Algoma there were, in 1873, besides the two Indian missionaries Messrs Wilson and Hill, five clergymen serving whites. Rev. R. Mosley (1) had broken up the fallow ground at Parry Sound in 1870. Rev. E. Cooper (2) had been laboring at Mary's Lake since 1872 and Rev. J. S. Cole (3) was appointed to Bracebridge just before the Bishop's consecration. At Sault Ste Marie Rev. John Carry had assumed charge of the few Church people in 1866, but having removed in 1867, occasional services were supplied by Mr. Chance, until a neat stone church having been built in 1871, he was relieved by the appointment of Rev. J. W. Rolph (4) in the following year. Prince Arthur's Landing, so named by Col. Wolseley's officers, consisted in 1870 of a few rough shanties and houses, but soon rose into importance in connection with mining speculations and the construction of the Canadian Pacific Railroad westward. Rev. C. B. Dundass was sent here in 1872, and during his incumbency an excellent church and parsonage were erected.

Such, then, was the little band of workers who had preceded the Bishop and were prepared to greet him on his arrival among them.

(To be continued.)

CAN the red man be civilized? An affirmative answer to this question seems to be given in an article entitled "Metlakahtla," by Z. L. White, published in the July number of *The American Magazine*. A tribe of brutal savages, the worst Indians on the Pacific Coast, has been transformed there into an orderly, industrious and thrifty community; but at the same time it is a pity that their indefatigable leader had not taught these Indians to be amenable to proper Church rule and order, for the lack of which the community will probably be obliged to remove elsewhere.

SOME ASPECTS OF LIFE AND WORK IN COLD REGIONS.

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BY THE REV. FRID. E. J. LLOYD, SHIGAWAKE, P. Q.

WE have now arrived within the Arctic circle, and here, with the reader's kind permission we will linger for a while, and learn as much as we may of the interesting peoples who dwell within and around it. It must be confessed (has it ever been denied?) that the Arctic lands are dreary and unattractive in the highest degree. But, forbidding as they are, they are the home of thousands of civilized and savage people, who prefer their appalling solitude to the more inviting countries which lie to the south of them.

The brave men who have chosen these regions for their home are the Co Yukons, Eskimo, Lapps, Samoyedes, Ostiaks and similar allied tribes, who roam over the immense territory of Arctic America and a large portion of Northern Asia.

The Co-Yukons are the largest tribe on the Yukon river, and they are said to be closely allied to the true North American Indian. In general appearance they resemble the Ingeletes who reside farther west in Alaska. They have, however, a wilder and more ferocious cast of feature than these. Mr. Whymper thus describes their dress: "The true Co-Yukon dress is a double-tailed coat, one tail before and one behind. If the reader will imagine a man dressed in two swallow-tailed coats, one of them worn as usual, the other covering his stomach and buttoned behind, he will get some idea of the garment." He tells us further that this style of dress, with but few modifications, is adopted by the other tribes on the Upper Yukon for at least a thousand miles of its course. The women's dress is more squarely cut, and they wear a long ornament of shells which they obtain from the trading companies on the river. This ornament is worn on the nose and runs through a hole made in the cartilage between the nostrils. The Co-Yukon dwellings, unlike those of the Eskimo, are underground, a significant indication of their general inferiority to the last mentioned tribe. They are fierce and consequently a continual terror to the surrounding tribes. They gave the Russians much trouble in the early history of Alaska. An English lieutenant who accompanied Admiral Collinson's expedition in search of Franklin, also met his death at the hands of these Indians. The Yukon Indians mourn for the dead one year, and the women, during that time often gather together for the purpose of talking and crying over the deceased. At the expiration of that time they have a feast and the "days of mourning are ended." Mr. Whymper thus describes one of these feasts or "wakes." He says: "It was to commemorate the death of a Co-Yukon child, and was a queer mixture of jollity and grief. The poor old mother wept bitterly, while the guests were gaily dancing round a painted pole, on which strings of beads

and some magnificent wolf skins were hung. They kept up singing, dancing and feasting to a fashionable hour of the morning; and one little savage who had been shouting at the top of his lungs for hours, got up the next day without any voice at all—a case of righteous retribution. The decorations of the pole were divided among those who took part in the 'wake.' So vigorously did they dance that the old oven used in warming the building shook to its foundations, and part of it fell in."

The Co-Yukon custom of placing their dead in an oblong box raised on four posts was noticed in a former article. It is a matter for devout thankfulness that these Indians are as yet comparative strangers to the maddening and degrading "fire-water" of the white man, although they are inveterate smokers. The women are said to be good-looking, interesting and devotedly attached to their offspring. To the Rev. W. W. Kirkby and the Rev. Robert MacDonald belongs the honor of being the first bearers of the Gospel message to the Co-Yukons, their subsequent work among them being signally blessed. The following valuable testimony to the work of the latter gentleman when amongst the Co-Yukons may here be mentioned: "During our stay, the Rev. Mr. MacDonald, who is a representative of our Church Missionary Society, held several services with the Indians, addressing them sometimes directly, and sometimes through the fort interpreter, Antoine Houle—a man who speaks French, English and a number of Indian dialects. They listened with apparent attention, and joined in some singing. This gentleman has taught some of the young people to read English and his influence is doubtless good. One of the great difficulties in Mr. MacDonald's way in this place is, that the Indians are, for the larger part of the year, scattered all over the country hundreds of miles

apart. Of the gentleman himself I can only speak in the highest terms; he is an undoubtedly earnest and zealous missionary."* When first visited by Mr. Kirkby he found them to be much addicted to infanticide, polygamy and Shamanism. "Shamanism," the author of "Land of Charity" tells us, "was the old religion of the Tartar race before the introduction of Buddhism and Mohammedanism and still prevails in Siberia. It is a system of demonolatry. The Shamanites believe in the existence of a Supreme God, but they offer Him no worship. They believe the demons to be revenge-

ful and capricious, hence they hope to propitiate them by bloody sacrifices and frantic dances."

Considerable differences of opinion once existed among ethnological authorities as to the origin of the vastly numerous Eskimo race; but after careful study and minute philological research it has been found that every circumstance which might serve as an indication, points in the direction of its having been Asiatic, and this is now the generally received opinion of scientific men. The habits and personal appearance of these various races of northern climes whether Eskimo, or Co-Yukon, Kamtskadal or Ostiak, Koriak, Lapp or Vogul will have a general similarity, a fact which is to be accounted for in the depressing monotony of the natural phenomena



ESKIMO CHIEF.

by which they are surrounded. Where wants are identical, the means used to supply those wants are naturally identical also.

The Eskimo character is said to exhibit a strange mixture of intellect and dullness, of cunning and simplicity, of ingenuity and stupidity, and Captain Parry tells us in his interesting narrative of Arctic travel, that few of the natives he met with in the Far North could count beyond five, and not one of them beyond ten; nor could any of them speak

* Whympere, "Travels in Alaska."

a dozen words of English after a constant intercourse of seventeen or eighteen months. Yet, on the other hand, many of them could imitate the manners and actions of strangers, and were generally excellent mimics. They are, however, pre-eminently a good tempered race, and no distress of whatever kind can deprive them of their cheerfulness and good humor. They are generally idle and improvident, particularly the men. Hence, as amongst all other uncivilized nations, the hardest work has to be performed by the "weaker vessels," Christianity being the sole power by which woman can be placed and kept in her rightful position. The Eskimo possess enormous appetites, and they consume immense quantities of animal food, principally in an uncooked condition. They are, however, by no means fastidious in their tastes. Indeed but small account is taken of the quality of food, under the benumbing influences of an Arctic winter, so long as the quantity is proportionate to the wants of the hungry, half-frozen natives. An Arctic traveller relates that having presented a tallow candle to a young Eskimo lady she first nibbled it quite to the end, next drew the wick between her teeth, cleaning off every fragment of grease, and ended by smacking her lips just as an English child might have done after eating a piece of Everton toffee, or that peculiar compound of sugar and flour so strangely called "Bonaparte's Ribs."

"The dress of the Eskimo is handsome. It consists of shirt, coat and trousers, usually of deer skin, and fringed with the long hair of the wolf and wolverine. Their favorite head-dress is the skin of the wolverine's head, surrounded with blue beads, over which is worn the hood of the coat, with a wide fringe of wolf or wolverine hair. Their boots are of otter and sealskin. The sheep and muskrat also occasionally contribute their skins towards the clothing of an Eskimo. Their clothes are, of course, made by the women, and riot without considerable taste, ornamented with blue beads, of which they are very fond; and strips of the white hair of the deer being sewn into

the brown by way of braiding. The coat is shaped like a shirt. Sometimes the hair is turned inside, towards the skin of the wearer, and this affords great warmth. The animal's skin, which is thus turned outside, is then dressed so as to be quite white, and when well beaded makes a showy appearance. The dress of the women is very similar to that of the men, the coat and trousers of the same material, the chief difference being in the shape of the hood, which, in the case of the women, is made larger, to enclose their extra store of hair, and thus better protect their face. The women also wear no boots, but the trousers and shoes are all in one.*

Like the Co-Yukons, the Eskimo of the Mackenzie are intemperately addicted to smoking, and as their mode of using tobacco is to swallow the smoke, it resembles the use of opium more than the ordinary use of tobacco. A writer, before quoted, tells us that a few whiffs from an Eskimo pipe produce a temporary stupor or intoxication, causing him sometimes to fall to the ground followed by a severe fit of coughing. Of missionary work amongst the Eskimo of the Mackenzie we hope to speak in a forthcoming Historical Sketch of the Diocese of that name which it is hoped will appear in the August issue of the Canadian Church Magazine.

The term ubiquitous may not inaptly be applied to the Eskimo in cold regions, as we find him in large numbers now southwards in Northern Labrador, now in the region of the Mackenzie River in the far North-West, and again, most surprising of all, in the far East of Greenland. The Greenland Eskimo, physically speaking, are not nearly so fine a race as those of the Mackenzie River, nor as the Tchuktchis of Alaska, with whom the Eskimo are closely allied, but in most other respects they are very much their superior. It is said that they are exceedingly simple and child-like, that they live harmoniously and quarrel rarely. They have abandoned many Eskimo practices, notably that of burying the dead, as described above, and have adopted Danish customs.

* Bishop Bompas, "Eskimo of the Mackenzie."



ESKIMO MAN AND WOMAN.

It is, perhaps, hardly fair to institute a comparison between the relative conditions of the Greenland and Mackenzie River Eskimo: first, because the former have for very many years been brought under the direct influence of the civilizing and refining power of a robust form of Christianity, as exhibited in the persons and lives of such noble and brave souls as Hans Egede and his followers, while the latter had never heard the name of their Saviour or Creator until it was spoken in their hearing by good Bishop Bompas. And again, because the Eskimo of Danish America have enjoyed, for a long period, the happy privilege of living under the salutary and philanthropic power of the Danish government, and to whose laws they were always amenable, with the result that they are "prosperous, educated, and Christianized little fur-clad folks," while the latter have never known the blessings of living under so much as the resemblance of any restraining power whatsoever.

(To be continued.)

THE MISSIONARY CHARACTER OF THE BOOK OF COMMON PRAYER.*

By REV. C. L. INGLIS, M. A., Rector St. Mark's, Parkdale, Ont.



PARAGRAPH in the April number of OUR MISSION NEWS,† virtually attributes "the supineness of many Church people in the glorious cause of missions" to "the singular deficiency in missionary prayers" of the Book of Common Prayer. But is it true that the Prayer Book is so deficient? The writer of this article is one who does not think so. To him the whole book breathes with a missionary spirit. What prayer more missionary than that prayer given us by our Lord Himself? "Hallowed be Thy Name, Thy kingdom come, Thy will be done on earth, as it is in Heaven." It seems impossible to use these petitions in so contracted a sense as to exclude the furthest corners of the earth. None who use them with thoughtfulness can be said never to pray for missions. How can we pray that God's Name may be "Hallowed" and not put forth some effort to make that Name known throughout the earth, that it may be most truly "hallowed?" How can we pray "Thy kingdom come" and shut out all thought of the spread of God's kingdom throughout the world, until all its "kingdoms have become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever?" And that "His kingdom may come" is surely a prayer for increased zeal, increased liberality, on the part of all the members of that kingdom in promoting its extension, and is also a prayer "for earnest men and women to offer themselves as missionaries." The petition "Thy will be done on earth, as it is in Heaven" speaks for itself. In

what part of Heaven is not God's will done willingly, promptly and perfectly? Our petition, therefore, is that there may be no portion of the earth's surface where His will is not so done. What prayer more truly missionary? A prayer not only that persecutions may cease, but that those suffering persecution may suffer gladly, according to the will of God, and thus bear witness to the truth and reality of "the faith." The remainder of the Lord's prayer may be used with a missionary intention, but these three petitions can hardly be used with any meaning which will exclude the missionary spirit.

Every child is taught in his Church Catechism to say, "Secondly, I learn to believe in God the Son, who hath redeemed me and all mankind," which faith at once gives a missionary signification to the words of the Te Deum, "We therefore pray Thee help Thy servants, whom Thou hast redeemed with Thy precious Blood. Make them to be numbered with Thy saints in glory everlasting. O Lord, save Thy people, and bless thine heritage. Govern them and lift them up for ever." The Benedictus, Jubilate, Magnificat, Cantate, Nunc Dimittis, Deus Misereatur, all breathe the same missionary spirit; they cannot be used thoughtfully without our being stirred with the truth that Jesus Christ came into the world to redeem all mankind, and that we, having obtained that knowledge, must take our part in making "His way known upon earth; His saving health among all nations." The versicles after the Apostles' Creed, in the offices for morning and evening prayer, pray for God's ministers. Those in the mission field are not excluded. "O Lord, save thy people." Is not this a prayer "for the protection of those exposed to the dangers of foreign work?" "Bless Thine inheritance," i. e., the whole earth, and what greater blessing is there than the knowledge of the Saviour? "Give peace in our time, O Lord." Why is this so necessary? Surely that the Name of Jesus Christ may be made known upon earth, and His Church established. The earnestness of this appeal is made still more manifest in the response of the people, "Because there is none other that fighteth for us, but only Thou, O God." The prayer for clergy and people is certainly missionary in its character. "Send down upon our bishops, and curates, and all congregations committed to their charge, the healthful spirit of Thy grace, and that they may truly please Thee, pour upon them the continual dew of Thy blessing." The bishops and curates and congregations in the Foreign and Domestic Mission Fields are certainly not excluded in this beautiful and comprehensive prayer. Can they be said "truly to please God" who are wanting in "zeal and liberality" in spreading the glad news, the Gospel of our Lord Jesus Christ, who do nothing, or but little, to carry out His last command, "Go ye into all the world, and preach the Gospel to every creature?" What more truly missionary prayer than that "for all conditions of men?" Every petition of that prayer breathes the missionary

* Though this article is most valuable in what it suggests, we still think it a pity that we have not some direct prayers in the Prayer Book regarding missions and the support which should be given them.—Ed.

† Now the CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

spirit, and, above all, the petition, "That Thou wouldst be pleased to make Thy ways known unto them (i. e., all sorts and conditions of men), Thy saving health unto all nations." The litany is full of missionary prayers for the "Universal Church;" "bishops, priests and deacons;" that God may "bless and keep all people;" that He would "give to all nations unity, peace and concord;" that it may "please Him to give to all His people increase of grace, to hear meekly His word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;" "that it may please Him to bring into the way of truth all such as have erred, and are deceived;" in fact, almost every petition of the litany is missionary in character. Prayers that those who stand may be strengthened; that those who fall may be raised up; for those in danger and for those who travel by land or by water. What are these but prayers for missionary workers and converts, as well as those at home? The prayer after the Lord's Prayer in the litany is a prayer that the Church may be delivered from persecution. Surely this includes the mission field. Again, how can that book be said to be wanting in missionary spirit which sets apart three days every quarter, the Ember days, as days of fasting or abstinence, and prayer on behalf of those to be admitted to Holy Orders, and appoints two such prayers as the Ember Collects to be used daily in the Ember weeks? But to quote every prayer which breathes a missionary spirit would be to transcribe almost the whole Prayer Book. However, this paper must not close without reference to that one divine service, the service of the Holy Communion. Did the service of the Holy Communion consist of no more than those solemn words of institution contained in the Prayer of Consecration, which were spoken by our Lord Himself, accompanied by the manual acts which he used, the book which contained that service could not be said to be lacking in missionary prayers. The eating of that bread and the drinking of that cup is the most really missionary prayer that man can offer. It is the one only service appointed by our Lord Himself. It is His way in which we may plead His death. "Do this in remembrance of Me." "As oft as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." It is the lifting up of Jesus Christ; and "I, if I be lifted up, will draw all men unto me." In this act we unite with Jesus Christ in that work which He is ever doing for us in Heaven, viz., interceding for us, and that which He pleads is His death which He died for all men." Can anyone suppose that in that work He omits the heathen and those endeavouring to make His way known among them, the missionaries? Most truly not. But the Holy Communion is not only a "showing forth of Christ's death until His coming again," it is not only a pleading of His merits who died, but it is also, as the name by which we most commonly call it implies, a communion. "If with a true penitent heart and lively faith we receive that holy

sacrament, then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us." Surely he has not rightly learned Christ who believes himself one with Christ and Christ with him, and yet is wanting in missionary life and zeal. This zeal may shew itself in more ways than one, liberality in offering of our substance for missionary work, laboring to collect the offerings of others, to clothe the naked, or, the highest way of all, by giving ourselves for the work. He who rightly knows Jesus Christ, and believes himself "one with Christ and Christ one with him," cannot fail to be stirred with true missionary zeal, and to shew a corresponding spirit of liberality. No mention has been made in this paper of the Ordinal, the services for "making, ordaining and consecrating bishops, priests and deacons;" these offices, if examined, will at once be acknowledged to be missionary throughout, the prayers missionary prayers.

It seems to the writer that enough has been said to shew that if the reason for the lamentable "supineness on the part of many Church people in the glorious cause" of missions is to be accounted for, that reason is not to be found in the want of missionary prayers in the Book of Common Prayer, but rather in the coldness of heart of those who are wanting in zeal. Would not one remedy for this supineness be a return to the full use of the Church's services as set forth in the Prayer Book? The restoring of the Holy Communion to its position as the principal service for each Lord's Day, and the use of the daily services at both morning and evening prayer for both clergy and laity? Special prayer with particular mention of missions on certain occasions may be, and is found most beneficial in awakening fresh life and zeal (such prayers might even be added to the Prayer Book); but do not let us forget or neglect the regular services of the church, which are most truly of a missionary character, and which, if rightly used, cannot fail to arouse and quicken a missionary spirit in the hearts of those who use them, and of all who may be reached by the grace given in answer to those prayers.

ALMSGIVING.

By Miss PRICE, Wolfesfield, Quebec.

IF we look at the subject of almsgiving from the world's standpoint our views will fall in with those of the majority of mankind around, from whom so frequently we hear the cry: "It is nothing but give! give! on all sides." But to those who profess to be Christians, and are followers of Christ, the light thrown on almsgiving will bear a very different aspect. The words of our Lord, "It is more blessed to give than to receive," will sanctify to them even the cup of cold water given in His name. With those who give little and could give more, their indifference often arises from the fact of the suggestion never striking home, that

more is in their power. We are all so inclined to get into a beaten track—a groove as it were—and go on contentedly in it, satisfied that we are doing all that is right. But the Christian course must be one of growth in everything,—there is no standing still. If there is not growth, there must be retrogression,—the spirit of the cross is lacking; self-denial springing from love for God does not really actuate our lives. The rich man, at whose gate Lazarus was laid, was not condemned for what he had done, but for what he had left undone; and many now who go placidly on, giving the “crumbs” which cost them little or nothing, will come to realize this truth some day. If we only reflect more on the blessedness of giving—even for those who have little, “gladly to give of that little,”—we shall find peace in the consciousness that we are laying up for ourselves “a treasure in heaven,” increasing our everlasting heritage. But we may put it on a higher ground still: “He who giveth to the poor lendeth to the Lord.” Is that not a privilege? Or can we begrudge Him what He actually in His bountiful love gives us,—what, truly speaking, is His own? We take the blessings and comforts He showers upon us as a matter of course, too often forgetting that, having freely received, He desires us freely to give.

If we only weighed the meaning of half the words we utter with our lips in the services and prayers of our Church—as the present Bishop of Quebec once expressed it, speaking on this subject, “if we took them in and carried them out, we should be better men and women.” We forget that it is to God we are giving to; that it is He who sees the heart, and that no compromise or excuses can escape the eye of the Omniscient.

In every call towards furthering the interest of the Church, whether locally, for domestic missions, or in extending Christ's kingdom throughout the world by foreign missions, we must look at all from the same stand-point, “as unto God, in Christ's stead.” We daily, and often throughout the day, say the prayer Christ taught us, but do we ever examine ourselves closely as to what we are doing to extend that kingdom which we pray may come. It will be a sad hour for us when it does come, if we are not making it our first thought now, or at any rate striving with our whole hearts to make it so. Our blessed Lord clearly illustrates this in the case of the rich young man, who came to Him to know what he must do to “inherit eternal life.” There was evidently much to love and admire in this young man. Jesus beholding him loved him. Yet the reply was, “One thing thou lackest: sell all that thou hast, and take up thy cross and follow me.” The one thing lacking was the spirit of the cross—self-denial. So must all our alms be tinctured with this spirit. “Shall I offer to the Lord my God that which cost me nothing?” Jesus shows us “how hard a thing it is” to make His kingdom our first thought, when the interests and pleasures of this world clash with it; and if we would follow him, it can only be, as he has said,

by taking up our cross; which implies in other words, self-denial, self-sacrifice. It is these, and not the enjoyable parts of the religious life which test our sincerity.

The Saviour's cry, “I thirst,” rings out from the cross still, and will ring on to the end of time. He thirsts for the salvation of souls for which He died. Shall we “pass by” in coldness and indifference, unmoved by those words of anguish? If this we do, practically, they bear no fruit. “Cut it down,” will be our verdict, if the opportunities now given us are “passed by.” Others will take up the task we leave undone, and great will be our condemnation. The unprofitable servant was “cast into outer darkness where there shall be weeping and gnashing of teeth.”

These truths are all realities. If they are to be saving truths to us, we must put vitality into them. Unless we do this our petition is but mockery, when we pray “that we may be found” good and faithful servants in the day of our Lord Jesus Christ. We must prove our fidelity. “The tree is known by its fruits.” We stand in no greater danger than that of being satisfied with a “respectable” religion. Those who are so will find to their dismay at the last the truth of the Saviour's words, “Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven.” Yea, though they plead, “We have eaten and drunk in Thy presence, and Thou hast taught in our streets,” “He shall say, I tell you, I know you not whence ye are: depart from me all ye workers of iniquity.” These are Christ's words, and no plainer can we have to illustrate the truth that he who is not working for Him now, while the day of salvation lasts, is “against” Him. And it will be too late when the night cometh, and no man can work, to cry for mercy. Once roused, once alive to the necessity for action, our efforts must never flag. Then the co-operating grace of the Holy Spirit—without which we can do no good thing—will quicken our love, and give life to our prayers. St. Francis de Sales says that he constantly had before him the words “He was a burning and a shining light.” In order that he might shine, he desired to burn: burn with love to God and zeal for the salvation of souls. He therefore prepared for his sermons and his other work, not so much by study as by fervent prayer. As it was with him so it should be with all God's faithful people. He will *make* us to “bring forth fruit in due season” in His own time. “Quicken me, O Lord, for Thy name's sake, and for Thy righteousness sake bring my soul out of trouble.”

MISSIONARY Societies engaged in Africa have made a thorough investigation of the liquor trade in that continent, and find that in a single year 8,751,627 gallons of spirits were imported from Europe and the United States. Drunkenness is spreading at a frightful rate and missionaries think it a cruel thing that the agent of so much evil should come from lands that are called Christian.

THE CATHOLIC POSITION AND MISSION OF THE ANGLICAN CHURCHES.

By the RT. REV. A. CLEVELAND COXE, D.D., Bishop of Western New York.

"THE EVERLASTING GOSPEL."—REV. XIV, 6.

(Continued).

REFLECT, brethren, that the condition precedent of world-wide evangelization is Christian unity. If "the Everlasting Gospel" is to be preached successfully to all kindreds and nations and tongues, then, first of all, Christ has called us to be One—as the Father and He are one—"that the world may believe that the Father hath sent Him." Surely, then, the Church of which an enemy can say such things is, indeed, "most precious." Nor can I forbear to illustrate this truth by the comparative lessons of history. In Holland, see Barnveldt ascending the scaffold, and Grotius forced to flee for his life, because of an inexorable *Code of Belief*. Alike these worthies and their persecutors would have been embraced, as brethren, by the Church of England. It is this breadth of Catholic system that has given her such a calendar of Christians, in the illustrious laity of her communion, statesmen and jurists, philosophers and poets, brilliant authors, and thinkers of unrivaled eminence and worth. But, on the other hand, look at France; look at that Gallican church, so long and so justly renowned. Alas! how deadly her mistake in accepting the definitions and decrees of Trent. Did she gain by it? Did she gain moral force, the masculine energy of truth? Did she gain even a hollow peace? Ah! no; for, repress and despoil the human mind as you may, you cannot imprison conscience, you cannot force it to be a slave. The crown jewels of Messiah have many lustres. The Church reflects the Infinite in many varied types of character among her sons, so long as all are true to Christ. Macaulay reproaches the Church of England because she could not find a place for Wesley. "Rome," he sneeringly remarks, "would have been more wise." Let us see how that is. Look at France! I speak not now of dissenting Huguenots, richly as they deserve to be remembered. I point to her most loyal and loving children, her noblest and most faithful sons and daughters; the brilliant school of Pascal and Arnauld and Nicole and Quesnel, "persecuted to strange cities," condemned in more than a hundred technicalities almost too minute to be understood, anathematized and deprived of the sacraments. Nay, poor nuns of Port Royal, let me rather point to you. Pure and lovely and of good report, your views of grace, learned from St. Augustine, are displeasing to the King's Confessor, and you too must perish. Driven from your chaste cells, your homes unroofed, your walls levelled to the ground, you must forswear your conscience or die, under peril of damnation. You behold the very graves of your sisterhood violated. The dead in Christ must be

cast out of holy ground, because they were Jansenists! Such heretics are pronounced unfit to sleep in a Christian cemetery. Nay, for a like reason, the whole Church of Utrecht is excommunicated and loaded with anathemas. They dare to differ with the Jesuits as to what St. Augustine teaches concerning Grace. In effect, it was St. Augustine himself that was under the ban; for a second time, he was excommunicated by remorseless Rome.

Yes, indeed, in the contrast, "she is most precious"; that dear Church in which all these might have glorified God, living together with us, in all the freedom of the Everlasting Gospel. Somebody may suggest: "This is her shame; she is too broad; it is because she is loose that she reconciles and harmonizes such divers schools in her bosom." But again, behold the contrast. While these saintly men and women are chased "like the partridge upon the mountains," because their flaming piety glorifies, perhaps, too exclusively the grace by which we are saved, observe how broad is Rome. The licentious Dubois, afterward made a cardinal, is consecrated a bishop even at the hands of Massillon, while his friend and fellow-profligate, the diabolical Voltaire, lives and dies and is buried as a faithful son of the Church. A Jansenist might not live in the French Court; but one who repelled that infamy, on the ground that he was an atheist, was good enough for the "most Christian King." "That," said His Majesty, "is quite another affair." Yes, "another affair," till God shall arise to judgment! He considered it comparatively a venial sin, only sowing the wind; and such was, practically, the estimate of French ecclesiastics, till the harvest of atheism came like the whirlwind.

Before Him who tries and knows the heart, I protest that, with sorrow and pain, I have thus pursued an instructive parallel of history for comparison and contrast. The illustrious Bossuet, who maintained that England owed her civil disorders to her reformation, has challenged such a review: he forces us to this overwhelming rejoinder. And alas! so feeble and apologetic has been the temper of our times; such a surrender has been made of that lofty position of truth and fact which used to be sustained by our great divines, more especially by Bishop Bull, in reply to Bossuet himself; that I must be pardoned for trying to wake up minds and consciences to a just sense of our impregnable defences and to becoming emotions of gratitude to Him who has given us the unmerited blessings of our Catholic inheritance. Note, also, the fact that France, by refusing the example of England, escaped nothing that we have suffered, and gained nothing of that moral force which has so distinguished our race. Counting the Jansenists with the Huguenots, for both were Calvinists in effect, two-thirds of France and certainly its noblest and most pious people were Calvinistic. And are the massacres, the dragonnades, the revocations, the anathemas, and all the fiery persecutions with which France was desolated to be preferred to the

theological breadth which welcomed a Baxter to our altars and which gave a quietus to the Calvinistic school within the church, by moral forces and the influences of the Liturgy? Compare, also, the fact that the *Code of Belief* in France was made so narrow that not even a Bossuet and a Fenelon could live in the same communion, except by the condemnation and humiliation of one of the twain. Reflect on the fact that Christians so exemplary as those of Port Royal, conforming with all their hearts to their national religion, could not be tolerated in the pale of her Church, merely because of modern theological refinements and distinctions the most subtle, and then ask: Is this Catholicity? Is this the Everlasting Gospel? Is it such religion that was represented by the angel, who published it anew in mid-heaven as the blessed plan of God for making one family of all nations, kindreds and tongues?

Alas! and it is with a sigh *de profundis* that I must say it, as if the embrace of charity had not been already rendered less and less inclusive to a degree sufficiently hostile to the human race, we have lived to see it made yet more restricted and narrow. In our days the whole school of thought and theology adorned by the genius of Bossuet and made illustrious by so many adherents, since St. Louis founded the defences of Gallicanism, is condemned and cast out from Rome's communion. The works of Bossuet himself are now heretical. A Dollinger, a Reinkens, and a Herzog, with such laymen as Schulte, are simply anathematized. In short, the Syllabus has banished intellect; the Liguorian casuistry has banished conscience; the new dogmas have banished the last remnants of Catholic fidelity. If God seems saying to his servants that are left "Come out of her my people," Pius the Ninth has said as emphatically to all such: "Begone!" The Latin orthodox, for so we should call our "Old Catholic" brethren, have obeyed this command, and the feeble remonstrance of a few less faithful brethren who bowed their necks but expostulated at the foot of the pontifical throne sustains their sense of wrong and outrage. How fine and sharp, like the sabre's edge, the way of salvation becomes! Again I ask: Is this the Everlasting Gospel? Is this the testimony of Jesus, the good tidings to "all kindreds and peoples and tongues"?

(To be continued.)

NOTES ON EARLY CHRISTIANITY IN BRITAIN.

By MRS. NICOL, Aurora, Ont.

(Concluded.)



HE Roman mission which had been established in Kent, had since been comparatively ineffective, but now as opportunity offered, entered upon a violent contest with that of Iona.

Oswy was now King of Northumbria, and had associated with himself in the government his son

Alchfrid, whose mother had been trained by Paulinus; so that the queen was keeping Lent, while her husband was celebrating Easter. The son adopted his mother's opinions, and encouraged the Roman monks. To end the contest Oswy summoned a conference to be held at Whitby to decide on the subjects in dispute.

Wilfrid Abbot of Ripon, as interpreter for the foreign monks, founded his arguments on the practice of the other western churches and the authority of St. Peter; Colman founded his on the usage of his predecessors, and the doctrine and tradition of the British church derived from St. John.

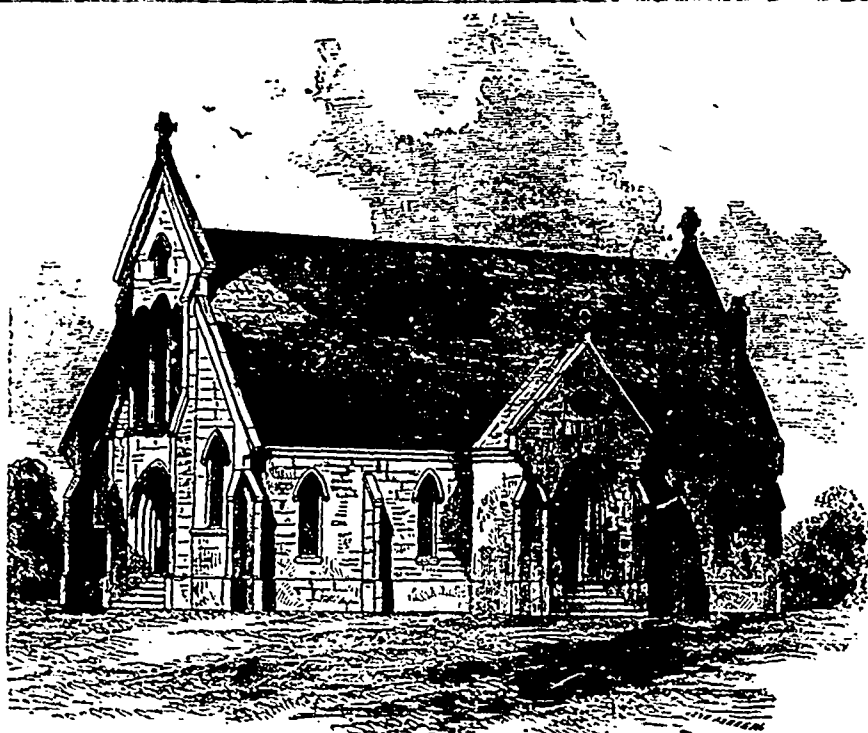
The claim of Paulinus for St. Peter's authority was not a sound one, for it is certain Peter never was bishop of Rome. The British church, whether founded by an apostle or disciple, had undoubtedly its origin from the east, the birthplace of Christianity; and certainly was ancient enough, for the evangelist who first proclaimed the glad tidings on the shores of Britain, is said to have received his commission from the hands of the "disciple whom Jesus loved." But the King decided for the Roman customs, and so perhaps changed the future of the church. The bishop of the West Saxons submitted to the decision of the King, but Colman quitted Lindisfarne for ever, and taking with him the bones of the wise and good Aidan, retired defeated and disconsolate to Iona.

"With him the Celtic independence that had bravely stamped the religion of England with its own character, retired towards the north, henceforth destined to recede even farther and farther before the Anglo-Roman advance."

It required, however, a struggle of nearly a century before the church generally conformed to that of Rome in the form of baptism and the time of keeping Easter, and in this we trace the influence of the Britons and clergy, now amalgamating with the Angles and Saxons to form the English people.

The same spirit of independence which long made an effectual resistance to the innovations of Rome, made a still greater resistance to its claim of supremacy so persistently advanced, but scarcely acknowledged in the tenth century, and never fully acknowledged, for at all times there were many distinguished for learning and piety who protested against the innovations in doctrine and customs, while large sections of the church never ceased to protest against the foreign domination. During the period of its comparative independence, the English church was distinguished for the learning and faithfulness of its clergy, many of whom labored with success as missionaries in Germany.

For one hundred and fifty years previous to the Reformation the teaching of Wycliffe was leavening the body of the clergy as well as enlightening the people, and when the alien yoke was finally and completely thrown off under Henry VIII, that king rather hindered the reformation of doctrine, which, however, the church effected in the following reign; foreign innovations were discarded and the church restored to her ancient purity and independence.



CHRIST CHURCH, LONDON, ONT.

OUR PARISHES AND CHURCHES.

NO. 10.—CHRIST CHURCH LONDON, ONT.

FOR many years, St. Paul's Cathedral, the old parish church of London the less, served for the spiritual wants of the citizens of that good town; but in the year 1841 the increase of the city, particularly to the south of the track of the Great Western Railway, rendered it imperative that steps should be taken to supply the spiritual wants of the people of that section. The ladies of the cathedral congregation took the matter earnestly in hand—it would be invidious to mention names where all were so zealous—a large committee was formed, and at the first meeting a resolution was passed “that no plans could be selected, or contracts let, till all the money for the erection of the church was in hand.” In 1862 the Rev. G. M. Innes was appointed by the Bishop as missionary, without any salary, to that portion of the city south of York street, which it was intended should form the future parish of “Christ Church.” Mr. Innes set to work to organize a congregation, worshipping in the Central School House on Sunday morning and evening, holding out-door service during the week on the site of the proposed church, which had been presented by Bishop Cronyn for that purpose, and establishing cottage lectures in several parts of the parish. An incident worthy of record occurred during one of the out-door services. The stump of an old tree stood on the rising portion of the

ground, and mounted on this the missionary preached, the congregation, usually from sixty to one hundred, standing or sitting on the grass. This stump was hollow. On one occasion some mischievous boys had filled the hole with dried leaves, to which, in the middle of the sermon, they managed to set fire, when the missionary had to descend from his perch and seek a cooler atmosphere. On the very spot on which this stump stood the present pulpit has been erected. The appointment of a clergyman and establishment of a congregation gave a new impetus to the building committee, and soon all the necessary funds were in hand. In 1863 the building was completed. It was consecrated in the same year by Bishop Cronyn. The first organ was placed in the church and paid for by funds collected by the late Col. Moffatt, at that time commanding the Rifles, stationed in London. The communion table, the chancel chairs, and the small oak font were presented by the first rector. The seating capacity of the church is five hundred, exclusive of the gallery.

The second rector was the late Rev. James Smyth, M. A., who was succeeded by the present rector, Rev. Canon Smith, in 1875.

The Sunday school numbers three hundred and fifty, with a staff of thirty officers and teachers. The Church of England Temperance Society, with the Band of Hope, numbers three hundred members.

The parish is a large one and requires a considerable amount of pastoral care and supervision, which it duly receives at the hands of the present rector and his efficient staff of workers.

Young People's Department.



THE DYAKS—BORNEO.

BORNEO.

"**W**ERE you ever in Borneo, Tommy?"

"No, uncle, never."

"Well, it is a curious country."

"Where is it?"

"Let us get the map and I will show you. Find the map of Asia. You see India and Burmah, and then to the south-east you see a number of islands—some big, some small. Among them is Borneo."

"Oh! Yes, here it is: it is a large island."

"Yes, it is called the largest island in the world."

"And when were you there, uncle?"

"Oh! Some years ago. Would you like to hear something about it?"

"I would indeed, uncle, for I love to hear about strange countries."

"Well, first I will tell you something about the people. There are three classes of people there, the Chinese, the Malays and the Dyaks. You generally see pictures of Dyaks with their boats. The reason of that is that their chief means of travel is on water. Their rivers are their roads, and sometimes it is difficult to make headway on them, and fallen trees, driftwood and such things have to be cleared away. This is all very well;

but you know it is frightfully hot in Borneo, as it lies directly on the equator, and all kinds of flies and insects buzz about one's ears and nose and keep him in perpetual misery."

"Are there any snakes there, uncle?"

"Snakes! I should say so. I met a hunter once in Borneo, who told me that on one occasion, when he was hunting in the woods and had halted for a dinner, he selected what looked to be a good sized log, and sat down on it to rest. Presently he felt his seat moving under him, and jumping up he saw that what he had taken for a log was an enormous snake."

"Oh! horrible! Did he kill him?"

"Yes, he killed him and cut him open and found that he had just swallowed a full grown deer."

"What a monster!"

"Yes, you have to be careful of snakes in Borneo. The cobra will poison you and the boa-constrictor will squeeze you to death and then swallow you! But let me tell you about the Dyaks. They are intelligent good-looking people of a dark complexion, and are strong and active, but not very fond of work. The work is chiefly done by the women, who are always obedient and are like slaves to the men. The Dyaks are very curious in their way of building houses. They put up a great,

long building which looks like a house on stilts, as it stands on timbers so high that you have to go up a ladder in order to get into it, and when you are in it it is more like a big warehouse or freight-shed than anything else, because it is built for a village instead of for a family."

"A village!"

"Yes, they build a long verandah, and that is common property: it is their town hall and place of assembly, and then each family has a room in this great house, and that is the way they live."

"Are there any English people there?"

"Yes. The history of Borneo is almost like a story book. Over fifty years ago it was dangerous to go near Borneo, on account of the pirates, and therefore, few people ever saw much of it: but an Englishman who had been in India and had fought there, thought he would visit Borneo and see if it was as bad as it was said to be.

So he fitted out a little vessel and with a few brave men on board he made his way direct to the Malay sultan, who lived at a palace called Kuching, on the Sarawak river. By treating the people kindly and wisely he completely won their hearts, and when they found that he knew so much they made him king or governor of Sarawak in Borneo."

"It was an easy way to become a king, uncle; but not so easy either. He must have been a great man. What was his name?"

"His name was James Brooke. He afterwards became Sir James Brooke; but he is usually known as the Rajah or Rajah Brooke, that being his title in Borneo.

"And did he really take charge of those people, uncle, like a king?"

"Yes, and he was very good to them. He was a good Christian man, and his first thought was that he must teach his new people about Christ, and so make them good, civilized, religious people; and for this purpose in 1847 he went to England to try and get missionaries to help him."

"That was just forty years ago; but, uncle, some people laugh at missionaries and say that they don't do much good after all."

"Yes, I know that very well, Tommy: but people often laugh at what they do not know much about. I have met missionaries in Borneo and other places and I know that they bring a blessing wherever they go. They find it hard work sometimes. They have to learn strange languages; they have to open schools and train children; they work patiently and in the end make a great change in a country, and all for good. When this wise man the Rajah Brooke, sought to civilize his people over whom he had been strangely called to rule, he saw what perhaps he had never before appreciated, the value of the Christian missionary."

"Did he succeed in getting any, uncle?"

"Yes; there are great Missionary Societies in England, who are always ready to help in work like that, and in 1848 the Rev. Frank Macdougall and Rev. W. Wright, with their wives, set sail for Borneo, and soon were enabled to commence

work there. I have seen these missionaries with their Mission Houses, Schools and Churches, and I know them to be a great benefit to the people among whom they labor."

"Yes, I always like to read about missionaries and sometimes I feel as if I would like to be one."

"Well, my boy, it is a noble work, as I have seen for myself; but since I have been in Canada it does not seem to me that the Church we belong to, the good old Church of England, is doing very much for missions here. To think that there is no foreign missionary supported by such a church of wealth and power as the Church of England in Canada!

"Well, uncle, if I go I hope it will be the Canadian Church that will send me:—but let me ask what became of the Rajah Brooke?"

"Oh! He had considerable trouble and considerable fighting to keep the peace among his foreign people, and sometimes he was accused of wrong doings, and was obliged to return to England; but all are agreed that he was a man of excellent personal character. He died in England in 1868.

"And Borneo?"

"Borneo is still where it was, and the missionaries, thank God, are all hard at work."

A SICK CHILD'S REQUEST.

NOT long since a little girl in this city not over ten years old was very ill. One day she insisted on seeing her father at once. He was telephoned at his counting-room and, on reaching the house the little girl said: "Papa, I think I am going to die, and I want you to do something for me instead of building a monument over my grave. What would a monument cost?" The father tried to dissuade the child from speaking of death, but she persisted until finally he said a monument would cost any amount of money that might be desired to expend on it. "Well," said the child, "it would not cost less than \$100, would it?" The father said he thought not but begged the little one to change the conversation. "No," said she, "I want you to promise that if I die you will give the \$100 to build another swing in the park for the little children instead of building a monument for me." The promise was given with tears. The child had been in the habit of walking in the park and had noticed the delight that many poor little children have in the swings and she thought had come to her that might have suggested itself to many of our philanthropic citizens long ago. It is a pleasure to say that the little girl recovered from her illness and that is the reason perhaps, why her father's promise has not been kept.—*The Albany Journal.*

Why should we not consider death to be as necessary to our constitution as sleep? We shall rise refreshed in the morning.

WAYS AND MEANS.

A STORY OF A MISSIONARY BOX.

FROM THE CHURCH MISSIONARY JUVENILE INSTRUCTOR.

It was Sunday afternoon, and the service at one of the churches in the town of A—, having concluded, a large congregation, composed chiefly of young people, might have been seen issuing from its gates. They had just been listening to a missionary sermon, and the necessity of sending out more laborers in the work had been most urgently and affectionately brought before their notice.

Jessie and Willie Browning had been among the most attentive listeners, that afternoon, to their good vicar, and now, as they walked homewards, they earnestly discussed the ways and means by which they might further the good cause.

"We must ask mamma," said Jessie, as they reached their house, "to let us have a missionary-box."

"Yes," answered Willie. "Let us go and find her at once; I think she will be in the dining-room."

So thither they repaired, and soon told the kindly-looking lady, sitting there, all about the vicar's sermon, and how he had begged that every one should have a Church missionary-box in their house. "And oh, mamma," concluded Jessie, "will you let us have one, so that we can help to send missionaries to the poor heathen?"

Mrs. Browning hesitated a little. She was loath to damp the children's zeal, and yet did not see her way clear just then to increase expenses in any way; for things were not going so well with her husband's business as formerly, and times did not seem to be brightening. "You know, Jessie," she said at length, "your father subscribes a guinea every year to the Church Missionary Society, and I am afraid, as things are, we should not be justified in giving away more in that direction at present."

"Oh, but, mamma," exclaimed Willie, "the vicar said we must not give up the idea of having a missionary-box because we could not afford to put much into it, but that we must try to be regular with the little sums we do put in."

"Yes," added Jessie eagerly; "he said if every one in the house would just put in a halfpenny a week regularly, it would make up a nice little amount at the end of the year. He told us of a family of six who do this, and they always have 13s. in their box certain, besides what friends sometimes drop into it."

"You know, mamma," said Willie, "papa gives us both threepence a week for pocket-money, and we have made up our minds—if you will let us have a missionary-box—to put in a penny each, every week; and then if you will give a halfpenny, and papa a halfpenny,—O mamma, do please say 'Yes.'"

Mrs. Browning smiled. "If," she said, "you are content to have a missionary-box on these terms, I can't see that I have another objection left; but

I will give you a penny a week, and I think I can answer for papa doing the same."

"Oh, thank you, dear mamma," exclaimed the children in great delight, and kissing her many times. "Now we can go to the vicarage to-morrow, and get one."

And so it was arranged; for Mr. Browning entered into the scheme most willingly, being much pleased that his little son and daughter should so early develop an interest in so important and interesting a cause. So the missionary-box was brought home in triumph, and placed on the drawing-room table, where its quiet presence suggests to visitors that even small contributions would be acceptable should they be disposed to give them.

Jessie and Willie also interested the cook and housemaid so far in missionary concerns, that they both promised one penny a month to the box; and you will be pleased to hear that when it was opened at the end of a year by their good vicar, the sum of £1 3s. 8d. gladdened the eyes and hearts of the young collectors,—and though many years have passed since then, and the brother and sister are happily settled in homes of their own, they have never—since that memorable Sunday—relinquished the habit of keeping a Church missionary-box. Dear children, how many of you have boxes?

THE BAKED BIBLE.

Did you ever hear of the "baked Bible?" There is a German woman living in Ohio who owns a Bible having a remarkable history. It belonged to her grandmother, who lived in Bohemia at a time when there was a great persecution by Roman Catholics. This woman was a faithful Protestant and dearly loved her Bible; a law had been passed that all the copies of the Scriptures found in the hands of the people should be burned. The day when the priests came to search this woman's house she was just preparing bread to bake. She took her precious Bible, wrapped it up carefully, put it in the centre of a great batch of dough, and placed the whole in the oven. Of course the priests never dreamed of searching in loaves of bread, so the book was saved. It came out of its hiding place uninjured, and now is more than one hundred and fifty years old.

A poor little newsboy, while attempting to jump from a city car the other afternoon, fell beneath the car and was fearfully mangled. As soon as he could speak he called piteously for his mother, and a messenger was sent to bring her to him. When the bereaved woman arrived, she hung over the dying boy in an agony of grief. "Mother," whispered he, with a painful effort, "I sold four newspapers and the money is in my pocket." With the hand of death upon his brow, the last thought of the suffering child was for the poor, hard-working mother, whose burdens he was striving to lighten when he lost his life.

THE QUEEN'S JUBILEE.

BY THE RT. REV. W. P. WALSH, D.D., BISHOP OF OSSORY.



I.
GOD, the King of nations,
On whose support we lean,
Hear Thou our supplications—
"God save our gracious Queen."
Through fifty years of blessing
Thou hast upheld her throne,
Accept us now confessing
The praise is thine alone.

II.
Still may her reign be glorious,
Both peace and honor give,
And grant her long victorious,
In health and wealth to live;
Thy Word her sure reliance,
Thy strength her safety be;
O Lord, her sole affiance
Be evermore in Thee.

III.
Grant her Thy strong protection
In ev'ry hour of need,
And seeking Thy direction
In thought, in word, in deed,
May she exalt the nation
Committed to her charge,
And speed Thy great salvation
Throughout the world at large.

IV.
Give her the heart right royal
Inclined to keep thy way,
Give us the spirit loyal
To serve her and obey,
"In Thee, and for Thee," knowing
"Whose minister she is,"
Our firm allegiance shewing
We own her rule as His.

V.
Her life has had its sadness,
Its noon of dark'ning grief;
Lord, let its evening gladness
Bring sunshine and relief—
Her children's love possessing,
Her people's grateful praise,
And all Thy choicest blessings
To cheer her closing days.

VI.
And when this life is ended,
Her diadem laid down,
To her be then extended
The everlasting crown;
And having served Thee, lowly,
In faith, and fear, and love,
Vouchsafe, O Lord, most Holy,
Her Jubilee above.

THE New Testament, which was translated into Hebrew by the late Rev. Isaac Salkinson, missionary among the Jews of Vienna, of the British Jews' Society in London, has been reprinted here in a second edition of 120,000 copies. Of this number 100,000 have been bought by the subscription of one generous Scotch donor, who requested that they might be distributed gratis among Hebrew-reading Jews all over the Continent. Two missionaries lately came from England to make a distribution from Vienna, and they have been sending copies to about 300 Rabbis, many of whom have undertaken to circulate the Scriptures

among their co-religionists. Very few have stated that they had any objection to read the New Testament.

In connection with this movement it may be mentioned that one of the most learned and respected of Hungarian Rabbis, Dr. J. Lichtenstein, who has been 35 years Rabbi of Tapio-Szele, has lately startled his co-religionists by two pamphlets in which he affirms the divinity of Christ. The pamphlets, being very ably written, have been noticed by all the leading newspapers, and have raised much controversy, for Dr. Lichtenstein professes to remain obedient to the Mosaic dispensation while recognizing that Christ was the Messiah. —*The Times, London, Eng.*

If we have gratitude to bestow upon those who have done some great service for humanity, let us bestow it generously upon the faithful pastor of the hamlet, especially in the naked places of the great frontier, where the newer civilization is only beginning to succeed barbarism. These men have labored in obscurity, and died in obscurity; but they have labored patiently, efficiently, uncomplainingly, and have laid foundations broad and deep and firm, upon which others will build, and upon which a grand and triumphant Christianity will some day rise. All this was done in the wilderness, amid privations which none can appreciate save those who have suffered them. Some of these men had a liberal education, and might have had easier and more prominent positions amid a large and appreciative public. If they had followed ambitious designs, they might have written books, or become bishops, or popular preachers, or theological professors, enjoying all the social and literary privileges so dear to men of culture. All these must be sacrificed in the poor and struggling communities forming in the far West. They must live the rude life of the settlers, shut out from the world, shut in with want. "The laborer is worthy of his hire." None are more worthy than these; but they do not complain because of the mere pittance they receive. —*Selected.*

A MISSIONARY in China writes: "In a house where there were four believers we held two meetings, and stayed the night. There lives here a widow of one of the sons of the family. My companion, Mr. Tsu, asked her if she believed the glad tidings. 'Yes,' she said, in a plaintive voice, 'I believe and my brothers believe; but oh! why did you not come a few years sooner? for then my husband might have believed, but now it is too late for him.' That cry has been ringing in my ears ever since,—'Why did you not come sooner?'" —*Spirit of Missions.*

AN old negro preacher divided his sermon into two parts: "Fust, all de things in the text, and second all de things not in the text; and bredern, we'll wrastle wid de second part fust."

The Canadian Church Magazine

AND MISSION NEWS.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.
Back numbers to a limited extent can be supplied.

REV. C. H. MOCKRIDGE, D. D., Editor and Manager.

REV. J. O. COX, Travelling Agent.

Letters for Mr. Cox may be addressed Hamilton, Care of Rev. Dr. Mockridge.

JULY, 1887.

PLEASE NOTICE.

In the new printed addresses the figures after the name indicate the number of the magazine up to which your subscription is paid. If your name has a 12 after it, it means that you have paid up to number 12, and that a new year's subscription, in advance, is due with No. 13. The magazine will be sent unless we receive directions to discontinue doing so; but we earnestly hope that our first twelve months' effort may be sufficiently appreciated to induce all our original subscribers to give us their continued support. Rev. Canon Brigstocke, St. John, N. B., will be happy to receive and transmit subscriptions for the diocese of Fredericton.

ERRATA.

On page 302, line 33, for "just before" read "shortly after;" line 35, for 1866 read 1865; line 37, after "Chance" add "and Mr. Wilson"; line 38, for "he" read "the latter." In the June number, page 294, paragraph 2, line 10, for "testamer" read "testatur"; paragraph 4, line 2, for "inauguration" read "imagination." In the May number, p. 260, paragraph 17, for 1200 read 12,000; paragraph 20 for "venerable" read "venerated."

THE year 1887 is a year of importance to all loyal members of the Church of England. It not only marks the jubilee of our Queen's sovereignty of Great Britain, but it marks also the centennial of the colonial episcopate. One hundred years ago, this month, such a thing as a colonial bishop was unknown. In August, 1787, however, the first colonial bishop (a full account of whom, with portrait, is given in the August, 1886, number of this magazine), was appointed to the see of Nova Scotia, with jurisdiction over the whole of British North America! What changes since then! Notwithstanding great discouragement, the Anglican Church throughout the world has reason for much thankfulness to Almighty God. And by a strange coincidence the see of Nova Scotia is once more vacant, so that a new bishop in all probability will be consecrated in August, 1887, as the first bishop

was in August, 1787. The eyes of the Anglican Church throughout the world are on the Diocese of Nova Scotia to-day, and many prayers will be offered that a fit and proper person may be chosen to succeed the worthy prelates whose names have been already connected with that first of colonial sees.

A SPLENDID jubilee service was held on June 19th, in Christ Church Cathedral, Hamilton, Ont., the 13th Battalion of militia being present in full uniform. The offertory for the Jubilee Fund (Widows and Orphans) of Algoma amounted to nearly fifty dollars.

A HEARTY jubilee service was also held in St. James' Church, Hudson, P. Q., and a sermon preached by the incumbent, Rev J. Pyke. This church was also the centre of interest on the occasion of the marriage of Miss J. M. Pyke, daughter of the Incumbent, to Mr. Joseph Johnson, of Denver, Colorado.

REV. FRED. E. J. LLOYD, of Shigawake, Que., has passed with credit the first examination for the degree of Mus. Bac. in the University of Lennoxville, Dr. Garrett, Professor of Music, University of Cambridge, being the examiner.

A PAROCHIAL branch of the Woman's Auxiliary has been organized in the church of St. John the Evangelist, Strathroy, Ont., the Board of Management consisting of Mrs. DesBrisay, President; Mrs. Smythe, Vice-President; Mrs. John Lenfestey, Recording Secretary; Mrs. Maxwell, Corresponding Secretary; Mrs. E. W. Scatcherd, Treasurer; Mrs. C. Scatcherd and Mrs. John English, the two women appointed by the rector.

THE Bishop of Moosonee is pleading earnestly for help in extending the work of his diocese. He has written a letter setting forth the needs of his diocese, to which we hope to refer at greater length next issue.

EVERY month shews a steady increase in the circulation of this magazine, which it is hoped will soon be a welcome visitor in thousands of Canadian homes.

THE Bishop of Qu'Appelle preached in St. George's Church, Toronto, on the 26th of June, and gave some interesting explanation of his work and aims for the future.

WE regret to chronicle the death of Rt. Rev. Rowley Hill, D. D., Bishop of Sodor and Man, and Rt. Rev. B. B. Stevens, D. D., Bishop of Pennsylvania.

A FITTING memorial to the great Apostle of the Gentiles has been set up in his birthplace, Tarsus in Cilicia, in the form of a training school for the education of poor children throughout Asia Minor.

HISTORICAL SKETCHES.

NO. II.—THE DIOCESE OF ONTARIO.

BY THE REV. A. SPENCER, CLERICAL SECRETARY OF THE SYNOD.

(Concluded.)

F the forty-six parishes, nineteen possessed land endowments which, with two or three exceptions, were of very little value as long as the land remained unsold; while twenty-seven were destitute of endowment in any form. Of the forty rectors or incumbents, twenty-seven were in receipt of stipends from the Commutation Fund ranging from £75 to £206 16s. 8d. per annum, and one who did not commute drew his stipend directly from the Government. In one parish (Wolfe Island) the clergyman was partly sustained by a grant from a society in England; and twelve other parishes had been receiving from \$150 to \$270 a year each from the Mission Fund of the old Diocese of Toronto, which arrangement terminated March 31st, 1862. These twelve parishes stood in urgent need of assistance from a Mission Fund which as yet had no existence; and the list was soon swelled by the addition of eleven others, as they were one by one deprived of the services of the stipendiaries of the Commutation Fund. In fact, not more than seventeen of the original parishes have proved equal to the entire support of their clergy without aid for a longer or shorter period from some extraneous source. Hence a Diocesan Mission Fund became an urgent necessity, not only for the opening up of new mission fields, but also for keeping alive a large proportion of the existing parishes.

The forty-six parishes were provided with an average of two Churches each, or about ninety in all—possibly four or five more, if some very temporary log and frame structures in a ruinous condition be included. Of parsonage houses there were only twenty-three; so that only one-half of the parishes were provided with this guarantee of permanence and stability.

Some idea of the progress made in twenty-five years may be formed by a comparison of the state of the Diocese as outlined above with its present condition and prospects. The average number of churches is still two to each parish; but both parishes and churches are more than double what they were, there being 97 of the former and 185 of the latter, while the parsonage houses have exactly trebled, the present number being 69. Several of the old parsonage houses have been rebuilt; while of the churches, only a few of the temporary structures of twenty-five years ago now remain, the greater number having been replaced with permanent buildings more worthy of the name of Church. Hence the rate of progress has been as follows:—Two new parishes, two new parsonages, and six new churches every year! Of the fifty-one new parishes, some twenty five have brought the means of grace to multitudes wholly destitute of them

previously—at least as ministered by their own spiritual mother—while the remainder, being off-shoots or sub divisions of the older parishes, have made more abundant provision for those who, though within the sound of the Gospel, had been all too sadly neglected through paucity of laborers. To the former class belong the parishes or missions of Clarendon, Parham and Sharbot Lake, in the Rural Deanery of Frontenac; Tamworth, in the Deanery of Lennox and Addington; Madoc, Marmora, North Hastings and Queensborough, in the Deanery of Hastings; Kitley, Lansdowne Front and Pittsburg, in the Deanery of Leeds; Cumberland, Finch, Newton and Plantagenet, in the Deanery of Stormont; and Arnprior, Beachburg, Eganville, Lanark, Maberly, Pembroke, Renfrew, Rockingham (or Combermere), Stafford and the Upper Ottawa Mission, in the Deanery of Lanark and Renfrew. To the latter class belong the parish of All Saints, Kingston, in the Deanery of Frontenac; the mission of Selby, in the Deanery of Lennox and Addington; the parishes of Christ Church and St. John's Church (Belleville), Deseronto and Shannonville, in the Deanery of Hastings; the parishes of Trinity Church and St. Paul's Church (Brockville), and Leeds Rear, in the Deanery of Leeds; Augusta, Edwardsburg, North Augusta and Oxford Mills, in the Deanery of Grenville; Morrisburg and Vankleek Hill, in the Deanery of Stormont; Archville, Bell's Corners, Fitzroy Harbor, Gloucester, Nepean, New Edinburgh, and the parishes of St. Alban's, St. John's and St. George's (Ottawa), in the Deanery of Carleton; and Almonte and Lombardy, in the Deanery of Lanark and Renfrew. Outside of these ninety-seven parishes, viz., at Odessa, in the Deanery of Lennox and Addington, and Griffith, in that of Lanark and Renfrew, services are kept up by the Christian zeal and energy of two permanent deacons who have not forsaken their worldly callings; and within the parishes themselves regular services are carried on, not only in the 185 Churches, but also in not less than fifty School Houses, Orange Halls, Town Halls, or other suitable (or unsuitable!) buildings—sometimes with the assistance of permanent deacons and lay readers, but in most cases by the parochial clergy alone. Hence in twenty-five years the number of distinct congregations in the diocese has grown from about 100 up to nearly 250.

On March 25th, 1862, the number of clergymen in the diocese was fifty-five. On March 25th, 1887, the number is 117, viz., 109 priests and eight deacons, of whom twelve are superannuated or on leave, and 105 in active service. Of these, sixty-five received their deacon's orders, and sixty-two their priesthood, at the hands of Bishop Lewis. Some thirty or forty other clergymen ordained by him are now at work in other dioceses. During twenty-four years up to July 4th, 1886, at 714 confirmations, 24,119 persons have been confirmed, of whom 21,534 received at the same time their first communion. In the preparation of these candi-

dates great care has been exercised, so as to call forth again and again from the Bishop warm expressions of commendation of the practical work of the clergy. The effect of the teaching thus imparted is seen in the more elevated tone generally prevailing throughout the diocese, in the increasing number of communicants in every parish, and in a more intelligent appreciation on the part of her children of the Church's position and rightful claims. "The lines of demarcation between the Church of England and other bodies," said the Bishop in his address to the Synod in 1883, "are more definite than they used to be. We have fewer heterogeneous and fewer nondescript Churchmen now-a-days. . . . I do not estimate the strength of a Church by her numerical superiority, but rather by the intensity of the conviction with which her members hold to her doctrines. That intensity is, thank God, growing apace."

On reviewing the state of the Church in the diocese since my consecration, more than twenty-one years ago, I see no cause for despairing, but rather for hope. At that time defections from the Church were a matter of every-day occurrence. The tide has now set the other way. Five per cent. of all those confirmed by me in the last twenty-one years were converts to the Church, and very many of them persons of rank and intelligence who knew why they became Churchmen. And when it is considered that the whole number confirmed in that time was 20,710, of whom 16,149 became communicants, we must see that our proselytes have been numerous, and that the diocese has not been without vitality."

But in addition to these moral and spiritual tokens of progress, the Diocese of Ontario can produce very striking evidence of material advancement. To cite again the words of our Bishop, "In this, the poorest diocese in the Province of Ontario, our laity are quite as liberal and sympathetic as those of other and more wealthy dioceses." There are no millionaire Churchmen resident within its bounds. Consequently no large benefactions have ever been made to any Church object. By far the largest was the bequest of the late John Watkins, an earnest layman of Kingston, who by his will left \$15,000 for various parochial objects, and \$4,000 for the Mission Fund. Another more recent one is the La Batt bequest of \$2,500, also for the Mission Fund. Besides these, there have been a few bequests for local objects, such as the Baker bequest for the partial endowment of the Cathedral curacy, the Barrow bequest for the poor of the same parish, and the Macaulay bequest for St. Paul's Church, Kingston. Apart from such benefactions, and the small endowments provided by the Crown for the few parishes existing in 1833, the entire work and advancement of the Church has depended on and grown out of the annual contributions of the great mass of her people. In 1864 the Bishop said: "There are at this moment but four parishes in the diocese where the clergyman does not derive a part of his income from the

Mission Board, the Society for the Propagation of the Gospel, or the Commutation Fund; these parishes being St. George's (Kingston), Brockville, Napanee and Pakenham." At present there are forty parishes in this position, besides twenty others whose incumbents are stipendiaries of the Commutation Fund, the majority of which would be self-supporting even if those clergymen were withdrawn. Only thirty-seven parishes are dependent on the Mission Fund, and some of these will soon relinquish their grants, so that the funds thus set free may be applied towards the opening up of new mission fields.

If we bear in mind that the total contributions for all diocesan objects (exclusive of the Episcopal Endowment Fund) for the twenty years previous to July, 1862, amounted only to \$1229 per annum, or \$24,580 in all, we shall appreciate better the remarkable progress exhibited in the following statement:—

1. Contributions to the Diocesan Mission Fund:		
During the first five years, 1862-67 . . .	\$24,031	81
" second " 1867-72 . . .	31,596	41
" third " 1872-77 . . .	39,330	92
" fourth " 1877-82 . . .	39,722	53
" fifth " 1882-87 . . .	43,974	46
Total	\$178,016	13
2. Direct contributions to Sustentation Fund.	9,326	87
3. Watkins and La Batt bequests for Missions.	6,500	00
Total for Diocesan Missions	\$193,843	00
4. Contributions for D. and F. Missions	22,231	00
Grand Total for Missions	\$216,074	00
5. Contributions for other Diocesan purposes.	49,636	00
Grand total for other than local objects.	\$265,710	00

Thus it appears that during the first five years of separate diocesan existence nearly as much was raised for missions alone as for all diocesan purposes during the previous twenty years, and that the contributions of the last five years are almost double that amount. Still more remarkable progress is shown in the smaller funds, the totals for the two periods being respectively (omitting cents), \$7,754 and \$28,604. Taking also into consideration the large sums raised annually in each parish for the direct support of the incumbent, for current expenses, for local improvements, church building, etc., we are able more fully to appreciate the force of the Bishop's words quoted above, that "in this, the poorest diocese in the Province of Ontario," (except, of course, Algoma), "our laity are quite as liberal and sympathetic as those of other and more wealthy dioceses."

Severe domestic bereavements during the past year, operating with intense force upon a highly sensitive physical constitution, have seriously affected the Bishop's health, and driven him into temporary seclusion. But though absent from the diocese he is not unmindful of its interests; and he has appealed successfully to the great English societies for aid towards the contemplated division of the diocese, an object which his lordship has much at heart. The financial year ending April

30th, 1887, has been one of unexampled prosperity, the response made to the appeals put forth in behalf of the various funds having been in every case liberal beyond all previous record; the recent organization of the Woman's Auxiliary to the Domestic and Foreign Missionary Society, which began at Ottawa two years ago, and has been ably followed up at Kingston and other places, has already accomplished great things for the objects of that Society; and altogether, after twenty-five years of vigorous diocesan growth, the outlook was never more cheerful and encouraging than in this Her Gracious Majesty's jubilee year, for the future of the Church in the DIOCESE OF ONTARIO.

THE CHURCH OF ENGLAND IN CANADA.

The *Missionary Review* (U. S.) writes thus about our Domestic and Foreign Missionary Society:—

"In the constitution and principles of this Domestic and Foreign Missionary Society are several things which meet our warmest approval.

"1. The society consists of *all the members of the Church*, thus placing due honor on the Church, and rendering it identical with the society. It is no outside corporation, bidding the church keep its distance, and lording it over God's heritage.

"2. Its Board of Management consists of the whole bench of (10) bishops, and of four members—two clerical and two lay members—from every diocese, thus representing and enlisting all parts of the church in the direction, support and control of its missions. This leaves the whole of the responsibility and direction of the work, where they belong, in the hands of the church.

"3. The officers of this Board are all honorary. They do not consume the funds of the churches on themselves. No remuneration is paid to them. Only their unavoidable expenses are met.

"The women of this church are ready to help, and are at once forming auxiliary committees in each diocese.

"This church and society seem to have come into a position ready for active and efficient service, and we hope henceforth to be furnished with all facts, figures, and evidences of continued work and progress."

WHICH IS THE HISTORIC CHURCH OF ENGLAND?

In a recent article entitled "Church History made Visible," we pointed out what valuable use might be made of a tableau representing St. Augustine's approach to Canterbury "to explain the true relation of the Church of England to the Church of Rome, and show the continuity of the history of our Church from the earliest times to the present day." The *Tablet* thinks that if tableaux were suitably selected and expounded the continuity of the Church for which St. Alban died

and St. Augustine labored would logically be found in that Church in England which takes its doctrines from the old source at which St. Alban, St. Augustine, Blessed John Fisher, Blessed Thomas More, and in our own times, a Newman and a Manning, have alike had recourse—Rome.

We are glad to have provoked this remark. The more distinctly the claims of the Church of Rome to be the historic Church of England are put forward, the greater the reason why our children should be taught what a rotten foundation those claims rest on. It has suited the purpose of Romanists to represent the Church of England as originating at the Reformation, and Churchmen have too often silently acquiesced in this gross misrepresentation of facts. The Church of England dates back from the first introduction of Christianity into this country. Its teaching is the teaching of the primitive Church; its constitution is that of the primitive Church; its clergy derive their orders from the primitive Church. We are glad to see that the Diocesan Inspectors propose to discuss the desirability of introducing Church History into the curriculum of pupil-teachers and scholars. It is high time to teach our young folk that the Church to which they belong is not an institution that originated three centuries and a half ago, but the historic Church of England.—*The School Guardian in Church Bells.*

BACK FROM THE ROCKY MOUNTAINS.

THE Rev. E. F. Wilson, principal of the Shingwauk and Wawanosh Homes, has just returned home from a trip to the Rocky Mountains, having been there to visit the Blackfoot Indians. This tribe (including the Bloods and Piegans) numbers about 6000, and they are almost all, without exception, pagans. The Blackfoot Indians received Mr. Wilson very cordially, and adopted him into their tribe, giving him the name "Natusi-asamiu" (the sun looks upon him.) They also shewed so much confidence in him as to allow two of their boys, Apptkokta and Etuettsin, to go back with him to his institution. These are the first two Blackfoot boys that have consented to go to an institution to be educated. They are wild looking fellows with long plaited hair, and one of them on his arrival had nothing on but a blanket and a pair of leggings. The boys are intelligent looking fellows aged 18 and 10 respectively, and seem very anxious to learn; one of them is to be taught carpentering, the other bootmaking. Mr. Wilson is in communication with the Department in regard to the establishment of a branch institution out at the Rockies. If his proposals are assented to, it is probable that he will place his Sault Ste. Marie Homes in other hands, at any rate temporarily, and move out there to inaugurate the new work. He also hopes to establish another branch home at Elkhorn on the western boundary of Manitoba. Towards this he has \$2000, and the offer of a free

grant of land close to the railway. Mr. Wilson desires to impress upon all the following facts regarding the Indians:—

1st. That there are in this country, scattered throughout the Dominion of Canada, 130,000 Indians.

2nd. That as time goes on and our white population increases we must necessarily come more and more into contact with them.

3rd. That unless we take wise measures to prevent it we shall have in all probability the same troubles in store for us that they have been suffering for so long in the United States.

4th. That the American people, made wise by experience, are now spending a million dollars a year in educating the children of their 260,000 Indians.

5th. We wish to show that the wisest and most just and humane course for us in Canada to pursue would be at once to establish institutions on a large scale where Indian children would be trained and educated and brought up to civilized and Christian habits, so that instead of having to fight them, they may join with us in building up this great country.

Woman's Auxiliary Department.

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

THE Ontario Diocesan annual meeting of the Woman's Auxiliary took place in St. George's Hall, Kingston, Ont., on June 3th and 9th. A large number of delegates and members were present at Morning Prayer, with Holy Communion, and listened attentively to a very interesting and encouraging address from the Rector, Rev. B. B. Smith. A meeting of the Board of Management occupied the rest of the morning. At 2.30 p. m., when all assembled for business, a very warm and cordial address of welcome was given by Mrs. Buxton Smith, President of the Kingston Branch, to which Mrs. Tilton, 1st Vice-President for the Diocese, replied most happily. The various diocesan officers presented their reports. That of the Recording Secretary, Mrs. Macleod Moore, of Prescott, shewed an increase of six branches during the year, making in all thirteen branches, representing twenty parishes (and also two children's guilds, working under the auspices of the Auxiliary) with a membership of over six hundred, exclusive of the children. Miss A. B. Yielding of Ottawa read an interesting report giving many details, and a most satisfactory financial statement was presented by the acting Treasurer, Mrs. Buxton Smith, of Kingston, who reported contributions in money of \$1,275.77, and in boxes of \$858.37. This does not include the subscriptions to the jubilee offerings to the Widows' and Orphans' Fund of Algoma, which are progressing rapidly.

The President's address was very interesting and

important, being replete with instruction most lovingly conveyed. It was followed by various reports from the branches which gave a good idea of how the work is carried on, though it is to be regretted that some branches were not represented by either delegates or reports. An excellent paper on "Work Among the Indians in Dakota," by Miss Margaret Morrisburg, was read by Miss Muckleston, of Kingston, and much appreciated. A second paper was read by Mrs. Macleod Moore, Secretary Prescott Branch, on the "Advance of Woman's Missionary Work during the Reign of Queen Victoria," and one by Mrs. Annie Rothwell, of Kingston (whose facile pen has already made her name well known), on "Modern Missions," were both interesting and instructive. Short addresses were given by Rev. K. L. Jones, Rev. W. B. Carey, and Rev. J. K. McMorine. With expressions of thankfulness for the past and hope for the future the meeting closed with the Doxology.

The diocesan officers for the ensuing year are—Mrs. Tilton, Ottawa, President; Mrs. Grant Powell, Ottawa, 1st Vice-President; Mrs. Buxton Smith, Kingston, 2nd Vice-President; Miss A. B. Yielding, Corresponding Secretary; Mrs. Macleod Moore, Prescott, Recording Secretary; Mrs. R. V. Rogers, Kingston, Treasurer.

Prescott was chosen as the place of meeting in 1888.

THE Secretary-Treasurer of the Church Woman's Mission Aid (which Society is now in connection with the Woman's Auxiliary), desires to invite correspondence from the clergy of Toronto Diocese, and also the Missionary Diocese of Algoma and the North-West, concerning the needs of their churches and parishes. Address, Mrs. O'Reilly, 37 Bleeker Street, Toronto, Ont.

THE Annual Meeting of the Woman's Auxiliary for Niagara Diocese took place in the School Room of Christ Church Cathedral, Hamilton, on Wednesday, May 30th. Mrs. Mockridge in the chair. The Diocesan Report was read by Mrs. McGiverin, and shewed that several parishes had formed branches of the Auxiliary, and concluded with the words, "Let us not be but poor withered branches of the ever blessed Vine, but with earnest, faithful hearts strive to win our Saviour's loving acknowledgement."

The Cathedral Report shewed that active work had been done by the Auxiliary of the parish, and chiefly among the Indians of the Diocese of Saskatchewan, in acknowledgement of which a very interesting letter was read by Miss Bellhouse from Archdeacon Mackay.

St. Mark's (Hamilton) also reported work done, not only for missions abroad, such as Qu'Appelle, but for diocesan struggling parishes. The Church of the Ascension (Hamilton) reported active work done for the Diocese of Algoma. Encouraging reports were also read from Chippawa and St. Barnabas, St. Catharines. Mrs. Gaviller also re-

ported some excellent work done by the Hamilton Zenana Missionary Society.

Officers for the current year were appointed as follows:—Mrs. Hamilton, President; Mrs. Mockridge, Mrs. Sutherland, Mrs. Carmichael, Mrs. Bland, Mrs. Geddes, Mrs. Macnab, Vice-Presidents; Mrs. Martin, Treasurer; Mrs. McGiverin, Recording Secretary; and Mrs. Henry McLaren, Corresponding Secretary.

The Society of the Treasury of God.

All communications relating to this Society should be addressed to Rev. C. A. B. Pocock, Commander, R. N., Bellevue Avenue, Toronto.

THE EXAMPLE OF THE HEATHEN.

Of all the contrasts in the world, there is perhaps none greater than that between heathen giving and Christian giving. The hope of gain, physical, pecuniary, or social, or the fear of the devils they worship, seems to exercise a power over them and to offer greater inducements to them to part with their money, for religious purposes, than all the love of the Heavenly Father, all the self-immolation of His Son, who died on the cross for the redemption of man, can exercise over the hearts of the latter. If the religious state of the world in the future depends upon money, it will be heathen, and not Christian.

From sundry reports of missionaries, we learn that in Burmah people spend thousands of dollars on their pagodas and the worship of Buddha, and only tens of dollars on themselves. In India, the offerings of the heathen are far greater than those of their Christian masters. In China, over and above the vast sums given for the worship of Confucius and Buddha, the worship of their ancestors costs the people \$200,000,000. In 1883-4, the total given for the conversion of the heathen by all Christians in England was about \$6,082,650. In 20 years the English Church gave in free-will offerings \$400,000,000. For the proportionate giving of Christians there are no data; but in China a missionary gives the income of nine heathen persons, and the proportion given to religion was from one-fourth to one-fifth.

From Japan we have an interesting account of a man who believes in, and with his family worships, a god called the "great bright god of self-restraint." They keep a self-restraint box, into which they place first fruits and offerings, and into that box goes twenty per cent. of their income, saved "by the exercise of the virtues of self-restraint and economy."

When a Buddhist merchant makes an important venture, he gives an oblation to the priests, and burns his written prayers for success. There is a Parsee merchant in China who, when he sends a ship to sea, instead of taking out a policy of insurance, prefers to give alms to the poor, and to pray to the sun for success.

These strange contrasts between heathen and Christian have given rise to saying that the difference between a devout Pagan and an average Christian is that the former believes in his mythical deity as the true God, while the latter believes in the true God as a mythical deity.

In ancient times it was the universal practice among all heathen nations, many of whom had no connection with each other, to sacrifice to the gods and to offer first fruits to the priests, which was usually the tenth part and must have sprung from some common source, and every indication points to the dispensation from Babel as that source. The dispensation happened 114 years after the flood. Although the flood took place A. M. 1656, Noah was only removed from Adam by about three generations, which connects the practice with the bloody sacrifice offered by Abel. There is no necessity to make a point of the legend, and the septuagint version, concerning the sin of Cain.

The Greek law commanded the people "To honor the gods with their fruits," which is almost identical with the command of Solomon, "Honor the Lord with thy substance, and with the first fruits of all thine increase."—Prov. iii, 9.

At the last meeting of the Society for the Propagation of the Gospel, the Archbishop of Canterbury stated that while the English, who are called Christians, are decimating the native races in the valley of the Congo by the importation of rum, the Mohammedans are converting them to the religion of Mahomet. The income of the Society in 1886 was £2000 sterling less than in 1885. The Board of Missions of the American Church would have been compelled to reduce the stipends of their missionaries had not a lady paid the difference last quarter, and the Church has not yet risen to its responsibilities. Our Church has no missionaries outside the Dominion.

Surely it is time for churchmen to consider whether they are not bound to follow the example of those who lived under a less favored dispensation, and pay their first fruits, tithes and offerings, not on compulsion, but as part of their worship of God, lest it should even come about that an aggressive heathendom should turn the tables on so called Christian nations.

The result of mere system in giving is shown in the Diocese of Ontario. The scheme recommended by the Mission Board was a Parochial Board of missions, with President, Secretary, Treasurer, and Committee, composed of men only. Their business is to enroll every man, woman and child, who pay \$1, 50c., and 10c. respectively. Meetings are held every three months, and a report printed at the close of the year for members and the Diocesan Mission Board.

Some of the deputations did not recommend it, many parishes would not do it, but wherever it was tried the subscription to the Diocesan Mission Fund was doubled, with an increase of \$1,600 on the previous year.

Books and Periodicals Dept.

History of the Separation of Church and State in Canada.
Edited by Rev. E. R. Stimson, M.A., Toronto.

This book contains a great deal that is valuable concerning the history of the early days of the Church of England in Ontario, more particularly regarding the way in which what is called the Commutation Trust Fund came to be formed. It may be had of the editor, 78 Beverly St., Toronto.

Prize Essay on Missions. By Rev. Geo. Patterson, D.D., Toronto. William Briggs, 78 & 80 King Street East.

This book was published in 1884, but should not be allowed to slip into oblivion. We hope in a future issue to give a more extended notice of it.

Treasurer's Department.

J. J. Mason, Esq., Hamilton, Ont., Treasurer.

RETURNS SHOWING RECEIPTS IN THE DIOCESE OF ALGOMA FOR THE YEAR ENDING 31ST MARCH, 1887, FROM ALL SOURCES.

From the Society for the Propagation of the Gospel in Foreign Parts (England).....	\$8517 67
From the Society for Promoting Christian Knowledge (England).....	4866 77
From the Colonial and Continental Church Society (England).....	1387 00
From the Colonial Bishopric Fund (England).....	4866 67
From the Domestic and Foreign Missionary Society of the Church of England in Canada.....	4617 82
From other sources, such as (1) Bequests.....	500 00
(2) From Congregations within the Diocese.....	504 82
(3) From Congregations outside the Diocese.....	5445 70
(5) For building Churches, Parsonages, etc.....	2100 00
(6) Interest.....	450 46
(7) At the disposal of the Bishop.....	4000 00

\$37,256 75

RETURNS SHOWING RECEIPTS IN THE DIOCESE OF QU'APPELLE FOR THE YEAR ENDING DEC. 31ST, 1886, FROM ALL SOURCES.

From the Society for the Propagation of the Gospel in Foreign Parts (England).....	\$3418 85
From the Society for Promoting Christian Knowledge (England).....	560 00
From the Domestic and Foreign Missionary Society of the Church of England in Canada.....	667 18
From private friends in England.....	2464 63

\$7,110 66

RETURNS BY PARISHES.—FOREIGN MISSIONS.

DIOCESE OF HURON.

BRANT DEANERY.

Brantford, Grace.....	\$22 00
Paris.....	5 38
Burford.....	5 56
Princeton.....	1 07
Mt. Pleasant.....	66
Onondaga.....	1 17
Middleport.....	96
Drumbo.....	55

BRUCE DEANERY.

Walkerton.....	\$12 00
West Brant.....	4 56
Kincardine.....	8 91
Pine River.....	1 41
Chesley.....	2 00
Vestra.....	25
Southampton.....	3 00
Port Elgin.....	3 00

Paisley.....	3 45
Pinkerton.....	2 20
Bervie.....	1 59
Kinloss.....	48
Kinlough.....	1 12
Warton.....	1 00
Sarawak.....	1 23
Lion's Head.....	67

ELGIN DEANERY.

St. Thomas.....	\$20 83
East St. Thomas.....	1 00
Port Stanley.....	1 42
Tyrconnell.....	10 00
Port Burwell.....	1 04
Vienna.....	2 11
Aylmer.....	2 72

ESSEX DEANERY.

Windsor.....	\$ 8 80
Walkerville.....	70
Sandwich East.....	95
Sandwich.....	75
Amherstburg.....	5 05
Colchester.....	4 37
Kingsville.....	5 15
Leamington.....	1 72
Essex Centre.....	5 05
North Ridge.....	2 27

GREY DEANERY.

Owen Sound.....	\$ 9 00
Durham.....	4 49
Hanover.....	2 14
Chatsworth.....	1 49
Holland.....	1 06
Desboro.....	1 21
Williamsford.....	91
Clarksburg.....	90
Heathcote.....	22
Collingwood.....	45
Meaford.....	7 04
Markdale.....	7 73
Eugenia.....	1 00
Maxwell.....	2 03
Shelburne.....	4 11
Horning's Mills.....	1 25

HURON DEANERY.

Goderich.....	\$ 9 95
Clinton.....	10 50
Summerville.....	50
Sealoth.....	8 76
Wingham.....	12 00
Exeter.....	5 21
Kensall.....	2 75
Staffa.....	2 40
Brussels.....	5 00
Walton.....	90
Bayfield.....	3 53
Goshen.....	1 11
Varna.....	1 63
Gorrie.....	4 05
Fordwich.....	2 05
Wroxeter.....	2 85
Dungannon.....	83
St. Helen.....	76
Port Albert.....	61
Blythe.....	2 05
Manchester.....	1 24
Belgrave.....	1 63

KENT DEANERY.

Chatham.....	\$ 5 00
North Chatham.....	1 00
Dover East.....	1 00
Bothwell.....	1 25
Thamesville.....	85
Ridgetown.....	3 62
Highgate.....	2 30
Duart.....	70
Morpeth.....	1 00

Howard.....	1 00
Clearville.....	1 00
Blenheim.....	34
Charing Cross.....	1 35
Wallaceburg.....	1 32
Dresden.....	1 18
Becher.....	60
Sombra.....	1 45
Port Lambton.....	39

LAMBTON DEANERY.

Sarnia.....	\$14 91
Warwick.....	4 85
Wisbeach.....	1 00
Watford.....	2 00
Brooke.....	3 56
4th Line.....	73
Florence.....	2 00
Aughrim.....	1 90
Moortown.....	1 25
Comma.....	1 00
Petrolia.....	7 50
Wyoming.....	1 50
Cambridge.....	1 50
Wanstead.....	1 18
Alvinston.....	2 02
Metcalfe.....	1 28
Johnston.....	52
Walpole Island.....	50

MIDDLESEX DEANERY.

London, St. Paul's ..	88 40
" Chap. House.....	13 24
" Memorial Ch.....	14 60
" Christ Ch.....	14 00
London South.....	11 50
London West.....	14 41
Hyde Park.....	2 00
London East.....	3 00
London Tp.....	4 95
Adelaide.....	8 95
Strathroy.....	26 00
Delaware.....	5 65
Caradoc.....	2 70
Mt. Brydges.....	2 40
Lambeth.....	2 54
Byron.....	1 15
Wardsville.....	18 28
Glencoe.....	9 32
Newbury.....	2 45
London Tp., St. Geo.	4 58
" Trinity.....	4 42
Lucan.....	3 00
Biddulph, St. James'	2 00
Thorndale.....	4 16
Belmont.....	1 73
Dorchester.....	93
Harrietsville.....	99
Ailsa Craig.....	1 00
McGillivray, Christ	1 05
" St. Mary.....	92
Parkhill.....	1 00
Boston.....	67
Muncey, St. Paul....	32
" St. John.....	32
Oneida.....	43
Glanworth.....	4 42

NORFOLK DEANERY.

Simcoe.....	5 00
Woodhouse.....	2 89
Vittoria.....	1 29
Port Dover.....	14 06
Port Rowan.....	3 00
Rowan Mills.....	1 85
St. Williams.....	1 35
Delhi.....	50
Lynedoch.....	50
Langton.....	90
Port Ryerse.....	1 28

OXFORD DEANERY.

Woodstock	24 31
Ingersoll	18 83
Huntingford	1 00
Zorra	29
Norwich	2 42
Tilsonburg	4 00
Dereham	3 04
Thamesford	3 13

PERTH DEANERY.

Stratford, St. James.	16 00
" Memorial.	3 75
Mitchell	3 12
Listowell	4 00
Shipley	30
St. Mary's	3 16

Millbank	99
Elma	1 25
Kirkton	83
Biddulph	46
Monckton	80
Attwood	1 15
Henfryn	75

WATERLOO DEANERY.

Galt	11 59
Hespeler	2 25
Berlin	2 95
Haysville	3 82
Hamburg	1 02
Wilnot	2 35

\$787 70

DIOCESE OF MONTREAL.

PARISH.	FOREIGN MISSIONS.	SPECIAL FOR JEWS.	TOTAL.
Abbotsford	\$7 90	\$5 67	\$13 57
Adamsville & East Farnham.	1 79	2 44	4 23
Aylmer	2 80		2 80
Aylwin	2 46		2 46
Boscobel and North Ely.	2 87	2 26	5 13
Buckingham and Lochaber.	7 08	2 00	9 08
Chambly	2 00	3 56	5 56
Chelsea		85	85
Christieville		4 15	4 15
Clarenceville, St. George.		2 76	2 76
" St. Thomas, Noyan		2 75	5 51
Clarendon	15 00	2 90	17 90
Coteau du Lac	2 00		2 00
Dunham	6 00	3 25	9 25
Eardley			
Edwardstown	1 17	72	1 89
Franklin and Havelock.	3 94	1 03	4 97
Glen Sutton			
Granby	11 05	2 57	13 62
Grenville		5 00	5 00
Hemmingford and Hallerton		1 50	1 50
Hull	10 00	3 21	13 21
Huntingdon and Hinchin-			
brocke	5 20	2 82	8 02
Iron Hill		1 00	1 00
Kildare		1 00	1 00
Knowlton	5 95	6 50	12 45
Lacadie and Savanne			
Lachine, St. Stephen's Ch.		9 05	9 05
" St. Paul's Ch.			
Lachute	3 91	2 75	6 66
Lacolle	4 00	1 50	5 50
Laprairie and St. Lambert.			
Longueuil	9 00		9 00
Mascouche and Terrebonne.		2 00	2 00
Milton		75	75
Montreal, Cathedral	74 49	65 26	139 75
" Outremont		86	86
" Grace Church	16 56	3 60	20 16
" L' Eglise du Re-			
" dempteur	1 60		1 60
" St. George's	200 00		200 00
" St. James' the Apost	35 00		35 00
" St. John the Evang			
" St. Jude's	1 00	5 14	6 14
" St. Luke's	7 81		7 81
" St. Martin's	*80 00	39 17	119 17
" St. Mary's		3 00	3 00
" St. Matthias	*20 00		20 00
"	47 19		47 19
" St. Stephen's	23 98	22 50	46 48
" St. Thomas'	*32 00	6 74	38 74
" Trinity		15 00	15 00

Nelsonville	10 04	5 14	15 18
New Glasgow and Kilkenny			
North Gore	78	40	1 18
North Shefford	2 62		2 62
North Wakefield	2 15	50	2 65
Onslow	5 00	4 02	9 02
Ormslow	2 58	1 34	3 92
Portage du Fort and Bryson.		3 47	3 47
Portland	1 50		1 50
Potton	2 35	2 04	4 39
Rawdon		84	84
River Desert	4 00	2 23	6 23
Rougemont		1 10	1 10
Sabrevois		1 15	1 15
Sorel	70 00	20 00	90 00
South Stukely	3 48	40	3 88
Stanbridge East	4 00		4 00
St. Andrews	6 00	2 15	8 15
St. Armand East		1 37	1 37
St. Armand West	4 00		4 00
"	1 25		5 25
St. John's, Que.	10 00	18 85	28 85
St. Hyacinthe and Upton.	11 10		11 10
Sutton	1 50	55	2 05
Thorne			
Vaudreuil	11 81		11 81
Waterloo	15 02	2 73	17 75
West Farnham	10 77	5 00	15 77
West Shefford	1 00		1 00
Bequest of Miss Charlotte			
Hall, Montreal	200 00		200 00
Womans' Aux. Miss. Ass'n.		9 00	9 00
Mrs. Philips, per the Bishop.		5 00	5 00
A lady, per Rev. J. H. Dixon.		5 00	5 00
Mrs. McLeod, per W. A.			
Miss'n Association	10 00		10 00
Total	\$1036 20	\$332 30	\$1369 00

* Remitted to the Bishop of Madras by the rector of the parish.

DIOCESE OF NIAGARA (ADDITIONAL.)

PARISH.	FOREIGN MISSIONS.	SPECIAL FOR JEWS.	TOTAL.
Previously acknowledged	643 92	83 18	
Amaranth W. and Luther E.	3 13		3 13
Caledonia and York	2 15		2 15
Dunville and Pt. Maitland	6 00		6 00
Elora	3 61		3 61
Fort Erie and Bertie	8 95		8 95
Hamilton, St. Luke's	2 65		2 65
Jarvis and Hagersville	4 25		4 25
Milton and Hornby	*5 47		5 47
Mt. Forest and N. Arthur.	16 00		16 00
Niagara	23 00		23 00
St. Catharines, St. George's.	68 30		68 30
" St. Thomas'	32 23		32 23
Welland and Font Hill	4 25		4 25
Zenana Society	196 30		196 30
Total	\$1020 21	\$83 18	\$1103 39

* This amount was erroneously placed in the Jews' column in our March issue, p. 224, thus making the difference in the total carried forward from that column.

SUMMARY—FOREIGN MISSIONS.

Toronto	\$1,509 30	Huron	\$787 70
Montreal	1,036 20	Ontario	652 62
Niagara	1,020 21	Nova Scotia	326 15
Quebec	871 18	Fredericton	130 65