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# THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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


VOL. V.

TORONTO, OCTOBER, 1891.

No. 64.

## HISTORICAL SKETCHES.

### No. 63.—THE NEW DIOCESE OF SELKIRK.

 HIS Diocese was formed out of the immense Diocese of Mackenzie River, at the Provincial Synod of Rupert's Land, last year. Mackenzie River, part of the original Diocese of Athabasca, has long been ably administered by the devoted Bishop Bompas. With characteristic self-denial he has chosen the new Diocese as his own particular charge. A glance at any good map of Canada will show that this is the most distant. It is in some respects the most arduous. It lies about the head waters of the great Yukon, and one of the stations of the Church Missionary Society is actually in Alaska.

The Diocese is in the form of a triangle, the boundary line between Alaska and Canada being one side, the 60th parallel of latitude, (the northern boundary of the Diocese of Caledonia, British Columbia), being the other side, and a line drawn to the east of the Mackenzie River, following its course from north to south the hypotenuse.

The work is entirely of a missionary character, as with the exception of a few traders and gold miners, all the people are Indians. They are of the Tukudh race, hunters and fishermen, many of whom have been brought to the knowledge of the Truth through the devoted labours of Archdeacon McDonald and others. The archdeacon has done considerable translational work, and lately sent to England the manuscript of Genesis,

Exodus and Leviticus. We believe former translations include the New Testament and the Prayer-Book.

The present stations are La Pierre's House, Peel River, Archdeacon McDonald in charge; Rampart House with about 500 baptized Christians under Rev. C. G. Wallis; Fort McPherson under a catechist; Nuklakayit under Rev. T. H. Canham, on the lower Yukon; Buston without a missionary, since the Rev. J. W. Ellington, of whom we lately wrote, was invalidated; and

Fort Liard also without a missionary.

Rampart House and McPherson, were occupied in 1874; Nuklakayit and Buston, 1888. The work is of an exceedingly arduous character. Supplies and mail can only be had, as a rule, once a year, and owing to the vast country to be traversed, freight charges are enormous. The result is that imported goods, flour, tea and groceries, are both scarce and very costly. Goods for the Yukon go by way of Alaska, for Peel River by the Mackenzie.

The name "Selkirk," istaken from a fort or trading

post of that name, now abandoned, called after Lord Selkirk, the founder of the Red River colony—the beginning of the present Province of Manitoba. There is much work to be done yet, and we trust the hands of Bishop Bompas may be greatly strengthened. It is now sixteen years since he left civilization behind him, and even now he seems loth to leave his people to pay a long expected visit to Manitoba.

A full account of Bishop Bompas has been already given in the earlier numbers of this



RT. REV. WILLIAM CARPENTER BOMPAS, D.D.  
*Bishop of Athabasca 1874, Bishop of Mackenzie River 1884, Bishop of Selkirk, 1891.*



COOL OCCUPATION.

magazine, together with his portrait, but as another epoch in his history is brought before us, by the late division of his enormous diocese, it is only fitting that further reference be made to him now, and another look taken at his portrait. The annals of missionary work furnish few, if any, instances of more devoted work than his. The many years of loneliness that he has spent in the dreary region of the Arctic circle have marked him as a missionary well worthy of the name. For a short time his wife was with him; but finding the climate too rigorous for her, she was obliged to return to England. This would have been considered a valid reason by many men for seeking work elsewhere, but the bishop, now to be known as the Bishop of Selkirk, still held fast to his post, being rewarded by seeing the establishment of another diocese as the result of his work.

As to the climate of this diocese it is that of the Arctic regions.

Mr. Whympier in his "Travels in Alaska and on the Yukon," says of it:

"It is wonderful how searching the wind is in this Arctic climate; each little seam, slit or tear in your fur or woollen clothing makes you aware of its existence; and one's nose, ears, and angles generally, are specially the sufferers." He speaks of the nuisance they found their beards and moustaches to be; they would awake in the morning sometimes to find them congealed, by their breath, into masses of ice, and for this reason many of the men that were with him shaved closely all winter. He speaks of a merchant who had once narrowly escaped suffocation from the ice forming in this way on his luxuriant beard and moustache. Having wandered in the woods and lost his reckoning, he was found in the morning by his anxious friends with his mouth and nostrils almost entirely glued up with ice.

As the American Church has formed Alaska into a diocese, Selkirk will have it as a neighbour on the west, while the Mackenzie River, with its new bishop (reference to whom we hope to make next month), on the east, and Caledonia and a portion of Athabasca on the south, will be contiguous to it.

## MISSION WORK IN ALASKA.

IN connection with the above sketch of the new diocese of Selkirk, it may be interesting to read the following, taken from the *Spirit of Missions*, regarding work in Alaska:—

"On July 20th, 1889, the missionary, Mr. Chapman, left St. Michael for Anvik, sailing the new boat, with the help of four Indians. The journey to Anvik was made in twenty-five days. The mission was abundantly supplied with clothing and gifts for the children by the kindness of old and new friends, and nothing that the promptings of Christian love could suggest was left undone on the part of the Church at home to cheer and encourage the missionary in the beginning of his year's work. The saw-mill and engine, with boiler, were sent up later, reaching Anvik, September 17th. The boiler was not discharged upon this date, but upon the 24th. The steamer which brought the saw-mill, etc., was wrecked, as reported at home, and was afterwards pumped out and put in repair. The mission sustained no considerable loss, as most of the goods had already gone up by the mission boat. Building the mission house occupied the time until the end of November. It was then barely habitable, but as it offered better facilities for the winter's work, it was decided to move into it, and it proved comfortable enough all winter long. The school was opened December 2nd, 1889, and continued until the end of April, with an average daily attendance of 15.8 pupils.

"Four miners wintered at Anvik, being forced to leave the upper Yukon on account of the scarcity of provisions. Their society was very acceptable to the missionary, and they rendered him invaluable assistance on two or three occasions.

"Food was somewhat scarce in the spring, and during the winter there was an unusual amount of sickness, but the death rate was not unusually high.

"On May 16th, the ice in the Yukon river broke, and the river, rising forty feet, flooded the mission buildings.

"Few logs were caught this spring as the wood went down the river with the ice; and the Indians, being desirous of restoring their own houses, which were washed away, it was difficult to get help after the first and second weeks in June. This, besides his own inclinations, decided the missionary to go to St. Michael, where, on July 13th, he met Mr. M. O. Cherry, whose arrival was to him like daybreak after a dark night. The sound of a Christian voice in his ears again was "inexpressibly sweet,"—not that his own position has been felt in any way irksome; but it is a great matter for thanksgiving to the Giver of every good and perfect gift, when the Church wakes up to her duty and her privileges."



INDIANS WATCHING IMMIGRANT WAGONS.

### OUR INDIAN HOMES.

REV. E. F. WILSON'S QUARTERLY LETTER.

**I** REGRET that I am not able in this letter to speak very encouragingly of the progress of our work. It has been our lot within the last three months to undergo a good deal of discouragement and disappointment. It is not that our Indian pupils have failed us; our homes are growing in popularity, and I have at the present time about forty applications for admission. It is not that we are in want of accommodation, for we have room now for 100 pupils here at the Shingwauk and Wawanosh, and for seventy pupils at Elkhorn. But the trouble is that the means at our disposal are not sufficient for carrying on the work. So far from increasing, our funds have of late been again somewhat on the decrease. We had hoped to re-open our Shingwauk and Wawanosh with full numbers this summer; to have had our trades all in full operation again, and all progressing once more merrily and busily. But no sooner had pupils begun to arrive and to fill up the half-empty dormitories, than we found it necessary to put a stop again to the inflow. Discouraging news came from Ottawa that since Sir John Macdonald's death

retrenchment was to be the order of the day, as regards the Indian department, and no further grants could be allowed for the year. This just meant in plain words; (1) that an annual grant towards the maintenance of twenty-three additional pupils at our Shingwauk and Wawanosh homes would not be available; (2) that \$900 promised towards water pipes and fire protection at the Shingwauk Home, would not be available; (3) that the \$2,500, placed on estimates for additional buildings at the Shingwauk Home, would not be available; (4) that \$5,000, promised towards the erection of our new home at Medicine Hat, would not be available; (5) that \$2,000, promised towards the first year's maintenance of the Medicine Hat Home, would not be available. It meant, further, that the £100, promised by the S.P.C.K. to the Medicine Hat Home, and to be paid when the first building was completed and insured, would be lost to us. And it meant that we must give up all hopes of making any commencement at Medicine Hat this summer. It means, also, that we must reduce our expenses all round, at Elkhorn, at the Wawanosh, and at the Shingwauk.

But it is not the action of the Government that so much depresses us. It is rather the want of sympathy and active interest in our work

shewn by the Church. Beyond the aid given by Sunday schools towards the support of individual Indian children, very little comes to us from the Church in Canada, and English subscriptions just remain the same as they were fifteen years ago, although our work is threefold what it was at that time.

I am beginning to feel that this, now widely extended work among the Indians, is not the work for an individual. The burden is too great for one pair of shoulders to bear. My aim all along has been to try and stir up the Church in Canada, to do more for her native population whom God has placed at her own door. It seems to me a wrong idea that is promulgated in this country by our mission board, that the Indians do not come under the head of "Foreign Missions," because they are within the country; and thus, money contributed for Foreign missions is all sent away to English missionary societies for general distribution, instead of being applied towards the evangelization and christian training of our own heathen. The Presbyterians, the Methodists, and the Roman Catholics, are shewing ever-increasing activity in the Indian work. Our Church alone stands still. The work among the Indians has been left hitherto almost entirely to the English missionary societies, and now that those societies are gradually (and I think wisely) withdrawing their help, our Indians will be left uncared for and unprovided for, left to drift away to other religious communities, unless our Church rises to her duty, and sets vigorously to work to do what it is only too plainly her duty to do.

I wish the white people loved the Indians more. I wish they would take more real interest in both their temporal and spiritual welfare. They are a dear lovable people. With all their faults, with all their slowness, with all their strange characteristics, they are still a dear lovable people, as those who have lived long amongst them can testify. I only wish that some of our bishops and leading clergy could have witnessed the affecting interview that took place recently between the aged and venerable Archdeacon McMurray and some of the old people who had known him sixty years ago at Sault Ste. Marie. Nearly a hundred Indians, men, women and children, from Garden River, ten miles distant, flocked to see him, when they heard that he was at the Shingwauk Home. One old woman, who arrived late, and came into our chapel in the evening, after the others were gone, took his offered hand, at first hesitatingly, and turning to me, said in Indian, "I was told that William McMurray was here." "Yes," I said, "that is William McMurray." Then the old creature clasped his hand in both of hers, and falling on her knees covered it with her tears and kisses. I thought, as I witnessed this affecting scene, surely life is worth living if only to gain such love and affection, even from a poor despised Indian.

## AFRICAN REMINISCENCES.

By W. P. BIRCH, TORONTO.

(Concluded).



MAKING Mr. Bar with me, I visited the city of Brass, about thirty or forty miles up the river. The chiefs received me with open arms, at each house I had to imbibe at least a quart of tombo, the subacid juice of a species of palm, a very good drink for a hot climate. It is not intoxicating, but after making about a dozen calls I found myself pretty full, and had to go and lie by for a while, until I had room for more visiting. At each house I was asked if I preferred sour or sweet tombo. By Mr. Bar's advice I took it sour; and glad I was that I did so, for shortly afterwards I came upon a party of old hags, sitting around a dug-out tub full of tombo. They were all chewing sugar cane and spitting the juice into the tombo to sweeten it. I did not hanker after sweet tombo after seeing this. At one chief's house I accepted his invitation to stay to dinner. We had palm oil chop, a kind of stew made of fish or meat, with herbs and palm oil, the whole being hotly seasoned with pepper.

I was hungry, and just about finishing a good dinner, when I fished up from the bottom of the pot a small mysterious looking skull. I let it drop at once, asking no questions for conscience sake. I never knew whether it was the skull of a monkey or a black baby; it would have done for either. Anyway, I found I had eaten enough palm oil chop for that day. The Brass River community consists of king, chiefs, and boys, as the common people are called. The king is elected by the chiefs, and is deposed so soon as he shows any signs of having outlived his usefulness. On the death of a chief, the rest proceed to choose his successor, always the ablest man in the deceased's household, frequently a slave. In this way the king and his council always consist of the ablest men in the tribe.

The majority of the people are slaves, most of them having been bought in the interior when young.

An old chief told me that if it were not for the practice of buying young people of both sexes in the interior, and bringing them to the coast, the population would soon die out.

The people were grossly ignorant and superstitious, living in constant dread of a mysterious being called Ju Ju, who had to be propitiated with human sacrifices. A boy and girl were annually sacrificed to Ju Ju, at the mouth of the Brass River, by cutting their throats, and throwing them into the river from a canoe, in order to bring good luck to the palm oil trade.

In Bonny, Ju Ju annually demanded a bride. A young girl was chosen, and with much ceremony led to the river's edge at low water, made fast to a post fixed in the river for that purpose,



A CHIEF IN HIS ROBES ARRAYED.—(To accompany Mr. Wilson's letter.)

and left for Ju Ju, who usually appeared in the form of an alligator or shark, or sometimes the girl was simply drowned in the rising tide.

In Brass River the boa constrictor snake was the representative of Ju Ju, and held in high honour. In a treaty between Queen Victoria and her faithful ally, King Ockya, of Brass, it is especially provided that all due respect be paid to the Ju Ju snake, and that any white man, or servant of a white man, who injures or destroys such snake be fined £50.

One day a Kroo boy came on board in a great state of excitement, saying that an immense Ju

Ju snake was lying on the casks in the shed, and none of the boys dared go near him. By Mr. Bar's advice I sent for the Ju Ju man from the village, who on his arrival commenced operations by bowing to the snake, and saying to him, "Please go away, you are a great gentleman, your grandfather was a great gentleman," and so on up to the fiftieth generation. Ju Ju, however, was not open to flattery and would not stir. So the old man tried abuse, saying, "Get out of this you old thief, your father and grandfather, etc., were all thieves since the beginning of the world." Ju Ju bore all this with calm dignity, but the old man lost his temper, and jerked his holiness off the casks and on to the ground, with a hooked stick. Once on the ground, the representative of Deity beat an undignified retreat into the bush, and I had to pay his high priest five dollars' worth of goods for the operation. I have seen the trail of a Ju Ju snake in the sand, eighteen inches in width. This creature had swallowed a calf, and was rather full. In Bonny, a large lizzard, called the iguana, in length about five feet, having horns upon its snout, was Ju Ju, and in consequence treated with the utmost respect, until one unfortunate morning an iguana that had strayed into a chief's house, killed a son of its host by

sticking its horns up his nostrils. The enraged father gave orders that iguanas should no longer be sacred. The delinquent was immediately killed and eaten, the rest of the people eagerly followed the good example of their chief, and by sun-down nearly every representative of the Deity in Bonny had been eaten. Polygamy was universal among the rich natives; many had twenty or more wives. I was present at the return of a great chief, named Eamani, from a three months' trading expedition to the interior. All his wives went to meet him, five or six carrying babies born during his absence. The



INDIAN VISITING.—(To accompany *Mfr. Wilson's letter.*)

happy father inspected his cyspring with the critical air of a farmer looking at his young stock, and rewarded the proud mothers according to his estimate of the value of their produce. Cannibalism was practised to a certain extent, I believe as a religious rite. Eighteen men from a neighbouring tribe, fishing too near Brass were caught, taken to the city, and there fed up and slaughtered as required. I was entertaining a distinguished party of kings, chiefs, and Ju Ju priests at breakfast about this time, and seeing that one of my guests had no appetite for my beef and mutton, I enquired the reason. He replied, that they had boiled two of the fishermen for supper the night before at Brass, and he had eaten two much and did not feel very well that morning. I asked him what was the best part of a boiled man. He said it was all good, but that he rather fancied the hands and feet, when boiled till tender in salted water. He then took a large tumblerful of trade rum, leered at us out of his bleary eyes, and departed to my infinite relief. There was, near the mouth of the river, a Church of England mission station, presided over by a native lay reader from Sierra Leone, named Johnson. This man was totally unfit for his position. There is a saying in Sierra Leone that no man is eligible for office in that city until he has served a term in the chain gang. I never knew whether Johnson's curriculum of studies included chain gang, but I am sure that at least six years would have done him no harm. He was a married man, and lived in the mission house. His sister was living with him, and was engaged in teaching the native girls to sew. I have been told he used to treat her in a very barbarous manner. He was, I am told, guilty of immorality in the village.

I had under my care at this time a little girl, about thirteen years of age. She was the daughter of a great chief, and was to be the wife of King Ockya. At the desire of her father and the king, I sent her every day to the mission

school, they paying the fees through me. Johnson called one day to collect, and while I was in the act of counting out some tobacco heads, used as money there, I saw Johnson in the act of appropriating one of my shirts. I gave him a good talking to, and rubbed the advice well in with my boots. After my royal ward had been about six months at school, I examined her and found she could just read the first half page of words of one syllable in a book they used there, but she could not understand a word she read, and as for writing, she could do nothing but straight strokes and pot-hooks. This girl was afterwards married to Ockya, and I have reason to believe that when Ockya gave up polygamy, she was retained as his only wife. Her father,

I know, had great influence with the king. If I am not mistaken, Bishop Crowther has often complained of native lay readers, and has, I believe, also expressed a strong opinion as to the advisability of sending good white missionaries to Africa. I am inclined to agree with him in this matter, for I am sure that the native African catechist or lay reader, being only one, or at best, two generations removed from barbarism, does not possess sufficient moral stamina to enable him to resist the numerous temptations that beset him in a land where no man is honest, and no woman pure.

Since leaving Brass River, I have learnt that Ju Juism is now a thing of the past, and that, owing to the efforts of Bishop Crowther, the king and chiefs of Brass have given a piece of land on which they have built a wooden church, capable of seating four or five hundred. There is also a flourishing Sunday school in connection with this mission.


I have also heard that my old friend King Ockya, in his later years, publicly confessed Christ. In spite of his Ju Ju men he renounced his idols, which are now to be seen in the mission rooms in Salisbury Square, London, England. King Ockya also gave up polygamy, thus setting a good example to his people. In that same land where Bishop Crowther, a few years ago, found horrid cannibalism, and superstitions, whose name is legion, he has since found praying rooms where chiefs and their families gather regularly twice a day to worship the true God.

us, in spite of all obstacles, Christianity has gained a sure foothold in this darkest spot in the dark continent; and as the years roll by, the ancient river, that has for so long resounded with the clank of the slave's chain and the despairing cry of the victim of Ju Ju, will be bearing on its broad bosom the keels of commerce, and its grand old forests will re-echo with the voices of a happy and prosperous people, joining in the worship of the true God.

## OUR PARISHES AND CHURCHES.

No. 62.—ST. ARMAND EAST (FRELIGHSBURG)  
(See last month's issue).

No. 63.—ST. JAMES' CHURCH, PERTH, DIOCESE  
OF ONTARIO.

 THE first clergyman of the Church of England who officiated in this town, was the Rev. Michael Harris, M.A., T.C.D. He was ordained in 1819, at Quebec, by Bishop Mountain, and appointed to Perth, at that date a mission of the Society for the Propagation of the Gospel in Foreign Parts.

It was subsequently constituted a rectory in 1836, by Sir John Colborn, and is one of the forty-four completed rectories, in what was then known as Upper Canada. The services of the Church, in the absence of a suitable edifice, were held in "an upper room," in the house of one Mr. John Adamson, on Craig street, and now occupied by Mr. John Fraser.

In 1820, it was resolved to build a frame church on the lot appropriated by the Government for that purpose, in the original plan of the town. It was erected on the site where the present St. James' church stands, and was opened for divine worship on November 16th, 1822. The original church was a plain wooden building fifty feet in length by forty feet wide. Some years later the wants of the increasing congregation were provided for by the addition of a gallery at the west end. The contractor was a Mr. J. Jackson, and among the subscribers to the building fund, outside of the congregation, were His Excellency, the Earl of Dalhousie, the Bishop of Quebec, Sir Peregrine Maitland, and the S.P.G. Society, England. The church-wardens in 1823, were Staff-Surgeon N. F. Thom and C. H. Suche, Esq. In 1827, N. F. Thom and Lieut. Christopher Bell, R.N. In 1829, N. F. Thom and Dr. G. H. Reade. From the minutes of a vestry meeting, we learn that one Wm. McGrath was appointed Parish Clerk, at a salary of £10 per annum.

In the year 1826, the Hon. and Rt. Rev. Charles James Stewart, Bishop of Quebec, fifth son of the Earl of Galloway, held a confirmation at Perth, when seventy-eight persons were confirmed, among them Mr. Thomas Brooke, Town Clerk, of Perth—Clerk of the County Council of the County of Lanark, and a member of the Perth Board of Education for over forty years, who died in June last, at the advanced age of eighty-four years.

The Rev. M. Harris did not confine his ministrations to the town of Perth, but held regular services at ten stations in the adjoining townships, and occasionally visited the settlers as far east as the Townships of Pakenham and Fitzroy, on the Ottawa River, and south as far

as New Boyne, in the Township of Leeds. In 1853, Rev. M. Harris resigned the rectory, after industriously serving the Church for thirty three years. He was succeeded by the Rev. A. Pyne, B.A. During his incumbency, the increase of the congregation, both in wealth and numbers, seemed to justify the vestry in taking steps for the erection of a church of stone, somewhat commensurate with their altered and improved circumstances. Plans were procured from Mr. W. Thomas, Architect, Toronto, but when the foundation was laid, on account of the great cost, and from want of funds, the work came to a stand-still, and in July, 1857, the Rev. A. Pyne resigned the parish, and accepted the curacy of Rochdale, Lancashire (Eng.).

The present rector, Rev. R. L. Stephenson, M.A., was appointed by the Rt. Rev. John Strachan, Bishop of Toronto, to the rectory on August 25th following, and entered on his duties on October 8th, 1857.

In the following year the building committee employed Messrs. Fuller & Jones, Architects, Ottawa, to modify the original plans, so that something more approaching a church might be obtained at a cost of two-thirds of the original contract. The contractor was Mr. Samuel Bothwell.

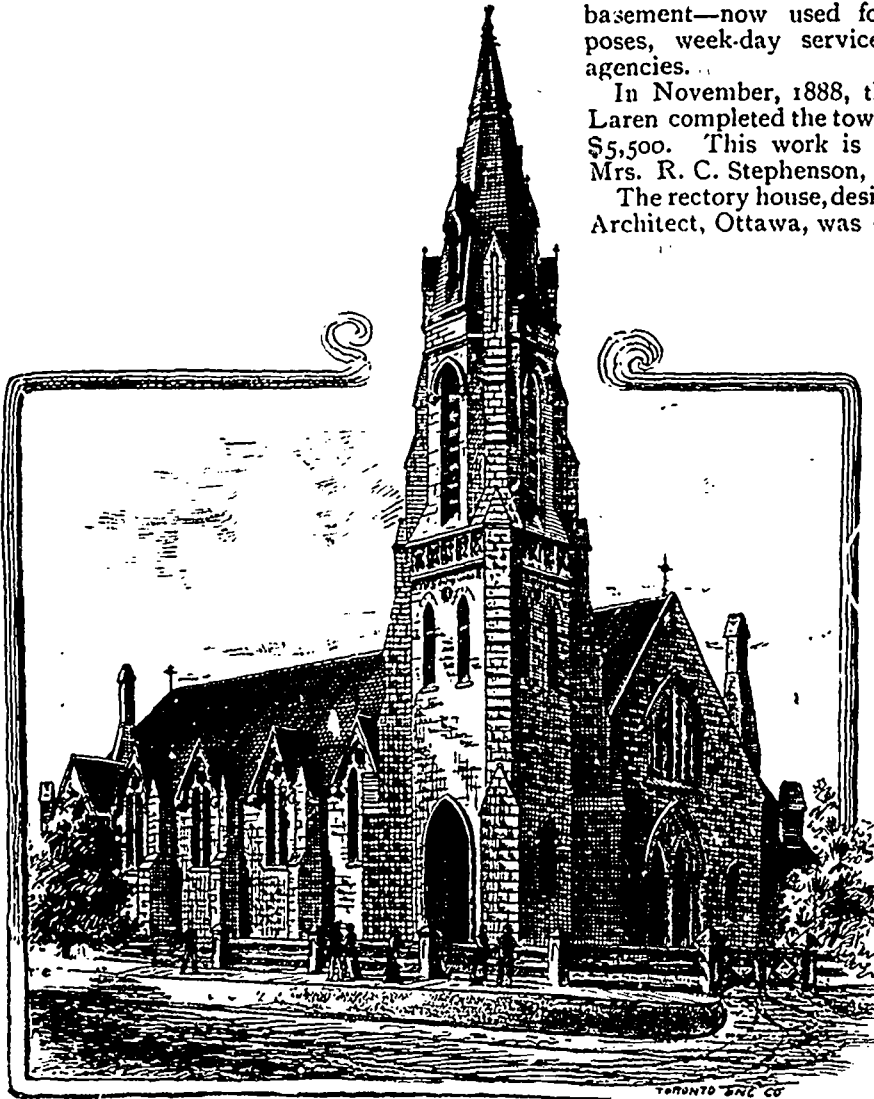
The new church was completed, with the exception of tower and spire, and opened for divine service on November 14th, 1861. The opening sermons were preached by the Bishop-elect of Ontario, Rev. Dr. Lewis, of Brockville, and the Ven. Archdeacon Patton, of Cornwall. The church-wardens were Messrs. H. D. Shaw, and W. A. Playfair. The church, free of debt, was consecrated on October 10th, 1873.

The church fabric consists of sanctuary, chancel, nave, and two aisles, with a tower on the north-west corner. The style of architecture adopted is the early English. There is kneeling accommodation for eight hundred worshippers on the floor, the church is not deformed by galleries.

In 1883 the chancel was further beautified by Mrs. Peter McLaren, who, from designs by Messrs. Darling & Curry, Toronto, placed in the sacrum a handsome reredos, and a magnificent altar frontal cloth, the work of the Ladies' "Church Embroidery Guild," Toronto, and which the *Mail* pronounced to be the handsomest piece of ecclesiastical needle-work ever produced in Canada. The cost was \$1,157.

Again, in 1887, Mrs. McLaren added to the chancel furniture a beautiful pulpit, at a cost of \$320, designed by the same firm, and in keeping with the other chancel fittings. For the more reverent celebration of the Holy Communion, the late Mrs. R. C. Stephenson, wife of the rector, presented to St. James' Church, in memory of her daughter, Mrs. Sieveright Smith, wife of D. S. Smith, M.A., Head of Park Hall, and Professor of Greek in the Preparatory De-





ST. JAMES' CHURCH, PERTH, DIOCESE OF ONTARIO.

partment, Racine College, Wisconsin, U.S.A., from the firm of T. Pratt & Sons, a set of communion plate, duly inscribed, consisting of silver-gilt chalice, silver-gilt paten, with spoon and pyx box of the same material, pair of crystal cruets, polished brass altar-desk, with suitable altar linen and office book, at a cost of \$250, all enclosed in a strong oak chest. Date on brass plate, All Saints' Day, 1886.

In 1887, the handsome gift of Mrs. H. D. Shaw, amounting to \$1,000, was also expended on the chancel, in the shape of two beautiful chancel screens, in memory of her husband, the late H. D. Shaw, Esq. The font, near the west door, was also donated by Mrs. H. D. Shaw, in memory of a dear one departed, at a cost of \$70. Mrs. Shaw's contribution was also largely instrumental in making a most useful addition to the church fabric, in the completion of the

basement—now used for Sunday school purposes, week-day services, and other church agencies.

In November, 1888, the Hon. Senator McLaren completed the tower and spire, at a cost of \$5,500. This work is in memory of the late Mrs. R. C. Stephenson, wife of the rector.

The rectory house, designed by Mr. K. Arnoldi, Architect, Ottawa, was erected in 1875, on the church grounds, at a cost of over \$5,000. The church-wardens at that date, who lent most valuable aid to the rector in carrying this work to completion, were Col. A. J. Matheson, and Mr. J. A. Douglas, Barrister.

The old Church of England burial ground was consecrated June 15th, 1887, by the Rt. Rev. the Lord Bishop of Niagara. Church-wardens: William Butler, Esq., Mayor of Perth, and Mr. A. W. Playfair. In carrying the tower and spire to completion, the congregation are under much obligation to Judge Senkler and E. Elliott, Esq., Barrister, who carefully took charge of the financial arrangements.

The organ, a very fine instrument, built by Warren, of Toronto, was placed in

the chancel by the efforts of Mrs. J. Ings, now of Alberta, N.W.T., assisted by the rector's daughter, now deceased.

Other gifts received, were, an alms-box for the porch of church for the sick poor, and book markers from the Misses Matheson for the different seasons, at a cost of \$40, and two flower vases for the altar from Allan Matheson, Esq.

It is proposed to further beautify the sacrum by placing at the east end three windows of coloured glass—glass in which the entire substance is coloured, and not that in which the colour is on the surface only.

The cost of church and rectory, exclusive of site and memorial gifts, has been \$37,000.

The Rector, Rev. R. L. Stephenson, has been in charge of the parish for thirty-four years, "nor e'er has changed, nor wished to change his place." His hard-working curate is the Rev. R. Coleman.

## CHINA.

BY MISS GERTRUDE JERDON, MONTREAL.



MORE than 1,000 years before Julius Cæsar landed in England, the authentic history of China, as distinguished from the legendary, began to be written; but, until recently, we have known comparatively little of the Chinese, for the peculiarity of their customs, jealousy of foreign interference, and what we must call obstinate conservatism have set them apart in a strange world of their own, centuries behind, as well as centuries in advance of western civilization. The people who invented printing 470 years before the birth of Caxton, yet object to the introduction of railways, and look very shyly at the improvements in modern agriculture.

Can we gain any idea of the vastness of the empire by saying that if we laid the map of China upon that of the United States, it would not only cover it, but overflow into the Gulf of Mexico? The population of this great territory, moreover, is nine times that of the United States; roughly speaking, it is 400,000,000, of which gigantic figures we can perhaps form a better conception by stating that every third child born in the whole world is Chinese.

The first Christian mission to China was that of the Nestorians, in A.D. 637, of which, however, the only trace remaining is the celebrated tablet at Sengan Foo, signed by Adam, Pope of China, which records the fundamental doctrines of Christianity.

In the 13th century, the Church of Rome sent John Monticorvini to China, who, during the first eleven years of his mission, it is said, baptized 6,000 persons. The Church of Rome has now more than 400,000 adherents. In the 16th century, a Jesuit mission to China was organized, but, as this society found it impossible here, as elsewhere, to keep from interfering with the politics of the country, it was suppressed.

The first Protestant missionary, Dr. Robert Morrison, was sent to China in 1807, by the London Missionary Society, but it was not till seven years later that he baptized his first convert, and at the close of his twenty six years of toil he had only ten. In our own C. M. S. mission at Fuh Chow, more than ten years elapsed before a single convert could be reported, and when we contrast this with the 6,000 baptisms of the first Roman Catholic mission we cannot but feel doubt as to the fulness of its instructions, and the genuineness of its conversions. But Protestant missions have, in actual fact, only a history of fifty years, for it was by the opening of the treaty ports in 1842, whereby foreigners could freely enter the empire, that they took their first firm stand on Chinese ground.

There are now thirty-four Protestant Missionary Societies at work, eighteen of which

are British, twelve American, four Continental, and the result of their united efforts brings the number of Protestant Chinese Christians up to 40,000, which means that out of every 10,000 heathen there is one Christian.

Of this not very grand total, 4,600 belong to our own C. M. S., which commenced operations in 1845, by sending the Rev. G. Smith (afterwards Bishop of Victoria Hong Kong) to start a mission at Shanghai. The Ningpo mission was begun in 1848, that of Fuh Chow in 1850, and in 1851 the first four converts of the two earlier missions were baptized.

In 1862 the Peking mission was started by the present Bishop of Victoria, then the Rev. J. S. Burdon, and from these centres the work has gradually spread.

Until 1880, China was divided by the C. M. S. into two episcopates, North and South China, but in that year the former was divided into two, Bishop Scott of the S. P. G. being appointed to what is now known as the Diocese of N. China (which field the C. M. S. have now entirely resigned to the labours of the sister society), and the Rev. G. E. Moule being appointed to the See of Mid-China.

But mission work is not a thing of dates and numbers, rather of heroic, loving, human effort. Figures can give but the skeleton of it; and to gain some idea of its living, struggling, hoping, often despairing reality, let us glance a moment at some of the trials, difficulties and encouragements which group round the path of the missionary to China.

Earliest and most pressing of the former is of course the language. Can we at all realize what 50,000 characters mean, and how hard it must be for the missionary whose heart is on fire to preach, to have to sit patiently over his books, knowing that nearly two years must elapse before he can expect to stand as an intelligible teacher before the people? He tries in a hesitating way before this, but, as there are four or five tones to each sound, he can never feel certain that he is expressing the right idea; that when he intends to speak of a book, or of what is holy, he is not telling the people of water and a star, the words being identical, only the tones different. We are glad to hear, however, that the language is not so difficult as it seems, proved by the fact that missionaries do master it, and then come face to face with the actual work.

The present religious systems of China are not the principal obstacles to the reception of the Gospel of Christ. There are three state religions, Confucianism, Buddhism and Taoism, but so intertwined are they that many are known to profess all three. In none of them is there a personal god which must be given up by the convert to Christianity, but he is asked to give up what is infinitely harder, his *ancestors*. Believing, as the Chinese do, that the

well-being of the living depends upon the comfort of the dead ancestors, who can bless or curse in a very practical manner, according to the treatment they receive from their living children in the matter of food and paper clothing (which cost the nation, be it remarked, some thirty-two millions of dollars annually). It is terrible to the Christian enquirer to remember that the happiness of five generations of his ancestors will be endangered if he embrace the new faith, and that in future his family can expect no blessings from their departed relatives.

It is probably to the fact that the Church of Rome sanctions the worship of the dead that she owes her greater proportion of converts. Between the worship of saints and that of ancestors the line is very shadowy, and prayer for the souls of their dead relatives is only another form of caring for their spiritual existence. The Chinese take more kindly to a system which, while it does not force them wholly to relinquish their beloved idolatry, still supplies them with much their own religions lack, yet which their human hearts crave.

When the truth, as it is in Jesus, has really dawned on their souls, this superstition, of course, takes a changed aspect, but in most cases the convert will have to sacrifice his entire family along with it, and when we consider that Chinese households are patriarchial, several generations living under one roof, we can realise something of how great a sacrifice it is.

For this reason—and it is one of the bright sides to mission life in China—the converts, when made, are likely to be genuine. They have nothing earthly to gain by a profession of faith, everything to lose, so that they do not lightly come forward for admission to the visible church as lightly to return to heathen ways. So that when from the crowds of listeners, of whom the missionaries may always be certain, one stands forth to profess his faith in Christ by baptism, they have such a conviction of the reality of his conversion as it is impossible to feel in lands where it is at least respectable to seem to be a Christian.

The Chinese, too, realise very fully that genuine Christianity means a change of life. In the early days of the Fuh Chow mission, a man informed Mr. Cribb, the missionary, that, much as he admired the new doctrines, it was impossible for him to embrace them, because "he was engaged in business." He was a fish dealer, and had been accustomed to ask more than the fair value for his fish, to meet the custom which prevails in China, as in many other places, of offering less than the fair price. If he became a Christian, this poor heathen felt a change must be made, and though admitting, in answer to Mr. Cribb's arguments, that the honest course was the best in the long run, yet he lacked courage to brave the immediate results of such an effort.

The conservatism of the Chinese also places many a stumbling-block in the path of the missionary. The great mass of the people are so content with things as they are, and fail to see any point at which a change could enter advantageously. No doubt they have much of which to be proud. Within certain limits, they are the most inventive nation in the world, but the people who would rather scratch up the surface soil, according to established usage, than make use of modern and manifestly superior agricultural implements, are hard to deal with when it comes to superceding traditional beliefs by the faith of mistrusted foreigners.

Another difficulty in the way of the reception of the Gospel is that the Chinese are relieved of so much thinking by their government, that they are less capable of entertaining, assimilating, and deciding upon what is new, than those whose minds are continually in action. The government, which not only fixes the day for doffing and donning winter and summer clothing, but decides on the colour and pattern of the house decorations for all classes, must relieve its subjects of a good deal of that burden of responsibility which stimulates intelligence and braces the mental faculties. It is harder to win admission to such unexercised minds, and this, in part, accounts for the length of time our missionaries worked before they gained any converts.

But mission life in China has its pleasant places as well as its Hill Difficulty. The people are ever ready to hear. Whenever the missionary can speak well enough he is sure of a crowd of listeners. At street corners, over shop counters which face the street, on village public grounds, he is surrounded by a throng of listeners who prove their attention if not their interest by numerous questions about the new doctrine. In this way they become familiarized with it. Their peculiar, what I may call self-contained position, keeps them lamentably ignorant of much that to the rest of the civilized world is no new thing, for, although in their sense, the Chinese are highly—I had almost said desperately—educated, their education does not include the results of modern thought, either intellectually or scientifically, and they are practically just what they were 2,000 years ago. Then, as I have said before, a Chinese convert is usually a real convert, he has counted the cost, the great cost, of being on the Lord's side, and is willing to pay it. It is strange how the two distinguishing characteristics of the Chinese, *timidity* and *cupidity*, are changed by the influence of Christ's Gospel into courage of no mean order, and liberality. They indeed give as those who realise that they are giving to Him "who giveth all." In 1880, the native Christians of Fuh Kien contributed \$1,700 to the mission, and these were not wealthy converts; for the Christians in China are mostly poor people;

yet one man refused \$2,000 to give up his faith. They are all eager to work and to spread the knowledge of the Saviour who has done so much for them among their fellow countrymen. There are at present nine native clergymen working under the Church Missionary Society and 174 native teachers.

We shall naturally feel an interest in the present lot and prospects of China's women. Like those of India they are utterly ignorant, for though the men prize education for themselves, there are actually *no schools for women except mission schools*. The high class women are kept much in seclusion, like their Indian sisters, and it is impossible for the missionaries to gain access to them. Women are needed for this work. If the women of China could come under the influence of the gospel, the outlook over the millions of heathen in the vast empire would be more hopeful.

No sketch, however brief, of Chinese missions, would be complete without at least mention of the wonderful mission to the 500,000 blind, which was begun by the Rev. W. H. Murray, a few years ago. This energetic man, who was a colporteur sent out by the Scottish National Bible Society, pitying the wretched existence of this poverty-stricken and wholly ignorant mass of humanity, thought out a method which reduced the multitudinous signs of the language to 420 *sounds*, represented by a system of equivalent raised dots. This proved so simple that his first pupil, a man, learned to read in six weeks; the second, a boy, in less than two months. These blind Bible readers prove capital missionaries; it is such a wonder to the Chinese that a blind man should read, that crowds gather round him to hear, and we know that without a syllable of man "the entrance of the word giveth light, it giveth understanding unto the simple."

When we consider that for an ordinary Chinese school-boy to read such a book as the Chinese "Jack the Giant Killer," he must study 1,200 characters, and that it will take him about six years to read such a book as the Bible, we can hardly over-estimate the importance of these often unconscious missionaries.

What are the present pressing needs of China? An earnest appeal has lately been made by the Rev. J. H. Horsburgh, of the C. M. S., for 1,000 missionaries, particularly for West China. It is desired to form a central home for each group of stations, to which the missionaries can go for rest, or in time of sickness. These missionaries would live in nearly every respect like the Chinese themselves and dress in Chinese costume. This is found a great advantage, as in the country districts people in European dress are likely to be mobbed.

A college training for this work, though useful, is not necessary, but Mr. Horsburgh gives an original specimen of what he terms an excel-

lent college course for the intending Chinese missionary.

"Live on rice, bread and vegetables, in one room, in a back street, if possible with a crochety friend," he says. "Study in the morning, angle for souls in the afternoon, work for God in the evening. Those who are not tired out by this severe course prove splendidly trained collegians."

For this work only fifty pounds a year with each missionary is needed. To raise this, Mr. Horsburgh gives some novel methods. "Let thirty-five Christians be responsible for a penny stamp a day or a year," he says, "or 250 Sunday scholars give a penny a week each, the amount would then be raised for one missionary."

This is the time for the missionary to go to China. The people are beginning to be discontented with their present religions. The opening up of China to foreign trade and residents has brought the people more in contact with the outside world. They are beginning to feel their religions insufficient, possibly too, out of date, and there is much practical unbelief among them. This, then, is the time for the Christian missionary to step forth with the Gospel of Christ Jesus to supply a need that is for the first time felt.

Has not China, moreover, a special claim upon British people? The shadow of the great wrong done by our nation, in the matter of the opium trade, more than 100 years ago, still rests darkly on the land. Do we not owe to it all the light we can send? The pioneer work has been nobly done. The Christian Church of to-day enters into the labour of those who were not afraid to stand alone amid difficulties and persecutions for the Master's sake. The work is now one of extension, and if heretofore the Chinese has essentially been the nation of the past, we believe that, by means of Christ's Gospel, it is destined to be, as has been lately put forward, the nation of the future.

## NORTH-WEST INDIAN MISSIONS.

BY REV. C. L. INGLES, TORONTO.



HE writer of this article had the success of mission work among the North-West Indians clearly shown to him by a visit paid on the 8th of August to the Sarcee Indian Reserve near Calgary, followed by a visit paid on the 12th of the same month to the Rupert's Land Industrial School for Indian children at Middlechurch, near Winnipeg, which school is under the charge of the Rev. W. A. Burman, B.D.

On the Sarcee Reserve we have a missionary, the Rev. H. W. G. Stocken, who is sup-

ported by the S. P. G. The number of Indians is small, about 250 all told. Mr. Stocken is able to report an awakening interest in Christianity among those committed to his charge, but as yet no baptisms. On the day of the visit above referred to, a four day's dance was in progress, the exclusive right to which had been purchased by the Sarcees from the Blackfeet for seventeen ponies and a money payment to be made when treaty money is received. In company with Mr. Stocken a visit was first paid to the teepee of Bull Head, the chief of the Sarcees, who, after a money payment had been made, gave us permission to witness the dance. The Indians were dressed in all sorts of costumes and want of costumes, their faces painted most hideously, and the dancing kept up to the weird sound of the tom tom. Several Blackfeet were present to initiate the Sarcees into the mysteries of the dance. In a semi-circle on the ground around the dancers were seated the squaws, who seemed much interested in the dancing of their dusky lords, while the children were playing about in all directions. The dance was not a religious one, but a dance for fun. Had it been part of their worship we could not have been present, as this would have been to encourage them in their idolatry. But although the dance was not a part of their worship, the whole character of the surroundings bore testimony to the heathen darkness in which these poor people are living. On the following Wednesday it was the good fortune of the writer, as mentioned above, to visit the Rupert's Land Industrial School, at Middlechurch, Man. Here a great contrast to what was seen at the Sarcee Reserve presented itself. It reminded one very much of the words of the Evangelist in his record of the altered condition of the demoniac of Gadara "sitting" at the feet of Jesus, "clothed and in his right mind." Here was a commodious brick building, erected in the centre of a large piece of ground, which is under cultivation, with farm and garden stuff, the building being occupied by Mr. and Mrs. Burman, their staff assistants and of sixty-three boys and girls, the children of Indian parents who are, or were, not many years ago, in heathen darkness, a condition very similar to that of the Sarcee Indians at the present time. But what a contrast presented itself as we drove in at the gate of their institution! It was the hour of morning recess, and instead of seeing Indians in paint and feathers, engaged in a foolish dance, here were Indian boys dressed as white boys would be, in neat clothing, playing a game of croquet. Soon after entering the building the school bell rang, and the tramp of the boys and girls was heard returning to their class-rooms. Two of these rooms were visited; in one a class was heard in reading, spelling and mental arithmetic, in all of which the children showed good progress. A boy was heard read in one of Gage &

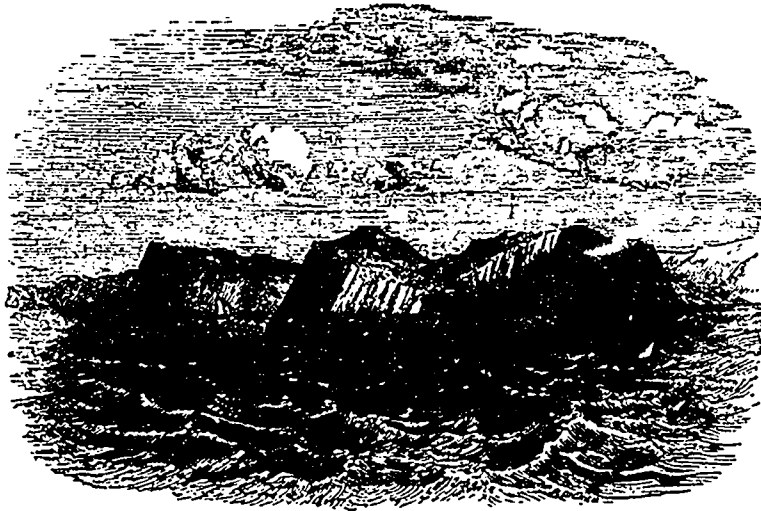
Co's Second Primers who one year ago knew not a word of English.

In another room boys were found, under the direction of a practical printer, setting up type, other were there to assist at the press, which is a small one worked by foot. That morning a number of business envelopes had been struck off for a Winnipeg firm. From this press is also produced, besides a good deal of printing for the general public, "*The Sower in the West*" (a little publication for the Dioceses of Saskatchewan and Calgary) and an edition of the C. M. S. "*Missionary Gleaner*," localized for the Diocese of Rupert's Land. Visits were then paid to the blacksmith's and carpenter's shops. In the former was seen an anvil, the donation of a Sunday School in the City of Montreal; in the latter, some tools denoted by a Chapter of St. Andrew's Brotherhood in Toronto.

To ascertain whether these boys and girls are happy, nothing more than a visit at noon, or some other hour of play, is necessary. The merry shouts and peals of laughter will not leave one long in doubt. The laundry was the next place visited, where the week's work was being done. The children now having been called in to dinner, we paused for a moment to watch them as we passed the dining hall to visit the dormitories and Mr. Burman's study. The dormitories are the picture of neatness, but Mr. Burman would be glad to receive pictures suitable for the walls of the dormitories, if any would be so kind as to send them.

Mr. Burman next invited us to dinner. We had an excellent repast, prepared by a white cook, assisted by one or more Indian girls, who are told off in regular order for duty in the kitchen. An Indian girl waited on table very satisfactorily. Our dinner brought to a close a very interesting visit to this really splendid institution. Truly, institutions of this character mark the decided progress of Indian missions, and while being an evidence of their success, at the same time, under God, contribute more largely than anything else to this success. Such work as is being done by Mr. Wilson, Mr. Burman and others in the establishment and carrying on of Indian Industrial Schools deserves the most hearty support of the Church in Canada. In course of conversation Mr. Burman mentioned that he will be \$200 behind this year in the funds of the institution committed to his charge, owing to some heavy expenditures which will not occur again. Will not one or two of our laity undertake to pay this off? That this may not be the beginning of a debt which will year by year increase in amount, we ask for our Indian Schools not only money, but prayers, the prayers of faithful hearts, remembering that "neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

## Young People's Department.



ON THE COAST OF NEWFOUNDLAND.

### A NEWFOUNDLAND MISSIONARY.

**O**VER forty years ago a clergyman of the Church of England left his comfortable home in his own native country, in order to do hard missionary work in Newfoundland. Newfoundland has a wild, rugged coast, and the ocean waves are constantly beating against it, and the missionaries, as a rule, have to move about from place to place in open boats or fisherman's vessels, as they may get the chance. The clergyman's name was Jacob George Mountain, and he worked a great many years, chiefly among fishermen, as they were scattered about from place to place. He lived a very hard, rough life among these people. He was like St. Paul, often in "weariness and painfulness," "watchings and fastings," "hunger and thirst;" but he thought it was not for him to spare the body when there was work for Christ to be done.

Although he met with many discouragements and drawbacks in his work, sometimes things occurred to make him feel hopeful and happy. The following is an incident of that kind, given in his own words:—

"At Pushtro', I shall never forget the kindly eagerness with which I was received by one of the chief inhabitants, who in simple faith had ever opened his house to all who came in the name of Christ, and felt himself honoured by their sojourn under his roof. He stood at his stage head when I landed, and received me with open heart and arms. The whole time of my stay his one thought seemed to be how he might most promote my comfort, and minister to my wants. Nor was he unmindful of the better

part; his ear was open to hear what Christ might teach him by me. What his ear received, his heart pondered—a heart as tender and as true as any I have known in any rank of life, and in which I am glad to claim the place of a brother in affection, as well as of a minister in respect. This man was one of four brothers, each of them of the same sterling character as himself, and having great influence for good in their respective spheres. Two of them lived in the same settlement, composed of their own and two other families of the same worth. Here, too, I was from the first well received; and I found so much simplicity, earnestness, and willingness to be instructed more perfectly in the way of God, that I was enabled, before a very long period, to administer the Holy Communion to some of the more advanced among them. The number steadily increased, and before my departure every adult in the place had become a communicant, although even here they had previously entertained a firm persuasion that that holy feast was not intended for 'such as them,' and in other places it had not so much as been heard of. After a time, they began, at my instigation, to meet together on Sundays for Divine Service, the two brothers leading the rest of the congregation, and reading sermons supplied by me; the rest of the day was spent in catechising and instructing the children. Daily family prayer, private devotions in the morning as well as evening, became the rule in every family; books were eagerly sought and read, the children and parents rapidly progressed. At each succeeding visit I had a class of children quite as intelligent as their equals in a good school at home. I look back on those happy

homes and that band of children as my own; friends with whom I have sojourned, as well as a flock whom I have taught. Those humble communions in their low-roofed house, with deal table, and benches for the rail, have as sweet a savour in my remembrance as many in the holy and consecrated shrines of dear and happy England. And these people were known by their fruits; their nearest neighbours bore witness to their blameless life and conservation. It was from seeing *their* example that *they* were stirred up to emulate it. They heard no oaths or evil words from their lips on the fishing-ground; they saw them patient under the same trials and dissappointments which daily provoked other men to wrath; they saw them bearing one another's burdens, kindly affectioned one to another; wives submitting, husbands loving, children obeying; no sound of provocation or answering again, but the voice of joy in their dwellings; all their works done in love; having salt in themselves, and having peace one with another. 'I wish,' said a man of the neighbouring settlement, '*we* could live as *they* do *there*.' 'Well,' I said, 'begin and try; you have the same means, the same grace will not be wanting.' They *did* try; they, too, all became communicants, and, I trust, are striving to walk in the same way of life. This was more or less the case with four or five settlements on this shore; and a feeling sprang up between pastor and people which could hardly have existed under ordinary circumstances. Sleeping under the same roof, and eating at the same board, seemed to unite us with the bands of a man and the cords of love, and to establish a feeling of communion and affinity."

This devoted missionary was cut off by a fever, when he was only thirty-eight years old, but his memory will linger long among the church people of Newfoundland.

#### WATCHING FOR FATHER.

**T**WO boys, Edgar and Hereward, partly for a punishment, partly as a training for their future life, were placed by their father at school in a town far removed from his dwelling. On placing them there he charged them always to bear him in mind, and to look out constantly for him. "As soon as you are fitted for your home," he said, "I shall come, perhaps when you are hardly expecting me, and will take you there, never to be parted from me again."

Poor boys! At first they were very lonely, and constantly in tears; but childhood readily accommodates itself to circumstances, and they soon fell into the routine of school life, and learned to do what those around them did. Still their teachers could not help remarking

how often their thoughts seemed to recur to their father, and their home. When in their walks they passed the city walls, and reached the open country, they would at once look in the direction of their father's house, straining their eyes, as if they hoped to catch a glimpse of it. When they saw any bright or beautiful object, they would compare it at once with something at home; and, which was stranger yet, the sound or sight of evil would carry their thoughts in the same direction. "Nothing bad is to be seen or heard there," they would say.

And now what was the effect of this habit of mind on the boys' conduct? It was this:—while carefully preparing themselves for their future life, they cared very little for what was taking place around them. They could not feel settled at school; they could not make it a home; they knew they might be called away at any moment; and so, if they were but keeping themselves in readiness for their father's coming, and doing their daily work with diligence, what else could signify very much? The little roughnesses of school, the difficulty of their tasks, or the unkindness of companions, all passed lightly over them. One winter's morning Hereward began complaining of the early rising, and the bitter cold. "Never mind," said Edgar cheerfully; "we shall but enjoy our home the more, and who can tell how soon we may be there?"

On another occasion the two boys were drawn into a dispute with some of their schoolfellows, who challenged them to settle it by fighting. This would have been against the rules of the school; so they steadily refused. The other boys jeered at them, taunted them with cowardice, and fell into a system of petty persecution, which was carried on until scarcely any one in the school would speak to them. This was hard to bear, and so Edgar and Hereward felt it; but still the thought of their father's coming bore them up. "It will soon be over," they would say one to the other. "He cannot, certainly, delay much longer." So they went on quietly their own way, till one by one their companions came round, and were friends with them again.

Soon afterwards it was proposed in the school to have a grand feast on the next holiday. The boys were to make all the preparations themselves, and to raise a subscription from their own purses to meet the expense. Hereward and Edgar willingly paid their share, and worked hard to get all in readiness. The day came, the feast was spread, and all sat down to enjoy it. Nothing could be brighter or gayer than the scene. There was much hearty merriment, in which at first the two brothers took their full share. After a time, however, Edgar seemed to grow weary of it; and as the laughter grew noisy, and the jesting vain and idle, he quietly rose and slipped away unnoticed. His brother observed and followed him; they turned into the school cloisters, and walked up and down in



silence. The sun was just setting, and the evening air was cool and refreshing after the heated atmosphere they had just left. "Oh! when will our father come for us?" sighed Edgar at last. "That confusion and uproar, how unlike it was to the pleasures of his house! Why does he delay so long?" His sad questioning was answered by a cry of joy from Hereward. Far off, in the dusk, at the further end of the cloister, the boy caught sight of his father's well-remembered form. He had come at last to close his poor children's time of waiting and watching, and to carry them with him to their beloved home.

### MY DARLING.

**T**HESE words in bright letters stood out in bold relief on the dashboard of a huge four-horse truck in a Broadway blockade. The driver looked as unsentimental as possible, but he was not profane or brutal toward his horses. Patiently he waited the loosening of the jam, while his neighbours filled the air with curses. Finally, his horses becoming restive, he climbed down from his box and soothed them with gentle words and caresses. Then a bystander asked why he called his truck "*My Darling*."

"Why," he said, "because it keeps the memory of my daughter, little Nellie. She's dead now, but before she died she clasped her hands around my neck and said:—

"'Papa, I'm going to die, and I want you to promise me one thing, because it will make me so happy, Will you promise?'

"'Yes,' I said; 'I'll promise anything. What is it?'

"Then, fixing her eyes on mine, she said, 'Oh, papa, don't be angry, but promise me you'll never swear any more, nor whip your horses hard, and be kind to mamma.'

"That's all there is about it, mister, but I promised my little girl and I've kept my word."

When the blockade was lifted, the big truckman resumed his seat, and was soon lost in the tide of travel.

### THE AFRICAN AND HIS DOG.

**O**NE day," said an African missionary, "as I was passing by the hut of one of the most important but least attentive of my congregation, this exclamation, 'Oh, what a misfortune!' pronounced by a man's voice, struck my ear.

Quite concerned, I pushed open the door and went in.

"'What is the matter, Tamra,' I said. 'What misfortune has happened to you? Neither your wife nor your son ill, I hope?' 'No,' he replied, 'there's no one ill in the hut.'

"'Well, what trouble are you lamenting?'

"The man scratched his woolly head with an embarrassed air. 'Why, the boy has just come to tell me that my dog has eaten a leaf of the Bible you gave us.' 'Perhaps,' said I, 'the loss is not irreparable; I may be able to replace the leaf.'

"'Ah, but,' said the man 'my dog is spoiled. He will never more fetch me the smallest bit of game, nor will he fly at the throat of my enemy when I bid him. He will become as gentle as a lamb, as all our warriors do now who read that book. I tell you what, missionary, my good dog is

ruined, and it is all your fault."

I CANNOT believe that we can have earnest piety amongst ourselves unless we feel that these blessings which we ourselves possess we must share with our neighbours; and unless they are like fire in our bones that can set others alight with the same blessed fire—that fire which Christ came to kindle upon earth. When a Church renounces missionary work, or is not expanding in missionary work, there is something fatally wrong in the heart.—*Archbishop Trench*.



HOW TO WELCOME A MISSIONARY.—(See page 229).



## THE GREAT DELIVERANCE.



ALM Egypt slept The veil of heavy night  
Hung dark 'twixt the desert and the sky.  
Above the sleeping land that dreamed no harm,  
The sullen clouds bent low and threateningly;  
And through the darkness and the silence deep,  
No voice of solemn warning breathed aloud :  
" Prepare to meet thy God." The soft night wind  
That crept from house to house with noiseless tread,  
Repeated not : " Thy first-born all must die !"  
The bird that moved upon the midnight bough  
Said not, " The hour is come,"—nor yet the stars  
That stood above the land. The night wore on,  
And Egypt slept

The night wore slowly on ;  
And Israel, by the dimly burning light,  
Did watch with anxious heart. The lamb was slain,  
And on the lintel had the blood been struck.  
The cloth was spread, the hurried meal was passed.  
With girded loins and ready sandaled feet  
The eager bondsmen waited, longed, and hoped,—  
They knew not what.

And now the hour was come  
The murky veil of night was torn by wings  
Of God's destroying angel swooping down  
To smite the land, and Egypt slept no more.  
The angel passed, death hovered in his wake,  
But Israel's blood-stained door was left uncrossed.  
A sudden cry broke on the air. 'Twas not  
The anguish of a single stricken heart,  
It rang from house to house and swelling rose,  
A mournful chorus, a funeral wail,  
The voice of Egypt mourning her first-born.  
Night wore away. The stars above the land  
Went dimly out ; and lo ! the rising sun,  
Whose latest dying ray had looked on slaves,  
Saw Israel out of bondage, — free at last !

Years, ages have rolled by. A deeper night  
Enfolds the land in darkness and in gloom.  
Above a careless world that dreams no harm,  
The clouds of sin stoop low and threateningly,  
And Justice whets her keen avenging sword.  
Still Egypt sleeps. God's awful warning words,  
" The day thou eat'st thereof, thou'lt surely die,"  
Forgotten are. The scornful idler laughs,  
Unheeding that the hour is drawing nigh.  
O men, O brothers, are you faithful, true ?  
Your candles, are they burning ? Do you watch  
With girded loins, with anxious hopeful hearts ?  
The Lamb is slain ; and if his saving blood  
Be on your lives, the angel will pass by.  
And with the rising of the sun you'll quit  
Your bondage for the precious Promised Land.

—Young Men's Era.

## INCIDENTS AND ILLUSTRATIONS.

God's providences are very closely related to the prayers of God's people. A few years ago a German missionary society found itself in debt ten thousand thalers. Fourteen years before it had received as a gift three acres of what was supposed to be worthless land in south Africa. At this juncture diamonds were discovered upon it, and enough was realized by percentage paid by the miners to pay the debt.

The founder of the Friendly Islands mission applied to the London Missionary Society for

permission to start a mission on another island whose chief had requested it. While waiting in prayerful anxiety for an answer, a box was washed ashore which contained a letter giving the permission. The wrecked ship was never heard from, and no other article from it was ever found.

In 1815 the Rev. B. Shaw went to Cape Town as a missionary, but on being forbidden by the government to labour there, he bought a yoke of oxen and a wagon, and he and his wife started for the interior, not knowing whither they went. After going 300 miles, he camped on the twenty-seventh day near a party of Hot-tentots, who, with a chief, were going to Cape Town after a missionary to teach them the "Great Word," of which that chief had heard. Had either party started half an hour earlier on its journey they would have missed each other.

When a fierce storm of persecution burst upon the Turkish missions of the American Board, much prayer was offered, and God interfered with such a striking series of providences in the Turkish nation and its capital that the persecutors were awed. They held a meeting, and agreed to stop the persecution and recall the Christians who had been banished. In the history of every mission may be found a series of striking providences in answer to prayer.—*Missionary Review*.

SOME years ago, a gentleman in New York left his entire property, some \$400,000, for the purpose of founding a musical college. At once, of course, the will was disputed ; and now it appears that the entire property has been consumed in litigation, and not a dollar remains for the object specified in the will, even supposing the will to be sustained. This fact might well be proclaimed from the housetop. When will men learn to do good during their lifetime, and not to rob themselves of the pleasure of seeing the work which they desire prospering before their eyes ?

"You press the Church too hard on this subject of Missions," said a brother when the subject of Missions was being discussed. When asked how much he gave for Missions per year, he said, "About one dollar." "How much does your tobacco cost you annually ?" was asked. His face crimsoned a little as he answered, "About ten or fifteen dollars, I suppose." Ten or fifteen dollars for a questionable luxury and one dollar for Missions ! There are too many in the church of whom this brother is a representative. Brother reader, are you one of them ?

A CENTURY ago £1,000 a year were spent upon all the missions of the Reformed Churches, and a mere pioneer band of workers, mostly Moravians, made up the entire mission force.

## The Canadian Church Magazine AND MISSION NEWS.

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

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

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REV. CHAS. H. MOCKRIDGE, D.D., 11 Ann Street, Toronto, to whom all communications of an editorial character should be addressed.

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VOL. V.                      OCTOBER, 1891.                      No. 64.

THREE new dioceses are to be formed in Africa, to be known as Uganda, Niger and Lagos.

WE are glad to see that the ladies' of Calgary, N.W.T., have formed a branch of the Woman's Auxiliary.

THE death of Rev. Dr. John Henry Hopkins removes from the church of the United States a prominent and valued member.

WE are sorry to note the death of the Rev. Canon White, for many years a devoted and energetic clergyman of the Diocese of Ontario.

THE familiar name of "E. Baynes Reed" appears in the synod report of the Diocese of British Columbia. He sits as a delegate for St. Barnabas' Church, Victoria.

THE Board of Management of the Domestic and Foreign Missionary Society will meet in Montreal on October the 14th. It is expected that the venerable Archdeacon Reeve, Bishop elect of Mackenzie River, will be present at the missionary meeting to be held on the evening of that day.

DEFINITE arrangements have been made for the departure of Miss M. E. Sherlock for Japan. The different branches of the Woman's Auxiliary have contributed enough money for that object, and the probability is that Miss Sherlock will be at work very soon as a Canadian missionary in the hospitals of Japan.

WHEN a successor is appointed to the Very Rev. Dr. Lyster, Dean of Ontario, who died re-

cently in Wales, there will be a Dean in each of the Dioceses of the Ecclesiastical Province, with the exception of Toronto and Fredericton where the Bishops retain the office in their own hands.

THE different printed reports continually sent us by the Diocesan branches of the Woman's Auxiliary indicate that that body are alive and active in the work that they have undertaken. Their *Monthly Letter Leaflet* is an interesting little periodical, full of Missionary information, and published by the Dioceses of Quebec, Montreal, Toronto, Huron, Ontario and Niagara.

THE *Canadian Indian* has suspended publication for the present and hopes to appear again in January as the organ, not of the Canadian Indian Research and Aid Society, but of a "strong, united, Protestant Missionary Society." How, or by whom such a society is to be formed does not yet appear. It strikes us that there are enough Missionary Societies existing in Canada at the present time and that the formation of another would be a mistake. Every Church and religious body of any kind in Canada has its Missionary Society or is doing its own missionary work, and where the strength of the newly proposed society is to come from we are at a loss to know.

## Our Indian Department.

Edited by Rev. W. A. Burman, B.D., Principal of the Rupert's Land Indian Industrial School, St. Paul's, Manitoba. Missionaries having items of interest regarding the Indians will kindly forward them to Mr. Burman.

REV. W. A. BURMAN, of Rupert's Land Industrial School, writes to us as follows:—

Through your columns will you please convey my hearty thanks to those who have so kindly contributed through the Board of Missions the sum of \$36.66, just received from Mr. Mason.

The donors of part of this are unknown, so that I am glad to take this means of thanking them. Such help is especially welcome just now when we are greatly in need of funds to enable us to meet some large unforeseen expenses.

We have now sixty-four scholars and find our needs increase with our scholars. I shall therefore be very grateful for any further assistance any friends may be able to give.

I have also received from Mr. Mason, \$191.00 for the Bishop of Athabasca whose commissary I am, and in the Bishop's name I beg to thank the Board for an appropriation of \$180.00, and some unknown friend for \$11.00. I am sure it will be very acceptable to his Lordship.

## A LETTER FROM JAPAN.



THE Rev. J. G. Waller, Canadian Missionary in Japan, writes to us as follows:—

It is just nine months ago to-day (August 24th) since I landed with my wife in Yokohama, and I give a short summary of the work done in this time—writing now that it may arrive in Canada in time for the Autumn meeting of the Board of Missions.

On the day of our arrival we proceeded direct to Tokyo, where, the Bishop being absent in the south, we remained the guests of Archdeacon Shaw for upwards of a month. Then for two and a half months we lived in a small house in Hikawa Cho, Akasaka Tokyo. During this time I was partly busied in the search for the most suitable field, and in company with Archdeacon Shaw, made several journeys in different directions, the expenses of which were defrayed from the fund supplied the English mission for this purpose—this was at the kind intercession of the Bishop and Archdeacon. The field eventually selected was in the north of the main island, and the centre at Fukushima, the capital of the “Ken” or Province of the same name.

The next difficulty was to procure a residence passport. For this I engaged a young man in Tokyo, a Christian having the confidence of all his brethren in St. Andrew's church, to go to Fukushima and attempt to find someone whose antipathy to foreigners had been reduced to such a point that he would be willing to lend his name in the application for a passport, and also to rent a house in his name. This he finally accomplished on March 5th, after remaining there for nearly five weeks. In return for the favor of the name, I agreed to teach in a night school, one hour each day, free of charge. In the meantime, in Tokyo, I was learning the language, teaching in mission schools—by interpretation of course—and purchasing the various articles required in the outfit of a mission house.

After several vexatious delays, we left Tokyo on the morning of March 17th, taking with us our house-servant, and an interpreter, who also acted as my Japanese teacher.

The chief reason for the selection of the north of Japan, was that it is less supplied with missionaries than other parts. After careful enquiry from the members of other missions, and after searching the religious directory of Japan—published in connection with the foreign directory at Yokohama—and, noting the changes that I have heard of during the year, I can find only sixteen foreign missionaries, stationed north of Tokyo, in a population of about 13,000,000, and of these sixteen, three are women, teaching in a woman's school at Sendai. There

are, however, a number of catechists employed at different points, and a few native ministers. The population being less dense, the cost of living higher, the country more rugged, and the climate far more inclement than in the south, may have tended to the great majority having selected the south as the preferable field.

Another point in favor of the north is that Buddhism has far less influence here than in its stronghold in the south, and Shintoism offers less opposition to the message of the Gospel.

After coming to Fukushima very many came to call on me, not only of those who had not before seen a foreigner, but more especially those who were desirous of seeing how a foreigner furnished his house, or of picking up a few words of English—the full extent of this latter class, however, I only discovered later, to my cost. Those who came were told of Christ, and the most regular were organized into classes, to meet six times a week, twenty-two of whom were admitted as catechumens. But as time went on, and I became better acquainted with the history of the place and people, I found a number of Christians here, and also learned that the number of apostates, or virtual apostates outnumbered the faithful. I found also that most of my catechumens, although studying the Bible, taking notes on Christian evidences, hearing the story of man's redemption, were at heart impelled only by the overpowering passion to learn English and that if it would insure their continued intercourse with me, they would not hesitate to receive baptism. This made me unusually careful in administering baptism—not until after severe tests. As a result, instead of the number I had hoped for, on July 19th, I baptised only two—both young men.

When I came to Fukushima I found a few Christians here in charge of a Congregational catechist. About the time of my coming they received notice from the managers of the Congregational body, at Kobe, that a catechist could no longer be supported here, but the Fukushima Christians being very desirous of retaining the catechist, and he as fond of them, he concluded to stay at all hazards. As, however, they were unable to support him, they applied for admission to the Methodists at Sendai. While negotiations were being carried on, I, thinking that if all the Christians in Fukushima were united it would more strengthen our cause here, told them so, and after receiving instruction concerning the church, they unanimously agreed to join us, and were prepared for confirmation, to the number of seventeen. This, however, has been delayed owing to the Bishop's continued illness this summer—and since joining, three of them, being in the Provincial Government service here, have been removed to other points. I, on my part, undertook to provide the catechist's salary, the congregation paying for the lighting, heating, and rent

of the little room in which we meet for service, on Sunday twice, on Wednesday evening and at other times irregularly. This, I have been enabled to do through the agency of two kind friends in Canada—Rev. F. E. Howitt, of Stoney Creek, Niagara diocese, and Rev. Chas. H. Shortt, St. Alban's Cathedral, Toronto—without applying to the Canadian Board. Shiraishi San, the catechist, is well educated in Chinese, reads and speaks English fluently, a graduate of the college at Kobe. He will, however, this fall go to Tokyo, to receive instruction at the Divinity School, as the Bishop considers this necessary before he takes his full standing in the church.

We held a large meeting in one of the theatres in Fukushima on April 30th, four Japanese, Mrs. Waller and myself speaking. Occasional services and lectures, distribution of tracts, etc., have been held at outlying points, the most regular of these being at Nihommatsu, a town of about seven thousand, fourteen miles from Fukushima, where we go every first and third Sunday of the month. I hope to hold a mission at Nihommatsu also from the 15th to the 21st of September.

I omitted to state that the Greek Church have a catechist at Fukushima, and the Presbyterians in June transferred one from Hobarra, twelve miles away, where he seemed to be doing a good work, to Fukushima, where he will present one more division.

The *prospects*—not so good as I could wish, but *fairly* good. Japan will not be converted all at once, at least in the near future. But Christian thought and ideas are gradually leavening the nation, old religious systems are decaying with comparative rapidity, and a small number are coming into the Church, with a larger number seeking after the Truth. This is the general religious state of Japan, and in a smaller degree of Fukushima—smaller because Fukushima is not so advanced as some other parts of Japan.

Our own work is scarcely more than begun. I cannot speak in public except with the aid of an interpreter, and even in easy private conversation, although I make myself understood, I am not at all fluent.

Our *needs*—1. A native ministry. In any land this is of the highest importance, as must be apparent to all; but in Japan, where the language presents such difficulties, not only because of its intricacies, unknown to a European tongue, but also because the people have never heard "broken" Japanese spoken and are slow in understanding it, and where such national antipathy to foreigners exists, as is not surpassed perhaps in any other country in the world, a native ministry is even more important. Bishop Nicolai, almost single-handed, has put the Greek Church in its present strong position in Japan because he early began the training of a large native ministry.

## Books and Periodicals Dept.

*The Sweet Story of Old.* A life of Christ for children, by Mrs. L. Haskell: New York. E. P. Dutton & Co. Price 50 cents.

A pretty little book, nicely illustrated, and setting forth those portions of our Saviour's life which are particularly interesting to children. Archdeacon Farrar speaks very highly of it in his brief introductory notice.

"*What's the Use of Going to Church?*" By Robert A. Holland, S.T.D., New York. Thomas Whittaker. Price 10 cents, or \$1.00 per dozen.

A Striking pamphlet, capital for general distribution in a parish. The writer does not spare the man who languidly stays at home on Sunday and says of Church going, "What's the use?"

*The Beginnings of the Historic Episcopate.* By Rev J. H. Barbour, M.A., New York: E. & J. B. Young & Co.

Passages from Scripture and quotations from early Christian writers to the year 250 are here given in succinct form in order to show the rise of the Christian ministry as held by the Anglican Church.

*The New England Magazine,* Boston, Mass. Brimful of interesting and attractive matter, as well as handsome illustrations.

*The Young Canadian,* box 1896, Montreal. Every young Canadian should be proud of this magazine. If your bookseller has not a copy left, send five cents for one to the above address. Its illustrations and reading matter are always good.

*The Youth's Companion,* Boston, Mass. Always charming and useful. This excellent weekly, well printed and beautifully illustrated, is eagerly looked for by all those young people who are fortunate enough to subscribe for it.

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

*The Churchman:* New York, M. M. Mallory & Co., 37 Lafayette Place, New York. A weekly church paper, well known as one of the best church periodicals in existence.

*Newbery House Magazine:* Griffiths, Farren, Okeden and Welsh, London, England.

This Magazine seems to improve every month. A series of papers is commenced in the September number on "Church Progress in America."

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

*The Dominion Illustrated* steadily improves upon the high standard of literary and artistic excellence which has especially marked it since its enlargement at the beginning of this year to twenty-four pages weekly. The engravings are well selected, while a group of bright and gifted writers are regular contributors to its literary contents, and its pages reflect the best thoughts of clever men and women. Such a journal deserves the support of the reading public. The publishers are the Sabiston Litho. & Pub. Co., Montreal.

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

*The Magazine of Christian Literature*: The Christian Literature Co., New York. A useful periodical, especially for clergymen, who from its pages may cull information upon the great questions of the day, both within and without the Church of England. A new work by Dr. Schaff will take the place of the "Dictionary of Religious Knowledge," completed last month. The articles are chiefly eclectic—gathered from leading magazines reviews and religious periodicals.

*Demorest's Family Magazine*, 15 East 14th st., New York. This periodical is, as its name indicates, a *family Magazine*. There are stories and descriptive articles, romances and illustrations, hints for the household and children down to "How and what to feed the baby," recipes and fashions, amusements and hints for arranging furniture—all for \$2.00 a year.

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Next meeting of Board of Management, Oct. 14th, 1891 Montreal.

## Returns by Parishes—Domestic and Foreign Missions.

## RETURNS FROM THE DIOCESE OF HURON.

FROM MAY 1, 1890, TO APRIL 30, 1891.

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.	TOTALS.	INCUMBENTS.
				By Stations	By Parishes.	
Adelaide .....	83	1 39	.....	2 22	.....	
Kerwood .....	77	94	.....	1 71	3 93	Rev. Wm. Daunt.
Ailsa Craig .....	1 13	1 65	1 00	3 78	.....	
Brinsley .....	1 09	2 15	1 00	4 24	.....	
McGillivray, Christ Church ..	1 48	2 45	1 00	4 93	12 95	Rev. W. M. Shore.
Alvinston .....	1 83	1 25	1 75	4 83	.....	Rev. A. Fisher.
Metcalfe .....	1 00	1 00	.....	2 00	6 83	
Amherstburg .....	58	3 52	1 98	.....	6 08	Rev. G. W. Wye.
Attwood .....	.....	.....	.....	.....	.....	
Henfryn .....	.....	.....	.....	.....	.....	
Monckton .....	.....	.....	.....	.....	.....	
Trowbridge .....	.....	.....	.....	.....	.....	Vacant.
Aylmer .....	8 58	18 45	5 35	.....	32 38	Rev. F. M. Baldwin.
Bayfield .....	1 97	5 74	59	8 30	.....	
Goshen .....	68	4 11	63	5 42	.....	
Varna .....	3 08	3 68	30	7 06	20 78	Rev. F. G. Newton.
Belmont .....	60	.....	.....	60	.....	
Dorchester .....	29	.....	2 57	2 96	.....	
Harrietsville .....	37	.....	.....	37	3 93	Vacant.
Berlin .....	6 55	2 81	b8 16	.....	17 52	Rev. John Downie.
Bervie .....	.....	2 86	1 05	3 91	.....	
Kingarf .....	.....	2 51	.....	2 51	.....	
Kinlough .....	.....	2 84	1 61	4 45	10 87	Rev. E. A. Hall.
Blenheim .....	.....	3 00	4 72	7 72	.....	
Charing Cross .....	.....	80	.....	80	.....	
Ouvry .....	.....	2 35	.....	2 35	10 87	Rev. L. G. Wood.
Blyth .....	83	2 00	1 26	4 09	.....	
Belgrave .....	81	4 00	50	5 31	.....	
Manchester .....	95	50	30	1 75	11 15	Rev. G. W. Racey.
Brantford, Grace Church .....	21 94	30 61	*33 59	.....	86 14	Rev. G. C. Mackenzie, R. D.
Brantford, St. Jude's .....	8 50	3 50	3 20	.....	15 20	Rev. J. L. Strong.
Brussels .....	3 20	6 00	2 50	11 70	.....	
Walton .....	65	1 60	.....	2 25	13 95	Rev. W. T. Cluff.
Burford .....	8 02	14 45	1 94	24 41	.....	
Cathcart .....	1 10	1 35	11	2 56	26 97	Rev. A. K. Griffin.
Chatham, Christ Church .....	5 00	5 00	.....	.....	10 00	Rev. N. H. Martin.
Chatham North .....	.....	12 63	5 24	17 87	.....	
Dover East .....	.....	3 25	.....	3 25	21 12	Rev. A. Murphy.
Chatsworth .....	2 53	2 21	1 50	6 24	.....	
Desboro' .....	2 89	2 71	1 38	6 98	.....	
Holland .....	40	1 50	.....	1 90	.....	
Williamsford .....	1 41	1 32	44	3 17	18 29	Rev. T. L. Armstrong.
Chesley .....	6 23	10 58	2 10	18 91	.....	
Vesta .....	27	31	.....	58	.....	
Sullivan .....	12	71	.....	83	20 32	Rev. W. G. Reilly.
Clarksburg .....	4 64	11 06	1 30	17 00	.....	
Collingwood Township .....	1 01	2 00	.....	3 01	.....	Rev. Geo. Keys, R. D.
Clinton .....	13 00	10 00	5 00	.....	28 00	Rev. Wm. Craig, R. D.
Colchester .....	90	10 50	.....	11 40	.....	
Harrow .....	30	.....	.....	30	.....	
Comet .....	25	1 50	.....	1 75	13 45	Rev. T. F. Whealen.
Comber .....	1 00	.....	.....	.....	.....	
Mersca .....	.....	.....	.....	.....	1 00	Vacant.
Deleware .....	1 87	4 10	1 75	7 72	.....	
Caradoc .....	44	1 20	.....	1 64	.....	
Mount Brydges .....	1 84	1 20	1 75	4 79	14 15	Rev. S. R. Asbury.
Delhi .....	.....	1 22	2 13	3 35	.....	
Courtland .....	.....	.....	.....	.....	.....	
Langton .....	.....	2 73	.....	2 73	.....	
Lynedoch .....	.....	25	.....	25	6 33	Rev. W. H. Battersby.
Dresden .....	.....	1 88	1 90	3 78	.....	
Keith .....	50	50	.....	1 00	4 78	Vacant.

b \$1.00 for Bishop Blyth fund. \* \$21.92 for Parochial Missions to the Jews.

## RETURNS FROM THE DIOCESE OF HURON (Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUN.	TOTALS.		INCUMBENTS.
				By Stations.	By Parishes	
Dundalk						
Flesherton						
Maxwell			95	95	95	Rev. A. Corbett.
Duart	84	51		1 35		
Highgate	1 06	1 20	1 00	3 26		
Clearville	1 22	25		1 47	6 08	Rev. J. Hale.
Durham	6 79		5 91	12 70		
Egremont	92			92	13 62	Rev. A. F. B. Burt.
Dungannon	78	65		1 43		
Port Albert	65	79		1 44	2 87	Rev. James Carrie.
Eastwood		1 97	88	2 85		
Innerkip		1 53	1 30	2 83		
Oxford Centre		2 74	1 41	4 15	9 83	Rev. G. M. Franklin.
Essex Centre	1 54	1 09	1 10	3 73		
North Ridge	1 60	1 25	2 03	4 88	8 61	Rev. R. Fletcher.
Euphrasia	1 00	1 15	36	2 51		
Sydenham	1 75	54		2 29		
Walter's Falls	45	90		1 35	6 15	Rev. J. A. Ball.
Exeter	6 58	8 00	3 53		18 11	Rev. S. F. Robinson.
Florence	3 21	2 78	1 00	6 99		
Aughrim	2 60	1 57	69	4 86	11 85	Rev. F. Ryan.
Forest	5 87	7 23	3 90	17 00		
Thedford	1 42	2 85	80	5 07	22 07	Rev. Wm. Johnson.
Galt	15 00	8 15	9 00	32 15		Rev. J. Ridley.
Hespeler	2 77	4 00	1 74	8 51		
Preston		4 75	2 10	6 85	47 51	Rev. T. F. Kingsmill.
Glanworth	6 22	3 12	5 50	14 84		
Lambeth	83	1 43		2 26	17 10	Rev. S. E. G. Edelstein.
Goderich	2 50	8 05	7 00			
Goderich Township	60	2 00			20 15	Rev. W. A. Young.
Gorrie	1 49	4 36	1 39	7 34		
Fordwich	75	2 77	1 10	4 62		
Wroxeter	1 25	1 35	1 00	3 60	15 56	Rev. T. A. Wright.
Granton		2 15			2 15	Vacant.
Hanover	3 42	3 78	2 20	9 40		
Allan Park	1 73	1 00		2 73	12 13	Rev. T. E. Higley.
Haysville	4 63	3 90	3 18	11 71		
Hamburg	2 15	2 71	2 34	7 20		
Wilmot	2 88	2 60	3 15	8 63	27 54	Rev. J. Edmonds.
Hensall	4 26			4 26		
Staffa	1 00	2 21	1 84	5 05	9 31	Rev. W. Brown-Serman
Holmesville	59	2 10	1 04	3 73		
Middleton	2 11			2 11		
Summerhill	1 93	2 54	1 27	5 74	11 58	Rev. L. W. Diehl.
Hyde Park		4 49	7 00	11 55		
Byron		2 70	1 11	3 81		
Ilderton		1 84	1 83	3 67	19 03	Rev. H. R. Diehl.
Huntingford		1 24	84	2 08		
South Zorra		2 07	91	2 98	5 06	Rev. E. J. Saphir.
Ingersoll	10 43	14 40	11 00		35 83	Rev. J. H. Moorhouse.
Invermay	3 64	3 25	3 10	9 99		
Elsinore						
Lake Arran		1 00	90	1 90	11 89	Rev. R. S. Cooper, R. D.
Kanyenga	45	70	55	1 70		
Tuscarora	70	1 00	62	2 32		
Cayugas	48	50		98		Rev. D. J. Caswell.
Delawares	67	70		1 37	6 37	Rev. I. Barefoot.
Kincardine	4 34	7 78	6 50		18 62	Rev. M. Turnbull.
Kingsville	7 91	7 45	6 16	21 52		
Leamington	2 28	3 68	2 01	7 97	29 49	Rev. C. R. M. Athew, R. D.
Kirkton	80	2 15	1 00	3 95		
Biddulph, St. Patrick	85	1 75	1 00	3 60		
Prospect Hill	35	1 30	1 20	2 85	10 40	Rev. H. D. Steele.
Listowel	10 26	4 30				
Shipley					14 56	Rev. J. F. Parke.
London, St. Paul's Cathedral	74 23	78 04	38 71		190 93	Very Rev. Dean Innes.
" Christ Church	8 13	12 28	5 00		25 41	Rev. Canon Smith, R. D.
" Memorial Church	25 00	52 00	20 86		97 86	Rev. Canon Richardson.
" St. John Evangelist	19 85	45 17	11 25		76 27	Rev. W. T. Hill.
London East	1 05	1 77	91	3 73		
Emmanuel	76	87		1 63	5 36	Rev. W. M. Seaborne.

## RETURNS FROM THE DIOCESE OF HURON (Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS.	TOTALS.	INCUMBENTS.
				By Stations.	By Parishes.	
London, St. James.....	42 56	51 15	19 84	.....	113 55	Rev. Canon Davis.
London West.....	11 09	36 45	12 18	.....	59 72	Rev. G. B. Sage.
London Tp, St. George.....	3 86	5 00	2 00	.....	10 86	
"    Trinity.....	5 81	5 00	2 47	.....	13 28	Rev. R. Wilson.
"    St. John.....	4 38	2 60	2 00	.....	8 98	Ven. Archdeacon Marsh.
Lucan.....	8 35	8 15	3 60	20 10	.....	
Biddulph, St. James.....	1 00	2 50	1 00	4 50	24 60	Rev. R. H. Shaw.
Lucknow.....	.....	.....	3 00	3 00	.....	
St. Helen's.....	.....	.....	2 60	2 60	5 60	Rev. W. J. Connor.
Markdale.....	3 57	3 58	1 40	8 55	.....	
Berkeley.....	1 15	1 00	.....	2 15	10 70	Rev. H. E. Bray.
Meaford.....	13 60	12 94	6 45	32 99	.....	
St. Vincent.....	.....	39	.....	39	33 38	Rev. J. H. Fairlie.
Mitchell.....	10 00	16 66	9 22	.....	35 88	Rev. A. D. Dewdney.
Millbank.....	6 76	16 69	5 68	29 13	.....	
Elina.....	1 41	1 30	1 63	4 34	.....	
Crosshill.....	1 47	2 10	.....	3 57	37 04	Rev. J. Ward.
Mooretown.....	1 30	1 25	1 86	4 41	.....	
Corunna.....	50	50	1 35	2 35	6 76	Rev. D. Armstrong, R.D.
Morpeth.....	2 59	1 20	1 30	5 29	.....	
Howard.....	1 35	1 40	1 46	4 21	9 50	Rev. S. L. Smith.
Mt. Pleasant.....	1 26	1 10	1 17	.....	3 53	Rev. J. P. Curran.
Mohawk Indian.....	1 00	2 00	.....	.....	3 00	Rev. R. Ashton.
Muncey Indian, St. John.....	34	86	23	1 43	.....	
St. Paul.....	1 07	60	35	2 02	.....	
Oneida.....	57	1 27	27	2 11	5 56	Rev. A. G. Smith.
Norwich.....	2 02	1 00	.....	3 02	.....	
Northfield.....	67	73	.....	1 40	.....	
Oterville.....	1 00	70	.....	1 70	6 12	Rev. J. T. Wright.
Onondaga.....	1 82	2 10	85	4 77	.....	
Middleport.....	48	79	2 00	3 27	8 04	Rev. G. M. Cox.
Owen Sound.....	8 33	5 00	10 41	23 74	23 74	Ven. Archdeacon Mulholland.
Derby.....	.....	.....	.....	.....	.....	Vacant.
Paisley.....	2 00	4 40	2 68	9 08	.....	
Pinkerton.....	1 15	3 73	.....	4 88	.....	
Oil City.....	1 76	4 80	1 48	8 04	.....	Rev. F. R. Ghent.
Oil Springs.....	1 47	1 80	91	4 18	.....	
Inwood.....	2 00	1 50	.....	3 50	25 68	Rev. M. M. Goldberg.
Paris.....	11 75	11 90	.....	.....	23 65	Rev. A. Brown.
Parkhill.....	1 50	2 35	1 75	5 60	.....	
Greenway.....	77	1 00	.....	1 77	7 37	Rev. M. G. Freeman.
Pelee Island.....	1 20	1 00	60	.....	2 80	Rev. J. Gander.
Petolea.....	12 89	21 79	6 85	.....	41 53	Rev. R. McCosh.
Pine River.....	1 00	45	50	1 95	.....	
Ripley.....	2 76	1 70	1 75	6 21	.....	
Ambuly.....	.....	90	73	1 63	9 79	Rev. T. B. Moore.
Point Edward.....	2 72	2 51	74	5 97	.....	
Perche.....	4 15	2 72	.....	6 87	12 84	Rev. Wm. Stout.
Port Burwell.....	82	1 26	76	2 84	.....	
Vienna.....	81	1 05	50	2 36	5 20	Rev. C. W. Ball.
Port Dover.....	14 95	16 35	c 57	41 57	.....	
Vittoria.....	1 60	1 41	d 2 85	5 86	47 43	Rev. J. R. Newell.
Princeton.....	2 66	.....	.....	.....	2 66	.....
Port Rowan.....	1 40	2 00	1 34	4 74	.....	
Rowan Mills.....	1 05	1 00	32	2 37	.....	
St. Williams.....	86	60	40	1 86	8 97	Rev. R. W. Johnstone.
Port Stanley.....	1 50	1 00	.....	.....	2 50	Rev. Dr. Schulte.
Ridgetown.....	2 85	1 00	3 00	6 85	.....	
Selton.....	42	.....	.....	42	7 27	Rev. W. E. Scott.
St. Mary's.....	1 50	20 44	5 23	.....	27 17	Rev. W. J. Taylor.
St. Thomas, Trinity.....	49 07	18 09	21 68	.....	88 84	Rev. Canon Hill, R.D.
St. Thomas East.....	3 02	2 00	3 28	.....	8 28	Rev. Dr. Beaumont.
Sandwich.....	4 92	2 34	2 12	9 38	.....	
Sandwich East.....	1 00	1 00	.....	2 00	11 38	Rev. D. H. Hind.
Sarawak.....	1 33	.....	1 45	2 78	.....	
Wolseley.....	1 00	.....	.....	1 00	3 78	Vacant.
Sarnia.....	37 50	36 75	11 87	.....	86 12	Rev. T. R. Davis.
Seaforth.....	17 81	14 37	8 51	.....	40 69	Rev. J. W. Hodjins.
Shelburne.....	45	2 18	2 05	4 68	.....	
Hornings Mills.....	09	1 65	.....	1 74	6 42	Rev. W. A. Graham.
Simcoe.....	28 00	3 50	3 72	.....	9 22	Rev. R. Hicks.

c \$4.00 for Bishop Blyth fund, d for Bishop Blyth fund.



## RETURNS FROM THE DIOCESE OF HURON—(Continued.)

PARISHES.	DOMESTIC.	FOREIGN.	JEWS' FUND	TOTALS		INCUMBENTS.
				By Stations.	By Parishes.	
Southampton.....	5 00		2 00	7 00		
Port Elgin.....	3 00			3 00	10 00	
Stratford, St. James.....	3 00	8 00	24 00		15 00	Vacant.
" Home Memorial Ch..	4 04	1 85	1 67	7 56		Rev. Canon Patterson, R.D.
Sebringville.....	80	72		1 52	9 08	Rev. D. Deacon.
Strathroy.....	9 00	11 67	3 50		24 17	Rev. L. DesBrisay.
Thamesford.....	1 89	3 75	1 87	7 51		
Lakeside.....	1 62	2 35	2 64	6 61	14 12	Rev. T. H. Brown.
Thamesville.....	4 00	3 44	1 65	9 09		
Bothwell.....	3 86	3 93	2 10	9 89	18 98	Rev. W. Hinde.
Thorndale.....	4 56	4 31	1 48	10 35		
Nissouri.....	1 97	1 19		2 16	12 51	Rev. W. Rolfe Seaborne.
Tilsonburg.....	1 75	1 00	1 50	4 25		
Derham.....	75	75	50	2 00	6 25	Rev. R. F. Dixon.
Tilbury Centre.....	50	31		81		
Tindel.....		20		20		
Merlin.....	50	27		77		
Romney.....		90		90	2 68	Vacant.
Tyrconnell.....	13 15	8 25	8 55	29 95		
Burwell Park.....	1 61	1 60		3 21	33 16	Rev. Canon Chance.
Walkerton.....	9 85	8 75		18 60		Rev. F. H. Fatt.
West Brant Township..	1 90			1 90	20 50	Vacant.
Walkerville.....	5 25	10 50	4 00		19 75	Rev. J. Holmes.
Wallaceburg.....	3 71	3 47	2 52	9 70		
Becher.....	71	53	57	1 81	11 51	Rev. C. Miles.
Walpole Island.....		1 00	2 00		3 00	Rev. J. Jacobs.
Wardsville.....	5 41	12 88	1 75	30 04		
Glencoe.....	6 41	14 56	4 24	25 21		
Newbury.....	2 55	7 78	1 84	12 17	67 42	Rev. Wm. Lowe.
Warwick.....	3 12	5 34	4 24	12 70		
Wisbeach.....	33	2 17	77	3 27	15 97	Rev. H. A. Thomas
Watford.....		7 25	5 07	12 32		
Brooke.....	2 42	9 56	4 31	16 29		
Warwick 4th Line.....	56	1 24	62	2 42	31 03	Rev. J. Thompson.
Warton.....	2 60	3 29	2 90	8 79		
Hepworth.....	1 12	1 85	85	3 82	12 61	Rev. W. Henderson.
Windsor.....	12 50	12 00	16 00		40 50	Rev. Canon Hincks.
Wingham.....	8 00	12 00	4 00		24 00	Rev. E. W. Hughes.
Woodhouse.....	1 92			1 92		
Port Ryerse.....	91			91		
Waterford.....	1 00	1 60		2 60	5 43	Vacant.
Woodstock.....	14 39	14 06	8 34		36 79	Rev. J. C. Farthing.
Woodstock East.....	19 95	40 00	22 04	81 99		
Beachville.....	3 60	5 28	1 26	10 14	92 13	Rev. W. H. Wade, R. D.
Wyoming.....	1 00	1 50	1 50	4 00		
Camlachie.....	50	1 46		1 96		
Wanstead.....	75	1 56		2 31	8 27	Rev. J. M. Gunne.
	919 48	1,178 94	603 27		2,700 69	

a \$1.00 for Bishop Blyth fund.