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THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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No. 44.

HISTORICAL SKETCHES.

No. 44—DEAN CARMICHAEL.

BY THE EDITOR.

SHORTLY after the formation of the Diocese of Huron in 1857, Bishop Cronyn, the first Bishop of that Diocese, sent to Ireland to procure young men for the mission stations and posts of duty in the

large tract of country (then increasing rapidly in population) placed under his care. Among these came three young men whose names have since become well known in the Church of England in Canada,—Edward Sullivan, James Carmichael and J. Philip DuMoulin. The portrait and some account of the first named of these three (the present Bishop of Algoma) has already appeared in this Magazine, and we now present our readers with a portrait of the second named, the present Dean of Montreal, and a brief account of his life and career in Canada. He was educated at Trinity College School, Dublin, and after passing the ordination examinations of Bishop Cronyn, was admitted to Holy Orders by that prelate and sent to Clinton, then a flourishing village on the old Buffalo & Lake Huron Railway, since absorbed into the Grand Trunk. From the first he manifested great powers as a popular preacher, the style being impassioned and of a nature appealing strongly to the emotions. Clinton was but a small country place, possessed of an old, barn-like country church, but the eloquence of the young Irish clergyman soon gathered together a number of

people zealous of good works, and a new church was built. It occupied a commanding position on a hill, overlooking the village, and was regarded with much pride by the congregation,—the old church being relegated to Sunday school and entertainment purposes.

But this neat and creditable building was no sooner erected and opened for divine service, than it was destroyed by fire. It was burnt in the dead

hours of a Saturday night, while the villagers were all asleep, and many of the church people knew nothing of the loss that had befallen them till they were on their way to church for the morning service. Then, instead of their beautiful church, they beheld a heap of ashes. It was a scene of great solemnity when the young incumbent and his flock gathered round this heap of ashes, on a winter's morning, and joined in the church service, their little Zion lying in ruins at their feet, and when Mr. Carmichael addressed them all in feeling terms upon their loss and disappointment—but he dwelt upon the love and goodness of God, and expressed



VERY REV. JAMES CARMICHAEL, M.A., D.C.L.,
Dean of Montreal.

the conviction that He would yet give beauty for ashes and restore the building that had been taken from them. The hearts of all were touched, and a subscription list was soon opened with good results for re-building the church. But it was evident that some extraordinary effort had to be made, for the congregation were but a "feeble folk" and had already been taxed heavily to build the church thus suddenly taken from them, and to meet this exigency Mr. Carmichael started off upon a tour to some of the cities and chief towns of

Upper Canada and Lower Canada, as Ontario and Quebec were then termed, and made an earnest appeal to churchmen for help in the great emergency. Into this appeal he threw all his eloquence and powers of touching the heart, and by it he was enabled to raise hundreds and hundreds of dollars. His text was, "After the fire a still small voice," and there are many persons who will never forget the way in which the young clergyman described the whole scene of the building and the fire and the loss and disappointment, and then appealed for the "still small voice" of charity that should come to them "after the fire." In one large and wealthy church the Rector told him he might preach, but he must not make any appeal for money. This, of course, was tantamount to taking all the wind out of his sails, but he was equal to the occasion. He preached his sermon and then described the scene, and said that he was not allowed to make any appeal upon the present occasion, but had he been allowed to make an appeal he could have told them, etc., etc., putting everything in such a way as to indicate clearly the object of his visit. The Rector thought this so clever that he speedily forgave the trespass. There was something unique in this appeal. The bold and energetic style of the preacher, speaking with a strong, yet pleasant, North of Ireland accent, using arms and body and head and voice in the delivery of his stirring story, easily obtained the sympathy of the people who were brought in contact with it, and the result was abundance of money to rebuild the ruined church, in size and style a decided improvement upon the edifice it replaced.

But though this effort gave the people of Clinton a new and improved church, it laid the foundation for the future loss of their eloquent incumbent. Christ Church, London, was built and the incumbency of it was offered to Mr. Carmichael, who, however, declined it and elected to remain with his Clinton people.

In the meantime St. George's Church, Montreal, had coaxed the Rev. Edward Sullivan away from his missionary work in Huron to be their assistant minister (Rev. W. Bond, the present Bishop of Montreal, being Rector), and when in 1868 he left Montreal to undertake the rectorship of Trinity Church, Chicago, to which he had been unanimously called by the congregation, the St. George's people used their seductive powers upon the Incumbent of Clinton with the result that he yielded to the persuasion and succeeded to the post vacated by Mr. Sullivan. This was a great loss to the people of Clinton, who said good-bye to Mr. Carmichael with great regret. He had remained with them for about ten years and had done much for them, but a call to a large church like St. George's, Montreal, where, from its size and importance, an assistant minister was as necessary as a rector, was recognized as something that could not be gainsaid.

Mr. Carmichael had a great hold upon his con-

gregation in Clinton, especially upon the young people. Shortly before he left he had service in his church every night during Holy Week, giving a sermon, one of a series, on each occasion. These were largely attended. Indeed, the whole congregation, young and old, seemed to be present each evening, but the young people were fond of skating, and used to adjourn to the rink after the service was over, many of them bringing their skates to the church and leaving them in the porchway to save time. Hearing of this and not altogether liking it, Mr. Carmichael told the sexton to bring all the skates quietly round to the vestry (at the far end of the church) and tell enquirers that skates could be had on applying to the Rector in the vestry. For a long time after service no such application was made, but at last a timid rap was heard at the vestry door and a young lad who was admitted, said, "Please, Mr. Carmichael, is there a pair of skates lying round here?"

After a successful career of ten years as Assistant Minister of St. George's Church, Montreal, Mr. Carmichael received an enthusiastic invitation from the congregation of the Church of the Ascension, Hamilton, to be Rector of their church, and he acceded to their request. Shortly after his removal from Montreal to Hamilton, Rev. W. B. Bond, Rector of St. George's Church of the latter city, was elected Bishop of Montreal, and was succeeded in the Rectory by Rev. Dr. Sullivan, who, after a brief and successful career in Chicago, willingly came once more under the British flag. In 1882, however, Dr. Sullivan was called to the high office of the Episcopate, being elected by the Provincial Synod Bishop of Algoma, and Canon Carmichael (the title of Canon having been conferred upon him by Dr. Fuller, Bishop of Niagara) was called back to his old church in Montreal to be its Rector. Thus these two eminent clergymen both fulfilled the duties of Assistant Minister and Rector of St. George's Church, Montreal, Canon Carmichael in each case succeeding Dr. Sullivan.

The pastorate of Canon Carmichael in Hamilton lasted for nearly five years and was characterized by his usual energy and success. While there he received a call from Calvary Church, New York, one of the leading churches of that city, but though it was a most flattering offer, the Canon felt it his duty to decline, preferring to remain in Canada.

The people of Montreal were as glad to welcome him back to their city as the people of Hamilton were sorry to lose him. The place was all familiar to him, and it was a pleasure for him to resume work as Rector, which he had vigorously prosecuted as Assistant Minister, having also his old Rector as his Diocesan. The latter very soon showed his appreciation of his return by appointing him Dean of Montreal, in which position, and as Rector of St. George's Church, he, with his valued assistant, the Rev. L. N. Tucker, continues to carry on energetic and successful church work.

In 1885, the Synod of Niagara met to elect a

Bishop, and Dean Carmichael for several ballots received the confidence of the lay vote by a small majority, the Rev. Charles Hamilton having a large preponderance of the clerical suffrage; the lay majority finally gave way sufficiently to allow of the election of the latter gentleman.

The subject of this historical sketch has always been an earnest worker in the temperance cause, taking staunchly the total abstinence side of the question. In Montreal and Hamilton he has had strong total abstinence societies which have done good to the cause. He has studied evolution and has written treatises upon it to show how much men of science take for granted when they wish to pursue a theory or a darling hypothesis. He has also studied geology and microscopy to very good purpose, and has prepared and delivered several interesting and instructive lectures upon those subjects. The Dean has also taken great interest in the question of Christian union, and at the conference that was held not long since in Toronto of leading churchmen, with prominent members of the Presbyterian and Methodist Churches, his paper on the subject was considered most valuable and useful. He had studied carefully the doctrines of the Westminster Confession of Faith and the formularies of Methodism, and showed, by comparing both with Anglican teaching and practice, that on great vital questions of Christianity the three great bodies were really as one.

Dean Carmichael has been a member of the Provincial Synod for a great many years, and now usually acts as Deputy Prolocutor of the Lower House. His eldest son, a second Rev. James Carmichael—in name at all events—is Rector of Berthier and commencing his ministerial career. Of the three young Irishmen, then, brought out to this country by Bishop Cronyn, one is Bishop of Algoma, another Dean of Montreal, and the third (Dr. DuMoulin) Sub-Dean of the Diocese of Toronto and Rector of St. James',—he having once declined the position of Bishop of Algoma to which the Provincial Synod elected him when that diocese was first formed.

"Young people," says Marensky, a German missionary in Africa, "may often be called handsome, especially among the girls; the finely formed ears and small hands draw the eye. Old people, however, are, as a whole, very ugly. This, however, is far from being true of the Christians. Marensky, even in unfamiliar mission stations, recognized the Christians by their faces. At a station of the South Bassutos he was astonished at the sight of handsome old men and venerable old women. The missionaries had already been there thirty years and these people had grown old as Christians. Marensky wishes, therefore, that in popular works, when portraits are given, it should be indicated whether they present Christians or heathens, and it would be of much interest, from lands where heathenism and Christianity are wrestling, to be able to compare portraits of both.

THE ENGLISH LANGUAGE IN INDIA.

 HE most careless professors in Government colleges cannot teach the English language without teaching Christianity. I shall never forget the impression made upon me by an incident which occurred in a Government college when I was in Madras. I had been invited by the Principal to examine some of the classes, and before I reached the senior class in English literature it was time for dismissal. The whole class, however, enthusiastically volunteered to stay in an hour, if needful, and a finer body of young men no one could well wish to examine. More than fifty of the first youth of Madras, in point of intellect and position, were before me.

After putting to them some questions in general literature, I asked them to recite some of their favorite pieces in prose or verse. The finest in the form stood up and gave, with the greatest accuracy and expression, the opening passage of Milton's "Paradise Lost":—

"Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe," etc.

The following questions and answers came in quick succession, more like what I had been accustomed to in a Sunday school at home than a secular college in India:—

"What act of disobedience is here referred to?"
"The disobedience of Adam." "Who was he?"
"The first man." "Whom did he disobey?" "God."
"In what did he disobey God?" "In eating of the fruit of the tree of the knowledge of good and evil."
"What does the poet say was the effect of eating of the forbidden fruit?" "It brought death into the world, and all our woe."

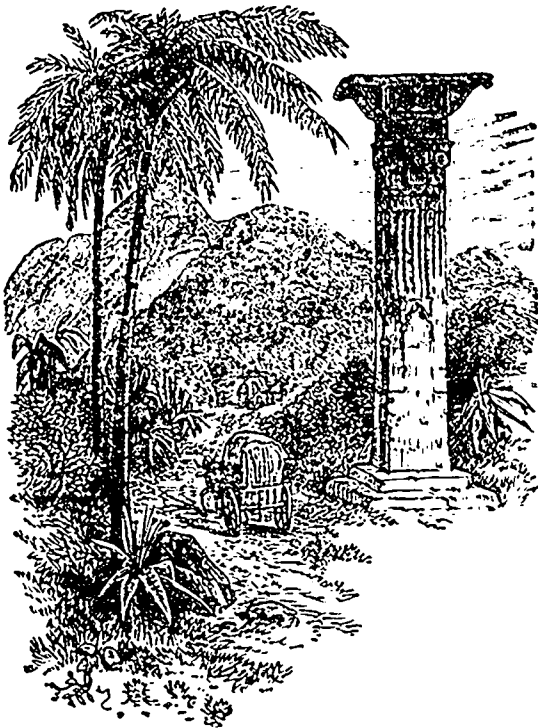
After some more questions, I asked them to stand up, and without the slightest hint or prompting, he gave that passage in Shakespeare in which the words occur:—

"Over whose acres walked those blessed feet
Which, eighteen hundred years ago, were nailed,
For our advantage, to the bitter tree."

Such questions and answers as the following were put and answered with the greatest promptness:—

"What land is here referred to?"
"Palestine."
"Whose feet are said to have walked there?"
"The feet of Christ."
"And who was Christ?"
"The Son of God."
"What was done to those feet?"
"They were nailed to the cross for our advantage."
"What advantage did we derive from Christ being nailed to the cross?"

"He died that our sins might be forgiven?"
After a few more questions I turned to the Professor and said, "I thought that religion was not



taught in Government colleges in India, and here we have had both the fall and the recovery of our race clearly brought out by your pupils."

The answer was ready and conclusive, "How can I teach the English language (English literature) without teaching Christianity?" And how could he? It is a well known fact, that of the scholars who are converted after leaving school, a fair proportion can be traced to Government Colleges.—*James Johnston, F.S.S., in Missionary Review of the World.*

ON November 8th the annual distribution of prizes took place at the schools connected with Bishop's College, Calcutta. The pupils sang a Bengali song describing "the delights of prize giving day." The report read by Mr. Ghose dwelt especially on the Industrial Department, established in March, 1886, which has become nearly self-supporting. Nearly all the carpentry is now done by the boys themselves, the assistance of carpenters from outside being dispensed with, only two experienced carpenters being now engaged to teach the boys and to assist in the more difficult work contained in the orders received. The articles turned out would compare favorably with those produced in well known native shops in Calcutta. Drawing is to be taught in future. Current expenses are met by a grant from the Diocesan Board of Missions and the fees of the boys, a few orphans being maintained by private contributions.

INDIA AND ZENANA MISSIONS.

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

AM glad to bring before you the few thoughts which I have gathered from various sources on the subject named. It is one in which I have taken the deepest interest since the days of my girlhood, when I attended my first missionary meeting in a remote rectory near Dublin, in Ireland. I have felt the power and influence of that missionary meeting all through those intervening years.

The facts and thoughts which I place before you are such as I consider suitable for a short paper.

The subject of Church work in India is, I am afraid, too extensive for me to do more than give a passing glance at the work of the Church as a whole. Those of us who are anxious to be posted and intelligently interested must not depend on papers such as this for our information, but must read such books as "Heralds of the Cross," "Pioneers and Founders," "The Life of Henry Martyn," "Missionaries in India," "India's Women," and other books of this class.

In order to understand our subject it will be necessary to consider: 1st. That vast country itself, and 2nd. Its inhabitants, as we may then more readily grasp the difficulties with which those at work in India for the spread of the Gospel have to contend.

In a report of "the Society for the Propagation of the Gospel," the Marquis of Dufferin is quoted to have said: "India is as large as all Europe, omitting Russia. It has a population of 250,000,000 of souls, composed of a large number of distinct nationalities, professing various religions, practising divers rites and speaking different languages. The census states that there are 106 different Indian tongues, and as many races, separated "from each other by discordant prejudices, conflicting social usages and antagonistic material interests. There are two mighty political communities in India, the Hindoos, numbering 190,000,000 and the Mahometans, numbering 50,000,000, with many tribes not included in those two communities, as well as a large number of Europeans who dwell there for commercial and other purposes."

Let us compare Canada with its 6,000,000 to India with its teeming population, and we can arrive at some idea of the numbers of souls who are depending for the Gospel of Jesus Christ on the Christian nation whose subjects they are, as well as on Christian people of every country and clime, who are accountable to God for the propagation of the power and influence of the Christian religion which they themselves possess.

The early history of missions in India is bound

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



INDIA'S WOMEN.

up with the names of such godly and heroic men as Zeigenbalg, his comrade Plutcho and their immediate successor in the mission field, Schwartz. The very names of those good men will suggest that England was not the first to offer her sons for the conversion of the heathen in India.

Long before England had gained commercial relations or political power in India other European countries had possessions there, namely, Holland, Portugal, France and Denmark, but only two of those countries named showed any practical interest in the spiritual welfare of the inhabitants of their possessions. These two were Den-

mark and Holland, unless I add Portugal, from which went out to India and Japan in the year 1542, the celebrated Roman Catholic missionary, Francis Xavier, the sad ending of whose mission work there closed the doors to the Gospel for over two hundred years.

The mission work of our own Church to the benighted souls of India dates from 1728, when the members of the Society for the Promotion of Christian Knowledge heard through one of the Danish Chaplains to the Royal Family of the great work being carried on at Tranquebar by Zeigenbalg. This noble society, only then ten years old, sent immediate assistance to their brethren in the foreign field. Later on when Zeigenbalg came back to Denmark he also visited England and spoke before the assembled members of the Society. He was not only accorded a warm reception on that occasion, but he was presented with a sum of money to aid in his work on his return to Tranquebar. The Society employed

Schwartz in 1760, and also assisted in what was then a work of the greatest importance, the translation of the Holy Scriptures. Would time only permit me to dwell on the history and work of this great man Zeigenbalg and his many difficulties in those early days in India, I could write a paper comprehensive enough to occupy the time allowed for this purpose at many meetings.

The work which was begun by those three men named, has gone on steadily to the present hour. A little reflection will make it apparent that although the English society had given material help expressive of its interest and sympathy, it had

not (at the date we are considering) given warm human instrumentality—for, as yet, no living man or living woman from England had dreamt that his or her presence was needed there to teach the heathen "the saving health" of the religion of Jesus Christ.

Poor Carey (a Baptist) was the first who offered himself for India, and by so doing subjected himself to much ridicule on all hands, so low was the ebb of missionary interests at that date. In 1806 the saintly Henry Martyn was bestowing upon India his devoted labors and self-denial. He established schools for the young, and by his translations of the Holy Scriptures into Hindustanee, he conferred a great benefit upon the Church in India. After his death, which occurred in 1813, his labors were carried on by his college mate and personal friend, Daniel Corey.

In 1814 the English Crown endowed the first bishopric in India and Bishop Middleton was consecrated Bishop of Calcutta and first Bishop of India. The college which he then founded is only now beginning to fulfill the end for which it was established. When it was founded the three great English societies gave to the enterprise £5,000 each. At Bishop Middleton's death, fourteen years after his arrival in Calcutta, he was succeeded by Bishop Heber. The character and spirituality of Bishop Heber were of the highest order, as were also his scholarly attainments. He was, as is well known, the author of the hymns, "From Greenland's Icy Mountains," "Brightest and Best of the Sons of the Morning," and others. Bishop Heber in his turn was succeeded by other men of the same type, four of them dying in nine years, after which Daniel Wilson, at the age of fifty-four, was ready to take charge of what was the largest diocese in the world, as Calcutta was then.

Thus the work has gone on growing and progressing till at the present there are in India six dioceses, viz., Calcutta, Madras, Bombay, Lahore, Rangoon, Travancore and Cochin and Tinnivelly, with a bishop for each and two missionaries (bishops) for Tinnivelly.* In 1881 there were over 1,000,000 Christians in India.

Still the Church, with all its advancement, life and vigor, is not keeping pace with the teeming millions of India and their ever increasing moral and spiritual needs.

The difficulties in the way of presenting the Truth are many, but the caste or social barrier is one of the greatest, for upon caste depends in a great measure the seclusion of women in their own abodes.

It is to the false religions of India, with its various gods, and with its cruel and wicked practices, are due the degraded condition of its inhabitants—particularly its women. The heaviest burden of its gross idolatry falls upon them. Many years ago, as the Punditta Pramabia told us, "the women of India enjoyed comparative freedom, but Musselman rule secluded them." Ever since

that time every woman who is not of common birth is a prisoner within the walls of her own dwelling. If she is ill she cannot have a male physician, for that would offend their notion of propriety, and as there are comparatively few female physicians, the poor women are left to suffer and to die without medical aid. From her birth to her death, woman in India seems to be a grand mistake, a creature possessing no soul apart from her husband. When she is born she is most unwelcome, often even by her own mother. A modern writer on the subject sums up the life of women in the following short and pithy sentences:—

"Unwelcome at her birth,
Enslaved when married,
Accursed as a widow,
At death unlamented."

No matter in what relation of life we consider woman in India, her life is full of sadness; as a child she is unwelcome, even by her own parents; as a girl wedded, before her girlhood days have well begun, between the age of 9 and 14 years, as a wife she is removed from her own home to that of her husband and placed with her husband's mother in the women's apartments, or Zenana, where, as a rule, she is forbidden to look upon the face of any man but that of her husband.

She has no education to aid her in this life, and no knowledge of the life beyond to comfort her while "passing through this vale of tears." Look at her as a mother, if a daughter is born to her instead of a son, she is hated and very often another wife supplants her in the affection of her husband. Her occupations are alternated between gossiping, adorning her person, counting her jewels, teaching her children to worship idols, and preparing her husband's food. She is never allowed to partake of the meal with him, but must wait with reverence on her lord and master till he has finished when she may partake of the scraps which he leaves, if any remain.

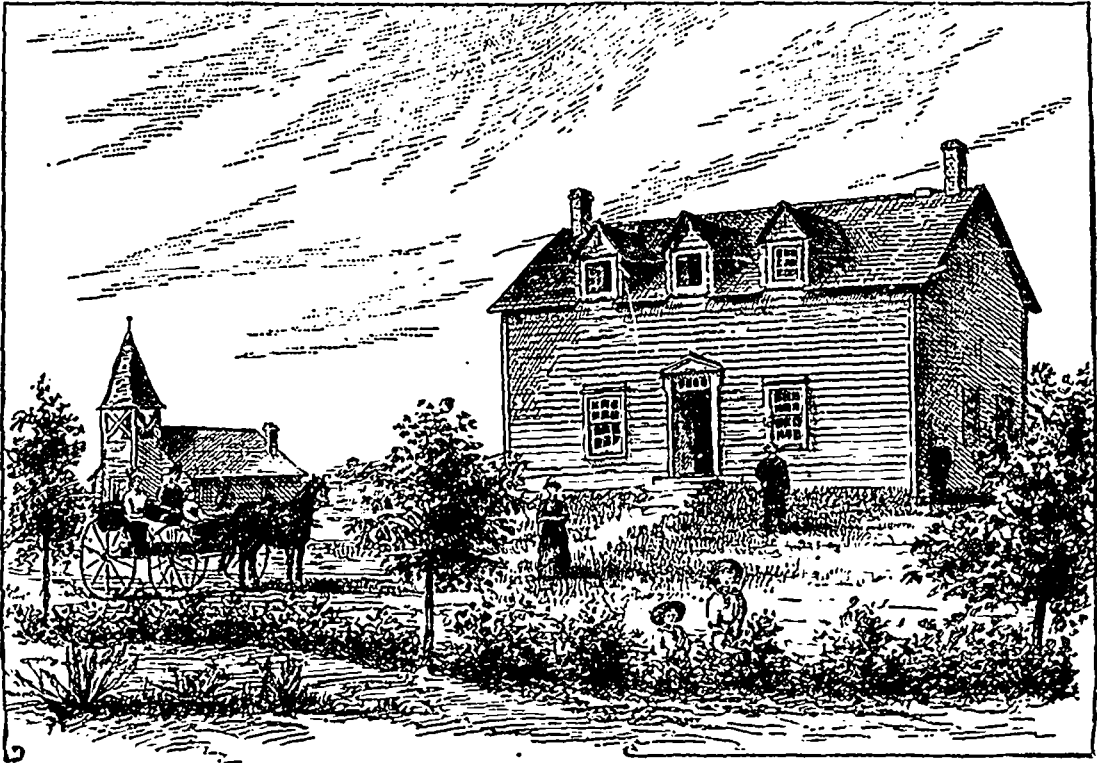
This is about the sum of the occupations and conditions of the life of a woman in India as a wife.

It is, however, as a widow she suffers most. When her husband dies she is considered to have been the cause of the calamity. It is thought that it is some evil in her that has caused the death of her husband.

(To be continued.)

THE Sultan of Zanzibar has decreed that all slaves entering his dominions are henceforth to be free. Also that the children of slaves born in his dominions after January 1st, are to be free. These are great steps forward, and lead us to hope that the entire suppression of slavery in East Africa may be looked for in the near future. Another important mark of progress is the establishment of a new direct line of mail steamers from London to Mombasa and Zanzibar, which, with those now running, will make a fortnightly service.

*Bishop Sargent died Oct. 12th, 1889.



THE SIOUX INSTITUTE.

THE SIOUX MISSION, DIOCESE OF RUPERT'S LAND.

By REV. W. A. BURMAN, FORMERLY SIOUX MISSIONARY.

THE Sioux Mission, near Griswold, Manitoba, of which a view is given herewith, is in the Diocese of Rupert's Land. The view shows the front of the Mission house with the little church to the left. In the rear appears the outline of the western hills which shut in the Oak River Valley, and which form part of the Indian Reserve. Standing at the Mission, the view of the surrounding country is very fine. To the south, almost in a semicircle, flows the Assiniboine River, with high hills sloping gently to the river in front, but both above and below steep and rugged, and clothed with woods and undergrowth, so that they serve as a dark foil for the bright colors of the farms on the central slopes. Below the Mission is the junction of the two rivers just named, and a little to the right of the woods there, the valley is dotted with the conical canvas tents, rude log houses, stacks and cattle of the Indian Reserve. To the north is a ridge of bare and gently rounded hills of sand and gravel, indications of the former existence of a lake through which the Assiniboine flowed, before it cut out its present channel.

The country surrounding the Reserve is very

fertile and is now thickly settled by a good class of settlers, many of them members of our own beloved Church. If the Mission had done nothing more than place the services of the Church within the reach of these settlers as they came in, and hasten on the formation of independent parishes in the surrounding country, it would have well repaid the time and money spent on it. Here, as elsewhere, the Church has realized that the care of the outcast and heathen never fails to bring a blessing to her own children.

The Mission, about 27 miles west of Brandon, Man., was begun in May, 1880, by the writer. At that time the country for many miles around was almost uninhabited, except by Sioux Indians. These lived chiefly by hunting and fishing, with centres at Oak Lake and White Eagle Reserves. At the latter, where the Assiniboine and Oak Rivers unite, the Mission secured some land and erected buildings in 1879, which, as stated above, were occupied in 1880. During that year and the following, heavy floods, caused by the sudden melting of snow on the western hills, seriously hindered the work, and finally in 1881 compelled the writer to remove the buildings back to the hills. This, of course, involved great expense and labor, but the present site is in every respect a very fine one. A garden has been laid out, trees planted, and the formerly bare prairie now looks

very homelike. The little church seen to the left of the picture was at first a tent on a permanent frame. After two years, an outer coating of lumber replaced the canvas, and a year later the interior was lined with white pine, seats were made, a tower was erected, and in it was hung a bell kindly presented by the Rev. E. F. Wilson, of the Shingwauk Homes. A year after funds were collected for painting the exterior. Within, the walls are adorned with texts in Sioux, gold on a red ground, also some printed in England, and some colored prints of Scripture scenes.

The people for whose benefit this Mission has been established, are called "Sioux." This is a contraction from the old French word "Nadoussiou," or "Enemies," the name given to this most warlike tribe by the French *voyageurs*. Their true name is "Dakota," the "United," or "Friendly People," from the confederation of seven different tribes into one great nation. The first notice we have of them is in the "Relations" of the Jesuit, Father Hennepin, who about the year 1680 was captured and carried off by a marauding band. In 1766 Capt. Carver spent seven months among them, and since that time they have been amongst the best known of the Indian tribes. In spite of much misrepresentation they have proved themselves as a nation deserving, intelligent and progressive, and have earned for themselves the reputation of being the finest type of wild men on this continent. I think they deserve it. Undoubtedly they are far from perfection, and many sins and much outrage and bloodshed lie at their door. But this much is very certain, their conquerors have no right to condemn them. Set over against the sins and atrocities of the Sioux, the broken pledges, the robbery, the injustice, the contempt, cruelty, slow torture, or merciless slaughter, they have experienced at the hands of their conquerors, almost before the council fires, around which eternal peace has been sworn, have died out, and there remains a huge balance in favor of the Sioux. No wonder that when Red Cloud was bidding good bye to friends he should express a hope that if they did not meet again on earth, they might do so in a land "where white men cease to be liars."

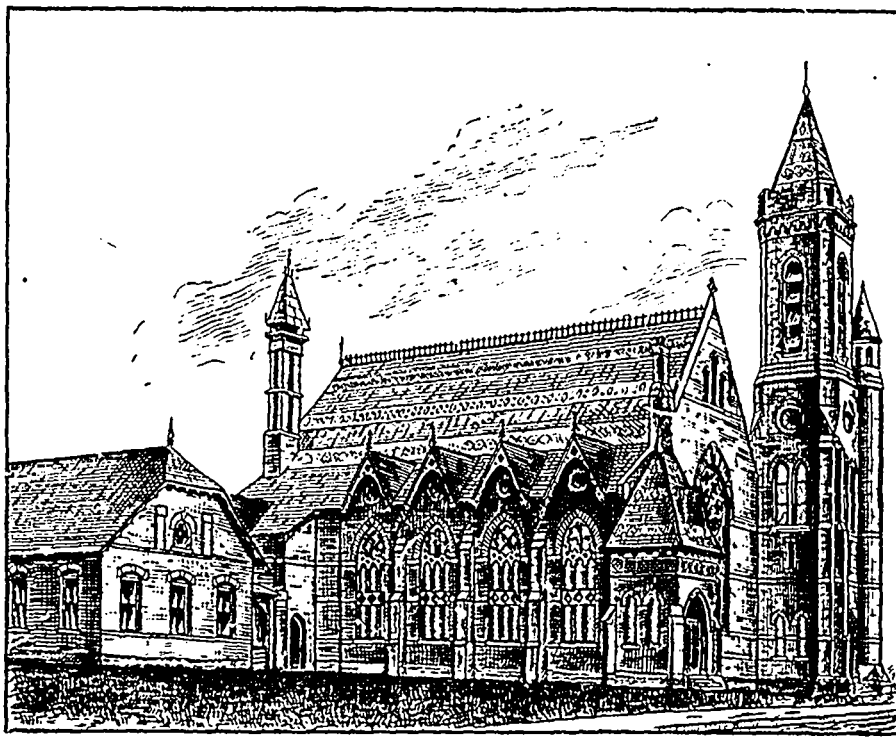
When my wife and I arrived amongst the Indians in 1880 we found their condition wretched enough. The buffalo having almost disappeared, this great source of food supply was just being cut off; deer hunting was that season not very good, fishing was a failure owing to long continued floods of the Assiniboine River. The end of the year found them very badly off, the wolf of starvation at the door, some few families living in crowded huts, many in frail cotton tipis. The winter was a very severe one, and to make matters worse a number of wild, reckless Sioux, hungry and almost naked, came in from the western plains. The winter was one we can never forget. Hunger, sickness and death prevailed until our people well

nigh despaired. In the midst of all this our work went on, and was in many ways blessed. The misery of the people gave us the opportunity we sought of showing Christian love and practical sympathy; and I firmly believe that then it was God enabled us to win the confidence of the Sioux to such an extent, that no designs of our opponents could ever after seriously shake it. At length spring came, and with it brighter days. Convinced of the need of some attempt at agriculture and willing to be taught, the people set about the cultivation of their fertile Reserve. It was only a small beginning, but it solved the food problem for the industrious at least. Since then there has been, as a rule, steady progress, and the results of their farming, combined with earnings from neighboring settlers, now keep them in comparative comfort.

The Mission carried on by ourselves until lately has had many tokens of God's blessing. At first, until the language was learnt, all we could do was to attempt to instruct the children. When we could at length hold services, the people showed in many cases great eagerness for knowledge. At first our services were held, in summer, in the open air, in winter in the Mission house. After 1882, when high water compelled the removal of the Mission to higher ground, I was able to erect a strong canvas tent which served as a chapel for two or three years. Then, by the kindness of English friends, we were able to board it in, and the next year it was finished inside with white pine; comfortable seats were made and a tower erected. Here week by week our little flock gathered together, coming often a long distance through deep snow and bitter cold. Children were brought to us for baptism, and some few adults were also enrolled. Many others, while shrinking from baptism, were very regular in their attendance and showed, by changed lives and a readiness to learn, that the words of life were not spoken in vain. Amongst these last was Wabadiska (White Eagle), the chief, a man of about 65 years. He was called away some years ago after great suffering. From the broken mutterings of his delirium it was evident God's words had not fallen on fruitless ground. His faith was, perhaps, but weak, but I believe it was sufficient to obtain for him an entrance into the joys of God's eternal rest. He and many others have been but as little children, yet we cannot forget this—that "of such is the kingdom of Heaven."

THE first Malagasy who ever learned the alphabet, died January, 1883, at the age of 72. He had lived to see 50,000 of his countrymen taught to read, and over 20,000 profess their faith in Christ.

NARAYAN SHESHADRI, who visited the United States some years ago, has been, it is said, the means of bringing one thousand heathen into the Christian fold.



ST. PAUL'S CHURCH, WOODSTOCK, DIOCESE OF HURON.

OUR PARISHES AND CHURCHES.

No. 42—ST. PAUL'S CHURCH, WOODSTOCK,
DIOCESE OF HURON.

WOODSTOCK, situated in the beautiful county of Oxford, is one of the most prosperous towns in Ontario. It is the county town, and also has a large number of factories. It is still growing, as is shown by the fact that last year about \$300,000 was spent in building. Among the large buildings of the town, none attracts the eye of the visitor more readily than the magnificent structure of St. Paul's Church. It is built of red brick. Inside, instead of the regular deep chancel, it has a large apse, which gives the building a rather unique appearance for an Anglican Church. All the woodwork of the chancel is of red oak. The choir and clergy stalls are of carved oak. The organ, which is one of the finest in Western Ontario, is made by Warren. Mr. Lloyd, of Detroit, is the architect. The building was completed in 1879. Up to this time the congregation had worshipped in the old church, which was built in 1834. The Rev. Wm. Bettridge, B.D., was appointed the first Rector of Woodstock in 1834. He had formerly been in the army, and was town major in Brussels on the night preceding the battle of Waterloo. He was a brilliant scholar, an eloquent preacher, and a

courtly gentleman. Admiral Drew procured money from Admiral Vansittart and others in England to build a church. He built on some property of his own at what is now the east end of the town. To provide for the increased numbers, transcripts were subsequently built, also a rectory and school house. Dr. Bettridge also got grants of land for the church, and these form the present endowment of the Rectory. The church's work increas-

ing, and Dr. Bettridge's health not being good, he was assisted by a curate. Among those who have labored in the parish may be named the Rev. Joseph C. Gibson, Rev. Abraham Hutchinson, Rev. Albert Whitmarsh, Rev. Charles Bancroft, Rev. Isaac Barr, who is now Rector of St. Paul's Church, East Saginaw; Rev. William Craig, B.D., now Rector of Clinton, and Rev. W. B. Evans. As Dr. Bettridge became more feeble, he withdrew from active parish work, though still holding his position as Rector. Then the Rev. Arthur Sweatman, M.A., Archdeacon of Brant, was appointed Rector in Charge in 1876. The town had grown west, leaving the church at the extreme east. After much discussion it was decided to build a large central church and close the old one, the result being the beautiful church shown in our cut. As the church was nearing completion the Ven. Archdeacon Sweatman, who had taken such a keen interest in the building of the church, was elected Bishop of Toronto. In April, 1879, the Rev. James J. Hill, M. A., was appointed his successor as Rector in Charge; he had only been a few months in this position when the Rector, Dr. Bettridge, died. Mr. Hill was inducted to the Rectory in Nov., 1879. The new church was now finished and was opened on the 14th of January, 1880, the Right Rev. Arthur Sweatman, Bishop of Toronto, returning to his old parish to preach the first sermon in the building which owed so much to him,

Services were continued in the new church, and the old church was closed. This state of things did not last long. Dissatisfaction arose and some desired the old church re-opened. In May, 1882, Bishop Hellmuth licensed the Rev. A. A. W. Hastings to the old church, and also to Beachville. Misunderstandings arose regarding the relative position of the two churches, and these caused some estrangement. On services being begun in the old church, many left the new parish church to attend them. In 1887 the Rev. Wm. H. Wade was appointed to succeed Mr. Hastings in the old church. He is doing a good work for the Church of England in the town, especially among the young, and deservedly holds the esteem of his congregation.

Mr. Hill applied for a year's leave of absence at Easter, 1888, and the Rev. John Cragg Farthing, M.A., was appointed curate during his absence, and began his work in June, 1888. The following Easter Mr. Hill resigned, and Bishop Baldwin appointed Mr. Farthing Rector of Woodstock. He is thus the third who has held this position.

The Anglican Church is doing a good work in this town. The two churches have good congregations. The various church organizations are active and progressive. There are some 700 children attending the three Sunday Schools of the town. During the past year a mission cottage has been rented in the west end and a Sunday School is held there, also week-day services, mothers' meetings, etc. Efforts are now about to be made to build a permanent mission hall in this part of the town.

The new church, with school room and rectory lot, is worth upwards of \$45,000.

THE *Arya Patrika*, the journal of the Lahore Arya Somaj, contained a long article, on November 12th, on the theory of the transmigration of souls, arguing that the lack of any traces of the former birth in the memory of a person was no argument against his pre existence; also dwelling upon the inequalities of condition and advantage amongst mankind, which they regard as the result of guilt or merit in a former state. The writer pleads that the denial of transmigration is subversive of all moral principle; as apart from the theory, the ways of Providence appear to be arbitrary and capricious. The same paper quotes from the *Calcutta National Guardian* an appeal to Hindus, maintaining that the mischief under which Hindu labor is cwin chiefly to the influence of Christianity brought steadily to bear on the national mind for nearly a century and a half. Raja Ram Mohan Roy in 1821 felt its influence, and did all he could to check its progress. Since his time no Bengali gentlemen (with one or two exceptions) have done so much as to spend a serious thought on a matter of such vital importance. "The result of this national apathy is that the countless Christian missions at work in India, especially in Ben-

gal, are in a fair way of achieving their object, not so much by carrying conviction to men's hearts about the superiority of their religion, as by slowly and imperceptibly changing our ideas with regard to our moral, social and domestic life. The unflagging energy and the systematic efforts with which these bodies are undermining the foundations of Hindu society will, unless counteracted in time, surely cause a mighty collapse of it at no distant date. A change has come over the domestic simplicity of our women. We are assailed both in our sacred homes and in our daily walks of life out of doors, and it is impossible to hold our own long against so powerful a body. Having failed to do much with our young men at school, they have changed their *modus operandi* and attacked us at the back door. Through their Bible women and other emissaries, they obtain free access to our households, upset the long cherished ideas of our ladies and destroy their peace of mind. The native Bible women enter when the men are out, sing songs, read verses from the Bible, discuss religious questions, and distribute tracts. Many of the Hindus have become so torpid as to raise no objection to the mid-day visits of these women, and even invite them to their houses. The missionaries have their schools for our little girls, to which our daughters are sent without enquiry as to what they are taught. There they learn to believe in Jesus, to renounce the faith of their parents, and to set at defiance the time-honored ways and customs of Hindu society. It is high time that we should set up our own schools and educate our own children." The whole appeal is remarkable testimony from the opponents of Christianity to the reality of the propagation of Christian ideas in India.

THE Jew thought hatred of the Gentile compatible with his religion, if not implied in it; Jesus that the very essence of religion was supreme love of God, and to man love equal to our love of ourselves. The Jew believed sacred places and prescribed ceremonies necessary to worship; Jesus simply a right condition of the spirit. The Jew imagined that Jehovah was the God of the Hebrews only; Jesus declared Him to be the God and Father of all men. The Jew thought the kingdom of God was confined to Israel; Jesus that it was designed to comprehend the entire world. The Jew conceived the kingdom as outer and temporal; Jesus taught that it was spiritual and eternal. The Jew trusted much to prayer and fasting; Jesus instructed man to trust in the mercy of God. The Jew regarded the Pharisee as the ideal of goodness; Jesus preferred the penitent publican. The Jew believed in the salvation of his own race alone; Jesus declared that "God sent not His Son into the world to condemn the world, but that the world through Him might be saved."—*Professor Fairbairn.*

Our Indian Department.

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



THE following extracts from letters of the Bishops of Saskatchewan, Mackenzie River and Moosonee, will, we are sure, interest our readers. They are from the November number of *Missionary Leaves*, the monthly journal of the Missionary Leaves Association, England:—

Bishop Pinkham writes in August, 1889: "I am writing from Prince Albert, whither I returned yesterday from visiting all our missions eastward and northward. It was my first visit to Cumberland, Pelican Narrows, Stanley, the Pas, Chema-wawin, Grand Rapids, etc., and although the journey is a hard one I have greatly enjoyed it. The work done by our missionaries, who have been supported by the C. M. S. and its friends, seems to have been greatly blessed. If you could have been with us at services held sometimes in a church, sometimes in a school or private house, and sometimes in the open air; or if, again, you could have heard as I have on several occasions, from without, the evening hymn and other portions of family worship conducted in tents and houses in the vicinity, you would have repeatedly praised God for His goodness in bringing these poor Indians out of darkness into light. Many of them are very poor and very helpless, and at some places, where fish constitutes almost the sole article of food all the year round, there seems to be a good deal of scrofula or other diseases; yet the people are patient and cheerful, and their religion seems to be a very real thing with them.

"I left home on May 16th; since that date I have traversed the Saskatchewan from Edmonton

to Grand Rapids, and back to this place, besides going to Stanley and other places—nearly three thousand miles in an open boat; I have driven hundreds of miles in waggons, and some few I have walked. Confirmations have been held at all the places named, as well as at other places. I am now working off arrears of correspondence (for the past six weeks I have been beyond the reach of regular postal arrangements and telegrams), and am preparing for our missionary conference and meeting of Synod to be held on August 27th and 28th respectively."

Under date of June, 1889, Bishop Bompas writes: "As a time of want and scarcity is rather apprehended among the Indians of Mackenzie River, I may venture to mention that we should value gifts of net, twine or fish hooks and lines toward their support, and for their health and cleanliness gifts of soap are valuable. I fear that about thirty Indians, young and old, have been starved to death the past winter at different posts in Mackenzie River, and this from our scanty population is no insignificant matter."

From York Factory, Hudson's Bay, Bishop Horden wrote on August 16th, 1889: "Here I am in our northern capital with weather quite as fine as it is in England; indeed, excepting a few days, when it was as cold as an English December, we have been greatly favored, for we have often complained of great heat, and wished for a wind from the sea to cool the atmosphere. Neither have we been troubled by mosquitoes to the extent usually experienced here, and now they have almost entirely disappeared.

"But I ought to have begun at the beginning, and told you how matters have gone with me since I bid you farewell, in regular order. Well, I left London, accompanied by my wife and daughter, on May 22nd, and the same evening preached in the church of that great friend of the C. M. S., the Rev. Dr. Woodward, of St. Silas, Liverpool. The next day I went on board the *Circassian*, bound for Quebec, and in the afternoon we started on our way. We had a few excellent people on board; with them I had most pleasant intercourse. The Bishop of Ontario, Dr. Lewis, was likewise a passenger, reading prayers each Sunday, I preaching on each occasion. I also delivered a lecture on "Missions in Moosonee" one evening when it was comparatively calm. The passage was a boisterous one, with much disagreeable weather and contrary wind, so we were not at all sorry when we found ourselves in the River St. Lawrence. I landed at Quebec, and, after staying there a few hours, went on to Montreal by train, where, however, I could remain but one night, starting then for Winnipeg; this part of my journey occupied three days and nights by rail. Much of this was through most uninteresting country—rocky, dreary, uninhabited, and almost uninhabitable.

At Winnipeg I was the guest of our good

Metropolitan, and assisted him at an ordination held in the cathedral two days after my arrival. I could make no long stay, for the next day I went to Selkirk by rail, and went on board the steamer about to start for Norway House. The passage through Lake Winnipeg was quiet and the weather fine; had it been otherwise, we should have had a great addition to our discomfort, for the steamer was the most disagreeable and dirty craft I have ever travelled in. Three days brought us to Norway House, and here I remained over two Sundays, on each of which I preached twice—once to the occupants of the fort; the second time in the church in the village, two miles and a half from the fort, and where my congregation was entirely Indian. At the end of eleven days boats came from Oxford House, lying between Norway House and York Factory, and in one of these a passage was kindly given me by the Governor of the Hudson Bay Company. In this I was very much troubled by mosquitoes, which gave us no peace as long as we remained ashore, unless we shut ourselves up in our tent. Five days brought us to Oxford House, where I remained ten days, and busy days they were. The number of Indians was large, and nearly all were anxious to be fed; but they have for some years been sadly neglected. A Bible was possessed by the Indian teacher, but no one else had one, and of hymn-books there were very few. I had the Indians with me every day, and baptized a large number of children. At the last Sunday morning service at the fort nine adults were present; of these, one, a former pupil of the Bishop's College, Winnipeg, was confirmed, and all received the Sacrament of the Lord's Supper.

"Leaving Oxford House, a pleasant journey of six days by boat brought me to York Factory, where I received the heartiest of welcomes, and where I found Archdeacon and Mrs. Winter in full work among their people. They had prepared a large number for confirmation, and they hoped I might be able to ordain one who for several years as catechist had had charge of Severn and Trout Lake. I was at once in full employment examining the candidates; and the evening before I left for Churchill, as I could not stay over the Sunday, I held a confirmation service, attended by all the Europeans and Indians at the place, when no less than forty seven candidates were presented to me. I shall confirm twenty more on Sunday next. I left for Churchill in a boat which was taking forward Mr. and Mrs. Spencer and family, who during the last year have resided at York. This trip is sometimes looked on with dread, for the distance is two hundred miles, and the sea quite open with scarcely a harbor, and no protecting islands. To us it was as smooth as a fish-pond; we were often obliged to look over the boat's side to see whether we were moving or not; the truth is, we had ice outside us the whole way, and this was a perfect protection. Our trip occupied five most agreeable days. Churchill was full of people; there were at least two hundred and

fifty there, but speaking no less than four totally distinct languages—English, Cree, Chipewyan and Eskimo. I did my best to supply spiritual food for all, services and classes going on all day long. Most of the Eskimo soon took their departure, but the rest remained until I myself left. Mr. and Mrs. Lofthouse had left their mark, for they had worked well; and I was able during my stay to confirm forty-five persons—Chipewyans, Crees and half-castes. After a stay of twelve days I returned to York, arriving here last Monday week. I at once set about the examination of Mr. William Dick, a pure Cree Indian, but with a tolerable knowledge of English. He satisfied my requirements, for I took into consideration the faithful service he had rendered already in the mission, and last Sunday I was enabled to ordain him in the presence of as large a congregation of English, half-castes and Indians as were able to assemble together. The service was one of the most solemn and interesting I have ever conducted, and I trust received the blessing of God. Yesterday Mr. Dick left for Trout Lake, where he has a wife and large family. I don't yet know what I shall do this autumn. We are expecting a schooner here from Moose; should it arrive before the departure of the annual ship, now daily expected, I will take a passage in it on its return to Moose; otherwise I shall return to England for the winter, and seek to raise funds for strengthening our northern mission, and extending it as far as Chesterfield Inlet. Had it not been for Mr. Dick's ordination, I should have gone as far north as Marble Island myself this summer, and deeply regretted my inability to do so.

"P.S.—Sept. 4th, 1889.—The ship has just come to her anchorage just opposite the fort. On Saturday I start for Moose by the Moose schooner, which arrived ten days ago. I shall not be in England this autumn."

Archdeacon Phair reached Winnipeg safely on Dec. 20th, and will at once proceed on a tour of inspection through the different C. M. S. Missions.

THE Diocesan Synod of Lahore, India, met on Nov. 5th in the cathedral, the opening service being attended by 60 of the clergy and others. The sermon was preached by the Rev. S. S. Allnut, of the Delhi Mission. In the afternoon the clergy assembled in the Chapter House, and the Bishop gave his charge.

THE Metropolitan of India arranged to meet the Bishop of Madras on November 21st at Amrarti in the Berars after his visit to Mhow and Indore, in order to confer with him as to the best means of providing episcopal supervision for Tinnevely. The Rev. J. Barton's supervision of Bishop Sargent's district is only temporary. It is hoped that the conference of the two bishops will lead to a settlement of difficulties, and a peaceful and vigorous administration of this most important part of the Mission field.

Young People's Department.

EMIN PASHA.*

DOES every one know that the real name of Emin Pasha, about whom we have heard so much lately, is Edouard Schnitzer, and that he is by birth a German? Yet such was the case. He was born of Protestant parents in Oppeln, Prussian Silesia, March 28th, 1840, began the study of medicine at Berlin in 1858, and graduated at the university of that city in 1864. Fond alike of travel and of natural history, he went that year to Turkey, crossed over into Asia Minor, remained there until 1873, then returned to Constantinople, where he soon mastered the Arabic and several kindred languages. In 1876 he entered the Egyptian service as a medical officer, was sent to the Soudan, and eventually to General Gordon; and, in 1878, after the Egyptian Government had made Gordon Governor-General of all Soudan, it accepted the general's recommendation and appointed Dr. Schnitzer to be his successor as Governor of the equatorial provinces in South Soudan. Here it was that he laid aside all indications of his European origin and assumed the name of Emin and the title Bey, Effendi, or Pasha, that he might the more readily reach the people over whom he was set as ruler, at the same time telling his friends that "a Turkish name would never change an honest German into a Turk."

He found his province in a condition of chaos when he undertook the government. Disreputable officials had obtained power and influence, the slave-trade was in full force everywhere, innumerable cruelties and oppressions of the poor negroes were rife on every hand, no industry or agriculture was encouraged, and the Government showed an annual deficit of £32,000 sterling. In one short year Emin introduced a wonderful change. He put down corruption, banished oppression, and changed misery into prosperity. In four years he had expelled all the Arab slave-dealers; had replaced Egyptian soldiers by natives of his own training; had turned the deficit into a profit of

£8,000 sterling a year; had introduced the cultivation of cotton and indigo, coffee and rice; had constructed permanent roads, and established a regular mail between his several stations, and introduced camels and oxen for transport. Meantime he had won the love and confidence of all the tribes that lived in his territory.

But the Arab slave hunter is not so easily conquered. His work is to catch poor negroes, lasso them like cowboys lasso cattle on the prairies of the west, and carry them off to sell them into slavery. He lives by it. He is taught it by his religion, and it will take a great many wise and Christian men like Schnitzer to put an end to it.

Baker tried it and Gordon and Schnitzer, and yet we are told of the last named (Emin Pasha) that "the saddest news we have heard from Africa in many a day is that the work of this great and many-sided man is probably at an end, and that the people he so ably and heroically served are remitted again to barbarism and the slave-hunter."

Then came the uprising in the Soudan and the late murderous assault upon Christian missions in Central and Eastern Africa, all aroused and directed by the rapacious Arabs that track the poor negro to slavery and death. And here it is we have the secret of Emin Pasha's long-enforced insulation and destitution—why nothing was heard from him for more than a year; why he was hedged about so long at Wadelai making garments of cotton he had planted and spun, making shoes of ox

hides he had taught the people to tan, using honey for sugar, hibiscus-seeds for coffee, making candles of wax, and soap of tallow mixed with ashes, living on a few vegetables and meat, waiting for Stanley, of whose coming he had heard.

It was in January, 1886, that Dr. Emin wrote of his having been practically cut off from the civilized world for the last three years. Six months later he wrote asking for succour—not an armed force, but supplies, including ammunition for his own forces. Responding to this appeal, the British Government fitted out a relief expedition in the early part of 1887, and appointed Stanley to the charge of it.

When Stanley started on his expedition he hoped to reach Wadelai in eight months, or by the middle



EMIN PASHA.

*For the portrait on this page, and much of this article, we are indebted to the kindness of the editor of "World Wide Missions," Chicago and New York.

of October, 1887. But his journey on foot from Yamburga was slow and difficult. About the middle of January, 1888, a little less than a year, it would seem that he met Emin at Wadelai, having with him 330 men and plenty of stores, all well, yet greatly exhausted, having been compelled to make a long detour to the northeast to avoid swamps and hostile tribes. And yet another year had expired before anything like authentic or definite intelligence had come to us from him. It was near the close of 1888 that he was reported as having been captured by the Arabs, but nothing was known of him till the 16th of January, 1889, when a letter from Stanley showed that he was alive and well. Few are the examples of heroism, self-denial, and persistent devotion to a great beneficent work such as we here find in Emin Pasha. The narrative before us is clearest proof of his self-sacrificing interest in the redemption of Africa from the terrible suffering and wrong to which for long ages she has been subject. To see a single European standing by and defending a province 400 miles in extent from north to south by 700 from east to west, full of poor, helpless negroes, resolved to protect them from being victimized by Arabslavers, and to lend them a hand toward civilization and security—what nobler, more inspiring sight does the age offer for us to study or admire? His love for his work and his attachment to his people, and theirs to him, were beautifully indicated when he wrote, last year: "These natives have stuck bravely to me, and they deserve the best government and help that can be given them."

Such men are true and practical Christian missionaries and prepare the way well for the preaching of the Gospel of peace.

Poor Emin, being short-sighted, came very near losing his life, after all his adventures and glory, by stepping off a high balcony, but it is hoped he will soon be able to resume his good work.

THE BASKET OF ORANGES.

MABI was an Egyptian fruit-seller. One morning she had a splendid supply of fine ripe oranges, and she determined to sell them at a good price. But she asked so much for them that no one would buy, and so her oranges went bad, and she neither enjoyed them herself nor any one else.

Her sister, Warhari, had also a similar basket of oranges, and took them out to sell. "I shall have plenty of money by the time they are all sold," she said to herself.

But first she met a cripple boy who was thirsty and weary, and looked longingly at the golden fruit. But he had only a very small coin to spend, and that would not pay for half an orange.

"Never mind," said Warhari kindly, "you shall have an orange for whatsoever you can pay." And she gave one to him for his small piece of money.

Next, a sick man was sitting at his door, and looked eagerly at the fruit.

"Will you buy?" asked the girl.

"Nay!" he said sadly, "I cannot buy to-day, I have no money."

"Well, I will give you one to-day, and to-morrow you shall buy one if you can," said Warhari.

So she dropped one of her best into his hands, and passed on, till she came to some blind children playing by the roadside.

"What is that sweet smell?" asked a little blind girl, as Warhari passed by. "It is so nice this hot day."

"You smell my oranges," answered Warhari.

"Oranges! oh, I should like to taste one!" cried the child; but, alas! I cannot even see their beauty."

Warhari placed one in the blind child's hand. "You will find it tastes as sweet as it smells," she said.

"But I can never pay," sighed the child.

"Well," said Warhari, "the fruit will not keep, so I may as well give away what I cannot sell."

And so it was all through the day. She sold her oranges when she could, and willingly gave to those who wanted them, but who could not pay. Nor did she lose in the long run, though her sister laughed at her folly. For a rich merchant was sitting at the window of his house and noticed all she did. And at eventide he called her, and gave her twice what her oranges were worth, and bade her go and replenish her basket.

Children, out of all the good things you possess, what use have you made of them? Blessings—like oranges—if kept, go bad and give pleasure to none, whereas, if they are shared with others, we shall never be the poorer, for there are always more to follow; and every golden blessing turns into two when shared with some one else.—*Selected.*

WHAT A PENNY CAN DO.

Willie's penny made Heaven rejoice. It would not have bought more than a stick or two of candy, or given much help to a starving family. What did he do with it? His sister was a missionary's wife in Africa, and the family were filling a box to send her. As one after another brought their gifts, Willie said, "I want to give my penny."

"What shall be bought with it?" was the next question. It was decided to buy a tract and write its history on the margin, and with a prayer for its success send it on its distant errand.

The box arrived on the mission ground, and among its valuable contents, Willie's gift was laid away unnoticed, and for a time forgotten. But God's watchful, all-seeing eye had not forgotten it. One day a native teacher was starting from the mission station to go to a school over the moun-

tain. He knew the language well, and was a great help to the missionaries, but he was not a Christian. He had resisted everything the missionaries had done to make him one.

In looking over some papers Willie's tract was discovered, with writing on the margin, which said that prayer was offered in America that it might do good. It was handed to the native teacher.

He read it on his journey, and what years of labor by the missionaries had not done was brought about by the penny tract. The man became a sincere Christian. Those who put the tract in his hand were overcome with joy; and there is joy in Heaven over one sinner that repents.

So you see how Willie's penny made Heaven rejoice.—*Missionary News.*

MAMIE'S GIFT.

Mother was sewing busily. The ladies of the Church were to send off a missionary box that day, and many last things had to be done. Pretty soon, mother heard the patter of quick little footsteps, and in came Mamie, holding her very best doll in her arms.

"Mother, you know that missionary's little girl, the ladies were talking about? Well, I'm going to send her my Victoria doll. I think it is a deadful for a girl never to have a dolly of her own! and I've got nine more—I counted them! Then, you see, Victoria will be a—or—what kind of offering, mother? one out of ten."

"Oh, you mean a tithe. Yes, dear, Victoria will be one-tenth of all your dollies; and that is a very nice offering. But have you thought over it carefully, Mamie? you know Victoria is your best doll."

"Yes, mother, I've thought and thought; and I can hardly wait for her to go! We ought to give our best, my teacher says."

"Certainly; and if you give it so cheerfully, God is pleased."

So Mamie carried Victoria to the ladies, and put her in the missionary box herself. And her heart was so glad, because she had made another little girl happy. If I ever hear more about that missionary's little girl, I will tell you.

An officer in the army found that his besetting sin was bad language in moments of excitement. He consulted a wise clergyman what he should do to cure himself. His advice was difficult to follow, and tested the sincerity of the soldier. "When you give way to this sin," said the priest, "cast yourself at once on the ground, kiss the earth, and implore pardon." It was a hard direction to obey, exposing him to observation and ridicule, but he made up his mind to do it.

One day, however, he was called into battle. An engagement had commenced, fierce shouts filled the air, and swords were flashing brightly. He was attacked by an assailant from the oppo-

site ranks. In the conflict his sword broke off short, and his rage and mortification burst forth in cursing. At that instant his good resolution occurred to his mind. He was about to dismiss the idea as impossible to be carried out at that moment, but after a brief struggle he flung himself on the earth. At that instant a loud and heavy crash was heard, and a huge cannon ball struck a tree close behind him, killing several persons. Had he been standing up he could not have escaped. Humbled and thankful he rose up full of gratitude to God, Who had accepted his penitence and "delivered" him in the day of "battle."

WANTED.



WANTED—Men!

Not systems fit and wise,
Not faiths with rigid eyes,
Not wealth in mountains piled,
Not power with gracious smile,
Not e'en the potent pen;—
Wanted, Men.

Wanted—Deeds!

Not words of winning note,
Not thoughts from life remote,
Not fond religious airs,
Not sweetly languid prayers,
Not softly scented creeds;—
Wanted, Deeds.

Men and Deeds.

They that can dare and do,
Not longing of the new,
Not prating of the old;
Good life and actions bold.
These the occasion needs;—
Men and Deeds!

WHICH WAY?

Which way, my friend, do thy footsteps lead?
Do they walk in the narrow winding way?
Or do sin and sorrow thy path impede,
That should end in the glory of heaven's bright day?

Do they follow in paths which the good have trod,
Who have lightened the burdens of our race?
Or do they in darkness ever plod
Where vice and shame still leave their trace?

Do they climb to the summit where rank and power
Sit on a throne decked in glory bright?
Or do they tread through an aimless hour
Which soon will end in oblivion's night?

Do they eagerly run at mercy's call
To ease dull care and assuage distress?
Or do they reel in the drunken brawl
That ever ends in wretchedness?

Do they brighten the aged's declining years?
And sweetness bring to their setting sun?
Or are they the cause of bitter tears
To those whose race is nearly run?

Do they teach the feet of the young to tread
The paths that lead to a blessed rest?
Or do they drag down to where joy lies dead,
Clothed in the shroud of a sinful breast?

When stilled on earth and their journey done,
And they've taken the road of truth and right,
In glory they'll move where eternal sun
Allows no pall of a darkened night.

AFRICA.

FROM Africa's wilderness there comes a cry,
A plea for help and mercy, o'er the wave—
The voice of souls in sorrow, and for whom
The gracious Saviour shed His blood to save.

Is there a darker spot the round world o'er?
Surely this land in deepest gloom doth lie;
The cruelty of hard oppression's yoke
Blights all the black man's days, until he die.

Who shall depict the miseries of the slave?
The galling fetter and the grinding toil,
The fatal march, the dying and the dead,
Where blood of countless victims stain the soil!

Is there no pity left in Christian hearts?
Can we unmoved the tale of sorrow hear?
God of our Father! give us grace and love
The burden of our brother's care to bear.

Bring to the deeply-stricken people news
Of Christ's great love; the balm of Gilead pour
Into those wounded hearts. He, only He
Who died for sinners, can their sickness cure.

Shine, Sun of Righteousness on Afric's land!
Break thou the fetter, set the bondsmen free.
So shall the heathen to Thy Kingdom come,
And lift their sweet thanksgiving unto Thee.

—Illustrated Missionary News.

A "Bengali Layman" in an article contributed to a recent number of the *Indian Church Quarterly Review*, makes some observations on the adoption of European habits by Christian natives. "The life of the European family has no doubt had a great influence for good upon native Christians, who are cleaner and healthier in their mode of living than other natives. The more intimate the connection is with Europeans, the greater is the tendency on the part of natives to adopt their customs. In the early days of missionary work a Christian convert could not live in safety among Hindus or Mohammedans, and they took up their abode among Europeans or Eurasians. These native Christians or at least their children adopted foreign ways of living altogether, and English became their language for ordinary use. There is not that necessity at present, since native Christian society has become so extensive. The native convert now speaks his own native language at home; he prefers to be in the shirtless state of dhoti-hood in hot weather, to eat how and what he likes, and sees no necessity of having wine to help in social intercourse; yet he lives differently from Hindus. He tries to adopt a mode of living in keeping with the climate. He finds it more comfortable and much cheaper to live on an improved Hindu plan than to adopt European ways, and thus avoids a chronic state of insolvency, no uncommon evil among native Christians, even at the present time. The poor Hindu who earns his five rupees a month never thinks of wearing a shirt or putting on shoes, but to the poor native Christian this is a necessity at least on Sundays when he may find himself seated next to a European lady at church. The connection between missionary work and

European social life is thus a disadvantage to the native Christian community. European Christianity fosters arts and industries ministering to all kinds of comforts and conveniences; but the Hindu ideal is to be content with bare necessities.

THE editor of the *Indian Churchman* in a thoughtful article on "Education and Missions," points out that the work of Mission schools may be upheld as effecting much good, though it may rarely prove to be a direct instrument of conversion. If the system of mission education is to be justified, it must be on the ground that it is the natural result of Christian sympathy, and an integral part of the work which the Church has to do in India for the regeneration of the people. If the traditions of Hinduism, both religious and social, are corrupt, unreasonable and a fatal hindrance to the progress of the race, it will be no evil result if the higher education leads the students to cast them aside. If there are tendencies adverse to discipline in our schools and college, the best remedy will be found in the co-operation of the influential body of educational missionaries with the Government and the native schools and colleges. Education itself is a moral discipline, and its beneficial effect in the formation of character must not be ignored. The writer advocates one reform, viz., that all religious instruction in the schools and colleges should be made purely voluntary.

DAVID LIVINGSTONE said of himself that he had no thought of being a missionary. Feeling that the salvation of men ought to be the chief desire and aim of every Christian, he had made a resolution that he would give to the cause of Missions all he might earn beyond what was required for his subsistence. The resolution to give himself came from his reading an appeal by M. Gutzlaff to the Churches of Britain and America on behalf of China. It was the claims of so many millions of his fellow-creatures, he said, and the complaints of the scarcity of qualified missionaries, that led him to aspire to the office. From that time, about his twenty-first year, his efforts were constantly directed toward that object without any fluctuation.

THE powerful influence of the teaching of English language and literature was brought out in a little incident which occurred in a Government college in Calcutta. One of the students came in a towering rage to his professor, charging one of his fellow-students with having called him a liar. The professor, with a sardonic smile, said "I thought that you Bengalis did not care about being called liars," using the Bengali word for liar. "No," said the indignant youth, "if he had called me a liar in Bengali, I would have laughed at it; but, sir, he called me a liar in English, and I won't stand it."



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

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The next meeting of the Board of Management is appointed to be held in Ottawa, Ont., on Wednesday, April 16th, 1890.

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

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NO. 44. FEBRUARY. 1890.

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This magazine is sent till an order is given to discontinue it, which may be done by sending a post card to the editor, Rev. Dr. Mockridge, Windsor, Nova Scotia.

The figures after your name on the label indicate the number of the magazine up to which you are paid.

The following table will show what each number means.—

	1887.	1888.	1889.	1890.	1891
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February.....	8	20	32	44	56
March.....	9	21	33	45	57
April.....	10	22	34	46	58
May.....	11	23	35	47	59
June.....	12	24	36	48	60
July.....	13	25	37	49	61
August.....	14	26	38	50	62
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BACK NUMBERS.

We are now in a position to supply back numbers of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS from its first number. Vol. I., July, '86—Dec., '87 (18 numbers) \$1.50. Vol. II., 1888, \$1.00. Vol. III., 1889, \$1.00. When bound these make handsome volumes. Handsome covers in blue cloth may be had for these volumes for fifty cents each by applying to the Editor. If by mail, send 5 cents additional for each volume to cover postage. These three volumes contain portraits of all the Bishops of British North America, past and present.

ERRATA.

On page 20, No. 43, first column, the contributions from West Farnham downwards, belong to the Diocese of Montreal. The heading "Montreal" was inadvertently omitted. The parish of Sutton and Abercorn \$17.45 and S. Bethune, Q.C., \$15.00, were omitted. From the former list, page 305, No. 42, St. Thomas' Church, Montreal, \$29.25, and Woman's Auxiliary \$63.85 were omitted. We regret these errors, but it is very difficult sometimes to avoid them.

THE Rev. T. S. Ellerby, Secretary for the London Jews' Society, received from the Diocese of Algoma \$66.28 instead of \$47.00 as stated in the Triennial report of the D. and F. Missionary Society. The difference arose chiefly from some items having been sent direct to Mr. Ellerby.

THE whole Anglican Church mourns over the death of Dr. Lightfoot, Bishop of Durham. His death calls to mind an interesting event in Christian literature. After long and tedious work over the incomplete and mutilated MS. of St. Clement's Corinthians,—the only one in existence—in which he had to supply, as former editors have done, endless lacunæ, many of which had to be mere guess work, and after his book on the subject was published, a new and complete MS was discovered by Dr. Bryennios in the Jerusalem Monastery, at Constantinople. Dr. Lightfoot immediately issued another edition of his work, giving the complete MS of the original, and it was curious to see how wide of the mark many of his conjectures (as well as those of former editors) had been in supplying vacant spaces with Greek words, although scholarly and ingenious to a high degree, and at the same time how true many of his suggested words and letters were. Few things in patristic literature have occurred more interesting than the discovery of that MS. in Constantinople, after it was thought that the one solitary, mutilated and incomplete MS. was the only one in existence.

THE death of Dr. Dollenger, the head of the "Old Catholic Movement," is an event to be deplored in the Christian Church.

WE are glad to welcome the *Canadian Churchman* and to congratulate it upon its new name, form and editor. Under Dr. Clark, a man of wide reading and generous views, the paper has every prospect of being made worthy of the Church of England in Canada.

THE Sixth Annual Report of the Missionary Society of the Methodist Church shows considerable activity in that body in the cause of missions. Among the items of income for 1889 is \$4.709 from legacies. When can our own missionary society receive substantial aid in this way?

TESTIMONIALS.

The Rev. J. C. Cox is meeting with signal success in procuring subscribers to this magazine. It is commended heartily by the bishop, clergy and others of this city, as the following testimonials will show:—

BISHOP'S COURT, MONTREAL, Oct. 31st, 1889.

At the request of the Rev. J. C. Cox I beg to say that he is soliciting subscriptions for the CANADIAN CHURCH MAGAZINE AND MISSION NEWS. This publication is connected with the Board of Domestic and Foreign Missions of the Church of England in this country, and it is well edited by the Rev. Dr. Mockridge, of Windsor, N. S. W. B. MONTREAL.

THE RECTORY, MONTREAL, Nov. 4th, 1889.

I have pleasure in recommending to the members of Christ Church Cathedral the CANADIAN CHURCH MAGAZINE AND MISSION NEWS, which has the sanction of all Canadian bishops; is the organ of the Woman's Auxiliary, and is always full of valuable matter suitable for both young and old J. G. NORTON.

I heartily endorse this commendation.

GEO. ABBOT SMITH, Ass't. Minister, C. C. C.

ST. GEORGE'S RECTORY,

MONTREAL Oct. 29th, 1889.

I can heartily commend the CANADIAN CHURCH MAGAZINE AND MISSION NEWS, edited by Rev. Dr. Mockridge, of Windsor, N. S., to the members of St. George's Church. JAMES CARMICHAEL.

MONTREAL, Nov. 4th, 1889.

I recommend this Magazine with all my heart. I consider it a most valuable publication for all Canadian Churchmen. J. N. TUCKER.

ST. MARTIN'S RECTORY,

MONTREAL Nov. 13th, 1889.

I can and do hereby most heartily recommend the CANADIAN CHURCH MAGAZINE AND MISSION NEWS. It is splendid value for the money charged. Every true churchman should welcome it to home and heart. J. OSBORNE TROOP,

Rector of St. Martin's.

MONTREAL, Nov 18th, 1889.

The CANADIAN CHURCH MAGAZINE AND MISSION NEWS is a valuable publication. I commend it specially for its historical and missionary information. WM. HENDERSON,

Principal Montreal Dios. Theo. College.

MONTREAL, P. Q., Nov. 18th, 1889.

THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS, published by the Domestic and Foreign Missionary Society of the Church of England, in Canada, should find a place in the home of every church family in the

Dominion, both for its general and missionary information. It contains reading matter for young and old. It should be particularly interesting to the members of the Woman's Auxiliary, because it publishes all the proceedings and items of interest in connection with that organization. I have taken it from its commencement myself, and value it highly. MRS MARY A. HENDERSON.

It is one of the saddest facts, that the four nations most closely identified with Protestant missions are the ones most closely identified also with the liquor traffic in lands which they are attempting to evangelize. America, Great Britain, Germany, Holland, have done much to spread the Bible in Asia, Africa and the Pacific. But they have also done more than any others to spread the curse of intemperance. At the Congo Conference in Berlin, the United States and England sought to exclude the liquor traffic, but Germany and Holland protested in the interest of "free trade," and there is no evidence that either of the other countries manifested great reluctance at being permitted to continue their exports of rum and gin.

From every pulpit in the land there should go forth an appeal that America's skirts at least may be clean of the stain of the blood of these innocent ones in far-off lands. In gaining that we shall gain the same for ourselves. Without that we may rub and rub, and the accursed spot will but grow deeper and deeper in its dye—*Homiletic Review*.

THE Lutherans of Norway are very active in the work of foreign missions. The whole kingdom is divided into eight collecting districts; 900 collectors are regularly gathering contributions, and 3,000 societies are praying and working for the cause. The country, which is not rich by any means, gave \$50,000 last year. The Norwegians have 10 stations and 32 churches among the Zulus in S. Africa, and 300 churches, with 16,000 adult members, in Madagascar.

THE "Epiphany" of Oct. 3rd and 10th contained some remarks on the Hindu festival "Durga Pujah," which according to the philosophical explanation is the worship of "the maternal mercy of God." This, however, is but little understood by the poor women who prostrate themselves before Ma Durga on the day of her festival. The primitive Aryan multiplied deities in his nature worship. Hindu philosophy added a crowd of others representing moral attributes. Thus Puranic worship ever grew Vedic. To the educated it is possible that the idol heap surrounding Durga may convey the idea of the Divine multiplicity in unity, but with the uneducated it is not so. Durga is simply one of many, and the most loveable of all. The descent of Durga herself into her statue is still conceived by most of the worshippers. Though there may be much good in

the cheerful domestic reunion which accompanies the festival, the good is outweighed by the evil of a distorted aspect of the Deity, degenerating into a Fetiche. The *Indian Mirror*, a Hindu paper, says: "The Durga Pujah has degenerated into pure idolatry at the present day. The meaning of the mystic celebration has now completely departed from the popular mind. The emblematical display, originally intended as the initiation of the masses into one of the profoundest mysteries of nature, evolution and involution, has now completely passed into fetish worship of idols made of clay. No Brahmin, no Pundit, no holy man of religion comes forward to lift the veil from that mystery, to teach the ignorant masses, and even the educated Jew, the great significance of the Durga Pujah, and thus the festival has become a shameful travesty of religion, a season for the selfish enjoyment of the rich and a period for the lamentation of the poor; and nature herself resents the approval of the time, and famine and flood scourge the land. All round there is nothing but misery, and Durga deserts her votaries in disgust."

Woman's Auxiliary Department.

"The love of Christ constraineth us."

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

A MEETING of the officers of the Woman's Auxiliary to the Board of Domestic and Foreign Missions will be held in Ottawa on Wednesday, April 16th, at 10 30 a. m., in St. George's Church School Room.

THE Secretary would draw the attention of members of the Auxiliary to the following clauses in the constitution: Clause 4—The officers of this Association shall consist of a President, Vice-Presidents, Recording and Corresponding Secretaries, and a Treasurer. Clause 5—The wife of the Metropolitan shall be the President, and the Presidents of the Diocesan Branches, Vice-Presidents of this Association. Clause 6—The Recording and Corresponding Secretaries and Treasurer shall be appointed at the general meeting of the Auxiliary. Clause 7—A special meeting of the Auxiliary may be called at any time at the request of two-thirds of the officers of the Association.

ALGOMA DIOCESE.

A member of the Auxiliary, seeing a letter in the *Guardian* from Mrs. Fry of Seguin Falls, Muskoka, sent her a few Christmas cards. Up to the 16th of December these were the only things she had received towards a Christmas Tree for her poor children. Mrs. Fry's surroundings may be imagined by the following letter received a few

days ago: "I have promised the children a tree, and up to this date have received nothing but your Christmas cards. I thank God who has raised up friends for us. I am living in a very dull place; one by one my best neighbors have left, and are doing better, some in the States, some in Ontario, and one in Montreal; all who used to help me are gone. I will never feel so lonely again, while I have friends to write to me. I will describe my scholars who came yesterday. One boy, aged 13, had moccasins made of a cotton flour bag, his coat was very thin and poor, and his shirt was factory cotton. Another little fellow had on things that were an apology for boots—much too large; one girl had boots made of a piece of cloth, and a very poor dress. These were the best dressed of the family; there were three at home, crying to come, but had neither boots or clothes. If some good old clothing, old boots and rubbers for those poor families could be collected I should be so thankful."

EDUCATION OF MISSIONARIES' CHILDREN.

Extract from Mrs. Renaud's letter: "I am sure that the thought that there was some way opening up for the education of their children would bring relief and comfort to many a lonely missionary's heart. With this hope added to the now assured help of a Widows' and Orphans' Fund our great difficulty is removed which stood in the way of clergymen entering into this or other missionary dioceses. I should like eventually to see a Woman's Auxiliary Mission Home where missionaries' children (God's heritage) may be specially trained for His service. God has always His own instruments to do His work, and may not our Woman's Auxiliary be thus used by Him!"

"So long as our missionaries are doing their work so nobly on such a starvation pittance of salary as debars them from educating their children, is it not the bounden duty of our church and its members, in common justice, to try at least to provide such an education for them as will qualify them to support themselves decently, and perhaps even to help their parents in their old age."—E. ALGOMA.

COMMUNICATIONS.

TO THE MEMBERS OF THE WOMAN'S AUXILIARY IN CANADA.

My dear fellow-workers,—

It may seem a little late to wish you a very happy new year, but not too late to ask you to rejoice with me over the precious recollections of the past year, in the many ways the Lord has blessed the missionary work. Let us praise Him together for the baptism of grace, for loving, consecrated service, upon our Church women in Canada, and for what he has for us to do during the coming year. Let every step be one of praise

and thanksgiving, and the year will be one, doubly blessed, to our own souls, and His service.

Among the privileges of the past year were the Triennial meetings of the Woman's Auxiliary held in Montreal in September, and in New York in October. The diocesan delegates have reported the proceedings of the first, and with my greetings I would like to give you an account of the second, that delightful season with our sisters in New York.

How much every member of the Auxiliary would have enjoyed it! Undoubtedly many have seen graphic accounts of the meeting, as well as carefully prepared details of the Convention, but it is only due to you to give you your own delegates' impression of such a gathering.

Will you follow me in thought as I take you to the Church of the Holy Communion. We will go in at the side-door and take a seat in a quiet corner of the nave. After a few moments of silent prayer we look upon the congregation from one nave to the other; from door to door one sees the large congregation of women, representing the Diocesan Branches of the Woman's Auxiliary in the United States, gathered for the purpose of uniting at the sacred table of our Lord, and together receiving the blessing which flows from obedience to His own sweet command, "Do this in remembrance of Me," and to reconsecrate "body, soul and spirit" to the Master's service. The Bishop of New York, the Rev. Henry Mottet, the rector of the parish, the Rev. W. S. Langford, and Rev. A. Kimber officiated. The choir consisted entirely of young women. Bishop Potter delivered a very impressive address, dwelling particularly upon what the Gospel of Jesus Christ had done for women; that it had qualified her to carry on her work in the Church, making her the energizing force in every advance of true missionary work, no matter how obscure. When Christ came (the Bishop said), it was a time of great imperialism; there was a very low standard for women. The fact that the women of the Church to-day were working side by side with the bishops and clergy proved the recognition of woman's power and influence, and it was a cause of great thankfulness. He referred in touching language to the Auxiliary's quiet, practical and persevering work, its name even being an earnest of missionary support, and closed his address with a lesson drawn from seeing a statue in New Orleans, with only the name Margaret inscribed upon its pedestal. This statue he learned, when asking the question, "Who was Margaret?" had been erected in memory of a poor woman who sold fruit and vegetables for her living, but whose great heart had led her to take home with her one day a poor little waif that was wandering about the streets, and again another, and another, caring for them, nurturing them and supporting them from the proceeds of her garden, until she established a home for deserted children. She was only known as Margaret in the city, and only a stranger need ask who she was. All the city had felt the influence

of her good work, and her name was a household word. At her death the city of New Orleans erected that statue in remembrance of her noble work."

The whole service was soul-stirring, rendered doubly so by the earnest, heartfelt singing of the congregation. The Bishop gave out a notice before the offertory that "should the undesignated offerings amount to \$300 or over, the sum would be divided between the building of a church at Arwick (Alaska) and the outfit, services, travelling expenses, and first year's salary of a missionary to Japan."

After the service our kind friends, Mrs. Twing and Miss Emery met me, and we walked down to the Masonic Hall, where the meetings for the day were to be held. Bishop Potter accompanied us. The hall was well filled with an audience of eight hundred women. There was no delay; the Bishop took the chair. About thirty ladies, representing the missionary jurisdictions, Africa and Japan, as well as visitors, occupied seats on the platform. The Bishop gave out the hymn and read the opening prayers, afterwards welcoming the delegates to his diocese, and, on behalf of the Auxiliary to the city of New York, introducing as presiding officer for the day Mrs. Bailies, President of the Niobrara League, of New York. Miss Emery, in a most businesslike manner, summoned the meeting to order, and called the roll, beginning with Alabama, going through the long list of dioceses in alphabetical order; that of Newark had the largest representation (reported), 75. Many of the distant dioceses had one. The Diocese of New York was very largely represented, but out of compliment to the guests declined to give returns. It was most interesting to see the influence upon that large audience when these distant dioceses were called, Washington, California, Montana, Wyoming and Idaho, West Africa, China and Japan. The Secretary then read the minutes of the last meeting held in Chicago in October, 1886, and spoke at some length most eloquently upon the work during the last three years. The report of 1889 having been printed was circulated at the meeting, a report reflecting further increase of zeal and love for missions. There only remains two dioceses to come into the work of the Auxiliary to complete the diocesan organizations. There are now fifty-five diocesan, and thirteen hundred and twenty-two parochial branches, with three hundred and forty-six diocesan officers. The contributions in money and clothing amounted to \$831,830, as the result of the past three years' effort. One need not ask the question, "Is the work real?" Besides the statistics, which were convincing facts, there was the testimony of those representative women, from all parts of the Union, of the benefits of the Auxiliary.

The Secretary introduced the delegates from the missionary jurisdictions, among them Mrs. Talbot, of Wyoming and Idaho; Mrs. Brewer, of

Montana; Mrs. Power and Mrs. Cook, of Pine Ridge, Dakota (who reported nine branches of the Auxiliary among the Indian women of that diocese). Mrs. Clarkson, of N. Carolina, gave a very animated address upon the work among the colored people of the South. She expressed a great desire to establish an Industrial School, and said she hoped to have \$10,000 given her to purchase a farm for the purpose. Mrs. Jennings, a colored woman, also represented the Church in the South. The introduction of the Canadian delegate was the next thing on the programme. Need she tell you of the mingled feelings of embarrassment and joy? the one through not feeling qualified for the occasion, the other over the manifest oneness of the Woman's Auxiliary of the United States and Canada? In conveying your greetings, a sketch of the work in Canada was given, the great encouragement accorded to us by our bishops, that, assured of their thorough sympathy in what lay before us, in extending the work of the Auxiliary (as our American sisters had done) from the Atlantic to the Pacific, that our contributions to Foreign Missions had been sent through the English Societies, and the prospects of the missionaries from Canada in Japan. There was a sweet response from several who had special interest in the advance of missionary efforts in Canada. One kind hand laid a bunch of beautiful red rose-buds on the table for the delegate, and no one could ever forget the large-hearted reception, and your representative thanks you very much for the great honor and privilege.

Before the adjournment an opportunity was given to contribute to the missionary work, prefaced by a word from Miss Emery that she hoped two thousand dollars would be given before the close of the day. During the noon hour a luncheon was given by the New York Auxiliary. It was served in three different hotels near the hall. Your delegate was placed under the care of Mrs. Sioussat, of Baltimore, and taken to the Fifth Avenue Hotel. Quite two hundred ladies went to that hotel. At the table and in the reception rooms an opportunity was given for introductions and interchange of thought. One other Canadian lady was with us, Mrs. Newcomb, of Ottawa. After the recess all reassembled in the hall for the afternoon session. The "little mallet" called to order, a hymn was sung, and Mrs. Fargo, the Secretary of the Church Periodical Society, was introduced. This Society originated in the Church of the Holy Communion in New York, the first periodical having been sent out in January, 1888 the object being to furnish the best kind of literature to clergymen, and as far as practicable to church people in remote places, where such literature is not to be had, or only at an expense that practically puts it beyond their reach. The secretary of the Club, by comparing the list of wants with offers, is able to have sent to each one just what he most needs. It is thus possible (the secretary adds, in her circular) to utilize papers

and magazines which, once read by the original owners would be thrown away or buried in the cupboard; good missionary work had been done by remailing such literature at regular intervals, to addresses furnished by the Secretary of the diocese. The Club has been organized in thirteen dioceses, and seventeen dioceses and missionary jurisdictions, 193 clergymen, 321 laymen, 1 orphanage, 15 schools and 16 free reading-rooms, have been supplied. These details are given as a fresh phase of missionary work, and afford something for the Canadian Auxiliary to think of with practical intent.

The last hour of the day was spent in listening to portions of valuable papers that had been prepared by members of the Auxiliary. Miss Emery announced that time would not admit of reading even one through, but they would all be published in *The Churchman*. The subjects were: "Organization," by Miss Stahl, of Chicago, and Mrs. Robert Wilson, President of South Carolina; "The Junior Auxiliary," by Mrs. Jennison, of Michigan and Miss Mumford, of Western New York; "Giving, Systematic Offerings and Individual Gifts," by Miss C. L. Andrews, of Rhode Island; "Development of the Missionary Intelligence," by Miss Uphold, of Indiana, and Miss Ives, of South Dakota; "Methods of Arousing and Sustaining Missionary Interest," by Miss Gilbert of Long Island, and Mrs. Theodore Bury, of Ohio; "The Future of the Auxiliary," by Mrs. Twing. It is to be hoped that many of our workers will have the opportunity of reading these papers in the interesting pages of *The Churchman*.

Miss Emery then drew the attention of the meeting to the willing offerings that had been made during the day. She held a good-sized, well-filled cotton bag in her hand, and said the morning offering together with that at the church had been \$706, which with \$1,000 sent by a lady who desired that her name should be withheld, made \$1,706, and an opportunity would be given for those attending the afternoon session to aid in making up the \$2,000 which was hoped for, that day. To convince you of the response to Miss Emery's appeal, let me say that at that meeting and at one held by the Diocesan officers the following Saturday, \$2,100 was realized, and even that amount was augmented by the surplus of the funds of the Hospitality Committee, and a contribution of \$25 towards an organ for Cape Mount, Africa, amounting in all to \$2,188.64.

Several resolutions were passed, after which the Missionary Bishop of Nevada and Utah, who was seen to enter the hall, by the Secretary, was invited to address the meeting. His remarks gave a new glimpse of a Bishop's life in the west. The doxology was sung and the bishop pronounced the benediction. At a meeting of the officers held in Grace Church Chapel (built by the late Catherine Wolfe) resolutions were passed to establish a Junior Department to the Auxiliary, thereby concentrating all work done by young women and

children under one head, special literature to be provided for the young workers. Already catechisms upon the missions in China, Japan and Africa are in circulation. It was also decided to contribute at least \$5,000 towards furnishing the chapel and Auxiliary rooms in the Church Mission House to be erected on Fourth Avenue, New York. The scheme to establish Training Homes for missionary workers received the sanction of the meeting. One will probably be opened in the city of Philadelphia before another year, as a member of the Auxiliary has promised to provide for its maintenance for one year. It is the intention to train workers for Sunday School and Parish work as well as for what is specially called missionary work.

Let me close with a word which can be applied to all missionary workers, taken from Miss Emery's 18th Annual Report. After referring to her visits during the year to forty-three dioceses and missionary jurisdictions, and attending 321 meetings, she adds, "The work of both missionaries and members of the Auxiliary demands much faith, much patience and love, forgetfulness of self, thought for others, practical wisdom, a strong sense of the value of life, because of what it may become—a love of God, embracing and fulfilling love to man. These Christian virtues can be gained in obeying the law of God, in the ordinances of His Holy Church, and the practise of the daily life."

Should each missionary worker upon the field or in the ranks of the Auxiliary, be such as this, each one would be indeed a missionary sent by God, showing Him forth before an unbelieving and unloving world, and winning to His service many broken and child-like hearts."

I remain your sister in Christ,
ROBERTA E. TILTON,
Corresponding Secretary

OTTAWA, The Epiphany, 1890.

DEAR MRS. TILTON,—I must write a few words of farewell to my many friends in Canada, who, during my recent tour expressed so much interest in the cause of India's women. I intended to have done this before sailing for England, but was prevented from doing so. I am now, however, able to tell you definitely about my return to India:

I sail from London, England, for Tuticorin, a port on the south-eastern coast of India, by one of the "British India" Company's steamers, the "Manora," on the 30th Jan., and from there go a short journey by rail to Tinnevely, my first station in India, where I am looking forward to spending a few days with my former fellow workers before proceeding to my own sphere of work—Ootacamund, on the Nilgiri Hills. It is in Tinnevely that two of the children (whom friends in Canada have promised to support), are at school. I shall make a point of seeing them during my visit, and will write a report of their progress as soon as possible.

sible after having seen them. Some of those who heard me speak may remember the story of a little child—widow named "Meenache," that, I told at several of my meetings, who, at the age of eighteen, though widowed many years before, was for the first time initiated into all the ceremonies of Brahmin widowhood, and her attempts to escape and become a Christian before these should be performed. These attempts, they may remember, failed. In a recent letter I had from Miss Gehrich, the senior missionary, she says: "Just now, I have some hope again, that your friend 'Meenachi' may after all come out." Will those who have joined me in intercessory prayer for her before, continue to plead that the realization of what Christ has done for her may become so strong that she may cry: "Thou gavest Thyself for me. I give myself to Thee." From Ootacamund, also, I hear of one or two fresh baptisms. My happy four months in Canada is now a thing of the past, but they will ever be to me a most pleasant remembrance. I shall often think of those from whom I experienced so much kindness and of those who by their prayers and gifts are helping forward the extension of Christ's kingdom in India. With good wishes for the new year, I remain,

Yours sincerely,

CATHARINE F. LING.

WILLINGHAM, ENG., Jan. 4th, 1890.

Books and Periodicals Dept.

Two pamphlets lie before us, one regarding the sick and the other referring to the dead. *Trophimus*, or a "Discussion of the Faith Cure Theory," by William Gribbon, 1,263 Lexington Avenue, New York, is written to show the fallacy and unscriptural nature of the faith cure theory, in which the author clearly has an easy task. *Sanitary Entombment*, the "Ideal Disposition of the Dead," by Rev. Charles R. Treat, Rector of the Church of the Archangel, New York city, 171 97th st., is a handsomely illustrated treatise on a proposed sanitary method of disposing of the dead. The author believes, what is fast becoming very evident to all, that the method of burying in churchyards and cemeteries is contrary to true sanitation and causes many of the diseases now prevalent. Cremation he holds to be contrary to the hallowed and tender sentiments that we hold towards the departed, and rejects it, advocating in its place dessication, or the placing of dead bodies in mausoleums from which moisture (the true cause of decomposition) in the atmosphere has been extracted. In this case our cities and towns would be provided with large buildings full of vaults, and all under scientific management so as to exclude from the atmosphere everything that has a tendency to cause decomposition. Whether a theory of this kind be adopted or not

DIOCESE OF MONTREAL.		Clinton, Mr. J. Mid-	
Montreal, Mrs. Parry..	\$ 1 00	dleton	5 00
Mrs. Tilton.....	1 00	Woodstock, Rev.	
Mrs. Cruso.....	5 00	Johnston.....	2 00
Mr. J. McFarlane..	10 00	Master Reg. Scott.	1 00
Rev. J. and Miss		Brantford, Mr. J.	
Newnham.....	2 50	Spence.....	1 00
Rev. Principal Hen-		Mr. Geoffrey Hale.	3 00
derson.....	2 00	Mrs. Kennedy....	10 00
Mr. S. Carley....	10 00	Mrs. Scriver per	
Mr. J. Hutton.....	5 00	Rural Dean Mac-	
Mr. R. White.....	5 00	kenzie.....	5 00
Anon. St. Martin's		Holmedale missionary	
Church.....	3 00	meeting.....	6 00
Mrs. Shearer per		Principal Dymond..	2 00
Dean of Montreal..	4 00	DIOCESE OF TORONTO.	
DIOCESE OF HURON.		Toronto, Mrs. Ingles,	
London, St. Paul's		Parkdale.....	2 00
Cathedral.....	25 00	Mr. W. N. Howard	1 00
St. Paul's Cathedral		St. Peter's Church.	
Christian End..		Annual Donation.	100 00
Society.....	12 50	DIOCESE OF QUEBEC.	
Memorial Church..	5 00	Quebec, Mrs. Bell-	
Mr. Jas. Hamilton..	5 00	Irvine for freight	
Mr. Jewell.....	5 00	on parcel.....	2 20
Mr. Gill.....	2 00	TOTALS.	
Anon. per Rev. R.		Diocese of Montreal..	48 50
Hicks.....	5 75	" Huron.....	126 37
Drawing Room		" Toronto.....	103 00
meeting, Bishop-		" Quebec ..	2 20
stowe.....	10 12		
Stewardship money		Amount collected....	280 07
per Miss Cross..	10 00		
Beachville, Woman's			
Auxiliary per Mrs			
Lings.....	5 00		