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1894

THE
CANADIAN
CHURCH MAGAZINE
AND
MISSION NEWS.

VOLUME VII.

FOR THE YEAR OF OUR LORD 1893.

TORONTO

Published by the Domestic and Foreign Missionary Society
OF THE CHURCH OF ENGLAND IN CANADA.

CANADIAN CHURCH MAGAZINE

AND

MISSION NEWS.

FOR A.D., 1893.

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THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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

VOL. VII.

TORONTO, JANUARY, 1893.

No. 79.

HISTORICAL SKETCHES.

No. 79.—THE SECOND BISHOP OF FREDERICTON.

BY the right of succession the Rt. Rev. Hollingworth Tully Kingdon became second Bishop of Fredericton upon the death of the Most Rev. Dr. Medley, Metropolitan of Canada, in September last. Dr. Kingdon is a graduate of Trinity College, Cambridge, where he took the degree of B.A. in 1858, of M.A. in 1861, and D.D. in 1881. He was ordained deacon in 1859 by the Bishop of Oxford, and priest in 1860 by the Bishop of Sarum. He was selected by Bishop Medley, in whose hands the Synod of Fredericton had left the choice, to be his co-adjutor and successor in 1881, and was consecrated in Christ Church Cathedral, Fredericton, on Sunday, July, 10, 1881, by the Metropolitan, Bishop Williams, of Quebec; Bishop Binney, of Nova Scotia, together with the Bishops of Albany and Maine assisting. Up to his election to this honourable position, he had been vicar of Good Easter, Essex, curate of St. Andrew's, Well Street, London, and vice-principal of the Theological College, Sarum. As a careful and systematic worker and ripe scholar he has shewn himself well qualified for the position of a bishop. To perform the work of such a diocese as Fredericton, great energy and powers of endurance are necessary. Long distances have to be travelled, and frequent journeys made, in all of which Dr. Kingdon has been energetic and faithful; and now that he is bishop of the Diocese, in absolute and full control, the way will be clear before

him to work upon his own designs and carry out his own plans.

St. John, the Liverpool of Canada, is the chief city of the diocese, but Fredericton, being the capital of New Brunswick, was very properly made the see city, though it is a much smaller place than St. John. The two places are about ninety miles apart.

The Enthronement of Bishop Kingdon, as successor to the late Rt. Rev. Dr. Medley, Bishop of the Diocese, took place at the Cathedral, Fredericton, on November 23rd last. The

Bishop of Maine, the Rt. Rev. Dr. Neeley, was present and took part in the proceedings, as also about fifty clergy of the diocese.

At the conclusion of the service the Bishop of Maine made a short address in which he said:—

“There are not many now who remember when the first Bishop of Fredericton came to that diocese; but there are some still living who remember some of the trials and difficulties he met with, and which, by God's grace he overcame. The condition of the clergy, the number of church edifices, and the position of the Church attained



RT. REV. HOLLINGWORTH TULLY KINGDON,

Second Bishop of Fredericton.

under his guidance, are all his monuments. It was a great grief to me not to be able to be present at the obsequies of the dear master. Another now stands in his place. No man fills the place of another. It is a great advantage to occupy the place of a worthy predecessor. It is sometimes said when a new man comes into a parish which has been occupied by a great and good man, 'he shines by a reflected light above.' Your bishop, in succeeding to his office, has had the advantage of eleven years acquaintance with the diocese and has already given evidence in every way of his devotion to his sacred duties.”

NOTES FROM JAPAN.



THROUGH the kindness of Mr. Masayo Kakuzen, who is at present at Trinity College School, Port Hope, but who hopes ere long to take Holy orders and return to Japan as a native missionary, we are enabled to give the following extract (translated by Mr. Kakuzen) from a Japanese paper called the *Nichiyo Soski* (Sunday Magazine), published in Tokyo. As it gives some account of Mr. Waller's mission at Fukushima, it will be of interest to many. The following is the extract:

The mission of Fukushima was started for the first time when Rev. John H. Waller, of Canada came there in March of 1891.

In the whole prefecture of Fukushima, of which Fukushima is the capital, great as it is among prefectures, there were not more than eight native clergymen and catechists (as lay readers are called), and two foreign missionaries until a few months ago. Even those towns which are either situated along the railway track of the Nippon Tetsudo Gwaisha, or are connected by the jinrikisha roads with Fukushima, are almost untouched, though in the neighbouring districts of the other prefectures there are quite a few places where the mission work has been commenced. However, several attempts have been made at Fukushima during the last eleven years. That very little has been done, in spite of such a length of time, is chiefly owing to the fact that those missionary societies which had taken up the mission of this place, were wanting in their perseverance; for those native clergymen, and catechists, and foreign missionaries who were sent here were soon removed to another station, after a short stay varying from two to eight months. It is not right for anybody to blame those people who were successively sent and recalled, for they had each a sufficient reason for their actions. But at the same time, it would be no wonder even, if the people of Fukushima might have such an impression that all the Christian missionaries have no fixed view of what they do. So it is not at all strange that, while a good many people of the town acknowledge that Christianity is, at least, superior to the religions which they are now embracing, they hesitate to profess themselves Christians.

The number of those who have been baptised since the arrival of Rev. Mr. Waller, is not great. Two young people were baptised in last July, and two more, a young man and young woman, are going to be baptised by the time when the present number (October 1) is issued. At both Fukushima and Miharū there are some catechumen, and several who are studying the doctrines, and also at Nihonmatsu there are a good many who are wishing to be baptised. So we have a bright hope that we may be able, by

God's help and blessing, to see a strong mission built here before long. We have nearly finished the fixing the days to visit each of these four great stations so that we may go round in order during the coming winter.

An evening class for the English language has been started at Fukushima and is, seemingly, flourishing.

There used to be a class of handworks (as knitting) for women, which are equally interesting to young and old. So I believe it will be recommenced before long.

The furniture of the preaching places have been gradually obtained, and we are enquiring for a suitable place to build a church. The number of the congregation has lately decreased a little on account of the removal of some of the members who have gone to Tokyo and elsewhere, but the state of this mission is much better in many respects than it used to be.

REV. J. COOPER ROBINSON, who writes us from Nagoya, sends the following extracts from the leading English newspaper of Japan:—

“THE CROWN PRINCE.

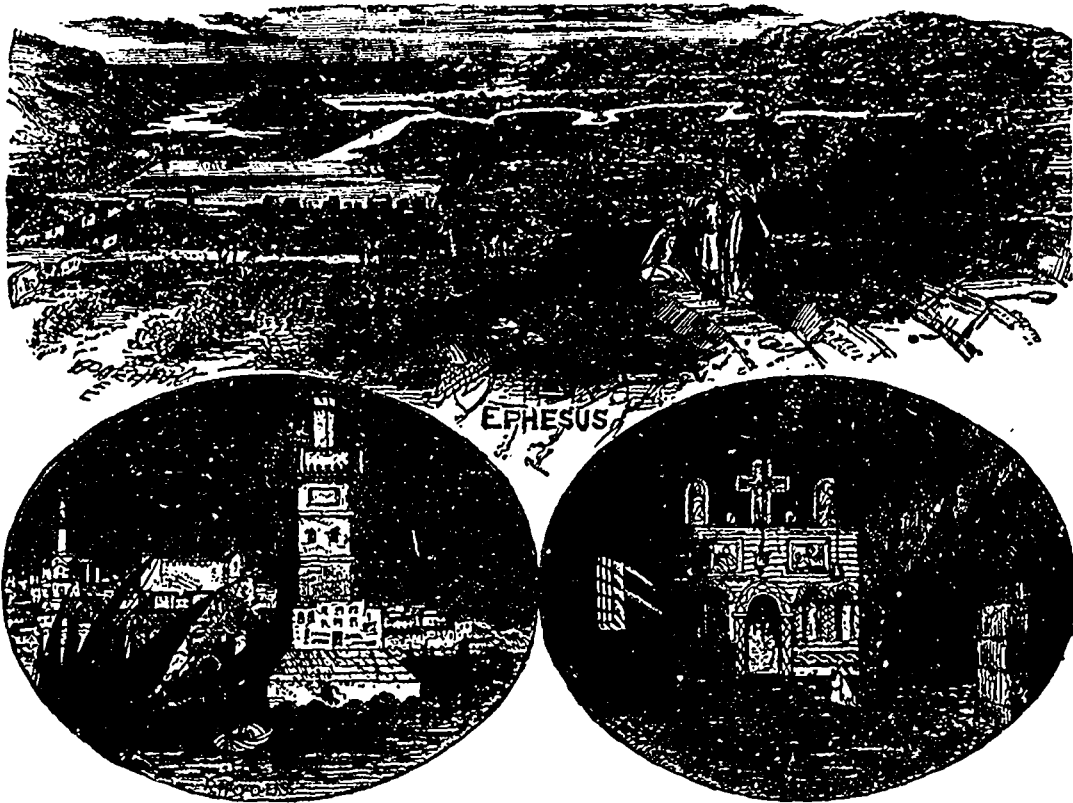
The *Choya Shimbun* states that His Imperial Highness is extremely intelligent, and that he studies with great diligence. The Emperor has commanded him never to absent himself from school unless he is indisposed, and His Majesty does not fail to inspect all the marks the Crown Prince receives at school from week to week. It is now settled that until he is fifteen years of age, the Prince shall follow the general course of education prescribed at the Noble's School, and that he shall take up some foreign language as a special study for three years. Subsequently he will be sent to Europe for some years to complete his education. Japan has never been ruled by a monarch brought up after such a *regime*.”

As is well known the present emperor has made great changes for the better in the government and customs of his country. It is really wonderful that one brought up as he was should have been inclined to do so much at variance with the traditions of his ancestors. What may not then be expected of one brought up as the young Prince is being trained? It is great to be hoped that the proposed course may be fully carried out.

Both Shinto and Buddhist priests are, as a rule, exceedingly hostile to foreigners and Christianity, but the following would seem to indicate that there are some who are kindly disposed:

“MATSURI AT NOGE-YAMA.

The Shinto Temple of Ise, at Noge yama held high *matsuri* on Saturday and Sunday last, and on each occasion the grounds surrounding the shrines were crowded. The ostensible motive for the ceremony was the completion of the



EPHESUS.

repairs to the *Torii* of the Shokon monument which stands within the precincts of the temple. The weather was all that could be desired, the sun shining out right gloriously upon the gaily decorated processional cars as they wound their way, with their straggling hosts of attendants, through the adjacent streets. At two o'clock a memorial service for all foreigners who have died in Japan—'whether they came here for their own interests, or to introduce Western civilization into the country, or have received their death from cruel Japanese swords, or have been drowned in Japanese waters,' so ran the announcement—was quietly celebrated. Long ere it finished, the happy throngs had left the priests to themselves and adjourned to the fencing and wrestling ring. There were many foreigners among the assembly, and they appeared to derive much satisfaction and fun from the spirited displays.

An effort is under way in England to have a translation of the Bible made in the Jewish dialect now spoken by the majority of the Jews all over the world. As very few Jews understand Hebrew, the Bible has long been to them a sealed book. A strong, influential committee, has been formed for the purpose of bringing out a translation of God's Word.

THE SEVEN CHURCHES OF ASIA.

II.—THE FIRST MESSAGE.

Unto the angel of the Church of Ephesus write.—Rev. ii. 1.

WHEN our Lord's message was sent to Ephesus it was a great and wealthy city. For the first time in its history it was beginning to realize as a city somewhat of the power of Christianity. In its old form of heathenism it was what might be called a religious city, *i. e.*, it was devoted to the cause of heathen deities. It had a temple dedicated to Diana, which was considered one of the seven wonders of the world. Making shrines for the temple of Diana, working in the silver and copper trade, was the lucrative business of many of her citizens. Nothing now remains of the once magnificent city but a few ruins. The place where it stood is marshy and desolate, a deserted, abandoned region, but the ruins shew how massive and grand the city must once have been.

At the beginning of the Christian era she was in the height of her wealth and power. An early effort was made upon the city to bring her to know the ways of Christ, and the attempt was continued from time to time till a large and important band of Christians was formed. The

first who came knocking at her gates with the message of Christ were some disciples of John the Baptist. Then came Apollos, "an eloquent man and mighty in the Scriptures," and after him came Paul, whose burning zeal soon threw the whole city into an uproar. But that uproar produced good results. Many people deserted the temple; many brought their magical books together to a public place and burned them; the spirit of inquiry was abroad as the disputing went on daily in the school of one Tyrannus, and so from mouth to mouth amongst all classes of people, from the chief magistrate down to those who worked hard for their daily bread, there was felt gradually the power of Christianity.

Here it was that St. Paul left Timothy as the first bishop or "angel" of the Church of Ephesus, and here it was that St. John himself preached the words of Christ. It is pre-eminently the city of St. John. It is said that he died there and there also was buried.

At a very early period—before St. John was past the prime of life—persecutions swooped down upon the Christians. The beloved disciple himself was banished to a dreary island in the Grecian Archipelago.

There he saw his wonderful vision of things which are and things which are to be. There he saw the Lord Himself, his beloved Master, with seven gems glittering like stars in his right hand, and surrounded by seven lights which St. John calls "candlesticks," but which in reality represented the seven churches of Asia.

And to Ephesus the first message was sent. The "angel" of this Church was probably Timothy; and it may be noticed that each ruler is held to be a type of his people. It was the case then as it is now. As the heads of the Church are, so you will find the Church herself. When the priests were worldly the Church was worldly; when the priests were cruel, the Church was cruel; when the priests were noble workers for God the Church was bright and Christlike. So much depends upon the ministers of God for what the Church is or ought to be, that the prayer of all should ever be that she may always be governed by faithful and true pastors.

But what was this message that was sent to the Church of Ephesus? Though brief, it is pertinent throughout. First, there is a word of praise, "I know thy *works* and thy *labour* and thy *patience*, and how thou canst not bear them that are evil and thou hast tried them which say they are apostles and are not."

Here there are good characteristics for any Church—works, labour, patience, hatred of evil and anxiety for purity of doctrine.

Eighteen hundred years ago this message was conveyed by slow means from dreary Patmos to luxurious Ephesus, and to-day its words come to us. They come to us as congregations. They come to us as individuals.

And first as to the words of praise. What

Churches, what congregations are there who have a right to expect the commendation of God? What has their work been? Has it been simply to cultivate selfishness in their own worship, or has it been along the line of trying to reach the hearts of those who have not yet known God? Have they been careful to weed out from their midst those whose lives bring scandal upon the fair name of Christianity? Is it right that discipline should have become almost a dead letter amongst us? We can not judge, it is true, of a man's heart; but we can judge of his external actions, and those guilty of presumptuous sins or scandalous deeds should not be allowed to have the privileges of full membership in the Church.

Ephesus was praised (i) because it could not bear those that were evil, (ii) because it tried those who said they were apostles and were not.

And we, at the present time, live in an age of veneration. Many things in our midst say they are what they are not. A cheap metal is dipped in a very thin solution which is made to shine and to pass for what it is not—a silver vessel! Slender sticks of timber crossed by equally slender scantling are boarded up with rough boards and then bricked over with one row of bricks, and this passes for what it is not—a brick house.

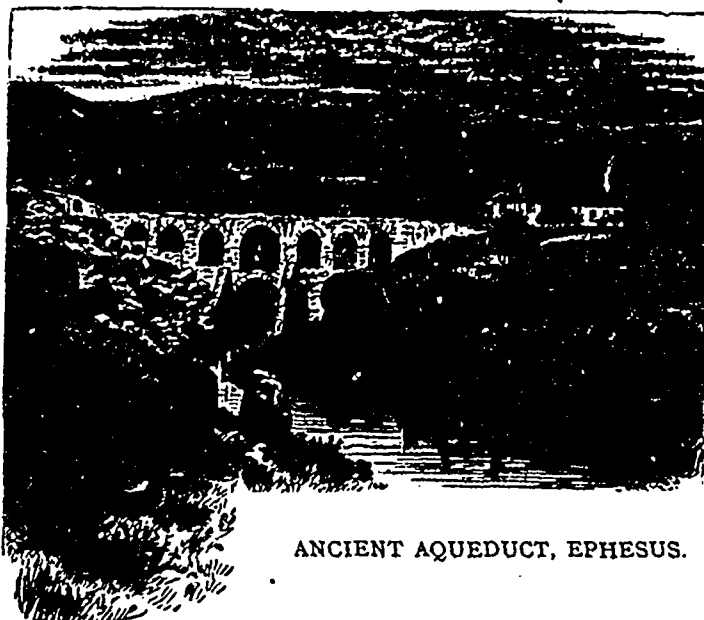
Things bought in the days of our grandfathers lasted a lifetime, now they are worn out almost as soon as they are purchased. It is because they are unreal; they pretend to be what they are not.

And to a greater or less extent it is so with Christianity. Many people take upon themselves the office and work of the ministry who can shew no real authority for it further than their own word. There ought to be a better test than that. There are too many now-a-days who "say they are apostles and are not."

But even in the matter of Church membership are there not in our midst too many who have but a mere veneration of religion, just enough to save appearances and nothing more? Rub off the little show of Sunday religion and what is left? Too many people have two lives—the Sunday life and the week-day life—and they are very different one from the other. Are not these people who say they are religious and are not?

Looking again at the message sent to the angel of the Church at Ephesus we find another note of praise sounded in this—"This thou hast that thou hatest the deeds of the Nicolaitanes, which I also hate."

These Nicolaitanes, whoever or whatever they were, were a great source of trouble to the primitive Church. The angel of the Church at Ephesus hated them. There are some dreamy Christians who dislike the word hate used in any sense; yet surely we are to hate sin. Could God say of all, "You hate the wicked whom I also hate"—at least, which is the true meaning, that you hate their ways and will turn from them, however



ANCIENT AQUEDUCT, EPHEBUS.

insidiously or temptingly they may be presented?

This was what the Church at Ephesus did, but yet she was far from being perfect. The voice of complaint is raised against her, and it comes with a pathos and force all the stronger because of her many bright spots and commendable deeds. "Nevertheless," the message goes on to say, "I have somewhat against thee, because thou hast left thy first love." Here is the sad picture of a people who could hate the wickedness and unreality that they saw in others, while they themselves were trembling in the balance of right and wrong, and were hastening headlong upon a course which would involve their own extinction! For the solemn warning is, "Remember from whence thou art fallen and repent and do the first works; or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent."

And yet how true this is to life! There are many men ready to hate sin as they see it in others, while they will not hate that particular sin which is dragging themselves down to ruin. It is the story of Ephesus over again. They can hate the Nicolaitanes, while they themselves are falling from their first love.

The Church of Ephesus was growing cold. She had left her first love. Her first love was God, and the Saviour; it was virtue and Heaven. From this she was drifting away: she was leaving her first love.

And modern Churches and individual Christians are doing the same thing. Churches have settled down to a supreme selfishness, without one thought of missionary work or primitive energy. Individuals have left their first, fresh thoughts of God and salvation, thoughts which came to them in their younger days, with their

confirmation, with their first communion. Where are these all now? Withered, it may be, and gone—decayed by a process of decline. We say of some diseases that their unhappy victims have gone into decline. There is first the shrinking from exercise, then the hectic flush and the tell-tale cough, followed by gradual sinking and the final close of all. There is the same kind of decline in spiritual matters, and its result must be fatal. It will be as stated with much solemnity to the Church at Ephesus, "Remember from whence thou art fallen and repent and do the first works, or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent."

And this points out the effort for regaining the old paths which lead to God. It will be an effort; it will be a struggle. But then to *him who overcometh* there will be this reward:

"I will give to him to eat of the tree of life which is in the midst of the paradise of God."

The history of mankind began in paradise. There it was that man lost his high position, and there it was that God found him, bleeding with his wounds and gave him hopes of another paradise, a place of rest from which the wicked will be forever expelled. And that paradise has been already reached, but it has been reached by those who have "overcome." They conquered the world, the flesh, and the devil; they conquered covetousness and deceit; they conquered their evil nature, and now they rest in Jesus Christ the Son of God, awaiting their final triumph and glory in Heaven.

MODERN CHURCH HISTORY.

I.—THE RESTORATION PERIOD.

BY REV. C. W. E. BODY, D.C.L., PROVOST OF TRINITY COLLEGE.

FEW decades in English history can rival in interest that from 1660 to 1670. Those ten years saw the English Church and monarchy re-established, they were marked by the great fire of London and the great plague; they were years, too, of great literary and scientific development; witness the establishment of the Royal Society for scientific research, and the publication of Bunyan's *Pilgrim's Progress* and Milton's *Paradise Lost*, works which will never be forgotten wherever the English tongue is spoken. The special task allotted to me is, however, to trace the history of *the Church* through the eventful period of her restoration.

The sudden downfall of Puritanism on the accession of Charles II. was entirely unexpected. Its power had grown out of the exigencies of the struggle for political freedom. The replacing of the national Church by a Presbyterian establishment was a price paid to Scotland for military aid at a critical moment in the parliamentary campaign; but all these necessities had long passed away.

England had found that Cromwell as well as Charles could rule without parliaments. Thus the political support of Puritanism had fallen with the collapse of the Commonwealth. Whatever religious power it had once possessed was largely gone also. The vigorous persecution of the Commonwealth had defeated itself—men were no longer content to see the Book of Common Prayer suppressed, the cathedrals of England profaned, and the clergy begging their bread. The dissatisfaction was intensified by the religious anarchy everywhere rife. The jarring factions of Presbyterians and Independents were found a poor substitute for the unity of the old National Church.

Accordingly, when Sharp was sent to England to represent the Scotch Presbyterians, he reports that their cause was everywhere lost and given up. The Convention Parliament rejected the Bill for legalising diversity of religious practice in England. The next year the House of Commons clamoured for the enforcement of the Book of Common Prayer, and only the good sense of the House of the Lords prevented it from imposing on the Church the unrevised Book in previous use. As it was, Convocation had but one month from November 21st to December 20th, 1661 for the work of necessary revision, which was as thorough and complete as that short time would allow. Over 600 changes, mainly for greater clearness and adaptation to existing needs, were made. Amongst the most important were the clear rubrical directions, including those for the Manual Acts in the Holy Communion, which the break of Church tradition during the Commonwealth rendered necessary. An Office for the Baptism of Adults was inserted, and additional Prayers for use in the daily services, like the Prayer for all sorts and conditions of men, and the General Thanksgiving, the latter the work of the Puritan Dr. Reynolds who conformed and became Bishop of Norwich.

The Savoy conference between the Bishops and the Puritan representatives had produced no useful result. Too much distrust was felt on both sides, and the Puritans had taken up an extreme position. Several useful measures which they advocated have been carried out in our own time, such as the appointment of Bishops suffragan in large dioceses, the more careful preparation of candidates for confirmation, and the better organizing of the clergy in rural deaneries.

The new Book of Common Prayer was ordered under the Act of Uniformity passed in 1662 to be used in all churches on and after St. Bartholomew's Day, August 24th, 1662, and the clergy then in possession, most of whom were Presbyterian or Independent ministers, were allowed to retain their benefices on condition of being episcopally ordained and duly using the Book of Common Prayer. The only exception was in the case of those who held benefices of which the lawful incumbents deprived during the Commonwealth were still living; in which case the rights of the original incumbents were preserved. Under this provision about 1,000 dispossessed clergy had returned to their former cures. It is hard to see how, if the National Church was to be restored, and its worship given back to the English people, a fairer arrangement could have been made. It is probable that of the 6,000 clergy who were thus continued in their benefices three-fourths had been Presbyterian or Independent ministers. A number of ministers, variously estimated from 1,200 or 1,400 to 1,800 or 2,000, refused these conditions, and so lost their benefices.

The difficulties in the way of the reorganization of the Church were immense. Never, perhaps, did the Church of England possess a more brilliant or devoted episcopate than the bishops of the Restoration; but, nevertheless, they were for the most part, old men, veterans who had seen many years of storm and trial, and for whom in the course of nature but a short time remained in which to work. Nine bishops survived to take their accustomed places once more. Amongst those who had died just before were the pious Hall of Norwich, the great Archbishop Usher of Armagh, and the gallant Brownrigge, of Exeter, who, with Bishops Duppa, Skinner and others, had not feared to ordain candidates for the sacred ministry in the darkest times of the Commonwealth. Of the survivors Juxon, who as Bishop of London had attended Charles I. on the scaffold, became Archbishop of Canterbury till 1662; Frewen, Archbishop of York, till his death in 1664. Matthew Wren, Bishop of Ely, restored to his See after nearly twenty years imprisonment in the Tower, died in 1667. But few of the new bishops overlived the decade. The most prominent were Walton, the great Biblical and Oriental scholar, author of the still famous Polyglot Bible; Robert Sanderson, of Lincoln, one of the few great casuists of the English Church; Sheldon, who succeeded Juxon in the Primacy, a man of unbounded liberality, who is reputed to have given £70,000 to the work of the Church; Cosin, the great liturgiologist and successful ruler of the Church of Durham; Morley, famous as the patron of the saintly Ken; and Gunning, one of the leaders in the Savoy conference. There was, indeed, much to be done. The cathedrals were defaced and

polluted. The clergy, for the most part ignorant of the Church's ways and teaching, and in many cases weighed down by poverty. A contemporary speaks of two-thirds of the English clergy as living meanly or miserably; whilst the reaction from Puritan strictness and the French ways of the Court, spread widely a flood of irreligion and immorality in the country. Never, perhaps, in Anglican Church history is there a more splendid record of triumph over great difficulties than that furnished by the Church of the Restoration. The policy of Charles II. was, under the guise of toleration to Protestant dissenters, to bring back the Roman Catholic Church, a danger which assumed ever-growing proportions during the reign both of Charles and of his successor James II. The severity of the Penal Acts was largely due to the determination of the House of Commons to oppose the Romanizing policy of the sovereign, and to guard against another overthrow of the English Church. The peril was aggravated in the last years of Charles' reign by discussions as to the succession to the throne. The Church, alarmed at the prospect of danger to the monarchy, upheld the hereditary succession in the person of James, Duke of York, a devotion which James repaid when he ascended the throne with perfidy and ingratitude. The short reign of James is one continuous struggle of the Church of England to withstand the arbitrary acts of the sovereign looking to the re-establishment in England of the Papal tyranny. Anglican pulpits and Anglican literature alike fully voiced the determination of the great mass of Englishmen to preserve for future generations the spiritual freedom and ancient purity of the English Church. At no other period was the controversy between England and Rome so fully dealt with. The struggle ended in the rejection of the bishops and the clergy of James' celebrated declaration of Indulgence, under cover of which he proposed to legalize the worship of the Roman Catholic Church, and in a few months the flight of the king was followed by the accession of William of Orange. The seven great bishops of England, who then saved the Commonwealth by their protest against the obnoxious Declaration were for a time thrown into the Tower, but they were soon acquitted, and the shouts of the multitude which greeted their release proclaimed the downfall of the king. The whole country was at their back. The Nonconformists, in presence of the common foe, honourably supported the Church of England and contemptuously rejected the proffered bribe of Toleration for themselves. At this time nine-tenths of the English people were adherents of the Church, and notwithstanding all obstacles her work was steadily advancing as a spiritual power in the land. Amongst the agencies for Church extension should be noted the religious societies, voluntary associations of young men, like our Brotherhood

of St. Andrew, established originally under the direction of two zealous London clergy, Dr. Horneck and Mr. Beveridge. These societies provided for the erection of Church schools, the multiplication of Church services, especially for daily prayers and weekly eucharists, and by personal effort endeavoured to deepen the spiritual hold of the Church upon the people. It is interesting to notice amongst the ardent supporters of these societies at a later period Dr. Bray, so largely connected with the planting of the Church in America, and the Rev. Samuel Wesley, rector of Epworth, and father of the celebrated Rev. John Wesley. It is probable that these religious societies supplied the model for the little Oxford Society of Churchmen which was the cradle of the Methodist organization. Amongst the daughter societies which sprung out of the work of the religious societies were those two handmaids of the Church down to the present day, to each of which we in Canada owe so much—the Society for Promoting Christian Knowledge, founded in 1698, and the Society for the Propagation of the Gospel, chartered in 1701. The limits of this paper do not permit us to give the history of the unfortunate non-juring separation, or to trace the undue prominence of the Latitudinarian school which that separation caused, with all the evil which followed in its train. As we have seen, the very triumph and excesses of Puritanism brought about its ultimate downfall, whilst each succeeding generation of Anglican churchmen can learn lessons of faith and hope from the brave bishops of the Commonwealth and Restoration period. One lesson at least is writ large on the history of that time. The Anglican Church is the Church of the English people, and a full, definite, loving exhibition of the faith committed to her charge will always in the long run command the confidence and devotion of the Anglo-Saxon race.

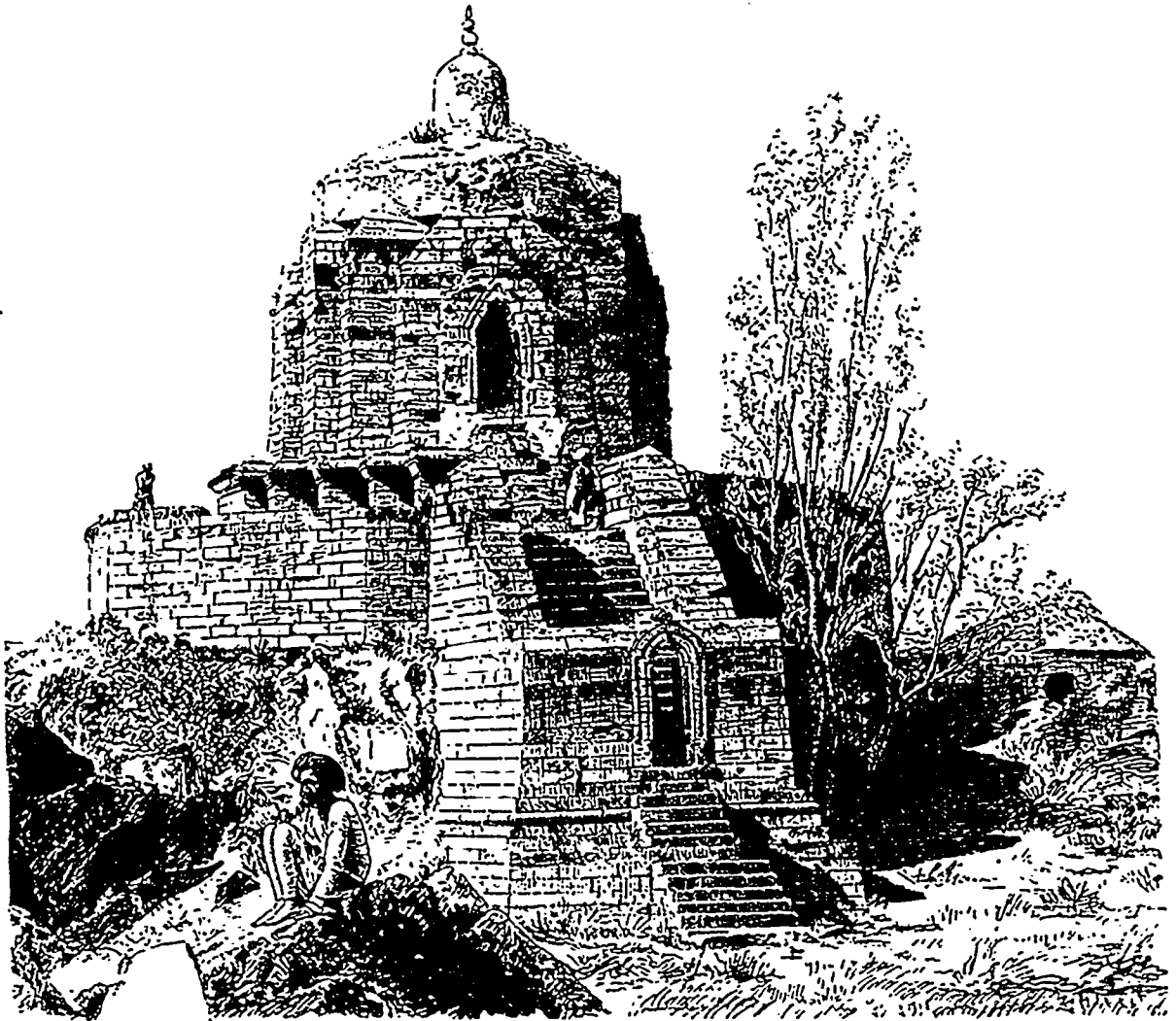
A TEMPLE IN KASHMIR.

BY THE REV. J. H. KNOWLES (*in the Gleaner*).



THE accompanying illustration represents an old temple that stands on the top of a hill called the Takht-i-Suleiman. All pious Mohammedans believe Solomon to have been carried through the air on a throne supported by Afrites, whom the Almighty had made subservient to his will; and this hill bears the name of Takht-i-Suleiman, or Throne of Solomon, in consequence of a tradition that his throne was set down there for a time.

The Hindu temple upon this hill is called Shankar Accharza. It is a very well-preserved specimen of the ancient architecture of Kashmir. As will be seen, the roof of the building has been damaged, but its general figure is that of a cone with four sides formed by



A TEMPLE IN KASHMIR.

the rectangular adjustment of eight gable-shaped slabs of masonry, the surface of the outer slab being much less than that of the inner one. The cone, which is about twenty-five feet in height, with a proportionate base, rests upon an octagonal raised platform, whose wall is about ten or twelve feet above the rock on which it is built, and whose circumference may be about one hundred feet; a handsome flight of steps leads from the ground to the door of the temple. The interior is circular, fourteen feet in diameter, and its roof is flat and eleven feet high. In the centre of the floor is a quadrangular stone platform, which supports a *lingam* standing in the middle of a *zoni*, the symbol under which Shiva is generally represented.

This ancient building is interesting in many ways, but especially as bearing witness to many changes of religion that Kashmir has undergone. Most archæologists are agreed that the temple is of Buddhist origin, and that it was erected by

Jaloka, the son of Asoka, who reigned about 220 B.C. Buddhism flourished in Kashmir in those days. A great convocation of Buddhist priests was held there, and some five hundred Buddhist missionaries were sent forth to convert Thibet and surrounding countries. Afterwards the temple fell into the hands of the Hindus; and on one of the pillars that support the roof is a Persian inscription, which states that the idol inside was made by Raja Hashti, a goldsmith, in the year 54 of the Samat or Hindu era, *i.e.*, about 1890 years ago. Hinduism was introduced into Kashmir by Abhimanzu about 73 B.C.; and it flourished for centuries in its highest form. Its schools and professors became very famous, and pupils flocked to them from all parts. They are often alluded to in the Mahabharata Bhagavata, and other Sanskrit works. We said that the roof had been damaged. Nearly all the ancient buildings in the country have been reduced to obscure and


shapeless ruins, and the work of demolition is generally ascribed to a native of the valley, a fanatical convert from Hinduism to Islam, who was born about the middle of the fourth century, when Mohammedanism was brought into Kashmir. This man's zeal and perseverance are recorded by the huge blocks of marble which in many places attest the size and massive style of the edifices that he destroyed. His memory is famous among Mohammedans under the name of Sikandar Butshikan, or Alexander the Iconoclast. Then after the lapse of nearly five centuries, Kashmir came under the sway of a Sikh sovereign, by whose order this building was wrested from the Mohammedans and its interior plastered over and whitewashed. The plaster remains to this day. The present sovereign of Kashmir is Maharajah Pratap Singh—a Dogra, which is a sect of the Hindus. He is a great encourager of all religious works, and, amongst other things, has had this temple restored and maintains a priest who climbs the Takht every day with an offering of milk, and rice, and flowers for the idol therein. We were speaking with this priest the other day, outside the temple, and in course of conversation referred to the different changes that the building had experienced at the hands of various rulers in the valley.

"Well, Sahib, and what will you do with the place, when it falls into your hands?" asked the priest.

"Oh," we replied, "we shall do away with the idol of course. We shall probably send it to the headquarters of our Society in London, and the people at home will stare at it, as we do, and wonder how you clever, intelligent folk out here, can fall down in worship before it."

"Yes, yes, Sahib," said the man, "it is quite true. The time will come—very shortly, perhaps, when the true 'Incarnation' will be revealed unto all men, and they will become Christians. Many of us believe this, but till then what can we do?"

THE CHINAMAN IN AMERICA.

 THE Chinaman in America is, as a rule, a heathen of the most unmistakable character, as were his grandfathers before him. He bows to grotesque images of Buddha and other great sages and heroes of antiquity, and honors them with votive offerings on all great festal occasions. He strives to avert disaster, or remove affliction by sundry efforts to placate disturbed spirits, or by "driving out the devil," which last he undertakes to accomplish by the discordant clangor of his native orchestra, the din of exploding fireworks, and a conflagration of candles, and of paper images to his malign majesty. Most of all, he worships his ancestors, and daily honours

their memory by setting incense sticks before tablets on which their names and virtues are inscribed. The Chinaman illustrates most fully the stupidity and folly, the utter vileness and insufficiency of a pagan religion. The mass of them are people "having no hope, and without God in the world," to whom death and the grave are circumstances fraught with unspeakable terrors. Their religious condition is pitiable in the extreme.

While all this is true, our Chinaman has exhibited a marked susceptibility to religious influences of a higher character. Many hundreds of these people have professed conversions, abandoned idolatry and united with the various Churches, while many thousands have been more or less affected by the enlightening influence of mission schools.

Yet missionary work among the Chinese in America is carried on in the face of peculiar difficulties, with results that are all too meagre. Among these obstacles are the following:

1. The absence of home life, and the demoralizing conditions already pointed out. "It is not good that man should be alone," and the Chinaman presents no exception to this rule.

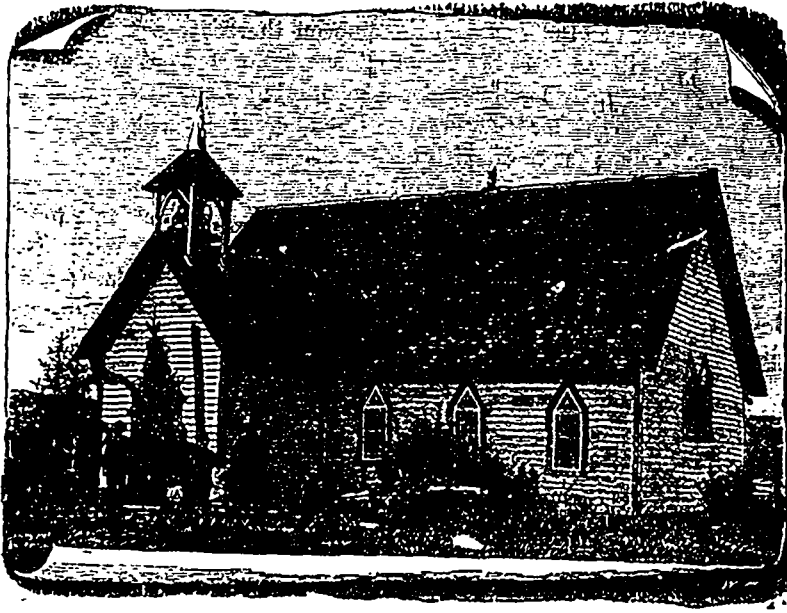
2. The unsettled migratory character of the population.

3. The gross mistreatment and injustice to which they have often been subjected stand in the way of their evangelization. The only hopeful sign in this case is found in the fact that they have learned to discriminate between the "Jesus man" and the hoodlum.

4. The corrupting influence of the lower stratum of American society, with which they come in closest contact. They are adepts in the adoption of American and European vices, and hence become worse and worse by association with our lowest and vilest classes. Unless reached by some of our missions and evangelized through their agency, or that of the Churches by more direct effort, the immorality of their heathenism becomes augmented by the addition of that peculiar to unsaved Christendom, and they at length are far more wicked than when they first came.

Yet, despite all this, God is doing a great work among the Chinese in America, and by them is preparing the way for still greater things in China. In the course of a few years the great majority of them will have gone from our shores; and in the coming revolution, peaceable or otherwise, if out of China is to emerge a new and Christian nation, these, so long under the shadow and tuition of American institutions, are to play no unimportant part.—*Literary Digest*.

CIVILIZATION is opening up the dark depths of Africa. The cry of gold has brought thousands where before the cry of perishing millions was all but unheeded.



THE LITTLE CURRENT MISSION.

OUR PARISHES AND CHURCHES.

No. 78.—THE LITTLE CURRENT MISSION.

THE church at Little Current is called the Church of the Holy Trinity, and was built through the kindness of a gentleman in England. It is a frame structure built on a foundation of stone, prettily furnished with seats, pulpit, lectern, and chancel furniture by one kind English friend, and capable of seating about one hundred worshippers.

This village, which is now a busy place with four saw-mills and other industries, and a population of five or six hundred white people, was once a settlement of Indian huts and wigwams when we commenced our missionary work here some years ago. There is a pretty rising ground to the east of the present village from which a fine view is obtained of the neighbourhood, the lake and islands and the mountains of the mainland in the distance. On this knoll was built a mission-house for worship, and a school-house for the education of the little Indian children whose parents camped in the neighbourhood. A Church of England missionary came from Manitowaning to hold service whenever he could. This was a good many years ago, when there were no settlers on this large island, no roads and no steamboats; so the missionary travelled on snow-shoes in winter over the deep snow, and in summer he would use the Indian birch bark canoe, which is a frail structure not suited to a journey in stormy weather. Still the missionary was brave and not afraid of difficulties, and much good hard work was done for God and His Church in those days. The Indians told

me of a missionary who walked a long distance on the ice when it was flooded with water after a rain or thaw, and the water would reach to the knees of our poor missionary as he tramped along. However, says the Indian, he did not give in and go back. Sometimes the missionary slept on the ground with nothing but his fist for a pillow, for when on foot a man cannot carry much luggage, neither in a canoe is there room for very much—just a kettle, frying-pan, cup and blanket, and a very small amount of provisions.

Still God did not leave Himself without witness, but blessed the work of His servants, for in the times previous to those of which I

write, when the Indians were converted by the preaching of His ministers before any buildings were erected in Little Current, and the pretty hill of which I speak was all a dense forest, then that success was met with which warranted the establishment of the Mission station, and when the Bishop of Toronto came up in the first steamer that ran on the waters of the Georgian Bay, a very large number of Indians were received into the Church by the rite of Confirmation, and were deemed worthy to receive the Blessed Sacrament of His Body and Blood. Some of the Indians still speak of "that happy day" when they gave their hearts to their Saviour and their God.

For a good many years after this an old gentleman carried on the school and conducted service on the Sunday. He seems to have been beloved by all, and the Indians still speak of him with respect. The missionary was moved from Manitowaning to Sheguiandah, and paid periodical visits to Little Current. About this time, unfortunately, a fire consumed the Mission church and house, and nothing was left but school-houses, which had to answer the purpose of church as well. The Mission was still prospering as an Indian Mission, when the arrival of the white man made a change in the place.

Little Current is situated on the only channel which affords a passage through to the waters of the north channel of Lake Huron to the falls of St. Mary, and thence to Lake Superior, so wharves were built, and as traffic increased and more steamers came on the route a village sprang up—a white village—and the poor Indians were ousted out as a matter of course. A reserve of land was given them, lying about three miles to the westward, and thither they

removed, and your humble servant still ministers to them for their spiritual benefit.

The old school-house on the hill was then used as a church for the white people, and for a while in summer the Indians came down to their old camping ground for the sake of "auld lang syne." When I took charge of the Mission we continued services in the old place; then it became too dilapidated to be used, and efforts were put forth to build a new church. The sum of \$200 was promised by the people themselves at a meeting, presided over by the present Bishop of Algoma. Still, this was not sufficient to warrant a commencement, and services were carried on in a hall kindly lent for the purpose. Through the efforts of our dear bishop, this gentleman that I speak of kindly promised to make up the amount required, which resulted in his undertaking the whole thing and finishing it complete, not because the people were not willing to do their share, but rather because our friend wished to "give it all."

Service is held regularly in this little church every Sunday evening, making the fourth service for the day. We have had Confirmations from time to time; still, our congregation is by no means large nor rich. We have a fair number of communicants. The sum of eighty dollars was collected last year through the offertory for the support of the Mission. All the other places are poor, but, thanks to kind help from the Colonial and Continental Church Society, we are to continue our work.

THE bishops of the American Church speak thus earnestly on the subject of Missions:—

The Church prays for men at her altars, in her house-to-house and man-to-man mission, searching for souls. She prays for labourers in the white harvest. She has societies and institutions to help young men to prepare for this ministry. While these societies and institutions are necessary and are doing good service, we do not lose sight of the central fact that, for a supply of ministers of the highest attainment and most consecrated character, the Church must look to the firesides of her own families. She must ask fathers and mothers to consecrate their sons with the first consecration of a father's prayer and the chrism of a mother's tears and blessing. She must ask for the best. Not the maimed, the halt, the blind, the refuse. God, long ago, warned her against that fraud. She asks the sons who are the choicest, the boy who is the apple of the eye. From Christian homes of wealth and abundance, as well as from the lowlier Christian homes of honourable toil and frugal care, she asks your own, and she asks your best. She asks urgently, but not hopelessly. The Church has had a gracious answer to her petition in the Litany, "That it may please the Lord of the harvest to send forth

labourers into His harvest." Never before have we had so large a number of candidates for orders. But the measure of the past and of the present must not be the measure of the future. The harvest is still plenteous, and the labourers are still few. We lovingly but most earnestly charge the clergy to look to this, and to make it a most serious part of their ministry to seek for Timothys among their flocks. In the same spirit we charge the fathers and mothers among you to seek for and set apart your most gracious and most lofty-minded sons for the highest service to God and their brethren, which is the service of the pulpit and of the altar.

And here we may also appeal to them to look if there be not among their daughters some who are called of God to consecrate their lives to the service of Christ in ministering to the helpless and the ignorant. The work which women may do in the service of our dear Lord has been already in the work which the women of our Church have done, and are now doing, in many ways for the furtherance of the Gospel. For all of these, and most especially for the great work done by the Woman's Auxiliary Society to the Board of Missions, we devoutly thank God; but our thanks are only the more hearty and full of hope when we reflect that out of such works, and by means of them, and because of them, God is raising up among us an order of holy women, deaconesses of the primitive and apostolic pattern, whose whole lives are devoted to our Master's works of mercy and instruction. We devoutly trust that that order may increase, and that the number of our deaconesses, trained and consecrated for their sacred ministry, may be greatly enlarged.

But for all this and more, which is blessed and blessing, we must look to the increase of homes of prayer, households with family altars, where the flame burns steadily and the incense ascends at eve and morn continually; where the child learns to say, "Our Father," at the mother's knee, and the growing boy stands by his father's side, and declares, in the household devotion, his own and his father's faith—"I believe in God the Father Almighty, Maker of heaven and earth—and in one Lord Jesus Christ, very God of very God—and in the Holy Ghost, the Lord and Life-giver."

"HEREIN," says Mr. Ruskin, "is the test with every man, whether money is the principal object with him or not. If in mid-life he would pause and say, 'Now I have enough to live upon, I will live upon it, and, having well earned it, I will also well spend it, and go out of the world poor as I came into it,' then money is not principal with him; but, if, having enough to live upon in the manner befitting his character and rank, he still wants to make more, and to

die rich, then money is the principal object with him, and it becomes a curse to himself and generally to those who spend it after him, for you know it must be spent some day; the only question is whether the man who makes it shall spend it or some one else, and generally it is better for the maker to spend it, for he will know best its value and use. This is the true law of life."

A WRITER in the *Colonist* (Winnipeg) says regarding the probable future of what is regarded in this part of Canada as an unpromising part of the great North-West:

What the farmers of the North-West are advocating, and to which they are pledged to give their substantial aid, is the construction of a railway which will give them the shortest and cheapest route to the English market for the sale of their produce; this can be achieved by the construction of the Hudson's Bay railway. The line authorized by Parliament follows the Valley of the Nelson River for some three hundred miles, and then runs with one arm through the Province of Manitoba to Winnipeg, and with the other through the territory of Saskatchewan to Regina, the capital of Assiniboia, altogether a length of about eight hundred and fifty miles.

The Nelson River is one of the three largest rivers in North America, embracing within its area by its lakes and tributary streams eleven degrees of latitude, comprising the whole of the wheat producing country of the North-West.

Port Nelson is nearer to Liverpool than Montreal by about one hundred miles, and the navigation of Hudson's Bay is practically open for as long a period during the year as the Gulf of St. Lawrence. Taking Regina as the centre of the great wheat-producing region at the present time, Port Nelson is about equally distant with Port Arthur on Lake Superior, so that, without counting the immense advantage of direct shipment from Port Nelson, there is a saving of one thousand miles over the route by Port Arthur and Montreal to Liverpool. The farmers of the North-West estimate the saving in the carriage of grain via Port Nelson as equal to three dollars an acre.

The navigation of Hudson's Bay was long held in bad repute, like the land of the North-West Territory. The resident Governor of the Hudson's Bay Company, Sir George Simpson, told the Select Committee of the House of Commons in 1857, "that the land was unfitted for colonization, that the company had tried the cultivation of wheat and had failed, that it was only necessary to dig a few inches into the ground to find eternal frost, that he had paddled his canoe over the houses of the settlers at Fort Garry," now the handsome city of Winnipeg, with its stately buildings, great railway centre,

and thirty thousand inhabitants—but a small portion of the country adjacent thereto, producing last year upwards of twenty millions of bushels of wheat, claimed to be in great part the finest in the world.

Now close the book and lay it away—
The Old Year's Book; we have read it through;
Leaf after leaf, and day after day,
We have turned the pages, both I and you.

What it has told us full well we know,
Each for himself the story has read;
A bitter tragedy, full of woe—
Alas! they found it who mourn their dead.

And some have read of trial and pain,
Of weary burdens, so hard to bear,
Of bright hopes crushed, again and again,
Turning its pages in blank despair.

"A pleasant story," others may say,
"Telling us more of joy than of pain;
Almost sadly we lay it away—
Would we might open and read it again!"

And some have read it with love's own eyes,
By the light that love alone can give,
While the pages glowed with love's surprise,
And life were joy, and 'twere joy to live.

But close the book, the story is old;
Lay it away with a smile or a tear;
Written in black, or written in gold,
We open the book of another year.

—Selected.

EVERY member of God's Church ought to be in some way a working member; not one is to be excused. If you cannot teach a Sunday-school class regularly, you can now and then volunteer to fill a vacancy, one or two of which usually happen every Sunday. You can, perhaps, attend the adult Bible class. I shall never forget the help given me in my first attempt to conduct such a class by an honoured and venerable lady—a true "Mother of Israel"—who came into the room and quietly seated herself near me. I felt her very presence to be a tower of strength. If you send your children to Sunday-school you can see that they go regularly, and with their lessons prepared. An hour during the week spent with your child over her Bible lesson will be worth a hundred times more to her and to you than six times as many hours spent over worse than needless finery.—*Parish Visitor*.

THE world lauds and admires Arctic explorers who spend one or two seasons in Arctic regions; but very little is heard of the men and women who spend a life time in these same regions that the perishing natives may receive the light of the Gospel. It takes about \$50,000 to fit out an Arctic expedition for two years for the sole purpose of getting a few miles farther north than anyone else; but the Church hesitates if asked to provide \$10,000 for an Arctic mission!

Young People's Department.



THE WISE MEN FROM THE EAST.

WHO are these that ride so fast o'er the desert's sandy road,
That have tracked the Red Sea shore, and have swum the torrents broad;
Whose camels' bells are tinkling through the long and starry night—
For they ride like men pursued, like the vanquished of a fight?

Who are these that ride so fast? They are eastern monarchs three,
Who have laid aside their crowns, and renounced their high degree;
The eyes they love, the hearts they prize, the well-known voices kind,
Their people's tents, their native plains, they've left them all behind.

The very heart of faith's dim rays beamed on them from afar,
 And that same hour they rose from off their thrones to track the star;
 They cared not for the cruel scorn of those who called them mad:
 Messiah's star was shining, and their royal hearts were glad.

And they have knelt at Bethlehem! The Everlasting Child
 They saw upon His mother's lap, earth's Monarch meek and mild;
 His little feet, with Mary's leave, they pressed with loving kiss,
 Oh, what are thrones! Oh, what are crowns, to such a joy as this!

Ah me! what broad daylight of faith our thankless souls receive,
 How much we know of Jesus, and how easy to believe;
 'Tis the noonday of His sunshine, of His sun that setteth never;
 Faith gives us crowns, and makes us kings, and our kingdom is forever.

Oh glory be to God on high, for these Arabian kings,—
 These miracles of royal faith with eastern offerings,
 For Gaspar and for Melchior and Balthazzar, who from far
 Found Mary out and Jesus, by the shining of a star.
 —Faber.

THE GREAT FAMILY.

SOME years ago a good clergyman, called Mr. Stirling, went to live in a hut on the shores of a barren island at the south of America. The island was full of savages who had often killed poor sailors who were wrecked on the rocks. But Mr. Stirling knew that God wished these poor people to learn about Him. And so he bravely went and lived among them for many months. He heard them speak the most strange words; their talk was like the jabbering of monkeys. But by degrees he began to understand what the people said. He was good to them, and gave them fishhooks and buttons, and knives and biscuits. So they began to trust him, and did him no harm.

But how was he to teach them about God? How was he to tell them about Christ and His Church? They had noword which meant "God" or "Church." So he said to them that the world had more people in it than the stars in the sky, that among these people a great Father has a family of sons and daughters whom He loves, and that though they are many He knows all.

Now these Fuegian people, though they were cruel to strangers, were very fond of their own families—parents and children loved each other as much as English people do. And so they began to see what their teacher meant by the Great Family all over the world; and when some of them began to love God, they asked

Mr. Stirling how they could be taken into His family; and he told them just as St. Peter and St. Paul used to do, that they must repent and be baptized, and many have been brought into the Family since then from wild Fuegia.

We are, dear children, in that Great Family, as you have been told before. The Church is called the Communion of Saints; that means all true Christian people are joined together, like brothers and sisters in a family. When a prettily dressed child of rich parents sees in the park, or in the street, a poor little child begging, or selling matches or violets, in bad thin clothes, she should try to help that little girl, because she is a sister—she is one of God's family. The rich child and the poor child belong to Christ, and so they belong to each other. Jesus died for them both. God has taken both into His family. God means His richer children to help the poorer ones, as brothers and sisters are bound to help each other.

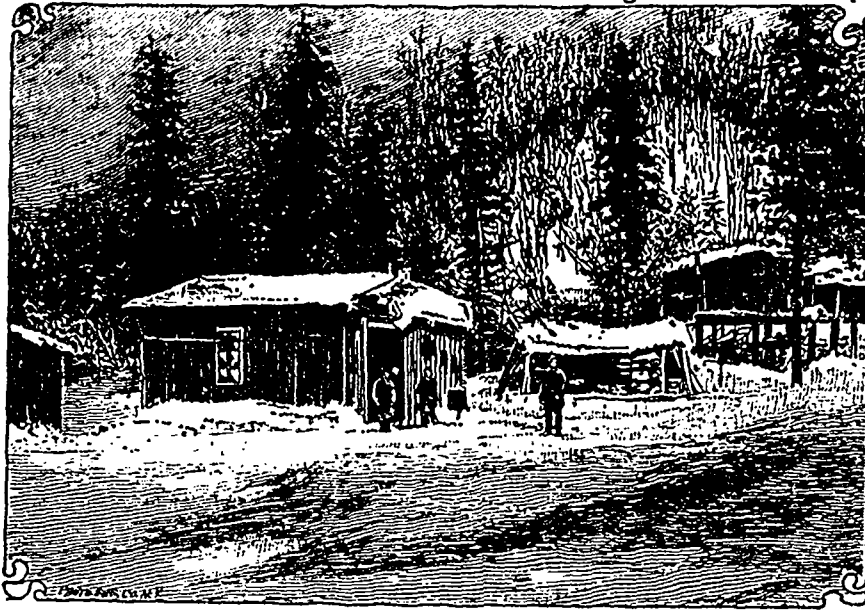
This Great Family is in Europe, Asia, Africa and America. And we can give money, and pray to God to gather more children to Himself through the preaching of missionaries. There are many more of God's family resting in the sweet peace of Paradise, and waiting to hear the trumpet sound, when all the dead shall rise, and every one, young and old, black and white, rich and poor, of the Great Family shall come together to the Father's House.

A STICK.

GREATNESS is not usefulness. There are many things too great to be useful. What would a crowbar be worth in repairing a watch? Persons sometimes belittle themselves, and seem to regard themselves of no account.

Says Marion Lawrence to Sunday school teachers: "Don't allow yourselves to get discouraged in your work. One of my teachers came to me one day and said, 'I cannot teach this class, I am only a stick.' I replied, do you know what the Lord did with a stick? He opened the Red Sea with a stick. He brought water out of the rock with a stick. You go back to the class and be a stick, be a good stick. That is all the Lord wants of you.' The trouble is that we want to be something that we are not. If we are crooked sticks the Lord will find crooked places for us to fill."

No man should be discouraged about his place, his opportunities, or his calling, but each for himself should look to God for guidance, for help, for wisdom that cometh from above; and those who look to God with joyous trust, will find that He will never forget them or forsake them, but will guide their efforts to His glory and the good of other men. And the work of the small may be as useful as the work of the great, for it is not by might nor by power, but by My Spirit, saith the Lord of Hosts.



A MISSION BUILDING AT ANVIK, ALASKA.

ALASKA.

THROUGH the kindness of the Rev. Dr. Langford, Secretary of the Domestic and Foreign Missionary Society of our Church in the United States, we are able to give some idea of what a mission station looks like in Alaska. For several years Rev. J. W. Chapman has been working in that cold territory, where there are scarcely any people except Indians. It is very lonely work. "There are times," Mr. Chapman writes, "when one needs every help that he can get to keep up a good heart and courage." And this we can easily imagine is true, for it is only about once a year that news can be got from home. But there are some encouragements, for he says again: "I have seen these Indian boys and girls growing up during the past five years, some of them beginning to think more deeply as they grow older; some of them, I think, beginning to put on the beautiful garments of holiness."

This is the greatest encouragement that a missionary can have; but a missionary also likes to get help, such as clothing for children, and they need good warm clothing in a country like Alaska.

There is an English mission under good Bishop Bompas close to Alaska. It is the Diocese of Selkirk, and the same kind of help that Mr. Chapman gets from the United States, Bishop Bompas ought to get from us. The territory is just as cold and just as dreary, and the missionaries who work there should be remembered in our prayers and assisted by our gifts. Every congregation in Canada should

have its Junior Mission Band to help these poor, cold little Indians, and to tell them about our Lord Jesus Christ, the Saviour of the world.

THE HOLY CHILD.

ONCE long ago the red sun was setting over a sandy desert. A gray-haired man, and a young woman with a little child were traveling over the desert. The woman was sitting on an ass, which the old man was leading. They

were coming home from a far country, whither they had fled because they feared that the Little Child would be killed by a bad king. God's angel afterwards told them they might come home. The king was dead. The Child was safe.

And so they rode across the sands, and passed some rivers and rocky mountains, and at last came down upon a green, grassy plain, with a few hills here and there, and on one hill was a little town, with a big flat-roofed house, called by the Jews a Synagogue, which means a place where people come together to pray.

Here the Child, whose name you know, spent many happy years. He had a great deal to do and to suffer before He went back to His Father in Heaven; but He was not in any haste to grow up and to begin His work. He waited till His Father should tell Him what He wished Him to do. He waited nearly thirty years. Was not that a long time? Did Jesus lose that time? No. He was serving and pleasing God as much when He was learning to read at His mother's knee, as when He was preaching on the hill, or at the shore, or healing the sick, or hanging on the cross.

How pleased boys should be to think that Jesus was once a happy boy! and enjoyed His play, without being selfish or quarrelling. There are some stories told about Jesus when He was a boy. They are not in the Bible, so we do not know that they are true. But there is one pretty story told about Him at twelve years old. You can read it in the end of the second chapter of St. Luke. And see how at the end of it St. Luke says, "Jesus went down to Nazareth, and was subject" to Joseph and Mary—that is,

He obeyed them reverently, though He was so great and holy. And again we read "Jesus grew in wisdom and in stature (or height), and in favour with God and men." Every one who saw Him loved this happy boy who loved every one.

If you love others you are sure to be loved too. If you pray to God to make you useful, He will answer you by first making you good. That takes a long time, but if you are patient God will give you something to do for Him when He sees fit.—*Selected.*

THE STORY OF A YOUNG JAPANESE TEACHER.

MISS E. L. LINNARD, in the *Church at Home and Abroad*, tells the following: In her lesson one day a young Japanese came to the word "Creator," but did not know its meaning. Turning to the dictionary, she read: "Creator, one who creates;" and was still in the dark. She turned up a large dictionary, and read: "Creator, one who creates; a name given to God, who made all things."

A startling thought came to her, for she had never heard of such a God; and it filled her mind by night and by day. She looked at the stars and said: "That God must have made all these stars." The sun, and even the trees, suggested the thought, "God made them." She went to the temple and looked at the image of Buddha, and said to herself: "It was not Buddha, for I never heard that he made anything."

When she went to Tokyo, an old woman in the same house said to her: "Tasshee, I am going to a meeting; come with me."

"What meeting?"

"A meeting to hear about God."

"Oh, no," said Tasshee; "I do not want any of your gods. I have a God of my own, if I only knew where He is."

Tasshee, however, went to the meeting. The missionary opened the Bible and read: "In the beginning God created the heavens and the earth." Tasshee was startled. "Why," she said, "this is the God I am looking for;" and she became so agitated that she could hardly keep her seat, so eager was she to put the question "Where is He?"

When the meeting was over she rushed to the missionary and said: "Tell me, where is this God that made the heavens and the earth?" Her desire was met by proper instruction. She came to the next meeting and heard: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

Here again Tasshee was startled. A God of love! Her gods were gods of hate, of revenge, of anger. This God gave His Son. All the

gods she had ever heard of never gave anything, the people had to give them offerings.

This thirsting soul received the water of life. Tasshee is now a Christian teacher dispensing the water of life to others telling them of a God who spared not His own Son, but gave Him up for us all.—*N.Y. Observer.*

TEN DIMES, A DOLLAR.

HAVE you dined it, Susie?" asked Harriet Southgate of her playmate, Susie Merryweather. "Why, what do you mean?" was the reply. "I mean did you dine it?" "Dine what?" "Why, the dollar you got this morning." "I really don't know what you mean yet." "Don't you 'dine' things? At our house we girls dine every dollar we get." "Well, I must live and learn; I never yet heard of dining things; do you have to?" "No dear; we like to, we love to." "But what is it?" "Well, to cut the matter short, it is putting aside a dime out of every dollar for religious uses; some call it tithing, that means tenting, and so at our house we girls have all got to calling it dining." "And what, pray, are 'religious uses'?" "Well, anything in the Church way, missions, mite boxes, and so on." "Dear me, you 'Piscopalians are the strangest sort of people; I believe you believe in system for everything; why is it?" "Well, I suppose, because anything that is worth doing at all is worth doing well, and that the best way to do a thing well is to do it by some rule or system." "And they can give a reason to 'everyone that asketh' for the way they have for things; too; I never did see such people for giving, too." "Yes, we don't 'have' to, as I said, we love to; now if only everyone dined every dollar, what would follow?" "Why, the churches would all be too rich and put on airs and all that." "Never fear, but all the 'missions' would be cared for, and not have to beg." "Ten cents out of every dollar seems a good deal, Hattie." "Their whole lives seem a good deal too, for the missionaries to give, does it not?" "Certainly, only I never heard of all this dining before." "Never too late to mend, never too late to begin, never too late to 'dine.'" "I will think it over; who else ever dined?" "Why, ever the Jew." "Then we Christians ought to dine, surely, for we have much more than they had to be thankful for." And the two girls, after more talk, agreed to "dine," and dine they did; every dollar paid its tribute, and neither ever either felt or regretted it.—*The Young Churchman.*

"A HELPING word to one in trouble is often like a switch on a railroad track—but one inch between wreck and prosperity."

The Canadian Church Magazine AND MISSION NEWS.

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

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

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VOL. VII. JANUARY, 1893. No. 79.

EDITORIAL NOTES.

REV. J. W. HICKS has been consecrated Bishop of Bloemfontein (Africa) and the new bishopric of Lebombo has been accepted by the Rev. W. E. Smyth, an English missionary, who has been labouring in the adjoining diocese of Zululand since 1889.

IT is said that the Rev. Dr. D. Greer, pastor of St. Bartholomew's Protestant Episcopal Church, New York, having a sufficient private income for his own needs, turns over his entire salary for the relief of the poor, and as his salary is \$15,000 a year, the relief is a substantial one.

STRENUOUS efforts are being made to secure a sufficient endowment for the See of Ottawa, which it is hoped will be formed ere long. Apart from the fact that the Diocese of Ontario is far too large for one man to manage, the capital of the Dominion should certainly have a resident bishop.

IT is said that the Bishop of Newfoundland has authorized the immediate roofing of the choir and transepts of St. John's Cathedral at a cost of about \$50,000. Mrs. James Anthony

Eames, of Concord, N. H., who has given \$4,000 to the Cathedral fund at Bermuda, will give a thousand dollars towards it.

THE Church Army is about to arrange for the opening of a small farm colony in South Africa. At the first there will be about twenty or thirty families in the immediate settlement, and around it is a large Kaffir district with a great number of heathen. The colony will form first a strong nucleus of Church Army life, only selected persons being allowed to go out. The colony will be in the diocese of the Bishop of Grahamstown.

MR. GLADSTONE recently said:—"The older I grow the more confirmed I am in my faith and religion. I have been in public life fifty-eight years, and forty-seven in the cabinet of the British Government, and during those forty-seven years I have been associated with sixty of the master minds of the country, and all but five of the sixty were Christians."

IN the American Church there are 72 bishops, 3,865 clergymen, 313 deacons, 582 candidates for orders, 1,806 lay readers, 183,310 Baptisms since last Convention, 125,738 Confirmations, 42,426 added communicants over those lost by death; present number of communicants, 549,250; Church edifices, 10,246, of which 4,581 are free churches; aggregate contributions, \$40,566,529.

THE Synod of Columbia met in Christ Church school house, Victoria, for the purpose of electing a bishop, but after four ballots, barren of result, it was decided unanimously by the clergy and by a vote of 24 to 13 of the laity to leave the appointment in the hands of the Archbishop of Canterbury. His Grace has since appointed the Rev. William Perrin of St. Luke's Church, Hants, England, to the position.

THE Rev. Wilfrid Bird Hornby, who since 1885, has been vicar of St. Columba's, Southwick, Sunderland, has accepted the recently constituted bishopric of Nyassaland, Central Africa. The work of the future bishop will lie around the shores of Lake Nyassa, which is about 300 miles long. There is a mission steamer on the lake, and the post is one requiring great self-denial, and demanding a considerable degree of physical endurance.

THE *Algoma Missionary News* says:—"We are glad to be able to announce that the news of Bishop Sullivan's health is of a favourable character. Dr. Jackson (London) had been consulted, and his opinion agrees with that of Dr. Stewart (Montreal). We hope from time to time to be

able to report the gradual return of our bishop to robust health which has enabled him, by God's mercy, to do a vast amount of work for the advancement and maintenance of Christ's Church in the missionary diocese of Algoma. To this end the prayers of the Church continually ascend from every mission within its bounds.

THE twenty-third volume of *Church Bells* (London, England), promises during the year a series of illustrated articles of great interest on the Livery Companies of the City of London, giving an account of their origin, history and good deeds. The number of illustrations will be increased, and a series of beautiful pictures of the English Cathedrals on thick toned paper, suitable for framing will be given. These pictures appear monthly, and the series, when completed, will be an interesting and valuable collection of some of the finest Ecclesiastical buildings in the world. The paper will also be enlarged by the addition of frequent supplements.

THE REV. H. P. HOBSON writes as follows:—The parochial work among the Chinese in connection with Christ Church, Vancouver, still continues to bear fruit. The school is conducted every night under the management of Mrs. Hobson, and religious instruction is given on Wednesdays and Sundays by the rector. On Wednesday, September 21st, Bishop Sillitoe held a confirmation service in Christ Church, when two received the apostolic rite of confirmation—Lai Wan James and Mah Show Hing. The instruction, in consequence of the difficulties with the language, is necessarily slow, but Lai Wan James, who has been in the mission since its commencement, two years ago, is extremely useful as interpreter. There are now about 26 members of the mission and the average nightly attendance 13. Difficulties are continually cropping up, but soon are surmounted by patience and prayer. Extra efforts are now being made to extend the work during the coming winter, which we trust will be owned and blessed by God.

OURSELVES

THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS begins with this number its seventh volume. It asks for continued support from its numerous friends, and an effort on their part to secure for it new supporters. It has striven to make itself a periodical worthy of the Church which it represents, and has received from time to time many encouraging words as to its efficiency and usefulness, and its aim in the future will be to earn similar opinions from others. The ladies of the Woman's Auxiliary branches,

in many cases have kindly aided in increasing its circulation. It is earnestly hoped that they and others will continue to do so.

WANTED.

THE Editor would be very glad to receive a few copies of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS for May, 1892, also for February, March and April, 1892. He would take it as a great favour if any persons who can spare these numbers, or any of them, will kindly forward them to the J. E. Bryant Co., 58 Bay Street, Toronto.

THE CANADIAN CHURCH JUVENILE.

THE matter contained in our "Young People's Department," has been issued in separate form and at a very cheap rate for circulation among the children of the Church. It makes a very handsome little juvenile paper, and we trust it will receive support from the Sunday schools and junior mission bands. Already sufficient orders have been received to admit of its publication, and accordingly it has been launched in all humility as the first illustrated paper for children that has ever been attempted, we believe, in the Church of England in Canada. It asks for support at the hands of those who recognize the importance of the righteous cause it earnestly hopes to advocate.

CORRECTION.

THE sum of \$400 was contributed by St. Paul's church, Halifax for missions during the last year, as follows:

C.M.S General.....	\$202.51
C.M.S. India.....	70 00
C.M.S Africa.....	7 00
For Missions.....	59 74
Wycliffe College, Japan Mission,	60 75
	<hr/>
	\$400 00

These items were not forwarded to the General Secretary by the Secretary-Treasurer of the diocese of Nova Scotia, for insertion in the Third Triennial Report which has just been issued, though they were paid in by the rector in the early part of the year, and, therefore, St. Paul's appears in the Report as having contributed only \$307.53, instead of \$707.53. The sum of \$66.64, contributed the previous year for the London Society for the conversion of the Jews, should also have been credited to St. Paul's. Doubtless the money was forwarded *en bloc* to the Treasurer, but unless the items are also forwarded the parishes cannot be properly represented in the Report.

DIOCESE OF SELKIRK.

HIS Diocese has lately been formed on the west side of the Rocky Mountains in the North-West Territory of Canada. It extends from the Rocky Mountains on the east to the United States Territory of Alaska on the west, and from the Arctic Sea to British Columbia, lat. 60. It contains about 200,000 square miles.

Evangelizing efforts were begun in this district about thirty years ago by the Rev. (now Archdeacon) Kirkby, and the natives received the Word with all readiness of mind. The Rev. (now Archdeacon) MacDonald afterward laboured among the same natives for about ten years, and he evangelized also a large part of the natives of Alaska.

He was succeeded by the Rev. V. C. Sim, who fell a martyr to his zeal and devotion in the cause of the Gospel; and his successor, the Rev. J. W. Ellington, has also sacrificed his health in strenuous and untiring efforts for the conversion and instruction of the natives.

At present the Rev. T. H. and Mrs. Canham and the Rev. C. G. Wallis are occupied in zealous and devoted labours to the west of the mountains, and not without good fruit.

Meanwhile the American church has been roused to put forth efforts for the conversion of the natives on the Yukon River in Alaska. A bishop of Alaska has been designated, and a small working staff of clergy sent out. The Americans wisely put education in the forefront of their effort, because where the natives are wholly untutored, in order that they may *know* and believe the love that God has to them, instruction must come before faith, and their minds need expansion to grasp spiritual truth.

Contributions are asked toward enlarging the Mission on the British side of the border. These natives are in some sense as remote and isolated as any in the British Dominions, and when they are reached the last link may be forged in the Missionary chain that girdles the world.

Donations will be received at the Church Missionary House Salisbury Square, Fleet Street, London; and by Messrs. Lloyd & Co., bankers, Fleet Street; or by Mrs. Walter Drake, the Bishop's Commissary, 14 Lorne Avenue, Montreal, and at the Merchants' Bank, Winnipeg, Manitoba.

A TRIP TO PRINCE ALBERT AND BATTLEFORD.

REV. LEONARD DAWSON, Missionary at Touchwood Hills, Diocese of Qu'Appelle, writes to us as follows:—Being new to the work of Evangelizing among our Indian population, and anxious to see some of the older missions of the Church—I

decided to visit some of the stations in the Saskatchewan District.

On September 14th, we (*i. e.*, my interpreter, Andrew McNab, and myself) started for Prince Albert. Our chief difficulty during a trip of three weeks, was want of water. For 60 miles over the Salt Plain and further west there was no water. We were able to carry enough for our own use, but of course the horses had to suffer. We travelled by the old telegraph line, once so much frequented by freighters and others, but now comparatively deserted.

On the 3rd day we reached the River at Batoche, crossed to the west side of the South Branch of the Saskatchewan, now very low. From Batoche to Prince Albert, which we reached on Saturday evening, we passed a great many good farms, where the owners were having, what seemed to be, a very good crop.

We found the Church people of Saskatchewan, full of the idea of having, once more, a Bishop all to themselves, and one who would reside among them. No one doubts that the work of the two Dioceses of Calgary and Saskatchewan is too much for one man, and all trust that by some means a Bishop of Saskatchewan will soon be consecrated, who, by constant personal supervision, will be able to encourage the Church of the Diocese.

We were much struck with the grand foundation which the late Bishop McLean succeeded in raising at Prince Albert. Not only a suitable Episcopal endowment, but fine, useful buildings for Theological College and High Grade School; and also some considerable endowments for a Divinity Professorship, &c. At Emmanuel College Indian teachers and catechists are trained—a long talk with the veteran missionary, Ven. Archdeacon J. H. McKay, gave us the benefit of his experience and knowledge of the Cree language in many points of difficulty. We next paid a visit to Sandy Lake Reserve. This is one of the most successful missions of the Church. The Rev. J. Hines went here in 1875, and in about 14 years worked a wonderful spiritual and material change. There is a good church on the Reserve, where the attendance on Sunday is always about 100. There are 810 communicants on the roll, and the average attendance at each communion is 60. Then the houses of the Indians are the best we have seen, with shingled roofs, upper stories, glass windows; and the farms also are in very good condition, and this with no resident instructor. One wonders sometimes at the niggardly policy of the Indian Department towards the Church, when she has done so much to help on the work which properly belongs to the Department.

I might mention here, for the information of the Woman's Auxiliary, that the Rev. J. R. Setter, whom the Archdeacon described as "a most earnest, and faithful pastor," who succeeded


Rev. J. Hines, receives no aid or recognition at the hands of the different branches of the Woman's Auxiliary, and would be very grateful for some clothing.

After three days travel we arrived at Battleford. Here the chief point of interest was the Indian Industrial School. This school has been open under the principalship of Rev. Thos. Clarke, ever since 1883, and has done a very good work. We had seen before Qu'Appelle and Regina schools, and had often heard comparisons made, and we do not hesitate to say that Battleford Church Industrial School can hold its own with any. The discipline is good without cowering the children, the arrangement of the dormitories was excellent. The children are taught various useful trades, and during our stay the carpenter and his Indian pupils were away on Thunderchild's Reserve putting up a new Instructor's house. Other boys are taught farming or blacksmith's work, etc., and the girls do the domestic work of the Institution.

Battleford being off the line of railway it is not heard of so much, but we strongly recommend Church people to become acquainted with this Church school, and perhaps to take in the fortnightly paper published and printed at the school, called "The Guide."

It took us five weary days travel to bring us home to Touchwood Hills, but we felt our journey had not been in vain, from the encouragement we received from seeing the grand work the church has done and is doing in the Diocese of Saskatchewan.

THE BLACKFOOT MISSION.

IXTY miles south-east of Calgary is the Blackfoot Mission, *i.e.*, the mission to the Blackfeet proper, which was begun in 1883, when I was sent out by the Church Missionary Society, with instructions to proceed to Blackfoot Crossing and "labour with my own hands" in the erection of a suitable dwelling.

The journey from London, England, to Blackfoot Crossing occupied six weeks, and the route was via New York, Chicago, St. Paul to Helena, where the N. Pacific then ended, and from which place the journey of over 400 miles was completed by road, under a burning sun by day, and with the starry heavens for a canopy by night. On July 20th, 1883, I arrived at the Blackfoot Reserve. The Indians were all gathered together to celebrate the Sun Dance, a religious festival which I often described to the W.A. in Toronto. An empty building stood on the Reserve at that time, erected by the priests from Fort Macleod. It was built the previous year, when a rumour reached their ears that a

Church Missionary Society missionary was expected. Two days after my arrival the priests arrived and set about making their building habitable, and ever since have had a man in charge. Owing to the influence of the priests on Crowfoot, I was not permitted to build in his camp, but was told I might go to old Sun's camp twelve miles above. Accordingly Old Sun's camp became the headquarters of the mission, and surely this first attempt of the Romanists to prevent our entering on the work has been overruled for good, for whilst their mission has now but few Indians around it, the Indians have built all round our mission, and no where could I find a better spot for the headquarters of our work than where we are established today.

My first work was to build a house. There being no suitable logs in the vicinity, I had to go to Calgary for them, and 130 miles east for the shingles and other material. On October 6th, 1883, I took possession of the mission house, having meanwhile lived with the government men in a one-roomed shack, which had no floor and but one small window, and which adjoined the building where the cattle for the Indians were butchered.

The winter of 1883-4 was spent in learning the language from the people, for there were no helps, and in teaching school for the little ones. My first attempts at Christian teaching were the translation of little sentences such as "God loves me," "God sees me," etc., which I made the children repeat again and again.

The following winter, 1884-5, I was able to find an interpreter, a half-breed, whose mother was an Indian woman, and I engaged him for a few months. The vocabulary of words which I had collected by myself, I then revised with his help, and then set to work to make a first translation of St. Matthew's Gospel. During the winter this was completed, and the doing it gave me a good insight into the grammar of the language. But translating by aid of an interpreter whose knowledge of English was very poor, was no small trial, and sometimes an hour was spent getting one small sentence correctly done.

During this winter I had services for the Indians twice every Sunday, and the interpreter helped me. In the spring when he left me I commenced to do my own work; and since then have always addressed the Indians without an interpreter's aid. The summer following was that in which the rebellion took place. Our Indians were much excited, but the wisdom of the government in looking after them well and putting them on double rations, prevented their joining the northern Indians. It was, for a while, an anxious time, but thank God, all passed over quietly. The only thing that may be said to connect with the rebellion was the robbery of the mission house late in the summer

by some young men who entered it whilst I was away, and took nearly everything I possessed, amounting to over \$150 worth of clothing and provisions. I had been to Calgary and on my return found the house indeed empty, for there was no blanket left for me to sleep in, I applied to the government for recompense, but could get none.

In November of this year, I welcomed Mr. (now the Rev.) H. W. G. Stocken, an old friend who came out at my invitation to help me in the work. He took charge of the school and I applied myself again to the language and to the compiling of a grammar and translations. For two years we worked together here, and during that time we built a church (St. Andrew's), at the village of Gleichen, for the benefit of railway employes and settlers in the vicinity. From my first arrival here when the C.P.R. began the erection of a station at Gleichen, I commenced services there for the white people, and we continue them still.

The year 1887 brought more workers to the mission. A letter from Mrs. Thorne of the W.A., Parkdale, offering to send a bale of clothing to me for distribution, led to a correspondence which resulted in Miss Brown's appointment as lady missionary to the Blackfeet and to all the valuable help in money and clothing which the Blackfoot mission now receives from the Woman's Auxiliary.

The same year my sister, now Mrs. Swainson, arrived, also Mr. S. J. Stocken, brother of my fellow-worker, who came to open a second day school on this reserve.

In the autumn of this year, Mr. H. W. G. Stocken, was ordained and married, and continued with us as my assistant until the spring of 1888, when he was appointed by the Bishop to his present work at the Sarcee mission. Our work at this time (1888) was carried on in this way. My sister taught the school vacated by Mr. H. W. G. Stocken; Mr. S. J. Stocken taught the school in Big Plume's camp; Miss Brown took the sewing classes and visited some of the sick, whilst my time was occupied visiting the Indians, preaching both to Indians and settlers at Gleichen, revising the Gospel of St. Matthew, and the grammar and dictionary of the Blackfoot language. In the autumn of this year Mr. Swainson arrived from England and opened a new school some seven miles down the river, riding backwards and forwards daily to his work.

1889. Our next step was the commencement of the Girl's Home in February 1889, when Miss Brown took possession of the cottage vacated by Mr. and Mrs. Stocken, and received four girls as boarders.

In May I was invalided home, and left with my sister, reaching England early in June. The mission was left in charge of Mr. S. J. Stocken, who with Mr. Swainson occupied the mission

house. But in December, Mr. Stocken left on account of his health, to live with his brother at the Sarcee mission, and Mr. Swainson took charge of the mission, whilst Mr. Haynes came out from England and took Mr. Stocken's place as teacher.

1890. It was in January of the following year that Mr. Swainson and Mr. Haynes took a few boys into the mission house as boarders, forming the nucleus of our present Boy's Home. I remained away from the mission longer than I expected to do, when I first left, but having the translations of the Gospel, and the grammar and dictionary ready for the press, I felt bound to see them through the press before returning. On Easter Sunday morning I reached Toronto with my sister, *en route* for the North-West, and remained eight days telling the story of this mission. I addressed the W.A. Board meeting, and received the promise of \$350 per annum for the support of the Blackfoot Home. We arrived safely back to our work on April 19th, and met with a warm welcome from both workers and Indians. Ten days after our return, my sister was married to Mr. Swainson. In the summer of this year we had the pleasure of receiving Mrs. Cummings and Miss Paterson, on a visit to the mission, just at the time when the Indians were gathered together for their dances. In the autumn Miss Perkes succeeded Miss Brown as matron of the Blackfoot Home, and the first wing of a new building was erected at a cost of \$700, and occupied for the girls. This year saw the publication of another book in Blackfoot called, "Readings From the Holy Scriptures," containing portions of Genesis and of the four Gospels. During the winter of 1890-91 we had about fourteen children, seven boys and seven girls, as boarders, the boys living with us in the mission house under Mr. Haynes' care. An application was made to the Indian Department for a grant for the new home, but was thrown out of the estimates when they came before Parliament.

In the autumn of 1891 when the commissioner visited the mission, he promised \$300 towards the building already erected, and \$300 more when the home was enlarged to double its size. With this encouragement I appealed to the Woman's Auxiliary for help, and to the friends of the mission in England, and got plans drawn up for the enlargement of the building to three times its original size. The lumber was ordered and work commenced immediately after Christmas, feeling sure that as God had helped us in the past He would do so again for the work was His, and the need was urgent. The building has been going on ever since, and in about a fortnight the whole will be completed, giving us a commodious boarding school with sixty-eight feet frontage by thirty-two feet, back, and two storeys in height. Best of all, only about \$250 is required to clear the whole of debt, although

thirteen hundred dollars has been expended on the additional buildings. The past winter we have had over twenty boarders, and although some have now left for the summer, we have still twelve children, eight boys and four girls. We are looking forward to a large increase of pupils next autumn, as we are now in a position to receive as many as forty pupils. As the necessary funds for the support of the homes have been supplied hitherto, we do not allow ourselves to doubt about the future. Yet I would remind our friends that increased numbers means increased expense, for besides additional provisions and clothing, it is absolutely necessary to get in the autumn an assistant to the matron, who will do the duty of seamstress.

In October last, Mr. and Mrs. Swainson left their work here to take charge of the Blood mission. Miss Perkes is to be married in May to the Rev. G. Holmes of Lesser Slave Lake. Mr. Haynes has resigned his position in the boarding school, on account of the work, and will probably go to take the place of Mr. Hinchcliffe on the Blood Reserve, who has been appointed to the Peigan mission. This almost complete change of workers is no small anxiety to me at the present time. Three weeks ago it was a great pleasure to me to admit by baptism into the visible Church of Christ, one of our old school boys, who had been for a year or more at the Elkhorn home. He was dying at the time from consumption, arising from scrofula. It was a happy day to me and to him. On Easter morn he passed away to the presence of our Risen Lord, and about midday of the same day we laid him to rest on a hill overlooking the mission, and near to the resting place of the remains of his sister, Little Katie.

J. W. TIMS.

Woman's Auxiliary Department.

"The love of Christ constraineth us."—2 Cor. v., 14.
Communications relating to this Department should be addressed
Mrs. A. E. Williamson, 83 Wellesley St., Toronto.

A SOUTH INDIAN PICNIC.

IT had been a long standing promise to our boarding-school children that on some fine holiday they should come out with me "preaching" to some Toda Mund, and when we woke up this morning the very day seemed to have arrived, for was it not a whole holiday, and the sky had not a cloud. So directly after prayers we sent out to engage a bullock cart for the little ones and to carry the cooking pots; and at last by 11 o'clock we were fairly under weigh, and our party was swelled by one or two English friends whom we invited as a last thought. After a four mile drive

through an exhilarating air, in which we passed nothing special of note except an encampment of wild-looking people who were bringing up sacks of "ragi" (a native grain), from Myson, and who during their halt had little tents pitched over their sacks to protect them in case of rain, we alighted, and leaving both bullock and pony carts by the road side, struck up the hill for the Toda "cathedral." The particular mound for which we were bound is famous as being one of the only two on the hills that possesses a temple of a conical shape something like a pagoda; they are generally bee-hive in form like the huts.

Arrived at the top of the hill the children were soon scattered here and there, some to collect sticks for the fire, others to run down the valley again to fetch water; and when I saw them fairly embarked on their way to their dinner I betook myself off to the "mund" where a salutation from me in Toda brought a chorus of "Why have you been so long in coming? You told us last time you would come again very soon." I tried to make up for past delinquencies by setting myself on the ground in the midst of the group of Toda women, and to thoroughly get their attention sang one of their own weird Toda melodies "about calling the buffaloes home as the sun was setting; for were not even the people in the towns leaving off tossing their rupees backwards and forwards and retiring to rest."

Then I told them first the story of the Good Samaritan, and afterwards the rich man and Lazarus, though so much in Toda guise that you would hardly have recognized them. For lo! the priest and Levite were turned into a Toda milkman and his assistant, and the good Samaritan appeared in the universally despised character of the poor pariah. The rich man's purple also had become a Toda sheet, such as they wrap themselves in, and for their funeral ceremonies and other great days has one end very handsomely embroidered in dark blue cotton.

One woman of the group with a very sad face really seemed to want to make sure of heaven before the "great gulf" was "fixed," and when told believing in Jesus Christ was the way then asked what is believing in Him; and again, when she heard He was able to take away our sin asked how He would do that. Having explained to them as I was best able in Toda, I returned to the children whose rice was by this time boiling merrily in the pot, and after a little while in the sheltered nook we had found for our lunch, in a wood near, heard their Tamil "Be present at our table, Lord," sung with considerable gusto, and then for a little while the chattering ceased and there was silence while their hands passed rapidly backwards and forwards from plantain leaf to mouth.

Their curry was very good, for they had

brought us some to taste, and I have no doubt their sharpened appetites, after their walk over the hills, covered any defects that the somewhat hurried cooking may have produced.

More Todas had come by this time and wanted to hear the Toda song and the stories over again, so we went back to the mund and gathered the people round and in a little while a solemn little procession, walking two and two and singing came climbing over the rocks, and at an invitation from the Todas scrambled down over the stone wall which surrounds their huts almost like fortifications. Very different these little Christian girls looked in their neat bright clothes and well combed and oiled hair from the wild looking people we were visiting. They seemed very pleased to see them and listened delightedly to the Tamil lyrics they sang, and looked at the picture one of the elder girls showed them of the raising of the widow of Nain's son.

The dolls some of the little ones had brought with them were a great amusement, though at first they were almost afraid of them. It was getting time, however, to think of the return journey, but the Todas allowed the children to go up and look at their "cathedral," though they were not permitted inside the sacred enclosure, and then with many requests that we would come again soon, we took leave. The children raced one another down the hill over the springy grass, swinging cooking pots round their heads, and I even caught one wearing one as a hat, and their merry voices as they sang testified to the fact that they had had a good time. Let us hope that this happy holiday may make them go back to lessons with renewed zest, and that singing and telling of Christ's love to those who know Him not, may always continue to be their highest idea of happiness.

C. F. LING.

Books and Periodicals Dept.

Candidates in Waiting: London; Church Missionary Society, Salisbury Square, E.C.

This little book, issued by the Church Missionary Society with a preface by Rev. F. E. Wigram, M.A., the Honorary Secretary of the Society, is well worth reading by all those who have the slightest idea of entering upon missionary work. There are those who hope some day to undertake such work, but for a time are unable to do so. While waiting for the golden opportunity to come there is much that they can do in a quiet way in preparation. There is in short a "home preparation for foreign missionary work." This is set forth in detail in this excellent little manual. There is much in the way of Bible study, Christian work, character and habits of life that can be done even in the midst of daily toil or the few moments granted from time to time for recreation. It can easily be conceived that many zealous people, well equipped as far as learning and physical strength are concerned, make many sad mistakes for the lack of preparation in some of the common sense qualifications mentioned in this book. A young man of eighteen, for instance, hopes to be a mission-

ary; he is busied in his office or in his workshop, it may be, all day and knows that for some years to come he cannot offer himself for training; a daughter is either too young or is shut off in some other way from a present offer of missionary services; in both cases a very different candidate will be in readiness for training if the simple rules suggested in *Candidates in Waiting* are carried out. A just appreciation of the historic position of the Church of England compared with that of various bodies that have separated from her, together with a full knowledge of the Book of Common Prayer, is carefully mentioned as a necessary preparation for missionary work. But it is not only the religious preparation, but a readiness in many of the practical affairs of life which is very properly and wisely insisted upon.

Uganda: Its story and its claim.

The Church Missionary Society has also issued a handsomely illustrated booklet, as a "hand-book for the present crisis," on Uganda, the whole story of which is well and clearly told. Many weighty and powerful reasons are given why England should retain the protectorate of the land. To leave a body of Christians in a hostile country, exposed to extermination will expose England, as the writer of this book expresses it, to an "indelible reproach."

The Cosmopolitan: New York.

The December number of this brilliant magazine is quite up to the mark of its usual table of contents. Such articles as the "Silent Monks of Oka," by Thomas P. Gorman; "French Journalists of Journalism," by Arthur Hornblow; "A day with Chivalry," by John B. Osborne; "Where the Mocking Bird Sings," by Maurice Thompson; "Duck Shooting in Australia," by M. M. O'Leary, will be read with great interest, and there are many others. "My Son Absalom" is a heart-rending sketch, and shows forcibly that men tempted to crime should consider what the effect of their wrong-doing will be upon those who love them as well as upon themselves. The illustrations throughout the magazine are numerous and beautiful.

The Magazine of Christian Literature: The Christian Literature Co., New York.

The December number contains an article on the "Present position of the High Church Party," by Gilbert W. Child; on "Biblical Criticism and the Authority of the Scriptures," by Prof. Geo. P. Fisher; "Ernest Renan," by Rev. John Taylor and Rev. P. Waddington; "Voltaire, the founder of the so-called Higher Criticism," by Prof. D. Macdill, and several other articles of an interesting nature selected from leading reviews and journals of the day. The valuable serial articles by Archdeacon Farrar, Dean Spence, Bishop Ellicott, Prof. Watts and Rev. Arthur Jenkinson are continued. A leading feature of this magazine used to be the publication (a short portion each month), of some useful theological work, and there are no doubt many of its readers who will regret that this seems to be discontinued.

The Missionary Review of the World for January shows that the great Evangelical movements of the age continue to have in *The Review* a watchful and enterprising guardian. The same painstaking care to cover the whole field that has characterized the magazine in the past is clearly indicated in the present number. Rev. A. T. Pierson, D.D., continues, as editor-in-chief, to supply the usual amount of editorial matter, and to mould the policy of *The Review*. His son, D. L. Pierson, of Princeton, N. J., is managing editor. Dr. Gracey, Dr. Gordon, and Rev. Mr. Leonard continue in their respective departments.

The Department of Missionary Literature for January consists of the following articles: "Our World; A General Glance at Some Great Facts," by the editor-in-chief; "The Nineteenth Century one of Preparation," by Rev. Josiah Strong, D.D.; "A Century of Missions," by

Rev. F. Edward, B.A.; "Dr. Pentecost at Northfield," by Rev. H. B. Hartzler, "Missionary Progress in China," by Rev. John Chalmers, M.A., LL.D., "Industrial Education of Women in Foreign Fields," by Mrs. J. T. Gracey; Pastor-Teachers' Training," by Rev. C. P. Hard; "South America and the Papacy," by Rev. George W. Chamberlain. The other departments are full of interesting news and discussions.

Published by Funk & Wagnalls Company, 18 and 20 Astor Place, New York City, at \$2.00 a year.

A Charming Souvenir. We have received recently a little Souvenir Book, illustrated in colours and devoted to the description of the business of *The Youth's Companion*, and especially illustrating the new building, which is just completed and occupied. Every one who is interested in the paper, and we know that the number of families in our vicinity who take it increases year by year, will desire to see and read this bit of history concerning a favourite paper.

While *The Companion* is one of the oldest papers in the country, having been started in 1827, it is one of the freshest and most vigorous of all our publications and has attained the unequalled circulation of six hundred thousand copies weekly. Its prospectus, containing the announcements of authors and articles for the year 1893, shows that the coming volume will be, if possible, better than any of its predecessors.

Any new subscriber may obtain the Souvenir Book free by asking for it at the time the subscription is sent. The paper will be sent free to January 1st to all who subscribe now, including the Double Holiday Numbers. Price, \$1.75 a year. Boston, Mass.

The Christmas number of *The Pulpit* contains no less than a dozen sermons by well-known preachers of the old and new world. Prof. Clark, Trinity University, Toronto, leads with a sermon on "Christmas Joy," and is followed by Dr. Tyler on "Life's Responsibilities;" Dr. McConnell on "God's Love for Men;" Charles Garret on "The New Song;" Thomas Dixon, jr., on "Christian Warfare;" Dr. Gunsaulus on "Jesus the King;" John McNeill on "A Beggar's Story," Dr. Rainsford on "Society's Claim on Christians," and others. Altogether it is a very fine issue. Single copies, 20 cents. Edwin Rose, Publisher, Buffalo, N.Y.

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

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

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

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

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

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The next meeting of the Board—Hamilton, April 12th, 1893.