

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

Our Mission News.

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

"And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—ST. MATTHEW xxiv, 14.

VOL. I.

MAY, 1887.

NO. 11

HISTORICAL SKETCHES.

THE DIOCESE OF ONTARIO.

By REV A SPENCER, CLERICAL SECRETARY OF THE SYNOD.

THE history of the Church in what is now the Diocese of Ontario begins with the close of the American War of Independence in 1783. That part of the then Province of Quebec, now called Ontario,

was subdivided into four districts named respectively (beginning from the east) Lunenburg, Mecklenburg, Nassau and Hesse. The two former (constituting what is now the front part of the Diocese of Ontario) were the earliest settled portions of Upper Canada with the exception of Niagara and the neighborhood of Detroit.

The earliest settlements in Lunenburg were made principally by German and Highland Scotch disbanded regiments, and the population was ministered to religiously by a Roman Catholic priest and a Presbyterian minister in Glengarry, and by a German Lutheran minister

in Stormont and Dundas. The district of Mecklenburg was first settled by members of Sir John Johnson's Royal Regiment of New York (which was disbanded at Kingston on June 24th, 1784), and other United Empire Loyalists. Of these comparatively few were Church people. Even so late as 1792, when the population of Upper Canada was

estimated at 50,000, so competent an authority as the Honorable Richard Cartwright (grandfather of Sir Richard) thought himself "fully warranted in asserting that in all the Province of Upper Canada there are not 100 families who have been educated in this persuasion," *i. e.*, the Church of England.

The chief centres of Church life were at Kingston and Ernest Town (now Bath). Here accordingly missionaries were settled

at an early date—the Rev. John Stuart at Kingston in 1786, and the Rev. John Langhorn at Bath in 1787. The latter is still remembered by the oldest inhabitant for his earnest and unwearied labors in building up the Church. He was "instant in season, out of season." For example, the sight of a child instantly suggested catechising, and he seldom allowed to pass by unimproved any opportunity of fortifying the youthful mind with the Creed, the Lord's Prayer, and the Ten Commandments, or some other portion of the Church Catechism. His labors were occasionally extended



RT. REV. JOHN TRAVERS LEWIS, D. D., LL. D.,
FIRST BISHOP OF ONTARIO.

into the neighboring townships of Fredericksburg and Adolphustown, and to the adjoining county of Prince Edward, and were prolonged to 1813, his last recorded official act being a baptism administered on May 19th. St. John's Church, Bath, one of the oldest, if not the oldest of existing Church edifices in Ontario, was opened for



KINGSTON, ONT.

divine service on June 3rd, 1795.

The REV. JOHN STUART—*nomen clarum et venerabile*—and the Church at Kingston call for a somewhat extended notice: for here is the true fountain-head of Church membership in Upper Canada. The Kingston of 1785-1811 was truly an oasis in the desert. In strange contrast to the arid dearth of Church principles which characterised even the motherland at that period, there were in Kingston men to whom the Church of England was, not merely a department of the state, but the kingdom of God on earth. The names of Stuart, Cartwright, Macaulay and Strachan are inseparably associated with this epoch of Kingston history—names brilliant alike in the State as in the Church. Of the one hundred Church families in Upper Canada, as estimated by Mr. Cartwright in 1792, no less than thirty were clustered together at Kingston. To these in 1784 came the Rev. John Stuart on a brief visit in the regular discharge of his duties as chaplain to the Royal Regiment of New York. During that summer he had made a tour through all the settlements of loyalists even as far as the Mohawk reservation near Niagara, and taking Kingston on the return trip to Montreal, he “remained there some days, and baptized several children, and buried one.” This was about a year before he took up his permanent residence at Kingston. Born in 1740, a native of Pennsylvania and educated at a college in Philadelphia (from which he received his degree of D. D. in 1799); ordained in 1770 by Dr. Terrick, Bishop of London, and sent immediately as a missionary to the Mohawks, to whom he ministered for eleven years till the War of Independence drove him and his flock into exile; having meanwhile, with the assistance of the celebrated Indian chief, Joseph Brant, translated the Prayer Book and the Gospel of St. Mark into the Mohawk language—he had arrived at the mature age of 45 when called to that work

to which he was destined to devote the next quarter of a century. It is somewhat singular that his first two recorded official acts should be the baptism of his own son Andrew and that of James Cartwright, the very two young men whose shining worth led Dr. Strachan, while master of the school at Cornwall, to dedicate to them his book entitled “The Christian Religion Recommended.” The latter of these brought his most promising career to an early close by his death in October, 1811, within two months after that of Dr. Stuart himself.

From 1787 to 1793, Canada formed part of the diocese of Nova Scotia, and accordingly in 1789 Dr. Stuart

was appointed the ecclesiastical commissary of Bishop Inglis for Upper Canada. In 1793 Canada was brought under more direct episcopal supervision by the consecration of Dr. Jacob Mountain as Bishop of Quebec. In April of the same year St. George’s Church, an unpretending wooden structure of 40 by 32 feet, containing 37 pews, was opened for divine service, Capt. Robert Macaulay and Mr. Peter Smith being the churchwardens. To the former was born this year the son who afterwards became the Honorable John Macaulay, and the next year his son William, afterwards the Rev. Wm. Macaulay, Rector of Picton, in all probability the first Canadian ever admitted to holy orders in our branch of the Church. Among other names of men distinguished in after life who were baptized by Dr. Stuart are those of James Gamble Geddes, Rector of Hamilton and Dean of Niagara, and Thos. Brock Fuller, first Bishop of Niagara, who had for one of his sponsors General Isaac Brock, the hero of Queenston Heights. Dr. Stuart may truly be said to have died in harness, for his last recorded official act was a marriage solemnized on August 3rd, 1811, and his death occurred on the 15th of the same month at the age of 71.

His son and successor, George O’kill Stuart, who had been Rector of York (where he was succeeded by Dr. Strachan), lived to become the first Dean of Ontario in 1862, in which year he died after fulfilling over half a century as Rector of Kingston. Did time and space permit, much that is full of interest might be put on record respecting that long pastorate, but we must forbear. Let it suffice to say that up to 1827 Mr. Stuart was the Bishop of Quebec’s official for Upper Canada and Archdeacon of York; that in 1823 measures were taken to replace the old wooden structure, which for thirty years had been doing duty as St. George’s Church, with a building better adapted to the altered condition of things; that in 1827 the new

and stately edifice, built before the revival of correct taste in Church architecture, but nevertheless a really fine specimen of the Queen Anne style, was opened for divine service; that in the same year Upper Canada was divided into two Archdeaconries, Mr. Stuart becoming Archdeacon of Kingston and being succeeded as Archdeacon of York by Dr. Strachan; that in 1839 the province became a separate diocese under Dr. Strachan as first Bishop of Toronto; and that from that date strenuous efforts began to be put forth by the Church to overtake the enormous arrears of work into which she had fallen.

The life and labors of Bishop Strachan are too well known to call for extended treatment in a narrative so brief as the present, which aims rather at bringing to light interesting matter hitherto buried in obscurity. Under this category, perhaps, falls the earliest portion of his life in Canada, viz: the three years spent in Kingston while he was yet a layman. These years (1800 to 1803) are full of interest; for in them was being moulded by Kingston Churchmen the man who, more than any other, was destined to influence the future career of the Church in Canada. The writer's father was one of the future Bishop's pupils at Kingston, and he used often to relate scraps of conversation on points of theology—especially the doctrines of Calvinism—which he remembered between his father (at that time commandant at Kingston) and Mr. Strachan; thus bearing out what Archdeacon Patton says in his "Sermon on the Life, Labors and Character of John Strachan" respecting the manner in which those years were passed, viz., that having "leisure to read and study the subject thoroughly, and to hold almost daily converse upon it with such sound and able churchmen as Mr. Cartwright and Dr. Stuart, he at length became thoroughly convinced of the superior claims from Scripture and Catholic antiquity of the episcopal form of Church government, and of the agreement of the articles and creeds of the Church with the teachings of both." Who could have imagined that one trained at Aberdeen and St. Andrew's, enjoying the intimate friendship of such men as Professor Duncan and Dr. Chalmers, should have needed to seek in the wilds of Canada for that light which was destined to illuminate his path through life? And yet the centurion from imperial Rome itself found in the obscure town of Capernaum and among the benighted Galileans that light which qualified him to win from the Light itself those noble words of commendation, "Verily I say unto you, I have not found so great faith, no, not in Israel."

On Dr. Strachan's work at Cornwall from 1803 to 1812 we will not linger. In the latter year he was transferred to York, being succeeded at Cornwall by the Rev. Dr. Baldwin.

Williamsburg, which had been settled by Lutherans in 1788, became about twenty years later a parish of the Church, pastor and people apparently agreeing to take that step. The Rev. John G.

Weagant appears to have been the first rector under its new ecclesiastical relations.

In 1814 Elizabethtown and Augusta were formed into a parish under the pastoral care of Rev. John Bethune, one of the sons of the Presbyterian chaplain of the 84th Regiment, which garrisoned Carleton Island near Kingston in 1783. This regiment was disbanded in the following year, the soldiers forming a settlement in the county of Glengarry with their late chaplain as their pastor. Two at least of his sons, John and Alexander, became pupils of Dr. Strachan at Cornwall, and afterwards rose to positions of eminence in the Church, one as Rector and Dean of Montreal, the other as Rector of Cobourg, Principal of the Diocesan Theological College, Archdeacon of York, and finally the second Bishop of Toronto. While in charge of his first parish, the Rev. John Bethune, like Dr. Strachan at Cornwall, combined the offices of pastor and schoolmaster, and had for one of his pupils a youth who afterwards rose to eminence in the Imperial Parliament as the Liberal member for Sheffield, Mr. John A. Roebuck. In 1823 Augusta was set off from Elizabethtown and received as its first Rector the Rev. Robert Blakey who for some 35 years, both at the "Blue Church," near which he resided, and also at Prescott, was a faithful "steward of the mysteries of God."

About the same time Fredericksburg and Adolphustown were detached from Ernest Town (of which the Rev. John Stoughton was then Rector), and became a separate parish under the charge of the Rev. Job Deacon. The Rev. Wm. Macaulay became the first Rector of Hallowell (or Picton) in 1827, and two years later the Rev. Henry Patton became the first Rector of Kemptville. This parish was the ninth one established within the present limits of the Diocese of Ontario during the lapse of 45 years! Meanwhile the population of Upper Canada had increased four-fold—from less than 50,000 in 1791 to nearly 200,000 in 1829—of whom some 90,000 were within the limits of our present diocese.

About this date, however, the Church began to show signs of renewed life and energy. Three years previously, in 1826, the Hon. and Rev. Charles James Stewart had been consecrated Bishop of Quebec in succession to Bishop Jacob Mountain who had died in 1825. During the eight years from 1825 to 1833, the number of clergy in Upper Canada increased from 22 to 46; and the latter year found ten new parishes permanently established within the limits of this diocese, making 19 in all. The new parishes were—west of Kingston, Camden, the Mohawk Mission (or Tyendingaga), and Belleville, 1819; east of Kingston, Lamb's Pond (*i. e.* Elizabethtown, as distinct from Brockville) and Osnabruck, on the frontier; and Bytown, March, Richmond, Beckwith (or Franktown), and Perth, in the interior beyond the Rideau river. The establishment of these five parishes was the beginning of the Church's work in the Bathurst district, notwithstanding that its population in 1824

was over 10,000, and had increased in 1832 to nearly 20,000.

The final six years (1833-1839) of Upper Canada's connection with the See of Quebec witnessed the formation of only two new parishes—Carleton Place in the Bathurst district in 1834, and Murray (or Carrying Place) in the Prince Edward district in 1835. Hence when Bishop Strachan was consecrated in 1839, he found only 21 parishes in the whole of Eastern Ontario, with its population of nearly 150,000—an undoubted gain upon the ratio of 1829 (viz., 9 parishes to 90,000 people), but still ridiculously inadequate. There are no statistics to show what proportion of the population belonged to the Church; but there can be no manner of doubt that for over half a century the Church people in ever increasing numbers had been continually falling away to Methodism and other forms of dissent through default of the Church's ministrations.

The new Bishop, already in his 62nd year, might well have recoiled from the magnitude of the task laid upon him. But to shrink from the discharge of an obvious duty was by no means characteristic of "John Toronto." The first decade of his episcopate was signalized by the doubling of the number of his clergy. But in so vast a diocese it could not be expected that progress should be uniform throughout. Hence we need feel no surprise that in the eastern part of the province the first ten years added only ten new parishes to the twenty-one previously existing, and that of these no less than eight were on the side nearest Toronto, viz., St. James' and St. Paul's, Kingston; Barriefield, Wolfe Island, Amherst Island, Napanee, Marysburg, and Trenton. The other two were Merrickville and Pakenham—the only addition made to the centres of Church life in fifteen years in all that vast region lying east and north of Kingston! In the dearth of men and means for carrying on the work of the Church in a more effective manner the Bishop devised a scheme for keeping the people from losing heart, and for checking, if possible, that wholesale exodus from the Church which had now been going on for so many years. Into each of the frontier districts—Victoria, Prince Edward, Midland, Johnstown, Eastern and Ottawa—he sent a clergyman, making six in all who should continually travel from one place to another, looking up and visiting the Church people, baptizing and catechizing their children, and holding occasional services as opportunity offered. Thus at the end of 1849, there was in Eastern Ontario for ministering to a population which had now grown to a quarter of a million, of whom some 60,000 were Church people, the magnificent provision of thirty-one parishes and six travelling missionaries!

But it is darkest just before dawn. Soon would the day break and the shadows begin to flee away. Forces were at work which were destined to revolutionize the Church's methods of working. On the one hand political storms were brewing which would soon lay waste the Church's patrimony. On

the other hand, the older generation was passing away and young men were pressing to the front—men imbued with ideas and aspirations more in harmony with their environment—true sons of the nineteenth century drawing in with every inspiration the spirit of the marvellous age in which they lived.

Heretofore the Church had been a mere exotic; but now rude hands would tear away the enclosures, and the Church must become Canadian, or die! Gifted at three-score years and ten with the vigor and versatility of youth, the aged Bishop saw the storm descending, and nerved and braced himself for a mighty effort, lest the Ark of Christ's Church should take harm through weak or unskillful piloting. He saw that an increase of the episcopate had become an absolute necessity, that some means must be provided for filling up and extending the ranks of the clergy, and that lay co-operation must be reduced from theory to actual practice. Hence the formation of the Church Society as a tentative measure; hence the foundation and endowment of Trinity College; hence also the summoning of the Diocesan Synod—at the very first meeting¹ of which in 1851 he broached the subject of the division of the diocese. Soon measures were taken for the endowment of two new sees, one in the eastern and the other in the western part of the province.

The endowment fund of the western diocese was first completed, and in 1857 the Rev. Dr. Cronyn was consecrated first Bishop of Huron. The endowment of the proposed eastern diocese proceeded more slowly. The superior climate and soil of the western peninsula had attracted thither the wealthier immigrants from the mother country, and these natural advantages led to a more rapid development of the country in wealth and population. The bleaker and less fertile eastern peninsula was less able and therefore slower in raising the episcopal endowment fund, the work of which was not completed till 1861.

Meanwhile the energy of the indefatigable chief pastor was bearing fruit in other ways. The six travelling missionaries of the previous decade were soon replaced by settled parish priests, and fifteen new parishes were added to the thirty-one existing in 1849, bringing the number up to forty-six in 1861. The names and dates of formation of these new parishes were as follows: West Hawkesbury (1850); Smith's Falls (1851); Stirling, Hillier, Loughborough, Portsmouth, and Mountain (all in 1853); Gananoque (1854); Osgoode (1856); Newboro' (1857); Huntley (1858); Roslin, Lansdowne Rear, and Matilda (all in 1859); and North Gower (1860). The ground for a new mission field had also been broken in 1855 in the county of Renfrew by the Rev. E. H. M. Baker. This was the pioneer movement of the Church beyond the Madawaska river, and prepared the way for the labors of those who under a new Bishop have caused "the wilderness to blossom as the rose."

(To be continued)

SOME ASPECTS OF LIFE AND WORK IN COLD REGIONS.

[Registered in accordance with the Copyright Act of 1874.]

By REV. FRED. E. J. LLOYD, SHIGAWAKE, QUE.

(Continued.)

THE climate of the vast territory of North America is remarkably uniform, and although, during the season of winter, rigorous in the extreme, yet it is the healthiest, and I am sure many of my readers will aver, the pleasantest in the world. It is warmer in the west and south than in the north and east. In Alaska, the region of Hudson's Bay, and Greenland, the resources of the thermometer are severely taxed during the winter in its efforts to indicate the intensity of the temperature, it frequently falling as low as 50, 60 and sometimes even 62 degrees below zero. In January, 1853, Sir Edward Belcher experienced, at his winter quarters, in Wellington Channel, a temperature as low as 66 degrees below zero of Fahrenheit. This sounds very alarming, and we are amazed to know that life can be sustained under such conditions. It must, however, be borne in mind that during the prevalence of such intense cold, the weather is invariably fine and calm and the sky cloudless—consequently, the cold is felt but little. The lamented Sir John Franklin tells us that during these intense colds, i. e., with the thermometer at 57 degrees below zero, his men were able to travel and go about their ordinary work without taking any extraordinary precautions, yet without feeling any bad effects. They were clad in reindeer shirts, leathern mittens lined with blanket, and fur caps. This is the testimony of all Arctic travellers. This feature is happily characteristic of the climate of North America generally, otherwise it is very obvious that life in any form would be insupportable in some parts of the Continent. But such is the wisdom of that Good Providence who "tempers the wind to the shorn lamb." Nevertheless, it must not be thought from the foregoing remarks that wind *never* accompanies severe cold. The writer has experienced gales of wind with the thermometer at the same time standing as low as 20 degrees below zero. Such experience, it will readily be understood, is far from pleasant; indeed, it is frequently, if not always, more or less dangerous, particularly in such places as Northern Newfoundland, Labrador and the Far North, where the population is thin and scattered, roads are unknown, and where locomotion is dependent on raquet and dog sleighs. In these places, too, owing doubtless in a great measure, if not altogether, to their proximity to the sea, atmospheric changes at all seasons of the year, but particularly in summer and winter, are remarkably sudden, and consequently deleterious to health in the former, and to life perhaps more than health in the latter



LOST IN THE SNOW.

season. Hence, during the summer months, notwithstanding that it is sometimes intolerably hot, still the body must be heavily and comfortably clad if health is to be preserved. During the winter, should an abundant fall of snow be quickly succeeded by high winds, the weather becomes very disagreeable and equally dangerous. The recently fallen snow has not had time to settle, and although too minute to be visible to the unaided human eye, the myriad flakes, whose formation is as varied as it is beautiful, merely touch each other at angles, consequently they are easily lifted and carried away by the angry wind currents which sweep across the surface of the snow. The atmosphere, therefore, which perhaps an hour before was calm, serene and lovely, is now filled with dense clouds of snow, which are driven furiously by the savage wind, whirling and eddying in sportive ferocity, but bewildering and endangering, and alas! sometimes stealing the life of the traveller whom it has overtaken, probably alone and unprepared. The following incidents corroborate the truth of what has been said above. During the winter of 1882-3,

while on a prolonged missionary journey in the north of Newfoundland, the writer was called upon to undergo excessive toil and hardship, which reached a climax on the 14th of March. On that day I had a journey of 21 miles before me. I was early astir, and perceived with gratitude that the weather was fine. About 8 a. m. I started, being accompanied by two Kammutiks, each possessing a team of wretchedly poor dogs and a driver. The day was calm, and although the cold was pretty severe, we scarcely felt it, the sky was a rich blue and cloudless. We were journeying to the North-West, and for the first six or eight miles of the way we progressed satisfactorily and with sufficient comfort. We observed that a few black clouds were beginning to rise in the west, but we never imagined them to be what we too quickly discovered they were, the precursors of a raging storm. In the space of a few moments afterwards, the sky was overcast, the heavy clouds frowned sullenly, and the storm fell upon us. The drifting snow was too dense to allow the leading dogs of the Kammutik to be seen by the driver. It must be remembered that snow was falling as well as drifting. The ground was too slippery for walking, and although stern necessity demanded that we should be on our feet and moving as much as was possible, still we were compelled, notwithstanding its danger, to sit on our sleighs from time to time. The cold was almost insufferable and painfully penetrating. We battled vigorously with the elements, and for a few miles kept straight on our course, in the teeth of the bitter wind. We were all frozen on our faces, and to make matters worse, our dogs were well nigh exhausted, and the drivers were rapidly growing dispirited. The merciless elements at last prevailed, and I was forced to abandon the hope of reaching the settlement at which I had hoped to arrive in the afternoon, and so, instead of continuing our journey to the North-West, we steered due north, in order, if possible, to find shelter in the miserable dwelling of a poor man, which was distant from us eight, and from any other human habitation twelve miles. There we arrived late in the afternoon, worn out and very much cast down, after the most appalling experience of many hours' duration, and there we put up for the night. The dwelling and its surroundings were alike repulsive and forbidding, but we were heartily thankful for the refuge from the storm which it afforded us. Had this help not existed, our only means of salvation would have been to have bivouacked in the nearest snow bank and wait in patience for the morning. Our escape from death was truly remarkable, as the following touching incident will prove.

A Newfoundland clergyman was recently called to the bedside of a dying parishioner, the way to whose residence lay across an extensive bay, which, as the season was winter, was frozen over. The house was reached in safety as the day was beautifully fine, and spiritual consolation was administered to the dying man. Upon the good clergyman's return-

ing home, he was overtaken by a storm and perished out on the open bay, where his frozen corpse was discovered the following morning. The following remarks of one of the most intrepid and indefatigable travellers of the century* may here be quoted:—"On the coast, although the thermometer usually stands rather higher than in the interior, the climate is really more felt. Nearly all the cases of frost-bite among our men occurred whilst travelling in and north of Norton Sound. Again, whilst clear ice—that is, ice free from a covering of snow—is scarce on the rivers, except very early in the winter, it is common, for a long period, on the coast. When your sledge arrives at such ice, the dogs will often start off at a great rate, although but a few minutes before they have been proceeding with difficulty. At such a time, however warm you may be from previous exercise, you chill very readily. Under exactly such circumstances as these the Russians at St Michael's were once horrified at the arrival of a sledge with an Indian on it—sitting erect—but perfectly dead. Unable to stop his dogs, the poor fellow had jumped on his sledge and had probably frozen to death in a few minutes. It has been the universal testimony of Arctic travellers that comparatively moderate cold, with wind, was more to be feared than the most extreme temperature without it."

In the west and north of North America, snow usually covers the ground for a period of six months, and although winter may not be said to reign all that time, still, so long as snow is visible, the weather cannot be otherwise than winter-like. April is the season of thaws, and water and dirt prevail. The lakes and rivers break up, and the latter make the most heroic exertions, which sometimes extend over many weeks, to throw off and carry away the heavy masses of ice which had hemmed them in on every side and exercised such a subduing influence over them during the winter months. The flow of ice down the rivers is sometimes very picturesque. It passes onward to the ocean in an unbroken stream, now rising into mountains and forming impassable barriers as it meets with some obstruction, now grinding and crashing on its way and sweeping everything before it. It not unfrequently happens that whole trees and large portions of the banks of rivers are carried away in its powerful embrace. At the end of May or beginning of June summer is born, and the weather throughout the months of June, July and August is lovely. Summer is followed by a brief but glorious period, called the Indian summer, at which time the verdure of the maple and birch disappears and gives place to the most gorgeous tints of crimson, gold and russet, and the forests are transformed into oceans of glory.

As to the climate of the Arctic regions proper Spring, summer, autumn and winter are there, it is true, as in lower and more favored latitudes, but four months of day light, four months of

*Mr. Whymper. "Travels in Alaska."

BUILDING A WINTER RESIDENCE.



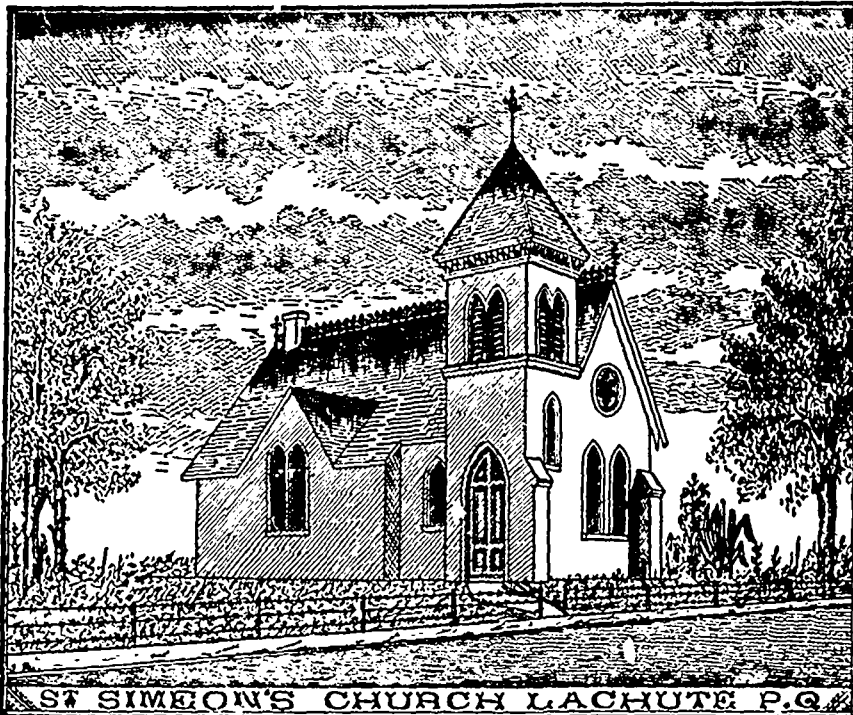
night, and four months of day and night, more clearly express the nature of the seasons in those far off regions. Winter is long, cold and dreary. The darkness is not, of course, intense, and then it is lightened almost continually by the brilliant Aurora, which, although an object of awe to the Eskimo and the superstitious walrus-hunters who winter in the Arctic regions, yet, as has been said by a recent traveller* in those regions, "it lights the whaler on his joyous voyage home, and gladdens the heart of the explorer, in spite of the prospect of the gloomy winter he must face, as he puts his ships in their icy winter quarters." The effect of the winter upon the different peoples of the Arctic regions is various. In North Greenland it is said that during the dark winter, suicide is prevalent among the Danes, while on the other hand, Sir John Franklin tells us that the Eskimo are the happiest and most good-tempered fellows in the world. However, whatever may be the pleasures or the woes of an Arctic winter, one thing is certain, the return of the sun is eagerly looked forward to, and Professor Brown tells us it is made the occasion for rejoicing and sacrifice by the Samoyedes of Siberia. The summer is brief but brilliant. The earth is carpeted with a profusion of lovely flowers, while myriads of the feathered tribes from warmer latitudes congregate in the seas and lakes, and whales gambol in the offing. The heat of the sun, which never dips below the horizon, is intense, and locomotion is rendered well nigh impossible, particularly in the daytime, when the sun is highest. However, as I have stated above, the temperature, as in Newfoundland and Labrador, is subject to sudden changes, and Arctic voyagers speak of heavy snow storms in June and the salt water freezing in the shade. In August, cold winds come on and vegetation begins to decline; in September its brief existence is terminated. The Arctic spring is said to be the coldest and most disagreeable part of the year, and larger quantities of snow fall then than during the coldest period of winter.

In no part of the world is that amazing capacity possessed by man for adapting himself to the circumstances of the position in which he is placed more strikingly apparent than in Arctic climes; similarly, there is no greater evidence obtainable of the goodness and love of God, which He shews towards the bodies as well as the souls of His people, than in the bountiful and wise provision He has made for the wants of the comparatively small and insignificant population of the Arctic regions. Because fat and other greasy substances are the best protection, in the way of food, against snow, frost and cold, God, in his boundless wisdom, has provided that the Arctic regions shall be the natural home of the seal and whale and other fat producing animals, and also that the inhabitants shall eat with avidity and relish that food without which they could not subsist. So, likewise, because fur clothing is more effectual in

resisting cold than that made from any other material would be, He has provided that all the animals of those regions shall be heavily furred, and also that the inhabitants shall possess, as they undoubtedly do, the highest skill in drying and dressing their skins, preparatory to forming them into the warm, neat garments which they wear. Again, the skill and ingenuity exhibited by the Eskimos in the construction of their snow houses, which has created such a profound impression on the minds of missionaries and explorers of the Arctic climes, is unmistakably and directly a gift from God, and, like the poet, the Eskimo house builder *nascitur non fit*.

The dwellings of the Eskimo during the summer are deer-skin tents, and in the autumn wooden huts, partly underground and covered with earth; but his principal abode is on the ice, where he passes half the year in his comfortable and symmetrical snow-hut. Bishop Bompas, of Mackenzie River, whose honored name will ever be associated with the welfare, spiritual and otherwise, of the Eskimos, amongst whom he has lived so long and labored so faithfully, gives such an interesting, and I am sure, accurate description of the erection of his snow tenement by the Eskimo, that I make no apology for introducing it to the notice of the reader. He says, "In building his snow house the Eskimo shews a wonderful readiness, which I can compare to nothing but the skill of a bee in making its honeycomb. In the Eskimo country, the fallen snow on the wide river mouths, after being driven by the wind, becomes caked or frozen so as to have considerable tenacity, and at the same time it can readily be cut with the knife. The Eskimo, then, with his butcher knife, cuts out square blocks of this frozen snow, as it lies on the surface of the river, of the size of ordinary blocks of stone masonry, and with these he builds a house, perfectly circular, of the shape of a bee-hive. With no tool but the knife, which is used as a trowel, he works with surprising rapidity, and the whole is arched over without any support from beneath, except, perhaps, a single pole during the construction. Any architect or mason at home, would, I suppose, be astonished to witness the work, and might fail in imitating it, for without line, or plummet and square, or measurement, the circular span and arch is exactly preserved, and the whole finished in the space of a single hour." Sir John Franklin, whose keenly observant eye nothing seems to have escaped, expresses his admiration for the beauty of the snow hut, as constructed by the Eskimo, in the following terms: "The purity of the material from which the house was framed, the elegance of its construction, and the transparency of its walls, which transmitted a very pleasant light, gave it an appearance far superior to a marble building, and one might survey it with feelings somewhat akin to those produced by the contemplation of a Greek temple reared by Phidias; both are triumphs of art, inimitable in their kinds."

*Prof. sor Brown. "Countries of the World."



OUR PARISHES AND CHURCHES.

NO. 9—LACHUTE AND ARUNDEL.

By MRS. H. J. EVANS, Montreal.

FORTY-FOUR miles from Montreal, and seventy from Ottawa, via the Canadian Pacific Railroad, and in the Diocese of Montreal, is the little town of Lachute, numbering, as the inhabitants will proudly tell you, some thousand odd souls. It lies in a valley of the Laurentian Hills, one densely wooded slope of which adds much to the picturesqueness of its situation.

It is on the edge of the Seigniorship of Jerusalem D'Argenteuil and close to the Township of Chatham.

Two rivers, the North and West mingle their somewhat turbulent waters in its midst, and afford ample power for the paper and grist and woolen mills, and the rope and bobbin and other factories, which have during the past few years come in with the railroad, and which give scope and importance to the little town.

The first church services of which we have any reliable record were held from about the year 1812-1815, by one Mr. Bradford, a clergyman, whose call or conversion, as related by one of his descendants, reads like an experience of Wesley or Whitfield.

In his early days he was in the navy and served as midshipman under the ill-fated Captain Cook in one of the latter's voyages. Young Bradford was perhaps no wiser than his fellows, and participated freely, we are told, in scenes of frivolity; but ever in the midst of his recklessness, there

would seem to look down upon him an eye from heaven.

Go where he would, strive to elude it, it followed him still, and at last so powerful became the impression produced, that he resolved to yield himself up to it, and henceforth to work for Christ and the souls of men in the great sea of humanity.

Upon his return to England, he abandoned the navy and sought and received ordination at the hands of his bishop. It would seem that on leaving England he came first to the United States and afterwards to Canada.

In Canada we hear of him first at Sorel, and subsequently and for the period of his life which connects him with Lachute, as the owner of a large tract of land a little west of St. Andrew's.

He used to drive, ride or walk through the woods from his home in Chatham and hold service in Lachute, in a barn, the ruins of which were standing a few years ago.

When Mr. Bradford died the Rev. Mr. Abbott, of St. Andrew's, visited Lachute for many years, and probably by his time an advance had been made from barn to school room.

But meanwhile the influx of Scotch settlers was making Lachute an essentially Presbyterian settlement, and as there were not many Church families, and no resident clergyman, the work after Mr. Abbott's death languished, so that there was probably very seldom a service held. Somewhere about the close of Bishop Fulford's Episcopate, a travelling missionary, the Rev. Mr. Codd, was appointed, with headquarters at Lachute, and a number of Townships, among others that of Arundel, then in the initial stage of its settlement, under his charge.

Mr. Sidney Bellingham, then a resident of Outremont, was one extensive property owner in Arundel, and for a number of years represented the county of Argenteuil in the Canadian Parliament. He seems to have had the welfare of the Church at heart, for not only did he set aside fifty acres for a church site and glebe, but collected in Ireland \$300 towards the erection of a church.

This was previous to the appointment of a clergyman, and meantime Mr. Bellingham loaned the money to a friend.

The friend unfortunately failed and the money was lost.

Of the five hundred acres also, only one was ultimately available, and on this the present Grace Church, of which more anon, now stands. About the year 1876, the Rev. L. O. Armstrong, was appointed to the Mission of Lakefield or the Gore, the centre of which is some ten miles north of Lachute and forty-five miles from Arundel.

Mr. Armstrong was a man of the true pioneer missionary stamp, an ardent lover of the Church and a zealous worker in her cause.

In addition to his work at Lakefield and the Gore, he began about Easter, 1877, an afternoon service in the Court House at Lachute, there being still a few church families remaining in the neighborhood. He also penetrated to Arundel, where he found some old settlers retaining faithfully their attachment to the Church and lamenting the absence of her ministrations. It was through his representations that the attention of Bishop Oxenden was directed to this forsaken corner of the vineyard and decisive steps taken to supply, as far as possible, its spiritual needs.

Just at this crisis a clergyman who had been for nearly twelve years a quiet worker in a rural Parish on the banks of the Richelieu, feeling within himself the promptings of a missionary spirit, went to the bishop and offered his services for the mission work. The offer was at once accepted, and the result was the appointment in 1878 of the Rev. H. J. Evans, to the newly opened Mission of Lachute and Arundel.

In January of that year Mr. Evans, with his family, removed to Lachute, and from this time to the close of our paper the interests of the two places, Lachute and Arundel become identical, or at any rate run in parallel lines.

For obvious reasons I shall not dwell upon the new missionary work, but to keep the thread of my narrative unbroken, shall briefly summarise the result of his six years occupancy.

Twenty acres of Glebe bought in Arundel, cost \$200.

Grace Church, Arundel, built, paid for and consecrated 1878, cost \$700.

Small log school house, built at the Rockway (corruption of Iroquois), four miles beyond Arundel, cost \$80.

The board lining, door and windows of this school house were afterwards removed to save them from a fire that was raging in the woods near by, and should the building be again required, it must be built afresh. Lot for a church site in Lachute, bought and paid for, cost \$300.

Debt on cabinet organ, paid, \$60.

St. Simeon's Church, Lachute, built, paid for and consecrated in 1881, cost over \$1,500. Confirmation candidates prepared in Lachute, Arundel, &c., and Service, Sunday School and Bible Class held regularly from the beginning in Lachute, first in the Court House and afterwards in the Church Services in Arundel, and also

Sunday School during a portion of one year, when the assistance of a teacher was available.

Services, Choir practice and Sunday School in Wentworth.

Opened besides Lachute, Wentworth and Arundel, new Mission stations at Chatham, Irish settlement the Glen of Harrington, the Rockway, Ponsonby; also for a time Services were held in a school house in Arundel, near the Township of DeSalabery.

Three winters visited the shanties up the Rouge river and held services, partly in French, with the lumbermen.

Travelled, driving or on foot, &c., on Mission work, during the six years nearly 1,200 miles. And some among the Presbyterians, Methodists and Baptists were restored or united to the Church.

From the outset, the Mission lay close to the heart of the saintly Bishop Oxenden. By word and deed he encouraged and supported the work and the worker. He contributed handsomely to the building and other objects, and when failing health compelled him to resign his Canadian Episcopate, it did not and has not severed his connection with this Mission.

Up to the present time his interest in it has been constant, unbroken and substantial.

The same may be said of our present venerable bishop.

Words and acts of kindness have not been wanting on his part, but knowing him as you all do, *cetera va sans dire*, I may add that he has thrice performed the toilsome and wearisome journey to Arundel and the back country.

Grateful acknowledgment is also due the Society for the Promotion of Christian Knowledge; John James Brown, Esq., for design for St. Simeon's Church; St. George's Church, Montreal, and Young Men's Christian Association; St. Thomas' Church and Sunday School, and Mrs. Walter Drake; the late Miss Charlotte Hall; Mr. W. Clarke Gamble, C. E., for design for Grace Church, Arundel; the late Mrs. Robertson, then Miss Bond, for harmonium for Arundel Church; the Hamilton Brothers for a handsome gift of lumber to both Churches; Montreal, Quebec, Lachute itself and Arundel, the Gore, Mille Isles, St. Andrew's, Grenville, St. John's and Christieville, Waterloo, Chambly, Abbotsville, Knowlton, Dunham, Granby, Lacolle, Three Rivers, Berthier, Toronto, &c., &c.; Mr. J. C. Ireland, Lachute, for small stained glass window for Grace Church, Arundel; Mrs. W. J. Simpson and Mr. J. Pallisser, for stained glass memorial window for St. Simeon's Church; Mr. J. Fish, for the same; and St. Andrew's for marble font and lectern for Arundel Church.

(To be continued).

AN Indian once hearing a white man object to a too great zeal, which is another word for earnestness, said, "I don't know about having too much zeal, but I think it is better the pot should boil over than not boil at all."

THE CATHOLIC POSITION AND MISSIONS OF THE ANGLICAN CHURCHES.

By the RT. REV. A. CLEVELAND COXE, D. D., Bishop of Western New York.

"THE EVERLASTING GOSPEL."—REV. XIV, 6.

(Continued).

In view of the Everlasting Gospel as committed to an Everlasting Church, we admit the right of those who challenge us to demand our credentials. Have we, in this Anglo-Catholic communion, all the *charismata*, which qualify us not merely to preach the Everlasting Gospel, but to minister the same; to apply its seals; to be, in St. Paul's phrase, its *liturgists* and *hierurgic operatives*, as well as its vocal heralds? St. Paul magnifies his preaching function even to hyperbole, yet he also claims his office as a "steward of the mysteries," or sacramental gifts and seals of the Gospel. He protests his own priesthood against that of the Law; having whereof he may glory in "those things which pertain to God" (his own formula for the office of a priest), "*ministering as a priest the Gospel of God.*" This is his claim, with express reference to missionary work among the Gentiles. Are we, then, apostolic missionaries, and not merely those of a human society? Let the world ask us: "Where is your part in the commission given on the Mount of Olives, which, as a mere fact of history, did go forth with power, and has baptized the nations and taught them 'the Everlasting Gospel'?" We are prepared to exhibit our historical credentials when thus challenged, and we hold them very precious, provided only that the Evangelic spirit goes with the Apostolic ordination. This is not to deny that the Lord of the world's harvest may employ other agencies to do what, for a time, the historic commission has ignominiously failed to do. Take an extreme illustration. Recall the position assigned to the Samaritans by Nehemiah, and then observe how the good Samaritan was crowned and glorified in contrast with those very priests and Levites of whom it is said: "No man taketh this honor to himself, but he that is called of God, as was Aaron." And yet, in spite of Annas and Caiaphas, as Christ told the Samaritan woman, "Salvation was of the Jews," "whose were the promises." Let us honor those whom Christ honors, and recognize good, wherever it is done, as the Spirit's work. But let us none the less be sure that not by sects and divisions—the scandal and shame of Christendom, which so sadly weaken and degrade the Gospel—but by those identical ministries which Christ established and which he is able to perpetuate, will the unity of the Faith be preserved and the ultimate victory over unbelief be secured for the Everlasting Gospel. All things point to this truth, amid the overturnings and shiftings and infidelities of our period.

It is a comfort, therefore, to know and feel that our catholicity and apostolicity are facts. Of our

catholicity, by and by. As to our apostolic mission, no Church in Christendom has been so sifted to the bran as ours, and no succession of Christian bishops stands before the world so absolutely authenticated as our own. Of this nobody entertains a doubt who has cared to examine the subject. To the objections of the Jesuits, Dr. Dollinger has sufficiently replied. By the same logical process that verifies the Canon of Holy Scripture we prove the succession; but of this enough. It is my present purpose to call attention to the providential position of the Church of England in this latter day, and the mission which she and the sister churches of her communion seem raised up to fulfill. Observe, then, this Church or communion is not only apostolic; it is pre-eminently Catholic, a much abused word, which means neither more nor less than this—truly Evangelical, or, in a word, filled with the pure and undefiled spirit of the Everlasting Gospel. The seven churches of Asia were Apostolic, and the Great High Priest held their stars in his right hand; but what did he say to Sardis, what did he say to Laodicea, when he came to search them with eyes like flaming fire and to reprove them with the mouth out of which went a sharp sword? The Churches lately represented at the Vatican are Apostolic; but where is their catholicity? Catholicity consists not in numerical show, but in the orthodox confession common to all Christians from the beginning. Vincent of Lerins, defined this principle long ago as the Catholic Law. So then "the Everlasting Gospel" cannot be that modern Gospel which was set forth, only a few years ago, with "the Syllabus." "Their rock is not as our Rock." Their Gospel is the fable of a Mediatrix who was without sin and needed no Saviour. Their corner-stone is the dogma of a supreme head, who may add, without limit and with absolute lordship over the conscience of all Christians, "to the Faith once delivered to the saints." Such is not the testimony of Jesus. With sorrow of heart, not with bitterness nor in any spirit of retaliation, we bear our witness against all this in the language of Inspiration: "Though we, or an angel from Heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." We must say this; it is part of our commission; it is the Spirit's own epigraph "to the Everlasting Gospel."

How then stands our own case? In this Apostolic Church, do we preach this same Gospel, neither more nor less? Does any man-made canon forbid us to give this same Gospel free course in all its integrity, purity and power? This is the test of essential catholicity. St. Vincent's canon is ours. What "always, everywhere, and by all the churches" has been held and taught must be the Everlasting Gospel. Every novelty comes forth under the Apostolic *anathema*. Whatever our faults and deficiencies (and I fear they are not few), do we yet stand before God and men on this firm footing? It is an all-important inquiry, with respect to our

missionary work ; for, though God may permit a temporary triumph to evil in his Church, still the condition of lasting success is that of fidelity to the great trust.

To Thyatira our Great High Priest thus speaks : "That which ye have, already, hold fast till I come : and he that overcometh and *keepeth my words*, unto the end, to him will I give power over the nations." Observe, *keeping* Christ's words, not adding to them ; "keeping them *to the end*," that is, keeping *always* testimony of Jesus." This is the catholicity to which Christ gives ultimate "power over the nations." Not temporal supremacy ; not lordship over their faith ; but "the Morning Star," to illuminate ; "the rod of his mouth" to subdue, until he himself assumes the scepter and "breaks to shivers, as the vessels of a potter," all that "iron mixt with miry clay," which is Daniel's symbol of worldly forces in conflict with the Everlasting Gospel.

In asserting for our own apostolic communion this Catholic character, and in claiming for her a consoling share in the message to Thyatira, I would speak humbly and under a deep sense of what I owe to truth and fact. On the other hand, I feel very deeply that the prevailing influences of our day are those which create distrust, and the sin of despair, a sin which God hates and which he rebuked so severely at Massah, when they "tempted the Lord, saying, Is the Lord among us or not?" The great apostle whose faith we celebrate, to-day, was commanded "to strengthen his brethren." Alas! if hands hang down and knees are feeble, and the lame are turned out of the way, in our times, is it not because many make it their effort, apparently, "to *weaken* their brethren?" Amid all the proofs which God has given to this Church, in so many ages, of his presence and his holy comfort, and amid the tokens we enjoy of his reviving and animating Spirit among us, I feel that it is wicked to renew the complainings of Massah and of Meribah. It is treason to discourage effort and soldierly service in Christ's army. Why magnify the evils we suffer? Why insinuate, concerning evils elsewhere, that they are less than ours and ought to be preferred? On the contrary, I feel that our gratitude to God should be unbounded, and our courage like that of Caleb and Joshua, in view of his manifest power and willingness to work in us and by us in spreading abroad with new forces of his Spirit the Everlasting Gospel.

Take, then, the exceptional history of this ancient Church from the beginning, and judge whether there is any Christian people more highly distinguished than ours by tokens that we have been raised up and preserved and purified in the furnace of afflictions for a special work and mission in these latter days.

For eighteen hundred years the Church of Christ in England has passed through several stages and periods of her history with a continuous individuality. The Church of Britain became one with the Anglo-Saxon Church. The Normans introduced

Latin infusion, not in itself to be deprecated, and under the Tudor princes the Church of England cast out the Latin elements that had gradually become the source of corruption and of bondage. For only three or four hundred years out of the whole eighteen was the Papacy dominant in England.

Under the sturdy Plantagenets the papacy of the Decretals was barred out and fenced off by the free spirit of the English race, and from them St. Louis of France learned how, in some degree, to protect his own Gallican Church from total absorption into the Papal system. Remember, that through all this period, though there was a Pope, there was no "Roman Catholic Church." That novelty was created at Trent. Remember, no Italian or Roman Church was ever recognized as existing in England, and that the mediæval relations of England's Church to the Italian were never defined. They were only an antiquated abuse, in some way enveloping her as the ivy binds the oak. Remember, also, that this Church was always "the Church of England" That was her name, as under the Tudors, so also in *Magna Charta*. She was always the National Church, and always asserted her freedom as an insular patriarchate against popes and kings as best she could. Even at a period of papal pretensions, till then the most exaggerated, the Bishop of Canterbury was saluted by the Pope himself as a brother patriarch, "the Papa of another world," rather than a subject of his own. It sounds like prophecy. But this independency of all foreign jurisdiction was hers by Catholic Law, and the pontiff only recognized it. Thus she was chartered to resume her position after the Papal usurpations, and thus God prepared her for legitimate work, in these ages, as the restorer of a Primitive Catholicity. And see, in these last years, how wonderfully he has enlarged her work into that of a Patriarchate, "of another world"; in this America of ours, in the South Seas, in regions vast and numerous beyond all that the fathers of Nicæa ever imagined. No more an insular communion ; no longer subject to repression and suppression by princes or premiers or the madness of the people, behold her enlarged, the Church of a "Greater Britain"; the historic Church of the English-speaking races ; the only Church, alas! of all the historic Churches, that has not narrowed the conditions of Catholic Communion, subscribed a modern Creed, or enacted more or less, as terms of salvation, than the faith and works of "the Everlasting Gospel."

Time fails me to trace this outline of exceptional blessings, from the day when Claudia or Gladys, "of the florid Britons," is set like a star in the galaxy of St. Paul's inspired Canon of the Saints. I think it not improbable that the first Christian king was the British Lucius, and Constantine seems to have been a Briton by birth. The fusion of British Christianity with that of the Saxons was gradual, but marked by tokens that foreshadowed an ultimate re-enfranchisement. Theodore of Tarsus, the co-citizen of St. Paul, and Archbishop of Canterbury, keeps up, in Saxon times, the Pauline

traditions of primitive Britain. One such prince as Alfred, one such woman as his mother, marks the character with which she could impress her laity, even in that dreary age; the age which created the Papacy, by the fraud of the forged Decretals, and separated the West from the East by substituting Western Decretalism for the ancient Catholic Constitutions. But, even in that Saxon Church, how bright the piety of her venerable Bede, and how masterly the position of her Alcuin, guiding Charlemagne to an imperial rebuke of the Roman adhesion to image worship, and maintaining a Catholic protest, of which that of Ridley and Cranmer was a logical result.

It is important to observe how soon even the Norman primates learned to emancipate themselves from Latin schools and to talk like English Churchmen. To Langton, the American, as well as the Englishman, owes that spirit of his constitution which is derived from *Magna Charta* and which goes abroad planting free institutions wherever the English language is spoken. Even to Lanfranc we owe some elements of the same spirit, and to the piety of Anselm is due that evangelical instinct which has ever been the inspiration of our hymnody and the magnetism of our devotion to the God-Man. He anchored English orthodoxy in that love to Christ which ultimately expelled saint-worship and all those idolatries that have so dishonored the name of her who is "blessed among women." All this designated England to be the restorer of Primitive Orthodoxy and prepared her for the task. More than a century before Luther, Wiclif shines as the morning star of genuine reformation, and, whatever his personal mistakes, they were the least of the errors of his time, and to him belongs the glory of basing his reforms, not on school doctrines and refinements of theology, such as were fatal to the work of continental reformers, but on the Holy Scriptures and on the duty of imparting to every child of man, in them and through them, unmingled and undefiled, "the Everlasting Gospel."

(To be continued).

EASTER IN HONOLULU.

By MRS. FORSYTH GRANT, TORONTO.



ST. ANDREW'S Cathedral in Honolulu, the Capital of the Hawaiian or Sandwich Islands was, at the time I was there, a large plain wooden building, situated in what was called the Close. An untidy plot of ground, but with some beautiful monkey pad trees in it, which made a walk through the Close on a hot day a very pleasant thing, especially as the Close itself opened almost directly into Emma Square (so named after the late good queen dowager, who did so much for the English church in the Island), which is a pretty garden square, laid out with walks, with flower beds and seats all about under the trees, in which nearly everyone

assembles once a week in the afternoon, and often on moonlight evenings, to hear the beautiful band play, on a stand erected especially for them. The Hawaiians and their visitors take great delight in the native band of musicians, and justly so, for it is most charming to listen to. Beside the wooden church, when I was in Honolulu, lay immense piles of stones, cut and uncut, plain and carved pillars, large and small, some of them roughly covered with wooden cases, and others left to the destroying influences of rain and damp. There these piles of stones had lain for thirteen years, and there they appeared likely to remain, for the expenses required for the building of the new church seemed so enormous that it was probable it would never be accomplished. The stone had been sent out from England, some, if not all, as a gift to the Diocese of Honolulu, and every few months the subject was mooted to the congregation, but nothing practical was done, till about five years ago Bishop Willis, who has worked among the people of Hawaii for many years, went to England and managed to get subscriptions of such substantial character that very soon after his return the building was begun, and though on rather too large a scale for the size of the parish or congregation, seems now in a fair way to completion. In fact, a large enough portion has been finished for the people to assemble and have service actually in the "New Cathedral," and no doubt the Easter Service of the present year was even more lovely than the one I was happy enough to join in.

For many years the decorations have been divided into certain parts by different members of the congregation; thus, the kindly wife of her Britannic Majesty's Commissioner always undertakes the pulpit, assisted by her daughters. Three charming girls, all cousins, took special charge of the font, and the lay sisters of St. Andrew's Priory made the altar beautiful by their work; the members of the choir decorated other portions of the Church; and in that way all knew beforehand exactly what they were to do, and made their preparations accordingly—each getting together all the flowers for the special work. Such division of labor makes it interesting to all, and one might recommend this plan to any parish. The Easter flowers are in such profusion in Honolulu that there is no lack of choice. One lady I heard saying,—“I am afraid I shall not have enough tuberoses in the garden; I must beg from my friends,”—and apparently she had begged to good effect, for on Easter Even, going into her house, it seemed filled with the perfume of the lovely flowers, and on my asking where they were, I was taken to see the huge wooden bath, about eight feet in circumference, simply filled with the sweet-scented things. There was no other receptacle large enough to hold the mass. The natives have their early service first, and we did not go till the mid-day one. The font, which was near the door, had its base wreathed in green and white, and the cover, which was a very high pointed one of wood,

was literally covered with nothing but stephanotis and violets, making the most beautiful pyramid possible. The pulpit had small tin cases fastened in two rows, painted green, and thus concealing themselves behind and among the banks of tuberoses, heliotrope and cloth of gold and Marechal Niel roses. The altar was apparently standing almost in a shrubbery of flowers, and a very handsome cross of brass work rose out of the sweet blossoms, adding much to the effect. Everyone wore flowers. They wear them on every possible occasion, especially in wreaths round their hats and necks. The service is high in St. Andrew's, and the gorgeous robes of the Bishop and his assistants made a glowing picture in the rather dark interior of the chancel. Just in front of where I was sitting were the royal pews, and on the ledge were large crimson velvet covered books, with the royal coat of arms and motto emblazoned on them. The royal family are regular in their attendance at St. Andrew's, or at one of the two native churches, in both of which their Majesties take great interest—the king himself not disdaining to speak sometimes at meetings held in the church.

On two occasions when visiting friends in Honolulu, the Cathedral was well filled with blue jackets, several ships of war, English and American, being in harbor at the time, and the bright, fresh faces of men in trim and spotless uniforms were very pleasant to see. A service on board the Swift-sail, a large flagship lying outside the reef, and to which we were taken in a beautiful steam launch, was one of the most charming experiences we had. The singing of the men, accompanied by one of the officers on a small melodeon, was hearty in the extreme, and very musical.

THE CHRISTIAN PHYSICIAN.



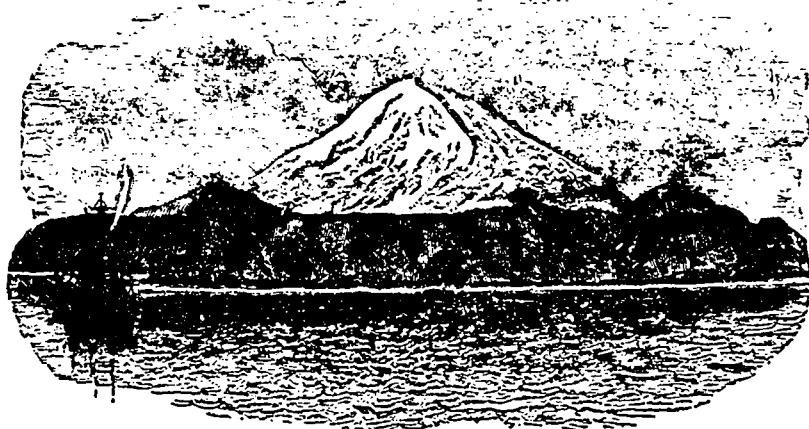
HE Christian physician is a power for good in any community, and without doubt has golden opportunities to speak words in season, when it is easy to impress the mind with the importance of things belonging to eternity, for sickness and affliction, usually render these matters of greatest interest; and accordingly of late years, much attention has been given to the value of Missionaries, who themselves are medical men. It is not easy to say exactly what has been attempted and accomplished in foreign missions by medical men, but it seems that almost invariably all pioneer missionaries have prepared themselves with medical knowledge. The first doctor to make himself a missionary was John Theodore Vanderkemp, the son of a Rotterdam minister, who, after spending some time in the army, studied medicine in Edinburgh, graduated and settled down to practice his profession in Holland. It was in 1799, when he was 52 years old, that he offered himself to the London Missionary Association, and that society appointed

him to labor in South Africa, where he became really the advance herald of the Gospel. Others have entered into his labors, but to him remains the honor. And later on, too, may be mentioned the name of David Livingstone, who at the age of sixteen was moved by the love which true religion begets, and soon resolved to devote his life to the task of lessening misery. He resolved to gain a medical education, and if possible, to be a missionary to China. After much delay and with hard work he secured a medical degree at Glasgow. Then he offered himself to the London Society, but there was war with China, so he turned to Africa. It was only a short time after his arrival on the scene of his labors that Livingstone was speaking to a native chief of "the great white throne and Him that shall sit on it, from whose face the heaven and earth shall flee away." The chief said: "You startle me; these words make all my bones to quake; I have no more strength in me; but my forefathers were living at the same time as yours, and how is it that they did not send them word about these things? They all passed into darkness without knowing where they were going." Alas! the forefathers thought only of the value of the slave trade. Such questions put by heathen ought to teach us what we should do and do quickly. We need to make haste. While Livingstone is always spoken of as a great explorer, it is proper to observe that he always regarded himself as a missionary. Wherever he went he made known the true God, and preached the Gospel of his Son. He died in the midst of his labors in 1873. Stanley tells us that till he met this great and good man he was an atheist; but on seeing the Power on which he relied, and by which he was sustained, he found in the solitude of Africa the God of his early years, whom for a time he had lost. How much can the Christian physician do! Pray we for more such laborers able to help alike the body and soul.

EARLY CHRISTIANITY IN ENGLAND.

Monsignor Goddard, is reported to have recently said, in a sermon which he preached at Derby, that "Christianity was introduced into England by the Roman Catholic missionaries, sent to this country in 596 by Pope Gregory." There is not a word of truth in this Romish priest's assertion. If he will take the trouble to read the Venerable Bede's "History of the Church of England"—he will discover to his astonishment that there was a Christian Church in England for five hundred years before Gregory's missionaries came to our shores. And if the monsignor will extend his researches into the regions of historical truth, he will learn also that this Primitive Church of England was entirely independent of Rome, and refused most positively to submit to her authority. That early British Church was wholly free from the modern novelties of Romanism.

Young People's Department.



THE ISLAND OF TRISTAN D'ACUNHA.

TRISTAN D'ACUNHA.

LIKE Robinson Crusoe, there have always been people who have had to live on a desolate island. Of such an island we wish to tell you now. It is called Tristan D'Acunha, and is situated in the South Atlantic Ocean, about half way between South America and Africa, in a line somewhat south of the Cape of Good Hope. Find it on the map. You will see that it is a tiny little speck all alone in the mighty ocean, 1200 miles from the Island of St. Helena, and 1500 from the Cape of Good Hope. It is about five miles square, and in the distance looks only like a huge rock rising straight up out of the sea.

In 1816, England sent some soldiers to this lonely island, and there they found two men, who were the only inhabitants of the place. One was an Italian named Thomas Corrie, and the other was a Spanish boy. The soldiers built houses, and cleared some of the land to make settlements, but they were suddenly ordered to leave the island and return to the Cape. For the most of them this was a fatal move, for the ship was wrecked and sixty of them were drowned.

One of their number, however, Corporal William Glass, determined to remain on the island, so he and his good wife settled down to a lonely life in the midst of the rolling sea. What a little colony! Himself and his wife, and two Englishmen who resolved to stay with him.

In this wild life they did not forget their religious duties. They had daily prayer and on Sunday they read the Church service. What a comfort this Church service is all over the world! In this lonely island, while churches were crowded in

many places all over the world, four people joined reverently in the words used alike by the many and the few.

Sometimes whalers would visit the island and settle there for a time. Sometimes ship-wrecked people would be cast upon it and be obliged also for a time to remain. Usually, however, such people left when the first ship passed by that would take them away; but during the stay of one such party among them, one of the men married a maid servant, and with her settled down with Glass and his little colony as regular inhabitants.

Our good friend, corporal Glass, was duly appointed governor of the little colony, and his well-built house, a picture of which we give on the following page, was called Government House!

And so the years flew by. Eight sons and eight daughters were born in Government House, and all lived but one. In time, however, some wicked people settled in Tristan, and the island became unhappy. It was a law that the Sunday should be kept holy, but one boy, a fresh arrival, went out to hunt goats on the mountains and perished in a precipice down which he had fallen; after which the Lord's day was more strictly observed. From 1836 to 1856 an average of nine families was found on this island.

One day an artist named Mr. Earle landed on the island with a sketch book to make some sketches; but the ship in which he had come, and which had stopped at Tristan for water, was blown out to sea and left Mr. Earle behind, and there he had to live for eight months without any clothes except what he had on his back, and without any books. He felt like Robinson Crusoe; but he was a good man, and spent some of his time trying to teach the children how to read. When his



TRISTAN D'ACUNHA—GOVERNMENT HOUSE.

clothes wore out, Governor Glass made him a new suit out of sail cloth and goat skin. But presently a ship called at the island and took Mr. Earle away. On his return to England, however, he did not forget the lonely people who had been so good to him, but called the attention of those interested in missions to them.

At very long intervals it chanced that a clergyman would pay the island a visit, but only as one happened to be on some ship touching there. In the absence of a clergyman, the governor acted as chaplain. Marriages (as is lawful in such cases) were performed by him, but not baptisms; though it would have been lawful for him also, under such circumstances, to baptize. Hence, a clergyman, on visiting the island by chance, always had a number of children to baptize.

In 1848, the Rev. Mr. Wise paid a visit of this kind to Tristan, and when he went home to England he urged the societies to do something, in a religious way, for the lonely colony. The Society for Promoting Christian Knowledge made up a large box of books for them. A wealthy man in England, hearing Mr. Wise's story, offered to pay the salary of any young man who would go out to Tristan as a missionary, to stay there for five years. This offer was accepted by a Mr. Taylor. So, all at once, unknown to the people of the lonely island (for there was no post there), good Christian people had prepared for them a clergyman and a good supply of books. So good a thing is it to think of missionary work. The smallest flock in the wilderness should never be forgotten.

(To be continued).

NOTES ON EARLY CHRISTIANITY IN BRITAIN.

By Mrs. Nicol, Aurora, Ont.

WHEN the disciples of Christ began to preach the Gospel in obedience to the Master's command, "Go ye and teach all nations," the island of Britain was a Roman Colony. Roman discipline pervaded the country; a vice-gerent was resident at York, under whom were consulars and other subordinate officers. Numerous towns were built which diffused law and civilization throughout the country; two of these towns possessed the privilege of Roman citizenship. Many roads were made and numerous remains are still extant of their presence and power, such as camps, baths, altars, ornaments, painted walls, sculptures, coins, bronzes and inscriptions. They introduced the literature, the refinements and the luxuries of Rome itself.

The Britons, a brave and warlike people, had made a desperate though unavailing resistance to their powerful enemy, and now crushed and hopeless, were in a condition of mind most ready to embrace the gospel message with all the enthusiasm of their impulsive nature, and to seek in the religion of Christ a solace for all they had lost. Numbers, however, scorned to submit to the conquerors, and sought shelter in the mountains of Wales or crossed over to Ireland.

There is a tradition that St. Paul preached in Britain, and that the ancient town of St. Andrew's derives its name from the fact that St. Andrew landed there or was driven thither by a storm; but this is merely tradition.* However, Eusebius, the father of ecclesiastical history, asserts that some of the Apostles passed into Britain, and we know that Christianity must at least have been brought by their immediate disciples. Christians were to be found in the lowlands of Scotland from the end of the second century. Tertullian speaks of places which, though inaccessible to the Romans, were subject to Christ, and the Romans had penetrated as far as the Moray Frith.

During Roman occupation, Christianity became widely diffused. The south had its martyr, and coins with Christian emblems are found beside the ruins of the great Roman wall at South Shields. In the persecution under Diocletian many suffered for their religion. According to tradition a thousand were put to death at Lichfield (field of the dead), and St. Alban suffered martyrdom in the same persecution, nearly 300 years before the landing of St. Augustine and the Italian Missionaries.

The word church like kirk in Scotland, is derived from the Greek, and the British Church was entirely of eastern origin. It differed from the Roman and other western churches in the form of

* It is rather remarkable that the Russians have a tradition believed by them from time immemorial, that St. Andrew, after proclaiming the Gospel in that country, sailed down the Neva to the Baltic, and thence to the Peloponnesus.

administering baptism, and the time of keeping the festival of Easter—following implicitly the custom of the Eastern Church.

Ancient British churches occupied the sites where Canterbury, Winchester and other cathedrals now stand. Caerleon, the Isca Silurum of the Romans, was the see of an Archbishop removed to St David's about A. D. 519. Three British bishops were present at the council of Arles, A. D. 314. Again in A. D. 347 and 360 the Church of Britain was represented by its bishops.

In remote parts of the country heathen rites still lingered, sometimes mingled with Christian ceremonies, and the bishops travelled as missionaries, preaching and founding churches and monasteries,—monasticism having been introduced from the East, where it had been practised in early ages.

One of the preachers was St. Ninian, a Briton of noble birth, whose see was at Candida Casa in Wigton. His labors appear to have commenced in Cambria, and to have extended as far as the Grampians. His death is placed in A. D. 432. On a lonely hill in Galloway still remains the gravestone of some who would seem to have been his companions.

Shortly afterwards St. Patrick began his labors in Ireland, where Christianity had already reached, but the new faith was not fully established there till about a century after his death.

St. Serf or Servanus was ordained by Palladius, bishop of Galatia, and sent by him to the Orkneys, whence he returned in his old age, to live and die at Culross, Fife.

Another missionary bishop in North Britain was St. Mungo or Kentigern, son of a British chieftain, and educated in the monastery of Culross, at that time ruled by St. Serf, of whom he was the favorite disciple, and who named him "Mungo" or "Beloved."

Impressed with the feeling that there was special work for him, Kentigern proceeded westward, and planted a church and monastery at "Cathures" (now Glasgow), of which he was made bishop; but being forced to seek refuge in Wales, he there founded another monastery and bishopric in charge of his disciple St. Asaph. Recalled to Glasgow by a new king of Strathclyde who had embraced the Christian faith, St. Mungo renewed his labors through the whole south of Scotland, from Stirling to Windermere. At his death in extreme old age, his disciples buried him near the altar of his wooden church, which stood on a spot where St. Ninian had built one a century before. St. Mungo died 603. At the same time another missionary, St. Modan, preached through Argyle and eastward to Falkirk. He is buried at Roseneath.

St. Columba founded his famous monastery in Iona, A. D. 563, and preached with great success through the northwest of Scotland. He visited the aged Kentigern at Glasgow in 565 and died A. D. 597. One of his disciples founded a church at Kilmun, so called from the name of the saint. Within the walls of this church a pure gospel was

preached for several centuries. But while these zealous missionaries were thus extending and strengthening the Church in the north, evil days had come for a time upon both church and country.

The Roman legions had been withdrawn, and about A. D. 420 Roman occupation came to an end. The country now lay open to the invasion of the Teutonic tribes. One took possession of Kent, and founded the kingdom of that name; others followed, the most important of which, as it afterwards gave its name to the country and language, was that of the Angles, whose kingdom extended north from the Humber to the Forth, and was hence called Northumbria.

The Britons, who had made such a brave resistance to the Romans, now long unused to warfare, could not stand before these new invaders, who, says the *Saxon Chronicle*, "took countless spoil, and the Walas fled the Engles like fire." The Britons were so much influenced by Roman civilization that the heathen Angles and Saxons who conquered them called them "Welsh." "Cuthwulf fought the Bret-Walas at Bedconford and took four towns. Ceawlin took many towns and countless spoil."

(To be continued.)

JOHN DALE, THE POOR BOY.

From the *Missionary Review*.

HIS is a true story in every particular, and happened but a few years ago. John Dale, (so we will call him, for he is still living, a prosperous merchant in Illinois), was a poor boy, supporting his father and mother by his daily wages. Passing by a church one evening, he stepped in to hear the singing, was welcomed and shown to a seat, and the same evening felt for the first time the full power of the gospel. He immediately went to work and brought in others. Afterwards he reported to the Sunday School for duty, and became a sort of general helper. He would promptly greet a stranger, or teach a class, or act as usher, or do an errand, anything to be useful. So that though he had no regular office he soon became indispensable. He was as liberal with his money as with his service. Whatever was doing he was ready to have a hand in it.

By and by a new church was built, and there was a debt. A committee was appointed to distribute the debt among the members, and to try to have each one agree to his assessment. John Dale was by this time working as clerk in a grocery store, at a salary of \$600 a year, and he had \$100 in the bank. This latter amount was an important factor in his hopes as he was shortly to be married. One day the committee, on their rounds, called on him at the store.

"I expect," thought John, "they have put me down for twenty dollars, possibly twenty-five. But I shan't grumble. The debt must go. I expect

to pay my assessment," he added aloud, in reply to a question from the spokesman of the committee.

"Then please sign your name."

John took the book, and, lo, he was down for one hundred dollars, the total amount of his savings!

"I was thunderstruck," said John, afterwards to a friend, "for it was all I had." But without a remark he signed his name.

"I suppose they came for a church subscription" said his employer, when the committee had gone.

"How much did you subscribe?"

John hesitated.

"A hundred dollars."

"Hundred dollars! Well, John, I call that downright folly! Forgive me for saying so; but you are not able to give such an amount."

John explained how it had come about, expressing the assurance that as he was young and strong he should soon work through it, and yet in his heart he felt quite cast down. There was so much depending on that money! Perhaps he had been unwise, so he thought, in pledging his work beforehand, but having favored the assessment it seemed but right that he should accept it when made. Besides, had he not asked the Lord to guide him in this thing? And should he not believe that he would be guided? In this way he cast his burden upon the Lord.

At evening, while on his way to supper, a neighboring merchant accosted him

"I say, John, I don't want to take you away from your present place if you are permanently engaged there, but I want a man, and if you can come I will give you \$800, and begin to-morrow."

"Well," replied John, "I'll go right back and see about it."

He returned, and broached the subject to his employer, adding:

"Now I have no fault to find, and should like well to stay here, but you know how it is with me. I need all I can earn."

"Then the salary is all the reason you have for wishing to go?"

"Yes."

"Well, we won't part on that. If you are worth \$800 to B—, you are worth it to me, and I'll give it."

"All right, said John, "I shall be glad to stay."

"And, I don't care, we'll begin with the beginning of the year, if you like," continued the merchant. "It's now the end of June, so that will make you an extra hundred dollars."

"Thank you," said John, "you are very good. That just pays my subscription without touching my savings. Pardon me, Mr. C—," John added, smiling, "but what about the downright folly now?"

True piety is like the vestal fire, which was intended to burn day and night, and never to go out, and which never did go out, so long as it was faithfully replenished every day.

"EVEN THIS SHALL PASS AWAY."



ONCE in Persia reigned a king
Who upon his signet-ring
Graved a maxim true and wise,
Which, if held before his eyes,
Gave him counsel at a glance
Fit for every change and chance.
Solemn words, and these are they:
"Even this shall pass away."

Trains of camels through the sand
Brought him gems from Samarcand;
Fleets of galleys through the seas
Brought him pearls to match with these.
But he counted not his gain
Treasures of the mine or main;
"What is wealth?" the king would say:
"Even this shall pass away."

In the revels of his court,
At the zenith of the sport,
When the palms of all his guests
Burned with clapping at his jests,
He, amid his figs and wine,
Cried: "Oh, loving friends of mine!
Pleasure comes, but not to stay:
Even this shall pass away."

Fighting on a furious field,
Once a javelin pierced his shield.
Soldiers with a loud lament
Bore him bleeding to his tent,
Groaning from his tortured side,
"Pain is hard to bear," he cried;
"But with patience, day by day,
Even this shall pass away."

Towering in the public square,
Twenty cubits in the air,
Rose his statue carved in stone.
Then the king, disguised, unknown,
Stood before his sculptured name,
Musing meekly, "What is fame?
Fame is but a slow decay—
Even this shall pass away."

Struck with palsy, sere and old,
Waiting at the Gates of Gold,
Said he, with his dying breath,
"Life is done, but what is death?"
Then, in answer to the king,
Fell a sunbeam on his ring.
Showing by a heavenly ray,
"Even this shall pass away."

A MOTHER gave her little boy two bright, new pennies, and asked him what he was going to do with them. After a moment's thought the child replied: "I am going to give one to the missionaries, and with the other I am going to buy myself some candy." After a while he returned from his play and told his mother that he had lost one of the pennies. "Which did you lose?" she asked. "I lost the missionary penny," he promptly replied. And that is true all the world over. If people must retrench, they begin with their church dues. Cut them down first. Let the missionary penny go.

SEXTON (to group of travellers), "This, gentlemen, is the highest church steeple in the country. It contains three bells; the largest is rung only on the arrival of the bishop, in cases of fire and floods and other threatened calamities!"

Our Mission News.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.
Back numbers to a limited extent can be supplied.

REV. C. H. MOCKRIDGE, D. D., Editor and Manager.
REV. J. C. COX, Travelling Agent.

Letters for Mr. Cox may be addressed Hamilton, Care of Rev. Dr. Mockridge.

MAY, 1887.

THE LATE BISHOP OF NOVA SCOTIA.

As we go to press we have time only to chronicle with sorrow the death of Rt. Rev. Dr. Binney, a more extended notice of which we hope to give next issue.

CHANGE OF NAME.

NEXT number the name of this periodical will be changed to "*The Canadian Church Magazine and Mission News*." As this will doubtless be its name for all time, it is better to make the change before the first volume closes, for the title page and outside lettering will thus indicate its true name from the beginning. The success of the magazine has been so marked that we wish it to bear the name of the country and Church to which it belongs. We ask our friends to help us, which they may do by recommending the magazine to others.

THE Rev. J. C. Cox is still working successfully. He is now in the city of St. Thomas where we hope he may obtain many subscribers.

THIS month's issue has been purposely delayed in order that it may reach subscribers immediately after the Ascensiontide Appeal has been read in the churches. The subsequent numbers will be issued regularly as usual.

IN our historical sketch of Bishop Hills, of Columbia, last month, we should have stated that he was from 1848 to 1859 incumbent of Great Yarmouth, one of the largest parishes in England, and did good work there.

THE Rt. Rev. Alfred Lee, D. D., LL. D., Bishop of Delaware and Presiding Bishop of the Church in the United States, died on the 12th of April. By his death Bishop Williams, of Connecticut, becomes the senior or presiding bishop.

WE understand that some generous friend has given fifteen hundred dollars to be divided between the Missionary Dioceses of Saskatchewan and Algoma. Such large gifts are most welcome. Who will follow an example so well and generously set?

WHAT power lies in the hands of the wealthy! The Duke of Westminster, whose wealth is enormous, has resolved to build a church every year for the rest of his life. What hundreds of wealthy people could do likewise! Miss Catharine Lorrillard Wolfe who died lately in New York, and whose wealth also was great, has left behind her many permanent endowments for the benefit of the Church and charitable institutions. Her last gift was the clergy-house now being built in New York at a cost, with endowment, of \$170,000, and in her will she leaves \$350,000 for the benefit of Grace Church, New York. When wealth shall get into the hands of Christian people whose hearts are burning for the advancement of God's truth on earth, what glorious works will be achieved!

THE Canadian Church Union, a band of laymen in the Diocese of Huron, whose "platform" we noticed last month, have started well and bravely in their work. They waited upon the Board of Domestic and Foreign Missions during their late meeting in London and explained their principles and received words of encouragement from the chairman (the Bishop of Algoma) and subsequently from the Board itself. If this Society can form some plan of active work and carry it out, good results may confidently be expected.

MRS. E. H. MITCHELL, one of our most gifted English Church hymn-writers, has composed a hymn suitable for the centenary festival of the Canadian Church, to be celebrated throughout the Dominion in August next. This has gained the approval of nearly all the Bishops of Canada, and is commended by them as suitable for the occasion. Rev. Fred. E. J. Lloyd, of Shigawake, has composed a tune for it, and both music and words will be sold at 10 cents per single copy; words and music, 50 copies, \$4.50; 100 copies, \$8, post free. Words only, \$1 per hundred copies.

DIOCESE OF ALGOMA.

To the Editor of "Our Mission News:—"

DEAR SIR,—Will you kindly allow me space for the insertion in your columns of a little appendix to my last Triennial Report to the Provincial Synod? Its omission at the time was owing to the fact that my Report was prepared in a very fragmentary way, very largely during little bits of leisure in journeyings oft both by land and water, and under the pressure of a heavy correspondence, and multiplied little details of missionary work.

The addenda which I wish to make are as follows: Sermons, 347; addresses, (confirmation, Sunday school, missionary, &c.) 235; baptized, 44; confirmed, 381; administrations of Holy Communion, 197; consecrations, churches 7, cemeteries 2; ordinations, to the diaconate 5, to the priesthood 7; clergy received by letters dimissory, 6; left the diocese, 4.

Yours faithfully, E. ALGOMA.

April 12th, 1887.

Board of Management Dep't.

THE SPRING MEETING.

THE regular meeting of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada was held in Cronyn Hall of St. Paul's Church, London, on Wednesday, April 20th, at 2.30 p.m., the Bishop of Algoma in the chair. There were present also the Bishops of Huron and Niagara, Rev. Dr. Mockridge, General Secretary, Mr. J. J. Mason, General Treasurer, Rev. J. D. Cayley, Rev. Canon Dumoulin, Mr. A. H. Cambell, of the Diocese of Toronto; Rev. Canon Innes, Rev. W. Shortt, Mr. V. Cronyn, and Mr. E. Baynes Reed, of the Diocese of Huron; Judge Reynolds and Mr. R. T. Walkem, of the Diocese of Ontario, and Mr. Sutherland Macklem, of the Diocese of Niagara.

THE ASCENSIONTIDE APPEAL

was read by Rev. J. D. Cayley, referred to a committee, and subsequently passed and ordered to be printed. A deputation from the

THE CANADIAN CHURCH UNION

having been introduced by the Board to the Secretary, was heard in regard to the objects of their organization, and having been addressed by the Chairman and Mr. R. T. Walkem, retired.

The following resolution was subsequently passed:

That this Board was much pleased to receive a visit from a deputation of the Canadian Church Union. The Constitution of the Board prevents it from taking part in any work but that of missions, but they are glad to recognize in the formation of the Union the desire of the laity to promote the well-being of the Church.

OUR MISSION NEWS.

It was moved by the Bishop of Niagara, seconded by Judge Reynolds and resolved, That this Board do express to the General Secretary their appreciation of the character and value of *Our Mission News*, and do congratulate him very heartily on his successful management, which has rendered the magazine so far self-supporting, and has, contrary to all anticipations, rendered it unnecessary for him to ask for the sum appropriated by the Board to meet any deficiency or loss in the first initiation of the magazine.

Permission was subsequently given to change the name of the periodical to the *Canadian Church Magazine and Mission News*.

MAPS.

The Secretary was instructed to have suitable maps prepared, showing dioceses, parishes and mission stations.

THE LATE BISHOP OF SASKATCHEWAN.

It was moved by Rev. Canon DuMoulin, seconded by Mr. Cronyn and resolved, That the Board

of Domestic and Foreign Missions at this its first meeting after the death of the late lamented Bishop of Saskatchewan, desires to record its sorrow for that sad event and its deep sense of the loss sustained by the Church through the removal of one of her most devoted missionary bishops. The late bishop having cast in his lot with the Northwest more than twenty years ago, and when that country was but little known, devoted himself with unremitting zeal to the interest of the Church in that "great lone land." After many years of incessant missionary labor, the bishop became aware that his constitution was seriously undermined, and although warned by his physician that rest and care would be absolutely necessary to the prolonging of his life, with noble self-sacrifice he disregarded such precautions and planned and executed his long and laborious journeys as formerly. It was in the prosecution of such a tour that the accident occurred which precipitated his death. The Board cannot refrain from expressing its profound admiration for the bishop's life and labors, and the earnest prayer that all grace may be given to his successor to carry on the work so nobly begun in the vast diocese of Saskatchewan.

FUNDS.

Two thirds of the unappropriated funds now in the hands of the Treasurer was voted to Algoma, and the balance, being small, was left over for distribution at the autumn meeting, as well as funds in hand for foreign missions, pending the action of the Board regarding direct foreign work.

NEEDS OF MISSIONARY DIOCESES.

The Secretary was requested to prepare for the information of the Board before its next meeting a digest of such information respecting the several dioceses requiring aid from the Board as may be useful in making a just and provident division of the moneys at its disposal.

WOMAN'S AUXILIARY REPORT.

It was moved by Judge Reynolds, seconded by Mr. Walkem and resolved, That this Board, having heard read the report of the Woman's Auxiliary of the Diocese of Huron, is very much pleased with the evidence of so much good work being done by the Auxiliary, and has every confidence that the women of Huron will be characterized in the future, as in the past, by untiring energy and zeal.

BY-LAWS AND RESOLUTIONS.

The By-laws and resolutions were carefully examined by the Board, and altered where necessary, and ordered to be printed in pamphlet form, together with the Constitution, and other matters of interest connected with the Society, a copy to be sent to each clergyman.

DIRECT FOREIGN MISSION WORK.

It was moved by the Secretary, seconded by Mr. Reed and resolved, That in accordance with the resolution on the subject passed at the late Provincial Synod, the time has come when the Church of England in Canada should undertake direct mission-

ary work in the foreign field, and that the necessary steps for undertaking such work be commenced at the present meeting of the Board, and that a committee, consisting of the Bishops of Toronto, Huron and Niagara, Rev. Canon DuMoulin, Rev. J. D. Cayley, Rev. Dr. Mockridge, and Messrs. Campbell, Cronyn and Macklem (the Bishop of Toronto to be Convener) be appointed to draw up some plan of operation and to report at next meeting, the Report to be printed and sent to members of the Board a month before next meeting.

LOCAL AGENTS.

The following were appointed local agents to further the interests of the Society in each diocese and to be Corresponding Secretaries to work in connection with the General Secretary:—

Nova Scotia—Rev. F. R. Murray.
 Quebec—Rev. M. M. Fothergill.
 Toronto—Rev. J. D. Cayley.
 Fredericton—Rev. Canon Brigstocke.
 Montreal—Rev. Canon Norman.
 Huron—Rev. Canon Innes.
 Ontario—Mr. R. V. Rogers.
 Niagara—Mr. H. McLaren.

NEXT MEETING.

By the casting vote of the Chairman, Rev. Canon Innes, the bishops having left for Toronto on business affecting the powers of theological colleges to grant degrees in divinity, Toronto as against Kingston was appointed the place of the next meeting on the second Wednesday in September.

A grant of \$200 was made to the General Secretary for contingencies.

The Rev. E. P. Crawford and Judge Reynolds, of Brockville, were appointed to prepare the Epiphany Appeal to be ready for the autumn meeting.

THE MISSIONARY MEETING IN LONDON.

A PROMINENT feature of the meetings of the Board of Management is the missionary meeting which is always held in connection with them. Such meetings have always been, as to numbers and interest evinced, a success, and London was no exception to the rule. The speakers were the Bishops of Algoma and Niagara and Rev. Canon DuMoulin, all of whom set forth clearly and strongly the missionary claims of the Church of God upon her people. The Bishop of Huron was in the chair, and spoke a few words of encouragement on the grounds that missions have been proved so far an undoubted success; but who does not long for greater zeal and earnestness? Continued efforts must be made to keep active the wills and energies of God's faithful people.

The choir of St. Paul's Church rendered some excellent Church music during the evening, and good missionary hymns were sung. The collection amounted to \$96.33.

ASCENSIONTIDE APPEAL, 1887.

REVEREND SIR:—It is our desire that this address from the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada be read, as a sermon or otherwise, in the hearing of every congregation in our dioceses on Sunday, May 15th, 1887, and that the offerings of the people on the following Sunday be given to Domestic Missions.

JOHN FREDERICTON, Metropolitan.
 J. T. ONTARIO.
 H. NOVA SCOTIA.
 J. W. QUEBEC.
 W. B. MONTREAL.
 ARTHUR TORONTO.
 E. ALGOMA.
 MAURICE S. HURON.
 CHARLES NIAGARA.

To the Clergy and Laity of the Church of England in Canada:

DEAR BRETHREN,—Ascensiontide once more recalls the attention of the Church to the last injunctions of the Lord to His apostles, to be witnesses unto Him both in Jerusalem and all Judea, and in Samaria, and unto the uttermost part of the earth; and invites us to lift up our hearts to our ascended King, with exulting faith in the accomplishment of His promise that His kingdom shall be established over all.

The Board of Domestic and Foreign Missions, recognizing this divinely prescribed order of first the home field; next, the more extended circle of the domestic field, and then the world at large, appeals to you at this season for your annual offerings on behalf of the Church's missions in the domestic field. Or, rather, the Lord of the harvest Himself calls upon you by your prayers and alms to take a faithful part in extending the kingdom of his dear Son in those fields already white unto the harvest but waiting for the husbandmen, which lie adjacent to our more favored home vineyard and claim common nationality with us.

There are many points in this vast and varied field of missionary enterprise which present peculiar claims upon our support or peculiar appeals to our Christian sympathies. Among them, Algoma must naturally always take the foremost place—the first and, so far, only missionary diocese established by our Provincial Synod—the daughter of the Church of Canada. The support of the 24 missionaries tending the 101 settled stations and 20 scattered points in this diocese, is so far precarious that it depends from year to year upon the voluntary gifts of friends of missions. After the liberal grants of the English societies and the small amounts which the people themselves are able to contribute of their poverty, an annual sum of \$8,000 is required from the Missionary Society of our Church in Canada, to maintain them as they exist, without occupying new ground. But the earnest and devoted bishop pleads that there are

four extensive territories within his immense jurisdiction of 800 miles in length, in which the population is constantly increasing, where the ministrations of the Church can only be supplied by our instrumentality.

The Algoma mission fund by the 30th of June will be largely overdrawn, so that it may be feared that, instead of the work of the Church being extended, some of the existing missions may have to be closed, unless the contributions for their support are largely increased.

The Board are gratified to learn that the Jubilee year of our Sovereign has suggested to Churchwomen in the province the appropriate offering of a special addition to the Widows' and Orphans' Fund of the Diocese of Algoma, and trust that their efforts will be largely crowned with success.

Rupert's Land, the chief centre of rapid colonization, not only from Great Britain but from the older settlements of Canada, looks to us for substantial aid to meet the engagements of the diocese to its present staff of missionaries. The opening of the immigration season already shows the prospect of a large increase this year in the influx of settlers, which will call upon us for renewed efforts to provide for their spiritual necessities.

Saskatchewan, another objective point of European emigration, as well as a most interesting field of Indian evangelization, has, during the past year, become a place of mournful interest to the whole Canadian Church, through the death of its first heroic and self-sacrificing bishop.

Consecrated in 1874, Bishop McLean for thirteen years devoted himself with untiring energy to the spiritual culture of the vast field committed to his oversight. By arduous and unremitting labor he laid the foundations of the Church in this enormous diocese wisely and substantially, having himself realized and secured funds for the endowment of the episcopate and of Emmanuel College, the nucleus of a Widows' and Orphans' Fund, together with grants for his widely scattered missionaries. In the fullness of his purposes and works, he was warned that through long continued toil and exposure, the earthly home of his tabernacle was beginning to dissolve. Notwithstanding, his zeal and efforts were unabated, till an accident on one of his great journeys gave him rest from his labors, but deprived the Church of one of her most whole-hearted and zealous missionary bishops.

His life, his death, both appeal most touchingly to the Church in Canada not to allow the grand work to which he so entirely gave himself to languish through lukewarmness, nor turn a deaf ear to the crying demands of untaught Indians for the Word of Life, and of forlorn exiles deprived of the blessed ministrations of the old home.

There are also the other dioceses in the Northwest, viz. : Mackenzie River, Athabasca, Q'Appelle and Moosonee, whose pressing spiritual needs call for large aid to enable their bishops to supply the means of grace not only to our brother churchmen

but to thousands of our Indian brethren scattered over those vast regions.

Thus, from the whole Northwest rises the loud cry to us for help, help for body and soul to our own brethren and kindred, and to the uncivilized red men of the forest, whom God has cast upon our Christian compassion and protection.

The Board estimates that \$20,000 annually are required as the minimum sum which will enable the Church of this country to discharge the just claims of the domestic missions upon her aid. The total amount raised in the eight organized dioceses of this Ecclesiastical Province in response to the Ascensiontide Appeal of last year was \$10,635.

Surely, brethren, our Lord Jesus, that great Shepherd of the sheep, who is moved with compassion towards His flock widely scattered without pastors, is calling upon you to rise to a higher sense of your responsibilities as members of His body, and to share His compassion towards them. And remember, brethren, this is the one appeal which the Church makes for the year on behalf of the Domestic Mission Fund, giving you the opportunity to fulfil your duty to your brother in his need, your duty to Christ your Lord, your duty to your own soul as a living member of his body. Give in the sense of this responsibility ; give in the gladness of being privileged to be laborers together with God ; give with your earnest prayers that thus the kingdom of Christ may be extended and its blessings of saving health and gladdening peace reach those whose cry has entered our ears.

The Society of the Treasury of God.

All communications relating to this Society should be addressed to Rev. C. A. B. Pocock, Commander, R. N., Bellevue Avenue, Toronto.

WOMEN AND CHURCH FINANCE.

A "wise hearted" (Exodus xxxv) woman of the "Auxiliary" came to her husband and said, "We want leaflets. We women want to go round to all the women of the parish and get them to give money for missions."

"Which means that they have to get it from their husbands. Do you approach the question as one of principle? The banner over your Society is love, and that is the secret of your power. Do you think that is fully realized?"

"Well, perhaps not. We want leaflets to teach us how to do it."

"Have you, then, ever considered that it may be a mistake to ask for money only? Money is but the medium of exchange ; its value is what it can purchase ; it is exchanged more often for misery than for peace. A woman may induce her husband to give five dollars for missions, but unless it has the 'image and superscription' of consecration it is as valueless as what is got by raffles, lot-

teries, and other shameful devices borrowed from the Christian heathen that surround, and alas, are also within the Church of God. It was an inspiration of the Holy Ghost that led the American and Canadian Churches not to form new Missionary Societies, but to organize the old Society of the whole Church. Cannot we also break with the new worldly system of finance, which has so utterly failed, and go back to the old system, ordained by God himself, which has never failed?"

"How can we women do that?"

"How can you help doing it, if you only will? We have commenced a fresh era in the Church—the era of woman's work. Eve brought sin into the world, but of Mary was born the incarnate Son of God. There were many wise and glorious women among the Jews, but in Mary every woman is glorified. Through the dark ages, and now in the dark Church of Rome, she is worshipped. Men lost sight of the more tender side of the humanity of Jesus, and they tried to fill the vacuum by the worship of Mary. 'Male and female created He them;' the second Adam, perfect God and perfect man, displays the excellencies of the character of both: The banner over you women, I say again, is love. Yours is the tenderness, the purity, the yearning love and pity which was found in perfection in Jesus."

"This is not practical."

"Not practical! What can be more practical than the love of Jesus? What more practical than the sweet example of Mary, virgin, wife and mother, the fountain head of the river of love that is waiting to overflow the world? The Missionary Society,—this Church of our fathers,—like Elisha of old, comes to you, as he did to the fountain head of bitter waters. All Christendom is a wilderness; made barren by the bitter waters of covetousness,—it is under the curse of God! And you wise women of the Auxiliary, with the fire of love in your heart, must go out to the women, not to get hold of the 'mammon of unrighteousness,' but to purify the waters. You can touch their hearts by telling of the Indian missions, of the ignorance, disease and misery of the heathen women, how they are keeping the men from Christ, and yet are craving and longing for deliverance themselves.

"At this house you find poverty, want of means; they say they are as much in want as the heathen. You tell the woman that God loves her brother or husband too well to give them wealth without godliness. The first step to true happiness in this world is faith and obedience, 'Honor the Lord with your substance,' be it ever so small a proportion. You have touched her heart; she, at all events, will pray.

"At another house you find a woman sad-hearted because husband or son care for none of these things; they are of the earth earthy. You point to a means of grace, the lowest perhaps, 'Return unto me *ever so little* and I will return unto you.' (Malachi-iii.) The promised reward is spiritual as

well as temporal. She, at all events, will pray because she loves.

"Another may be far advanced in the spiritual life, the whole family communicants, but something wanting. How often it is thus! You tell of the windows of Heaven being opened to pour out a spiritual blessing on the obedient (Malachi iii), and point out the necessity of restoring the worship of God by 'alms and other devotions' at the Holy Communion. And in this way you women can get at the women, and the women will influence the men. I hold that your mission is to reform the system of finance, and that it is *one* great spiritual work closely connected with all the rest. Make it clear by your influence that money is wanted, but at the same time that it is wanted on the religious principle of worship and love." X

Woman's Auxiliary Department.

Communications relating to this Department should be addressed
Mrs. Tilton, 521 Cooper Street, Ottawa.

COUNTRY PARISHES.

WHILST our city parishes are at work for various missions, and the Auxiliary is now established in Quebec, Montreal, Ottawa, Kingston, Toronto, Hamilton and London, and each as a centre is interesting parishes in their respective dioceses, letters often come to the Secretary saying, "our parish is too small and too poor to undertake more than direct work for ourselves, and people live too far apart to awaken any interest in anything beyond their own church service or the Sunday school." Could not an effort be made to interest one or two? Is not the idea of there being no interest often expressed when no possible effort has been made to awaken it. Usually country congregations are very loyal to their Church, and by far too often, the loyalty and devotion of women far exceeds that of the men of the congregation. Let some active and Christ-loving women in every congregation make an effort to rouse others in the Church to mission work. Let them hold two or three meetings for prayer, and procure, perhaps through their clergyman, some periodicals on mission work, when one of the women could read, whilst others, engaged either upon their own work or something in preparation for a mission box, would have their hands occupied. Having begun in this way, when strong enough they might unite with the Auxiliary work of their own diocese. By communicating with the Secretary, they would receive from her such help and suggestions as might be required. The following ladies are the corresponding secretaries of the different dioceses: Mrs. Macpherson, Esplanade, Quebec, Que.; Mrs. Houghton, 44 Lorne Avenue, Montreal; Miss A. B. Yielding, 370 State st., Ottawa, Ontario; Mrs. Willoughby Cummings, 271 Berkeley street, Toronto, Mrs. Tilly, Mem-

orial Cottage, London, Ont., Huron; Mrs. McGiverin, Hamilton, Niagara; Mrs. Sullivan, Sault Ste. Marie, Algoma. It will aid the work very much if any lady receiving *Our Mission News* and not a member of the Auxiliary, would immediately ask herself the question "What can I do?" The response will assuredly be "I know I can do something." A member of the Auxiliary in writing last month says that a hint was given by a very practical woman (a clergyman's wife) in speaking of the real difficulty, that farmers' wives have to find even the most infinitesimal coin of the realm for parish or missionary need. She said "I will tell you what I did. I would say to one 'Well, you can give me a pound of butter;' to another, 'You can spare a dozen of eggs or a chicken,' which was readily done. I would then say to the village storekeeper 'Will you buy from me so many dozen eggs given me for Church purposes?' 'Certainly,' he would say, and would often add the price of another dozen."

This method would enable many of our Church women to share what they have with others who have nothing. It is not what we do not possess that the Lord asks us to share with others, but what we do possess, whether it be little or great.

CHURCHWOMAN'S MISSION AID OF TORONTO DIOCESE.

WHERE were between sixty and seventy ladies present in the Synod Room, Toronto, on Wednesday afternoon, April 27th, the occasion being the eighth annual meeting of the above society. Among the ladies present were Mrs. Cayley, President of the Society; Mrs. J. S. McMurray, Mrs. Wyatt, Mrs. Tinning, Mrs. Chas. Thompson, Mrs. W. A. Baldwin and Miss Thorne, members of the Board of Management; Mrs. O'Reilly, Secretary-Treasurer; Mrs. Cowan, Mrs. Baker, Mrs. McMurrich, Mrs. H. Thorne, Mrs. Jas. Strachan, Mrs. Lockhart, Mrs. Cartwright, Mrs. Kemp, Mrs. Robertson, Miss White, Miss Robinson, Miss Street, Miss Paterson, and many others, all active members of the Society. There were also present Mrs. Renaud, Mrs. Willoughby Cummings and Miss Maynard, President, Secretary and Treasurer of the Woman's Auxiliary, with which new organization the Church-Woman's Mission Aid now works hand in hand. His Lordship the Bishop of Toronto occupied the chair, and the clergy of Toronto were represented by the Revs. J. D. Cayley, J. P. Lewis, J. Pearson, W. H. Clarke and Canon Osler. The Rev. Dr. Mockridge, of Hamilton, was also present, and the Rev. Mr. Edgelow, of Huron Diocese. The Bishop opened the meeting with prayer, and then called upon the Secretary to read the report, which showed a large increase in the work done—the number of boxes sent to missionaries since April last year amounting to 57, the value of which, together with some gifts of church furnishings, is reckoned at \$2,357.74. This has all been accom-

plished with the very small expense of \$202.14, leaving a balance in hand of \$59.27—as the total receipts have only been \$241.41 for the whole year. The society regrets that their money receipts are so small, as it obliges them to be so cautious in their expenditure, and to put aside as impossible many applications which they would like to fill. They hope during the next year to organize a plan by which the money at their disposal may be augmented. The Report goes on to speak of the relations of the Churchwoman's Mission Aid with the "Woman's Auxiliary to Missions," and claims for Toronto Diocese the honor of first organizing women's work in the Canadian Church, inasmuch as the former society was established by Miss Westmacott eight years ago; and they have now ratified an agreement with the Woman's Auxiliary by which they work together. The Board express their satisfaction that the establishment of the Woman's Auxiliary has enabled them to increase the number of their branches and members. The number of branches in connection with the older society is 26—16 being in the city of Toronto, and the remaining ten in other parts of the diocese.

The report was then adopted unanimously, and the officers of last year were elected. The Bishop expressed the regret of the Society and himself that the Bishop of Algoma was unable to be present, and also read a letter from the Rev. Mr. Brick, of Peace River, apologizing for his unavoidable absence.

Rev. Dr. Mockridge, in a few words, expressed his pleasure at finding that the society had been doing so well and so long a work greatly needed in the Church, that of gladdening poor missionaries with practical sympathy and substantial help. He was also pleased to find that the Society was promoting unity in the Church by combining all the parishes to work for the same cause. Women's work in the Church had perhaps not been enough considered in times past, but where it was well organized and perseveringly carried on, as this had been there was hardly anything it could not accomplish, and he hoped that as Toronto Diocese rightly claimed the honor of first organizing women's work in the Canadian Church, so they, by persevering in the good cause and by unity among themselves would continue to keep the first place in such missionary work as only women could undertake. After a few words from the Rev. J. D. Cayley a vote of thanks was unanimously accorded to Mrs. O'Reilly for her untiring and active discharge of her duties as Secretary-Treasurer. Mrs. Renaud, President of the Woman's Auxiliary, then spoke a few words, expressing her hope that the two societies would work together as one, inasmuch as they were striving in the same cause and for love of the same Master. The Bishop then closed the meeting with the Benediction.

The annual meeting of the Woman's Auxiliary for Toronto diocese takes place May 26th.