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# THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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VOL. V.

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## HISTORICAL SKETCHES.

### No. 64.—THE NEW BISHOP OF MACKENZIE RIVER.

BY REV. W. A. BURMAN.

THE subject of this sketch, William Day Reeve, was born in 1844, at the small village of Harmston, in Lincolnshire, England; a place which has given two other missionaries to the Church Missionary Society: Roger Clark, who died in India, and his brother Robert, now the veteran worker in the Punjab. At the village school, which ranked high in the neighbourhood, the future missionary received a thorough grounding in the subjects usually taught. He then had two years' practical experience of farm work, followed by a business training. He was for a time superintendent of St. Martin's Sunday School in Lincoln; and, during this time, was led to offer himself to the C. M. S. for missionary work through an address given by the late Col. Martin.

Having been accepted he was entered as a student at the C. M. S. College, Islington. Here he took an active interest in all the work of the college, and was a leader in the outdoor sports of the students. While still in the Junior Theological year, he was chosen on the recommendation of the Rev. (now Archdeacon) W. W. Kirkby, to go to Fort Simpson, Mackenzie River. The young missionary had only about a month in which to procure a year's supplies, get married and obtain the necessary outfit for himself and his bride. In April, 1869, the wedding took place, and four days later the couple set sail for New York. Winnipeg was

reached in due course, by way of St. Cloud, in Minnesota, at which point the railway ended. From there it was a distance of 600 miles to Winnipeg, a twenty days' journey over the wild prairie. On June 6th, Mr. Reeve was ordained deacon at St. John's Cathedral, Winnipeg, by the present Metropolitan of Rupert's Land, and shortly after started for Fort Simpson in one of the Hudson's Bay Company's "York" boats, which were taking supplies for the far north. The route was by way of Lake Winnipeg, up the lower part of the Saskatchewan River, then

northward to Athabaska, a long toilsome journey of three months, exposed to all sorts of weather, and the attacks of myriads of mosquitoes and sandflies. This was a new and trying experience for both the missionary and his bride.

On reaching Fort Simpson, then, as now, the chief trading post of the Hudson's Bay Company in the Mackenzie River District, he received a warm reception from the people, who were glad to welcome another worker to assist the only two other missionaries in that vast region, viz: the Rev. W. C. Bompas, who, in 1874, became Bishop of Athabasca, and Rev. R. Mc-

Donald, now Archdeacon. The former had no certain dwelling place, but wandered from fort to fort—from tribe to tribe, by boat, canoe and dogsled; the latter lived at Fort Youcon, 1,500 miles north-west of Fort Simpson.

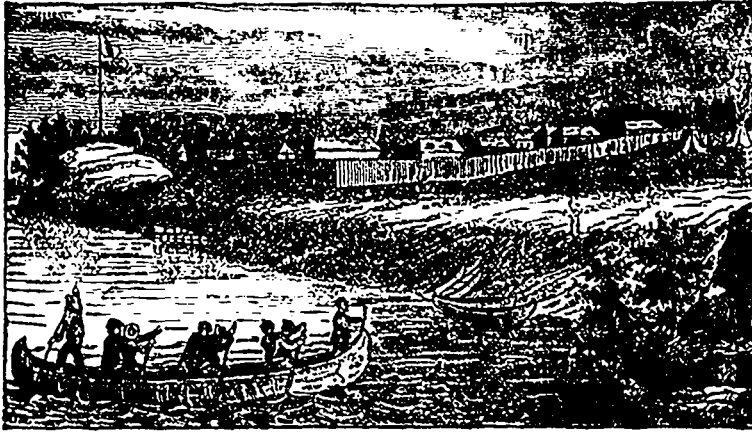
The young couple found everything very strange, and many things very trying. A new life had to be begun, a new language learnt, and many things hitherto thought necessary had to be foregone.

Letters came only twice a year, in August and March; supplies of tea, flour, clothing and



WILLIAM DAY REEVE.

*Bishop of Mackenzie River.*



A STATION OF THE HUDSON'S BAY COMPANY.

plain groceries came only once a year, and then only if ordered two years beforehand. Sometimes they were three years on the way, and sometimes failed to arrive at all. A few vegetables were grown in favourable seasons, but often none were available for winter use; and flour was so scarce and costly that bread was to be had once a week as a treat. However, food such as it was, was plentiful, moose and reindeer meat, rabbits and fish forming the staple food. In starving years which came now and again they were often sadly pinched.

Archdeacon Kirkby had prepared a little manual containing hymns, prayers, lessons, and also the gospels of St. Mark and St. John, and with these aids, Mr. Reeve was very soon able to carry on services for Indians. He also ministered in English to the Hudson's Bay Company's employees.

In 1874, Bishop Bompas was consecrated and one of his first episcopal acts on reaching Fort Simpson was to ordain Mr. Reeve priest; after which he was made Bishop's Chaplain and registrar of the Diocese. In 1875, he went to Fort Rae to start a boarding school for Indian children. The building was at first a house fourteen feet square, which had to serve as a family residence, school, and which for a while was without a proper window. In 1877, they returned to Fort Simpson. The winter was one noted for its mildness, attended with such terrible scarcity of food, that Indians and missionaries alike, all through the north suffered great privations.

In 1880, Mr. Reeve went to England on furlough, and while there carried through the press Bishop Bompas' translation of the Gospels in Tenni or Slavi, the language of part of Mackenzie River Indians; and also compiled a little manual in the same language.

Leaving their children, except a baby, in England, Mr. and Mrs. Reeve returned to Chipewyan in 1881. They were occupied in teaching day school, Sunday and other services; ministering to the sick, translational and secretarial work.

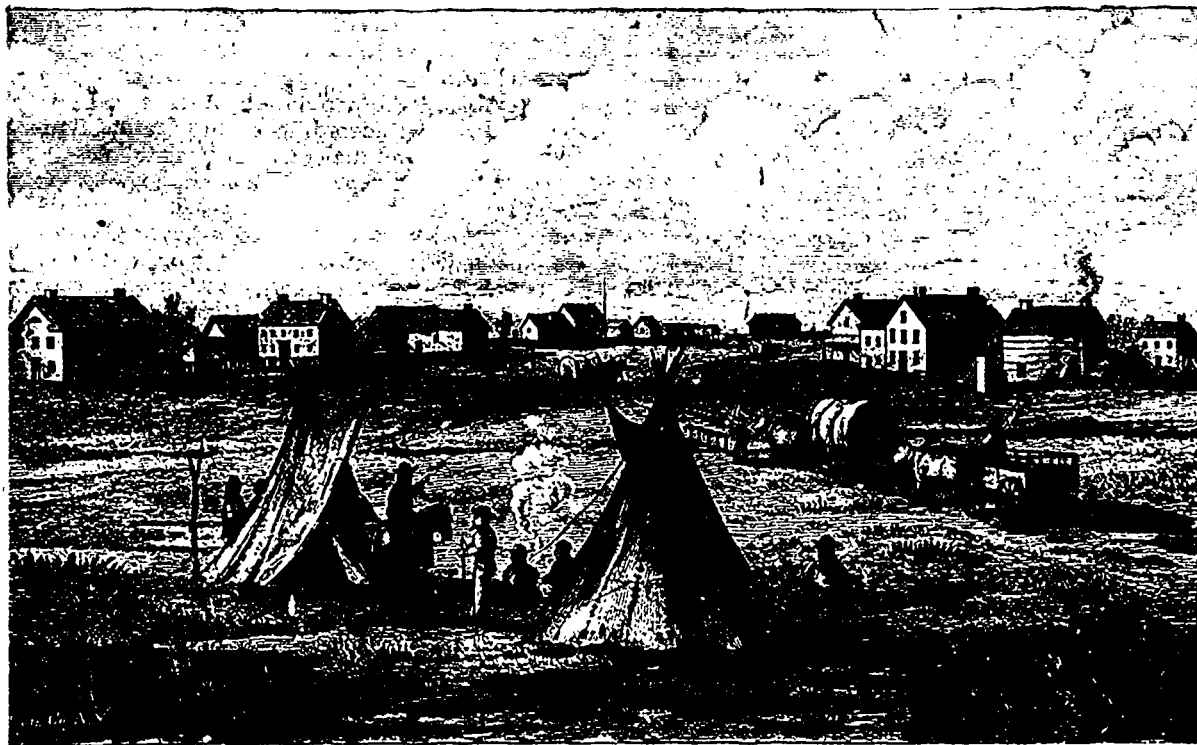
In 1883, Mr. Reeve was made Archdeacon of Chipewyan, and the next year, on the sub-division of the diocese, Chipewyan was included in the southern half, which retained the old name of Athabasca. The northern portion was called Mackenzie River.

The Archdeacon went to England again in 1889, and while there did excellent service for the Church Missionary Society, as a speaker at numerous meetings. He also carried through the press the pentateuch and a hymnal in the Tukurh language, both translated by Archdeacon McDonald; an Eskimo Primer, the Prayer Book, and two edi-

tions of the Acts and Epistles in Slavi, by Bishop Bompas. Of these two editions one is in Roman, the other in syllabic characters. The latter, which consists in the use of phonographic signs for syllables instead of letters, has been largely used in printing certain Indian languages. The "copy" of this part of the work was done by the Archdeacon. The Archdeacon has some knowledge of both the Chipewyan and Dog-rib languages, but most of his work has been done in the Slavi tongue, spoken in the lower Mackenzie valley. The work in Mackenzie River is often a sore tax upon the physical powers. Every summer the Archdeacon has made a journey to one of the neighbouring forts (if a place 300 or 400 miles away can be said to be neighbouring), by boat or canoe, and in winter, journeys were made on snow shoes to some of the distant camps, to teach and minister to his scattered people. Even then, only few could be found at any one place, as the scarcity of food forbids their travelling in large bodies. Such work involves much hardship, long absence from home, and many anxieties. On one occasion 160 miles were walked to see a sick parishioner.

The Indians in Mackenzie River are few in number, and are scattered over a vast country. They obtain a very uncertain living by hunting, fishing and trapping. In spring they bring in their furs to the Hudson's Bay Company's forts, to barter for guns, ammunition, traps, blankets, tea, tobacco, etc., and again in the fall for supplies for the winter. At such times the missionaries find opportunities of teaching, baptising, administering the Lord's Supper, and keeping up their knowledge of the people and their condition. After these gatherings the people disperse to the four winds, and some are not seen again for months. Of late years there has frequently been great scarcity of food, and there has been great mortality amongst the people. This is one of the great hindrances to the work.

On the west of the mountains is the newly-



WINNIPEG TWENTY YEARS AGO.

formed Diocese of Selkirk, which was described in the last issue of this magazine. It contains about 20,000 square miles. The Christian Indians are all connected with the C.M.S. Missions, and a most encouraging field of labour offers among the unevangelized tribes.

In Mackenzie River the majority of the Indians are nominally Roman Catholics. The agents of Rome outnumber us three to one, counting workers of both sexes on either side.

Mackenzie River Diocese contains about 600,000 square miles, more than twice as large as the Provinces of Ontario and Quebec.

The difficulties of the work may be summed up as follows:—

(1) *Language.* Each tribe speaks a different dialect, which must be reduced to writing before books can be printed.

(2) *The immense size of the country* to be traversed, whether in summer by boat, or in winter by dog-sleighs, or on snowshoes, progress is very slow. Lately steamers have been placed on the Mackenzie and Lake Athabasca by the Hudson's Bay Company, which will do something to mitigate this evil.

(3) *Scarcity of Food.* This has already been referred to. It often makes it impossible to go to visit the Indians in the woods, or to stay with them even when they can be reached. For the same reason it is hard for the Indians to stay long at the Hudson's Bay Company's

post, where the missions are. The struggle for daily food soon drives them to the hunting grounds.

(4) *The migratory habits of the people.* As we have said they cannot go in large bands, or live together in any one spot, and in any case must move camp every two or three days. This is one of the most serious difficulties in the way of missionaries. It is impossible to live amongst them, so as to give them regular instruction.

(5) As might be expected there is *much opposition from the Roman Catholic priests and half-breeds.*

(6) Lastly, there is the scarcity of labourers. Here, as elsewhere in the mission field, our stations are undermanned. Too often our substitutes in those distant fields have to labour alone amid privations and hardships, and, for months at a time, isolated from the rest of the world. This ought not to be. Each station should have at least two men, and wherever possible a woman, to do such work as belongs of right to her, in ministering to her own sex. To furnish these is the privilege, as it should be the ambition, of the Canadian Church. Now a word or two as to progress.

Twenty years ago there were only three missionaries and two stations: one at Fort Simpson, the other at Fort Youcon. Athabasca and Mackenzie River formed part of Rupert's Land. Now both have a bishop, clergy, churches and

schools, and the latter diocese has again been sub-divided by the promotion of the new Diocese of Selkirk, west of the Rocky Mountains.

This, Bishop Bompas has elected to preside over, while Mackenzie River will have the subject of this sketch at its head. His name has been mentioned by Bishop Bompas as his successor, several times since 1885. The Archdeacon did not for some years see his way to the acceptance of the responsibility. He offered to return as Archdeacon for a few years, to relieve the Bishop, and so set him free to visit the Youcon and also come east.

This arrangement was made for a time, but the Bishop became increasingly anxious for the division of the diocese and for the Archdeacon's appointment to the eastern portion. For several reasons the latter shrank from the work, and it was only when the repeated solicitations of the C.M.S. and friends seemed to indicate the path of duty, that he consented to allow his name to be submitted to the Archbishop of Canterbury. His grace cordially approved of the choice.

Portions of God's Word, the prayer book and lesson books, have been translated into several dialects, and many can use them well. In some of the churches are congregations as earnest and devout as in more civilized lands, and in some of the schools the children would hold their own against those enjoying greater privileges. Many have given clear evidence of conversion, and amongst the 3,000 adherents are about 200 communicants.

Unpaid Christian leaders go about amongst the Tukuludh, trying to teach their fellows; and in many places, an earnest desire for Christian instruction is manifested.

The needs of the missions are: First, more sympathy and practical help, which true sympathy will always prompt; second, prayer, frequent, fervent, and persevering for the workers and the people; third, more workers. It will be our aim in this department to give our readers such news of the work as will enable them to give it intelligent help. The special objects now in view are. (1) To open up fresh work where for years past the Indians have been begging for our help. (2) To provide a missionary for the Esquimaux. (3) To found and carry on a Diocesan School. (4) To establish a Mission farm in the southern part of the country, at the one spot where grain can be grown, and thus make some provision against times of scarcity. (5) To add to the fund of \$5,000 now in hand for the support of Tukuludh native pastors. (6) A fund for church and other buildings. (7) An Endowment Fund for the Bishopric.

We earnestly bespeak the prayers and help of our readers for Bishop Reeve and his work. It is one which appeals in a peculiar way to the Church in Canada. Let us do what we can.

## THE BIBLE IN INDIA.

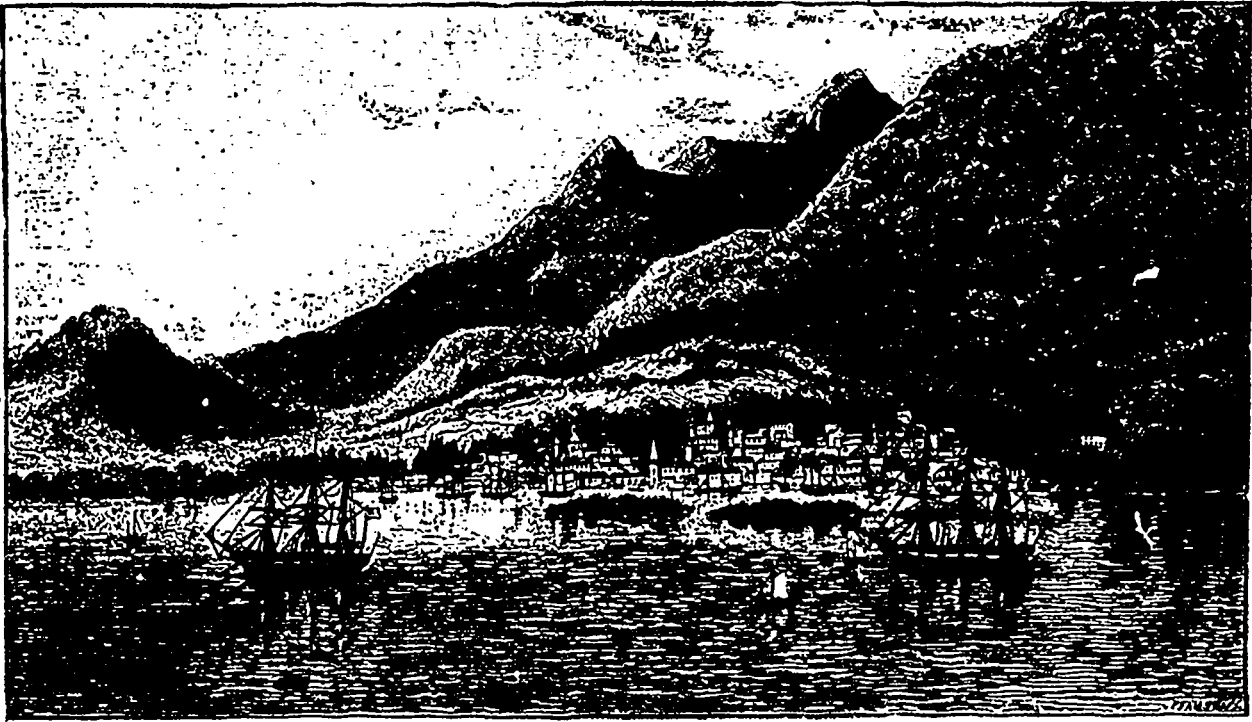
THE *Statesman's* "Year Book" contains a table of the population of British India classified according to the leading languages and dialects. It is as follows:

Hindustani, 82,497,168; Bengali, 39,968,428; Telugu, 17,000,358; Mahratti, 17,044,634; Punjabi, 15,754,793; Tamil, 13,068,279; Gujarato, 9,620,688; Canarese, 8,337,027; Oriya, 6,819,112; Malayalinr, 4,848,400; Sindhi, 3,718,961; Burmese, 2,611,467; Hindi, 1,880,777; Assamese, 1,361,759; Kol, 1,140,489; Sonthali, 1,130,509; Gondi, 1,079,565; Pushtu and Afghani, 915,714; Karen, 553,848.

According to this table the total population is 228,351,976, an increase of nearly 22,000,000 since 1881. The population of all India is estimated to be about 285,000,000. Tried and revised versions of the Bible have been translated into twelve of the languages representing a population of 204,058,097, so that some over five-sevenths of all the population of India have the Word of God in their own language. According to the above tables there are yet eight languages in India representing a population of 24,293,879 into which the Scriptures have not been translated.

A great work has been accomplished, and all of it has been done in the present century. But a still greater work, if possible, remains as the heritage of Christians whose privilege is to live in this marvellous age. Before the century shall have ended the incomprehensible millions of India should not only have the Bible translated and printed in their own tongue, but they should have its blessed message conveyed to them. The Lord does not stay the waters of salvation. All that is necessary in order that the message of grace shall be heard, not only in all India, but in all the dark places of the world, is consecrated messengers and consecrated money to send them.

*The Herald of Mission News* says: "The Samoan group of islands have a Christian population of 30,000. In the largest of these islands, there are not fifty families that fail to observe family worship. Last year, besides supporting the Gospel at home, they sent a thank-offering, as their custom is, of £1,800 to the parent missionary society of London, to help to carry the good news farther on. When a Church member dies, they still keep his name on the books, and put a mark after it, denoting a word-picture which means: 'We cannot think of him as dead, either to us or to the work. We shall give a contribution in his name, that the cause may not suffer by his removal hence.' We don't know if the tide of devotion and liberality has reached as high a water-mark anywhere the world over."



PORT ROYAL, JAMAICA (DIOCESE JAMAICA).

## THE WEST INDIES

### I.—DIOCESE OF JAMAICA.

**T**HE attention of Canadians is at this time specially drawn to the West Indies, on account of the trade relations which it is hoped will be established between the two countries. It may be well, perhaps, to set forth some of the history, more particularly from a Church point of view, of this interesting part of the world. James Anthony Froude, in his excellent book on "The English in West Indies," from which many of the illustrations accompanying these articles are taken, has given us somewhat of a painful picture of the beautiful, tropical islands, largely because they seem to be slipping slowly, yet surely, into the possession of the black's, who once were the slayers who did the white man's bidding. From his standpoint, a vigorous policy on the part of the Imperial Government, on the model of that pursued in the East Indies, would save these valuable islands from the dark fate which otherwise seems to await them. Let us hope that some such plan as this will be pursued ere it is too late, to remedy the evil which seems imminent.

The West Indies are situated between the Atlantic Ocean on the one side, and the Caribbean Sea and Gulf of Mexico on the other, in about latitude 20° north and 75° west longitude. The name was given by Columbus, who thought

that through this archipelago he had found a new route to India; but the islands are sometimes known as the Antilles, a designation, however, which belongs more properly to a portion of them. Antilla was an imaginary country, occupying a vague situation in some of the old geographies.

At first the islands, as they were discovered, were claimed by Spain, who carried on an active trade amongst them. Part of this trade consisted in capturing the natives, a quiet, inoffensive people, and selling them into slavery beyond the seas; a mode of procedure certainly unbecoming a country which bore the name of Christian. By degrees other countries, attracted by fabulous accounts of gold, which was said to exist there in vast quantities, turned their attention to it, and English, French, Dutch and Spanish adventurers struggled for the mastery in these supposed El Dorado waters, which became the scene of notorious piracy.

In the year 1670, Spain gave up her claim to the exclusive possessions of the islands, and some thirty years afterwards, sugar-cane began to be cultivated with marvellous success, and built up for the country a substantial prosperity. Convicts, for many years were sent out from England to the West Indies, and made to work under the hot, blazing sun like slaves.

In 1655, a British force attempted to capture Hayti and Jamaica, failing as to the former, but succeeding as to the latter; the rich and beauti-

ful island of Jamaica being ever since held as British territory. The difficulty of labouring in the plantations of such a hot country was felt, and the Portuguese overcame it by importing negroes from Africa as slaves, thus forming another species of trade, disgraceful to humanity. This traffic existed for about three hundred years and was a mistake in many ways. The negroes have multiplied to an enormous extent, and what to do with them now—now that they are no longer slaves—is a problem difficult to deal with.

The area of Jamaica is about four thousand square miles. The surface is usually hilly or mountainous and the climate varied, according to situation or elevation. The natives were of the quiet Indian tribes, not of the fierce Caribs, and the word Jamaica is of their own tongue, and means "the isle of springs." When the English took possession of these islands, these natives had become almost extinct. A succession of English governors has controlled the island ever since. At first the chief seat of commerce was Port Royal, a large portion of which, owing to an earthquake in 1692, was detached from the shelving rock on which it was built, and slipped into the sea! Other disasters which occurred to it, chiefly through hurricanes, caused the removal of the chief seat to a spot further in the bay, where a town was run up and called Kingston, which has remained the capital ever since.

† Of Port Royal, still bearing marks of its former military importance, Froude eloquently remarks:—

"Before the first hut was run up in Kingston, Port Royal was the rendezvous of all English ships, which for spoil or commerce, frequented the West Indian seas. Here the buccaneers sold their plunder and squandered their gains in gambling and riot. Here in the latter century of legitimate wars, whole fleets were gathered to take in stores, or refit when shattered by engagements. Here Nelson had been, and Collingwood and Jervis, and all our other naval heroes. Here prizes were brought in for adjudication, and pirates to be tried and hanged. In this spot, more than in any other, beyond Great Britain herself, the energy of the Empire once was throbbing."

The slave trade was abolished in 1807, and at that time there were 323,827 slaves in the island, and the anti-slavery agitation which continued for many years in England caused great excitement there.

It was about this time that the extension of the colonial episcopate began to gain many advocates in England. Already a bishop had been sent to Nova Scotia, to Quebec and to Calcutta, and there the generosity of the Mother Church stopped for a period of ten years, when, in 1824, it was resolved to send out two bishops to the West Indies, one for Jamaica and the other for Barbadoes. This, however, was more

of a civil operation than missionary. It was the establishment of a state church for these colonies. The stipends of the bishops were provided from public funds, and the Legislature which mapped the islands into parishes, assigned to each a rector and a curate, whose income were a charge on the public revenue.

The bishop thus appointed for Jamaica was Dr. C. Lipscomb, and, during his episcopate, stirring events occurred for the island. The emancipation of the slaves was being agitated in England, and the negroes of Jamaica, believing that it had been granted, revolted in 1832, causing many atrocities and much bloodshed. Here there was no promising field for missionary work. The slaves regarded the state clergy as the friends of their masters, and therefore as their enemies, and paid little heed to their ministrations. The Wesleyans and Baptists gained a greater influence over them. On August 1st, 1838, the slaves, by Act of Parliament, were all set free, and this naturally made a great stir in the West Indies. It had a damaging influence upon the commercial interests of Jamaica. Large loans had to be obtained from the Imperial Government, and many white people of the better class, left for other and more satisfactory places. In 1843, Dr. Aubrey G. Spencer, Bishop of Newfoundland, succeeded Bishop Lipscomb to the episcopate of Jamaica, but after ten years occupancy of the see, was obliged, through ill-health, to retire to England, where he did light duty, occasionally, till the year 1872, when he died. In the meantime a clergyman by the name of Courtenay—Rev. R. Courtenay, was appointed co-adjutor to Jamaica, under the title of Bishop of Kingston, in the year 1856. Civil discord continued throughout the island, which reached a climax in 1865 under Governor Eyre, when an unfortunate member of the assembly named Gordon was put to death by the Governor's orders in a sudden and peremptory manner. This caused much excitement in England, and led to a complete change in the constitution in Jamaica, abolishing representative government and placing it in the position of an ordinary crown colony. There is only one chamber, at the head of which is the governor himself, who thus has almost supreme power.

All this time the Church in Jamaica was established and received state aid, but this was suddenly withdrawn in 1870, and the Church was left to the tender mercies of voluntaryism. But on the whole, this has eventuated in good. The Church was thrown upon its own resources and became, in a much larger sense of the word, missionary. Voluntary aid was immediately sought in England, and the four English societies (the S.P.C.K., the S.P.G., the C.M.S. and the Colonial Bishopric Society) came to its relief, and placed it on a very fair basis as a Colonial Church.

In 1879, Bishop Courtenay, feeling the burden of years, resigned. In doing so he said:—

"The duties to be discharged by a bishop in Jamaica, in this our disestablished and disendowed church, are becoming more and more anxious in every department. Cures like ours, in a tropical diocese and with but small emoluments, offer no special inducement to highly qualified men. We have to seek out our men with much diligence, or we have to train them as well as we can ourselves, and we are much perplexed how and where best to employ them. The bishop, who visits the different parishes, must be in full health and have a good share of bodily activity, or he would break down on the road."

In the same year Bishop Tozer was transferred from Central Africa to Jamaica; having laboured in Africa since 1863, his health gave way and he was advised to try Jamaica; but this also, being a tropical climate, proved unsuitable, and he was obliged to resign within a year.

No time was lost in filling up the vacancy caused by his resignation. At a special Synod held on July 15th, 1880, and described as the largest gathering of clergy and laity ever held in Jamaica, the Rev. Enos Nuttall, Incumbent of St. George's, Kingston, with great unanimity, was elected bishop. He still occupies the see. Shortly after his election a destructive hurricane

swept over Jamaica, causing sad havoc among the churches, and this formed the basis of an urgent appeal which the new bishop made for help in his work. The construction of the Panama canal suddenly opened up a field of missionary work which it was exceedingly difficult to provide for. Attracted by the "almighty dollar" offer'd in wages, thousands of people flocked to a country where there was no one to minister to them. For part of this work the Bishop of Jamaica was responsible, and in 1883 he sent two clergymen and a catechist to undertake it. Ghastly pictures have been drawn of the miseries, diseases and gross immoralities found among these motly groups of downfallen humanity, and it may be well judged that a few missionaries could do but little amongst them. However, heroic efforts were made, and in some cases with success; but when the works stopped last year, crowds of people were left without employment and in distress. Some crawled off and others



VALLEY OF THE BLUE MOUNTAINS, JAMAICA.

settled down to small farming, so that missionary work has still to be done amongst them. In 1888, Archdeacon C. F. Douet, M.A., of Surrey, Jamaica, was appointed Co-adjutor Bishop of Jamaica, and was consecrated in England on November 30th of that year. At that time



Bishop Nuttall said that Church work in Jamaica was maintained by the voluntary contributions of the people, who were "mostly coloured and black." There are only 13,000 whites in Jamaica. The Church numbers thirty thousand communicants, and may be said, generally, to have some real hold over one-third of the total population of 600,000. This gives but a gloomy prospect for the future of Jamaica, as far as the whites are concerned, and it certainly seems a pity that some plan could not be devised for saving so goodly a heritage from being given up entirely (as some fear will be the case) to the blacks, who were once slaves in the land.

## JAPAN—ITS HISTORY.

BY REV. J. COOPER ROBINSON.



LONG, long ago, in the days of Manasseh, King of Judah, the foundations of the Japanese Empire were laid. April 7th, 660, B.C., is given as the date of that notable court, which is annually commemorated throughout the Mikado's dominions by great festivities.

According to a custom introduced from China about eleven hundred years ago, the names by which the rulers of Japan are known to posterity are given to them after death, and are supposed to indicate, in some degree, the character of the deceased monarchs.

The first emperor is always spoken of as Jimmu Teuno. Jimmu is his posthumous name, and means "Divine Valour." Teuno means "Heavenly King," and is the official title of all Japanese Emperors. The name Jimmu bore when he was alive was "Kamu-yamato-ihare-biko," and if his subjects were compelled to give it in full, when speaking of His Majesty, I should think they must have wished that he would change it to something shorter.

Jimmu was no doubt a famous man. He is said to have had a goddess for a mother, and to have come from heaven in a boat. However that may have been, Jimmu was the founder of the oldest dynasty we have any account of in the world's history, the present emperor of Japan being his one hundred and twenty second Imperial descendant in direct succession.

The history of Japan may be divided into two periods of almost equal length. The first, from the foundation of the empire to the seventh century A.D., is legendary and incomplete; the second is considered authentic.

The Japanese are very fond of reading and talking about the history of their country, and, until recently, it was the chief subject taught in their schools, after Chinese writing. They have two historical works of considerable value, dating from the eighth century, but the chief authority is "The History of Great Japan" in two

hundred and forty-three volumes. It is written in pure Chinese and was published in 1715.

For four centuries from Jimmu, nothing is given by the histories but the names and dates of the emperors, but from a little before the beginning of the Christian era, some account of the exploits of famous sovereigns is occasionally found. Among these Queen Jingu, of the third century, is prominent. She was famed for her "beauty, piety, intelligence, energy, and martial valour." She made an expedition to Korea, and by the conquest of that country opened the channel by which, during the succeeding three centuries, the religion, philosophy, letters, jurisprudence, arts and sciences of China entered Japan.

In the fourth century lived Nintoku, "The sage emperor." He is noted for his kindness to the poor, whose taxes he remitted for three years, and it is said that no criminal trial took place during his reign.

In the seventh century, under Kotoku, the custom of attaching special names to successive periods of years was introduced from China. Since that time there have been two hundred and twenty-eight different eras. The present called Meiji (illustrious rule) dates from the accession of the present reigning Emperor in 1868. Kotoku also divided the country into provinces and appointed a governor over each; organized an army and established postal stations.

During the next reign water-wheels came into use, the manufacture of iron-ware was begun, and schools were founded.

The eighth century is noted for the birth of Kōbu Daishi, the inventor of the Japanese syllabary, and for the introduction of the Chinese calendar, which continued in use till 1872, when it was replaced by the Gregorian.

Until the twelfth century the government of Japan was imperialism, but from that time, the beginning of the Meiji era, feudalism prevailed, and the condition of the country somewhat resembled that of Scotland, as pictured by Sir Walter Scott. The great chiefs called Daimios had their castles and armies of retainers, and, while professing unbounded loyalty to the Emperor, were in reality independent. About the close of the twelfth century, there were two Daimios vastly superior in strength to the others, and, after a most determined struggle for the supremacy, one of them was completely subdued, and the other, taking the title of Shogun, became the virtual ruler of the whole country, as his successors continued to be till the accession of the present Mikado. The Shoguns' full title was See-i-dai. Shogun—literally—Barbarian, expelling Great General, and, although they took good care to keep the Emperor in seclusion, and virtually a prisoner in his own palace, no Shogun ever attempted to call himself Emperor, but merely governed in the Em-

peror's name. Individual Emperors have been dethroned, but the dynasty founded by Jimmu Tenno, 2,551 years ago, has never been overthrown.

The greatest of the Shoguns was probably Hideyoshi, who was contemporary with our Queen Elizabeth. He belonged to a poor family, and was born in the insignificant village of Nakamura, about two miles from Nagoya. As he grew up, his parents were unable to do anything with him, and finally, according to the prevailing custom of dealing with bad boys, sent him to a temple in order that he might become a priest. But it soon became evident that he was not intended for the priesthood. A part of his daily duty was to prepare food for the gods, who, he quickly observed, never condescended to eat the food he placed before them. Taking offence at what he considered their discourteous conduct, he one day told them that unless they ate the food he had brought them within five minutes he would give them a thrashing. Having waited the length of time mentioned, and seeing the idols as indifferent as ever, he seized a stick and assaulted them most vigorously, knocking them from their seats and playing havoc with them generally. The priests hearing a great noise, rushed in, and being horrified to find the lad committing such sacrilege, promptly expelled him from the temple. After that, it is said, he led a roving life, being for some time connected with a band of robbers. At length he attracted the attention of Nobunaga the Shogun, who, believing that there was something in the young man, took him into his service and made him a retainer. It soon became evident that Hideyoshi had found his proper place. He rose rapidly and when Nobunaga died, Hideyoshi succeeded him in the Shogunate. It was he who expelled the Jesuit missionaries. At first he was kindly disposed toward them, as was Nobunaga his predecessor, but when he found them taking part in political intrigues, he ordered their expulsion and prohibited their religion.

The successor of Hideyoshi was the first of a line of Shoguns, who held the office until its abolition by the present Emperor. He gained the position by desperate fighting, and succeeded in locking the door of Japan so firmly against the outside world, that nearly two and a half centuries passed by before it was again opened.

Hideyoshi having expelled the missionaries, the Tokugawas set themselves to exterminate Christianity and almost succeeded in doing so. Only in one or two places have Christians lately been found, who are the descendants of the converts of the Jesuits, the first missionaries to Japan.

During the last two hundred years of the Shogunate, the government was strong and settled, but the condition of the masses was very

unhappy. Perhaps, in no other country has human life been regarded as of so little value as in Japan during that period.

The Samurai—retainers of the Daimios formed about one-twentieth of the population, and had a monopoly of education, as well as of liberty and power. They regarded the common people with contempt and seldom hesitated to cut them down if provoked in the slightest degree. Many a poor man has been hewn to pieces by a young Samurai wishing to try his sword. Every Samurai carried two swords, one a long double-handed blade for general use, and the other about a foot long, for ripping up his own body in case of defeat or disgrace. Under the Tokugawas Hira Kiri—literally belly cutting—was the method of capital punishment prescribed for the Samurai class. While an offender belonging to the common people was beheaded or crucified, a Samurai, if condemned to death, was ordered to commit suicide in the way above mentioned, and, as it was considered the most honourable way of ending one's life, the order was rarely disobeyed.

The great revolution which took place thirty-three years ago, when the present emperor came to the throne, and which resulted in the overthrow of the Shogunate and the abolition of the feudal system, is one of the most remarkable events of modern history, but, as this paper is already too long, I cannot attempt a sketch of it now. On another occasion I may endeavour to bring the historical sketch which I have begun down to date.

## OUR PARISHES AND CHURCHES.

No. 64—LAKEFIELD, DIOCESE OF TORONTO.



THE village of Lakefield is situated about ten miles north of Peterborough, at a point where the waters of the upper lake region become the river Otonabee.

Its population is between eleven and twelve hundred. Since the first settlement, made by Col. Strickland in 1831, the natural advantages, and the picturesque situation of Lakefield, have attracted several English families, whose homes constitute one of its most noteworthy features. The industries of the village are by no means insignificant for its size. For some years the sons of Col. Strickland have carried on an extensive lumber business, making use of the splendid water-power which the river affords, and which is utilized also, for two large roller mills, two planing mills, and a few smaller industries. This water privilege, sustained by a large and unceasing supply from the back lakes, and controlled by a strong dam and raceways, offers great facilities to manufacturers. Add to this the immense supply of

hard and soft woods, of stone, and probably minerals, easily obtainable at Lakefield, and the railway connection established between Lakefield and Peterborough, the centre for all points east and west on both the great lines of railway, and it will be a wonder if before long Lakefield is not quite a busy manufacturing town.

As its name suggests, this village is famed for its proximity to some of the most charming lakes in the world. From the point where the river Otonabee begins (at Lakefield), Lake Katchewanook stretches for about a mile and a half north. Leaving this the steamers, of which Lakefield boasts four, three public and one private, pass by three islands into a stretch of wide water, three miles in length, which brings them to Young's Point, the entrance to a wide open sheet of water, five miles long, named Clear Lake. At the head of Clear Lake, lying in a north-easterly direction, is Stony Lake. Stony Lake, like the Thousand Islands, contains a labyrinth of small granite islands covered with trees and other growth. These islands and the surrounding shores are becoming studded with summer residences and camps, where large numbers spend their holidays in the delights of canoeing, fishing, bathing, unrestrained during the hot season by the limitations of city or town life.

Two steamers, the *Golden City* and the *Mary Ellen*, ply between Lakefield and Stony Lake every day during the summer season. The other steamer, the *Sunbeam*, leaving Stony Lake at Burleigh, makes the round trip between Lakefield and Chemong, affording the tourist a variety of charming and picturesque prospects, during a journey of six hours.

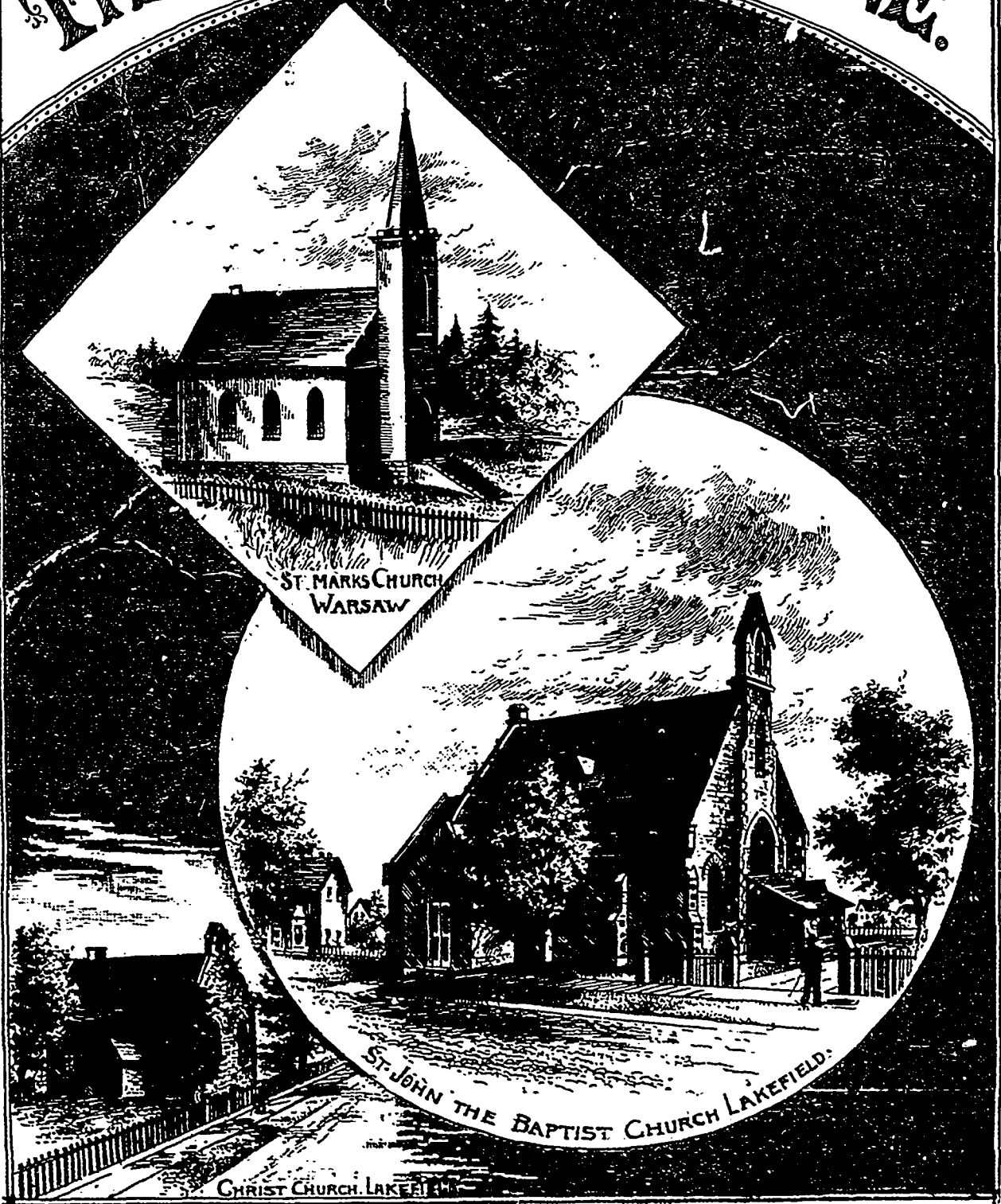
A description of Lakefield would by no means be complete without some account of a private school for boys, which has been conducted with great success for some years past by its founder, Mr. Sheldrake. This school, situated about a mile from the village, upon rising ground, near the eastern shore of Lake Katchewanook, is an excellent home for young boys, and well adapted to prepare them for more advanced schools. Its advantages are similar to those enjoyed in what are known as the Public Schools of England, which Mr. Sheldrake has taken as his models. It might almost be termed a Church school, since Mr. Sheldrake holds the office of church-warden in St. John Baptist church, and includes the religious, among other interests of the boys.

One of the great losses felt by the early settlers was the absence of any regular religious ministrations. No sound of bell called to morning and evening prayer; no church threw open its doors on Sunday to receive the congregation of worshippers; for many years they were dependent upon the occasional visits of clergymen and laymen. About fifty years ago an English clergyman named Wolseley, an uncle of

Sir Garnet Wolseley, came out, and held service in his own house for two or three years. At another time a Mr. Hilton, afterwards ordained, came occasionally; and the Rev. Mark Burnham, among the many places that evoked his well-known missionary interest, also held service in Lakefield occasionally. The first resident clergyman after Mr. Wolseley, was the Rev. Percy S. Warren, B.A., from England, who held the mission for ten years. He came in 1854, at that time there was no church; but at Christmas in the same year, the old church, which is now used as a Sunday school, was opened, having been built by means of money collected in England in 1851-52, by Col. Strickland. It was built of stone, in Gothic style of architecture; and had seat room for upwards of a hundred worshippers. Surrounded by the graveyard, it is still a most interesting and revered relic of earlier days. It was consecrated under the name of Christ Church, by Bishop Strachan in 1855.

In the fall of 1863, the Rev. P. Warren returned to England, and the Rev. Vincent Clementi, B.A., became incumbent. During his incumbency, and under his able co-operation, the present handsome stone church of St. John Baptist, with a capacity of about 200, was built. The walls are faced outside with squared granite; the windows and doors finished in limestone. The style of architecture is pointed Gothic. In the chancel, beside four smaller windows, there is a stained glass window, erected in memory of Kate I. Strickland and Thos. Bowker, the effect of which is rather spoiled by the figure of St. John Baptist in the middle of it. The execution cannot be complained of; it is rather the conception which fails to meet with approval, owing to the lack of dignity in the figure, and power in the face. Over the entrance to the church rises a bell-gable, built in memory of Col. S. Strickland, who died June 11th, 1867. The Rev. G. I. Everest succeeded Mr. Clementi in 1873. Since then the mission has been held by the Rev. E. Horace Musson, now at Aurora, the Rev. C. R. Bell, now in charge of Keswick and Sharon, and the Rev. John Farncomb, rector of Newmarket. The present incumbent is the Rev. G. Warren, a graduate of Trinity College, Toronto, who succeeded Mr. Farncomb at Easter, 1889. For some years previous to 1889, this parish was in receipt of a grant from the Mission Board of the diocese. Since then, however, it has been entirely self-supporting, possessing nothing in the shape of endowment or other means of income, save that which is contributed by the members of the congregation. The congregation averages rather more than a hundred, the communicants about thirty-five; but there is no clear reason why their numbers should not be largely increased. Near the church is a very comfortable parsonage in white brick, upon which there

# THE PARISH MAGAZINE



LAKEFIELD CHURCHES.

(A fac-simile of the outside page of the cover used for the CANADIAN CHURCH MAGAZINE AND MISSION NEWS localized in the parish.)

remains a debt of about \$500. Two services are held every Sunday: Sunday school at 9.30 a.m.; and Holy Communion twice a month, on the first Sunday at 11.45 a.m.; and on the third Sunday at 8 a.m. On Tuesdays, a mission service is held in the old church; on Wednesdays, a Bible class. During the winter, fortnightly meetings of the Band of Hope, are fairly well attended by old and young. There is also a thriving branch of the Woman's Auxiliary to Missions, at work in Lakefield.

Attached to Lakefield is the church of St. Mark's, Warsaw, a village about nine miles distant in a north easterly direction. There service is held every Sunday afternoon, with a congregation varying from twenty to fifty. The church is a frame structure, with Gothic windows and chancel; and capable of holding about a hundred and forty. It is only during the last two or three years, that services have been held every Sunday. Originally Church people, and receiving only occasional ministrations for a number of years, the settlers of this village and neighbourhood, gradually found their way to dissenting places of worship, leaving the Church much impoverished. Mr. Choule, with whom the village of Warsaw has been closely identified ever since its birth, was chiefly instrumental, with the Rev. Mark Burnham, sometime rector of Peterborough, in building the present church. It is a matter for wonder that after so many years of desultory ministration, there is any church, or any congregation at all. But there are always the 7,000, thank God; so at St. Mark's church, Warsaw, there is the the faithful remnant.

But Lakefield and Warsaw are the only two points in a large district that are touched by the ministrations of the Church. The Stony Lake district in the north, the country between Lakefield and Warsaw on the east, Nassau and its surroundings on the south, Selwyn and Young's Point on the west and north west, present good fields for the missionary efforts of the Canadian Church. Truly "the harvest is plenteous, but the labourers are few."

Mrs. Traill thus describes her early recollections of Lakefield:—

"Until the year 1831, the spot, now the site of the attractive village of Lakefield, was an uncleared, uninhabited forest jungle; its rapid river unbridged, and scarcely navigable for the only craft ever launched upon its foaming waters, the dug-out of the cautious Indian; the only road-way, the rudely-chopped-out surveyor's line, and that not available for wheeled vehicles, had any such been in use even in the newly settled village of Peterborough.

"The wildly-rushing Otonabee, was the boundary between the townships of Smith and Douro. The dividing watery barrier could only, at that date, be passed at certain points of the river by canoe or skiff. In proof of this state of things,

the writer of these reminiscences, in September, 1832, to reach her brother's first settlement, crossed the Otonabee in a skiff, above the rapids at Auburn, to gain access to a team on the Smith side, in waiting to take her and her belongings, by the rugged government road, to the brink of the Katchewanook Lake, where she awaited in the starlighted gloom of the lonely forest, the birch bark canoe that was to cross over from the opposite side, to regain the Douro shore that had been left at ten a.m.

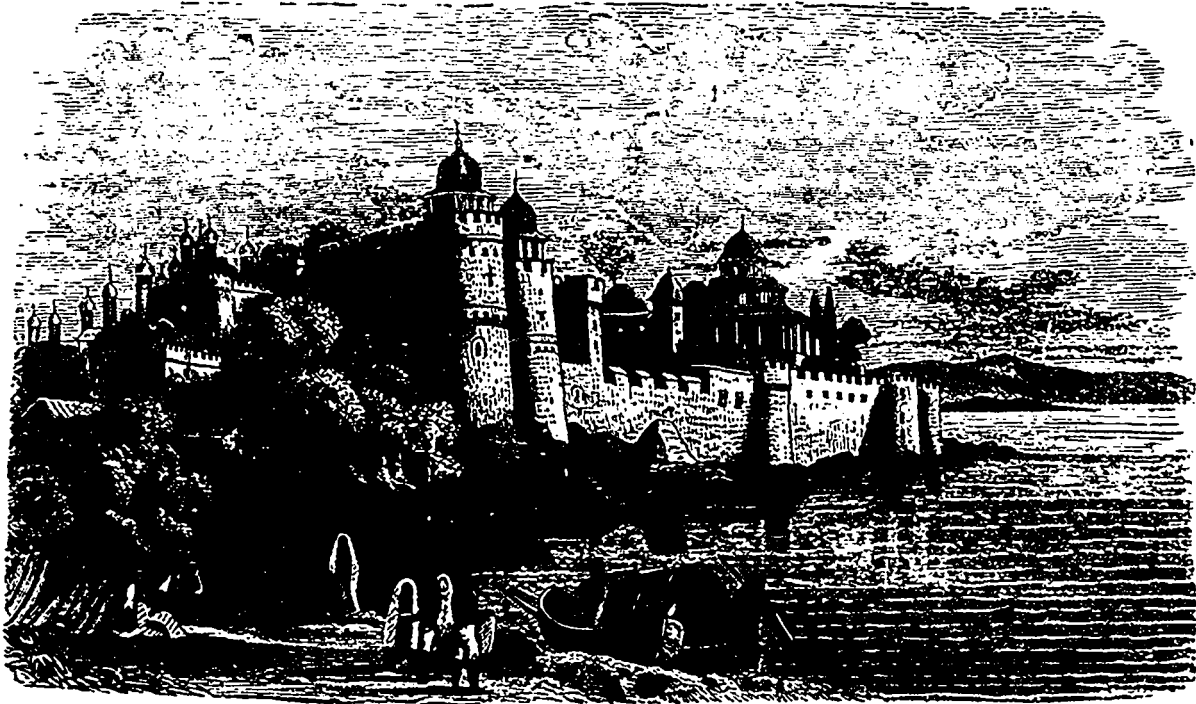
"It was in the year 1831 that Mr. Samuel Strickland, an energetic, hopeful, and healthy young colonist, in his pursuit of the wild game which abounded at that time in the woods, and along the lakes and rivers of Ontario, in his rambles came upon the spot which was then only known by the lumberers and hunters as Smith's Falls. He was charmed with the wild picturesque scenery, and noticing the capabilities for forming a good site for a settlement and farm, he decided upon applying for the lot or lots upon which he rested, which was on the bank of the forest creek that was pouring its slender tribute of bright water over a fallen pine—a mimic waterfall at his feet.

"That decided, after much labour and difficulty, in the course of a few months a homely log house was raised, and before the end of that year the tenement was finished and occupied by himself, his young wife and three dear little children.

"In 1832 a larger, more comfortable house was built, and the old one subsequently became the temporary shelter of his sister and her husband. In Canada nothing remains stationary; it is a land of progress and movement, as all colonies should be. Mr. Strickland's influence and example proved a healthy stimulus to other parties seeking to make homes for themselves. All the hopeful energies of the first of our pioneers was brought to bear upon the spot, because he saw the advantages bestowed by the natural features, its water-power, its soil, and its timber; that in time it must become the outlet for the productions, of then unknown forests of pine and hardwood, to say nothing of its other inland resources; that factories, mills, and other commercial enterprises, might advantageously be centred at a place, from which the wealth of forest and rock was so easily accessible. Such speculations, at that early period, only raised smiles, if not scoffs, from the few that listened at his ever-hospitable fireside. The labour of clearing the ground to raise food, engrossed the mind of the immigrant; leaving no room for what was thought to be only a visionary speculation for a far distant future.

"A hopeful start was given in 1833, by the arrival of a young Scotch settler, who started a sawmill and other industries, since when many decided improvements have taken place in what is now the flourishing village of Lakefield."

## Young People's Department.



ALLAHABAD, INDIA.

### ALLAHABAD.

ABRIDGED FROM "WORLD WIDE MISSIONS."



ALLAHABAD is "the city of God," and one of the holy places of India. It contains seventy thousand people, and is situated about five hundred miles North-West of Calcutta. Here is the junction of railways from Calcutta, Bombay and Delhi, and the traveller alights in a spacious covered railway station. The native part of the city has but little to give it notoriety in the matter of architecture. The fort occupied a conspicuous place in the mutiny of 1857. The European quarters are of spacious dimensions, while the roads connecting these several places, and reaching to the country beyond, are broad, macadamized and lined on either side by handsome and tall shade trees. Alongside of these beautiful roads are the bungalows or residences of the Europeans, amid gardens filled with tropical shrubs and flowers.

In these days of inquiry the influence of the printed page is great, and Allahabad can boast of a fine depot of books and tracts and Bibles in the native languages, and in the English; all needed helps in the line of Christian literature are here obtainable. Boxes of Bibles and tracts are dispatched thence all over the North-West.

Allahabad is important as the provincial capital of the great North-West of India, containing, with the recently added kingdom of Oude, more than forty millions inhabitants. Among these we labour. Here are the high courts and the headquarters of the lieutenant-governor. The military cantonment contains several regiments, including European and native infantry and cavalry. A rich American traveller, not long ago, built a costly Episcopal church, as a memorial to his wife whose earthly pilgrimage has ended. The church is of modern style and extremely beautiful.

But the great interest in Allahabad arises from the fact that the Hindoos hold it in high esteem as the sacred confluence of two holy rivers. The Jumna and the Ganges both take their rise in the Gurhwal Himalyas, and, after watering immense sweeps of most fertile lands, and visiting on their way famous cities, here unite, and flow to the sea, a distance of more than eight hundred miles. We find at this spot multitudes of Brahmins and numerous Hindoo anchorites—all holy men in the eyes of the masses. Hither by thousands, and at times by tens of thousands, pilgrims from distant parts assemble, seeking for the benefits of the streams that make glad this "City of God." The paradise of Eden and the paradise of St. John in Revelation each had their sacred river. Under

the figure of a cleansing stream, the prophet Isaiah invited the nations to salvation—"a fountain opened in the house of David for sin and uncleanness. We sing :

"Here sinners plunged beneath that flood  
Lose all their guilty stains."

Is it strange when our Christian Scriptures make so much of water as typifying the cleansing of regeneration, that the Hindoo, "in his blindness," worships the Ganges as a god ("Abother Ganges"), and that he seeks in the muddy waters of this reputed holy stream, for freedom from that pollution which he is conscious of—a freedom his soul longs to find and for which he knows not where else to turn. See a group of honest inquirers standing on the bank filled with religious fervor. Just then the missionary of the Cross arrives in their midst, and with his assistants gains the attention of the pilgrims. Here is the Church's opportunity. Here they explain the true nature of sin and of salvation. The pilgrims listen and new thoughts fill their hearts. They receive and carry back to their isolated and distant village homes, a knowledge of the light and truth as it is in Jesus.

### MAKING ROOM.

**J**ACK and Charley sat on the kitchen doorstep, in the shade of the big willow tree, eating their morning lunch of crisp soda-crackers. Jack's pet bantams, forgetting at the time their important little strut, scrambled so eagerly after the crumbs that every now and then the boy's bare toes got a vigorous pick from their greedy little bills.

Little four-year-old Matty hearing the boys laugh, wanted her share of the fun. She ran to the door, cracker in hand, and said eagerly: "Let me sit there, too!"

But Charley's blue flannel knees were so wide apart that one of them touched Jack's grey jeans, and the other lay against the door-casing. Against the opposite casing leaned Jack's head shoulder. So it happened that Charley said hastily, "There isn't any room." And in the same breath Jack said, crossly, "Oh, go 'way, Matty, and find some other place. It's too crowded with you."

Matty put her little blue gingham sleeve up to her eyes, and left a trail of cracker crumbs across the kitchen floor, as she ran to lay her curly head on mamma's lap, and sob out that the boys hadn't any room for her to help feed the chickens.

But in a minute Charley's voice rang out in the kindest of tones: "Come on, Matty; here's room for you." And Jack called also, "Yes, plenty of room, right between us."

Matty brushed away her tears, and ran back to the kitchen door. Sure enough, between the

blue flannel and the grey jeans was room enough for two little mites of girls as she was.

"How did you happen to find room so quickly?" asked mamma, smiling.

"We made it," said Charley, putting his arm lovingly about Matty's shoulders, and throwing out a big crumb for Mr. and Mrs. Bantam to scramble after.

"Remember, dearies," said grandma from her corner, "there's plenty of room in the world for every kindly deed, if we only choose to make it."

### THE LITTLE CHAPLAIN.



**G**ARL Richard, one of Britain's peers,  
Is lord of many a mile  
Of thrifty English soil, and lives  
In proud baronial style.  
He has his castle famed in song,  
His parks and garden fair;  
And every Sunday in his hall  
His chaplain kneels in prayer.

No earl am I; I have no lands;  
A man of low degree,  
No liveried servants doff the hat  
And bend the knee to me.  
And yet, though boasting no estates,  
And though my purse is light,  
I have my chaplain, too, and he  
Prays for me every night.

He is a little fair-haired boy,  
That scarce five years hath seen,  
With dimpled cheek and melting eye,  
Fond voice and winsome mien.  
And when he dons his robe of white,  
Ere lying down to sleep,  
He folds his sinless hands and prays  
The Lord my soul to keep.

My little chaplain None but God  
Knows how I love the boy,  
Each day that dawns, each night that falls  
He floods my heart with joy.  
Oh I have been a better man  
Since he to me was given;  
His simple trust and guileless ways  
Have drawn me nearer heaven.

—Wide Awake.

### GULLIVER AND THE PIGMIES.



**Y**OU may have heard that famous story of Gulliver? He was a giant, they say. He lay down to sleep one day amid the pigmies. They began binding their little threads around his fingers. He said:

"This is fun; I can break that at any minute with this great muscle of mine. I can break a hempen rope, and can I not break a spider's web?"

The little pigmies tied another finger; he laughed. By and by they tied another and another, until both his hands were tied and fastened down to the ground. He could have

broken off then, for they were only gossamer tissue—only spider's webs, that's all. But they bound another around his waist, another around his arm, another around that wrist and that arm, and one around his body, so that little by little they climbed over his knees, over his breast, on his face, and then upon his nose. He was looking at them, and said:

"My dear boys, I am bigger than you are; go ahead."

By and by they got him tied down in every possible place. He tried to rise, but didn't rise. He didn't laugh any more; they laughed that time. He did not look at them with a twinkle out of his eye, saying: "My muscle is big," but he looked as much as to say, "Whatever has been done to me?" There he was tied fast and absolutely helpless.

Now, so it is, dear young people, with indulgence in any wrong habit. For instance, it is not one drink that kills a man; it is not two drinks that destroy him. These are only little threads, each one a thread, and you laugh to yourselves and say, "I can break off at any time, I can take care of myself; I am able to control this habit whenever I choose." But by and by when you try to do it, you find that it is utterly and absolutely impossible. It cannot be done without the help of Heaven, and it requires a large measure of that.

#### UNCLE PHIL'S STORY.

66  "TELL us a story, Uncle Phil," said Rob and Archie, running to him.

"What about?" said Uncle Phil, as Rob climbed on his right knee and Archie on his left.

"Oh, about something that happened to you," said Rob. "Something when you were a little boy," added Archie.

"Once, when I was a little boy," said Uncle Phil, "I asked my mother to let Roy and myself go and play by the river. My mother said yes, so we went, and had a good deal of sport. After a while I took a shingle for a boat, and sailed it along the bank. At last it began to get into deep water, where I couldn't reach it with a stick. Then I told Roy to go and bring it to me. He almost always did as I told him, but this time he did not. I began scolding him and he ran toward home. Then I was very angry. I picked up a stone and threw it at him as hard as I could."

"O, Uncle Phil!" said Archie.

"Just then Roy turned his head and it hit him over his eyes."

"O, Uncle Phil!" cried Rob.

"Yes, it made him stagger. He gave a little cry, and lay on the ground. I did not go to

him, but waded into the water for my boat. But it was deeper than I thought. Before I knew it, I was in a strong current. I screamed as it carried me down stream, but no man was near to help me. But, as I went down under the deep water, something took hold of me and dragged me towards the shore. And, when I was safe on the bank, I saw it was Roy who had saved my life."

"Good fellow! Was he your cousin?" asked Rob.

"No," replied Uncle Phil.

"What did you say to him?" asked Archie.

"I put my arms around the dear fellow's neck, and begged him to forgive me."


"What did he say?"

"He said 'Bow, wow, wow!'"

"Why, who was Roy, anyway?" asked Archie, in great astonishment.

"He was my dog," said Uncle Phil, "the best dog I ever saw. I have never been unkind to a dog or any other animal since, and I hope you never will be."

#### A PENNY AND A PRAYER TOO.

66  AS that your penny on the table, Susie?" asked grandma, as the children came in from Sunday School. "I saw it after you went, and I was afraid you had forgotten it."

"Oh, no, grandma, mine went into the box all safely."

"Did you drop anything in with it?" asked grandma.

"Why, no, grandma," said Susie, looking surprised. "I hadn't anything to put in. You know I earn my penny every week by getting up early and going for the milk."

"Yes, I remember, dear. Do you know just what becomes of your penny?"

"No, grandma."

"Do you care?"

"Oh, indeed I do, a great deal. I want it to do good somewhere."

"Well, then, every Sunday when you drop your penny in, why don't you drop a prayer in too, that your penny may be blessed in its work and do good service for God? Don't you think if every penny carried a prayer with it, the money the school sends away would do wonderful work? Just think of the prayers that would go out, some across the ocean, some away off among the Indians."

"I never thought of that grandma. The prayer would do as much good as the penny, if it was a real true prayer, wouldn't it? I'm going to remember and not let my penny go alone again."



## A SONG OF THE BURDEN-BEARER.

"I'll drop my burden at his feet, and bear a song away."



OVER the narrow footpath  
That led from my lowly door,  
I went with a thought of the Master,  
As oft I had walked before.  
My heart was heavily laden,  
And with tears my eyes were dim.  
But I knew I should lose the burden,  
Could I get a glance at Him.

It was more than I could carry,  
If I carried it all alone;  
And none in my house might share it—  
Only One on the throne.  
It came between me and pleasure,  
Between my work and me;  
But our Lord could understand it,  
And His touch could set me free.

Over the trodden pathway,  
To the fields all shorn and bare,  
I went with a step that faltered,  
And a face that told of care.  
I had lost the light of the morning,  
With its shimmer of sun and dew;  
But the gracious look of the Master  
Would the strength of morn renew.

While yet my courage wavered,  
And the sky before me blurred,  
I heard a voice behind me  
Saying a tender word.  
And I turned to see the brightness  
Of heaven upon the road,  
And suddenly I lost the pressure  
Of the weary crushing load.

Nothing that hour was altered,  
I had still the weight of care;  
But I bore it now with the gladness  
Which comes of answered prayer.  
Not a grief of the soul can fetter  
Nor cloud its vision, when  
The dear Lord gives the spirit  
To breathe to his will, Amen.

O friends! if the greater burdens  
His love can make so light,  
Why should His wonderful goodness  
Our halting credence slight?  
The little sharp vexations,  
And the briars that catch and fret,  
Shall we not take to the Helper  
Who has never failed us yet?

Tell him about the heartache,  
And tell him the longings, too;  
Tell him the baffled purpose,  
When we scarce know what to do.  
Then, leaving all our weakness  
With the One divinely strong,  
Forget that we bore the burden,  
And carry away the song.

—Margaret E Sangster.

At a meeting of the native Christians held at Port Moresby, in New Guinea, recently, the collection (which was for missions) consisted of \$37 in money, 320 spears, 65 shell arm-lets, 92 bows, 180 arrows, besides drums, shell

necklaces, feathers, and other ornaments, all of which have, of course, a marketable value as curios. This, as Canon Scott Holland said at the meeting of the Universities' Mission, in a similar case, may well remind us of those three kings who knelt to offer gold and frankincense and myrrh; for we believe and know that these offerings of New Guinea are as valuable in the eyes of God as those rich gifts of the kings.

A DONOR of \$20,000 to the work of foreign missions was being spoken of as a most magnificent giver. "Not quite so," was the answer. "I know of at least one more generous giver." "Well that gift is known to very few except the Lord. The other day I was calling on a friend of mine, a very aged man, who told me with tears running down his cheeks, that his only son was about to leave home for missionary work in a far-away land. The father had discovered that the young man felt called of God to such service, but was tarrying at home for his sake. 'How could I keep him back,' said the old man, 'I had been praying nearly all my life, "Thy kingdom come;" and with all the pain of parting with my boy, with the certainty I shall never again see him on earth, there is a deep joy in giving him up for Christ's sake."

SOME people feel that if they give their children a comfortable home, suitable clothes, proper food and a good education, they have entirely fulfilled their obligations as parents, and yet, children who have had the best of these four requisities, have grown to be men and women and so stingy, so close-fisted, and so small in many ways, that one might almost question whether the world would not have been richer if they had never been born—for the ground they occupy might have been possessed by a nobler type of being. Such people are no benefit to society. \* \* \* These persons may not be wholly to blame for this—a great part of this wrong may have been done them by their parents, whose constant cry may have been, "Get, get, get, never give." A small town in Massachusetts gives the largest contribution of any parish in the State. One year that little church gave for benevolent objects, nearly \$9,000, and it came largely from three brothers. One of them, being asked one day how it was that he gave so liberally and so cheerfully, replied, "We were trained to it when children, and we could not sleep on our beds if we kept back the Lord's money." They were trained when they had little, and when the Master gave them an abundance, the habit was formed and they gave of their fulness, willingly and gladly.—Mrs. J. L. Scudder.

# The Canadian Church Magazine

## AND MISSION NEWS.

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

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

Back numbers to a limited extent can be supplied. Liberal terms for localizing as a Parish Magazine given on application.

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### EDITOR.

REV. CHAS. H. MOCKRIDGE, D.D., 21 Ann Street, Toronto, to whom all communications of an editorial character should be addressed.

### BUSINESS MANAGERS.

THE J. E. BRYANT COMPANY, (LIMITED), 48 Bay Street, Toronto to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed. Rev. W. ALMON DES BRISAY is their duly authorized travelling agent for the purpose of collecting subscription dues and enrolling new subscribers.

VOL. V. NOVEMBER, 1891. No. 65.

### EDITORIAL NOTES.

THE Rev. B. B. Smith, has been appointed Rector of St. George's Cathedral, Kingston.

THE Emperor of China has ordered all the distilleries in the flooded districts to be closed, that the grain may be saved for food. Wise Emperor!

THE American Church mourns the death of the Rt. Rev. Dr. Boone, their Missionary Bishop in China, which occurred at Wuchang on October 5th.

DR. PHILLIPS BROOKS was duly consecrated Bishop of Massachusetts in Trinity church, Boston, on October 14th. The sermon was preached by the Bishop of New York.

BISHOP SELWYN, of Melanesia, has been obliged to return to England, owing to a severe attack of rheumatism. His ultimate restoration to health, however, is confidently hoped for.

FIVE Bishops were consecrated in St. Paul's Cathedral, London, on the Festival of St. Michael and All Angels, Rev. Dr. Gott and Hon. and Rev. Canon Legge, Bishops respectively of Truro and Lichfield, Revs. Canon Bowlby and H. W. Yeatman, Suffragan Bishops respectively of Coventry and Southwark, and Rev. W. M. Carter, Missionary Bishop of Zululand.

MANY who read the *Church Guardian* (Montreal) will wonder no doubt where the Diocese of Twonbagain is, which, it asserts, heads the list of contributions to our Society for missions. The "interpretation of the thing" is that the "diocese of Toronto again heads the list." Alas for the difficulties that a compositor has to contend with in setting up type from manuscript!

THE missionary meeting held in Montreal in connection with the Board of Management meeting on Oct. 14th was a decided success. The large school-room of St. George's church was crowded to the doors, and the deepest interest was manifested in the speeches made. The Bishop designate of Mackenzie River (Archdeacon Reeve) delivered a manly and stirring address which touched the hearts of all present. The privations and isolation suffered by the missionaries of his vast and scattered diocese are terrible. One of the Archdeacon's children was nine years old before he saw a horse or a cow or a sheep. The Bishop of Huron paid a most graceful and touching tribute to the Christ-like work of missionaries, such as Archdeacon Reeve, and claimed that he felt himself unworthy even to sit at their feet. It is to be hoped that the newly-appointed Bishop will meet with some substantial aid for the work of his diocese, consecrated as it is by the self-denial of Bishop Bompas, who has gone to a work still more isolated and rigorous in the newly-formed diocese of Selkirk.

TORONTO was favoured on October 23rd with a visit from Bishop Whipple, of Minnesota, the apostle of the American Indians. St. James' Cathedral was filled to the doors, some two thousand people being present to hear a few words from the venerable prelate, whose striking appearance and earnest words will no doubt long be remembered. Surely missionary gatherings like this, and that in Montreal, ought to have a beneficial effect upon missionary work. The credit of procuring the visit of Bishop Whipple is due to the Woman's Auxiliary to the Board of Missions.

MISS M. E. SHERLOCK left for Japan on Thursday, Oct. 8th. A pleasant gathering of the ladies of the Toronto Woman's Auxiliary was held in St. James' school-room on Wednesday, the 7th, to give her a few words of farewell, and to join with her in prayer for a blessing on her work. The Venerable Archdeacon Boddy (in the absence of the Bishop) occupied the chair, and short addresses were given by Rev. Dr. Mockridge, Rev. C. H. Shortt, Mr. Kakuzan (of Japan), Rev. C. L. Ingles and Hon. G. W. Allan. Miss Sherlock goes as missionary nurse, and will be supported by the Woman's Auxiliaries of Canada.

## BOARD OF MANAGEMENT—ANNUAL REPORT, 1891.

To the Members of the D. and F. Missionary Society.—

**Y**OUR Board respectfully direct the attention of all to the Treasurer's statements as affording a practical indication of the interest which is being sustained amongst us in the Church's Domestic and Foreign Mission Work.

It will be in the memory of all that last year's report showed the large advance of \$7,406. This advance has not been fully maintained during the year ending July 31st last.

The total for Domestic and Foreign Missions has been \$35,622, as compared with \$37,968 last year. Total for Domestic Missions, \$21,315, as compared with \$22,777 last year. Total for Foreign Missions, \$14,306, as compared with \$15,190 last year.\*

Your Board is of opinion that this falling off is in large measure attributable to the scanty harvest of the last year, which has affected contributions to the funds of nearly all our dioceses. It should be also noted that returns of some branches of our work have not been received. These would probably account for not less than \$1,500 of the diminution.

It would be well for each of our nine dioceses, and for each of our parishes, to study the statistical reports, in order to see for themselves exactly where the failure to keep up to last year's contributions is to be found.

Wherever the appeals of your Board are duly read to congregations, their annual collection for Foreign Missions at Epiphany, and for Domestic Missions at Ascensiontide, will steadily increase as their interest is quickened, and their practice of giving discovers to them their ability to give more liberally.

### THE APPEAL TO THE CHILDREN OF OUR SUNDAY SCHOOLS.

Your Board is not in a position to say what contributions may have been given in response to this appeal which was sent out at the beginning of last Lent. It will require several years experience to discover the channels through which the Sunday schools apply their offerings—and to unite still in some one well directed effort, so that its effect may be real and valuable.

### VISIT OF THE BISHOPS FROM THE NORTH-WEST.

Your Board desire to acknowledge the promptness with which the Bishops of Qu'Appelle, Saskatchewan and Calgary, and Algoma responded to the request that they would visit some of our congregations with the view of affording them information as to the position and work of the Church in the North-West—and so quickening and enlarging their zeal in missionary work.

### THE WORK OF YOUR SOCIETY IN JAPAN.

It is too soon to expect any definite report of work actually accomplished by the missionaries in Japan, now maintained by the Church of England in Canada.

The Rev. J. Cooper Robinson's stipend is provided by the Missionary Association of Wycliffe College. The Rev. J. G. Waller's stipend is paid by your Board through the S. P. G. The Rev. J. McQueen Baldwin provides for his own support.

### THE WOMAN'S AUXILIARY.

has, in response to the appeal of your Board, in April last, promptly provided over \$500 for the support of Miss Sherlock, who left for Japan on October 7th, after an earnest service of prayer and benediction in St. James' church, Toronto—Miss Sherlock is to serve as a nurse or Medical Missionary, under the direction of the Bishop of Japan. It is estimated that the outlay will require at least \$600 per annum. Your Board have every confidence that this sum will be provided by the Woman's Auxiliary in addition to the outfit and travelling expenses.

### INDIAN WORK.

Your Board has appointed a standing sub-committee to collect information and to study the best means of bringing home to all our congregations a sense of our debt to the aboriginals of this country. We are now in enjoyment of the land which was once their undivided home. Verily we are their debtors to give them in return all the blessings and advantages of the Kingdom of God—the Heavenly Father's Home provided in and through Jesus Christ, our Lord, for all our lost fallen race in this sinful world.

### THE INDIAN INDUSTRIAL HOMES.

Your Board holds a very decided opinion that the prosperity of these institutions, both in Algoma and the North-West, depends upon the responsibility for them, and the management being assumed, either by the Church in the Dioceses in which they are situated, or by individuals, whether clerical or lay, under the guidance and influence of the Church and its Bishop. The Shingwauk and Wawanosh Homes owe their inception and their progress to the faithful and unsparing labours of the Rev. E. F. Wilson, whose personal devotion to the Indians is so widely known. It would be simply impossible for your Board, constituted as it is, to bring that close, continuous, personal devotion to the care of any one of these institutions which is essential to any vigorous and economical management. This can be done only by persons in the several localities who must be clothed with the responsibility and the power of action.

Your Board will spare no effort to induce all the congregations to contribute generously and steadily the funds necessary to the support of these institutions.

\* The Treasurer's Report will be published next month.

## CANADIAN CHURCH MAGAZINE AND MISSION NEWS.

The J. E. Bryant Co., of Toronto, to whom the financial management of the *MISSIONARY MAGAZINE* has been transferred, report up to the September 30th, a balance due to them of \$652.80—and the total asset on account of circulation to the same date to be \$1,236.97. The report further remarks that the *MAGAZINE* is perfectly solvent, although the management would like to see the cash balance in a more pleasing condition.

Your Board, recognizing the tendency in all similar periodicals to accumulate a large number of unpaid subscriptions, regards with some anxiety the asset of \$1,236.97 on account of circulation. It is simply impossible to estimate how much of this sum can be collected.


Your Board would appeal:

1. To all subscribers to pay the small annual claim for the *MAGAZINE*, punctually, to the J. E. Bryant Co., Toronto.
2. To all Churchmen to see that the *MAGAZINE* is introduced into their homes.
3. To the clergy throughout our nine Dioceses to localize the *MAGAZINE* so that it may reach every household.
4. To the Woman's Auxiliary to aid in extending the circulation of the *MAGAZINE*, and to use it, as far as possible, as the medium of communicating all the interesting items, etc., of their work to the members of the Church.

The *MAGAZINE* has received no pecuniary aid from your Board since October, 1888.

## BOARD OF MANAGEMENT.

## THE AUTUMN MEETING.

 THE Board of Management met in the Synod Room, Montreal, on Wednesday, October 14th.

The following members were present: the Bishops of Quebec, Toronto, Huron, Niagara, Rev. Dr. Mockridge (General Secretary), Mr. J. J. Mason (General Treasurer), Very Rev. Dean Carmichael of Montreal, Very Rev. Dean Innes of London, Ven. Archdeacon Bedford-Jones, Rev. Canon Von Iffland, Rev. Canon Sweeney, Rev. Rural Dean Pollard, Rev. G. Osborne Troop, Judge Hemming, Mr. Charles Garth, Mr. R. V. Rogers, Dr. L. H. Davidson.

1. Rev. Canon Von Iffland gave notice that he would move; "That in future the places of meeting of the Board be fixed for the ensuing three years at the meeting held during the triennial session of the Provincial Synod—to commence in September, 1892."

2. The Treasurer's report, and also that of the Woman's Auxiliary were read, received and ordered to be printed.

3. The Committee appointed to consider the

question of Indian Work, reported as follows: Your Committee recommend—

(a) That a standing Committee, to be known as the Indian Committee of the Board of the Domestic and Foreign Missionary Society, be elected by the Board at their autumn meeting in each year.

(b) That this Committee, of whom three shall form a quorum, shall consist of two bishops, three clergymen, and three laymen.

(c) That the duties of this Committee shall be the collection and circulation of reliable statistics, and other information connected with the evangelistic and educational work among the Indians in the Dominion of Canada under the Church of England, and the submission to the Board of Management of such other methods as may seem best calculated to bring the Church's Indian Work more prominently before the minds of her members, and thus secure for it a larger place in their prayers and substantial sympathies.

(d) That the Committee shall present annually to the Board, at the autumn meeting, a report containing such information as they may have obtained during the year, to be circulated through the Board.

(e) That the Indian Committee shall submit to the Board recommendations for the appropriation of contributions to Indian work that have not been specially appropriated, having due consideration for the claims of Indian work in the several missionary dioceses.

(f) That the Committee do invite each Bishop of a missionary diocese to nominate a correspondent from his diocese, who shall be the medium of communication with the Committee.

This Report was received and adopted.

4. The General Secretary was instructed to divide the column under the heading "Domestic" in the detailed tabulated statement of Receipts, one sub-division to be headed "Various," and the other "Indian Work," and that the column headed "Totals by Stations" be dispensed with.

The General Treasurer was also instructed to open an account in his ledger under the heading "Indian Work," thus keeping a separate account for all moneys received and paid out for Indian work, both special and general.

5. The Secretary was instructed to procure information respecting the visits of the Bishops of the North-West in the interest of the Board, to be embodied in a report to be presented to the next meeting of the Board: also to inquire what steps have been taken towards commencing work among the Chinese in British Columbia, towards which a grant of \$500 was made.

6. The next meeting of the Board was appointed to be held in Toronto, on the second Wednesday after Easter.

7. The balance on hand for North-West

Missions was ordered to be divided among the Bishops of the North-West in the proportion hitherto customary. A motion that one-half of that amount be devoted to Indian Work was lost.

8. The balance at the credit of Domestic Missions general was ordered to be divided on the same basis as last year, and that the balance to the credit of North-West Missions, for work among the Indians, be transferred to the credit of an account to be called "Indian Work."

9. A resolution was passed that the Secretary of the S.P.G. be requested to pay the Rev. J. G. Waller, the Canadian missionary in Japan, the same allowances and the same stipend as they pay to the other missionaries on their list in Japan, provided that the stipend in his case does not fall below £200, to which the board is pledged by their agreement with him.

10. The balance at the credit of Foreign Missions general was divided in the same proportion as last year, among the S.P.G., the C.M.S., the C. and C.C. Society and the S.P.C.K., and \$500 reserved for Chinese work in British Columbia, subject to the discretion of the officers of the Board after hearing from the Bishop of British Columbia.

11. The following members of the Board were appointed the Standing Committee on Indian Work: The Bishops of Toronto and Algoma; Very Rev. Dean Innes, Rural Dean Pollard, Canon Sweeny; Messrs J. J. Mason, Chas. Garth and R. T. Walkem, the Bishop of Toronto to be convener.

12. A grant of \$100 was made for current expenses, and a further grant of \$150 as an honorarium for the Secretary.

13. The Epiphany appeal for foreign missions, as read by the Bishop of Huron and amended by the Board, and also the Children's Lenten Letter, as read by the Archdeacon of Kingston and amended, were adopted and ordered to be circulated as usual.

14. The Secretary was instructed to append a note to the Children's Lenten Letter requesting the clergy to send the amounts resulting from it as separate items to the different diocesan treasurers and to add to it the clause; "We desire to have it clearly understood that the offerings of the children, in response to this appeal, will be devoted to the Homes for Indian Children."

15. With regard to the proposition of Rev. E. F. Wilson as to the Board's taking over the Indian Homes, a resolution, moved by Canon Sweeny, seconded by Canon Von Iffland, to postpone the consideration of the whole question to the next meeting of the Board, when the Bishop of Algoma and Rev. Mr. Wilson might both be present, was lost, and the following was adopted:

(a) That as constituted by the Provincial Synod, the Board cannot, in justice to themselves or to the interests committed to their

care or to the interests of the Indian Homes, accept the direct responsibility of the Indian Homes which have been formed by Rev. E. F. Wilson.

(b) That this work and responsibility of the Board should be directed to the extension of a more active interest in Indian work, and the securing of more liberal contributions for it.

(c) That all the details of management in the case of each of these Homes cannot be controlled by a Board constituted like the Board of Management, and can be effectively managed only by those having local knowledge and able to bring personal influence to bear closely upon each Home and its affairs.

16. A draft of certificate for the use of the Board for its missionaries, was referred to the Bishops of Toronto and Niagara.

A large missionary meeting was held in St. George's School House in the evening, when the Annual Report was read, and stirring addresses delivered by Archdeacon Reeve (Bishop designate of Mackenzie River), and the Bishop of Huron.

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### Books and Periodicals Dept.

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*Colby's Natürliche Methode*: Syracuse, N. Y., W. Irving Colby, Publisher.

All persons interested in learning German will be greatly helped by procuring this book. It is an attempt to teach the German language colloquially, by the "natural method" of conversation—the conversation to take place between professor and pupils. Here is no grammar, vocabulary or exercise, but an immediate commencement of the use of the language. The striking similarity between multitudes of English and German words (which are so many as to shew clearly how very German English is) gives Professor Colby an admirable opportunity for doing this. Taking a tumbler into his hand he says: "Hier ist ein glasse. Ist wasser im glasse?" ("Here is a glass. Is water in the glass?") One of the class replies, "Ya, wasser ist im glasse." He asks again, "Ist das wasser warm?" and another answers, "Ya, das wasser ist warm;" and so he goes on, gradually leading from one word to another, until almost all forms of expression needed for ordinary conversation are learned.

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

## Returns by Parishes—Domestic and Foreign Missions.

## RETURNS FROM THE DIOCESE OF NIAGARA.

FROM APRIL 1st, 1890, TO MARCH 31st, 1891.

PARISHES.	DOMESTIC.	FOREIGN	JEWS' FUND	TOTALS.		INCUMBENTS.
				By Stations.	By Parishes.	
Acton .....						
Rockwood .....	8 13		4 03		12 16	Rev. G. B. Cooke.
Ancaster .....						
Copetown .....	26 53	11 48	*2 74		40 75	Rev. W. R. Clark.
Arthur .....						
Dracon .....						
West Luther .....	15 31	5 00	*4 37		24 68	Rev. S. Bennetts.
Barton .....						
Glanford .....	12 34	5 00			17 34	Rev. C. R. Lee.
Bullock's Corners .....						
Rockton .....						
Sheffield .....	80	9 50			10 30	Vacant.
Burlington .....	38 31	8 92	*4 44		51 67	Rev. Canon Belt.
Caledonia .....			*2 00			
York .....	42 14	19 20	*2 00		65 34	Rev. Rural Dean Mellish.
Cayuga .....	33 18	7 74	*4 50		49 92	Rev. J. Francis.
Chippawa .....	27 64	13 05	*2 00		42 69	Rev. E. J. Fessenden.
Dundas .....	17 45	23 60	*6 23		47 28	Rev. E. A. Irving.
Dunnville .....						
Stromness .....	47 02	2 00			49 02	Rev. T. Motherwell.
Elora .....						
Alma .....	27 52	16 07	9 12		52 71	Rev. T. Smith.
Erin .....			*50			
Alton .....	1 55		50			
Forks of Credit .....					2 55	Vacant.
Fergus .....	5 75	50			6 25	Rev. J. Morton.
Fort Erie .....						
Bertie .....	70 72	2 50	*5 00		78 22	Rev. P. W. Smith,
Georgetown .....	21 70	22 00			43 70	Rev. Jcs. Fennell.
Grand Valley .....						
Farmington .....						
Amaranth, etc .....	17 43	4 10			21 53	Rev. H. J. Leake.
Grimsbly .....	21 04	4 50			25 54	Rev. Canon Read.
Guelph, St. George's .....	94 91	25 00	*28 46		148 37	Ven. Archdeacon Dixon.
St. James .....	30 71	3 31			34 02	Rev. Rural Dean Bell.
Hamilton, Cathedral .....	166 48	166 10	141 10		373 68	Rev. E. M. Bland.
Ascension .....	173 16	300 40	*42 40		515 96	Rev. E. P. Crawford.
St. Thomas .....	57 50				57 50	Rev. Canon Curran.
All Saints .....	35 43	18 53	6 80		60 76	Rev. Rural Dean Forneret.
St. Mark's .....			*6 22		6 22	Rev. Canon Sutherland.
St. Luke's .....	2 60		1 75		4 35	Rev. W. Massey.
St. Matthew's .....		12 59			12 59	Rev. Thomas Geoghegan.
St. Peter's .....		3 33			3 33	Rev. C. L. V. Brinc.
Harriston .....						
Clifford .....						
Drew .....	8 95	5 31			14 26	Rev. C. E. Belt.
Jarvis .....						
Hagersville .....	28 50	6 50	*3 71		38 71	Rev. R. Gardiner.
Louth .....						
Port Dalhousie .....	10 99	4 46	2 20		17 65	Rev. Rural Dean Gribble.
Lowville .....						
Nassagaweya .....						
Nelson .....	16 85	3 90	*94		21 69	Rev. J. Seaman.
Merritton .....						
Homer .....						
Grantham .....	57 40	14 72			72 12	Rev. Jas. Ardill.
Milton .....						
Hornby .....	23 37	13 00	*4 24		40 61	Rev. Rural Dean Mackenzie.
Moorefield .....						
Rothsay .....						
Drayton .....	7 50				7 50	Vacant
Mount Forest .....						
Riverstown .....						
Farewell .....	21 29	8 76	*4 59		34 64	Rev. W. Bevan.

\*For Parochial Missions to the Jews, †\$32.10, P. M. J.; \$9.00, L. S.

## RETURNS FROM THE DIOCESE OF NIAGARA.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Nanticoke .....						
Cheapside .....	2 00				2 00	Rev. A. Bonny.
Niagara .....	63 77	11 00	†54 72		129 49	Ven. Archdeacon McMurray.
Niagara Falls.....						
Queenston.....	61 86	16 00	4 50		82 36	Rev. Canon Houston.
Norval.....						
Stewarttown.....	24 04	7 00	*2 55		33 59	Vacant.
Oakville .....	30 27	36 50	*6 45		73 22	Rev. Canon Worrell.
Omagh .....						
Palermo .....	28 26	14 50	*6 05		48 81	Rev. J. H. Fletcher.
Orangeville .....	18 30	5 00			23 30	Rev. A. Henderson.
Palmerston .....	21 93	14 01	*2 60		38 54	Rev. F. C. Piper.
Port Colborne .....						
Marshville .....	16 36	2 90			19 26	Rev. J. J. Morton.
Port Maitland .....						
South Cayuga.....	10 80	5 23	*1 00		17 03	Rev. M. W. Britton.
Saltfleet .....						
Bimbrook.....						
Barton East .....	6 05				6 05	Rev. W. H. Andrews.
Smithville .....						
Beamsville.....	9 66	2 82			12 48	Rev. C. Scudamore.
Stamford .....						
Niagara Falls South.....	24 19	14 50	†9 25		47 94	Rev. Canon Bull.
St. Catharines, St. George's.....	6 43		17 63		24 06	Rev. R. Ker.
“ Christ Ch & St. Thomas'.....	62 78	63 55			126 33	Rev. W. J. Armitage.
“ St. Barnabas'.....	15 25		*5 01		20 26	Rev. A. W. Macnab.
Strabane .....	1 15		*75		1 90	Vacant.
Stoney Creek .....						
Bartonville.....	10 00	6 67			16 67	Rev. F. E. Howitt.
Thorold .....						
Port Robinson .....						
Allanburg.....	59 11	22 20	9 00		90 31	Rev. P. L. Spencer.
Waterdown.....						
Aldershot .....	25 82	5 92	†5 32		37 06	Rev. R. Cordner.
Welland .....						
Fonthill .....	17 63		1 15		18 78	Rev. G. Johnstone.
Wellandport .....						
Caistorville .....	7 28				7 28	Rev. J. C. Munson.
Woman's Auxiliary Missionary Meeting.....	56 86				56 86	
	1,750 00	968 87	320 32		3,039 19	

\*For Parochial Missions to the Jews. †\$14.22. P.M.J.. \$40.50, L.S. †\$7.25. P.M.J., \$2.00, L.S. †\$2.97, P.M.J. 2.35 L.S.

## RETURNS FROM THE DIOCESE OF MONTREAL.

FROM MAY 1ST, 1890, TO MAY 1ST, 1891.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Abbotsford.....	12 40	20 71	5 50		38 61	Rev. H. E. Horsey
Adamsville and East Farnham..	2 60	2 50	1 56		6 66	Rev. W. C. Bernard
Alleyne.....	3 26				3 26	Vacant.
Arundel.....		2 25			2 25	Vacant
Aylmer.....	2 50				2 50	Rev. H. L. A. Almon.
Aylwin.....	1 60	2 00	1 25		4 85	Rev. L. B. Pearse
Bedford.....						Rev. Rural Dean Nye
Berthier (en haut) .....						Rev. W. Windsor.
Bolton .....			2 67		2 67	Vacant
Boscobel and North Ely.....	2 89	3 14	2 62		8 65	Rev. C. P. Abbott
Bristol .....		6 95	2 25		9 20	Rev. S. A. Mills
Brome.....						Rev. J. S. Carmichael
Buckingham and Lochaber.....		8 75			8 75	Rev. H. A. Meek
Chambly.....	7 00	13 00	4 66		24 66	Rev. G. H. Butler
Chelsea and Templeton.....	14 95	9 62	6 04		30 61	Rev. W. A. Fyles
Christieville.....	26 91	15 33	5 55		47 79	Rev. B. P. Lewis
Clarenceville and Noyan .....	11 30		4 40		15 70	Rev. W. N. Duthie

## RETURNS FROM THE DIOCESE OF MONTREAL.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.	TOTALS.	INCUMBENTS.
				By Stations.	By Parishes.	
Clarendon.....	5 00	10 54	14 50		20 04	Rev. Rural Dean Naylor
Coteau du Lac.....	2 06	2 10			4 16	Rev. T. A. Young
Dunham.....	5 09	12 78	1 85		19 72	Rev. G. Johnson
Eardley.....	3 00		2 00		5 00	Rev. W. Raven
Edwardstown.....	2 97	4 63	1 45		9 05	Rev. E. G. Sutton
Franklin and Havelock.....			4 39		4 39	Rev. W. J. M. Beattie
Glen Sutton.....						Vacant
Granby and Milton.....	38 56	18 65	3 70		60 91	Rev. Rural Dean Longhurst
Grenville and Calumet.....	5 00	5 00	4 27		14 27	Rev. W. Harris
Hemmingford and Hallerton.....		7 00	2 26		9 26	Rev. T. B. Jenkins
Hull.....	10 00	9 40	4 00		23 40	Rev. F. R. Smith
Huntingdon and Hinchinbrooke.....	2 15		2 33		4 48	Rev. H. Gomery
Iron Hill and West Brome.....	2 25		1 57		6 59	Rev. F. Charters
Kildare and Ramsay.....	95	1 15	1 10		3 20	Rev. W. Weaver
Knowlton.....	5 50	13 29			18 79	Rev. W. P. Chambers
Lacadie and Savanne.....						Rev. B. P. Lewis
Lachine.....	11 89		10 30		22 19	Rev. R. Hewton
Lachute.....	20 00	5 12	4 98		30 10	Rev. Rural Dean Sanders
Lacolle.....	4 00	5 43	2 27		11 70	Rev. J. W. Dennis
Longueuil.....	12 20	21 50			33 70	Rev. J. G. Baylis
Mascouche and Terrebonne.....			3 00		3 00	Vacant
Mille Isles and Morin.....		8 05			8 05	Vacant
Montreal Cathedral.....	116 01	135 01	40 88		291 90	Rev. Dr. Norton
“ Grace Church.....	8 69	20 00	10 06		38 75	Rev. John Ker
“ Cote S. Louis, All S'ts.....		1 11	66 88		7 99	Rev. H. J. Evans
“ St. George's.....	600 00	100 00			700 00	Very Rev. Dean Carmichael
“ St. Henri.....						Rev. J. H. Dixon
“ St. James' the Apostle.....	66 43	61 83	39 48		167 74	Rev. Canon Ellegood
“ Ch of the Redeemer.....			2 41		2 41	do
“ St. John the Evan.....	51 87	48 32	38 43		138 62	Rev. E. Wood
“ St. Jude's.....			9 06		9 06	Rev. J. H. Dixon
“ St. Luke's.....						Rev. T. E. Cunningham
“ St. Mary's.....	1 45	10 00			14 45	Rev. A. Bareham
“ St. Martin's.....	124 39	107 06	53 42		284 87	Rev. G. Osborne Troop
“ St. Matthias'.....			12 22		12 22	Rev. E. Bushell
“ Stephen's.....	30 00	40 00	20 06		90 06	Ven. Archdeacon Evans
“ St. Thomas'.....	10 78	35 95	7 55		54 28	Vacant
“ Trinity.....	83 00	23 55	24 89		131 44	Rev. Canon Mills
Nelsonville.....						Rev. R. D. Mills
New Glasgow & Kilkenny.....						Rev. F. H. Clayton
North Gore.....		8 58	1 00		9 58	Rev. R. D. Irwin
North Shefford and S. Roxton.....	1 78	10 54	50		12 82	Rev. R. F. Taylor
North Wakefield.....		1 00	2 00		3 00	Rev. C. Boyd
Onslow.....	11 40	8 00	2 50		21 90	Rev. A. B. Given
Ormstown.....			1 50		1 50	Rev. A. D. Lockhart
Papineauville.....		16 30	1 90		18 20	Rev. E. P. Judge
Portage du Fort and Bryson.....		3 24	1 57		4 81	Rev. A. A. Allen
Portland.....		4 00	1 50		5 50	Vacant
Potton.....	3 82	2 73	1 50		8 05	Rev. Rural Dean Brown
Rawdon.....			1 25		1 25	Rev. W. Davies
River Desert.....	5 00	5 00	4 00		14 00	Rev. H. Plaisted
Rougemont.....						Vacant
Sabrevois.....						Rev. J. Roy [T. Capel
Sorel.....		32 00	6 63		38 63	Rev. Canon Anderson, Rev. E.
South Stukely.....	1 50	2 12	75		4 37	Rev. J. W. Garland
Stanbridge East.....						Rev. I. Constantine
St. Andrews.....	11 63	13 33	3 92		28 88	Rev. N. A. F. Bourne
St. Armand East.....		7 60	*2 15		9 75	Rev. Canon Davidson
St. Armand West & Pigeon Hill.....	3 00	3 27	5 00		11 27	Rev. F. A. Allen
St. Hyacinthe.....	6 81		3 35		10 16	Rev. M. Forbes
St. John's.....	43 00	25 06	13 52		81 58	Rev. Rural Dean Renaud
St. Lambert and Laprairie.....	31 00	10 95	3 43		45 38	Rev. W. J. Dart
Sutton and Abercorn.....	9 04	12 85	4 50		26 39	Rev. C. Bancroft.
Thorne and Leslie.....						Vacant [Roberts.
Vaudreuil.....	14 00	14 00	12 47		40 47	Rev. J. Pyke, Rev. L. G. A.
Waterloo.....	12 25	11 34	5 00		28 59	Ven. Archdeacon Lindsay.
West Farnham.....	15 00	7 50	4 00		26 50	Rev. Canon Mussen.
West Shefford and Fulford.....		3 85			3 85	Rev. W. Robinson.
Mrs. Robert Lindsay.....		250 00			250 00	
Chancellor Bethune, Q. C.....	50 00				50 00	
W. H. Robinson.....	20 00	5 00			25 00	

\*For P.M.J. a\$2.25 to P.M.J. b\$1.57 P.M.J. c\$4.34-P.M.J.



## RETURNS FROM THE DIOCESE OF MONTREAL.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS
J. W. McLaughlin .....	4 00				4 00	
Woman's Auxiliary .....	64 00	64 53	18 00		146 53	
Miss Belle Crookshank .....	5 00				5 00	
Miss J. M. Henderson, collec'ns .....	12 00				12 00	
Archdeacon Lonsdell .....		3 00	1 00		4 00	
Miss Lister .....		1 00			1 00	
Synod towards stipend of Bishop of Algoma .....	500 00				500 00	
Mrs. Robert Phelps, per Bishop of Montreal .....			10 00		10 00	
	2,135 88	1,321 28	468 75		3,925 91	

## RETURNS FROM THE DIOCESE OF QUEBEC.

FROM AUGUST 1ST, 1890, TO JULY 31ST, 1891.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS. By Stations.	TOTALS. By Parishes.	INCUMBENTS.
Actonvale .....	2 50	4 50		7 00		
Danbury .....					7 00	Rev. L. C. Wurtele.
Ascot Corners .....						
Westbury .....						
East Angus .....						
Barford .....	1 95	2 00	2 10	6 05		
Dixville .....	3 42	6 13	1 38	10 93		
Perryboro' .....	84	1 47	1 08	3 39		
Stanhope .....	1 24	1 15	80	3 19	23 56	Rev. G. H. A. Murray
Barnston .....	82	1 55		2 37		
Way's Mills .....	1 46	1 20		2 66	5 03	Rev. J. Eames.
Bourg Louis .....	1 00	2 00		3 00		
St. Raymond .....		3 00		3 00	6 00	Rev. J. B. Deblage.
Brompton and Windsor .....						
Brompton .....	2 43	2 64	1 00	6 07		
Brompton Falls .....						
Hardwood Hill .....						
Windsor Mills .....	3 00	3 62	75	7 37	13 44	Rev. I. C. Cox.
Bury, St. Paul's, Robinson .....		6 00				
" St. Peter's, Lingwick .....		75				
" St. John's .....		10 00				
" St. Thomas .....		75			8 50	Rev. S. S. Fuller.
Cape Cove, Gaspé .....	7 75	6 97		14 72		
Perce .....	5 93	2 15		8 08	22 80	Rev. W. G. Lyster.
Coaticooke, St. Stephen's .....	3 25	3 42		6 67		
North End, Christ Church .....	92	91		1 83	8 50	Rev. Canon J. Foster.
Compton .....	4 00	3 00	*1 43		8 43	Rev. G. H. Parker.
Cookshire .....	6 00	3 23		9 23		
Johnville .....		1 78		1 78		
Sandhill .....	65			65	11 66	Rev. A. H. Robertson.
Danville .....	27 67	25 32	*5 64	59 13		
Troutbrook .....	3 45	4 48	*85	8 79		
Lorne .....	2 00	2 38	*1 50	5 88	73 80	Rev. T. Blaylock.
Drummondville .....	6 00	14 03			20 03	Rev. F. G. Scott.
Dudswell, St. Paul's .....	66					
Marbleton .....	1 72				2 38	Rev. R. W. Colston.
Durham, Upper, Kirkdale .....	1 50	1 25		2 75		
" South .....	80	68		1 48		
L'Avenir .....	1 24	43		1 67	5 90	Rev. D. Horner
Frampton East .....	2 97	1 17		4 14		
Hemison .....						
Standon .....					4 14	Rev. F. Boyle.
Frampton West .....						
Springbrook .....	2 08	1 83		3 91		
Cranbourne .....					3 91	Rev. F. Boyle.
Gaspé Basin .....	1 70	6 64		8 34		
" South .....		2 20		2 20	10 54	Rev. J. P. Richmond.