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THE CANADIAN CHURCH MAGAZINE

• • ANB MISSION NEWS • •

Published by the Domestic and Foreign Missionary Society of the Church of England in Canada.

VOL. V.

TORONTO, APRIL, 1891.

No. 58.

HISTORICAL SKETCHES.

No 58—THE FIRST DEAN OF QUEBEC.



HE Very Rev. Richard Whitmore Norman, M.A., D.C.L., D.D., Dean and Rector of Quebec, was born at Southborough, Kent, England, on April 24th, 1829. His father was Richard Norman, Esq., Merchant, of London, son of George Norman, Esq., a large landed proprietor of Bromley, Kent, England; and his mother, Emma Stone, was a daughter of George Stone, Esq., of Chiselhurst, Kent, head of the oldest private banking house in London, now Martin & Co., 68 Lombard Street. Dean Norman was educated at Exeter College, Oxford, and was ordained deacon in 1852 and priest in 1853 by Bishop Samuel Wilberforce. He was Curate of St. Thomas', Oxford, in 1852; fellow of Radley College, 1853; fellow and head master of St. Michael's College, Tenbury, 1857; and warden of Radley College, from 1861 to 1866. In consequence of hard work his health became impaired, and he left England

in 1866, in the hope that a short sojourn in Canada would be productive of benefit. Such proved to be the case, and this circumstance, conjointly with family reasons, prompted him to make Canada his home. Previous to taking up his residence in this country he had had but slight experience of strictly ministerial work, his principal labours in England having been connected with higher education. Since his

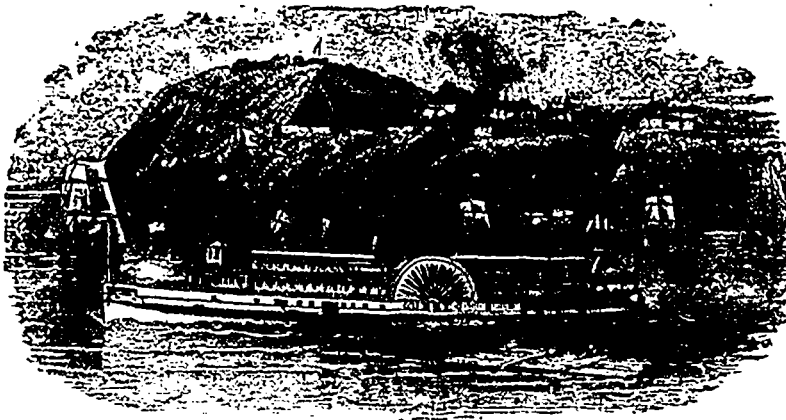
arrival in Canada he has thrown himself into pastoral work, without entirely abandoning the cause of education. In 1868 he was appointed assistant at St. John the Evangelist's Church, Montreal; assistant at St. James the Apostle's Church, 1872; Rector of St. Matthias' Church, 1883; Canon Assistant of Christ Church Cathedral, 1886; Rector of Quebec Cathedral, Christmas, 1887; and created the first Dean of Quebec in 1888 by the present Bishop of the Diocese. Dean Norman was elected in 1878 to be member



THE DEAN OF QUEBEC.

of the Educational Council and Vice-Chancellor of the University of Bishop's College, which offices he still holds; a member of the Montreal Protestant School Board in 1879, and chairman of the same in 1880; Vice-president of the Montreal Art Association in 1882, and president in 1887. Vice President of the Montreal Philharmonic Society in 1879. These last offices he was compelled to resign consequent on his leaving Montreal. In 1880 Dr. Norman was elected hon. clerical Secretary of the Anglican Provincial Synod; in the following year he was elected to a Fellowship at McGill College, and in 1883 he was

elected a member of the Protestant Committee of Public Instruction. These three offices he still retains. In 1888 he was chosen as President of the Central Board of Examiners for Teachers' Diplomas in the Province of Quebec. He proposes to continue in Quebec and further church work in the diocese, and in the Province. Dean Norman has published some volumes of sermons and various pamphlets, which have



QUEBEC FROM THE RIVER.

been well received by the public. The one special subject, which he has striven most persistently to promote both in Canada and England, is the value of higher education.

THE ARCH-DIOCESE OF YORK.—

Concluded.



JOHAN OF THORESBY has left his mark not only upon history, but upon the great minster which is the pride of the diocese. Important additions were made to it and many beautiful decorations were added. Indeed, it is to the ecclesiastics of the fourteenth century, with all their faults, that we owe some of the most exquisite specimens of architecture to be found in England. The early English style gradually merged into the decorated and that into the perpendicular, which lasted till the time of the Reformation.

Alexander de Neville was an attached follower of Richard II., and when misfortunes came to that weak-minded king the Archbishop went into voluntary exile. He was appointed afterwards Bishop of St. Andrew's in Scotland, but the Scots refused to accept him because nominated by the pope, and he lived the rest of his days as a parish priest and a school teacher. Thomas Arundel became Archbishop of York in 1388, and in 1396 was translated to the Archbishopric of Canterbury, the first promotion of the kind that had ever taken place. Robert Waldby came next in 1397, but died in the year following, Richard Scrope succeeding him. This prelate had a tragic end. When Richard II. renounced his throne in 1399, Henry of Lancaster succeeded as Henry IV., and in an evil

hour Scrope favoured a rebellion that was raised against him in the north. In great wrath Henry marched to punish the insurgents, and the Archbishop was arrested, tried and sentenced to death. The sentence was carried out immediately. "Give me five strokes with the sword," said the unfortunate prelate, "in memory of the five wounds of Christ my Saviour." This was done, and at the fifth stroke his head was severed from his body to the great

horror and agony of the crowd who witnessed the terrible scene.

Henry Bowet succeeded in 1407, and is noted for having issued the last indulgence for the building fund of the minster, and this apprises us of the way money, to some extent, was raised for building purposes in those days. By means of masses for the dead, indulgences, "conscience money" and such like methods, funds were always forthcoming and great things were done in building. The three succeeding Archbishops, John Kemp (1426), William Booth (1452), and George Neville (1465), during the reigns of Henry V., Henry VI., and Edward IV., saw the completion of this grand edifice as it stands to-day.

Archbishop Neville was brother of the great Earl of Warwick, "the king maker," and flourished in the days of that splendid yet dissolute king, Edward IV. The Church and the world were badly mingled in those days. Neville, as a boy of fourteen, was appointed to a canonry in Salisbury and also in York, and at twenty-three, by special dispensation from the pope, was made Bishop of Exeter. When made Archbishop of York he dazzled all England by the splendour of his enthronement feast, at which the most costly viands were served to the brilliant lords and ladies of the period, many of them attached to a corrupt and wicked court. His was a period of splendour without spiritual work or oversight. He was more interested in the Wars of the Roses than in his diocese, and falling with the fortunes of his brother, was thrown into prison and all his great wealth was taken from him. He died in 1476, having been released from prison a short time before that date. Unhappy, surely, are those ecclesiastics who follow the fortunes of war and the world instead of the ways of peace and of Christ.

During the reigns of Edward V., Richard III. and Henry VII. we find Lawrence Booth (1476), Thomas Rotherham (1480), Thomas Savage (1501), Christopher Bainbrigg (1508). And this brings us to the dawn of a new period. Printing was invented by Caxton in 1474, and before the



NOBLES OF ENGLAND WAITING ON CARDINAL WOLSEY.

rise of the new century a printing press was set up in the city of York, and in 1496 we find one Frederic Freez established there as "bokebynder and stacyoner." This great invention speedily revolutionized all walks of learning, but many ecclesiastics inveighed against it as a prolific source of heresy and sin. The names of Erasmus and Sir Thomas More, both warm friends of the "new learning," belong to this period.

Archbishop Bainbrigg saw the accession of Henry VIII. to the throne of England, but he spent most of his time in Rome, having been made a cardinal. There he was poisoned, some say at the instigation of the Bishop of Worcester, who owed him some grudge. Let us hope that this is not true. The remarkable career of Thomas Wolsey, the "boy bachelor," who pandered to the tastes of his uxorious monarch and furthered his ends to his own rapid advancement, so great that nobles bowed down to him and waited upon him as servants, becoming Archbishop of York

(in 1514) and cardinal, and then falling as suddenly as he had risen, dying in 1530, in time only to escape trial on a charge of high treason, is too well known to need repetition here. His name and that of Henry VIII. are closely connected with the rupture which took place between the Church of England and the Church of Rome, and the establishment of the Reformation, into the history of which we need not go. Edward Lee, the king's almoner, succeeded Wolsey as Archbishop of York in 1531, a prelate who did little or nothing towards promoting the Reformation. His feelings and sympathies were rather against it. On his death in 1544, Robert Holgate became Archbishop. He was the first Archbishop of York who did not receive the pallium or cloak (which marked the high dignity of his office) from the pope. The ceremony, by order of the king, was conducted by the Archbishop of Canterbury, the Church of England thus asserting its own independent

existence. Holgate saw the death of Henry VIII. and the accession of the youthful Edward VI., in whose time the Latin tongue was hushed in the lordly minster of York, and the language "understanded of the people" set up.

Sad days came for England with the untimely death of Edward VI., and the accession to the throne of his morose and cruel sister Mary, when all enactments favourable to the Reformation were repealed. Some of the bishops conformed to the new proclamations and went back to the old Roman uses and customs; others fled the country and took refuge in various places on the Continent; others again refused to conform and were deprived and imprisoned. Among these was Holgate, Archbishop of York. Then came that sad page of English history, lurid with the flames that burned all those who were convicted of opposition to the proclamations of Mary. Then died the martyrs whose blood afterwards made strong the English Church; but Yorkshire was strangely free from all this persecution, the name of one sufferer alone being recorded. Archbishop Holgate was a married ecclesiastic and therefore was doubly obnoxious to Mary. After an imprisonment of a year and a half he was released, and lived in retirement till his death in 1556. Several charitable institutions in Yorkshire are connected with his name.

Mary appointed a thorough Roman sympathizer as his successor in Nicholas Heath, who had been successively Bishop of Llandaff, Rochester and Worcester, but was deprived by Edward VI. for refusing to take the oath of supremacy. He received the pallium according to the old custom from the pope, in 1555. This Archbishop was conscientiously a Romanist, but was a man of personal piety and gentleness of disposition, always showing a kindly feeling towards those who differed from him in opinion. To his merciful administration it is largely due, no doubt, that Yorkshire escaped so well the bitter storms of persecution. Mary died in 1558, and things were all changed again by the accession of her sister Elizabeth, who was a bulwark of Protestantism. A wholesale removal of bishops took place, and among them Archbishop Heath, who retired from York and lived upon his estate in Surrey, where more than once he was visited by Elizabeth, who entertained for him a deep respect. He was succeeded in 1560 by Thomas Young who was one of those who had gone into exile in the reign of Mary. About this time a movement was set on foot by Romanist partisans to supplant Elizabeth and place Mary Queen of Scots upon the throne. On the death of Young the see of York remained vacant for two years and was then filled by the appointment of Edmund Grindal, Bishop of London, in June, 1570, under whom, for the first time, puritanism was introduced into the diocese. He laid an injunction upon his clergy that all altars were

to be taken down even unto the foundation; all "antiphoners, masse-books, grayles, portesses, processions, manualls, legendaries, etc., which served for the superstitious Latine service, be utterly defaced, rent and abolished." He enjoins a similar destruction of all vestments, albs, tunicles and stoles as well as of paxes, censers, crosses, candlesticks, holy water vessels, images and other "monuments of superstition and idolatry." Such was one type of an English archbishop in the reign of Queen Elizabeth. From Grindal's episcopate dated Yorkshire puritanism. Many persons about this time, adhering to the old religion, were put to death, forty-one being mentioned as executed at York alone, while many others were thrown into foul dungeons. Grindal was translated to Canterbury and succeeding Archbishops of York were Edwin Sandys (1577), John Piers (1589), Matthew Hutton (1595), in whose episcopate the great Queen passed away and left her throne to James VI., King of Scotland, in 1603, two years after which Archbishop Hutton died and was succeeded in 1606 by Toby Mathew, Bishop of Durham, a man of great ability, excellent character and pleasant humour. He saw the death of James and the accession of Charles I. in 1625, and died in 1628. George Montaigne, Bishop of Durham, succeeded him, but lived only a few months, when Samuel Harsnett became Archbishop in the same year. Richard Neile followed in 1632 and made things hard for the Puritan clergy, being a thorough supporter of the churchmanship of Laud. He had held five bishoprics and went from Winchester to York. An incumbent of a new church was suspended because he preached doctrine contrary to that of Neile's way of thinking. The clergy at this time seem to have been of a very low stamp and poorly educated. Archbishop Neile, whose policy was high handed and in many respects mistaken, died in 1640, and was succeeded in the following year by John Williams, Bishop of Lincoln, and a Welchman. He saw King Charles in the midst of all his trouble with his Parliament; he saw the power of the Puritans rising fierce and strong, and fled to his native land to hide himself till "this tyranny should be overpast"—a consummation which he never witnessed, for he died in 1650 when the Commonwealth was in full swing. It was, indeed, a tyranny. The use of the Prayer Book in any form, public or private, was forbidden. Archbishop Laud was beheaded. The king himself was subjected to a mock trial and his head struck off in 1649. Diocesan rule had ceased in York and all over England, and the clergy everywhere were deprived and persecuted.

But in 1660 Charles II. was restored to the throne of Great Britain, and at the same time the Church of England was reinstated. The bishops came back to their sees and the clergy to their parishes, and vacancies were at once

filled up. The Archbishopric of York was bestowed upon Accepted Frewen, whose name certainly savored of Puritan days, but not his character. He was at the head of the Church of England clergy as against the Presbyterian faction, who were crying loud for the abolition of prelacy and the Prayer Book. At this time we begin to hear of the Quakers.

Frewen died in 1664. His successor was Richard Sterne, who had attended Archbishop Laud on the scaffold. He died in 1683 and John Dolben succeeded to the Archbishopric. He had fought for King Charles I. as a soldier and took refuge in York to save his life. How changed his condition when, having taken holy orders, he was quietly enthroned in York as its Archbishop! During all this time harsh, repressive measures were passed and pressed against Roman Catholics and dissenters, a mistaken policy which only produced misery without benefit of any kind.

James II. became king in 1685, and in the next year Archbishop Dolben, who had corrected many abuses and established various useful reforms, died and no nomination was made till the year of the great revolution, when James quitted England never to return. Then (in 1688), immediately before he left, he appointed Thomas Lamplugh, a sympathizer in his Romanizing policy, to the Archbishopric. In 1689 William Prince of Orange arrived in England and with him a new era for the Church, an era of political and religious freedom. But several bishops refused to take the oath of allegiance to William and Mary and were deprived of their sees. They are known in history as "non-jurors." Lamplugh, however, found it convenient to submit to the powers that were. He died in 1691 and was succeeded by Dr. John Sharp, then Dean of Canterbury, a man of deep piety and great energy. Devoted to the Church of England, he was nevertheless tolerant to those around her and won the esteem of all. He lived during the reign of Queen Anne and died in 1714, the year when George I. came to the throne. During the reign of the Georges and William IV. we find the following occupants of the Archbishopric of York: Sir William Dawes, Bart. (1714), Lancelot Blackburn (1724), Thomas Herring (1743), Matthew Hutton (1747), John Gilbert (1757), Robert H. Drummond (1761), William Markham (1777), E. V. Vernon-Harcourt (1808), the last named being in office when Queen Victoria came to the throne in 1837. In 1836 the Diocese of Ripon was formed, thus reducing largely the territory of the Diocese of York.

The history of the Church of England during the period embraced by these names is none of the brightest. Many of the clergymen holding livings never even visited them, but left the work to be done by poorly educated men on meagre stipends. The reception of the Holy

Communion was held a necessity by law for all persons who wished to hold civil or temporal offices of any kind. This led, as might be expected, to frightful profanation and was finally abolished by the Repeal of the Test Act in 1828. This was followed by a statute forbidding one man to hold more than one benefice, and this by degrees gave resident clergy to the parishes.


It was in Yorkshire that John Wesley did much of his most laborious work. With the Church in the dull condition in which it then was, is it any wonder that a movement such as his, all aglow with spiritual warmth and fire, should alienate from him many of the clergy and attract crowds of people hungering for the bread of life? There can be no doubt that this movement shook up the Church more than appeared to be the case at the time, and led to the evangelical revival and afterwards to the Oxford movement, both of which have had a tendency to revolutionize the Church and start her upon a more efficient course of work. The reign of Queen Victoria seemed to bring light out of darkness in almost every department of life, religious and secular, and the Church has made strides in usefulness and progress equal to anything else that has marked this glorious age. She has not only revived her work at home and set it aglow with true spirituality and zeal, but has extended herself into all parts of the world, her Foreign Missionary work itself being one of the wonders of modern times.

Thomas Musgrave became Archbishop of York in 1847 and Charles T. Longley in 1860; William Thomson, who died last December, was elevated to that high position in 1863 and occupied it twenty-seven years, a man of unblemished life and scholarly attainments. His successor, the Right Rev. W. C. Magee, recently appointed from the diocese of Peterboro, an Irishman of brilliant eloquence and power, well tried and never found wanting, promises well for the ancient Archbishopric of York.

A TRIP THROUGH OUR MISSION FIELDS.

BY MRS. WILLOUGHBY CUMMINGS.

VI.—DIOCESE OF NEW WESTMINSTER.

66  HIGHWAY shall be there, and a way, and it shall be called the way of holiness," were the words which kept ringing through my mind as one morning in July, in the early grey dawn, we sped along and fast approached the apparently impassible barrier of the Rockies. We had left Calgary at three a.m., and wisely determined to sit up for the remainder of the night so as to see the wonderful entrance whereby the Canadian Pacific has found a way across the mountains, a sight so well worth seeing that one



ROCKY MOUNTAINS, NEAR CANOHE

wonders why so many travellers cross the continent and do not, for once, rise early enough to see it. And, indeed, it was a pleasant thought when one remembered that through our own

beloved Canada a highway *had* been built which already had been used by so many "ambassadors for Christ," on their way to do His service in China, Japan, India and Corea.

Now, must I confess it? this Diocese of New Westminster, which we were now to visit, was almost a terra incognita to me, as far as the work of the Church was concerned, and probably I was not alone in my ignorance. Of course I knew that before 1879 British Columbia had been all one enormous diocese, presided over by his Lordship Bishop Hills, and that at that date it was divided into three dioceses—Bishop Hills retaining that of Columbia, which comprises the Island of Vancouver and parts adjacent; Bishop Ridley being chosen for the northern portion of the mainland and his diocese called Caledonia, while Bishop Sillitoe was consecrated for the southern portion, called New Westminster. I knew that the Church Missionary Society supported Caledonia, and the Society for the Propagation of the Gospel New Westminster, and I had a confused idea of numbers of Indians, Chinese, rivers, mountains, fisheries, etc. And I also knew—with shame be it said—that so far as any real practical interest in the work of the Church was taken by the average eastern churchman, the Rockies seemed a barrier as impassable as they were supposed to be to travellers before the days of the C.P.R.

A kind invitation had come to us from the sisters who conduct the All Hallows school at Yale, so that our first visit in this diocese was to them.

After a very hot walk from the station, with the noonday sun beating down upon us, we reached the cool, shady house with its wide verandah covered with vines; the air was sweet with the perfume of many flowers, and musical with the sound of a mountain stream which rushes down through the garden, while all around mountains seemed to shut out the busy bustling world, and we felt as if we had indeed found an earthly paradise. The school is for Indian girls and is financially assisted by a grant from the Government, which does not of course cover more than half the expenses, and the sisters have been obliged to spend their vacations in collecting from house to house in Vancouver, New Westminster, Victoria and other adjacent places. A new building has lately been completed for the school at a cost of \$3,500, and toward this the Government gave a grant of \$1,500. There are at present twenty-one Indian girls living in the school. To enable them to carry on this work the sisters have converted the old building into a boarding school for white girls, who, of course, pay for their tuition, etc., and have not only a separate building but also a separate teacher from the Indian children. At the time of our visit, however, the new building was not completed, and the holidays having begun most of the Indian girls had gone home, but the bright happy faces of these children bore ample testimony to the loving kindness of those who devote their lives to their care.

Surely the city of Vancouver may rank as

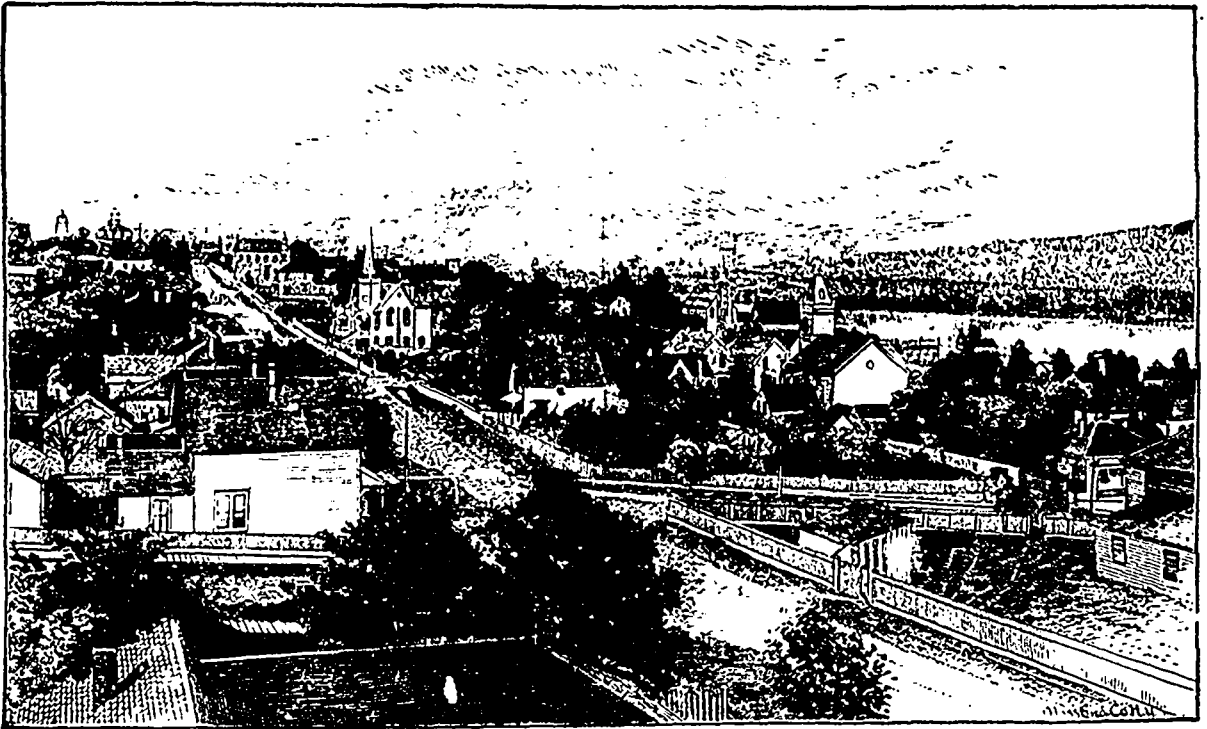
an "infant prodigy," and one wonders, if the remarkable growth and vigour of its first five years continue, what it will be like at the age of fifty. The original parish church is St. James', of which Rev. H. G. F. Clinton is rector, and from that has sprung a second parish, Christ church, whose rector is Rev. H. P. Hobson, formerly of St. James' Cathedral, Toronto.

There are besides two Mission churches in connection with St. James' church, and lately a small mission has been begun under Mr. Hobson's superintendence among the Chinese in the city. Both parishes are self-supporting, and both contribute to Foreign Missions. While staying with Bishop Sillitoe in New Westminster His Lordship told us many interesting facts in connection with the work of the Church in his diocese. The present staff consists of seventeen clergy who are assisted by eight lay readers and, were there only funds, the Bishop has immediate need of double that number of men.

The size of the diocese is so great, and the geographical obstacles—mountains and rapid rivers—so numerous that missionary work is no easy task. The diocese is at present divided into seven parishes and six huge missionary districts. One of the latter, Kamloops, covers 50,000 square miles, and three clergymen are trying to do the work there among settlers, railway navvies, miners, etc., as well as carrying on regular services in the growing town of Kamloops. Many points can only be reached once a month, but even for such occasional services the people are grateful.

The mining districts are fast filling up, and in several centres the Bishop is most anxious to plant the Church, but, alas, from want of funds must stand by and do nothing in the matter. In one of these places, Nelson, there are nine saloons and not a single place of worship, and it is fast becoming as lawless and godless as were many of the mining towns in the Western States some years ago. At Aylesworth, Revelstoke, Enderby and Vernon also, churches are imperatively required. Into the rich farming district of Spallumcheen, called the "Paradise of Canada," a large farming population is coming; indeed, in all directions new districts are rapidly opening, and the Church must now take possession if she intends to do so at all.

Besides the white population there are about 40,000 Indians and Chinese. The latter are wholly heathen, but of the Indians 1,400 have been christianized, and the percentage of communicants among them—nearly fifty per cent.—speaks well for their sincerity. The Bishop is most anxious to begin a mission among the Chinese if only funds were available, and wishes to secure a native clergyman from China, who could minister to his countrymen in both Westminster, Vancouver and along the C.P.R. The importance of such a Mission can best be realized when it is known that the Chinese coming to this



NEW WESTMINSTER, BRITISH COLUMBIA.

country do not do so with the intention of remaining here, but after a few years expect to return to China, when their places here will be filled by others. Could these people then be christianized while they are here, they would go back to their own people, as so many missionaries. That the Church people in this diocese are willing to help themselves financially is seen from the fact that counting every man, woman and child, Indian and white, the percentage of their offerings is over \$2 a head! But, alas, they are so few in number and so widely scattered. All outside assistance has come from English friends and from the Society for the Propagation of the Gospel, the Church in eastern Canada having given nothing to the needs in this diocese, with the exception of two donations, one from the boys at Trinity College School, Port Hope, and one from St. Matthew's, Quebec. That the true missionary spirit is awake in the diocese is evident from the fact that not only has the Bishop spared three of his best clergymen for work in the Master's service in foreign fields, but also that out of their poverty the people gave one year \$86 to the still poorer Diocese of Qu'Appelle.

In speaking of the Parish of New Westminster in his last annual report, the Bishop says, "One item in the returns from this parish affords me the keenest satisfaction, viz., the amount contributed to Foreign Mission work, which is almost equal to one-half of the whole sum con-

tributed in the diocese. So long as this most favourable symptom of hearty religious life is found amongst us, I can lightly disregard a multitude of other deficiencies; a parish that is ready to supply the wants of others need have no anxiety about its own." In speaking of the need of parsonages the Bishop said that three of his clergy were obliged to sleep in the vestries of their churches, and remarked that "it would take a great deal of devotion to keep a man cheerful under such circumstances." Of the unselfish hard work and devotion of all his clergy the Bishop could not speak too highly, and in the case of two of them—Rev. Mr. Small, of Lytton, and Rev. Mr. Shildrick, of Kamloops—we had evidence in our brief visits to their Missions. Mr. Small has lately gone out to labour in Corea, and will be doubtless of great assistance to Bishop Corfe in the difficult and dangerous pioneer work he has undertaken.

While in Vancouver we had the great pleasure of meeting Mrs. A-Hok, a Chinese lady who was on her way from England,* where she had gone to plead for women who would go out to tell the glad tidings to her heathen sisters shut up in their zenanas, and who, unless women go to them, can never hear the Gospel. At Kamloops also I had the privilege of meeting the

* See CANADIAN CHURCH MAGAZINE AND MISSION NEWS for March, 1891, page 64.

Bishop of Corea, an account of whose new diocese has already appeared in this magazine.

While at Vancouver, and again at New Westminster, we were asked to explain to the assembled churchwomen the objects and work of the Woman's Auxiliary to Missions, and since that time branches have been formed in both places, a fact which is hailed with great pleasure by their fellow-workers in all the eastern dioceses.

In speaking of the visits during last summer of the Bishops of Qu'Appelle, Nova Scotia, Columbia and Corea, Bishop Sillitoe writes, "It is impossible for me to express adequately the pleasure and profit and the help these visits afforded me, and not me only but all those also, I would suppose, who shared with me in the privilege of them. After ten years of such isolation as our diocese suffered through its geographical position, it has been like a new existence to find ourselves in touch with the Church elsewhere through so many of its chief pastors, and we have been able to realize as we never could before that we are a recognized and integral part of that great Anglican communion which extends over all the world."

In concluding his last report the Bishop says, "The year we have entered upon is going to be one of enormous progress, exceeding anything within the experience of the past, and this progress will bring with it increased responsibilities and more arduous labours on our part. It may seem, indeed, as if the limit of human industry and endeavour had been reached in the case of some of our clergy, and further effort was impossible.

"Nevertheless, the new responsibilities must be accepted, the new call must be answered, the increased burden must be cheerfully shouldered. And it will be so.

"The Church in this diocese has always (thank God!) been able to attract to its service men of energy and devotion, and the present generation is not one whit behind any former one in this respect. When the spurt is called for they will respond, but what will most encourage them in so doing is the hearty co-operation, the confidence and generous appreciation of those to whom they minister. The labourer's hire amongst us is not a sum of magnificent dimensions, but he will be gladly content with it if it be accompanied by the sympathy and regard of the people."

THE MARVEL OF THE NATIONS.



HE most wonderful nation on the earth is that "separated nation" the Jews. Its existence is a standing miracle; a fulfilment of ancient prophecy, a manifestation of divine power, and a proof of divine Providence. A few of the facts which illustrate its character are mentioned in the

following extract from an address by Ossian Davies, from the *Jewish Herald* for June, 1888.

"Israel enjoyed its golden age long before Rome was made. Joshua was field-martial long before Alexander the Great; Moses was law-maker long before Solon. Solomon was a wise philosopher long before Plato; and David sang sweet songs long before the time of Homer.

"In one long stream the Jewish race has flowed down through the Egyptians, the Assyrians, the Persians, and Spaniards, without getting lost in those races. How wonderful their vitality and their preservation. The mixed and persecuting races are disappearing and the persecuted one remains. The Jew of the nineteenth century is as much a Jew as old Abraham was. Faces graven on a slab lately exhumed from Nineveh, closely resemble the faces we meet with in London to-day.

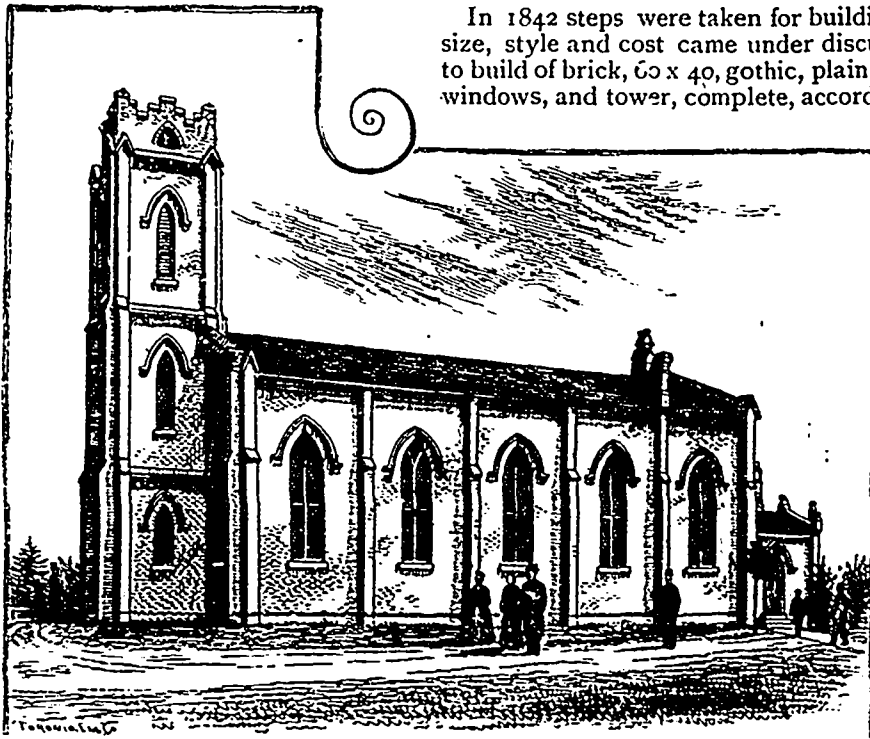
"Moses, David, Solomon and all the prophets and apostles were of this race. St. Paul, the apostle was of the tribe of Benjamin; the world's Redeemer, was himself a Jew.

"Columbus, the discoverer of America was, in reality, a Jew; Lord Beaconsfield was a Jew; and Sir Lord Jessel, one of the ablest judges of England, was a Jew.

"There are upwards of 520,000 Jews in the German Empire; about 50,000 of them are in Berlin, where they are growing much faster than the rest of the population, in numbers, wealth and social position. Recent statistics show that out of 10,000 Jews, 1,132 are directors of banks, against 509 in the same number of Protestants. In Germany 55 per cent of the Jews are shopkeepers, while the percentage among the Protestants is only twelve. Thirty per cent of the sons of Jews are in the high school at Berlin, while a large percentage of German newspapers are edited or controlled by Jewish influence. In London there are about 100,000 Jews. They far excel any other religious order in the number and magnificence of their hospitals, almshouses, synagogues, and free schools. They have in London three well edited weekly newspapers, and a college exclusively for Jews. There are Jewish aldermen, sheriffs, common councilmen, and members of parliament, fifteen synagogues, a rabbinical college with the finest Jewish library in the world. They own largely in real estate all over England, and their residences are among the finest in London.

Among statesmen, they have been premiers; amongst scholars they have been professors; amongst merchants, they have been princes; amongst bankers they have been millionaires.

"Christianity has already profited by the services of converted Jews. Neander was a Jew; Professor Leoni Levi, the statistician, a professor at King's College, was a Jew; Dr. Edersheim, author of the "Life of Christ" is a Jew. There are 130 clergymen Jews in the Church of England, and many of the non-conformist pulpits are occupied by Jews."



ST. JOHN'S CHURCH, YORK MILLS.

OUR PARISHES AND CHURCHES.

No. 57.—ST. JOHN'S CHURCH, YORK MILLS.

THE first service of the Church of England, outside of Toronto, in the County of York, was held at York Mills, then known by the name of Ketchum, or Hog's Hollow, by the Rev. John Strachan. He had been appointed rector of St. James' Church, Toronto, then known as York, with a population of about 1,000. In connection with his clerical duties, he opened a small grammar school, in a small wooden building on King street. His first missionary service was held once a month at Ketchum's. The Ven. Archdeacon McMurray stated in an address delivered last year: "Well do I remember as a youth, this notice given in the parish church, 'There will be no service this afternoon, as I am going to Ketchums'." In the fall of 1816 three acres of land were given by Mr Joseph Sheppard and wife, a site for a church and burial ground. Mr. Seneca Ketchum contributed liberally of his means, others gave material for the building and others their labour, and thus succeeded in erecting a church in the then wild woods. The church was an oblong, frame building. The corner stone was laid in the presence of a large number of spectators by Governor Gore and the Rev. John Strachan, missionary of York, who preached 'an appropriate sermon to the people, who had seated themselves on boards and timbers round the sides.

In 1842 steps were taken for building a new church. The size, style and cost came under discussion. It was decided to build of brick, 60 x 40, gothic, plain and simple, with lancet windows, and tower, complete, according to plan furnished by Mr. Howard, of Toronto. On Tuesday, March 30th, 1843, the foundation of the new church was laid. At noon the Right Rev. Bishop Strachan, the former missionary, but now bishop of the Diocese, took his chair in the chancel of the old church, accompanied by his chaplain, Rev. H. J. Grasset. The Rev. A. Sanson read prayers. The Rev. Dr. Beaven, professor of Divinity of King's College, preached from Psalms cxviii, 22, 23, 24 verses. After morning prayers the Bishop administered

the apostolic rite of confirmation to Mr. Adam Townly and Mr. J. Sanson, also to Messrs. Leach and Richie, formerly Presbyterian ministers, candidates for Holy Orders. After this service, the ceremony of laying the foundation stone was proceeded with, and such energy was given to the work that in the fall of the same year (1843), the church was open for divine service. The Rev. A. Sanson continued the rector until 1852. He was succeeded by Revs. Messrs. Mitchell, Saunders, Roberts, Langtry, Webb, Hodge, Trew and the present rector, Canon H. B. Osler, who was appointed in 1874. On the 12th of Nov., 1885 a meeting was held at the rectory to consider the question of raising funds for meeting the expense of reseating and making other improvements in the church. A. B. Lambe, Esq., made the offer of \$300, on the condition that the congregation raised a similar amount, irrespective of any sums already in hand, or to be afterwards acquired, the proceeds of any picnic, concert or other entertainment or service, from any source outside the congregation. Action was taken and the improvements made and the church re-opened on Palm Sunday, 1889.

While St. John's church was being renovated the officers of the Methodist body at Willow Dale offered the use of their building, for morning service, which offer was thankfully accepted. At the re-opening the Rev. T. W. Paterson, of Christ Church, Deer Park, preached in the morning, and the Rev. J. Langtry, of St. Luke's, Toronto, in the evening. The following

is an extract from the report of the opening sent to the *Dominion Churchman*, by one who took part in the service—"The now venerable church, a familiar land-mark to travellers by Yonge street for many years past, has been completely transformed. Within the memory of the writer it was a dingy, rusty church, with high pews and ragged old chancel carpet. The old pews have just been swept away, and beautiful open seats of oiled ash, perfect models of form and comfort, have been erected in their place. The old dingy windows have been removed, and really beautiful rolled and tinted cathedral glass has been substituted. The whole interior of the church has been tinted, and the wood-work painted and a chaste and beautiful result obtained. There are few prettier churches than St. John's found to-day. Besides the \$300 subscribed by Mr. Lambe toward the improvements he (Mr. L.) presented the church with a very handsome stone font, and also chancel kneeling cushions. The desk and pulpit hangings, etc., were given by Mrs. Osler, while the Sabbath school children provided the matting for the aisles. The cost of the improvements, not reckoning the value of the gifts, of font, etc., was \$1,017.63. The Bible and Prayer Book (large folio size), presented by Chief Justice Powell to the old church, are still in use and are in a good state of preservation. On the fly leaf is written the following:—"a gift of the Hon. William Dummer Powell, Chief Justice of Upper Canada, to the second Episcopal Church in York, Upper Canada." In 1839 a house and two acres of land were purchased for £200, for the rectory. This house was removed and the present brick house erected in 1877.

A TOKYO FIRE.

BY REV. J. G. WALLER, CANADIAN MISSIONARY IN JAPAN.

GIVEN among the Japanese Tokyo is famous for its great fires. In old Japan they had great fires, and in new Japan they have the same. The revolution of 1868, abolishing the old order of things, and ushering in the present period of progress, seems to have made little change in the fire record. A fire in 1879 destroyed about 15,000 houses, and it took only about four hours and a-half in which to do it. It began about noon, and by half past four had burnt to the sea. A fierce wind was blowing at the time, and, although such rapidity may seem incredible to one who knows only the brick and stone buildings of America or Europe, yet those who have examined the Japanese house can well believe it. At this fire, the sparks were blown in great showers, and houses a quarter or half a mile in front of the fire would catch, so that there would be sometimes as many as four different centres of the conflagration. Many poor people were in this

way hemmed in, in the narrow streets, with fire at both ends, and lost their lives.

And the promulgation of the new constitution a year ago last 11th of February seems not to have awed the fire-fiend. He is working away as steadily as before. Last year a fire in Mita, a department of Tokyo, took between 900 and 1,000 houses before it also reached the water's edge. Again, on the night of Tuesday, February 10th last, the eve of the first anniversary of the promulgation of Japan's new constitution, the anniversary of Jimmu Temnu's accession to the throne about 800 A.D.—if, indeed, such a person ever lived, which many doubt—and most important to us Christians, the eve of Ash Wednesday, a fire broke out in Tigura Machi—the largest I have witnessed since my arrival in Japan. It began about half-past six in the evening and by half-past eight was under control, but close upon 200 houses, with three lives, had in that time been destroyed. And since then, that is for the last twelve days, there has only been one night in which we have not heard the fire bell. But these other fires have been comparatively small.

The fire bells also are not of the latest American or European make, and so the distance they can be heard is very limited. In Tokyo, or any other Japanese town, they are always the same. At a street corner, what looks like two telegraph poles, about twenty-five feet long, are set in the ground four or five feet apart. Bars are fastened across these, giving the structure the appearance of a very wide and clumsy ladder. Close to one pole at the top is hung a bell. This is shaped like a thimble, and is about one foot and a-half in length and uniformly nine inches in diameter. When a fire breaks out someone climbs to the top of this ladder and pounds on the bell; and this is all the fire alarm we have in a city which is full of hills and valleys, has as large a population as New York (omitting Brooklyn), and is said to cover as much ground as old London. However, by the way in which the bell is struck, you get an idea of the fire's proximity. This is your guide—if the bell is struck three times in rapid succession the fire, in the opinion of the man at the top of the ladder, is not far away. If twice, it is some distance off, and if only once, it is still more distant. But rarely does one hear the bell ring the once—perhaps because no one thinks it worth his while to go to the top of the ladder when the fire is so far away.

Yes, Tokyo is famous for its fires. And well it may be. The houses would seem to have been devised almost for the convenience of a fire. Not only are they joined together (as the stores in American cities), but they are made of the lightest wood and paper. A Japanese house is built with the summer heat in view. The best of them have great cracks in the floor, great cracks in the walls and great cracks around the

ill-fitting *shoji*. They are generally raised from one to two feet off the ground, and the wind blows through the floor, lifting the straw matting. So much so that on two windy nights we had to place weights upon the light chairs to keep them from being overturned. The *shoji* just mentioned take the place of doors and windows in a foreign built house. They are wooden frames, much like a window sash, but instead of glass in the sash it is covered with white paper. As this allows only a dull light to enter, they must occupy much more space in the walls than do the American doors and windows. All the common Japanese houses have also a square hole in the roof to allow the smoke to escape. The winters in Japan are not very severe, and the people trust to warm clothes rather than to warm houses to ward off the cold. There is, indeed, one solid article in the composition of some Japanese houses—the heavy tiling on the roof. But no house in the country or small towns has brick tiling, and, even in cities, only about one house in three.

Again, the fronts of the shops are open in all kinds of weather. A small charcoal fire is made in a little square box having some ashes in the bottom. Around this, when not actively engaged, the shop keeper and his assistants huddle. In the dwelling houses the charcoal fire is generally in a square hole in the floor. The sides of the hole are of wood and it is in the centre of the room. A wickerwork cap is placed over the hole, and in winter the family sleep around this, the *futons*, or thick cotton wool quilts, covering both fire and sleepers. When you have learned this and know also that the floors are covered with straw mats, that men, women and children all alike smoke pipes, the bowls of which are less than half the size of a common thimble; that the people seem to be most reckless in the way they handle candles or lamps, you will begin to understand how easy it would be for a house to catch fire. A gust of wind blowing in the front of the store, or through the open *shoji*, will sometimes blow sparks from the charcoal in all directions over the straw mats. Or the wooden basket work covering the hole in the floor, or the sides of the hole itself, take fire while the family are asleep or not watching. And when once a house has caught fire its destruction is very rapid. It might almost merit the name of an explosion, so rapidly is it consumed.

Not only do the houses thus seemingly invite a fire, but the means of stopping a conflagration are very primitive. As neither Tokyo nor any other Japanese city has a water works system, there cannot be a water power. There are some fire engines in the most important business sections, but they do not attend a fire in any other part of the city. Indeed, if they did the only supply of water for them would be the wells, or the large drains, or open sewers which run along

some of the streets and into which the small ditches from all the other streets are drained. So with a good wind at its back the fire has things pretty much its own way.

Speaking about fire engines reminds one of an incident some years ago, which illustrates one of the difficulties to be encountered when introducing new ideas among eastern nations. It is the story of the Ephesian silversmiths in another garb. An English firm desiring to advertise their fire engines in Japan, offered to send one from England to Tokyo, free of charge, with an agent to show the Japanese how to use it, provided the Tokyo officials would, on their part, agree to give it a trial. The offer was accepted, and in due time man and engine arrived. At the first fire, convenient to a large drain, the engine was brought out and the fire extinguished with comparatively small loss. The next day the house where the agent was staying was surrounded by a mob of enraged carpenters who threatened that if the engine was not taken out of Japan before the next fire he should pay for it with his life. They declared their trade would be ruined should fire engines be allowed to assist in putting out a *kwaji*, as one of these large conflagrations is called.

The carpenters are often blamed for the large fires. It is said that when their business is dull they take this means of reviving it. If one is to judge by the host of carpenters at work the next day at the scene of a large fire, no more effectual means of reviving the trade could be found. But the mass of the people do not take kindly to this "reviving" process, for, until last year, incendiarism was punished by death.

Such as it is, however, there is some fire protection. The wells and drains supply water for the buckets. The regular firemen certainly are brave fellows and as one watches them, apart from the general calamity, the wish comes repeatedly that they might have modern assistance worthy of their bravery.

(Concluded next month.)

In Turkey, in 1839, at the crisis of Missions, the Sultan Mahmoud said: "There shall not a representative of the Christian religion remain in the Empire." And Dr. Hamlin came into the house of Dr. Goodell and said, "Doctor, it is all over with us—we have to leave; the American Consul and the British Ambassador both say that it is no use to meet with antagonism this violent and vindictive monarch." The good Doctor, after quietly looking up to heaven for a while said, "The Sultan of the Universe, in answer to prayer, can change that decree." They then gave themselves to prayer and the next day the Sultan Mahmoud was a corpse, and the decree has never since been mentioned except as a matter of history.—*Missionary Review*.

Young People's Department.

SAMUEL GUNN.

WHEN Bishop Seabury, the first Bishop of America, returned to Connecticut after his consecration in Scotland, a young man named Samuel Gunn presented himself for confirmation. This was shortly after the people of the United States gained their independence and the Church, as being the Church of England, was much despised. But there were some who were very true to it in all its trouble, and one of them was Samuel Gunn. He lived in a place called Waterbury, now one of the biggest towns of Connecticut, then but a little country spot. There was no clergyman there and the Bishop appointed Mr. Gunn a lay-reader, a position which he faithfully filled for over ten years. He worked on his farm through the week, and then on Sunday read the service. A little family of children was then growing up around him and he thought it best to go into the new country that was being opened up in the west. This was not a very long distance because emigration to new territory was only then beginning and the western part of New York State was then considered a very long way off. To this Mr. Gunn went and took up his residence at Windham on the far side of the river Hudson in one of the beautiful valleys of the Catskill Mountains. Here also there was no clergyman and no church, but this zealous man gathered his neighbours around him from time to time and read the service. He never faltered from the Church's practices and ways. A young clergyman sometimes used to visit that neighborhood and he always received a warm welcome in the house of Mr. Gunn. This young clergyman was very zealous and preached in school houses, log cabins, court houses or any place that he could find, and find-

ing none, would preach under the trees of the forest.

In time Windham grew and became quite prosperous and was formed into a parish, with a resident clergyman and then the heart of Mr. Gunn was gladdened; but misfortunes came to him and he was obliged to give up his home and move off still further to the west, this time to the state of Ohio. He travelled in a large emigrants' waggon with a cover to it. In this waggon the family lived and had their meals. It was their home while they were on the road. While travelling in this way through the deep forest one of his little children fell out of the waggon and was crushed under the wheel. With his own hands the weeping father dug a grave and laid the little body in it, there to rest till the resurrection day.



THE LITTLE GRAVE IN THE FOREST.

With a heavy heart for the little one that had to be left behind, the bereaved parents journeyed on, and in the month of November, in the midst of the hazy Indian summer, they arrived on the banks of the Ohio. It was then a solitary river flowing through a land known only to the Indian and the hunter. Here they made a raft and floated down the river till they came close to the hills of Kentucky, where there was a little settlement called Portsmouth. Here Mr. Gunn took up his new home on a small clearing in the forest. He had no neighbours near him, but he and his family used to have service every Sunday. Soon he moved into Portsmouth which had become a prosperous village, and found to his delight that there were many people here, who, like himself, were attached to the Prayer Book and the Church. He also heard with great joy that Ohio had been formed into a diocese and that the young clergyman who used to visit him when he lived at Windham was its bishop. This was Bishop Philander Chase, one of

the most devoted and energetic of pioneer missionaries.

At Mr. Gunn's invitation the bishop paid Portsmouth a visit. Many people were very much impressed with his earnest and simple preaching and several were baptised and confirmed by him. The bishop organized a parish and appointed Mr. Gunn lay-reader in charge of it till a clergyman could be secured. The want of Prayer Books was very much felt. It was thought there were none in the village, but at last the printer of the place remembered that he had put away a large number of them, years before, as "unsaleable goods." These were produced and eagerly purchased and at high prices too. One man gave twenty bushels of corn for a Prayer Book, as he had no money. "So mightily grew the Word of God and prevailed," and all this was largely due to the work of one man, a layman. But from various causes which the bishop and the people could not well control, it was not till the twelfth year after this that a permanent clergyman was secured, and during all that time, Mr. Gunn, as far as a layman could be, was pastor of the flock. When the clergyman arrived he found but twenty-five families, for, of course, it was only the very staunch that held together without the guidance of a rector. Mr. Gunn was now old and somewhat feeble, still the clergyman found him a great help and support till, by a bad accident that happened to him, he was quite disabled and it was evident that his work was done. He was very anxious to see a church built before he should die and one day he called members of the congregation to him and said:—"You know, my friends, that I am not rich and that twice I have lost my all. Yet Providence has given me enough, and my property is now worth a little more than two thousand dollars. Of this I will give one third towards the erection of a church, if you will contribute the remainder of the necessary amount."

The offer was accepted and the money was subscribed. But the good old man did not live to see the church built, for even before the work could be commenced his soul departed to the resting place of the just, and from his memory we may learn how much one man, whether clergyman or layman, may do for the Church of God and her Lord and Master who is in Heaven.

A CERTAIN Queen of Denmark paid a visit to the Danish colony of Iceland, where the good old bishop exerted himself to the utmost to show her everything that was worth seeing. The Queen paid many compliments to her host, and, having learned that he was a family man, graciously enquired how many children he had. It happens that the Danish word for "children" is almost identical in sound with the Icelandic word for "sheep;" so the worthy bishop—whose

knowledge of Danish was not so complete as it might have been—understood her Majesty to ask how many sheep he owned, "Two hundred." "Two hundred children!" cried the Queen, quite astounded. "How can you possibly maintain such a number?" "Easily enough, please your Majesty," replied the prelate, with a smile. "In the summer I turn them out upon the hills to graze, and, when winter comes, I kill and eat them!"

DRIFTED OUT TO SEA.

Two little ones, grown tired of play,
Roamed by the sea one summer day,
Watching the great waves come and go,
Prattling, as children will, you know,
Of dolls and marbles, kites and strings,
Sometimes hinting at graver things.

At last they spied within their reach
An old boat cast upon the beach,
Helter-skelter, with merry din,
Over its sides they clambered in—
Ben, with his tangled nut-brown hair,
Bess, with her sweet face flushed and fair.

Rolling in from the briny deep,
Nearer, the great waves creep,
Higher, higher upon the sands,
Reaching out with their giant hands,
Grasping the boat in boisterous glee,
Tossing it up and out to sea.

The sun went down 'mid clouds of gold,
Night came, with footsteps damp and cold,
Day dawned, the hours crept slowly by,
And now, across the sunny sky,
Obscuring fast the light of day,
A black cloud stretches far away.

A storm comes on, with flash and roar,
While all the sky is clouded o'er;
The great waves rolling from the west
Bring night and darkness on their breast,
Still floats the boat through driving storm
Protected by God's powerful arm.

The home-bound vessel, *Seabird*, lies
In ready trim 'twixt sea and skies:
Her captain paces restless now,
A trouble! look upon his brow,
While all his nerves with terror thrill
At shadow of some coming ill.

The mate comes up to where he stands
And grasps his arm with eager hands.
"A boat has just swept by," says he,
"Bearing two children out to sea.
'Tis dangerous now to put about,
Yet they cannot be saved without."

"Naught but their safety will suffice;
They must be saved," the captain cries,
"By every thought that's just and right,
By lips I hoped to kiss to-night,
I'll peril vessel, life and men,
And God will not forsake me then,"

With anxious faces, one and all,
Each man responded to his call;
And when at last, through driving storm,
They lifted up each little form,
The captain started with a groan—
"My God!" he cried, "they are my own!"

WE are told that a poor little boy stood, some time ago, at the corner of one of the busy streets in Glasgow, selling matches. As he stood there a gentleman approached him, and asked the way to a certain street. The way to that particular street was very tortuous, but the little fellow directed him very minutely. When he had finished his directions, the gentleman said, "Now, if you tell me the way to heaven as correctly, I'll give you a sixpence." The boy considered for a moment, then, suddenly remembering a text he had learned at the Sunday-school, he replied: "Christ is the Way, the Truth, and the Life, Sir." The gentleman at once handed him the promised sixpence, and left him, visibly affected. The child thought this an easy way to make money, and, going along the street, he met an old companion of his father's, whom he stopped, and to whom he said: "If you give me sixpence I'll tell you the way to heaven." The man was surprised, but, from curiosity, he handed the boy sixpence, and was told, "Christ is the Way, the Truth, and the Life." "Ah!" said the man, "I have not been going that way, but I believe you are right. It was my mother's way." Proceeding in this way, the boy told the same message to others. In after years, it was his privilege to tell it to the heathen; for the little fellow saved a child from being run over one day, and, from gratitude, he was educated by the child's father, and to-day he is a foreign missionary showing to others the way to heaven.

THE FIRST OF APRIL.

66. **I** WON'T be fooled once to-day," said Robin, with a positive shake of the head.

"I don't mean to be," said Laurie. He was Robin's cousin who had come over to spend the day. "But may be we can't help it."

"Yes, we can," said Robin, "if we look out sharp." Aunt May looked up from her book and laughed a little at that.

But they did look out sharp, Robin and Laurie. Not one of Aunt May's little jokes succeeded, though she tried a good many. It was nearly noon when she came in with a small square package.

"Here's something a little boy left at the door for you, Robin," she said.

"Did a boy?" asked Robin, slyly, lifting his eyebrows in a funny way. (You see he felt quite sure Jimmy Dent left the package). "Well, I don't want it, Aunt May. I'll give it to Laurie."

But Laurie said, "No, thank you," very politely; and they looked at each other and laughed.

"Let's fool Teddy O'Brien with it," cried Robin. "His mother is washing for mamma and he's down in the kitchen."

So they both raced to the kitchen where little

Ted sat by the window. He was lame. That was the reason he kept so still.

"We've got something for you, Teddy," cried they.

Teddy's cheeks reddened as he took the box shyly. He worked patiently at the knotted string for a time. But he got it untied at last, and took off the wrappings. Then he lifted up the box cover and gave a shrill cry of joy.

For the box was full of candies of every shape and sort, caramels and lozenges and kisses and chocolate creams.

Robin knew then that Cousin Jack, who worked in a candy store, had kept his promise, and sent him some of every kind.

"O-oh!" said Robin.

"O-oh, dear!" cried Laurie.

Teddy understood. "I s'pose you didn't mean to give 'em to me," said he. "You can have 'em back."

"No, we won't," said Robin, manfully, though he did choke a little.

"We said we'd fool you, because it's the first day of April. But I'm real glad it's candy, and you're going to keep every—single—bit. Come, Laurie."

Aunt May, who had been standing in the door, though Robin and Laurie didn't see her, heard it all.

She sent a note right away to Jack at the candy store. And an hour afterward, when that very same boy left another square package at the door, Robin and Laurie opened it in a hurry.

"We'll eat this ourselves," said they. "But we did get fooled."

"You did it yourselves," said Aunt May, laughing.—*Youth's Companion*.

AMONG the stories told at a New England dinner in New York recently is the following: "There was an old preacher once who told some boys of the Bible lesson he was to read in the morning. The boys, finding the place, glued together the connecting pages. The next morning he read on the bottom of one page: 'When Noah was 120 years old he took unto himself a wife, who was'—then turning the page—'140 cubits long, 40 cubits wide, built of gopher wood and covered with pitch inside and out.' He was naturally puzzled at this. He read it again, verified it, and then said: 'My friends, this is the first time I ever read this in the Bible, but I accept it as evidence of the assertion that we are fearfully and wonderfully made.'"

WHEN you make a mistake, don't look back at it long. Take the reason of the thing into your own mind, and then look forward. Mistakes are lessons of wisdom. . . The past cannot be changed. The future is yet in your power.

OBSCURER MARTYRS.

"The world knows nothing of its greatest men:"



THEY have no place in storied page,
No rest in marble shrine;
They are past and gone with a perished age
They died and "made no sign."
But work that shall find its wages yet,
And deeds that their God did not forget,
Done for the love Divine—
These were their mourners, and these shall be
The crowns of their immortality.

Oh! seek them not where sleep the dead,
Ye shall not find their trace;
No graven stone is at their head,
No green grass hides their face;
But sad and unseen is their silent grave—
It may be the sand or the deep sea wave,
Or a lonely desert place;
For they needed no prayers, and no mourning bell—
They were tombed in the true hearts that knew
them well.

They healed sick hearts till theirs were broken,
And dried sad eyes till theirs lost light;
We shall know at last by a certain token
How they fought, and fell in the fight.
Salt tears of sorrow unbeheld,
Passionate cries unchronicled,
And silent strifes for the right—
Angels shall count them, and Earth shall sigh
That she left her best children to battle and die.

Sir Edwin Arnold.

WHERE is the Soudan? What is it? Its people number eighty millions; more people than in all North America.

The Soudan is greater than the Congo region in extent and population. It is a newer world in Central Africa, and an older. It is less known, less explored, than the Congo region, and was peopled earlier. It is far more civilized than the Congo. It is not wholly heathen. Half its people worship, in their way, the one living God; they are Monotheists, Mohammedans; the other half, the lower subject, conquered half, are heathen. Arab monotheism and Negro fetishism are mingled in the Soudan. Its people are of mixed blood and mixed religions.

The Soudan lies between the great desert of Sahara and the vast Congo basin. It is bounded on the east by the Indian ocean, on the west by the Atlantic. America is 3,000 miles broad from New York to San Francisco; the Soudan is half as broad again—4,500 miles.

The Soudan consists of three regions. Western Soudan is the region of the lordly Niger; Eastern Soudan is the region of the upper Nile; Central Soudan is the region around lake Tchad.

The Soudan is the true home of the negro. The Arabs are innovators. They have come in and conquered, but are not natives of the soil.

They have acclimatized, and are, at home among the sons of Ham; they proudly rule them; they semi-civilize them; they hold them in slavery.

In the Soudan the people speak a host of languages. More than a hundred such are known to exist.

The western rampart bounding the Soudan, running for two thousand miles parallel with the Atlantic coast line, is the range of the Kong mountains. The eastern boundary of the Soudan proper may be said to be the mountains of Abyssinia. The breadth of this inner Soudan is about that of the United States. If San Francisco was on the Kong mountains, New York would be in Abyssinia.

Travelers have crossed the Soudan in all directions. They have gone at the risk of their lives. Many of them like Mungo Park, have died in exploring it. They have left their traces all over it.

The Arab has gone there. He has conquered, and killed, and boasted of Allah and Mahomet, and multiplied houses and wives and slaves. Merchants have gone there; gold seekers have gone; hundreds of each are gathering the riches of the land. There are half a score of steamers on the Niger; there is a Royal Niger Company which has made two hundred treaties with the Niger chiefs and potentates—a company with chartered rights and governmental powers.

There is a Mission on the lower Niger, the delta region, but in Central Soudan, along the 1,900 miles of Kwuorra and Joliba, along the 600 miles of the Binue, around the vast overflowing waters of lake Tchad, in the mountains of Adamawa, in the plains of the Hausa tribes, in the rugged ranges of Darfur, in the forests of Kordofan, among the teeming millions of the Soudan proper, no missionaries are found.—*Selected.*

ONE of the churches of New York, we understand, has started a coffee house in connection with its mission work which offers all means for satisfying the social cravings of workingmen without the intoxicating liquor and evil surroundings of the saloon. Light, warmth, recreation, food, drink of an undoubted temperance nature, and companionship, are to be found there, at a cost below what similar accommodation would amount to in the saloon. No more important step in connection with church work could be taken than this, and as a temperance reform it is invaluable. Workingmen cannot be turned out of saloons, but they can be coaxed out of them by putting at their disposal a healthy equivalent. The school houses of our churches had better be put to some such use as this and the masses of the people will learn what many of them have grave doubts about, that the Church of Christ is their friend.

The Canadian Church Magazine

AND MISSION NEWS.

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

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

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EDITOR.

REV. CHAS. H. MOCKRIDGE, D.D., 11 Ann 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. V. APRIL, 1891. No. 58.

THE Rev. W. A. Des Brisay our agent, who has recently undergone a surgical operation at the Hospital for an inward trouble from which he has been for some time suffering, expects to be out at his work again after a few days.

TORONTO Diocese is to be congratulated upon the elevation of the Rev. Rural Dean Allen, M.A., Rector of Cavan, to the Archdeaconry of Peterborough, in succession to the late Ven. Archdeacon Wilson of Grafton.

WHEN the mail left New Zealand, Bishop Suter, the venerable Bishop of Nelson, was lying dangerously ill. Whilst reading prayers in Bishopdale Chapel, Nelson, he suddenly faltered and stopped. A medical examination showed that he was suffering from congestion of the brain, and that he had lost his eyesight.

THE first imperial diet of Japan has elected a Christian as its first president, Mr. Nakashima. That thirteen men who have professed the faith of the Crucified should be elected members of the diet, is more than the missionaries of the native Christians expected, and much less did they anticipate that a Christian would be chosen as the presiding officer. It is indeed a very gratifying fact, and a very auspicious sign.

THE Bishops of the Province of South Africa have elected the Rev. Father Puller, Missionary Bishop of Zululand. Mr. Fuller is a member

of the Society of St. John the Evangelist, known as the Cowley Fathers. He has spent much time in South Africa, and accomplished remarkable results in his missionary work.

THE Rev. P. L. Spencer, Rector of Thorold, makes good use of his magic lantern. For some time he has been collecting slides of a Missionary character, until now he has a series of scenes representing all parts of the world. His "missionary Tour of the World," lately given in Toronto, is spoken of in high terms as an effort full of every element for accomplishing good in the cause of missions. Teaching by means of pictorial representations is perhaps the most effective that can be found.

WE are glad to see, by the Report of the Fifth Annual Meeting of the Woman's Auxiliary of Montreal, that steady progress is being made. The reports from St. Martin's, Trinity, St. Matthias' and Grace Churches gave evidence of much good work done. In Trinity special attention has been paid to the children's department of the work. St. John the Evangelist has a most flourishing branch, which has done grand work for the North-West Missions, while St. Stephen's has distinguished itself in the field of Domestic and Educational Missions. A branch has also been formed in St. George's Church which, from the well-known zeal that characterizes that Church, will no doubt prove of much assistance to the Auxiliary. From other parts of the Diocese the following branches reported, each and every one showing that good work had been accomplished:—Aylmer, Clarenceville, Durham, Shawville, Grenville, Hallerton, Havelock, Sorel, West Farnham, Huntingdon, St. Andrews, St. John's and Waterloo.

THE collections made in London churches and chapels for the Hospital Sunday Fund, 1890, shew pretty well the strength of the Church in England compared with other religious bodies, as will be seen by the following figures, the sums being given in round numbers:—

Church of England.....	\$154,810
Congregational.....	9,090
Wesleyans.....	5,240
Presbyterians.....	5,000

Numerous other bodies contributed sums, all smaller than the above, the result being that the sums contributed by the Church of England exceeded three-fourths of the total amount raised.

THE late Archdeacon Wilson, of Grafton, has left by his will \$35,000 to the Mission Fund

of the Diocese of Toronto, which will add about \$1,800 a year to its annual income. The Archdeacon also left \$5,000 to Trinity University and \$1,500 to Trinity College School, Port Hope.

GREEN says of John Wesley: "To the last he clung passionately to the Church of England, and looked on the body he had formed as but a lay society in full communion with it, and up to five months before his death (a hundred years ago) he preached in Churches in England." The Methodists, in keeping the centennial of their great founder, said many things about their great numerical strength. It is said, however, that in England they have not held their own, but are on the decrease.

THE art of swimming is made part of the school course by the Education Department in London, England. This is a wise move. All young people ought to be taught to swim. It is not so much that they may be able to save themselves by some long swim to shore, for that will belong only to those who are well practised in the art, but it is that it gives confidence in the case of some sudden plunging into the water. Last summer a fine lad was drowned in Muskoka because he fell out of a row boat. The smallest knowledge of swimming would have enabled him to keep himself up till his comrades in the boat could have picked him up. But at once he lost his head, threw up his arms (which is the worst possible thing to do), and went down. People that can't swim are almost sure to lose presence of mind in the water and may endanger not only their own lives but those of others.

OBITUARY.

THE recent death of Rev. Kearney Leonard Jones, Professor of English Literature in the Royal Military College, Kingston, and Rector of Barriefield, has brought much sorrow to all who knew him. Many churches and parsonages throughout the diocese of Ontario remain as monuments of his unostentatious yet persevering work. He was an earnest advocate of missions and for several years published the "Canadian Missionary" which in its day did a good work. In him the Church has lost a zealous worker and an able and graceful writer. He was buried in his native town of Brockville, where he had received his early education and training.

REV. CANON READ, D.D., Rector of Grimsby, diocese of Niagara, has suffered a severe loss in the death of his wife. He has the warm sympathy of many sorrowing friends.

A LETTER FROM THE SIOUX INDIAN MISSION.

I SHOULD be deeply grateful if you would kindly make it known through your valuable Magazine that gifts of clothing, books and coloured pictures, old toys, etc., will be most thankfully received by me, for distribution amongst my Indians. I was reading the Magazine for February, 1890, a few days ago, and was pleased to see an account of the Mission which was contributed by my predecessor, Rev. Mr. Burman. Thanks to his unwearied efforts, the Indians here are honest, sober and industrious, and this year, but for the frost, most of them would have been in very comfortable circumstances. They have nice, warm houses, which, in many instances, are much cleaner than those of their white neighbours. We have every Sunday at the Mission Church about twenty people, and they all take a lively interest in the services, and once in each month contribute a little towards the expenses. With God's blessing many of these Indians will be brought to know and love Jesus. The children are very apt scholars, and as a rule obedient. They soon learn to love those who are kind to them. I should be so very glad to receive a few games for use of school children, also picture books. I have commenced to cover the walls of the school-house with pictures and I assure you that it is a happy sight to watch the young folks while they examine the "Fine Arts." Some of the children bring their parents to see the wonderful pictures. A supply of the above would be very acceptable. I think that if it was made known in the churches that pictures are such a great means of joy to the Indians, that a large number could very easily be obtained. I shall be pleased to give any information about my Mission that may be asked, for I hope that God will raise up friends who will help my people in the way mentioned in my Appeal. Thanking you in anticipation, I am, yours faithfully,

H. HARTLAND.

COPY.

A LETTER FROM LESSER SLAVE LAKE.

To a Member of the Woman's Auxiliary:—

QUITE an unexpected opportunity is afforded me of sending you a few lines to say that I have just returned from a visit to the Trout and Wapuskow Lake Indians. I am sure the members of your Woman's Auxiliary will rejoice to hear that by the good hand of our God upon us, I have had a most blessed and prosperous journey. Wapuskow is one of the finest places I have seen in the North-West, and there are about some fifty families. Out of these about four families are Roman

Catholics who had come over from a Roman Catholic settlement some 150 miles away. I was delighted to find the Indians so ready and anxious to hear the Word of God. Some of the Indians from White Fish and Lesser Slave Lake had carried the good news before me, and I certainly realized that the Spirit of God, unknown to us, prepared the ground for the good seed. They have given us, as a body (leaving out the Roman Catholics), a most cordial invitation to go and settle amongst them, but they want a teacher or minister to take up his abode amongst them next winter. I promised that one would be provided, so that unless our friends in Canada can find us a good earnest young man I must leave St. Peter's and fulfil my promise, which I shall certainly do before December. I had the privilege of baptizing twenty-nine children at Wapuskow, and five at White Fish Lake, including two adults.

I am sorry to say that I shall not be able to leave for the East, since I have not succeeded in finding any one to take my place.

Some of the Indians I met are very poor, and need clothing. I do trust that the members of your Woman's Auxiliary will make a special effort to aid us in sending to these poor thirsting souls "the Bread of Life."—Yours sincerely,

GEORGE HOLMES.

THE SPRINGHILL COLLIERY DISASTER.

THIS dreadful disaster which caused the loss of 123 lives has cast a gloom over the whole country. The English Church congregation in Springhill has lost heavily. Church work in such places is of a peculiar missionary character, and is difficult in consequence of the constant influx of strangers and continual changes in the congregation. The Rector of Springhill reports sixty-eight family changes in eight months. In cases of accident, experienced nursing and attention are obtained with great difficulty. The Rev. Mr. Wilson has issued the following appeal, which we hope will receive the spontaneous recognition it deserves. The wealthy might respond liberally, and every clergyman could perhaps give one offertory to this laudable purpose, or bring the matter to the notice of the Missionary Society or Guilds of the parish. The contributions should be full and prompt; and we shall gladly receive and acknowledge any amounts sent to this office: The following is Mr. Wilson's appeal.

The recent appalling colliery disaster at Springhill Mines, in which 123 souls were suddenly called to meet their God, has dealt a dreadful blow to the English Church congregation at Springhill. Twenty-eight churchmen were killed. Twelve widows and forty orphans have been bequeathed to our congregation by

this calamity. In three Church households three members from each house were carried to the Church and to the grave. The sights and sounds of woe have overwhelmed us. For three long years have we appealed to "the household of faith" for help to build a hospital for our miners. Humanly speaking, if the hospital had been here, and proper nursing had been provided, some of the wounded might have been saved. We had hoped to have begun building operations this year, but this sudden blow has killed local aid. We implore our brethren to help us liberally and at once to erect the hospital and to strengthen our work for Christ in these districts of desperate danger. Subscriptions may be sent to the Editor of THE CANADIAN CHURCH MAGAZINE, or to Rev. W. Charles Wilson, the Rectory, Springhill Mines, Nova Scotia.

SUNDAY SCHOOLS AND MISSION WORK.

REV. W. A. BURMAN makes the following valuable suggestions regarding Mission work in Sunday Schools:—

I. Sunday Schools in the Ecclesiastical Province of Canada might be formed into Juvenile Branches or Auxiliaries of the Domestic and Foreign Missionary Society according to Dioceses.

They might receive the same recognition as the Womans' Auxiliary and should report annually to the Mission Board.

II. Annual Meetings should be held in every case. In large centres such a gathering might be a joint meeting of all schools taking part in the movement.

III. Monthly or Quarterly Sunday Meetings or Classes should be arranged, when short addresses should be given on Mission work or extracts read from Missionary letters or periodicals.

IV. A page in the CANADIAN CHURCH MAGAZINE and MISSIONARY NEWS might be set apart for recording progress and encouraging this work.

V. Schools should be encouraged to take up work among Indian children as their special object. Where desired, each Branch should select the particular Mission or Institution to which its contributions are to be given.

If no specific object is selected, then contributions might go to the General Juvenile Fund, to be divided at the discretion of the Mission Board among the different Indian schools.

VI. Contributions to be sent if desired direct to missionaries on the distinct understanding that a proper voucher for the contributions of each school be sent to the treasurer of the Domestic and Foreign Missionary Society, and to the person remitting the same.

VII. In the larger schools at least the children should be asked to form Working Associations with a committee of three or four ladies to superintend and direct them in their work. These might make garments for children at schools and mission stations, or useful objects for distribution or sale.

Woman's Auxiliary Department.

"The love of Christ constraineth us."—2 Cor. v. 14.

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

WOMAN'S AUXILIARY.—JUNIOR BRANCHES.*

President and Ladies,—

I RECEIVED a post-card from the Secretary of the Toronto Board of our Society, inviting me to attend this meeting, and requesting that I should address you on the subject of Children's Missionary Branches and the best way to start them. I felt unwilling to undertake it, and many excuses came into my mind. "Why not have chosen some one else? There must be others more experienced, more capable; and why not an easier subject?" In fact all the same pleas and excuses which you will find so ready to present themselves to any of you when the thought is suggested, or you are asked to undertake the establishment of a Children's Missionary Branch in your own parish.

Why should we have Children's Missionary Guilds at all?

1.—Because until quite lately English Church people have been very blind to the duty of spreading Christ's Kingdom upon earth—they have thought it rather a praiseworthy thing if they simply strove to make their own "calling and election sure."

2.—Because this laxness is mainly due to their own early training, or rather want of training.

3.—Because if our children are to grow up with a deep sense of their own responsibility as sons and daughters of the Lord God Almighty, towards the other less favoured children of His family, we must train them early and constantly to know their great duty and privilege in this matter.

4.—Because to teach a duty in theory only, without giving aid and opportunity to put it into practice in our daily life tends to unreality and hardness of heart. "If ye know these

things," saith our Lord Himself, "happy are ye if ye do them."

5.—Because habit counts for so much in the formation of character; and the habit of working and denying one's self for God's cause in childhood will mould the life of later years.

6.—Because unselfishness is the most beautiful and God-like characteristic in the world to-day, and the sacrifice of money, time and thought for others' sake is a direct training in this loveliest of the Christian virtues.

7.—Because as members of Christ's Church on earth these little ones have a right to take their place as soldiers under the Banner of the Cross, to help forward the battle by which all things shall be subdued unto Christ.

Now, how shall this be brought about? At the outset let me urge upon you, that the trivial details, the hum-drum every day side of practical work must not blind us to the glorious aim that animates us—the grand result we have in view. We desire to do our part, and we desire that the children of this generation shall do their part in making the whole world a holy temple to the Lord of Hosts.

But in the building of an earthly temple, the labour of the individual worker is often petty and low. He wheels the sand monotonously hour by hour; he chips the stone, not as the sculptor chips it for a form of beauty that generations shall praise, but simply to fit it with its surroundings, to make the rough places plain; he digs the foundations spade-ful by spade-ful, and, as the building rises, his work is covered and lost to mind. Nevertheless that work was needful, and the glorious building, when complete, sheds honour on every man who helped to raise its fair proportions heavenward.

The Children's Missionary Guilds have already accomplished much worth mentioning. In the United States good work is being done by the Ministering Children's League, the St. Mark's Friendly League, the Children's Twenty Minutes Society—by means of which money has been collected and great interest awakened. Twenty-five years ago where were these organizations? Undreamt of, as indeed were many of the adult organizations in whose prosperity and numbers we rejoice to-day, for instance, the Girls' Friendly Society, the St. Andrew's Brotherhood, the Church Temperance Society, the White Cross Society, the Guild of the Holy Cross, the Society of the Royal Law, the Daughters of the King, and other Leagues, guilds and clubs spread so widely over the length and breadth of the land.

If we are unanimous, as I am sure we must be, in the conviction that these guilds are good for our children and good for the Church, how can we best set to work to multiply them, until there shall not be one parish where the little ones of our communion are not being trained in doing definite missionary work for Christ.

* A Paper read by Mrs. Grant Francis, Assistant Superintendent of Junior Branches, at the late Quarterly Meeting of the Womans' Auxiliary, at Barrie.

This can only be accomplished by individual personal effort. One capable, earnest-minded woman in a parish can bring it about.

The first thing to be done is to obtain the sanction and approval of the clergyman of the parish, the next to discuss the matter with the Missionary workers and, with their help, to arrange a meeting which must be announced by the clergyman in charge, to which all parents interested in Missions, and more particularly those who are not yet interested, should be invited to attend. Much may and should be done to make this meeting attractive by Missionary Hymns, anecdotes, accounts of what is being done in the Mission field for and by children.

Among many good Branches, steadily working for this glorious cause, I would mention the Boys' Missionary Association, in Montreal, which, I believe, is the oldest; the Boys' Hannington Club, in London (Diocese of Huron), which I think has been established three years; St. George's, Church of the Ascension, and St. Peter's, Toronto; also Junior Branches of the Auxiliary at Kingston and Cobourg. The secretaries of these successful organizations would, I am sure, gladly send a short account of their method of work, to help others in emulating their good examples.

But supposing the meeting is a failure, then house to house visitation will be a means of interesting many who would not, or could not, attend the meeting. Arrange a time and place for the children to meet, call on the mothers and as far as possible explain the purpose of the Guild, and ask, "Will you try to interest your children in this and send them to the first meeting to be held at such a time and place?" This may be in the School room, or better still, if the numbers are small, in a private house. Some work for the children to do should be ready and Mission Hymns (easy ones) selected for singing, for which the children should be asked to bring their Hymn Books. Then give each child something to do. They may be asked to bring a few pictures, patches, beads, needle, thimble and thread, and, if possible, an old pair of scissors. The contents of a few rag bags will give occupation to many children. The most successful worker among children in the Mission cause says: "My wealth lies in my neighbours' rag bags. I have several friends who send me these bags every spring and fall. Knowing that I make use of all I can get they slip in pieces of dresses, old fashioned over-skirts, waists, half worn under clothes, etc. I empty these things out upon a sheet; pieces large enough for dress, apron, or skirt, I put in the basket for 'our girls'; pieces of silk or ribbon for the linings of hoods, narrower ribbon for the strings; all buttons from underclothing or waists go into the button box. Smaller pieces of material, odd bits of lace and ends of ribbon


fall to the share of the little missionaries, and are made into doll's dresses, pin-cushions, or marble bags, the odd bits are cut for rag rugs which the boys cut; sew and wind into balls." Cutting out pictures from illustrated news papers to make a scrap book gives further work. These pictures look well pasted on leaves of the commonest red cambric. Coloured pictures can be mounted on pasteboard from old boxes, and bound with chintz. All these afford occupation and all are useful to our Missionaries. A few telling anecdotes, such as may be gleaned from our Missionary and other religious publications, should, if possible, be told, not read. The children should be made very welcome; should know that they are of use; should be guided in their work with much cheerfulness and patience, and in a few simple and well-chosen words, which perhaps the Rector would give, should understand why they are asked to work and what they are working for. This would be a time to tell them the meaning of "Thy Kingdom come," and to shew them how they are acting that prayer, and to ask them to think of Missions when they say it, and to work and pray that God may hasten the day when the kingdoms of this world shall become the Kingdom of our Lord and of His Christ. Then tell them something of the needs of Missions, not in a general way, which never interests a child, but take some one portion of the Mission field, for instance a remote portion of our own Diocese, no Church, no Sunday School, no Holy Ground for Burial, the little brother or sister dies and is buried in the woods, no clergyman to read the prayers over it or to say words of God's comfort to the poor mother; or our North-West Indians, with whose condition I fear many of us are even more familiar than with the wants and sorrows of our own settlers. Ask the children to join the great army of Christians who are trying to make every man, woman and child in the world a good soldier of Jesus Christ. Tell them why it needs money to do this, and ask if they will help with their money as well as their time. Distribute the cards and boxes for the Children's Missionary Guild, which can be obtained from Mrs. Forsythe Grant, 35 Augusta Avenue, Toronto. In some parishes and for some children the boxes alone are best. A card to collect a dollar would frighten them. Arrange with each child to bring its box at the end of three months, and the money should then be applied as may be thought best, setting forth plainly the objects contemplated and giving the children a voice in the disposal of their offerings. A Member's Card should be given to each child; the question of a badge or a coloured ribbon as a badge might be taken up. Take care that the business part of the meeting includes the children. Let them hear what is

going on. Talk things over with them and hear and draw out what they want to ask and say.

So much for the manner of starting a Childrens' Missionary Guild and of the detail of the work, but of what avail is this knowledge if no earnest woman can be found to put it to practical use? How many here will begin this very Lent to forward Christ's Kingdom by teaching His little ones the part they may take in this most glorious cause? "There will be so many difficulties," says one. Quite true; but is anything worth doing accomplished without trouble? "Others can do it better than I, they have more time, more money, more gifts for the work." Does God ask service from His rich and gifted children only? Is there not a place in His army for every soldier of the Cross? "The results will be so small for the trouble and time spent." Who can venture to estimate the future grand result? when by these means our children will be trained to work for God and His cause, to realize the claims of others upon them, to love the Church of their Baptism, to feel and know that she is a living, working Church, and that they have a banner to lift in her army in the great battle against ignorance and sin. This Mission work of ours may seem but a small factor now, in the regeneration of the world, but the next ten years will see an advance beyond the brightest hopes of many among us, and the next generation will find, we humbly trust, no professing Christian who will not be utterly ashamed to say, "I know very little about Missions—I have never taken any interest in them." Meantime, let us, individually do our part to bring about this universal missionary spirit, and in no way can this be more effectually done, than by training the young to feel their responsibility.

To any who feel a desire to take up this work and face its many difficulties and its possible disappointments, I would suggest for their motto, the Word of the Lord to Zerubabel, spoken by Zechariah: "Not by might, nor by power, but by my Spirit saith the Lord of Hosts."

SYSTEMATIC AND PROPORTIONATE GIVING.

 TORONTO Diocesan Society for the promotion of systematic and proportionate giving, consisting of (1) Members of the Church who agree to practice and to promote systematic and proportionate giving; (2) Members of the Church who pay not less than a tenth part of their income to Church and charitable purposes. Member-

ship fees: Adults 50c. per annum, children 10c. to be sent to the Secretary-Treasurer of the Diocese, and employed by the Committee in the extension of the work of the society. The members of the society are left free to distribute their offerings. Parochial Branches may be formed by the clergyman and four members of the society. For further information application may be made to the Organizing Secretary, Rev. William H. Clarke, 133 Shaw Street, Toronto.

We would commend the work of the above society to our readers. The duty of systematic and proportionate giving is binding upon every Christian, but is very generally forgotten or at least but poorly practised. Much good may be, and we believe has already been done by the above society. There are now twenty-five members on the list, which we hope to see much increased during the present year. The Woman's Auxiliary to Missions is a strong and much valued helper in this work, many of the members of which have joined the society.

The growth of the principles advocated by this society is seen in the large number of publications issued on the subject, *e.g.*, "The Path of Wealth," "Giving and How to Give," "An Earnest Plea for the Lord's Portion," etc., etc., as well as in the Resolutions passed in the Synods and Conferences of various Christian bodies. The following Resolutions were carried at the Provincial Synod, Montreal, in September, 1889:—

(1.) That some of the methods adopted now-a-days to obtain money for Church purposes are very questionable, and such as the Church of England, in the Province of Canada, is called upon most earnestly to protest against.

(2.) That the Bishops and Clergy, be, and are hereby respectfully requested to do what they may to bring those under their spiritual oversight to a realization of how dishonouring to Christ and His Church is a neglect of duty and a contempt of privilege in the matter of Christian giving.

We have received from the Secretary of the Society of the Treasury of God, in England, a copy of the First Report and Balance Sheet of that society. This society like the Toronto Diocesan Society seems to be making slow but steady progress, having "ninety-four members, comprising four bishops, thirty two clergymen, and fifty-eight laity." The Balance Sheet shows receipts to the amount of £82 os. 1d.

We earnestly invite all members of the Church to join the Diocesan Society. Systematic giving and mission work go hand-in-hand.

BISHOP COURTNEY, of Nova Scotia, is reported convalescent, but will not be able to resume work for some time. He is advised to go to Italy for a period of rest and recuperation.

Books and Periodicals Dept.

The Church Review: New York. Dr Henry Mason Baum, Editor.

Attention is drawn to the January number of this Review by the title of its first article, which is, "Some Unwritten Books." by Rev. Dr. John Henry Hopkins, who, in a sad little preface, explains that they are notes of books which he intended to write, but which he now knows that he never can accomplish, owing to increasing age and an incurable disease. These notes are full of unique suggestions and ideas which indicate the mind of a profound thinker and careful student. Some of them may be considered fanciful, such as the notes on "Abraham and his Seed," but are sufficiently startling to arrest attention and supply food for thought. His notes on "Two Points on Evolution" are a powerful blow to the use made of the theory that the horse was once a five-toed creature. He arrives very justly at a conclusion directly opposite to that of certain scientists on that point. His ideas on "A Learned Ministry" are weighty and worthy of every consideration. Other articles in the Review, such as "The American Church and Methodism," "Missionary Life in Newfoundland," "Octavia," by Professor Lloyd, "The Restoration of Church and Crown to England," by Bishop Perry, and "John Henry Newman," by Rev. J. S. Stone, D.D., are of deep interest and usefulness. As to the last named article the following passage is worth quoting:

"And so he passed into a new world, so beautiful and grand with its candle-lighted gloom, its sensuous and subduing rites, its death-like calm, its isolation, and its sacrifices and altars. He passes in, and amid the silence and the night, his figure, draped in the garb of a penitent, slowly disappears from our sight.

"This happened in the October of 1845. The effect upon the world was startling. Everywhere the cry was "Newman has gone to Rome!" His friends were grieved; his enemies rejoiced; the Church at home and abroad was heavily shaken. There is little doubt that for a moment the adherents of Anglicanism trembled for the future. Some of the clergy followed the example of him who had once been their leader. Rome appeared as the keeper of a long-closed warehouse, who has heard the rumbling of wagons and opens wide the creaking doors to let in the treasures. She hastened to avail herself of the opportunity. Soon the Romish hierarchy was established in England, and Romish bishops called themselves after English cities. New missions were established throughout the country. French and Italian newspapers congratulated England upon the approaching end of the Protestant schism, and much was done to make ready for

the multitudes of the exodus. So active a propagandism and so many defections from both clergy and nobility, which it occasioned, troubled all who agreed not therewith. We have seen that their fears were as needless as the hopes of the aggressors were vain. After forty-five years of almost superhuman work, the English people are untouched, and after forty-five years Rome has not in England as many adherents as the Salvation Army numbers. Nor did the first shock long continue. She whose sons had died in the prison and the flame for her principles was not to be vanquished even by the secession of Newman. He went out; the gates of the fortress were closed behind him; and the men-at-arms ran to the battlements to defend the home of their allegiance and their love. Many a man wept when he thought of Newman, the trusted, the cherished, the honored son; many a heart grieved for him as imagination pictured him a lone and weary soul in the enemy's camp. John Keble covered with a veil the bust of Newman which stood in the little study at Horsley, and there it remained till Keble's death. But pity hindered none from duty. The Church was more than Newman; and hearts rallied around the Church as they never before had done."

The Dominion Illustrated is steadily improving under its present energetic management, and is as steadily growing in public favor. The enlargement to twenty-four pages weekly afforded opportunity for great improvement in its literary contents, the contributors to which now include many well known writers. On receipt of twelve cents in stamps the publishers (the Sabiston Litho. and Pub. Co., Montreal) will forward to any address a sample copy of the journal, with full particulars of the competition.

The Young Canadian: \$2.00 a year; Montreal. Holds on its way with much success and will soon become a necessary adjunct to the periodicals patronized by the people of Canada.

The Scientific American, 361 Broadway, New York. The amount of information of a scientific and general nature that can be obtained from this excellent publication is surprising. Inventions and discoveries of all kinds, and in every department of life, are continually found in it, amply embellished by handsome illustrations.

The Ruperts Land Gleaner, a localized edition of the *Church Missionary Gleaner*, edited by Rev. Canon O'Meara, of Winnipeg and Rev. W. A. Burman, of the Indian School, Middlechurch, Manitoba. Well printed and adapted for use in the North-West.

Newbery House Magazine Griffith, Farran, Okeden & Welsh, London, England.

As usual this magazine is full of interesting and valuable matter, of a miscellaneous as well as churchly nature.

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

The Churchman: New York: M. M. Mallory & Co., 37 Lafayette Place. A weekly church paper, now in its 45th year of publication, and well known as one of the best church periodicals in existence. Subscription, \$3.50 a year; for clergymen, \$3.

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

The Magazine of Christian Literature: The Christian Literature Co., New York. A useful periodical, especially for clergymen, who from its pages may cull information upon the great questions of the day, both within and without the Church of England. It also contains each month an instalment of a "Concise Dictionary of Religious Knowledge." The articles are chiefly eclectic—gathered from leading magazines reviews and religious periodicals.

The New England Magazine, Boston, 86 Federal St. Quite up to its usual high mark. Articles on "Harvard College during the war of the Rebellion." "Early history of Electricity in America." "Photographic Illustration of Poetry," and other subjects of interest are mingled with stories, illustrations and poems making in all valuable and attractive reading.

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Next meeting of Board of Management, April 8th, 1891, in London, Ont.