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HISTORICAL SKETCHES.

No. 86.—TRINITY CHURCH, ST. JOHN, N.B.

THE Province of New Brunswick," says G. Mercer Adam, in his "Canada from Sea to Sea," "has Fredericton for its capital and St. John for its chief city.

Crossing the Bay of Fundy from Digby, Nova Scotia, a distance of forty-three miles, the traveller comes to St. John, the Liverpool of Canada, in its present form a modern city, its chief portion having been rebuilt since the summer of 1877, when fire swept over it, burning some two hundred acres of its business area and causing a loss of some twenty-five millions of dollars. The site of the city was known to De Monts and Champlain, who visited it in 1604, though it was not occupied till thirty years later. Its harbor figures largely in naval history, being the scene of many sharp engagements between English and French warships, and between the latter and the armed vessels of the spirited colonists of New England.

"The forts ashore have also a tale to tell of military daring in the vicissitudes of the times, in the long conflict of the two nations for supremacy in the New World.

"After the Revolutionary war, to St. John came a British fleet bringing five thousand United Empire Loyalists, who had voluntarily exiled themselves to live under the old British flag, since when the city has steadily advanced to its present prosperous position."

One of the first cares of the Loyalists, on arriving at the city of St. John, was to erect an edifice for divine worship. Till such time as this could be accomplished, a congregation of faithful people assembled in a dwelling-house purchased for the purpose, and worshipped God according to the rites and ceremonies of their forefathers. The first clergyman who officiated in this building was the Rev. John Beardsley, of Stratford, Connecticut. He was succeeded in 1785 by the Rev. Samuel Cooke, who, on his removal in 1786, was succeeded by the Rev.

Geo. Bissett, from Newport, Rhode Island, who was the first rector of the parish of St. John. He immediately set about building a church, with the result that a substantial and suitable building for the times was erected on a commanding site, comprising four lots, and measuring 400 feet in length and 100 feet in width. The corner stone was laid by the Right Rev. Charles Inglis, the first colonial bishop, on the 20th of August, 1788. The first service, however, does not seem to have been held in it till Christmas, 1791. Men appear to have built more slowly in those days than they do now; or, it may be, they avoided the

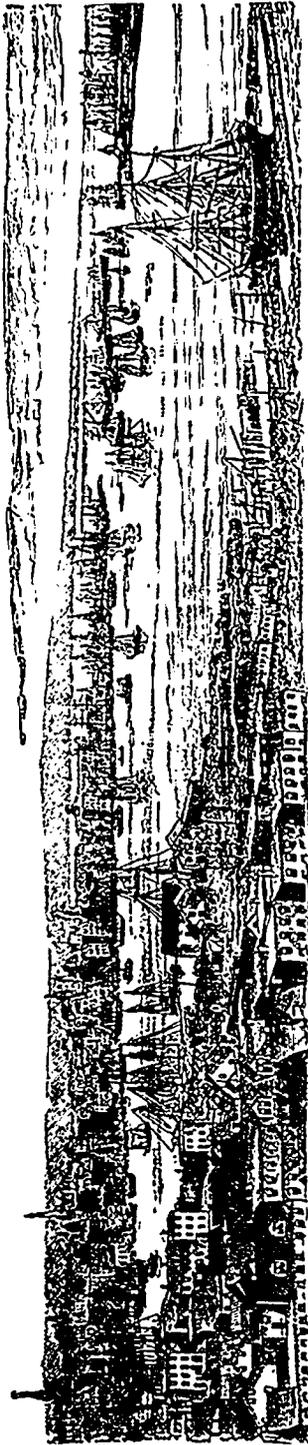
plan too much now in vogue of building speedily and then setting to work to pull down slowly an enormous debt. On the north wall of this church, which for many years was known as "Old Trinity," hung the Royal Arms which once held position in the Council Chamber of the old Town House in Boston.

The first rector, the Rev. George Bissett, does



VEN. ARCHDEACON BRIGSTOCKE, M.A.,

Rector of Trinity Church, St. John, N.B.



ST. JOHN, N.B. AS SEEN FROM THE HARBOR

not seem ever to have officiated in this church, for in the year when its foundation stone was laid (1788) Rev. Matthew Byles became rector of the parish. In 1814, after a pastorate of twenty-six years, we find that his work was over, and was taken up by Rev. Geo. Pidgeon in 1814. After him, in 1818, came the Rev. Robert Willis, D.D., who became rector of St. Paul's, Halifax, in 1825, and was succeeded by the Rev. Benjamin Gerrish Gray, D.D. For twenty-eight years Dr. Gray continued rector of the church, and was assisted during the last sixteen years of his pastorate by his son, the Rev. J. W. D. Gray, D.D., who became the sixth rector of Trinity Church in 1840, retaining the position for twenty-seven years, and was succeeded in 1867 by the

Rev. James J. Hill, M.A., who resigned in 1873, when the Rev. F. H. J. Brigstocke, M.A., the present rector, was chosen to the incumbency, and made Canon. Recently he was made Archdeacon of New Brunswick. He was born at Walwyn's Castle, Wales, and was educated at Oxford, being an exhibitor of Jesus College. He graduated in 1862, and took

his M.A. in 1866. He was admitted to the diaconate in 1864, and priested in 1865 by the bishop of Winchester, Dr. Charles R. Sumner. Having served in England as curate of Chobham, Surrey; of Ewelme, Oxfordshire; of St. John's, Newcastle-on-Tyne, he came to Canada in 1873 to be rector of Trinity Church, St. John. Archdeacon Brigstocke has always occupied a high position in the Diocese of Fredericton, and for many years has been a member of the Provincial Synod.

In 1877 the city of St. John was reduced almost to ashes by a devastating fire, in which "Old Trinity," which for eighty-six years had been a well-known landmark, was destroyed. The work of rebuilding, however, was taken in hand without delay, but was prosecuted somewhat slowly. It was not till December, 1880, that the new church was ready for use; but it proved to be a worthy successor to the well-known building it replaced. A fine picture of this building was given in our issue of October, 1888, together with a description of it. The city of St. John, for its size, is well supplied with churches, but among them stands Trinity, in every sense a mother still, beautiful in design, substantially built, and well equipped for carrying on the work of an active and vigorous parish.

THE SUDAN MISSION—THE NIGER.

BY N. W. HOYLES, ESQ., Q.C., TORONTO.
(Continued.)

VERY different are the people on the Upper Niger from the ordinary African savages, and even from those in the Delta of the Niger. They are not naked savages, but courteous and peaceable; well clothed in turbans, long flowing robes, and well-worked slippers. They are not cannibals; their food is such as any European can live on. They dwell, not in dirty huts surrounded by mangrove swamps, but in substantial brick houses. They have much peaceful trade, and, to a certain extent, law and order prevail. Some of them cultivate the ground or rear cattle. Some are weavers, tanners, or dyers. Some are merchants, travelling from place to place with goods for sale, among which are slaves.

The conditions of life thus enable the servant of Christ to live among them on equal terms, by dress and manner making himself one of them, spending the day with them, learning their inner lives, their interests, their needs; showing them hourly in his own person the influence of an indwelling Christ in such homes as their own.

In many parts of Africa to adopt the native "dress" would be absurd, for there is none; to adopt native food and live in native huts would be to court disease and death; to be a native at all would be to degrade the Christian, not to



BISHOP RIDLEY COLLEGE.*

raise the heathen. But in the Sūdān it is quite different.

The formidable climate of Africa is generally the great obstacle to missionary work. But this, too, is different on the Upper Niger, where the climate is dry and invigorating even in the rainy season, and up the Binue there would seem to be a climate as good as that of South Africa. "When a man goes up the Binue he lives forever" is sometimes said.

Brown, started work at Lokoja, but fell sick and died in 1884. The only other workers there were natives.

Meanwhile God had been preparing for this field one, called by no mean critic "Perhaps the noblest young missionary of our time," *Graham Wilmot Brooke*.

He was destined and educated for the Army; but when about eighteen years of age, he was so moved by a book of General (then Colonel)

The reader of the lives of Hannington, Mackay, and other African missionaries, will remember the weary marches on foot, and the troublesome porters; the innumerable delays, worries, and expenditure connected therewith.

Here, again, all is smooth on the Niger; frequent steamers can take missionaries and their belongings from the sea to the confluence of the Binue and the Niger, a distance of 275 miles (nautical) up the river.

In this mission Mohammedans have to be dealt with, who, so far from respecting white Christians as the pagans do, think their own religion an advance on Christianity; and, then, by Mohammedan law, which prevails everywhere, both the convert from Mohammedanism and the missionary that has preached to him are liable to death. They may be imprisoned and executed by the government, or they may be poisoned privately with impunity.

For many years the extreme rarity of vessels going up the river, combined with the unsettled state of the country, prevented any development of the Upper Niger mission; and in later years the extension of the work was chiefly in the Delta.

One young medical missionary, Dr. Percy

*This cut represents four scenes of Bishop Ridley College, St. Catharines, Ont.—three views of the building and one of the gymnasium—a notice of which was given in our last issue.

Gordon's that he resolved to devote his life to the natives of the Sûdan.

This step was taken in no mere burst of youthful enthusiasm, as the sequel has abundantly proved.

From that distant land, with its teeming multitudes to whom the Gospel story has never yet been told, he had heard a cry—not the cry of the heathen for help, but the cry of the Saviour Himself for sympathy, of the Master Himself for service—and he hastened to follow it.

Singular tenacity of purpose runs through the record of his life. Young, ardent, high-souled, heroic in his zeal and devotion, into his seven and twenty years events to fill an ordinary lifetime have been compressed, and his great ability and singular gifts marked him out as a typical pioneer missionary.

The complete closure of the Nile route compelled him to seek other means of entrance; he penetrated some distance southward through Algeria, then he tried the western side, and got 500 miles into the interior from Senegambia. He next ascended the Congo and its northern tributary, the Mobangi, where he came upon sad traces of Stanley's expedition, and, after braving untold risks and dangers, was finally, owing to the ferocious cannibalism of the natives, compelled to retire.

He then returned to England, and, after conference with the C.M.S. committee, went out to try the Niger route, not as a C.M.S. missionary, but with permission to make use of the society's stations and steamer, and with the hope that his investigations might facilitate proposals for an extension northwards. The result of his visits to all the C.M.S. Niger stations, as well as of his personal intercourse with Mohammedans at Lokoja and elsewhere, was a deep conviction of the importance and inviting character of the whole field, and also a desire that his proposed mission to the Sûdan should be a distinctly C.M.S. mission, and he himself a full C.M.S. missionary. He accordingly went out as a C.M.S. missionary in full connection as joint leader with the Rev. J. A. Robinson, of the Sûdan and Upper Niger mission.

The Rev. Eric Lewis and Dr. Harford Battersby were also appointed to this mission.

Of these four, Mr. Wilmot Brooke and Dr. Harford Battersby went out entirely at their own charges. Mr. Brooke was accompanied by his young wife, and Mr. Lewis by his sister, Miss Lewis.

On February 8th, 1890, the party sailed from Liverpool, and on April 4th, Good Friday, 1890, when the church was praying to God, in the language of the Collects, to have mercy on all men, for He made them; to be gracious to His family, for which His Son Jesus Christ was content to suffer death upon the cross; and to enable each member of His holy church in his vocation and ministry to serve Him, being

governed and sanctified by His Spirit—on that day the little band entered Lokoja.

The following extract from an address of Graham Wilmot Brooke before leaving England will be of interest, and perhaps not without some practical lessons for ourselves:

"It is very painful to come, as I have myself done four times, straight from scenes of Moslem or heathen darkness to the bright, well-taught Christian circles at home, and when telling of the horrible scenes just quitted, the havoc wrought by Satan, where he fears no rival king being proclaimed, to note the kind and ready hearing given everywhere, the very general desire to hear more, and to contrast this universal curiosity with the rare, rare instances of real sympathy with the unevangelized, or practical effort to give them that same chance of hearing the good news which the most ignorant and abandoned in our own slums have waiting within, at most, a mile of their doors. This feeling at times comes over the isolated worker among the heathen with overwhelming power. I specially recollect a time of great difficulty and trying isolation on the Mobangi, a northern tributary of the Congo, when I was detained for months at one spot on the river bank, unable to advance or retire, or get news of the outer world, with horrible scenes of blood being enacted continually at our very doors, surrounded for hundreds of miles by the fiercest and most shamelessly wicked savages. Week by week great canoes would pass up the river, filled with slaves, who, their captors unblushing admitted, were taken to be eaten—a statement which I found out to be only too true when I went myself to the same places later on. Walking up and down among our huts in this weary waiting time, the mind turned from the wild scenes of wickedness around to the happy Christian circles in England, the innocent lawn tennis parties, music parties, etc., alternating with Bible readings and conventions where God's desire for the heathen is fully set forth, and the results of neglecting them explained. Was it strange that, with the thoughts colored by the desperate wickedness around, the remembrance of the prosperous ease at home should now and then recall the story of one who played his fiddle while Rome was burning?"

"The paucity of results from such abundant missionary information seems to us sometimes as if much of the 'missionary interest' at home were not altogether genuine.

"Genuine or not, we must all admit this much: that unless some radical change comes over the church in this country in regard to God's demand for personal service, a very great number of hundreds of millions more must drift into eternity before the light ever reaches their lands."

With regard to the distinguishing principles of the mission, the following quotations from a paper signed by G. Wilmot Brooke and J. A.



VIEWS IN HAWAII.

"The missionaries will endeavor in every way to share with the people the difficulties and trials of their Mohammedan environment. When away from the town of Lokoja, either itinerating or resident in the Hausa states, they will conform in all respects to the manners and ways of living of the Hausas. The ample garments and wholesome food in use among these people render this complete assimilation to their mode of life as practicable as it is desirable. While resting and recruiting at Lokoja, their base of operations, this conformity to native ways will be adhered to as closely as shall seem compatible with a due regard to the necessity of recruiting their health."

Lokoja, the headquarters of the mission, over 300 miles up the Niger, and

Robinson shows what the founders deemed some of those principles to be :

"As the missionaries enter the Moslem states under the necessity of violating the law of Islam, which forbids any one to endeavor to turn Moslems to Christ, they could not under any circumstances ask for British intervention to extricate them from the dangers which they thus call down upon themselves.

"But also for the sake of the natives who have to be urged to brave the wrath of men for Christ's sake, it is necessary that the missionaries should themselves take the lead in facing these dangers ; and should in every possible way make it clear to all that they do not desire to shelter themselves, as British subjects, from the liabilities and perils which would attach to Christian converts from Mohammedanism in the Sudan. They will, therefore, voluntarily lay aside all claim to protection as British subjects, and place themselves, while outside British territory, under the authority of the native rulers."

situate at the confluence of the Niger and its great tributary, the Benue, is a town of some 3,000 inhabitants, nearly all of them merchants. It nestles in a hollow at the foot of a great mountain. A gently-sloping spur from the mountain encircles it on the south ; the north end is sheltered by a steep little isolated hill.

(To be continued.)

THE GOSPEL IN HAWAII.*

CAPTAIN COOK, when on his last voyage of discovery in 1778, came upon "one of a group of eight islands, resting like a bunch of water lilies on the bosom of the ocean." These islands were called by the natives Hawaii, but Captain Cook gave them the name of Sandwich Islands, after the Earl of Sandwich. At first the natives treated Captain Cook as a deity, but afterwards, in a fatal dispute with him, they put

*Gathered chiefly from an article in the *Faithful Witness*, Toronto.

him to death in Kealakeakua Bay. Till within a few months past, the government was monarchical. The reigning king in 1880 was Kalakaua.

Fourteen years after Cook's death, Vancouver, one of Cook's companions, visited these islands, and acted with much greater wisdom towards the natives. He endeavored to improve their condition in every way by introducing various industries among them. He even promised to procure for them teachers who should instruct them in Christianity, and he made an honest endeavor to do so by laying the whole matter before the Prime Minister of England; but owing to the little interest taken at that time in such matters in England, nothing in the matter was done.

In 1820, the first Christian missionaries to the Hawaiians landed in the islands. These early missionaries were Congregationalists, sent from Boston by the American Board for Foreign Missions.

Considerable success attended the labors of these men during the first few years of the landing, the king himself adopting Christianity and issuing orders for the strict observance of the Lord's day. In 1825, the Queen Regent and her prime minister joined the mission church; and in 1828, or eight years from the first arrival of the missionaries, while there were only 50 baptized converts, there were over 12,000 attendants on the services, and 26,000 pupils in the schools, and no less than fifteen to twenty thousand copies of the four gospels were in circulation. In 1831 a temperance society was started at Honolulu, and in 1837 additional missionaries arrived from Boston. Boarding schools and public schools were opened at different points; also manual labor schools. In the same year a great awakening commenced, and for four years the missionaries were taxed to their utmost in dealing with the enquirers. As a result, in the succeeding six years over 27,000 persons were baptized. In 1839, the whole Bible was translated into Hawaiian. Passing on to 1851, we find in a report of the Minister of Public Instruction that there existed 535 schools, with 15,482 scholars, or more than one-sixth of the whole population; the number of members admitted to the church up to that date being 39,201, and children baptized, 14,173. In 1850 a Hawaiian Foreign Mission was established, and the following year sent two Hawaiian teachers, with their missionaries, to labor on an island 2,000 miles from Hawaii. To this mission the Hawaiians contributed upwards of \$24,000 in one year. The next year they sent a mission entirely of natives to one of the Marquesas Islands.

The Church of England at last moved in the direction of permanent mission work for Hawaii by establishing a bishopric at Honolulu in 1861. Dr. T. N. Staley was consecrated its first

bishop, and he was succeeded in 1872 by the present bishop, Dr. A. Willis. The missionary work is conducted chiefly through the agency of the Society for the Propagation of the Gospel.

In 1863, the American Board handed over the work entirely to the native pastors and churches. Another awakening in 1860 resulted in an addition of 2,000 communicants. We have not space at our disposal to trace further the progress of the work.

If you seek that which shall bear witness to the mighty deeds done in the name of the Gospel, go to the Hawaiian Islands; take with you a free, unbiassed mind; learn of the condition of the native people even so recently as three-quarters of a century ago; learn of the polluted depths of foul barbarism into which they had sunk: learn how La Pérouse was compelled to abandon his opinions as to the "innocence of savage life," one of the teachings of the Rosseau school, before the fact of the shameless degradation into which the natives had fallen; consider the frightful waste of human blood poured upon the altars in the *heians* or temples built to the thousand and one gods worshipped by the islanders; learn of the degrading fear prevailing amongst a people whose very lives and means of sustenance were in the hands of a tyrannical band of chiefs and priests; and then contemplate the civilization of the islands of to-day; see in the people a nation of great promise, from the descendants of the savages of but a century ago.

"It is no small thing," says Mr. R. H. Dana, "to say of the missionaries of the American Board that in less than forty years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar, and dictionary; preserved their language from extinction; given it a literature and translated into it the Bible, together with works of devotion, science, entertainment, etc. They have established schools, reared up native teachers, and so pressed their work that now the proportion of inhabitants who can read and write is greater than in New England. And whereas they found these islanders a nation of half-naked savages, they now see the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies."

Although the native race of Hawaii is fast disappearing, and is probably doomed to extinction, there is great reason to thank God that so many of those who have passed away have been led into the light, and that that light still continues to shine, and light up the path of this apparently decaying nation.

MAKE life a ministry of love, and it will always be worth living.-- *Robert Browning.*

MODERN CHURCH HISTORY.

VI. THE CHURCH IN THE VICTORIAN AGE
(ABROAD).

WHEN Queen Victoria came to the throne, the principle of establishing the Anglican episcopate in foreign and distant lands was pretty well settled. Already the infant church of the United States had obtained the long, long wished for boon of the episcopate, and sixteen dioceses had been established; and in British territory seven sees had sprung into existence—in all, twenty-three dioceses outside Great Britain and Ireland. The seven colonial sees were two in Canada (Nova Scotia and Quebec), two in India (Calcutta and Madras), two in the West Indies (Jamaica and Barbadoes), and one in Australia.

The bishop of Calcutta had probably the largest diocese in the world. Whenever any new territory was added to the British Crown, no matter how large or how distant from India, when the question came up as to what was to be done with it ecclesiastically, the answer uniformly was, "Give it to the bishop of Calcutta," and one of the first steps abroad—in the Victorian age—was the establishment of the Diocese of Bombay, which was taken out of the Diocese of Calcutta in 1837. This was the commencement of a numerous progeny of dioceses which followed one another with gratifying rapidity during the long and glorious reign of Queen Victoria up to the present time. In 1839 two more dioceses were added to the list, one being Newfoundland, and the other Toronto. In 1841 two others were formed, one in New Zealand and the other in Jerusalem.

Up to this time the missionary spirit had not become very strong in England, but it was beginning to make itself felt, and from it sprang one of the most honored names on the roll of church workers abroad—the name of George Augustus Selwyn. He left England to labor among savages, and, if he had not misgivings himself, there were many who had them for him. There were many also who thought it folly for a fine young Englishman, a brilliant scholar, brave and accomplished, to throw himself into the midst of cannibals, with his valuable life in continued jeopardy. There were those even who cast ridicule upon it, as when Sydney Smith bade the hero good-bye and remarked, "Good-bye, Selwyn. If the cannibals do eat you, I hope you will disagree with them!"

This grand specimen of modern missionaries lost no time in preparing for his work. He managed to secure a Maori lad to accompany him on his voyage, and from this living grammar and dictionary he so far mastered the native tongue of New Zealand that immediately on his arrival there he read the service and

preached in Maori. Within a few weeks of his landing at Auckland, he set off on a visitation tour of over 2,000 miles, travelling by sea and land, on horseback and on foot. From this journey he returned "foot-sore, tattered, and almost shoeless, his only suit kept just decent enough to enter the town by daylight, and indulging the hope as he crossed the site already bought by him for the future cathedral that it "might hereafter be traversed by the feet of many bishops better shod and far less ragged than himself." In this way was the cross of our Lord planted in New Zealand.

To a work entirely different from this was Dr. Alexander called when sent out as bishop of Jerusalem. It added not a little to the glory of modern missionary work that the Anglican episcopate was to be set up in the midst of the Holy City, where once James the brother of our Lord held sway as the bishop of the infant church at Jerusalem; and though it was found a mistake to attempt the direction of that diocese alternately by English and Prussian governments, still the establishment of that see was recognized as an important work which could not be laid aside.

In the next year, 1842, a very important move was made in the extension of the episcopate abroad, for four new dioceses were added to the list. These were Antigua, in the West Indies; Guiana, in South America; Tasmania, in Australia; and Gibraltar, with jurisdiction over the continent of Europe, the coast of Morocco, and in the Canary Islands, the islands of the Greek archipelago, and of the Mediterranean. As far back as 1824 two bishops had been sent out to the West Indies, one for Jamaica and the other for Barbadoes. The bishop of Barbadoes had such a large jurisdiction that it was utterly impossible for him to attend to it, and, largely by means of state aid (for the church in the West Indies was till of recent years an established church), it was subdivided into Guiana, comprising the British dependencies in South America and Antigua, which relieved him of the Leeward Islands. A bishop had been sent to Australia in 1836, in the very dawn of the Victorian age; but the growth of population rendered the establishment of the Diocese of Tasmania, which was to include Van Diemen's Land and adjacent parts, imperative. Attention was also drawn to the fact that whatever congregations of the Anglican communion there were scattered throughout Europe, they were as sheep without a shepherd. They were supposed to be under the jurisdiction of the bishop of London, and as that worthy bishop always had as many people to attend to as could reasonably be expected of one man the continental supervision was a mere name, and therefore a bishopric was established on the solid rocks of Gibraltar. In extent of territory it is sufficiently large, yet of far more use than the



GEORGE AUGUSTUS SELWYN.

mere nominal jurisdiction of the bishop of London. Thus Queen Victoria had only been reigning five years when it was found that the church was strengthened abroad by the establishment of nine new dioceses.

Our attention is now called to the somewhat ancient Diocese of Calcutta, for it is a melancholy thought that we have to consider any colonial or foreign diocese established before the Victorian age as ancient. Heber has immortalized the island of Ceylon :

“ What though the spicy breezes
Blow soft o'er Ceylon's isle,
Tho' every prospect pleases,
And only man is vile.”

And here it was felt a bishop was needed. The work was languishing for the need of episcopal supervision and energy; and accordingly a bishopric was established in the year 1845 in Colombo, the capital of the fragrant isle. In the same year the still more ancient Diocese of Nova Scotia, the most ancient indeed of all, going back for the inception of its history even to the eighteenth century (1787), was relieved of a large territory by the establishment of the Diocese of Fredericton, with the Rt. Rev. John Medley as its first bishop.

St. Peter's day, 1847, marked a great epoch for the English Church, for on that day, in Westminster Abbey, four men, each possessing singular gifts and graces, with bright home prospects in store for them, sufficient to tempt them to remain in their native land, were consecrated bishops, for four new colonial sees. Among these was Dr. Robert Gray, whose destination was Capetown, in the southern part of Africa. Here was the opening of a great work, and a worthy man was sent to inaugurate it. The Dark Continent as yet was largely an unexplored region, but the light of the Gospel was here and there struggling, however feebly, among the natives as dark bodily and spiritually as was the vast territory itself. But Capetown had become a British colony, and as such required a British bishop. The other three dioceses established in that year were all in Australia — Melbourne and

Newcastle in the southeast, and Adelaide in the centre and southern part of the continent. Thus fifteen new dioceses marked the first decade of the Victorian age.

By this time it may be said that the home feeling in England was that the surest way to help the church in the colonies was to establish bishoprics. This policy was now well established, and it only needed time to produce its development. In 1849 the principle extended itself to Hong Kong, to which place a bishop was sent, and thus episcopal supervision was commenced among the Chinese—a feeble beginning, it is true, yet a beginning is necessary for all work. In the same year, Bishop George J. Moun-

tain, of Quebec, took his memorable canoe voyage of 1,200 miles to the great lone land of Canada, then known as the Red River settlement in the Northwest—a visit which, through the liberality of the Hudson's Bay Co., and one of its factors (Alexander Leith, Esq.), led to the establishment of the Diocese of Rupert's Land. In the following year, 1850, the same bishop of Quebec procured relief for his own diocese by the establishment of the see of Montreal.

The next eight years, 1852-1859, inclusive, witnessed the establishment of fourteen new colonial and missionary dioceses—making twenty-nine in all for the first twenty-two years of Her Majesty's reign. These were, in 1852, Sierra Leone, the "white man's grave," on the western coast of the northern part of Africa; Grahamstown and Natal in 1853, to relieve Dr. Gray of part of his enormous diocese of Capetown; and, in 1854, the Mauritius. Standing in the southern part of Africa, upon the eastern shore, one sees, as on the map, the island of Madagascar; beyond it again, as a dot in the Indian Ocean, is the much smaller island of the Mauritius, where a bishop now resides, having jurisdiction over neighboring islands. In the China Sea, lying between Siam and Australia, to the southeast, is an important group of islands, containing such names as Borneo, Sumatra, and Celebes. To these, in 1855, a bishop was sent, his title (that of Singapore, Labuan, and Sarawak) indicating to some extent (we might say to a great extent) his jurisdiction; for when an energetic bishop of a nautical turn of mind finds himself in such a group of islands, he is apt to consider himself "monarch of all he surveys."

During all this time Bishop Selwyn had been carrying on his truly apostolic work in New Zealand, and he began now to see some fruit of his labors in the establishment of the Diocese of Christ Church in the year 1856, which relieved him of one of the large islands of the colony. As another instance of Bishop Selwyn's fervor and self-denial, we may remark that he gave up half his income to form a diocesan fund, and then a third of the remainder to make an income for a new unendowed see. It is little wonder that Christianity prospered in New Zealand with surprising rapidity.

(To be continued.)

To go about doing good is indeed of the very essence of Christianity, and so, too, is the realization of the brotherhood of man; but, on the other hand, it must never be forgotten that each man stands alone before God, *solus cum Solo*, as though there were no other created being in the universe, and that in the development of each man's own character in accordance with the divine laws lies his primary obligation.

—Church Bells.

OUR PARISHES AND CHURCHES.

No. 85.—CHURCH OF ST. JOHN THE EVANGELIST, TORONTO.

Concluded.



THE church, however, which had been erected in 1857, was only a frame building, though of churchly design, and naturally in course of time began to show signs of deterioration and decay. Some spoke of it as a discredit to the city and a disgrace to the congregation, while to others it had become very dear. There were associations connected with it which could never be forgotten, and they were unable to leave their dear church home so long as its timbers would hold together or its roof afford a shelter. But the time had come for a change to something better, and at the vestry meeting of Easter, 1892, a move was made towards the erection of a new church, with the result that a building was erected at a cost of \$16,000, according to the plans of Mr. Eden Smith, of Toronto; and those who are thought to be most competent to judge have expressed the opinion that it is a remarkably good example of a church built at a comparatively small cost, and yet containing all the comforts and conveniences of a modern church. It will accommodate about 600, in addition to a choir of sixty voices. Adjoining the sanctuary is a commodious clergy vestry, while in the lofty basement there is a large, light, and airy room for Sunday-school, a chapel for daily or weekly services when the congregation is less than a hundred, two choir vestries, a lavatory, and a well-arranged room for a library. The building is heated by two furnaces, one for hot air, the other a combination of hot air and hot water; and as far as can be judged by the short experience of the past spring, it is thought that both heating and ventilation will be most satisfactory.

The removal from the old church to the new was marked by special services; the closing services in the old being held on the 30th day of April, and conducted by the present rector and the first curate. On this occasion the building was crowded by an interested congregation, many of whom had been old worshippers in St. John's, and desired to avail themselves of the last opportunity of worship in the dear old decaying church, where many well-known churchmen, now at rest, had worshipped and served the Master. The minute book of the vestry gives us brief notice of some of these parish worthies, whom we may only name, such as Vice-Chancellor Spragge, John Duggan, Stephen Oliver, E. M. Carruthers, Archibald Cameron, George Monro, Lewis Moffatt, Wm. Gamble, and others who, in their lifetime, helped on this parish in its weaker days. Others, again, have left memorials of their interest which have

been transferred to the new church. The old chancel rail, presented by Mr. Widder in 1858, has been used in the baptistry to enclose the plain but handsome stone font, which itself was presented to the church by the Hon. J. Hillyard Cameron. Special mention is made of the services of Rev. E. K. Kendall, of Trinity College, and of the eloquence of Rev. Dr. Atkinson, both of whom, at times, rendered valuable assistance to the rector of the parish. And the late Col. Mountain, commandant of the garrison, is spoken of as one who served the church in a most effectual manner; while Mrs. Mountain laid the congregation under obligations to her for the self-sacrificing spirit in which she devoted her time to teaching the young, visiting the poor, the sick, and the afflicted, and ministering to them. The handsome flagon and chalice used in the communion service are a memorial of their loving interest in St. John's, which was to them, not only the garrison chapel, but their parish church. In the minute book of the church there is also the name of that refined and scholarly churchman, Samuel B. Harman, to whose memory a window has been erected in the new church by his four sons. Other windows have also been put in by Mrs. Prince, Mr. and Mrs. Risley, and Mr. E. T. Lightbourne, in memory of relatives now at rest. These represent the Saviour with St. John and St. Mary on either side, the evangelist St. Matthew, and Christ blessing the little children. Two windows in the chancel are simply made of plain cathedral glass. If some friends should desire to fill these in with figures of the evangelists St. Mark and St. Luke, it would complete the series, and give a finish to the chancel which it now lacks.

On the 4th of May, the new church was opened with impressive ceremonial, and with the assistance of the regimental band to accompany the hymns. The suggestion of a vested choir at first met with a certain amount of opposition; but now that it has become a reality, people begin to see that they had no reason to be alarmed. The improved singing, the hearty responding, and the reverent demeanor of the surpliced singers have commended the change to the judgment of all; while the interest in the church developed in the boy choristers and their improved behavior have been felt by many to be a sufficient reason for the change from the old to the present style of service.

No. 86.—ST. JOHN'S CHURCH, THOROLD.

The parish of which St. John's Church, Thorold, is the principal house of prayer is one of the rectories established by the government of Upper Canada under Sir John Colborne in the year 1836. A much earlier date, however, must be assigned for the holding of the first Church of England service in the district. The beginning is associated with the history of a small, rough log

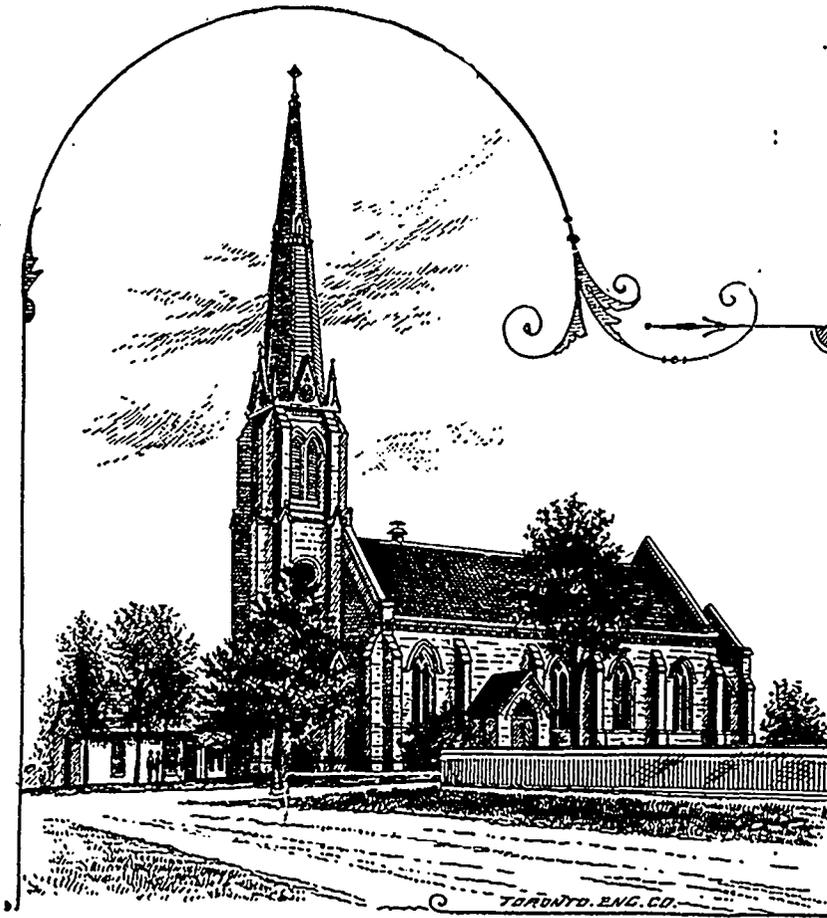
building erected by German Lutheran settlers, who very kindly allowed the members of the Anglican communion the privilege of using the edifice when not needed by themselves. This building stood about a mile northeast of the present town. The clergyman who chiefly officiated was Rev. Wm. Leeming, of Chippawa.

Under Mr. Leeming's ministrations, the congregation grew and prospered; and, accordingly, before a long time the erection of a proper church was resolved upon and undertaken. When completed, this building, which was a fairly large stone structure, was named St. Peter's. It occupied a site near its predecessor, the house of logs. At this time the village of Thorold was very small; and, as the majority of the congregation were farmers and their families, the fact that the church was in the country and not in the village was felt to be no inconvenience.

In 1840, Rev. T. B. Fuller was appointed by Bishop Strachan to be the first resident clergyman and rector. Beginning his labors in the parish early in 1841, he continued the use of St. Peter's Church for more than twelve years, taking in addition regular services at Port Robinson, and occasional duties at several other places in Welland county. Mr. Fuller, in the burial register for 1842, states, after the entry of the interment of Adam Hutt, that this person was "the principal bulder of St. Peter's Church."

In 1849, on account of the rapid growth of the village, the rector saw that its claims in regard to religious privileges were superior to those of the rural portion of the parish; and accordingly he advised the erection of a new church on a new site. A subscription list was opened, with the result that \$3,068 was promised. Additions to the amount were made from time to time, although the progress was altogether too slow to satisfy the energy and ambition of Mr. Fuller. At length, in 1853, the rector, who had decided upon a church much larger and finer than St. Peter's, resolved to begin operations and prosecute the work to the end, even though he should be obliged to advance large sums of money out of his own private purse. The corner stone was laid in the summer of this year, being placed near the base of the buttress which supports the southern portion of the chancel wall. The building was formally opened for public worship on Sunday, Sept. 14th, 1856, under the name of St. John's. From a statement made at a vestry meeting held in October, it appears that the rector, then Rev. Dr. Fuller, had advanced towards the enterprise, over and above his own subscriptions and collections, the large sum of \$8,136.24. We learn also from the records of the meeting that the total cost was \$13,118.40.

When Dr. Fuller, in the year 1862, received from Bishop Strachan the appointment to St. George's Church, Toronto, nearly the whole of



ST. JOHN'S CHURCH, THOROLD.

the amount due to him from the Thorold congregation was still unpaid. By this time the principal and interest together could not have been less than \$11,000. Before leaving Thorold, however, Dr. Fuller freely, fully, and affectionately forgave the debt, thus almost virtually making St. John's Church a present to the parish. Well might the people in gratitude and love beg him to accept as a parting gift a small silver model of the building—an object which he ever afterwards highly prized.

During Dr. Fuller's incumbency, a powerful but sweet-toned bell was placed in the tower of the church, the purchase being effected by the congregation. A handsome clock was presented by a member of the rector's family. The font, which dates back to 1846, was transferred from St. Peter's Church. The rectors since Dr. Fuller's time have been these: Rev. Dr. Read, from 1862 to 1865; Rev. T. T. Roberts, M.A., from 1865 to 1880; Rev. W. E. Grahame, from 1880 to 1887; Rev. P. L. Spencer, from 1887 to the present time. Improvements were made in the interior of the building during Canon Roberts' time. The spire was erected, at a cost of \$1,000, during Rev. W. E. Grahame's tenure of the parish.

Further improvements have been made since the present rector assumed charge. The building has cost from the beginning about \$15,000. It is one of the finest ecclesiastical structures in the Diocese of Niagara, of which diocese the first rector was chosen in 1875 to be the first bishop. A desire of the present rector is to place within the church a memorial tablet indicating that the existence of the building is chiefly due to the noble and generous action of the late Dr. Fuller. It has been thought that some of the many friends of the late bishop would like to contribute towards this object, or towards some other suitable memorial.

REV. JOSEPH ANNAND, a missionary in the New Hebrides, writes to *Gospel in all Lands*: "One of the finest sights that I have seen in the New Hebrides I saw at Tongoa in June this year. On

a grassy hillside were assembled nearly 600 natives, joining heartily in singing sacred songs, and reverently bowing their heads in prayer. Fifteen years ago I happened to be one of three missionaries who were on Tongoa, seeking to open the island for teachers or a missionary. On the Sabbath we spoke briefly to the people on the same hillside; but what a different congregation! Then we addressed a company of naked, painted cannibals that were almost constantly at war, killing and devouring one another. Now what a changed scene! I fancy no sane man could witness those two assemblies and not exclaim, 'Behold, what miracles and wonders God has wrought among the Gentiles by them.'

Of the Christians of India, 193,313 are members of the Anglican Church; 133,122 are Baptists; 62,838 are Lutherans; 37,395 are Presbyterians; 32,381 are Methodists; 17,466 are Congregationalists. The communicants are distributed as follows: 53,801 Baptists; 52,317 Church of England; 24,207 Lutherans; 15,782 Methodists; 13,775 Congregationalists; and 11,128 Presbyterians.

“LORD, WHAT WILT THOU HAVE
ME TO DO?”

When first the soul awoke to life and love,
Consumed with earnest longing pure and true
To give itself away, it looks above
And asks, “O Lord, what wilt Thou have me do?”

To each the answer comes in different form :
To some the message is, “My son, arise,
And face the force and fury of the storm ;
Far from thy home and friends thy duty lies :

“To seek the wanderer, whereso'er he roam :
Although the way be desolate and wild,
By love and pity lead him gently home :
If he has wandered far, he is My child.”

Another hears the Master say, “To you
A bright and glorious mission I assign—
The sunbeam's work I give to you to do,
To gladden all you meet with love divine.

“Where'er you are, at home or in the street,
With sunny brightness every cloud dispel :
Disarm all anger by forbearance sweet ;
Tell those who sorrow all will yet be well.”

To others comes a voice, “In lying still
And patient waiting shall your service be ;
But in your loneliness My love shall fill
Your life, and draw you very near to Me.

“In your retirement many a weary heart
Shall come to you for comfort, peace and rest .
By suffering you shall learn the gracious art
Of soothing those by grief and care oppressed.”

Lo, to his work each one the Master speeds,
Choosing for every one, in love alone,
That discipline his character most needs
To mould it to the likeness of His own.

SAFE SAILING.

GOD “holdeth the winds in His fists.”
“He ruleth the raging of the sea.” A
voyager, not himself a Christian, thus
expressed his confidence in his mother's
God, and in his mother's prayers :

“Sleep soft, O storm-tossed mariner,
Rocked in the cradle of the sea :
The ear of heaven bends low to her,
He comes to port who sails with me.”

In an article in *The Missionary Review* on
“The Divine and Supernatural,” Edward
Storrow mentions the voyages of the Moravian
missionary ship which has sailed to and from
Labrador for 120 years without any serious
accident, though the voyage is an unusually
precarious one. The case is so exceptional that
the experienced Lord Gambier declared that he
considered the continued preservation of this
ship the most remarkable occurrence in mari-
time history that had come to his knowledge.
And this is but one of many marvels.

During 158 years 2300 Moravian missionaries
have sailed to foreign lands, but only eleven
times has shipwreck resulted in the loss of life.

Of all the children of missionaries sent home to
Europe in charge of friends, *not one has perished
at sea*. And so it is with missions generally.
A careful investigation of the nautical affairs of
any society will show how few missionary ves-
sels have been lost, and how few missionaries
or missionary families have perished by ship-
wreck.

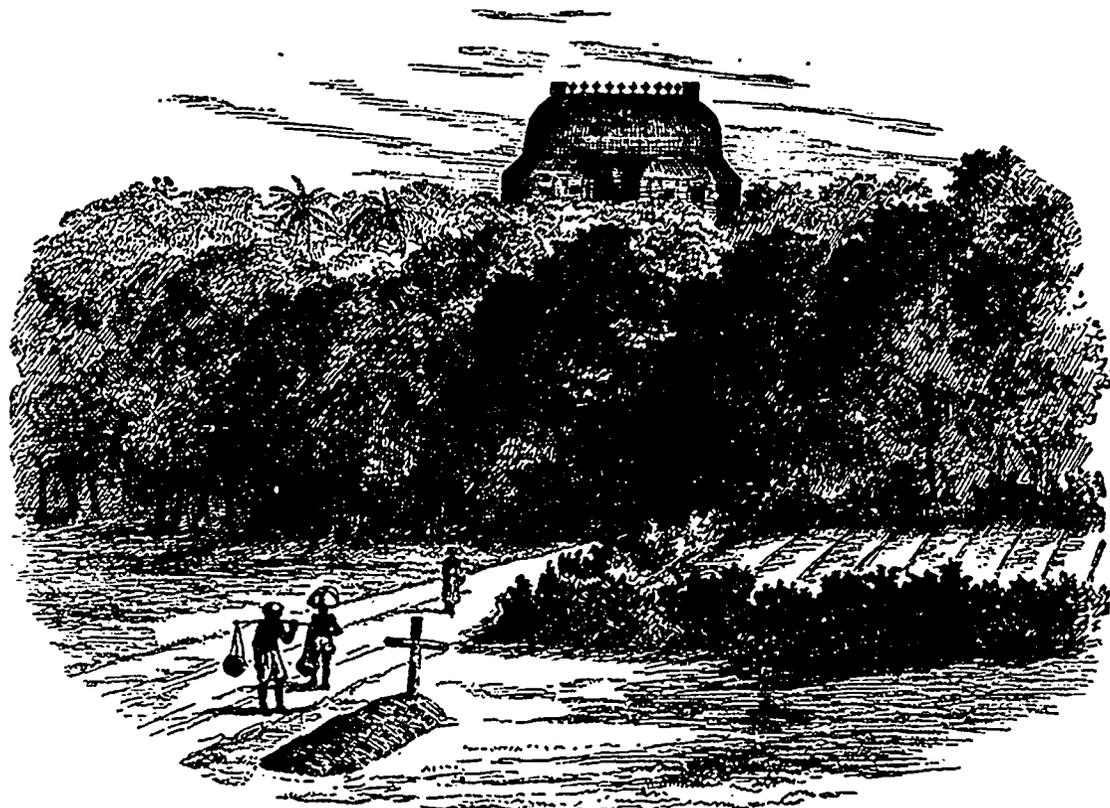
Mr. Storrow says that the protection of mis-
sionaries from violent men is very marked. The
escape of five Malagasy refugees to England
was a series of providential interventions. Three
of them were chiefly sustained for six months
in a forest by food brought by a friend a distance
of fifty miles. One of them would have been
apprehended by soldiers in a house where she
was hiding had not the noise made by crows
given warning of their approach. On another
occasion she only escaped by lying in a bog,
with her head concealed in rushes. She was
recognized by a slave, who told her master, but
he would not believe her. A house in which
she was hidden was searched, but she was not
found. On their flight to the coast they had to
travel by night, often lost their way, had to
avoid villages, soldiers, and spies, to be ferried
across a river swarming with alligators, where
the boatmen were on the watch for fugitives.
How they escaped was a marvel to their ene-
mies, to themselves, and to their friends.

IN a sermon published in the *Chinese Re-
corder*, T. R. Stevenson tells of a missionary
in a Chinese city who labored long without
success, seeking to win the Chinese to
Christ. One day when he was becoming dis-
couraged, a Chinaman said to him, “I want
your God to be my God.” “What do you
mean?” said the missionary. “I wish to have
the same religion as you,” said the Chinaman.
“Why do you?” inquired the missionary.
“Because if your God is like you, He must be
good.”

This was the result of a Chinaman's reading
a *living epistle* which was placed before his
eyes. This was his conclusion, after watching
the man who had come to bring him tidings of
an unknown God and an unknown Saviour.
Just as the name of God is blasphemed among
the heathen on account of the whisky, the
opium, the drunkenness, and the immorality
of men who come from professedly Christian
lands, so Christian men, walking in the fear of
God and bearing the beauty of God in their
faces, and the love of God in their hearts, adorn
the doctrine of God our Saviour in all things,
and lead others to believe and know the grace
of God in truth.

In the rest of the Christian there is stability,
Nothing can shake his confidence but sin.—
Carlyle.

Young People's Department.



PAGODAS IN INDIA.

PAGODAS IN INDIA.

YOU often see the word Pagoda. It means a house where idols are kept, or a temple where idols are worshipped. In India there are a great many pagodas, and they are usually gloomy and dark places, because they have only a very few windows, if any. They get the light of day chiefly through the front door when thrown open. This darkness makes people all the more frightened when they go to the temple. There are a great many priests and attendants about these pagodas, and they are supported by fees which people pay when they come to be cured or to find out something from the poor idols that are in them, and also by money left them by people as they die.

The Hindus have a peculiar way of building their pagodas. They first fence in the ground where the pagoda is to stand and let the grass

grow. When the grass has grown pretty high, they turn a sacred cow into the enclosure and leave her there all night. In the morning they mark the spot where she condescended to rest her body for the night, and this they consider consecrated ground. Here they dig a deep pit and place in it a marble pillar which rises to a considerable distance above the surface of the ground, and on this pillar they place the image of the god to whom the pagoda is to be consecrated. They then build the pagoda around it. The place where the image stands is dark, but lights are kept burning in front of it, and this gives it a mysterious look.

When a Hindu comes to a pagoda to worship, he walks around the building as often as he pleases, keeping the right hand towards it. He then enters and strikes two or three times upon a bell kept for that purpose, presents his offering to some attendant who is always on hand, mutters a short prayer, throws himself

upon the floor, or, if he does not care to do this, lifts his hand to his forehead and then retires.

You see in the picture one of these buildings which the Hindus hold sacred. The Christian missionaries teach them a better way, and show them how Christ should be worshipped instead of an idol which is only made of wood or stone. By the wayside there is a Christian grave and a cross at its head. Some Christian put it there. This means very much more than the Indian pagoda can mean. It means eternal life through Christ who died upon the cross.

A STORY FROM CHINA.

I MUST tell you to-day of the coolies who gave me their breakfast. It happened in this way. I was taking a rough overland journey with another missionary and a teacher—that is, a Chinese gentleman who was instructing us in the spoken and written language. We had some coolies to carry our beds and boxes, but no sedan chairs, as we were making the journey on foot, walking ourselves all the way to save expense.

We left a little village almost before light, and too early to get any breakfast cooked, having a long stage to do that day. We walked on and on over the hills, until about ten o'clock; a Chinese gentleman in a sedan chair was going the same route, and we stopped, all hot and, tired at the first little wayside tea-house.

It was a feast day, and so, instead of the usual rice congee, or gruel, the innkeeper had prepared some "Lo mi" balls, which are considered a great treat by the common people. They are made of a gelatinous kind of rice, with sugar in the middle, and cost as much for one as a large basin of rice or three of rice gruel. They are wrapped in a large brown leaf when boiled, and do not look nice. I had not then got over my early dislike to rice, and this kind of rice, sweetened, was too much for me, although most of the party were pleased at the welcome sight, and were eager to buy these tempting balls. The two coolies who belonged to the gentleman's chair and I stood back alone; and the teacher, seeing that I ate nothing, asked me the reason, and pressed these balls upon me as being quite a treat.

I said, "I can't eat them, but I see two common bread cakes stuffed with cabbage, which are warming on the stove; please buy those for me." He replied, "They are not for sale; they belong to those two coolies. They bought them last night, and are now warming them to make them eatable."

"Won't they sell them?" I asked.

"No; because if they do they cannot buy any breakfast with the money."

"Please, then, buy them as many of the rice

balls as they can eat, and offer to exchange," I said.

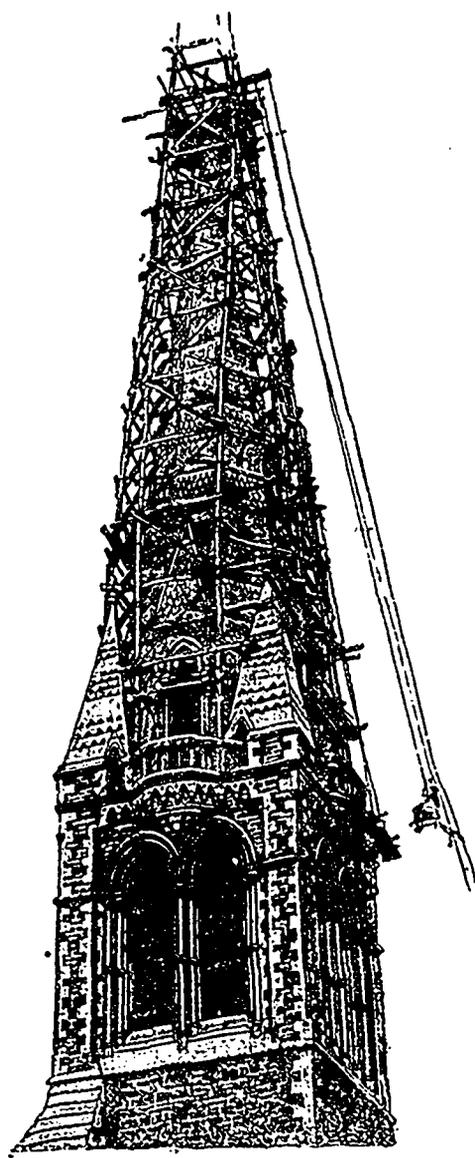
Just then one of the two coolies came nearer, and saw that I was refusing the rice balls, and asked the reason why, with eyes as hungry as a schoolboy's for jam tarts. The teacher told him what I had said, but to his surprise he refused the tempting offer, and he and his mate went and brought me the bread cakes. They would take no money, they would take no rice balls; "the bread cakes were not worth the balls," they said. "He is a foreigner, and can't eat our food, but if he can eat these cakes he shall have them."

I pressed them to take one back. "No." I must eat both. I broke off half one of them to show that one was enough; but it would not do, and I was forced to take both cakes unless I wished to offend them. We still pressed them to allow us to give them some rice balls or money: all was in vain; they took up the chair, and, with a good-natured laugh, wished us good-day. Our roads now led in two different ways, and we lost sight of them at once.

I have never forgotten this kindness, and I have tried to repay it to others. Often, when the coolies have been run down as a worthless, hopeless set of men, or when it is declared that all the Chinese are only self-seekers, and have no real good in any of them, I have told this story; and I am sure of one thing, these two poor men will not lose our Saviour's promised reward.

The act seems a little one, but it meant no breakfast—in fact, no food till late in the afternoon, if not till sundown, for two men who had to carry a man in a chair over a rough road and up and down hills all day. It meant a refusal of a treat on the ground that their service did not deserve it. For myself I think it deserved far more, and I would willingly have given far more if I could have persuaded them to accept of any return. Shall Christian children be put to shame on the judgment day of Christ by these poor, rough, ignorant Chinese coolies, when we have Christ's great example of self-denial before us? Remember that He marks and loves little deeds of kindness, little words of love.—*H. Sowerby, in Young Christian Soldier.*

THE noblest ambition, the highest joy and most glorious reward will be realized by him who adopts such rules of life and conduct as were adopted by a well-known Quakeress. They were as follows: (1) Never lose any time. Time spent in recreation is not lost. (2) Never err the least from the truth. (3) Never say an ill thing of a person when thou canst say a good thing. Not only speak charitably, but feel so. (4) Never be irritable or unkind to any one. (5) Never indulge thyself in luxuries that are not necessary. (6) Do all things with consideration.



UP THE SPIRE.

THE TOP STONE.

SHORTLY after Bishop Julius, who was appointed bishop of Christ Church, New Zealand, in 1890, became bishop the spire of his cathedral was finished, and he expressed a desire to put the last finishing touch to it himself. Accordingly, he was put into a sort of box chair and by means of pulleys was hauled up to the top of the spire, and there, clothed with his episcopal robes, he laid the top stone. Not many bishops would have cared to perform such a ceremony as that, for it needs much experience to climb high in the air without becoming dizzy or nervous; but the good bishop's idea, no doubt, was that a building which was to be set apart

for the service of God should have its top stone as well as its foundation stone laid with prayer and the invocation of God's blessing.

FRIENDS IN MISFORTUNE.



TOUCHING incident which was seen on a Boston street, one cold day, illustrates the way in which suffering begets charity. It was one of the cheerless, windy days, when the air is full of snowflakes while yet it seems too cold to snow in earnest.

On a bleak street was an iron plate in the sidewalk, around which thin streams of steam arose. On this bit of warm surface cowered a morsel of a girl, not more than five years old, pinched with the cold and hunger, and most scantily dressed.

As she crouched over the warm plate, an ill-looking cur came drifting down the street. He hesitated as he came into the circle of warm air, and, with a wistful whine, looked up into the face of the girl. Instantly the little thing moved over to make room for her fellow-waif.

"Poor doggie!" she said, hugging her forlorn shawl closer about her: "is he cold, too?"

And the two comrades in misfortune shared together the hospitality of the iron plate in perfect fellowship.—*Selected.*

GIVING UP.



WHEN the young John Coleridge Pateson, with a brilliant English future before him, turned his thoughts towards the mission field, his father, Sir John Pateson, a Christian judge, was startled and grieved at the prospect of thus losing a son who was the great solace of his old age. But the thought of his own loss triumphed only a moment. "What right have I to stand in his way?" said Sir John Pateson, and then he said to Bishop Selwyn, who was to take the young man out to Melanesia, "Mind, I give him wholly, not with any thought of seeing him again. I will not have him thinking he must come home again to see me." Father and son never met again on earth, but to the son, in his brave work far away, the comfort of his father's perfect surrender of him to God's work must have been great. It is easy to be generous with other people's money and with other people's children. Where can be found a braver, more sacrificing generosity than this of a son? "I give him wholly, not with any thought of seeing him again."—*Selected.*

MY NEIGHBOR'S BOY.

HE seems to be several boys in one,
 So much is he constantly everywhere!
 And the mischievous things that boy has done
 No mind can remember nor mouth declare.
 He fills the whole of his share of space
 With his strong straight form and his merry face.

He is very cowardly, very brave,
 He is kind and cruel, good and bad,
 A brute and a hero! Who will save
 The best from the worst of my neighbor's lad?
 The mean and the noble strive to-day—
 Which of the powers will have its way?

The world is needing his strength and skill
 He will make hearts happy or make them ache.
 What power is in him for good or ill!
 Which of life's paths will his swift feet take?
 Will he rise and draw others up with him,
 Or the light that is in him burn low and dim?

But what is my neighbor's boy to me
 More than a nuisance? My neighbor's boy,
 Though I have some fear for what he may be,
 Is a source of solicitude, hope, and joy,
 And a constant pleasure. Because I pray
 That the best that is in him will rule some day.

He passes me by with a smile and a nod,
 He knows I have hope of him—guesses, too,
 That I whisper his name when I ask of God
 That men may be righteous, His will to do.
 And I think that many would have more joy
 If they loved and prayed for a neighbor's boy.
 —*London Christian World.*

CHILDREN IN CHINA.

BY BLANCHE L. MACDONALD, IN *The Young Churchman.*

IT is not very easy to picture to ourselves those whose lives, habits, and modes of thought are entirely different from our own; but I want, now, to tell you about little brown children in distant lands, who are being taught to love Christ, and who, we hope, will belong to His flock, just as much as you and I.

For love of the Master who "came to seek and to save that which was lost," missionaries are continually going forth, carrying to those in darkness the precious light of Gospel truth. Those who are easiest to teach are the little ones, and it is about the missionaries' efforts I shall talk to you.

The lot of Chinese children is very different from that of those who are born in Christian countries. There is no love to welcome them into the world, but rather they are greeted as a burden and misfortune. Girls are thrown away by their parents as not worth bringing up.

In one country town alone, Ku Cheng, between seven and eight hundred little girl babies, under one month old, are left yearly at the asylum opened by the government for the prevention of infanticide. Babies left there are sold out to poor families, who in this manner provide their sons with wives almost for nothing,

and, in order to support the strange child, give up their own children to the same fate. Existence to these baby wives is most miserable.

At a year old and more, some of them are scarcely the size of a newborn infant; they hardly ever taste milk, but are fed, or rather starved, entirely on rice. If they survive, they become little household drudges, and rarely do they know what a loving word or look means.

The heart of one of God's servants was touched by the sad stories she heard of these neglected little ones; she determined to try to save some of them. She began with two or three who were brought to her as soon as her intention became known; at present, she has collected ten of these little waifs. A home is now being built at Ku Cheng, which will have room for many more.

For \$15.50, a baby girl can be supported for a whole year. One of the ladies who has devoted herself to the service of these straying lambs writes: "I do love our wee foundlings; we have nine in all, mostly rescued from infanticide. We had them all to tea on Miss Nisbitt's birthday, and made them romp like English children. It was so funny to see their usually solemn little faces brimming over with fun."

Some of them are already old enough to be taught something of the love of Jesus. It is said to be a pretty sight to see them kneel at Miss Nisbitt's knee to pray to the Saviour. It is to be hoped that as they grow up these little girls will become workers for Christ, and prove a blessing to the women of dark China.

A DAY.

HE day is a pyramid, God-built. He uses sixty tiny, distinct blocks, called seconds, and builds them into another block, called a minute. He takes sixty of these minute blocks, each containing sixty second blocks, and builds them into an hour block; and then He takes twenty-four of these hour blocks, each containing sixty minute blocks, and with them completes the pyramid of a day. When we count up all the hour, minute, and second blocks, we find that the Divine Architect has used 24 of the first order, 1,440 of the second order, and 86,400 of the third order, and that His pyramid of a day has 87,864 blocks. We ought to make use of this beautiful pyramid,

THE heavenly Master has still His eyes upon His weary followers, toiling in rowing, and each wave of circumstance bears Him on its crest. We are not required to live above circumstances; they are assigned to us that we may obtain therein a deeper experience of the love and wisdom of Him to whom all power is given in heaven and on earth.

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.

RATE OF ADVERTISING.—\$2 per inch, Nonpareil measurement (on page of three columns), one month; \$5 per inch, three months; \$8 per inch, six months; \$12 per inch, for a year. Discount for space exceeding three inches, 20 per cent.; exceeding six inches, 30 per cent.; exceeding ten inches, 40 per cent. Whole page, 50 per cent.

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The Canadian Church Juvenile

An illustrated monthly paper for the Children of the Church, suitable for Sunday-schools.

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EDITOR.—REV. CHAS. H. MOCKRIDGE, D.D., 37 Buchanan Street, Toronto, to whom all communications of an editorial character should be addressed.

BUSINESS MANAGERS.—THE J. E. BRYANT COMPANY (Limited), 58 Bay Street, Toronto, to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed.

VOL. VII.

AUGUST, 1893.

No. 86.

EDITORIAL NOTES.

THE new bishop of British Guiana, Dr. Swaby, has received a hearty welcome in his diocese.

IT is satisfactory to know that the missionaries of Uganda are still under British protection, although the British East India Company has withdrawn from it.

THE bishop of Jamaica, Dr. Enos Nuttall, has been elected Primate of the West India Province, in succession to the late venerated bishop of Guiana, Dr. W. Piercy Austin.

THE Rev. J. A. Newnham has given, in the *Montreal Gazette*, a vivid and exciting description of the breaking up of the ice at Moose Fort last May. While the waters increased, and the ice crashed, Mr. Newnham got no rest for several days and nights together.

THE marriage of Prince George to Princess May of Teck seems to have given universal satisfaction. Enthusiastic crowds in England cheered lustily the royal pair, and showed that the governmental constitution of the empire is enthroned in their hearts.

Two eminent Churchmen have recently passed away in England—Canon Ellerton, author of "Saviour, again to Thy dear name we raise," etc., "The day Thou gavest, Lord, is ended," and other beautiful and well-known hymns; and Rev. Thomas Mozley, who was

connected with many great movements in the Church, and was noted for high literary gifts.

WE regret to learn that the veteran publisher, Mr. John Lovell, of Montreal, has at length passed away. He has been connected with educational works, directories, and gazetteers for a long term of years, and up to the last, though an octogenarian, he had tried to get the public interested in an extensive directory for the whole Dominion, which he had set his heart upon publishing. Mr. Lovell was a Churchman, and always took a great interest in THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS. In his death, we feel that we have lost a friend indeed.

THE Mohawks of the Bay of Quinte are about to renovate the interior of their church at Deseronto, and it is desired to place within it some proper memorial object showing the regard felt by the native Indians and others for the memory of the late Rev. Saltern Givins, the first Church of England missionary stationed at that post. Will the friends and relatives of the late Mr. Givins kindly contribute a small sum towards the carrying out of this plan? Such sums should be sent as speedily as possible to the Rev. Gustavus Anderson, Mohawk Parsonage, Deseronto.

DR. KOHLER, a distinguished and prominent minister of the Lutheran Church in the United States, has just published a remarkable pamphlet, in which he appeals for the episcopate for the Lutheran Church. The continental Reformation, unfortunately, could obtain no bishops, as it happily did in England. The Lutherans now begin to see their great loss. What a revolution it would make if three Lutheran ministers would obtain consecration from the Anglican Church, whose orders are as valid as any on earth, and so get back what they always ought to have had—the historic episcopate!

THE experiment of a general synod for the Church of England in Canada is to be tried in Toronto on the second Wednesday in September. The constitution of the synod is as follows:

"There shall be a general synod consisting of the bishops of the Church of England in the Dominion of Canada and the Diocese of Newfoundland, and of delegates chosen from the clergy and the laity.

"The delegates shall be chosen by the several diocesan synods, according to such rules as they may adopt; or, in a diocese which has no synodical organization, may be appointed by the bishop. The representation shall be as follows: Dioceses having fewer than twenty-five licensed clergymen, one delegate from

each order; dioceses having twenty-five and fewer than fifty licensed clergymen, two of each order; dioceses having fifty and fewer than one hundred, three of each order; dioceses having one hundred licensed clergymen and upwards, four of each order."

FOUR bishops-designate were consecrated in St. Paul's Cathedral, London, on St. Peter's Day: Rev. John Sheepshanks, as bishop of Norwich; Rev. Joseph Sidney Hill, as bishop in Western Equatorial Africa (by which title the archbishop of Canterbury prefers to designate Bishop Crowther's successor, instead of bishop of the Niger territory); Rev. Isaac Oluwole and Rev. Charles Phillips. The last-mentioned are both Africans, native missionaries of the C.M.S. The first African bishop was the famous Crowther, who was consecrated in 1864; Holly was consecrated in 1874, ten years later; Fergusson, in 1884—again an interval of ten years; and now in 1893 we have an Oluwole and a Phillips to add to the list.

THE OUTLOOK OF INDIAN MISSIONS.

BY REV. W. A. BURMAN, B.D.

(Concluded from our July number.)

WE have next to consider the outlook as to the morals and social life of our people. Here again we are confronted by danger and perplexing problems. The country has arrived at a stage in its history when it must seriously consider how the barriers which have stood between red man and white may gradually, and with least risk to both races, be removed. In St. Peter's reserve, and probably elsewhere, a beginning has been made. A certain amount of self-government on new lines has been given the people, and the government is prepared to grant it to other bands as soon as they are ready for it. The great aim is to prepare our people for incorporation into the national commonwealth as free men and citizens. It is felt by those in authority that there is no just cause for keeping the Indian at arm's length, and no natural obstacle to his advancement to full manhood and independence. I, for one, heartily endorse this sentiment, and am moreover of opinion that the breaking down of the barrier between us is inevitable. I believe and I hope that the present reserve system is doomed. It has its advantages, and in the past has done good service; but I have long felt that the dangers and drawbacks of the system far outweigh its advantages. Intended for the protection of our people, the reserves have in scores of cases proved a curse to them. Just when

they needed to have their views of life enlarged, and to be gradually inured to its responsibilities, they were cooped up, a few families here and there; and the spirit of exclusiveness and shrinking from the more serious duties of life was thus fostered, instead of being checked. Every man has thus learned to look upon himself as his only care, and the true welfare of wife, child, or friend is often sacrificed to a mere whim. To deplore the evil is useless. Our duty is to remedy it if we can; and I think it is not too late. Greater responsibilities must come upon our people, and we must prepare them for them. How is it to be done? The answer seems to be clear. Education full and true must be given them—not mere book work. To teach them to read and write and cipher is indeed much, for it gives them the key to stores of wisdom, and brings them into fuller touch with their fellow-men. But they need much more than this. Their views of life must be vastly enlarged. They must be taught that their little world is only a speck in the universe; that their wisest men are only babies in knowledge; and that their plea, that what was good enough for their fathers is sufficient for them, is as untenable as it is impossible of realization. Here lies one of the weak points of our day schools, and the attempt made to remove such ideas from the minds of the pupils of our industrial schools give them much of the value claimed for them. With the result of this work all who know it have been much gratified. Many a child in them twelve or fourteen years knows twice as much as the parent, and with further training will become as useful in his or her station in life as any one of us. I would, therefore, put in a most urgent plea for our industrial and boarding schools, and beg you and all interested in Indians to leave no stone unturned to aid us. I know only too well the prejudices and misconceptions you have to encounter in persuading people to give up their children. I know also how often natural affection is pleaded by them as an insurmountable obstacle. But I have never yet seen any reason to believe that their real affection for their children is greater than that of others, who yet, just because they love them, will sacrifice their own present happiness for their children's future good, and often practise an amount of self-denial of personal comfort, such as no Indian is ever called upon to bear. As to the prejudice mentioned, it need not stagger us. Never yet did any plan for the relief of man's difficulties fail to meet with opposition. Some of the world's greatest benefactors have been treated as enemies, and popular prejudice has long rejected schemes and inventions which have ultimately resulted in untold good to a nation. For my own part, I feel that the hand of God has been in the establishment of these schools; and that they are the next best thing to the Gospel that has ever

been offered to the Indians. I will not detain you now with details of the work, as I hope to have other opportunities of speaking to you about it. I would only add that as Churchmen you would strain every nerve to send pupils to them, and support those who manage them. Other bodies see, I fear, much more clearly than we do, how important and powerful an agency they will be in the near future.

We have now only to consider the financial outlook. In our own diocese and one or two others, the policy of retrenchment has been begun by the C.M.S. It will naturally follow in time in others, but it will be sufficient for us now to confine our attention to our own and similar cases. In Rupert's Land, while the work is growing, we must expect to lose each year an additional \$600 until we are left to stand entirely alone. How are we to meet the deficiency? Self-help. (1) First, I would urge the absolute need of insisting upon a certain degree of self-help in each mission. What has been done at St. Peter's can be done in some degree in almost every mission, and I see no reason why the same method should not be pursued as in our ordinary parishes. The superintendent of missions, after consultation with the missionaries, should draw up for the approval of the financial committee a schedule of assessments upon the various missions. I believe the results would be far better than many expect, for I am convinced that Indians cannot only be taught to give, but to give with pleasure. At any rate a beginning must be made, and the sooner the better.

(2) The province itself. Next, earnest and unremitting efforts should be made to bring the work before the church in the ecclesiastical province. In every town, village, and settlement its claims should be urged by sermons, meetings, and by the free use of literature. Something has already been done, and the results have been encouraging, but it is a mere beginning. Many of our clergy and laity are quite in ignorance as to the work done and its needs; and I most earnestly plead with those who have the charge of our Indian missions to remove every reasonable excuse for ignorance. I have long felt that now as it is a matter of almost life and death with our Indian missions, we might well have a special Indian association aiming at rousing interest everywhere, and helping the Indians in every way possible. There should be in connection with it a periodical, giving full and official information about every part of the field, and with articles calculated to educate our people in right views of the Indian problem.

(3) England and Eastern Canada. Having encouraged our people to help themselves and doing our utmost ourselves, we may well expect help from outside sources. England will doubtless continue to do this through individ-

uals, for the hearts of many in the old land still beat warmly towards us. Then in Eastern Canada we have many warm friends who will not forsake us. I am hopeful that the recently appointed Indian committee of the Board of the Domestic and Foreign Missionary Society may prove of great assistance to us. The duties of this committee are to procure statistical and other information about Indian missions and schools throughout Canada, and to use such information as a stimulus to prayer and practical sympathy. In the United States a similar committee has done invaluable work, and I doubt not we shall see much good from the one in question. To further its work, it will be necessary for every missionary to pay the utmost attention to the rendering of full and regular statistics and information. No matter how little there is to report, let it be faithfully done. The neglect of this in the past has done serious injury to the cause. In this connection we may well add that, if the scheme for the consolidation of the Church should be carried out, the possession of these facts and figures will be an absolute need, if the Church among the Indians is to receive due recognition.

Woman's Auxiliary Department.

"The love of Christ constraineth us."—II. Cor. v. 14.

Communications relating to this Department should be addressed to Mrs. A. E. Williamson, 82 Wellesley Street, Toronto.

THE Washakada Home, at Elkhorn, is doing very satisfactory work. Mrs. Wilson, formerly Miss Vidal, is Montreal W.A. missionary.

THE General Secretary of the Woman's Auxiliary has received the following note:

WINNIPEG, June 14th, 1893.

DEAR MADAM,—I am very happy to be able to again thank you for the assistance given to the student at St. John's, and to state that he was very successful at the spring examinations.

Yours respectfully,
JAMES LAWLER.

THE last general letter of the lamented Bishop Horden, of Moosonee, will be read with painful interest by the readers of this magazine:

"My Sick-Room," MOOSE FORT,
via Mattawa River, Canada,
January 5th, 1893.

MY DEAR CHRISTIAN FRIEND,—Another year has begun—probably the last that I shall spend in Moosonee. I had already begun to feel that it was time I relinquished the work; but God has lately shown me in the most unmistakable

way that the time of my leaving the diocese was near. For the last two months I have been almost entirely confined to bed, and have suffered extreme pain from a severe attack of rheumatism. This is hardly to be wondered at after forty two years of exposure to a climate varying from 100° in the shade to 50° below zero, at which latter temperature I have slept out of doors in North Moosonee.

The work of the diocese has been carried on through the year with great energy and apparent success; but one thing has greatly distressed me. Two of my clergy were obliged to go home, owing to the failure of their wives' health—Archdeacon Winter, my principal clergyman in North Moosonee, and Mr. Peck, the indefatigable and thorough missionary, who has worked many years on East Main Coast. I trust, however, that, even if their wives cannot return at first, they will themselves do so in the course of the year.

After laboring till the end of June at Moose Fort, I left for Rupert House, where I was employed, almost day and night, among a people I ever loved with a deep and unalterable love. Mr. Richards was not there, having gone into the interior to preach the Gospel, and to teach children who have no teacher except their poorly educated parents, unless he thus visits them. I have since learned from him that he made a most successful trip; his efforts seem to have been prospered, and he came back rejoicing at what he witnessed. At Rupert House I met Mr. and Mrs. Peck, to my surprise and pain. I thought to have seen them later at Fort George, or to have met *him* at Great Whale River; but it was not to be. The good man felt it to be a heavy trial, but recognized the hand of God. Returning with my dear daughter and her husband, Mr. Broughton, who has been appointed to reside at Moose, I remained here for a short time busily at work, and then set out for Great Whale River and Fort George in "The Mink." We met much ice, and were often encompassed with fog, but reached our destination in safety. My stay at Whale River could not be long, but every moment was made the most of, ministering to three different peoples, speaking English, Cree, or Eskimo. With the latter I was greatly gratified; I confirmed several, and administered the Lord's Supper to others. Of the Crees, I baptized many and confirmed others. There are few English-speaking residents, but I baptized, confirmed, and administered the Holy Communion among them. Leaving Whale River I went south to Fort George, where I made a rather long stay. I have always received great kindness there, and as this was to be my last visit the kindness was, if possible, redoubled. Every day I held service for English, Cree, and Eskimo, and conducted school, finding that the scholars had made great progress under the tuition of

Mr. and Mrs. Peck. Thence I returned to Moose. Upon the arrival of our annual ship I was glad to receive a new fellow-worker in Mr. Walton, from the Church Missionary College, Islington, who has been set apart for work among the Eskimo in Northeast Moosonee. At the same time I had the great pleasure of witnessing the return of my dear friend, Rev. J. A. Newnham, with his young and amiable wife, who has ever proved herself to be the bishop's true daughter. At first I was in doubt what to do with Mr. Walton; but, as Mr. Peck was starting for England, I felt compelled, if I found him fit, to ordain him, and to send him to fill Mr. Peck's place. I was much pleased with him, and he quite won my heart. Before he left for Fort George, September 7th, I had ordained him deacon, and I bid him Godspeed in what I trust will be his life-work.

Near the end of May Mr. Newnham went to Long Portage Ho, and conducted a mission among the people there. Thence he proceeded to Abitibi, on the way proclaiming the Gospel, and baptizing some Indian children. From Abitibi he journeyed on to Canada. On his return he visited Chapleau, a town on the C.P.R., but in this diocese, which may become a most important missionary centre. A large number of Canadian Churchmen live there, while close by is an Indian village, ministered to from time to time by the native clergyman from Matawakumma, Rev. J. Sanders. Chapleau depends on me for support, except for the liberal contributions promised by the residents, who have already built a church. I hope that ere now they have a resident clergyman. I say "I hope," for we have not heard from the outer world for months. Chapleau on the south, and Ungava on the northeast, 1800 miles apart, will now require much at my hands or rather *ours*, for I look on you as a fellow-laborer in the Lord, and as being as deeply interested as myself in advancing His kingdom.

Our wants are great, and must of course, especially with these two new stations on hand, be constantly and largely increasing.

There is now greater need than ever that all our missions should be looked after most carefully, and ministered to with the utmost diligence, for we are no longer alone in Moosonee. The Roman Catholics have at last succeeded in establishing a resident missionary at Albany, only 100 miles north of Moose. For nearly fifty years they have visited Albany annually from Canada, but have not established a permanent mission there till last year. If, then, we are not up and doing, and that to our very utmost, our work may be hindered and marred, and our beloved Christian Indians, our spiritual children, who are in many respects like children, may be seduced from the pure faith by the corrupt teaching of those who are opposed to the pure and unadulterated Word of God.

Let me, then, ask you, dear friend, to do all you can for the great work being carried on in this extensive but isolated region. Believe me, my dear Christian friend, yours in the Lord,
JOHN MOOSONEE.

Contributions will be received by either of my commissaries, the Rev. Canon Scott Robertson, Otterden, Faversham, and the Rev. J. Burnside, Hertingfordbury, Herts., or by H. G. Malaher, Esq., 20 Compton Terrace, Islington, N.; in Canada by the Rev. H. Pollard, Ottawa.

Books and Periodicals Department.

Classified Digest of the Records of the Society for the Propagation of the Gospel in Foreign Parts, 1701-1892. Published at the Society's Office, 19 Delahay street, London, England.

The value of this book for all those interested in the historical records of the Church in colonial and foreign lands cannot be overestimated. The information as to the agents by whom the Church was planted in those lands is full and complete, and at the same time most interesting. Hosts of events hitherto quietly slumbering among the archives of the S.P.C. are now for the first time brought to the light, and the labors of the true pioneer workers of the Church made vivid and clear. It is not only in North America and the early colonies now known as the United States, together with our own British possessions from the Atlantic to the Pacific; but it is in the West Indies, in Africa, in Australia, in India, China, Corea, Japan, and many other parts of Asia; in Europe itself, and the many scattered islands of the Pacific—in fact, over the whole world itself—that we suddenly become interested. The editor of this book is Mr. C. F. Pascoe, who has special charge of all the society's manuscripts, archives, and books. Addressing himself to the task with a devotion which true enthusiasm alone could give, Mr. Pascoe labored with untiring diligence and perseverance, employing all his leisure time and even his holidays for five years in order to give to the world this useful compendium. A similar work is promised by the society every ten years. In a work of this kind, we have the true soul of history. The doings of the pioneer workers are reflected in their letters and reports. They being dead yet speak to us from the shores of the almost forgotten past; and the thanks of the Christian world are due to the society, and particularly to Mr. Pascoe, for laying such interesting and useful materials before us. The archbishop of Canterbury speaks of it in glowing terms.

"It is," he says, "a marvellous book—there is no doubt of it. It contains in a good-sized volume a most complete and fascinating account of the work of the society from the very beginning. It is full of interest in its narrative, and full of vividness in its touches."

To this we may add that the bishop of Exeter is giving the North American portion of the book as the subject-matter upon which his students will be examined next Trinity.

Some American Churchmen. By Frederic Cook Morehouse. Milwaukee: The Young Churchman Co., 1892.

Pioneer days are also revived in this handsome and readable book, recently published by The Young Churchman Co., of Milwaukee. It gives brief but racy accounts of Bishops Seabury, White, Hobart, Chase, Doane, Hopkins, and Kemper, prelates of early days when cities were small and forests trackless and large. The American Church has need to be proud of the names mentioned above, though they are by no means the only names worthy of their appreciation; but they are the men whose names are still as household words among the Church families of the great republic. Besides these worthy right reverend fathers of the Church, some account is given of three priests of honored name, viz., William Augustus Muhlenberg, the Christian

educator; James Lloyd Breck, one of the founders of Nashota; and James De Koven, warden of Racine College. The book is printed in large, clear type, and a photogravure portrait of each of the divines mentioned is given.

Astronomy for Everyday Readers. By B. J. Hopkins. F.R.A.S., member of the British Astronomical Association. New York: Thomas Whittaker.

This little book is intended to give plain people some idea of astronomy, and to start them on the way of dipping more deeply into the fascinating study. By means of diagrams and illustrations and the use of simple language, in which technical words and "sciency" expressions are avoided as much as possible, the author has succeeded in presenting his subject in such a way as to make it intelligible to almost any one. It is a small book of only a hundred pages, but it gives a vast amount of useful information.

The Cosmopolitan and THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS together for \$2 a year!

The July *Cosmopolitan* will mark the most radical step ever taken in periodical literature. With that issue the magazine, unchanged in form—in fact, one of the best numbers of *The Cosmopolitan* ever issued—will be put on sale at twelve and a half cents per copy—\$1.50 a year. The cutting in half of a price already deemed low for an illustrated magazine is the result of an intention long since formed to give to the public an illustrated monthly of the very highest class at such a price as must bring it within the reach of all persons of intellectual tastes, however limited their incomes. More than four years have been spent in reaching the organization necessary for the production of *The Cosmopolitan* at this price, a figure hitherto undreamed of by the reading world. Only the rapid growth of *The Cosmopolitan's* editions, almost unprecedented in magazine records, has produced the conditions which make this departure from established prices possible. *The Cosmopolitan* promises to make the year 1893 the most brilliant in its history. De Maupassant, Mark Twain, George Ebers, Valdez, Spielhagen, Francois Coppée, Flammarion, and Paul Heyse, are some of the authors whose work will appear for the first time during this year in its pages. We have made an arrangement with *The Cosmopolitan* by which our readers may have it and our own magazine together at \$2 a year.

The Missionary Review of the World for August covers a broad field of missionary thought and study. Among many other useful articles the Rev. A. I. Gordon, D.D., writes in forcible style on "Education and Missions," taking for his text the statement made before the Decennial Conference in India by Rev. Maurice Phillips, that "the only organized opposition which Christianity has yet had to meet has been from the efforts of the Hindu graduates of our universities," and showing that higher education, unless accompanied by Christian education, does not seem to prepare men for the acceptance of the Gospel. All departments are full of interest, as usual.

Published monthly by the Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$2 a year.

The Illustrated News of the World (New York edition of *The Illustrated London News*.) The illustrations of the late royal wedding are particularly good, and the sinking of the unfortunate Victoria a most striking and dreadful picture. It is from a sketch taken by an eye-witness. The cost of this edition is only \$5 a year, and ought to be found in all homes.

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

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

Returns by Parishes—Domestic and Foreign Missions.

RETURNS FROM THE DIOCESE OF ONTARIO.

FROM MAY 1ST, 1892, TO APRIL 30TH, 1893

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Adolphstown.....	2 40			2 36	3 11		
Gosport.....							
Fredericksburg.....	2 37			4 74	4 70		
Union Church.....						19 68	Rev. R. S. Forneri.
Almonte.....	5 00			5 00			
Sunday School.....		4 00	4 00			14 00	Rev. G. J. Low.
Ameliasburg.....	1 82			1 04			
Consecon.....	67			77		4 30	
Amherst Island.....							
St. James'.....							
Christ Church.....							Rev. W. Roberts.
Arnprior.....	2 05			50			
Galetta.....						2 55	Rev. W. D. Mercer.
Ashton.....	1 92			2 20			
Munster.....	3 34			4 00			
Prospect.....	1 30			2 17		14 93	Rev. T. Austin Smith.
Augusta.....							
Maitland.....	3 15			2 62	4 05		
St. George's.....					20		
Lord's Mills.....					25	10 27	Rev. R. Lewis.
Barriefield.....	5 73			6 55	7 27	19 55	Rev. C. L. Worrell.
Bath.....	13 95			4 49	1 36		Rev. E. H. M. Baker.
Woman's Aux.....				2 00		21 80	
Beachburg.....							
Cobden.....							
Foresters.....							
Westmeath.....							Rev. C. P. Anderson.
Bearbrook.....	1 00			2 00	1 00		
Railway.....							
Canaan.....							
Vars.....						4 00	Rev. W. Taylor.
Belleville, St. Thomas'.....	20 65	15 00		42 07	12 21		
" Sunday School.....			15 09	15 09			
" Woman's Aux.....	15 00	25 00		15 00			
" St. Paul's.....	2 34			4 49		166 85	Rev. J. W. Burke.
" Christ Church.....		5 00				5 00	Rev. S. Daw.
" St. John's.....	3 64			3 55	3 57		
" Sunday School.....		6 05				16 81	Rev. D. F. Bogert.
Bell's Corners.....							
Fallowfield.....							
Hazeldean.....							
Rathwell's.....							Rev. C. S. Goodman.
Brockville, St. Peter's.....	20 19	28 00		40 00	21 00		
" Woman's Aux.....	5 00	25 00		34 73		173 92	Archdeacon of Kingston.
" Trinity.....	8 00	6 06					
" Woman's Aux.....	10 00	10 00		5 00		39 06	Rev. J. H. Nimmo.
" St. Paul's.....	35 92	25 00		34 29			
" Woman's Aux.....	6 00	20 00		5 00			
" Sunday School.....	15 00	5 00	20 00			146 71	Rev. O. G. Dobbs.
Camden East.....	6 30			2 46	2 38		
Yarker.....				1 25			
Newburg.....				1 29			
Hinch.....							
Woman's Aux.....	4 00			5 00		22 68	Rev. F. D. Woodcock.
Cataraqui.....	1 50						
" Sunday School.....		4 95	4 95				
Williamsville.....						6 45	Rev. A. W. Cooke.
Calabogie.....					48	48	
Carleton Place.....	16 20	10 00		16 33	9 00		
" Woman's Aux.....	20 00	141 00		4 00			
" Sunday School.....	27 00	12 00	39 00			155 33	Rev. A. Elliott.
Clayton.....	63			2 20			
Innisville.....				84		3 67	Rev. John Osborne.
Clarendon.....							
Ompah.....	2 87			1 36	2 00	6 23	

* 1 or Parochial Mission to the Jews.

† \$14 from Junior W. A.

RETURNS FROM THE DIOCESE OF ONTARIO.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to The Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Plevna.....							
Ardoch.....							
Strathadden.....							
Fernleigh.....							
Cobden.....					24		
Douglas.....							
Scotch Bush.....						24	Rev. J. A. Shaw.
Combermere.....				1 37			
Rockingham.....						1 37	Rev. A. E. Clay.
Cornwall.....	5 00						
" Sunday School.....			20 75	20 75			
" Woman's Auxiliary..	5 00	5 00		2 50		38 25	Rev. Canon Pettit.
East Cornwall.....	4 00			4 35	*4 75		
" Sunday School.....		23 00	23 00			36 10	Rev. S. G. Poole.
Deseronto.....	7 00			6 00	5 00		
" Sunday School.....		1 45	1 45				
" Woman's Aux.....	11 00			50 00		80 45	Rev. T. Stanton.
Dungannon.....		1 52				1 52	Vacant.
Earnestown, Odessa.....	1 97			3 67	3 30	8 94	Vacant.
Edwardsburgh.....							
Cardinal.....	5 04			7 93	*4 50		
Limekiln.....	2 13			2 77			
Shanly.....				1 21		23 58	Rev. G. Metzler.
Egansville.....							
Lake Dore.....							
Elizabethtown and Lyn.....	1 00			1 70			
New Dublin.....	1 50			2 30		6 50	Rev. G. W. G. Grout.
Finch (Crysler).....				3 32	*1 50		
Chesterville.....						4 82	Vacant.
Fitzroy Harbor.....				1 15			
" Sunday School.....		2 25	2 25	66			
9th Line.....							
Torbolton.....				1 49		5 55	Rev. J. F. Snowdon
Frankford.....	1 00		1 00	1 00	1 00		
Sunday School.....		3 35	3 35				
Woman's Auxiliary.....				13 00		19 35	Rev. F. Codd.
Franktown.....	8 35			3 15	*3 10		
St. Bede's.....				1 10			
Montague.....				1 75		17 45	Rev. J. Fairburn.
Gananoque.....							Rev. H. Auston.
Gloucester Billings.....							
Taylorsville.....							
Cowansville.....							
Woman's Auxiliary.....	2 00			7 62		9 62	Rev. T. M. V. King.
Hawkesbury.....	4 00						
L'Original.....	57			1 00		5 57	Rev. A. Phillips.
Hillier.....	1 00			1 00	1 00	3 00	Rev. W. Fleming.
Huntley (Christ Church).....	3 64			2 33	1 20		
6th Line.....	2 80			2 40	1 77		
Carp.....	1 74			3 13	1 89	20 90	Rev. G. Scantlebury.
Kemptville.....	13 34			9 45	3 79		
Sunday School.....	24 40	6 35	30 75				
Woman's Auxiliary.....				10 50			
Marlboro'.....	1 49			2 05		71 37	Rev. C. R. Emery.
Kingston, St. George's.....	34 91	24 00		41 79	18 40		
" Sunday School.....		25 00	25 00				
" " Woman's Aux.....	168 65	77 90		47 97	*3 75	442 37	Rev. B. B. Smith.
" St. James'.....	51 95	90 25		57 88	*23 00		
" " Sunday School.....		7 50	7 50				
" " Woman's Aux.....	93 80	50 00		20 50	*23 90	418 78	Rev. J. K. McMorine.
" St. Paul's.....	12 50				8 00		
" " Sunday School.....		20 00	20 00				
" " Woman's Aux.....	39 50	15 00		9 35		104 35	Rev. W. B. Carey.
" All Saints'.....	7 52				3 89	11 41	Rev. R. W. Rayson.
" " Woman's Aux., gen'l.		3 00		25 00		28 00	
Kitley (Frankville).....	1 03			1 72			
Redans.....	1 45			1 39			
Dacks.....	45			49			
Easton's Corners.....	1 62			1 40		9 55	Rev. T. J. Stiles.
Lanark.....				85			

‡ Half from Junior Guild.

RETURNS FROM THE DIOCESE OF ONTARIO.

PARISHES.	Domestic Missions.		Children's Offerings.	Foreign Missions.	Missions to Jews.	Totals.	INCUMBENTS.
	General.	Indian.					
Balderson				1 47			
Bathurst				68		3 00	Rev. S. D. Hague.
Lansdowne Front	1 35						
Escott Yonge						1 35	Rev. C. J. Young.
Lansdowne Rear							
Athens							
Delta							Rev. W. Wright.
Leeds Rear							
Lyndhurst	3 12			5 00	*1 55		
Seeley's Bay							
South Crosby							
Morton Woman's Aux.						9 67	Rev. J. W. Forsythe
Lombardy	1 20	1 09		82	66		
Cranworth				69			
Burgess	75						
New Boyne	96			2 89	60	9 66	Vacant.
Loughborough				1 50			
Murrave							
Slack's School H.						1 50	Rev. T. R. Cooper.
Madoc							
Glen Lewis							
Queensboro'							Rev. W. W. Burton.
Manotic	2 50			1 57			
Osgoode Station	58			1 31			
Wellington							
Kars	5 13			5 72		16 81	Rev. T. F. Fraser.
March, St. John's				2 25			
St. Mary's	7 91			6 00			
Dunrobin				2 00		18 26	Rev. W. H. Stiles.
Marmora	1 65			4 00	1 75		
Rawdon	70			95	60	9 65	Rev. C. M. Harris.
Marysburgh							Vacant.
Mattawa, Eau Claire				31			
Deux Rivières				1 71			
Rutherglen				36	85		
Burr				66			
Kl				1 00		4 89	Rev. R. M. Samwell.
Matilda (Iroquois)	6 72			2 00			
Woman's Auxiliary	2 00					10 72	Rev. R. L. M. Houston.
Maynooth							
Moore							
Hybla							
Shields							Rev. E. Pick.
Merrickville	2 59			1 90	*7 86		
Woman's Auxiliary				41 05			
Burrit's Rapids	1 05			2 44	*2 88	59 75	Rev. R. L. M. Houston.
Millbridge							
Glanmire							
Stoney							Vacant
Morrisburgh	12 42			19 91	7 43		
" Woman's Auxiliary	2 50	4 50				46 76	Vacant.
Mountain, St. Peters				7 61	2 54		
Dixoh's					19		
Winchester	1 69			2 10			
S. Mountain						14 13	Rev. T. B. Haslam
Napanee	6 92			11 35	7 57		
Sunday School	20 00		20 00			45 84	Rev. A. Jarvis.
Navan	8 65			2 25	2 00		
Cumberland							
Gloucester						12 90	Rev. A. A. De Pensier.
Nepean, Birchton	1 68				2 32		
Sunday School		2 65	2 65				
Merivale	1 80						
Hintonburg	1 01				3 34		
Sunday School		4 28	4 28			17 08	Rev. E. H. Buller.
Newboro'	10 00			17 30			
" Woman's Auxiliary	2 00						
Portland							
Elgin						29 30	Rev. G. Bousfield.
Newington	6 38			5 00			