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THE CANADIAN CHURCH MAGAZINE

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HISTORICAL SKETCHES.

No. 72.—A THIRTEEN MONTHS' BISHOP.*

BY REV. C. H. MOCKRIDGE, M.A., D.D.

SOME men are born with the missionary spirit strong within them. It is an impulse of their nature, and, take with them whatever form it may, it must assert itself. Such a man was Charles

Frederick Mackenzie, who is brought before our notice first as a fellow of Caius College,

Cambridge, at a time when the attention of the people of England was being powerfully drawn to the subject of foreign missions. In 1854 a mission was organized in England for India, the particular point for operations being Delhi, where preparation for the work had already been made. Two clergymen, Rev. J. Stuart Jackson and Rev. A. R. Hubbard, both of Caius College, Cambridge, left England and undertook the work there. Mr. Jackson wrote back to Mr. Mackenzie urging him to

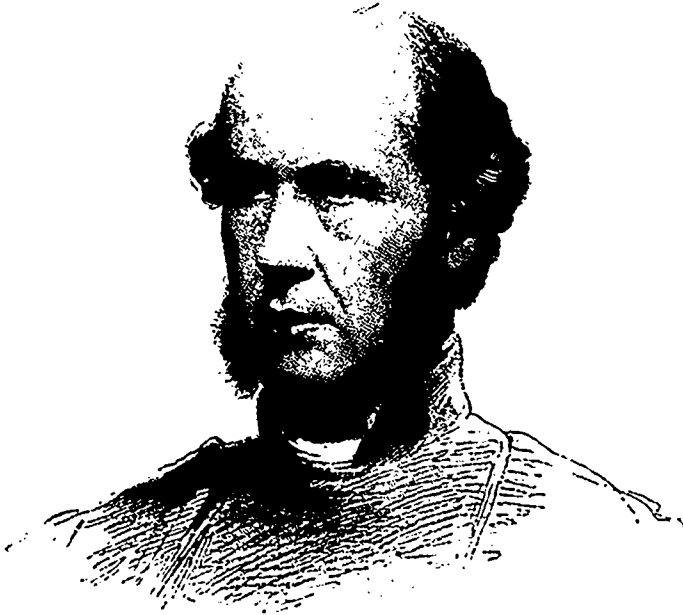
find colleagues for him in England and to send them out to his assistance. Mackenzie undertook the work, but he saw at once that he could not urge others to such a task without engaging in it himself. He accordingly volunteered to go, but delays took place, caused chiefly by his friends, who seemed very desirous to retain his services in England, and with the delay came a change of design, Africa being chosen as a field

of labour instead of India. Soon afterward the terrible Indian Mutiny took place, and Christian people, English people, men, women, and children, were massacred right and left and felt the savage power of a revengeful and fanatical race aroused to the highest pitch of fury. The missions of Cawnpore and Delhi were utterly destroyed, and all efforts at evangelization for the time being were necessarily suspended.

Mr. Mackenzie, therefore, never went out to India; but he did not abandon his idea of

undertaking foreign missionary work, for in the year 1855 we find him in Africa assisting the Rt. Rev. Dr. Colenso, the first bishop of Natal, a name which the orthodox Christians not only of Africa, but of the world have had every reason to deplore. Archdeacon Mackenzie, for such was the title bestowed upon him by his bishop, was at the head of a large training institution at Ekukanyeni, or the "Home of Light," and he had as his fellow labourers two men who afterward imprinted their names in-

delibly upon the missionary work of Africa. One was the Rev. R. Robertson, who afterward laboured in Zululand, and the other was a medical man, Dr. Callaway, remarkable in many respects. In him the missionary, the physician, the farmer, the printer, the ethnologist, the philologist were all combined, and in later life he added that of the priest, and a grateful people bestowed upon him the further office of bishop. It is only recently that this wonderful man, one of the greatest on earth, Bishop Callaway, died



*Very affly & truly
C. F. Mackenzie*

* Reprinted from the *Missionary Review of the World*, New York.

in England, to which country he went after his physical strength could no longer respond to the suggestions of his gigantic intellect and the motions of his iron yet Christ-like will.

Such were the men who were destined to play an important part in the future work of bearing the Gospel torch into some of the dark spots of darkest Africa.

At that time the master mind of Livingstone was being expended upon that vast and gloomy territory. In 1856 the great explorer, after having laboured for sixteen years in Africa, suddenly appeared in England and, of course, became at once the hero of the hour. He appealed powerfully to England on behalf of Africa, and some enthusiasm, though not to any very great extent, was aroused. Though a Presbyterian, Livingstone felt the power and ancient status of the Church of England, and appealed to her universities for that help which he felt she should give as a powerful branch of the Church of Christ. In 1858 he returned to Africa somewhat crestfallen, as his mission seemed to have accomplished but little. Still he had left a spark of enthusiasm in England which was destined to be fanned into a flame. Dr. Gray, Bishop of Capetown, a man of apostolic zeal and fervour, visited England to keep alive the spark which Livingstone had kindled. The result was that in 1859 a meeting was held in Cambridge which led to the formation of a mission to Central Africa.

Strange to say, at that very time, quite unannounced and unexpected, Archdeacon Mackenzie arrived in England from Africa. He had gone there to advise with the home authorities before starting, what he felt ought to be done at once, a special mission to Zululand, and he found that the very society he could have wished for had been formed as if ready for him. Here, then, was the work, and here was the man. The work was that suggested by Livingstone; the man was Charles Frederick Mackenzie, and in every way he seemed thoroughly qualified for it. He was a ripe scholar and popular in his university. To a spirit naturally inclined to missionary work he was now able to add an experience sufficient to promise great usefulness in the future. He had acquired something of the language of South Africa, and knew pretty well the customs of the people, and besides he had wonderful faith in God, so humble and childlike as sometimes to be amusing, and so profound and sincere as to win for him the admiration of all.

The missionary meeting referred to was a large and enthusiastic one. Grand speeches were made, and many boastful things said about the prospects of future triumphs for the Church of God—all so easy to talk about and yet sometimes so difficult to achieve. It was easy for men living in sunny England, far away from the darkness of heathenism, to talk of the grand

work that was about to be done, but Mackenzie, fresh from the field itself, having been face to face with the foe, could not share altogether the enthusiasm of the hour. In the depths of his own humility he whispered to a friend, "I am afraid of this. Most great works have been carried on by one or two men in a quieter way and have had a more humble beginning."

Little did this good soul know at the time how bitterly this prophecy was to be fulfilled. But at all events Mackenzie was the hero of the hour. For nine months he travelled over England, speaking for missionary objects and winning, if not entire enthusiasm for the cause he advocated, at least deep admiration for himself and the work he had undertaken. A man of strong physical power, who had held his own in all manly sports and athletic exercises, commended himself and his undertaking to the ordinary English mind, and this, coupled with a deep spirituality of heart, had much influence with those who were full of Christian sympathy and love.

He left for Africa in October, 1859, and was consecrated on January 1st, 1860, "Bishop of the mission to the tribes dwelling in the neighbourhood of Lake Nyassa and River Shire"—a title long enough to indicate far more work than the great and good man was allowed to accomplish.

The newly consecrated bishop lost no time in starting for his allotted work. He had with him a small staff, clerical and lay, and with them a labourer and three native converts that had been trained at Capetown. They made their way to the mouth of the Zambesi, and there, at Kongone, they met Livingstone, on whom, it is needless to say, they relied greatly for advice and guidance; but, strange to say, the sagacity of the great explorer seemed to fail him, and the steps advised by him proved singularly unfortunate. He had at the time, for his own use, a small steamer called the *Pioneer*, which had been lent to him by Her Majesty's Government, and this he gladly placed at the disposal of the bishop and his party, with directions to take the River Roovooma, along which, by a south-west course, they might reach Lake Nyassa. But the river proved too shallow for the amount of water drawn by their boat, and they found that after three weeks' hard steaming they had only gone thirty miles; but at length, on May 1st, they began to ascend the Zambesi, and here the *Pioneer* had a better chance, but only for a time, for after a nine days' voyage they began again to encounter shallow water. The account of this voyage is full of interest, but at the same time sad enough. At intervals they had to stop and turn out into the woods to cut fuel for the steamer, which in itself would perhaps have afforded but amusement and diversion for them were it not for the deadly fever which in Africa

seems with such terrible clutch to fasten itself upon the white man. All of the party, more or less, suffered from it, but still they encouraged one another and kept up their spirits as best they could. When, however, they again encountered shallow water they fretted under the delay, and it is little wonder that lonely, depressed feelings stole over them. In this matter Livingstone was again at fault. Two years before he had himself ascended the Zambesi, but he had not taken into account that his boat at that time only drew about half the water that the *Pioneer*, with its present load, was compelled to draw. This, of course, caused great delay and much annoyance and anxiety.

After two months battling with sand-banks and shallow water, stirring up the long undisturbed bed of the silent flowing Zambesi, they arrived at a place now known as "Chibisas." And here they determined to abandon their craft and strike inland on foot. Carrying out their intention, they made for the highlands which lay to the north-east of them. On their way they encountered several slaving parties, and took upon themselves to rescue from the slave dealers their unfortunate victims. Few troubles ever laid upon man by his fellow man have ever exceeded those which the unfortunate African, seized to be a slave, has had to endure on his weary march to the ships that are to carry him away. Weighted with heavy forks fastened round their necks, galled as to their wrists and ankles with great chains which bind them together, panting and groaning under a hot African sun, goaded by their cruel drivers into a pace far beyond their strength, left in the forest to die a lingering death if overcome by exhaustion, maimed, perhaps, beforehand lest freedom should be gained with returning strength, they suffer misery which perhaps is difficult to describe.

Livingstone knew how to deal with these men who thus enslaved and tortured their fellow beings, and, with the assistance of Bishop Mackenzie and his party, rescued the unfortunate creatures from their hands, removed the heavy yokes from their necks, struck off their chains and set them free. Full of gratitude, the liberated slaves joined their liberators and remained with them as their friends.

A friendly tribe of natives also crossed their path. They were called Manganja, and were overjoyed at seeing Livingstone, for they were suffering at the hands of the Ajawa, a hostile tribe who were oppressing them. He and the missionary party lent their assistance and, thus reinforced, the Manganja effectually crushed their oppressors.

The party at length settled at Magomero, a beautiful place 4,000 feet above the level of the sea, and here Livingstone left them to commence their work. It was now about the end of July. The outlook was not of the brightest. They

had the slaves that they had rescued as their first material to work upon, and with them they commenced; but they had incurred the hostility of the Ajawa, who at first harassed them considerably.

They commenced their missionary work by studying the languages of the natives, as the latter were busily engaged putting up huts and doing other necessary work. Daily services were commenced in one of the largest of the huts which, on account of these sacred offices, was called the chapel. Schools were established, and the little community commenced the ordinary Christian life. The natives were much impressed by the enjoined observance of the Sunday. Such order was at last obtained that one of the party wrote home to a friend, "What a luxury a chair is! what a rest it is! We have now a table, albeit a very rickety one, and our beds are off the ground—an approach to civilization which, with the sitting to take our meals, astonishes and delights our bones as much as it does the admiring group of natives."

Magomero, though spoken of as a beautiful place and high above the level of the sea, was not a healthy spot, because other places in its neighbourhood were still higher than it, and left for it the designation of a "hole." Consequently the deadly fever began again its fatal work. In November the bishop took a journey to Chibisas (already mentioned), hoping to meet Livingstone, and there he met Rev. H. Burrup, who had recently arrived to do missionary work, little dreaming of the dark cloud he was so soon to encounter. In the month of December the bishop, with Mr. Burrup, started upon another expedition for the purpose of finding, if possible, and conferring with Livingstone. The Ajawa still troubled him and had to be punished for an act of treachery. The journey undertaken was a hard one, and lay through morasses and swamps; nor were they entirely sure of the route that had to be taken. In fact, after a weary trudge of eight days they found that they had been upon the wrong track and that it would be necessary for them to return to Magomero and start afresh. This they did, and then found that a journey of two hundred miles lay before them. Taking but one night's rest, the energetic bishop determined to make this journey, and in the morning, taking with him only Mr. Burrup and one of the Cape men, he started. They reached Chibisas again and there borrowed a canoe and made their way along the river. On the second night of this fatal journey their canoe upset, and themselves together with their blankets and all things belonging to them were thrown into the water. No place of shelter could be reached; no one was nigh to render any assistance. They were tired and sleepy, and in their wet clothes, wrapped in blankets which they had rescued from the water, and by no means dry, they passed the

night as best they could. The grim spectre of the fatal fever threatened them and at once it commenced its attack. The quinine and other medicines, which must be used continually in that pestilential climate, had been lost when the boat upset, and in abject misery they felt themselves exposed helplessly to a fatal disease. And all too soon it came, and the bishop of God's Church fell a victim to it on a lonely island far away from the haunts of man. The fever suddenly pulled down his great strength, and he quietly breathed his last on January 31st, 1862, just thirteen months after his consecration. The angels of God were near, no doubt, to see the dismal scene; but the only one in the flesh that was there to witness it was Mr. Burrup, the bishop's companion, who set about the mournful task of consigning the body to the grave. To dig a shallow grave and place the body in it was all that he could hope to do, and when his task was done the sun had nearly set. He was himself weak and dying, for the fever having taken away the bishop all too easily fastened its fangs upon the priest. By the dull light of receding day he read what portion of the Burial Service he could and then he turned to drag his weary body, if possible, back to the mission-station. No doubt he turned to say a sad farewell to the little mound of fresh earth at the foot of an acacia-tree which marked all that was left of the fine robust Englishman who had fallen in the wilderness a martyr to his Master's work. And then he turned away and by painful journeys reached Magomero in time only to tell his mournful tale, when he, too, followed his bishop to the place where "the wicked cease from troubling, and the weary are at rest."

This was the end of Bishop Mackenzie, but it was not the end of the mission. The rest of the little band kept up their work as best they could. Some of them died and some were hopelessly shattered in health, but the work faltered not. A new bishop, Bishop Tozer, was sent out from England, and eventually changed the headquarters of the mission to Zanzibar. Such was the commencement, mournful enough, of the Diocese of Central Africa, in which, however, never since has missionary work flagged or missionary zeal grown cold. The thought of the lonely grave in the wilds of Africa has ever lent zest to the work, and good Bishop Mackenzie, "though dead yet speaketh."

A lady, once of much poetic power, on hearing the writer of this paper tell the story of Bishop Mackenzie in public, wrote the following lines, which as yet, it is believed, have never been published, as soon afterward she herself was called away to her eternal home:

"On the wings of evening air
Fall the sounds of pleading prayer:
'Neath the acacia words are said
For the burial of the dead.

Now are past the hours of pain,
Scorching sun and chilling rain;
From the fever's wild unrest
A bishop passes to his rest.

"Then for him there has passed a solemn throng
Of the good and true, with their funeral song,
And the sands are ploughed with the marks of feet
Which have borne the chief in his winding sheet,
And a white-robed choir with chant and hymn
Have sung him to sleep with their requiem

"No! one voice alone is heard
Breathing forth hope's glorious word;
One beside the dead has stood
Through the fever and the flood,
Powerless the life to save—
Able scarce to dig the grave,
Cross the hands and breathe the prayer
For the soldier sleeping there.

"The death of a soldier, ah! then will come
The mournful throbbings of the muffled drum,
And arms all reversed as the bayonets gleam
'Neath banners that over the dead man stream,
And men's heads are bowed 'neath the sunset sky
Round the loyal dead who could dare and die.

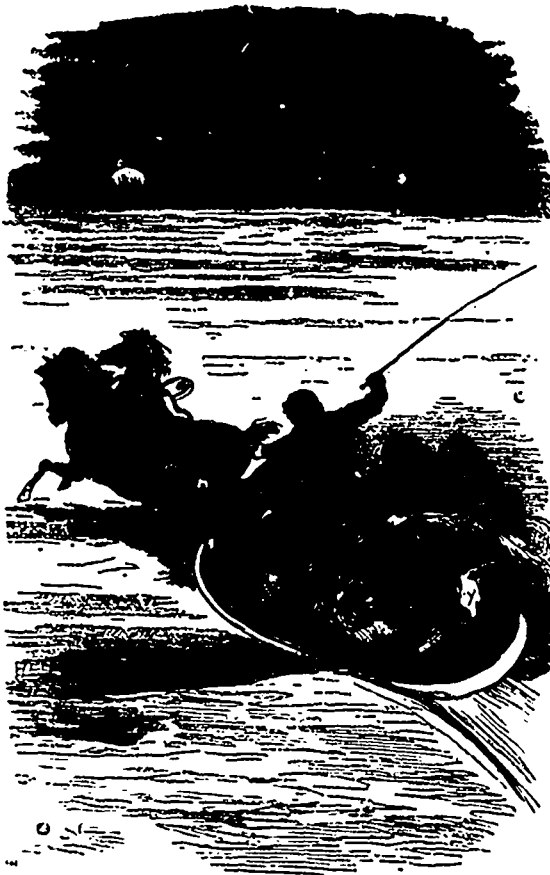
"No! St. Michael's host keep guard
O'er the grave with watch and ward,
For the march of angels' feet,
And the roll of music sweet,
And the welcome loud and long
To the soul by faith made strong,
Echo in their power unpriced
Through the palaces of Christ.

"Oh! then in thy desolate tomb take rest,
Thou knight of the Cross. Though above thy breast
No kindred may come sweet flowers to plant,
We enroll thy name in our holy chant.
One day in seven ten thousands of tongues
Arise to the Father in deathless songs,
Saying or singing on land and on sea,
'The noble army—of MARTYRS—praise Thee'

"And the faithful men who stood
Side by side 'mid storm and flood
On the far-off English sod,
Once had pledged their faith to God,
Gave to Him their troth and trust,
Shook from out their souls the dust
And now in summer lands above
Live the life of rest and love."

THE APOSTLE OF OHIO AND ILLINOIS.

PHILANDER CHASE was born in 1775. His ancestors were English Puritans. The youngest of fourteen children, his parents prayed earnestly that he might be a devoted missionary, and God called and moulded him for the work. At college he was won to the Episcopal Church by the holy tone of the Book of Common Prayer, and by the just claims of an historic succession for her ministry. After acting as a missionary lay-reader, he was, in 1798, ordained deacon at New York by Bishop Prevoost. He organized a parish at Utica, then a hamlet in a dense forest, and another at Canandaigua. In 1879 he was ordained priest and took charge of



DRIVING ON THE ICE.

Poughkeepsie, for having spent his all in missionary journeys he was compelled to earn a regular stipend that he might live. In 1805 his bishop sent him to New Orleans, where he organized a parish, thus planting the Church in a region where it had been unknown. Here he spent six happy years, but God called him away to perilous work. In all Ohio there were but four clergy; emigration increased, and he felt that the flock of Christ should be fed. He started in March, 1817, driving along the shores of Lake Erie. "The cracks in the ice," he remarks in his own simple story, "became more and more visible, and continued to increase in width as we drove along. The horses, having trotted without injury over the smaller cracks, became soon accustomed to leap over the wide ones, but none were so wide as to let the runners in lengthwise, and we blessed God silently, though heartily, for every successful leap." When the driver refused to go farther he trudged on afoot. All the West was in its infancy; a collection of log-huts represented the towns and cities of to-day. He journeyed on from place to place, often wearily on foot, preaching wherever he could gather a few to hear him, administering the sacraments, and, wherever possible organizing a parish. Other clergy

came to his aid; in less than a year he presided at the first convention in Ohio, and in June, 1818, was unanimously chosen Bishop of that State. His wife, Mary Fay, had died a month before. Let those who are leading easy lives picture the young bishop setting off on horseback for an episcopal tour through the western wilderness; travelling 1,279 miles through summer heat and bitter cold, and returning with strength impaired and voice almost gone. The joy with which he was received in many a lonely household cheered him in his work which was rendered more toilsome from the fact that there was no provision for him; he must travel throughout his diocese *at his own expense*, and like the great Apostle of the Gentiles, he often knew what it was to suffer need.

In 1819 he married Sophia M. Ingram, and her energy and devotion assisted him greatly. In 1824 he sailed for England, trusting to obtain from Churchmen there help towards building a Theological College, and, after many discouragements, in which his faith and patience shone brightly, succeeded in collecting the sum of £4,000. Returning, he gave his own farm to the seminary, and began by receiving students in his house, paying the teachers from his own funds and from such as the students could give. 8,000 acres of land were purchased, and the bishop took up his abode in a rough board cabin on the hill where Kenyon College now stands, that he might be near at hand. And now began the most laborious part of this good man's life, episcopal visitations, parochial work at unprovided stations, the oversight of the education of the students who flocked to his school, the direction of unskilful workmen; all these pressed heavily upon his time and strength. Churchmen in the States subscribed an additional £5,000 which was greatly needed, the purchase and preparation of the ground having absorbed the main portion of the English funds. In the year 1828 a young missionary made his way to the village of Gambier, the site of the college, and gives the following account:—"I cast my eyes around and saw a few small houses of planks or logs, and requested to be driven to the bishop's residence. I was thereupon deposited at the door of a small log cabin with but one window. 'Is this the bishop's palace?' I exclaimed. 'Can this,' I thought, 'be the home of the apostolic man whose praise is in all the Churches?'" It was even so. Shortly afterwards the good prelate entered; he had a powerful voice, was tall and well proportioned, his countenance expressed singular determination combined with benevolence, both in form and words an ideal bishop.

The college was completed and in working order when troublous times arose. The professors claimed the right to make rules for the government of the bishop as president. At the Diocesan Convention, September 7th, 1831, he



PREACHING ON THE WHARF.

combatted this, and proved the Episcopal character of the institution from its original constitution. The Convention drew up a report on the matter to the adoption of which the bishop could not conscientiously consent, and the result was the following characteristic letter from him to the clergy and laity of the diocese:—

"Brethren, * * * we must live in peace, or we cannot be Christians. * * * And to secure peace, especially that of God's Church, great sacrifices must sometimes be made." Memorable words these, which many a Christian of the present day would do well to take to heart. "Influenced by these principles, I am willing, in order to secure the peace of *God's Church* and that of *our loved Seminary*, * * * to resign; and I do hereby resign the Episcopate of this diocese, and with it what I consider constitutionally identified, the Presidency of the Theological Seminary." The resignation was reluctantly accepted, and the Convention elected the Rev. Charles McIlvaine his successor, who, in 1839, was driven by the evil results of the claims of the professors to adopt the views of his predecessor. Nevertheless, we may well believe that the bishop's burning zeal made him impatient of any lack of self-denial, and that his vehement

words were wanting at times in consideration for the opinions of others.

At the age of fifty-six, Bishop Chase left the college he had founded, and the village he had created, the builders and labourers ranging themselves in file to receive his blessing. With eyes filled with tears he took his last wistful gaze at the scene of so many labours, and then hastened on with his family to the wilderness. Here they endured a long cold winter, a congregation of settlers assembling each Sunday for worship; the bishop labouring as the first missionary in the region of St. Joseph, 100 miles square, and at this day it can be seen that his labour was "not in vain in the Lord."

In 1835 he was chosen Bishop of Illinois; at his age and with his experience of the hardships of pastoral work in a State not yet reclaimed from the forest, he might have hesitated, but he regarded the call as a summons from God, and within a month was travelling through his wild diocese, an area of 55,000 square miles, with but four priests and two deacons and one episcopal church. There was no salary attached to his office, no home to receive him, no parish to offer him support, but the resolute bishop was not daunted. His diocese needed clergy; the only reliable hope was to establish a Theological College as he had done in Ohio and train them for himself. He turned to England for funds, as he had done twelve years before, strengthened by his life motto, *Jehovah Jireh*, the Lord will provide.

Once more he crossed the ocean and returned eight months afterwards with about £2,000. He chose a site on public lands, built a cabin, and, while working hard in his diocese, waited an opportunity, and in 1838, 2,800 acres of rich and fertile land were secured to the Church in Illinois, and the following year the cornerstone of Jubilee College was laid. The older States endowed the professorships and gave funds to erect the College, which in 1846 obtained its charter.

In eleven years the number of clergy had increased to nineteen with thirty parishes, but the greatest work of this period was the establishment of Jubilee College. In 1847 five students took a Bachelor's degree in Arts on the first commencement day. The bishop says: "Never was there a more joyful occasion."

In his seventy-fifth year, worn down by long and fatiguing journeys; his ribs and limbs having been several times broken by dangerous accidents, he was each Sunday assisted to the college chapel by his sons, and, being bolstered up in the pulpit, preached once at least.

In the spring he went forth to keep a long list of appointments, God giving him strength.

On one occasion he asked the landlord of the inn, at which he stopped for the night, if he would allow him to assemble the people and preach to them. "Pray, of what denomination

are you, sir? For every one will ask me the question." "Tell them," said the bishop, "that I am of that denomination which translated the Bible." The boy who summoned the people gave the message thus: "There will be a meeting at my father's house to-night at early candle-light; the man that translated the Bible is going to preach." The house was soon crowded; the sermon was on the Bible, its inspiration, comfort and power, and how it was translated by Church of England divines, one of whom the Rev. John Wickliffe, lived a century before Luther. The people heartily thanked the bishop, and showed him all the kindness in their power.

Bishop Chase, when travelling, never lost an opportunity to speak for his Master. On one occasion we find him, while waiting for a steamer, on the banks of a river, preaching, on a cold moonlight night, to his fellow passengers as they sat on their luggage in the open air. On another he visited a wharf-boat before day-break, endeavouring to bring the Jew who kept it to the knowledge of the true Messiah. On crowded steamboats he would quiet the pushing, hungry people about the table with a look, and reverently say grace before meals.

In the last year of his life he welcomed, as his assistant and successor, the Rev. Henry J. Whitehouse, one in whom he had entire confidence. His diocese now numbered thirty clergy and forty-nine congregations. In this year he made his will, bequeathing to Jubilee College all his personal claims against its now valuable estate.

In September, 1852, he was thrown from his carriage, and, as he recovered his consciousness, he said to those who bore him home, "You may now order my coffin—I am glad of it." Expressing no hope of his recovery, he often gave utterance to his faith in the Atoning Sacrifice of Christ and his joyful anticipation of coming bliss, and, on September 20th, passed quietly into rest at the age of seventy-seven.

He has been rightly called "the Apostle of Ohio," and, in the annals of the Church in America, the founder of two colleges will not soon be forgotten.

Bishop Chase was emphatically a man of *deeds*; his *opinions* were not only correct, but he carried them into *action*. He was a thoroughly sincere and honest man; blameless and upright; self-denying in the extreme. His preaching was always vigorous and practical, and his conversational powers were remarkable; wherever he was the company gathered round him. Everywhere and always he began, continued and ended, as a Christian, but as a cheerful, large-hearted Christian.

Two of his sons are in the ministry, and one, Philander, the young deacon, who first suggested to him to go to England for help, died, to the great grief of his father, in 1824.

The Church can boast of more learned bishops, but in her bright catalogue of worthies there are few who have been more devoted, more useful, more truly good and self-denying, than the noble Bishop Chase.

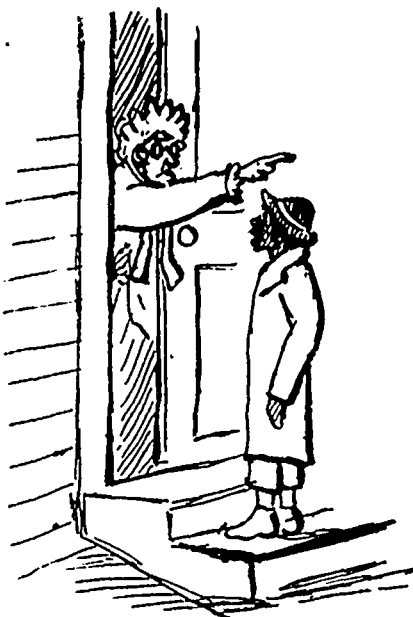
TWO LITTLE INDIAN BOYS AND WHERE THEY WENT.—(Continued).

BY REV. E. F. WILSON.



AT Montreal, where we arrived at 4.30 on Saturday afternoon, April 19th, we were met at the station by two lads who belonged to the Montreal boys' Auxiliary and had long been interested in our work. They had come with an invitation to attend a boys' meeting to be held that evening in a certain drawing-room in Dorchester Street. "Well," I said, "I cannot actually promise that we will be present until I get to our lodgings and see what arrangements have been made for us, but if there is nothing else in the way I will certainly come and bring the boys with me." Well, as it was, there was no other engagement made for that Saturday evening, so after dinner was over and half an hour or so had been taken for rest—the boys having donned their best suits with scarlet sashes, and carrying the bundle which contained their dressing up apparatus, and the Indian drums in their hands—we started off for Dorchester Street. Quite a number of boys had already assembled in the spacious and well furnished drawing-room, and others kept coming in; Soney and Zosie at once became the centre of attraction.

They went through their parts just as they had done at the young ladies' school, and then we had tea and coffee and ices and lemonade to finish with. On Sunday I preached a missionary sermon in the morning at St. Stephen's church, in the afternoon addressed about 300 children at the Cathedral Sunday-school and preached in the evening at St. Martin's. The two boys attended all the services, and said texts and sang hymns at the afternoon Sunday-school gatherings. Our system at the Shingwauk Home is for one short text to be learned by the whole school every week. Boys who have been the longest and boys who have been the shortest time, boys who have learned English well and boys who know only a few words of English, all have to learn this text—of course those who have been with us a long time have other Bible lessons to learn as well, and collects and catechism—but it is considered imperative that the "text for the week" must be learned well by all, and it is always repeated by the whole school every morning at prayers. In this way we insure that all our pupils commit to memory between forty and fifty new texts every year, and they do not readily forget them. And



ZOSIE INQUIRES WITHIN.

so Soney and Zosie were well prepared with texts from the Bible and stood out before those Sunday-school gatherings and repeated them quite readily without hesitation—taking turns in doing so—and when asked where the texts were taken from, Soney could generally tell the chapter and verse correctly, and Zosie too sometimes.

On Monday we had an afternoon drawing-room meeting at a kind friend's house on Sherbrooke Street, and in the evening a grand meeting at the Montreal Synod Hall; the chair was taken by the bishop and the place was crowded. The boys thus far had done well, they had shown no signs of balking, were always up to time when wanted to take part in the meetings, with bright happy looking faces, had not grown sleepy or cross at the late gatherings, even though pretty well worked all through the day—had proved themselves on the whole to be good boys. The reception we had met with too had been eminently satisfactory on every occasion. We had had crowded meetings, bishops and other dignitaries had shown themselves glad and ready to preside at or take part in our meetings, even the Board of Domestic and Foreign Missions, which had hitherto shown itself so little favourable to our Indian work, seemed inclined to unbend and to show a little, just a little, kindness and sympathy and to recognize the practical good which our efforts might in time lead to. Since leaving home we had addressed the Women's auxiliary in Ottawa, the young ladies' school already alluded to, the Board of Domestic and Foreign Missions in solemn state assembled, a missionary meeting in St. John's church, at which four bishops and several other great dignitaries were present.

We had been favoured with interviews with Mr. Dewdney, Minister of the Interior, Mr. Vankoughnet, Deputy Superintendent of Indian Affairs, Sanford Fleming, Dr. Dawson and other noted men, and had also been enabled to set on foot and launch on apparently smooth water, with every hope for a fair initial sail, the "Canadian Indian Research and Aid Society"—all this in Ottawa. And since our arrival in Montreal we had had two drawing-room meetings and one public meeting, preached twice to city congregations, and addressed two of the largest Sunday schools; also had addressed a meeting of Montreal clergy at the Synod Hall, and paid several important visits to prominent persons. Everything under God's blessing had thus far gone well. It was not money that I was in quest of so much as sympathy in and appreciation of the work already accomplished during the past sixteen years that our homes for Indian children had been in operation, and I could not but feel that from this point of view the results of our trip thus far had proved eminently satisfactory. And now the thought came to me, is it not a pity to confine our tour to Canada and to so short a period as five weeks? God's favour being with us, and these two boys all in trim and proving themselves suited for the work marked out for them, would it not be well to cross the Atlantic and plead our cause in England as well as in Canada? These thoughts came to me just after I had left Montreal, while on the way to our next point, Farnham, in the Province of Quebec. I lay awake that night thinking the idea over. We had had a capital little meeting at the Farnham church hall, and the rectory being a small one, my two boys had been taken off for the night by the rector's churchwarden to his own house while I remained at the rectory. We were to make an early start next morning; the train leaving the station sharp at six, it seemed unnecessary to arouse two families at so unconscionable an hour, so it was arranged that Mr. Churchwarden should give us all breakfast at 5.30, and the two boys would run over before that time and conduct me to his house. I had a little alarm clock in my own room which was set for 5 a.m., and at that hour I got up and dressed; ten minutes later I heard the feet of the two boys on the wooden sidewalk outside the garden gate, and quietly opening the hall door, which was close to my bed-room, I beckoned to them not to make a noise and told them to wait for me. As soon as I was ready I took my valise and closing the hall door gently joined the two boys and we started for Mr. Churchwarden's house. Indians, like dogs, find their way about not by noticing objects above their heads, as it seems to me white people do, but simply by looking at the ground; certainly they never seem to lose themselves either on the prairie or in the bush however far they may wander. These two



ZOSIE HONOURED.

boys conducted me without a hitch to the place where they considered the churchwarden's house ought to be, but neither of them could tell me which house it was. There were brick houses and frame houses, dark houses and white houses, all close together, but neither of the boys on coming away in the morning had noticed what the house was like; they had merely found their way to the rectory and found their way back again. I thought how different to white boys; white boys would blunder over the direction, perhaps, but would probably know the house directly they saw it; with these Indian lads it was just the other way. Everybody was asleep and there was no one to ask, and I did not even know the name of the churchwarden and neither did the boys. "Well," I said, "you chaps have got to find the house somehow, and I put down my valise on the sidewalk and waited to see what they would do. In another minute I saw young Zosie, who had been sniffing and poking about round the houses like a terrier after a rat, go deliberately up some steps and knock at a door; evidently he thought he had found it. Nobody came, and he knocked again. Then the door opened about a foot and an old lady put her head out in her night cap. I was too far off to hear what was said, but could see that Zosie was standing in a very quiet, deliberate manner, with his overcoat buttoned up to his little chin and his felt hat jambed down (in the way I had been teaching him not to do) right over his ears, and that the old lady was gesticulating at him and pointing to a hotel on the opposite side of the street. Evidently she considered that the young stranger was a belated traveller in search of lodgings for what remained of the night. I called to him to come along, and happily just at that moment an early riser in the shape of a workingman appeared on the street. I was glad to find that the man spoke English, for nearly all the people in Farnham were French; but I could not ask him for any person in a particular house as I did not know what person

in particular I wanted. Providentially, however, he was aware that there was such a thing as an English church in the place and even knew who the churchwardens were, and so he pointed us out the house, the very next one to that at which Zosie had knocked, but a brick one and not a frame one, and we entered and got our breakfast only just in time to catch the six o'clock train. It was what is called in Canada a "mixed train," that is, it went about as slow as train could go and stopped a long period at every little station "shunting cars." However, I was in a meditative mood and there was no particular hurry about getting to the next place, so it suited me to a T. The boys also seemed to enjoy being able to get off and run about every time the train stopped or to run alongside when it was going slow. I got out my writing materials and began to write; my idea about going to England was not yet settled but it was assuming shape. I wrote three letters to three bishops, the Bishops of Algoma, of Rupert's Land and of Qu'Appelle, in whose three dioceses my Homes for Indian children, present and prospective, were situated. I told these three bishops that I proposed going to England with my two little Indian boys, and asked them kindly to furnish me each with a few lines commendatory of my work. I also wrote asking the same favour of the Indian Department authorities in Ottawa. And then it occurred to me that it might be well to put this lecture on the Indians which I was delivering, or the substance of it, into some sort of shape and have it printed as a pamphlet, so the rest of the time that remained for me on this conveniently slow train was occupied in preparing the pamphlet, and I entitled it, "Our Indians in a New Light." It was 3 p.m. when we reached Sherbrooke. The gentleman's house to which we had been most kindly invited, was very pleasantly situated on the banks of the river which flows in a succession of picturesque falls through a deep rocky gorge at the foot of his garden. The noise of the water from the river side of the verandah was at times almost deafening. We had a crowded meeting in the Church Hall in the evening, our host kindly acting as chairman. Our next destination was Lennoxville, where, through the kindness of Principal Adams, we were shown over the Church College with its 110 boys and thirty-five students; and in the evening we had a very successful and crowded meeting in the Church Hall. That same night at 11.25 p.m. we took the train east for New Brunswick, travelled all night and far into the next day, and at 4.30 p.m. arrived at St. Andrew's. The boys were quite in a little excitement now, for they were to see the "salt, salt sea" for the first time. Dr. K. met us at the station, a jovial pleasant-faced old gentleman and he had got his rig with him, in which he conveyed ourselves and our baggage.

to his house. It was pleasant to get once more into a comfortable home-like dwelling, and to settle one self into a comfortable armchair after being all night and all day on the train. Dr. K. was full of fun with the two Indian boys and made great friends with them, and after we had all had a good tea we set off for a walk down to the sea shore. Canadian sea shore is not quite like English; there do not seem to be the shingles or the sand or the rock or the crabs or the limpets that one finds at English watering places; but then this was not the open sea, it was only a small inlet of the Bay of Fundy. The tide was low and the great gaunts seaweed-clad piles of the wharves were standing high up out of the water; we clambered down over some big rocks till we got to the shore, and then the boys began to look about for shells and seaweed and anything they could find, and each of them had a sip of the water to see if it was really salt. Several Canadian boys were on the top of the wharf looking down at the two little Indians in their Shingwauk uniforms, and seemed to be highly amused at their quaint remarks about the sea. The meeting that evening in the church schoolroom was crammed to the doors. Next day at 2 p.m. we reached St. John, New Brunswick. St. John was almost entirely destroyed by fire in June, 1877, and it so happened that at that time I was paying a visit to the place with two little Indian boys, Charlie and Ben, and was in the middle of it. That was thirteen years ago, and Charlie and Ben are now grown up and making their own living, and I am glad to say have both turned out well. St. John is now all rebuilt and is very much improved since the fire; wide, open, well kept streets, handsome public buildings, and very tasty-looking shops. We enjoyed the hospitality of Dr. and Mrs. B., old friends whom I had known for many years. They welcomed myself and the two little boys warmly and had made every preparation for our comfort during our short stay of three or four days with them; the boys having a nice comfortable room to themselves with two dainty little beds in it, one for each of them. The aged and venerable Metropolitan, Bishop Medley, was also staying in the house when we arrived, there having been a confirmation the day previously, and when we sat down to dinner little Zosie had the honour of sitting between a Canadian Archbishop and a Canadian Canon, an honour which I fear his little thick apparatus scarcely enabled him to realize.

"NOTHING," says Dr. Perowne, the new Bishop of Worcester, "so enlarges the heart and carries us out of ourselves as to think of the great work that God is doing by the instrumentality of missionaries in setting up the Kingdom of His grace upon earth."

OUR PARISHES AND CHURCHES.

No. 71.—ST. PAUL'S, COW BAY, C.B.



ABOUT one hundred years ago the original parish of St. George (Sydney, Cape Breton) was co-extensive with the Island of Cape Breton.

With the increase of members of the Church of England in the more prominent settlements along the coast, there naturally came the demand for an increased number of clergy, and more limited spheres of labour, till at the present time the parish of St. George is contained within nearly the town limits of Sydney; and North Sydney, Sydney Mines, Baddeck, Louisbourg and Cow Bay are respective centres of Church life, each with its own parish corporation as required by law.

The parish of St. Paul's, Cow Bay, in the special interest of which this article is prepared, was for several years previous to its final separation from the mother parish, known as "the Mission of Glace Bay." During that time its spiritual interests were looked after by Rev. Messrs. Alfred Brown and Charles Croucher.

At the time of Mr. Brown's appointment a little unsightly-looking and awkwardly arranged building was the only place of worship owned by the Church.

During the incumbency of Mr. Brown a well proportioned building was erected at Little Glace Bay, the land and \$500 being given by E. P. Archböld, Esq.

Owing, however, to a debt of some years' standing, the building was still unconsecrated when Mr. Brown resigned the mission.

Shortly after Rev. Charles Croucher was appointed, and with his unselfish love for God's Church, and his willingness to spend and be spent in the spiritual interests of the people committed to his charge, a series of improvements and church extension was inaugurated. The old square building at South Head, known as Christ Church, was made more church-like in appearance and form, by the addition of a chancel of good proportions, fitted with a beautiful oak altar, altar cloths, legal ornaments, brass lectern, choir stalls, etc.

The existing debt on the church in Little Glace Bay was provided for, and, as the result of many self-denying efforts, paid off, and the church consecrated to the memory of St. Mary.

A very neat little Gothic church was then erected at Big Glace Bay, and another of larger proportions at Cow Bay.

There being no debt on those buildings, they were consecrated respectively to the glory of God and in memory of St. Luke and St. Paul.

Up to this time the mission was not in possession of any place of residence for the clergy. This, however, was remedied by the parishioners deciding to purchase a house and several



ST. PAUL'S CHURCH, COW BAY, C. B.—SHOWING BELLONI MEMORIAL TOWER.

acres of land adjoining it, situate at Little Glace Bay.

The incumbent seems to have had visions of wheat and barley, and anticipated profitable employment during his spare hours, and good results of attention to the farm. But, alas! farm requirements being somewhat in a 'vance of the good priest's number of spare hours, as also of his experience in farm life, this venture ended in failure.

After thirteen years of hard work, showing many good results, Mr. Croucher resigned the incumbency, and is now doing faithful work for the Church at Yale, British Columbia.

Owing to a scarcity of clergy, this mission, together with several others, was vacant for a year.

At the Trinity Ordination of '83 a class of six young men came down from King's College, Windsor, N.S., and were ordained to the diaconate by Bishop Binney; and Rev. W. James Lockyer, one of the class, was appointed to this parish and is rector of it at the present time.

It having gradually dawned upon the people, that the Mission Home was neither central nor adapted for the purposes for which it was bought, it was sold during the vacancy, and the balance of proceeds, after paying some debts, was placed in the bank.

During the autumn of '84 a very creditable building was erected in Cow Bay at a cost of

nearly \$3,000, where, as soon as it was completed, the incumbent and his wife took up their abode.

Cow Bay is the most populous and flourishing of the nine colliery districts along the shore and within the parish; and, being the middle of the parish, i.e., fifteen miles from each end, the principle of making a strong hub as the best for the building up of an extensive parish was adopted, and has been followed by the best results.

All things as required by law for the creation of a parish being in our possession, application was duly made to the mother parish at the Easter meeting of '86 for a separation.

This was immediately granted, and with the knowledge that we "may sue and be sued,"

we started anew, and in keeping with our independent position.

Each succeeding year became marked by increased contributions to the missionary cause, improvements of present property and additions where necessary.

During the summer of '87 we were called upon by death to part with our senior churchwarden, Augustino Belloni, a loss which, so far as we could see, we could ill afford.

A loving wish expressed to the rector by Mr. Belloni's mother, sisters and brothers, to be permitted to offer something to God through His Church in memory of him, resulted in our possession of the most beautiful bell in the deanery; whilst a similar wish expressed by his many friends in Cape Breton found its outcome in the present tower from which the bell peals forth its summons to daily prayer and weekly Eucharist; tolls its notice of a departing soul, and rings its merry peal as the happy wedding party come down the altar steps and go out into the world.

Later on came another request from some private friends, Messrs. Vooght Bros., of North Sydney, to be permitted to place a stained glass window in the parish church to his memory.

The bell bears the inscription:—

†
To the glory of God, and in loving memory of
Augustino Belloni.
May 18th, 1887.



REV. ROBERT D. BAMBRICK, M.A.
Rural Dean of Cape Breton.

At the base of the tower an iron cross is fastened, with the inscription :—

*In loving memory
Augustino Belloni.
1848—1887.*

On the window is :—

*In loving memory
Augustino Belloni.
Grant him, Lord, eternal rest.
May 18th, 1887.*

The church in this parish owes much to the toilers on the sea and farm, and in the coal mines; men whose names would be too many to mention.

They are members of God's nobility, and in that list will appear the honoured names of Spencer, Peach, Howie, Boutilier, Archbold and Belloni.

The last two, E. P. Archbold, of Halifax, and Robert Belloni, of New York, are transient parishioners, blessed by God with more than an ordinary amount of wealth, and thrice blessed with the willing mind to give of that wealth to His cause.

Our gratitude to God for such men can never be fully expressed.

Three years ago the Church people at Reserve Mines, numbering about thirteen men, having become dissatisfied with their surrounding for

public worship, asked permission to erect a church, and one year from that time witnessed the erection, completion and freedom from debt, of one of the prettiest little Gothic buildings in the Island of Cape Breton.

It cost about \$1,300 and was consecrated on September 30th, 1890, by Bishop Courtney, in memory of St. John the Divine.

About the same time a parish hall was begun in Cōw Bay on the rectory grounds, and although not quite finished to date, is still sufficiently so to be of great use in parish work.

Thus to-day the parish is the actual owner of five churches, a rectory, a parish hall, each in good condition and all out of debt.

The amounts raised within the parish last year were as follows :—

Clerical Stipend.....	\$500
Improvement of property.....	250
Church offertories.....	150
Home Missions.....	70
North-West, Indian Missions.....	30
Bishop's stipend.....	16
Foreign Missions.....	10
Domestic Missions.....	9
Bishop Blyth—Jews.....	5

\$1,040

The Church population has not changed very much during the past eight years, although the tendency is to decrease, owing to our young people emigrating to the United States.

The immigration to our colliery districts is Highland Scotch. Ninety-five per cent. of these are about equally divided between Romanists and Presbyterians.

Our average is ninety families, 500 souls. About 200 persons were presented for Confirmation during the past eight years. The communicants, however, have not increased in proportion.

There is a special reason for this, no doubt, in every parish, but doubtless there is a very special one in this parish, such as can only be fully understood by those who have lived in a coal mining district.

It is surrounded by a divided and a warring Christianity. Presbyterians, Romanists, Baptists, Methodists and Salvation Army, take their respective stand on some fragment of Catholic truth, almost to the exclusion of all others, and to realize that the Church is gaining a hold on her own people is a cause sufficient for rejoicing and encouragement.

There is a parish paper, *The Church*, issued monthly by the rector, and in its department must be credited with a fair share of good results.

The rector and his wife are natives of Trinity, Newfoundland, and received their early religious training at the feet of the Saintly Bishop Feild.

The Rural Dean of Cape Breton is Rev. Robert D. Bambrick, M.A., whose praise is in all the Churches. He is the rector of North Sydney.

Young People's Department.



ICE TRACKS ON THE ST. LAWRENCE.

GREAT BODIES OF FRESH WATER.

A RECENTLY published article in the *Scientific American* contains some interesting information concerning large bodies of fresh water. The writer says that geographers claim that there are twenty-five rivers on the globe which have a total length each of over 1,000 miles. Of these two, the Mississippi from the source of the Missouri in the Rocky mountains to the Eads jetties, and the Amazon from the source of the Beni to the isle of Marajo, are over 4,000 miles in length. To be exact, the former is 4,300 and the latter 4,029 miles from the source to the places where their waters are mingled with those of the ocean. Four claim a total length of over 3,000 and under 4,000. They are the Yenisei in Asia, length 3,580; the Kiang, Asia, length 3,900; the Nile, Africa, 3,240; and the Hoang-ho, Asia, which is 3,040 miles. Seven streams on the globe are under 3,000 and over 2,000 miles in length, the Volga, in Russia, and the Amoor, in Asia, each being 2,500 miles in length; two are 2,800 miles long, the Mackenzie in British America and the Platte in South America. The Rio Bravo in North America, the Rio Maderia in South America, and the Niger in Africa are each 2,300 miles from end to end. The Arkansas river just comes inside of this 2,000 mile limit. Ten of the great rivers of the world are over 1,000 and under 2,000 miles in length. Three of these are in North America,

the Red River 1,520, Ohio 1,480, and the St. Lawrence 1,450. South America has also three in this list, the Rio Negro 1,650, Orinoco 1,600 and the Uruguay 1,100 miles. Asia has three in the same list, the Euphrates 1,900 miles and the Tigris and Ganges, each of which is about 1,300 miles. In the group of great rivers, the St. Lawrence is the most remarkable. It constitutes by far the largest body of fresh water in the world. If we include the Great Lakes and the tributary rivers with the St. Lawrence system, as they cover about 73,000 square miles, the aggregate represents not less than 9,000 solid miles of water. The unthinkable size of this mass may be better comprehended when we consider the figures of Professor Cyrus C. Dinwiddie, who says that it would take over forty years for this entire mass to pour over Niagara at the computed rate of 1,000,000 cubic feet per second.

FAITHFUL IN FEW THINGS.

FATHER, I don't believe I will stay with Stephens & Co., after this month."

"What is that, Hal? I thought the position was a very good one."

"Oh, the position's good enough, I suppose. I have been with them almost a year, and they don't give me a cent more than when I first went there; and I'm just discouraged."

"Perhaps you are not worth a cent more, my boy."

That was not pleasant to hear; and Hal shrugged his shoulders by way of answer.

His father hid a smile with his handkerchief, and then continued:

"Do you do your work quite as well, and are you as much on the lookout to advance the interests of your firm, as though they gave you double the salary, Hal? In other words, are you doing your very best?"

"Why, no, father; I don't suppose that I am; and they shouldn't expect it for what they give me."

"Never mind what they expect; make yourself so valuable to them that they cannot afford to lose you, and then there will be no trouble about your salary. Don't you know that there are five men to every position, and that a firm will give its positions to those who will do the work in the best manner? I think I must tell you of an experience I had when I was a young man:

"I was not as fortunate—or, perhaps, unfortunate—as you, Hal. In other words I had no one but myself to depend upon. My father lost money through the fault of his partner when I was little more than a boy, and, dying soon after, left hardly enough to support my mother.

"As I was old enough I left school and went into business. After changing once or twice, I found a position which I liked, and I made up my mind that I would keep it if I could. I could not afford to go from place to place. I had been there for several years, and each year my salary had been increased a little, when one of the partners was taken seriously ill. That threw a great deal of extra work on me, which, with my own, was almost more than I could do. I remember that I used to go home in the evening tired and discouraged.

"'Never mind Harry,' mother would say, 'it cannot last long.'

"'I would not mind it if my salary was worth the work,' I complained.

"But all the time I had a secret hope that at the beginning of the new year I would have more of an increase than usual. With that hope to cheer me, I worked hard, and managed to do almost the work of two men. Imagine then my disappointment when, at the beginning of the new year, I received exactly the increase that had been promised me before the illness of the partner. Only when I knew that I was not to have it did I find out I had counted on that extra money. I wanted to hire a house for mother and myself—we were boarding—and I had calculated that, with what I had saved and the increase I had expected, I would be able to do so in the spring.

"Never shall I forget with what a heavy heart I went home that night. I did not mean to tell my mother of my disappointment. I thought that it would only trouble her. But I

had not been in the house half an hour before she had heard the whole story.

"'And,' I said in conclusion, 'I won't work another day as I have done. They may find some one else.'

"'They did not promise you any more, did they, Harry?' asked mother.

"'No; but I expected they would give it to me.'

"'Do you mean to leave?' she asked next.

"'No; of course I cannot afford to do that,' I answered dismally.

"'Then,' said mother, in her bright, cheerful way, 'work just as you have done, quite as conscientiously as though you were receiving all you expected; and when the little house does come, we will enjoy it all the more. Do not do yourself the injustice, Harry, of giving anything but your best.'

"How often since have I realized the force of that remark, when I have seen boys doing themselves just that injustice! Well, I took my mother's advice, and did my work as thoroughly as I knew how. About the first of February, Mr. Willis, the partner who was so ill, grew so much better that almost every day I carried him his letters and gave him an account of the business of the preceding day. At last, one morning, towards the end of that month, he told me that on the following day he would return to business. How well I remember that day! I can even see the details of the room where I found him just finishing his breakfast. I know that in the left-hand corner of the bookcase was a copy of 'Pilgrim's Progress,' with the name in gilt letters on the back. There was a coffee-pot on the table, and his cup had three blue lines around it; and the wall paper was cream-colour, with a vine running all over it. I had given my report, and, having laid the letters on the table, was just about leaving when he said:

"'Wait a moment Weston. I have something to say to you.'

"I cannot remember his exact words, Hal; but the purport of what he said was this: Just before the beginning of the year, Mr. Savage, the other partner, came to him and asked what had better be done about the advancing of my salary. They both agreed that it should be more than they had promised me, but on account of various business complications which I will not enter into, they decided that they would make no change till Mr. Willis was able to be about.

"'And there was another consideration, Weston,' he went on to say. 'We would not have deferred the increase excepting for business reasons; but as the circumstances were as they were, we concluded to make it a test, which, I am happy to find, you have stood most nobly; expecting, as I know you must—as you had a right to—some consideration for your unusual

efforts. When the time passed, and they were unrecognized, your work, instead of falling off, has been, if possible, better; and now, finding that things have turned out in the business as we had hoped and expected, we are able to offer you an interest in the concern. You have made yourself indispensable to us, and we are glad to show our appreciation in this way.'

"For a moment, Hal, a feeling almost of horror took possession of me at the memory of how nearly I had come to failure. If I had done as I threatened, and relaxed my efforts! My next sensation was one of utter thankfulness to my mother.

"Well, there is little more to tell. Among happiest memories is the day when the little house became a reality, and I saw my mother comfortably settled there. Yes," in answer to Hal's question, "It is the very house where she now lives. She grew to love it so that she refused to have a better one when I was able to give it her; neither would she leave it to live with us; and, as you know, she will hardly allow me to improve it, from the fear of changing it too much.

"The same business? Yes; it came into my hands, at last, through the death of the old partner. But, Hal, I do not tell you this with any idea that you will repeat, exactly, my experience; but only to illustrate the principle, which always remains the same.

"Looking at the question from a purely business point of view, it pays to do your best, and only your very best; but there is another and nobler reason for faithful service, which you will find mentioned, times without number, in a certain Guide, which the great Master has left as the rule for the lives of His servants."—*German town Guide*.

THE GOD'S SWING.

I WANT to tell you about a festival the natives have which celebrates the Ram's birth. When he was a babe he was swung in a cradle, so for a month every good Hindoo has a swing put up, and all his children swing and sing Savitan songs. They fairly howl just across the road from us, and swing in a neem-tree from noon until midnight. In the zenanas the women have a little image of Ram in a swing, and keep it going all the time, as this is supposed to bring them good fortune.

We once went to a great festival by the river in Allahabad, riding on an elephant which was loaned us for the day. Now you wonder what we would need an elephant on the Mela for. Well, when I tell you that a space a half mile square "is one sea of humanity," you will see the necessity of the elephant for seeing where we were to go amid the crowds. There were

several hundred thousand people on that plain to-day, and every road was a stream of pilgrims going to and coming from the river. We saw many sad sights and disgusting. Fancy cows with an extra leg growing out of the neck, covered with an embroidered cloth, and fairly loaded with silver jewellery, being worshipped and begged for. They distort these poor animals frightfully to make them more sacred. We missionaries give tracts and Gospels to the people, and I gave about 2,000. A dozen missionaries were all as busy as myself doing our best to sow the good seed.—*Missionary Link*.

THE BOY WHO HELPS HIS MOTHER.



I went down the street to-day
I saw a little lad
Whose face was just the kind of face
To make a person glad.
I saw him busily at work,
While blithe as blackbird's song,
His merry, mellow whistle rang
The pleasant street along.

Just then a playmate came along,
And leaned across the gate,
A plan that promised lots of fun
And frolic to relate.
"The boys are waiting for us now,
So hurry up," he cried.
My little whistler shook his head,
And "Can't come," he replied.

"Can't come? Why not, I'd like to know?
What hinders?" asked the other.
"Why, don't you see?" came the reply,
"I'm busy helping mother.
She's lots to do, and so I like
To help her all I can;
So I've no time for fun just now,"
Said this dear little man.

"I like to hear you talk like that,"
I told the little lad:
"Help mother all you can, and make
Her kind heart light and glad."
It does me good to think of him,
And know that there are others
Who like this manly little boy
Take hold and help their mothers.

A MISSIONARY in India was so feeble mentally that he could not learn the language. After some years, he asked to be recalled, frankly saying that he had not sufficient intellect for the work. A dozen missionaries, however, petitioned his board not to grant his request, saying that his goodness gave him a wider influence among the heathen than any other missionary at the station. A convert, when asked, "What is it to be a Christian?" replied, "It is to be like Mr. —," naming the good missionary. He was kept in India. He never preached a sermon; but when he died hundreds of heathen, as well as many Christians, mourned him and testified to his holy life and character.

"BEHOLD, THESE SHALL COME FROM FAR."

(ISAIAH XLIX, 12.)



LORD, our King and Saviour,
We gather at Thy Throne;
Our cry in faith uplifting,
Arise and claim Thine own.
We come, Thy waiting servants,
From Islands of the West,
Children of light rejoicing
By Gospel sunshine blest.

In Bethlehem's wondrous manger
Were royal gifts outspread;
The Gentiles to Thy rising
By sign and herald led.
The earnest of Salvation,
Dawn of a coming day,
To nations wrapt in darkness
The Life, the Truth, the Way.

Our fellow-soldiers dauntless
On many a mission field,
Give them "Thy Grace sufficient,"
Be Thou their "Sun and Shield."
Strengthen those weary workers
Who scatter precious seed,
Vouchsafe ripe sheaves ingathered,
Supply Thy servants' need.

Where far-off fields are whitening,
Where souls are all unfed,
Their cry goes up in anguish
For Christ the Living Bread.
Lord of the blood-bought Harvest,
Outspread the priceless Feast,
Their cruel fetters loosening,
The millions of the East.

—M. W. More.

PEACE.



WERE half the power that fills the mind with
terror,
And half the wealth bestowed on camps and
courts,
Given to redeem the human mind from error.
There were no need of arsenals and forts.

The warrior's name would be a name abhorred,
And every nation that should lift again
Its hands against its brother, on its forehead
Would wear for evermore the curse of Cain.

Down the dark future, through long generations,
The echoing sounds grow fainter, and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"
—Longfellow.

INCIDENTS AND ILLUSTRATIONS.

THERE are multitudes of people in the world needing comfort. The supply of that which will cheer the distressed is not deficient; there is an abundance of comfort, but not enough comforters. It has been said that "the forlornest soul in the world would not lack comfort if all would try to be comforters," and it is true.

A POPE once proudly said to St. Thomas Aquinas, when showing him the great treasures

of Rome, "The Church can no longer say, 'Silver and gold have I none'!" "No," said Thomas, "nor can she say, 'In the name of Jesus of Nazareth, rise up and walk'!" Yes, she had grasped at riches, but had lost the pure power of God.

DR. BRIGGS, of the Church in America, gives an interesting description of his mission work at Port Hope, Alaska. He remarks, "While instructing the children I have tried to find out if they as a people have any particular genius. So far I have not discovered any, unless it be in the mechanical line, in which respect they do very well." Dr. Briggs commenced a school for the native children on October 1st, 1890, and he says: "That morning I sat in my little kitchen listening eagerly for the first arrival, but, as time wore on, no one came; so, putting on my furs, I was starting for the village when I spied a boy walking on the beach. I called him in and set him to work on the alphabet. That afternoon he progressed as far as the first eight letters, after which I presented him with two or three pancakes left from breakfast, and told him to come the following morning. He has been since one of my best pupils. By seven the next morning he returned, bringing two other boys and two girls. That evening after school they all waited about expecting something to eat." In consequence of this he made them a sort of cake of flour, molasses and water, which was found to be an excellent bait to attract the little ones. In spite of terrible weather and many difficulties the work progressed and the people became interested.

A CORRESPONDENT, writing to a Brandon paper, says:—"No thoughtful person can travel this country without being profoundly impressed not only with its vastness, which in itself is positively bewildering, but also with its immense possibilities. Edmonton is nearly 1,000 miles north-west of Winnipeg, but not by any means at or near the outskirts of Canada's fertile lands. Hundreds of miles to the north lies the Peace River and McKenzie basin country, containing 1,200,000 square miles, twenty-five per cent. of which, according to the findings of a committee of the Dominion Senate, is well adapted to agricultural and ranching purposes; with a climate equal to that of Manitoba, and, in some localities, similar to that of western Ontario. A good sample of wheat was grown this year several hundreds of miles north-west of Edmonton. It was sown on April 15th and harvested on August 25th. Canadians have reason to be proud of their heritage. Let them prove worthy of it by ever demanding righteous and competent government by cultivating a moral sentiment among the people, and everywhere teaching 'pure and undefiled religion.'"
—The Colonist.

The Canadian Church Magazine AND MISSION NEWS.

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

TERMS:—{ ONE DOLLAR A YEAR IN ADVANCE.
 { IN GREAT BRITAIN—FIVE SHILLINGS.

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VOL. VI.

JUNE, 1892.

No. 72.

EDITORIAL NOTES.

We have made a contract with that most brilliant monthly, the "Cosmopolitan Magazine," which gives in a year 1,536 pages of reading matter by some of the ablest authors of the world, with over 1,300 illustrations by clever artists, whereby we can offer it for a year and our own magazine for a year—both for only \$3.00, the price of the "Cosmopolitan" alone.

It is not yet decided whether a white man or a native will be appointed to succeed Bishop Crowther in the Niger Territory.

THE Bishop of Ontario has arrived at his home in Kingston greatly improved in health. Mrs. Lewis did not return with him.

Church Bells (England) thinks that the Roman Catholic "Archbishop of Westminster" has about as good a right to rank as an Archbishop in England as "General" Booth has to rank as a general in the army.

A DISTURBANCE has arisen in Uganda, East Africa, chiefly of a political nature, though partly religious, one party being Protestants and the other Roman Catholics. King Mwanga, who headed the Roman Catholics, has been deposed and a more peaceful monarch appointed.

A MOST minute catalogue of the various missionary societies to the heathen throughout the world has reached us from Copenhagen. It is compiled by Rev. J. Vahl, President of the Danish Mission Society. One feels, when looking at such a list, that the evangelization of the world ought shortly to be accomplished.

THE Synod of the Diocese of Toronto is called for the 14th of June in St. James' school house. That of Quebec for June 21st, being a special Synod for electing a Bishop. A special prayer for guidance in this all-important choice is now being offered up throughout the diocese

WHILE the Supreme Court at Washington has decided that an Englishman may hold a rectory in America, the Archbishop of York declines to institute the Rev. J. C. Carter on the grounds that a clergyman ordained in the colonies or in America ought not to hold a living in England. It is to be hoped that all the bishops of England will not pursue such a narrow policy.

"GIVING and How to Give," is a timely pamphlet written by Rev. John Ridley, Rector of Trinity Church, Galt, and circulated by the Society of Systematic and Proportionate Giving. Mr. Ridley has found good results in his own parish from the firm and decisive teaching which he has given on that all-important subject. People need much earnest instruction regarding the matter.

THE incomes of the S.P.G. and the C.M.S. for the past year are, we are glad to note, better than had been anticipated. The S.P.G. had a gross income of £116,520. This is, it is true, much less than in the previous year, but in that year the receipts from legacies reached an unprecedented amount. Collections, subscriptions and donations show a most gratifying increase of more than £1,100. The receipts of the sister Society are almost double those of her older sister, viz., £231,205. This sum is £7,579 more than in 1890-91, which was £15,000 in excess of the previous year.

WYCLIFFE College, Toronto, gave a hearty farewell to Rev. I. O. Stringer, B.A., who leaves with the Bishop of Mackenzie River for his lonely missionary work among the Eskimo, living at the mouth of the Mackenzie River. This region is within the Arctic Circle, and is rarely visited by a white man. The Rev. Mr. Marsh, another student of Wycliffe, accompanies him and will labour among the Indians in the southern part of the diocese. Though in the same diocese, these companions in study and missionary zeal will be a thousand miles apart. May the prayers of the faithful and the blessings of Heaven go with them!

THE "Proceedings of the Thirty-Third Annual Synod of the Diocese of Montreal," held on the 19th, 20th and 21st days of January last, has reached us and shows the diocese to be in a healthy condition. The Bishop keeps himself in continuous touch with his clergy and various parishes under his charge by regular annual visitations. His Lordship mentions in his charge the timely gift of \$10,000 for the Sustentation Fund, a like sum for the Diocesan Theological College and the Church

of St. James the Apostle, and \$5,000 for Trinity Church, from the late Mrs. Charles Phillips, of Montreal.

VERY touching were the last hours of the late Bishop of Quebec. When asked if he had any last word to say to his clergy, he replied, speaking with difficulty, "Yes, give them my blessing, may they all be good and faithful Christian men." The clergy feel their loss deeply and expressed it in most touching terms in the resolutions of condolence passed on the day of the funeral. "The completeness of his sympathy with them in all their labours and trials evoked an equally complete trust and affection on their part, and their sense of that sympathy was to them a comfort and support beyond expression." This single sentence from the resolutions referred to, speaks for itself.

ARCHDEACON VINCENT of the Diocese of Moosonee has a very large district, extending from Hudson's Bay nearly to the Lake of the Woods. His work is among Indians, and in his recent report he says that at Albany "all the Indians for years have been professing Christians." He is assisted in his work of teaching by nine male and three female teachers, and for his Sunday school work there is no want of teachers, as there are always many who look upon it as an honor to be allowed to assist and take part in the good work.

REV. J. A. NEWNHAM, who resigned his position in Montreal to take up missionary work in the region of Hudson's Bay, has commenced his work among the Cree Indians at Moose Fort. In a very interesting letter to the *Evangelical Churchman*, he gives an account of his first Christmas there. He was able to conduct all the Indian services, preach and administer the Holy Communion in the Cree tongue and that within four months of beginning to learn to read it. This shows considerable linguistic power on the part of Mr. Newnham, who has evidently undertaken his missionary work in deep earnest. His Christmas dinner was taken by invitation at the "mess" of the Hudson's Bay Company, so that the dreariness of his situation was in that way somewhat relieved. May the blessing of the great Head of the Church rest upon Mr. Newnham in his self-imposed and lonely work.

MISSIONARY MEETING.

ONTARIO was somewhat moved in a missionary way last month by the gatherings which took place in the interests of the Domestic and Foreign Missionary Society and the Diocesan Woman's Auxiliary. On Wednesday evening, April 27th, a large missionary meeting was held under the combined auspices of the Board of Management of the Society and the Toronto Woman's Auxiliary. The chair was occupied by the Bishop

of Toronto, who congratulated all concerned upon the large meeting assembled.

Rev. C. L. Ingles read the annual report of the Toronto Diocesan W.A., in the absence of Dr. Sweeny, who was unable to be present.

Rev. Dr. Osborne, of Newark, N.J., who came to represent the Woman's Auxiliary, read a sermon bearing upon various missionary questions of the day.

The Bishop of Algoma spoke earnestly regarding his own work and needs, showing the bright side as well as the dark. Things that were discouraging were put side by side with things of an opposite nature. But he showed that his discouragement was nothing compared with that of many others—with that, for instance, of the great Livingstone, whose sad but brilliant career the Bishop graphically described.

The Bishop of Huron spoke movingly of the triumphs of Christianity, and in a masterly way compared the work of the Woman's Auxiliary with our Lord's parable of the woman "who lit a candle and swept the house and sought diligently" till she found the lost piece of money. So does woman work diligently to rescue the perishing.

Such enthusiastic gatherings, held from time to time, must surely have a tendency to awaken interest in the missionary work of the Church.

TORONTO WOMAN'S AUXILIARY.

HILE the Board of Management of the D. & F. Missionary Society were holding their sessions in the Synod office, Toronto, the members of the Woman's Auxiliary of the Diocese of Toronto were holding their meetings in St. James' School House. A very large number of ladies were in attendance and evinced great interest in the work which they represented. Each day the members of the Board of Management were entertained by the ladies at luncheon. Pressure on our columns this month prevents our giving a full account of their meetings, which, however, has already been given in the newspapers. The gathering of the children in the evening, representing junior mission bands, was a very pretty sight, and will, no doubt, be remembered for good by all the young people who were present.

THE CHURCH AND MODERN METHODS OF FINANCE.

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

E are to speak not of a man-made, man-endowed, man-sustained organization, but of the Church of God. Whether you see it consisting only of eight persons shut in the ark by the hand of God, or existing amid the golden splendour of the

* A paper read at the conference of the Society of Systematic and Proportionate Giving, recently held in Toronto.

days of Solomon ; whether you see it in the company of disciples in the "upper room" at Jerusalem, or rising in imperial power in the days of Constantine, you are to remember that it is the creation of God, in which He has ever rejoiced and for which He has ever cared.

You cannot find a period in the Church's history when it had to subsist by its own effort. That ark as it rises on the surging flood and is safe amid the raging elements, because God protected it, is a faithful picture of the ark of the Church, sheltering those whom God shuts in. That vast caravan of two or three millions of precious souls brought out of Egyptian slavery, fed with bread from Heaven and water out of the stony rock, sheltered from the heat by the cooling cloud by day and all night through by a light of fire, is a picture for all time of the hosts of the true Israel. From these, prophets and apostles, poets and theologians have drawn their most stirring thoughts and words, as they portrayed the glories of the Church. It is not incumbent upon us now to trace the hand of God down through the ages. It will suffice to say, that we believe God's people inherit all that was possessed in times patriarchal, theocratic, prophetic, pontifical and apostolic, to provide for every true legitimate want and to guarantee "the Church of the living God" perfect immunity from every distressing care and anxious thought. We cannot take lower ground than this, for "we believe in one catholic and apostolic Church."

But you have only to read the title of the paper which the Committee of the Society under whose auspices we meet has committed to the writer, to see that something counter to apostolic usage and the custom of the Primitive Church has obtained. Something in direct opposition to all that is Scriptural. Something antagonistic to all that is apostolic. Something which is eating the vitality of the Church as the phylloxera eats the vine and as the cancer's virus poisons the fount of human life. "The Church and Modern Methods of Finance." May "the Church" soon see that Almighty God has pronounced a decree *nisi* against the alliance and that there is no proctor to intervene.

If the writer could preach a sermon on this text it would be much easier than to write a paper on it, for he could make his three divisions thus :

1. The methods.
2. Their usefulness.
3. The way to establish them ; or,
1. The methods.
2. Their inutility.
3. The way to get rid of them.

But the time allotted for this paper makes it necessary to condense rather than to enlarge. And as the onus lies upon those who have introduced (what we claim are) innovations, to justify them, rather than our place to prove the Scripturalness of our position, our endeavour will be to kindle and fan the flame of enthusiastic opposition.

Now let us look at a few of the statements made

in defence of "Modern Methods of Finance." The strongest of these is :—

(a). That while, as a rule, good people will be so influenced by the Holy Ghost to give of their substance to the cause of God, there are places and circumstances where pressing needs call for the adoption of unscriptural methods. The plain English of which is, that a poor cause must depend upon weak supports. Hence a weak parish must be built up by depending upon what is weak to make it strong. In the medical world there are physicians who believe that to cure a disease there should be the substitution of an action dynamically similar but weaker ; but such a theory in the *spiritual* world would be rightly laughed to scorn.

Who that knows the word of God believes that heaven's choicest smiles are reserved for stately cathedrals and aristocratic congregations ? Who believes that the rich anthem which swells and echoes in the vaulted roof of the glorious minster is more melodious in the ears of the Lord God of Sabbath, than the broken, perhaps discordant, hymn which ascends from such a temple as the little log church at Perry, Ohio, an illustration which appears in this month's *Spirit of Missions* ?

The weaker the cause, the more dependent upon the promises and faithfulness of God. The poorer the congregation the greater the need to rely upon the infinite resources of our God—that is what some of God's people believe !

There was a time when Christians were taught, that with the presence of Christ, any congregation—even "two or three"—might be assured of all its needs being met. But now it seems things have altered. The heavens are impenetrable brass. The cry of God's elect is lost in space. He avenges them no more. "Ichabod ! Ichabod !" we must put our wits to work. We are going to "run this Church," and we mean to succeed. We form a committee, each member of which acts as a spy to ascertain "the nakedness of the land."

(To be continued.)

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

EASTER MEETING, 1892, TORONTO.



THE Board of Management met in the Synod Office, Toronto, on Wednesday, April 27th, at 11 a.m.

The following members were present: The Bishops of Toronto, Algoma, Huron and Niagara, Rev. Dr. Mockridge (General Secretary), J. J. Mason, Esq., (General Treasurer), Rev. Canon Sweeney, Rev. A. Williams, A. H. Campbell, Esq., Toronto ; Dr. L. H. Davidson, Q.C., Montreal ; V. Cronyn, Esq., London ; Ven. Archdeacon Bedford Jones, Brockville ; Rev. Rural Dean Pollard, Ottawa ;

R. T. Walkem, Esq., Q.C., Kingston; Canon Houston, Niagara Falls; Rev. E. P. Crawford, H. McLaren, Esq., Hamilton.

The following resolutions were passed :—

1. Before proceeding to business at this meeting, following so speedily on the lamented removal of the Bishop of Quebec, the Board of Management of the Domestic and Foreign Missionary Society, feels called upon to take notice of the sad event which has deprived the Church of England in Canada, of one of her most gifted and most faithful chief pastors.

For twenty-nine years the Right Rev. J. W. Williams, D.D., has been the successful and well-beloved bishop of the diocese, and will long be remembered as a true Father in God, and a faithful servant of our Lord Jesus Christ.

To the late eminent prelate, as a member of this Society, the General Board is deeply indebted for the constant benefit of his matured wisdom and sound advice, as well as the interest ever taken in its proceedings. Most respectfully the Board would express its true and affectionate Christian sympathy with the bereaved widow, herself an earnest and devoted friend of the Church's Missionary work, and the other members of the late bishop's family; and would humbly pray that the God of all consolation may support them in the irreparable loss they have sustained, and that a copy of this resolution be forwarded to Mrs. Williams.

That this Board would respectfully beg to express to the Diocese of Quebec, bereaved of its devoted and well-beloved bishop, who has so worthily presided over it for twenty-nine years, the sense of the grievous loss sustained by the diocese and the whole Church of England in Canada, and that a copy of the above be forwarded to the Secretary of the Synod of Quebec.

2. That the Board deplores the loss of a valuable member of this body, R. T. Clinch, Esq., a respected representative of the Diocese of Fredericton. Mr. Clinch was for many years a delegate to the Provincial Synod, and ever took an active interest in the Church's Missionary work. The Board wishes to place on record their sense of the worthy example set by this excellent layman, and their condolence with the bereaved family, to whom a copy of this resolution is directed to be forwarded.

3. That the correspondence relating to the evangelization of the Chinese in British Columbia, be referred to a special committee, to be appointed by the chairman, and to report to this Board during the present session.

4. That the certified account of expense sent by the Rev. Mr. Waller be passed by the Board, and that the Treasurer be instructed to remit the same to the Secretary of the S.P.G. for Mr. Waller.

5. That a standing Sub-Committee of three members of this Board be appointed to read and

digest for the information of this Board, before each meeting thereof, all correspondence addressed to it, and to report thereon to the Board, as soon as it meets.

6. That this Board has learned with pleasure of Miss Steele's intention to enter upon work for the Church in connection with the instruction of Indian children, and has every hope from the reports made to it that her services will prove of benefit; but the Board not having jurisdiction over the appointment of teachers to, or over any schools for Indian children, is unable to entertain any applications of this character.

7. In regard to the application of Rev. Mr. Stocken for help at the Sarcee Mission, this Board desired to inform Mr. Stocken, that as a grant is made to the bishop of the Diocese of Calgary, they cannot entertain any individual application.

8. That the Board of Management is competent to send only missionaries and not lay teachers for secular schools; but that they are confident that the Rev. Mr. Lloyd's lectures on Japan, and the work of the Church in that country, cannot fail to be of great interest and profit in the numerous parishes, where he would, as they believe, be warmly welcomed by the clergy.

9. That the Ascension-tide Appeal as read by the Lord Bishop of Algoma, be now accepted by this Board.

10. That the Treasurer be requested to defer introducing a separate account for Indian work, until his accounts for the triennial period, ending July 30th next, have been closed, so that they may be in unison with those of previous triennial periods since the initiation of the Society.

11. That the Secretary do transmit to the Bishops of Columbia, New Westminster, and Caledonia, a copy of the memorial from Miss S. Gooderham, president of the Women's Missionary Society of the Methodist Church, and authorize them to use the name of this Board in any representations, which they may, after due enquiry of the facts of both cases, see fit, either in conjunction with other Christian bodies, or simply on behalf of the Church of England to make to the Hon. Minister of Customs at Ottawa, and the Governor of the Province of British Columbia.

12. That the Secretary do write to the Bishop of New Westminster enquiring whether he can devote, say two months next winter, to the instruction of congregations in Eastern Canada, in the extent and needs of the Church's work in his diocese, and that the Secretary do assure him of a hearty welcome if he can acquiesce in the conditions required by the Board, that the aim of the Bishop shall be confined to the deepening and quickening of a missionary spirit among the congregations, and that the collec-

tions at all the meetings attended by the Bishop shall be given to the funds of the Board, who will be responsible for his travelling expenses.

That the following clergy be appointed to act in each diocese on behalf of the Board in making the necessary arrangements for the Bishop's entertainment in each congregation, and to furnish him through the General Secretary, with the day and hour and place of each appointment made for him, and with definite information as to the means of travelling from place to place: Rev. A. J. Balfour, Ven. Archdeacon Evans, Rev. A. Williams, Rev. Rural Dean Pollard, Rev. E. P. Crawford and Rev. Canon Richardson.

13. That in compliance with the request of the Bishop of New Westminster for help towards the stipend of a clergyman to work entirely among the Chinese in his diocese, the sum of \$250 be granted, and that his Lordship be requested to give further information on the subject for the future guidance of the Board.

14. That this Board has read with great pleasure the reports of work among the Chinese, presented by the Bishop of Columbia, and the Rev. Mr. Lipscombe, and wishes them God speed in this important department of evangelistic work among the heathen resident in Canada.

15. That Rev. A. Williams and Rev. Rural Dean Pollard be appointed to prepare and submit to the meeting in September a Pastoral to the Children of the Church, to be read to them on Quinquagesima Sunday, 1893.

16. That Rev. Canon Sweeny be appointed to aid the General Secretary in the preparation of the Triennial Report to be adopted by the Board in September next, and presented to the General Board during the Session of the Provincial Synod.

17. That the Board adopt as its own the agreement entered into by the Secretary, with the J. E. Bryant Co., in September, 1890, and also that a committee, consisting of the Lord Bishops of Toronto and Niagara, and the Delegates for the Diocese of Toronto, with the Treasurer and Secretary, be appointed to consider the whole position of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS, with power to act according to their own discretion, for the purpose of continuing its publication and report at the next meeting of the Board.

18. That the words "reading and considering" be inserted before "correspondence" in No. 2 of Order of Business.

The following resolutions were ordered to remain as notices of motion, to be brought up at the meeting of the General Board in Montreal in September:

1. By the Bishop of Niagara.

That the Provincial Synod be requested to make such changes in Canon XIX. constituting the Domestic and Foreign Missionary Society,

its General Board and its Board of Management, as may be necessary to make the Society co-extensive with the Church of England in the Dominion of Canada, and to admit of the bishops, and clergy, and laymen from the Province of Rupert's Land, and from the diocese, not yet included in provinces, taking part in the management of its affairs, and that in the event of such changes being made, the Provincial Synod be requested to convey to the Metropolitan of Rupert's Land, and to the bishops, and clergy, and laymen of that province and of the other dioceses, the intense longing of the members of the Church of England in the old Province of Canada, that the whole Church of England, spread over the whole Dominion of Canada, should be united in one Domestic and Foreign Missionary Society.

2. By the Archdeacon of Kingston.

That the Board would respectfully represent to their most valuable Auxiliary of Churchwomen, which has done and is doing so much towards promoting the important objects of our great Society, the necessity as well as the duty, as far as practicable, of leaving the appropriation of all funds collected in the various dioceses or parishes, to the discretion of the Board of Management. The Board feels that the bishops of the missionary dioceses are the proper authorities to make the appointments, and to adjudicate all moneys contributed by the Church for their respective dioceses, and the Board would ask their estimable Auxiliary, to sustain the Board's hands in the administration of its funds through the legitimate channels.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

ASCENSIONTIDE APPEAL, 1892.

DEAR BRETHREN,—The Church Catholic celebrates at this season the Ascension of her risen Head to the right hand of His Father. This Ascension had been immediately preceded by His command to the Apostles, "Go ye into all the world and preach the Gospel to every creature." In this command we find the prolific root that has yielded the missionary activities of the Church through all subsequent ages. Suffer us to "stir up your pure minds by way of remembrance," as to the obligations which it imposes on the members of the Church of England in Canada.

Foremost among these obligations stands our duty to our emigrant settlers in Algoma and the North-West. Here we cannot sufficiently emphasize the extreme urgency of the needs which confront us. These needs are rapidly increasing in number and gravity. The already resident population of this far-reaching territory

has been swollen by the arrival this year of thousands from England and elsewhere, a large proportion of whom are the children of our own Church, who naturally look to her for the sustenance of their religious life at least for a season. Born within her pale, baptized at her fonts, instructed in her Sunday-schools, confirmed by her bishops, and admitted duly to the Sacrament of the Body and Blood of Christ, it were unnatural, if, coming as strangers to a strange land, to found new homes for themselves and their children, she did not aid them materially in securing her ministrations, at least during the early years of their settlement in the country. Possessed frequently of little capital, compelled often to mortgage their farms in order to purchase the necessary agricultural implements, and exposed, further, to the possibilities, not seldom realized, of the loss of their crops by drought and frost, they find the first year of occupation a severe struggle for existence, which debars their giving much for the maintenance of the Church. Generous aid during this preliminary period will not only lay the Church's foundation broadly and firmly in their midst, but will guarantee her safety in the future by keeping her children securely sheltered within her fold.

We dare not, however, imply that our responsibilities terminate with the limits of our own Communion. According to the terms of her original charter, she is required to "preach the Gospel to every creature." Her function, therefore, is not merely the selection and spiritual oversight of a few scattered points where groups of her own children are to be found, otherwise uncared for. The command laid upon her, as upon Israel of old, is to go up and possess the land, wherever she can set up the altars of the true God, and find acceptance for that priceless treasure of apostolic order, evangelic truth and devout and reverent worship which she has received in trust for the souls of men. Her commission takes no account of those "unhappy divisions" by which human sin and prejudice have parcelled out the land originally given to the undivided Church for subjugation to its rightful King. All souls are His, and to all, therefore, without exception, must she send "the ministry of reconciliation," if she would show herself faithful to the stewardship committed to her keeping.

May we not appeal to you, brethren, in this behalf on the grounds of patriotism, no less than of our common Christianity? The problem before us involves interests the gravity of which cannot be over-estimated. It is morally certain that the pivotal centre on which the future development of Canada will turn, for its highest weal, will be the vast, far-reaching territory lying between Lake Superior and the Rocky Mountains. Within that area lie all conceivable possibilities. Formative processes are already

transpiring there which are destined to give fixed determinate shape to the domestic, social, educational, political, and religious future of millions yet unborn. A struggle is being inaugurated which the Church of England cannot afford to contemplate merely as an idle spectator. The interests of law and order, of public peace and general morality demand the presence of those conservative, leavening influences which she can best supply. What the country is becoming now, it will be to all coming generations. Only "righteousness exalteth a nation," and Canadian Churchmen owe it to this Dominion, no less than to their own Church, to sow this virgin soil with that "incorruptible" seed which bears "fruit unto holiness, and the end everlasting life."

The question of the religious enlightenment of our Indian population still confronts us. Originally the sole and acknowledged proprietors of the soil, whose right there was none to dispute, they now challenge our Christian sympathies with a mute, but eloquent appeal to which we dare not turn a deaf ear. That they are abundantly capable of social, industrial, intellectual and religious elevation, is attested by the best of all demonstrations, viz.: living witnesses, whose homes, occupations, and daily lives are "evidences of Christianity" as unanswerable as the most closely reasoned apology ever offered in its defence. The history of past experiments with the Indian, adults and children alike, guarantees ample encouragement for the future. From the reports received from all our Missionary Dioceses, it appears that the number baptized, confirmed, and receiving the Holy Communion is relatively as large as among the whites. During the past year, this Board has taken our Indian work under its protection, and, though not holding itself directly responsible for its detailed management, has by the appointment of a committee specially charged with the care of its interests, assigned it a place in the circle of its missionary operations which attests its merits as deserving of the Church's sympathy. We ask from the members of the Church the warm and generous support to which it stands justly entitled.

The question of the evangelization of the Chinese resident in Canada is also assuming increasing importance. Recent legislation on this subject in the United States will, undoubtedly, have the effect of swelling the number of the followers of Confucius who will land on the western shores of the Dominion. We are debtors to the heathen who are thus brought to our doors, and within the area of our Domestic field of missionary enterprise. Confucianism is, at best, a system of social, moral and political philosophy. It knows nothing of man's fall, of personal sin, or of a personal, atoning Saviour. The only redeemer it believes in, is knowledge and self-culture. It is for us

to teach them of Him whom to know is "life eternal."

These, then, being the threefold responsibilities laid upon her, may not the Church appeal most confidently to the love and loyalty of her sons and daughters, and ask them, in the Master's name, to cast into her treasury gifts alike of substance and service, sufficient for the needs described above. For the latter we desire once more to commend the Woman's Auxiliary as an invaluable co-worker with this Board, and an organization which in all its aims and methods appeals to woman's holiest instincts, furnishes ample scope for her sanctified energies, develops and builds up her spiritual life, and, in its measures, expresses her obligations to the Gospel of Christ, as God's instrument in her redemption from the degradation cast upon her in all pagan lands. Every professedly Christian woman in the communion of the Church of England in Canada, should be a member of the "Woman's Auxiliary."

The contributions of last year fell short of the maximum previously attained by upwards of two thousand dollars (\$2,000). "We beseech you, brethren, that ye increase more and more." The sum of thirty thousand dollars (\$30,000), is absolutely necessary to keep existing missionary enterprises in an average condition of efficiency, and to take possession of new fields that urgently call for occupation.

Let us rise to the dignity of our stewardship, and prove ourselves worthy the honour of being "put in trust with the Gospel." The needs of our brethren, the reputation of our Church, the interests of our own spiritual life, above all, the glory of God, all these are solemn obligations which appeal to us as with trumpet voice. Let every baptized member of the Body of Christ, rich and poor, young and old alike, respond to the call as coming directly from the Head of the Church Himself, challenging a prompt and loyal obedience, and the reproach hitherto lying on us for our comparative apathy will be effectually wiped out.

In this connection we cannot forbear calling attention to the fact that there is *a large number of our congregations who do absolutely nothing for the Church's Domestic Missionary work.* The space opposite their names in the Report is an ominous, rebuking blank. Suffer us, brethren of the laity, to urge upon you the speedy removal of this heavy reproach. Indifference to the spiritual needs of others is an infallible symptom of ignorance as to our own. The individual or congregation that turns a deaf ear to the pitiful cry of souls perishing for lack of the bread of life is spiritually dead. "He that loveth not," says one, "shall be shut out from love." "By this," said our Lord, "shall all men know that ye are my disciples, if ye have love one to another."

The same conclusion is forced on us by the

unanswerable logic of St. John's question, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?" The issue is one that cannot be ignored or evaded. It comes to you and your children, weighted with tremendous responsibilities, destined not merely, to affect, for good or evil, the future of the Church of England in the North-West, but, still more, to determine, for multitudes, the verdicts of the judgment seat.

We ask you, brethren, to set the question of your personal duty in the clear, transparent light of this responsibility, and to deal with it as in God's sight, and as you will hereafter desire that you had dealt with it, in the hour when life trembles in the balance; and the quickened conscience, living the past over again, anticipates the dread revelations of the future. That future is "not far from every one of us." But recently the doors of the invisible have opened, and one of the chief pastors of the Church, honoured and beloved for the lovingness of his spirit, the gentleness of his manner, the breadth of his charity, the blamelessness of his life, the strength of his convictions, and the absolute impartiality of his official administration, has entered into rest. By these things, "he being dead, yet speaketh," and the message borne to us from the grave of the departed prelate is that of the Master Himself, "I must work the works of him that sent me while it is day; the night cometh when no man can work."

Books and Periodicals Dept

Two very handsome little booklets have reached us from Thomas Whittaker, Publisher, 2 and 3 Bible House, New York, one called "Rich and Poor," by the Bishop of Liverpool, and the other, "Christian Beneficence," by the Rev. Dr. Langford of New York. The latter is one of the finest essays on the subject of Christian giving that has been published in modern times, and the former (which has a brief preface by Dr. Langford) is a graphic treatment of the parable of Dives and Lazarus, so as to impress men and women with the awful peril of living for self to the neglect of others. It would be well if such literature could be widely circulated.

JOHN LOVELL, Publisher, Montreal, still clings to his long cherished wish to publish a gazetteer and history of Canada, to be complete in eleven royal octavo volumes. The prospectus makes one wish that the \$150,000 required before undertaking the work will be subscribed. Such a work would indeed "enhance the reputation of Canada abroad, and be of manifold service to her own people." The samples of *contributed pictures* which are to adorn the pages of this great work, if it ever sees the light, are such as to show the dignity and importance of the undertaking. We wish the veteran publisher enough friends to insure its appearance at an early day.

THE *Quarterly Register of Current History* (Detroit, Mich., \$1.00 a year) is entitled to rank as the *ne plus ultra* of condensation. In this periodical, which begins its second

volume with the May number just issued (120 pages), the reader will find the cream of the world's news presented in a style not dry or statistical, but attractive and readable, giving him a clear idea and a wider grasp than he can get by any other means of the great movements and problems of the day in which he lives. Many excellent portraits adorn its pages.

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

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

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

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

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

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

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

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

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

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Toronto, D. Kemp, Merchants' Bank Buildings, Toronto, Ontario.
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DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

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

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