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THE CANADIAN CHURCH MAGAZINE

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HISTORICAL SKETCHES.

No. 57—THE ARCH-DIOCESE OF YORK.

ANCIENT Britain, under Roman rule, seems to have been divided into three parts, of which York, London and Caerleon-on-Usk were the respective centres. York, or as it was then called Eboracum, was a large and flourishing town, a greater commercial centre even than London.

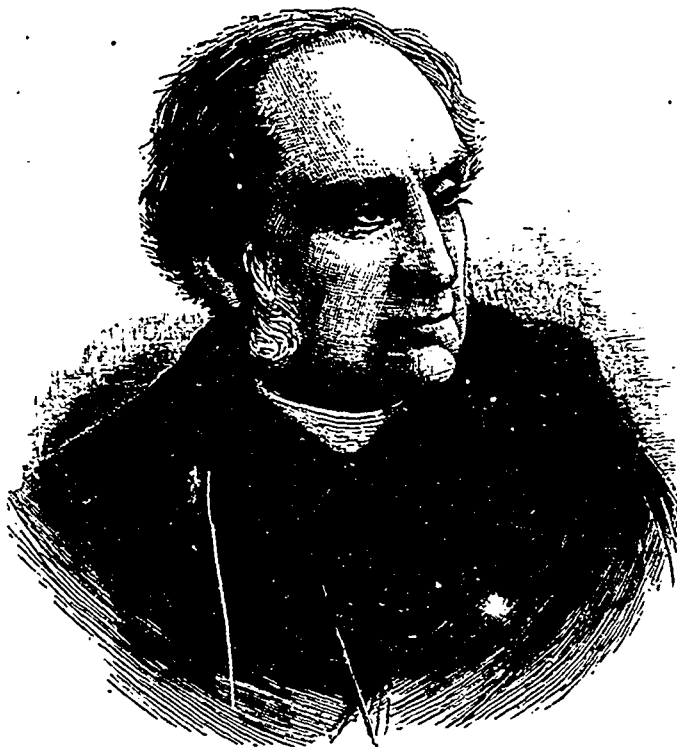
Here lived Constantius, one of the four Cæsars appointed by Diocletian to rule the Roman Empire. He married Helena (known in history as St. Helen), a British lady who had embraced the Christian faith. To them was born, probably in York, a son, who was called Constantine. Thus Britain gave to the world the man destined to be the first Christian Emperor of Rome. He succeeded his father in the year 306, and soon afterwards became sole Emperor. It was a day of great triumph for the struggling Church of Christ, when it secured the powerful arm of the Emperor of the world. One of his first acts was to summon a

Council of the Christian Church, and this was held at Arles, in France. At this council British bishops are mentioned, the Bishop of York, and London and a third bishop, probably that of Caerleon-on-Usk, being specially named. Thus in A.D. 314 there was a bishop over each grand division of Britain, as it existed under Rome rule.

By this it will be seen that the diocese of

York is a very ancient one and that the town of that name is connected with almost the earliest days of the Christian faith. It is therefore much to be deplored that the records of the Christianity of this early period in Britain are almost entirely lost. No consecutive history of this diocese can be attempted till after the conquest of Britain by the Saxons and their conversion to Christianity under the "Italian Mission," headed by St. Augustine about the year 605. The division of England embraced by the diocese of York was then called Northumbria, the king of which (whose name was Edwin) was converted through an active Italian named Paulinus. He built within the walls of York a very humble wooden church, and in it King Edwin was baptized. This, and a larger church subsequently built encasing it, was the precursor of the present mighty minster which lifts its majestic head above the towers and dusky buildings of the metropolis of the north. After Paulinus we find the names of Wilfrid, Chad, Bosa, John of Beverley and Wilfrid II, bringing us down to the year 718. The former Wilfrid restored and beautified the church (or basilica)

which had fallen into great disrepair, and built other churches in different places as well. Troubles arose which caused Wilfrid to appeal to Rome, the first English bishop to take such a step, but it was totally disregarded by the witan or parliament of Northumbria,—a presage of a greater resistance to take place in the future. The successor of Wilfrid II was a man of great eminence, Egbert the son of Eata, and a



THE LATE RT. HON. W. THOMPSON, D.D.

Archbishop of York.

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scion of the Royal House of Northumbria, who became Bishop of York in 732. Three years afterwards he was made Primate of the Northern Province by Pope Gregory III., and may therefore be rightly considered the first Archbishop of York. This was done by the Pope sending him "the pall" or cloak worn by archbishops.

We can but mention here the names of the archbishops who succeeded Egbert till the time of William the Conqueror. They are Albert, Eanbald I. and II., Wulfsius, Wigmund, Wulfhere, Ethelbald, Redewald, Wulstan, Oskytel, Ethelwold, Oswald, Adulph, Wulstan, Alfric Puttoc, Kinsius, Aldred, which brings us to the year 1060.

This covers the period of Anglo-Saxon rule in England, struggling as they continually were with their inveterate enemies, the Danes. It will be noticed that the names are nearly all Saxon, and the Church was evidently considered in a large sense national.

Aldred was an archbishop of much display and grandeur, and it fell to his lot to live in days of much turmoil and distress. He placed the crown upon the head of Harold "the last of the Saxon kings" and also when that royal head was laid low on the bloody battle field of Hastings, he crowned his successor, the terrible William of Normandy, the Conqueror of England. But he always maintained his rights and those of the Church even in his intrepid presence, but died in fear and trembling for the future of the Church of Christ in England.

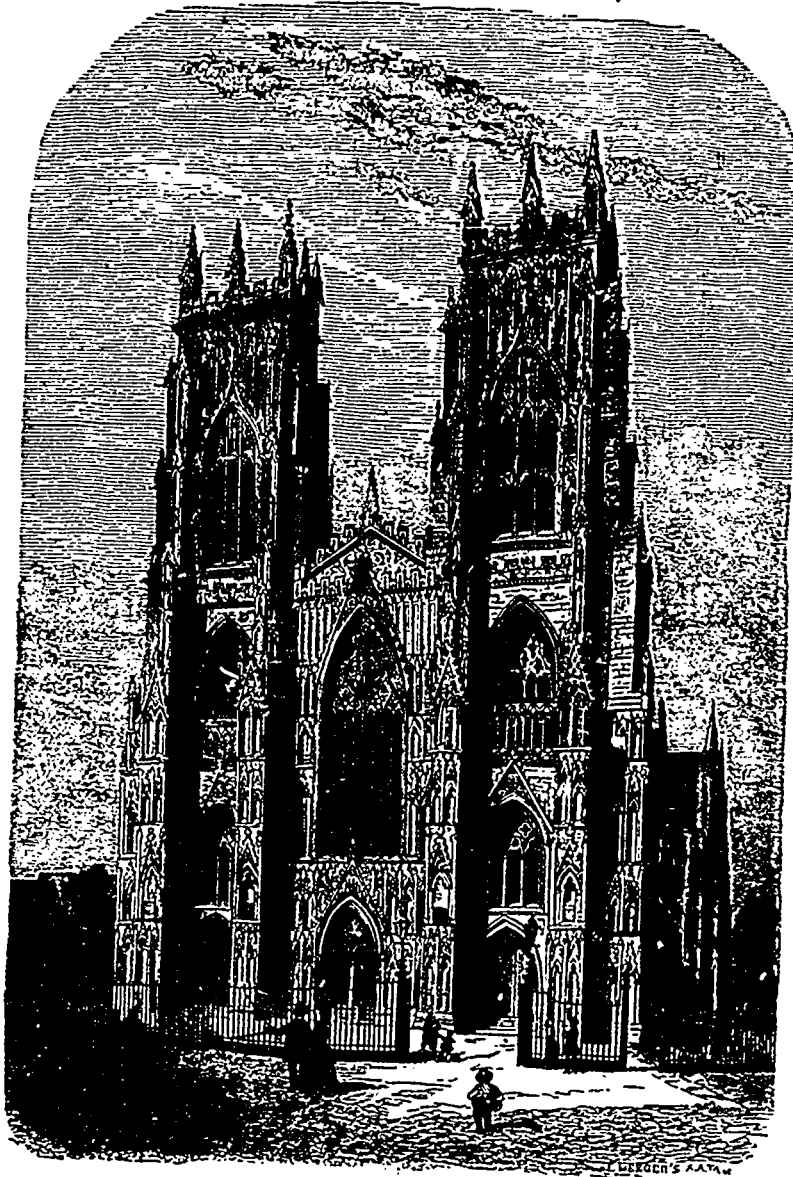
After the Norman Conquest most of the English prelates were removed from their Sees and the practice of bishops appointing their own successors (which had hitherto obtained) was abolished and their appointment was left practically in the hands of the king. This brought William into conflict with the Papal power which, however, he stoutly resisted. He appointed to the vacant Archbishopric in the year 1070, one, Thomas of Bayeux, who was supposed by some to have been his own illegitimate son. A con-

flict arose in the matter of his consecration regarding the supremacy of all England, Lanfranc, Archbishop of Canterbury demanding the submission of the Archbishop of York to him, but a partial agreement only was arrived at.

When Thomas of Bayeux came to York, he found everything in a state of wretchedness and gloom. The whole Northern country had been over-run by Northmen, and William, swearing "by the splendour of God" (his ever-terrible oath) that he would be avenged, laid waste the City of York and the parts adjacent, Saxons and Northmen perishing alike, so that the new Archbishop found the minster a blackened ruin, the result of fire which had destroyed it and its library. Alas, that any of the books of old should have been destroyed!

The Archbishop set vigorously to work to restore the minster and to a great extent succeeded. He also re-organized the Cathedral staff of clergy and appointed a Dean over the Canons and also established an Archdeaconry. He died in the year 1100, shortly after the accession of Henry I. to the throne of England, and was succeeded by Gerard, Bishop of Hereford, who had been one of William Rufus' chaplains. Gerard was succeeded in 1109 by Thomas, a nephew of Thomas of Bayeux, and is known as Thomas II. Over his consecration the old difficulty as to the supremacy between Canterbury and York was revived, and it took all the force and vehement threats of the king to make the stout-hearted Thomas yield his position. The conflict among these good archbishops certainly was not as to which of them should be the least, nor to have the privilege of washing one another's feet. Thurstan succeeded in 1114 and is known as the great restorer of monastic discipline and power in the North. On his death St. William of York was appointed Archbishop in 1144, but monastic power had become so strong that he was set aside and Henry Murdac was put in his place. On his death, however, in 1147, St. William resumed the position and held it till his death in the year 1153. In 1154 Roger de Pont L'Evêque was made Archbishop. He died in 1181. The chief thing we read about him was his determined resistance of the superior claims of Canterbury. The contest became unseemly. At a certain council, at which the Papal legate was present, the question arose as to who should sit at the right hand of that dignitary. Canterbury took the place naturally and York endeavoured to thrust himself between His Grace and the the legate, but ended merely in sitting complacently in Canterbury's lap! Roger was then set upon, his ears cuffed, his robes torn, his body trampled upon, till he was glad to beat a hasty retreat from the inhospitable room. After his death the See remained vacant for ten years, during which time the king enriched himself from its great revenues.

During the reigns of Henry II., Richard I. and



YORK MINSTER.

part of the reign of John, the Archbishopric of York was occupied by Geoffrey Plantagenet, a natural son of the first named monarch, who was appointed to it in 1191. To show how dark was the age in which he lived he was made Archdeacon of Lincoln when a mere child, and at the age of fourteen his father procured for him the Bishopric of that See. These positions he held merely for the livings attached to them, without being in Holy Orders of any kind, and when the pope pressed him to receive them he resigned the livings and preferred the liberty of the layman. The Archbishopric of York, however, proved too tempting, and he received consecration at Tours in 1191. We are told of him that as an Archbishop "he hawked and he hunted, but

he neither held ordinations, consecrations or synods, set the liberties of the minster utterly at naught, gave benefices to boys, and if anyone suggested an appeal to Rome he was thrown into prison."* In his time wares were openly purchased and sold in churches.

But that age was not so dark as to admit of no brighter lights. Walter de Gray, Geoffrey's successor (in 1216), was a distinguished and honoured prelate, flourishing for forty years in the reign of John and Henry III. Many abuses were abolished by him and many reforms established. He gave to the diocese a healthy and religious tone and built up many waste places and cut out many corruptions. The poor and the sick were amply cared for. The stately palace of the Archbishops, called "Bishopthorpe" owes its inception to him, and the minster itself is indebted to him for some of its noblest features. Both the fine transepts (showing the best and most characteristic style of early English) belong to his period, and with their east and west aisles are a great ornament to the minster. In his days the begging friars became strong, but ere long incurred much odium by themselves heaping up the riches that they were supposed to despise.

During the reign of the three Edwards but little need be recorded of the Arch-

bishops of York beyond giving their names and dates of their appointments, which are as follows:—Sewall de Bovill, 1256; Godfrey de Ludham, 1258; Walter Giffard, 1266; William Wickwaine, 1279; John Romanus, 1286; Henry de Newerk, 1296; Thomas de Corbridge, 1300; William de Greenfield, 1304; William de Melton, 1316; William la Zouche, 1340; John de Thoresby, 1353; Alexander de Neville, 1374.

To John de Thoresby, himself a Yorkshireman and a scion of a noble house, belonged the honour of settling forever the unseemly controversy for supremacy between Canterbury and York, the arrangement being made between the

[* Ormsby's Diocesan Histories in loc.]

two Archbishops, that at parliaments and councils Canterbury was to sit on the king's right hand and York on the left. In the open street their cross-bearers were to walk abreast; in a narrow alley or gateway, he of Canterbury was to take the precedence. In confirming this arrangement the Pope designated the Archbishop of Canterbury "Primate of All England," and the Archbishop of York "Primate of England." This makes *all* the difference, and so the two Archbishops are designated to-day.

The first trumpet note of the approaching days of the Reformation was sounded in the time of the Edwardian Archbishops by John Wycliffe, who was said to have been born near Richmond in Yorkshire. His followers, as is known, created no little stir in religious circles in England and under the name of Lollards, were much persecuted.

(To be continued.)

A TRIP THROUGH OUR MISSION FIELDS.

BY MRS. WILLOUGHBY CUMMINGS

V.—SASKATCHEWAN AND CALGARY.

(Concluded.)



ON our way to visit the Indians under Rev. Mr. Trivett's care on the Blood Reservation, we passed through the flourishing town of Lethbridge, a town which has grown rapidly and which is destined to be a place of some importance in the near future. The rector, Rev. Mr. Pritchard, told us that it was expected the parish would very shortly become self-supporting, and that a mission room would shortly be opened for the miners at the neighbouring coal mines, for which a small organ was much needed.

The drive from Lethbridge to the Reserve is about thirty miles long and is diversified by the pleasure (?) of fording five rivers. Now some of these rivers, even when the water is low, are, to say the least, very disagreeable if not dangerous to cross, as the water at times reaches to the floor of a high carriage, and most exciting stories were told us of narrow escapes, such as carriages floating after heavy rains and other similar events. How little we at a distance ever think of the discomforts many of our missionaries have to endure!

The Blood Reserve is a very large one, sixty-five miles long and eighteen wide.

The mission house, "Omoisene" or big island, stands on an island formed by the river and a creek which runs into it about half-way down the Reserve, and one has to ford the river to reach it. The house and the property on which it stands belong to the Church Missionary Society. This house has lately been en-

larged by the addition of two wings intended to be used as a boarding school for Indian girls.

The Woman's Auxiliary of the diocese of Huron have lately sent a missionary, Miss Busby to assist Mrs. Trivett in the care and instruction of the girls who will live in the new "Home." Funds are badly required, not only to complete the building, but also for the maintenance of the children.

On the southern portion of the Reserve are two day schools. The first is about twelve miles and the second nearly twenty-four miles distant from the mission house.

The salaries of the two teachers are partly paid by the Government, but have to be supplemented by the Church. The chiefs on the northern part of the Reserve have repeatedly pleaded for schools for their children, as the distance is far too great to admit of their attending the schools I have mentioned, but their petition has to be refused, at least for the present, for want of funds.

On the Blackfoot, the Piegan and Blood Reserves the Church of England and the Roman Catholic Church only have missionaries to the Indians. On the latter Reserve the Methodists started a mission and built a good school-house but have since withdrawn. This school-house has been offered for sale to the Bishop and it is situated where a school is much needed—but alas, again comes the obstacle—want of funds!

We were present at two services for the Indians, on the Sunday we spent on the Blood Reserve. The school-houses were crowded and the children sang very heartily some hymns which had been translated into their own language, and the adults seemed to listen attentively to the words spoken to them, also in their own tongue. The sight was indeed strange to our eyes. The Indians were all wrapped in their blankets, with their long black hair, necklaces, brass rings and ornaments, and beaded moccasins, and many of the women and girls had papposes on their backs under their blankets, to keep whom quiet they kept their bodies swaying slowly backwards and forwards.

It is earnestly to be hoped that at no far distant time an effort may be made to erect a small church on this Reserve. Not only would this be for the advantage of the white settlers on surrounding ranches and the government officials on the Reserve, but a building set apart for the worship of God, and a service with things done "decently and in order" would be almost certain to have a great influence for good among these poor heathen. Rev. Mr. Trivett is one of the Church Missionary Society missionaries and has been at his post for ten years, having arrived at the time when the Indians went into treaty with the Government.

Our next visit was to the Piegan Reserve, where we found a very large gathering of Indian children, who had been waiting all day to wel-



PRINCE ALBERT, DIOCESE OF SASKATCHEWAN.

come us. On our way we had passed through Fort McLeod and had admired the Church, whose tall spire, and surmounting cross is a landmark visible for many miles over the prairie.

Rev. H. Bourne is the Missionary in charge of the Piegan Indians, and is supported (with the exception of his government grant as school teacher) by the Canadian Church. These Indians are also all heathen, but they are every year more willing to listen to instruction, and are besides making most hopeful progress towards civilization. Here also is greatly needed another day school, and a small church. Rev. Mr. Bourne has lately completed the new "Home" for Indian boys and girls, at which, to save carpenter's wages, he has worked himself almost night and day.

The funds for the erection of this building were collected by Mr. Bourne during a recent trip to Eastern Canada, but a debt of \$200 still remains, for which he has had to become personally responsible. Surely we in our comfortable homes in Eastern cities and towns will not be willing that those whom we send out as our missionaries should bear such unnecessary burdens.

Miss K. Brown, whose name has become so familiar to the members of the Woman's Auxiliary as the former matron of the Blackfoot Home, has lately been sent by the Auxiliary of the Ontario Diocese to assist Mrs. Bourne in labouring among the women and children of the Piegans.

While in Calgary, the Lord Bishop told us many facts of interest, concerning his northern

Diocese of Saskatchewan, and we deeply regretted that want of time prevented us visiting the Reserves near Battleford, as the Bishop urged us to do.

At present thirteen Priests and three Deacons are labouring in this Diocese, and not a single Mission can be for some time to come, self-supporting. There are no parsonages, nor any funds to build them. The salaries of the clergy are paid as follows:—nine, wholly by the Church Missionary Society, and two in part by the same Society, three by the Society for the Propagation of the Gospel and one by the Colonial and Continental Church Society.

At Battleford is a large Industrial school for Indian children, under the charge of the Church of England. Rev. T. Clark being the Princi-

pal, and this is wholly supported by the government.

Before the Indians went into "treaty," the day schools were supported by the Church Missionary Society, but by the terms of the treaty the government undertook the erection and maintenance of the schools. As, however, the grant to each school averages only \$300 annually, it is evident that efficient teachers could not be obtained for so small a salary, so that the Church has to supplement this grant and also, in many cases, to provide a residence for the teacher.

Almost all the Indians in this Diocese are Christians and belong to the Church of England. With the exception of *one* Mission of the Presbyterians near Prince Albert, and some Roman Catholic Missions, the Church of England holds the field, and our earnest endeavour should be to keep it.

The Indian Missions are divided into two groups—those towards the east being under the superintendence of Rev. J. Hines (who visited Eastern Canada last summer), and those towards the west in charge of Archdeacon J. A. McKay. If these Missions are to be maintained, even as they are now, it will be necessary for the people in Eastern Canada to contribute to their support more liberally than in former years, owing to the fact that the Church Missionary Society has already begun to withdraw a twentieth of its grant annually. Not only should the established Missions be maintained, but many new stations should be opened, as settlers are going in and new railways are being

built, which will of course rapidly open up the country.

All, both whites and Indians are taught to contribute towards the support of the Church, but from their poverty such assistance is necessarily very limited.

Another fund in this Diocese which needs increased contributions is Emmanuel College. At least \$1,000 per annum is required for salaries still unprovided, insurance, repairs to buildings, etc.

This college was built during the life-time of the former Bishop—the lamented Bishop McLean—and is a monument to “that man of force and action, who energized others by his own vigour, and knew difficulties simply as things to be overcome.”

Emmanuel College was built in 1879, near Prince Albert, and the Bishop, at the time of his death, was himself warden and Professor of Divinity. This College was founded especially “for the training of interpreters, school-masters, catechists and pastors, who being natives of the country, would be familiar with the language and modes of thought of the people.” Several of the clergymen of the Diocese of Saskatchewan, and three now in the Diocese of Calgary, received their education there, as well as several of the most successful native teachers.

To one who has been among the uncivilized heathen Indians in the Diocese of Calgary, the contrast of the simple Christian lives of most of the Indians in Saskatchewan is very great, and points clearly to the fact that the common saying, “nothing can be done with the grown Indian—the only hope lies with the children,” is entirely false.

At the last meeting of the Diocesan Synod, five out of the fifteen lay delegates present were Indians, and during the session, Chief Atahkakoop moved, seconded by Councillor Peter Kakasoo, “That the Synod request the Society (C.M.S.) to procure the printing of 1,500 copies of the Book of Common Prayer in the Cree Syllabic Characters.” In moving this resolution, the Chief, at one time a heathen, but now a faithful member of the Church, spoke in his own language, urging that it was important his people should have books in their own tongue, “especially” said he, “would they be useful to those who like myself are old, and cannot, like the children, attend the school, and learn to read in English.”

MORE than a fourth of our population, is massed in cities. Here is where the work of evangelization must be pressed. While we send missionaries to foreign lands, God is sending thousands of foreigners to us, that we may Christianize them right at our own doors. The problem of city evangelization is one of the great problems of Christian missions to day.

MISSION WORK IN THE SUNDAY-SCHOOL.

By REV. H. A. THOMAS, Rector of WARWICK, DIOCESE OF HURON
(Concluded.)

3. **B**Y giving opportunities for practising beneficence. It is a comparatively easy thing to teach children the theory of giving; but how shall we get them to carry it into practice? Point out to them that God expects each of His people to bring a gift when they come to worship Him. Show them that under the Jewish dispensation the people, whenever they came before the Lord, were not to come empty-handed; and that St. Paul was inspired to teach those who live under the Christian dispensation, that upon the first day of the week they were to lay by them in store, as the Lord had prospered them, and that this store set apart was to be given for the Lord's work.

BUT THERE IS GIVING AND GIVING.

The child who drops upon the plate the coin (be it small or large) which has been grudgingly tossed by the parent to the child to get rid of its coaxing, is no more really making a Christian offering than he would be doing an act of Christian charity, were he to give his mother's best shoes to the barefooted beggar.

Now, children can (and therefore should) be taught in the Sunday school, if not at home, to recognize and act upon the fact that true beneficence must proceed from principle; that carelessly asking, or even importunately begging father or mother to give them a penny for Sunday school, is not true giving; that giving to missions is a duty owed to God—a duty which cannot be done for us by somebody else; that, therefore, when they give to the Treasury of God, the gift should be *something that is their own*; that true giving implies self-sacrifice; that it is not a mere mechanical action, nor a cold perfunctory duty, but a high and holy privilege; and that it is not the amount that in God's sight measures the value of the gift, but that it is measured by the spirit which prompts the giving, and the proportion of self-denial and self-sacrifice involved.

4. *By the manner in which the gifts are received.* This, a rough apparently trivial, is not so in reality; much depends upon it. We should always so act and speak concerning the money offering of the school, as to remove it from the vulgar association of merely “taking up a collection,” and to elevate it into a real act of worship. If it be thought best that there should be kept a separate record of the offerings of each class, each teacher should be provided with a small box, an envelope or some other receptacle, with the class number upon it, and in this the scholars should be directed to place their offer-



EMMANUEL COLLEGE, DIOCESE OF SASKATCHEWAN.

ing. When these vessels have been gathered, the secretary should credit each class with the amount of its gifts, and then empty them upon the plate or alms-basin. At some fixed time in the Sunday school service, they should be reverently placed upon the table by the superintendent, the whole school meanwhile rising and singing some words suitable to the act.

5. *By a prudent and well known disposal of the offerings.* Have some definite object or objects to which the Sunday school offerings are to be devoted, and in this, *let the school have a voice in choosing* from several fields, one or more towards whose cultivation their gifts are to be applied. For example, the maintenance, in whole or in part, of a heathen child under instruction in some Church school, a young convert from heathenism who is being trained to bear the Gospel to his own people, or a missionary laboring somewhere to bring sheaves into the garner of the Lord; and, whatever the field chosen, we should endeavor to have frequent reports of the progress of the work from the persons benefited, in order that the school may maintain a personal sympathy with and an active interest in that particular part of the missionary field. "But," objects someone "all this about the Sunday schools contributing to missionary work is impracticable in our school; because it takes all we can raise from our Sunday offerings and from Sunday school concerts and entertainments to keep our school going; so that after we have paid for our leaflets, and class-books, and teacher's helps, replenished our library and made some Christmas presents to the scholars, there is very little indeed left for missionary purposes." Yes, I am well aware that the majority of Sunday schools are thus supported, and I regret to say that my own is still among

the number; but, my brethren, these things ought not so to be.

Are the children in the nursery expected to maintain themselves? Are they not rather the objects of our care and pensioners upon our bounty, in order that they may thrive and grow, giving forth from their trustful, loving hearts sunlight and cheer and joy to all around? Even so should it be with the children of the "Church nursery." The Church which bears a proper relation to the Sunday school is as much under the obligation to provide the means for the maintenance of its school as are parents to provide for the support and education of their children. Their offerings should not be expended for the material benefit of their own

school: but all should be devoted to benevolent objects outside of the school and its pecuniary interests. What an ignoble motive to place before the children of the Sunday school, that the more their contributions amount to during the year, the more library books they will have, the larger the prizes that will be given, or the handsomer will be the gifts that they shall receive from the Christmas tree! What plan could possibly be adopted better fitted for cultivating and fostering that spirit of selfishness which is innate in the human heart, and for shrivelling up and starving out any generous desire or benevolent sympathy?

III. Why desire to enlist the Sunday-school pupils in the missionary army? Two very excellent reasons, amongst others deducible, I shall mention:—

1. Because of the present and the prospective benefits to the cause of Christ resulting from so doing. The great and urgent need of the Church for means to carry on her vast missionary work, is the frequently reiterated theme of the pulpit and the platform; yet, of that need, the half has never been told. Indeed, when we reflect upon the contrast between the large and extravagant scale upon which many professing Christians lavish money for the gratification of their selfish desires, and the niggardly way in which they dole out their scant pennies for missionary purposes, we may well exclaim with a celebrated English divine, "If the enormous and ever-multiplying swarms of human beings who know not Christ are ever to know His name, if they are not within a measurable time to choke the earth with the spiritually dead, Christians at home must rise to the occasion, and lavish means and men on a very different scale from anything hitherto seen. The dignity of

the service to which we are called by our blessed Lord has yet to be appreciated. The urgency of the hour has yet to be understood. Our joint and several responsibility has yet to be brought home to each of us. The money power of the Church must be used without stint." Now, how can the proper sense of responsibility be imparted, and this practical result accomplished, in a more effective manner than by instilling into the hearts and minds of our Sunday school children the precepts and examples of the New Testament, and cultivating in them the habit of systematic and proportionate giving?

The child who is so educated as to begin by giving for missions some fixed share of his own little store, as, for instance, one cent out of every ten cents, will naturally expect to give one dollar out of every ten dollars, and will gladly go on to increase the amount proportionately, as dollars and years multiply. Hence, if parents would but make to their children a regular monthly or weekly allowance, however small, or a stipulated sum for some slight work, or little service faithfully and regularly performed, and then give wise counsel concerning the proper use and disposal of the store, clearly pointing out God's right and claim to some portion thereof, it would not only be a good investment in the direction of cultivating habits of self-help and frugality, but also it would, as years go on, produce a large increase in the amount given to the Treasury of God.

2. *Because of the reflex benefit to the children.* If, as is universally acknowledged, it is true as a general adage that "It is more blessed to give than to receive," how much more rich must be the blessing when the giving is specifically directed to the promotion of the honour and glory of God.

Yea, the giving to the missionary enterprise is a high and holy act. No other work is so pure in its unselfish love and wide beneficence. No other work so opens and enlarges one's heart. No other work so takes one out of himself and shows him what it is to live for others. Its very life and spirit and glory is, that it raises one above the petty doings of life; that it takes one out of the range of the common business aspect of the world; that it forces upon the memory the truth that there are purer motives than "What shall I gain by it?" nobler work than to inquire "What shall I eat?" or "What shall I drink?" or "Wherewithal shall I be clothed?" Ay, and does it not lead to words that which is the sum of all that man owes to his fellow-man—even to love the whole world as his Master loved it, who gave His life for it?

A CLERGYMAN met a man who was declaiming against foreign missions. "Why," asked the objector, "doesn't the Church look after the heathen at home?" "Oh, we do," said the clergyman, quietly handing the man a tract.

OUR PARISHES AND CHURCHES.

No. 56.—ST. LUKE'S CHURCH, ST. JOHN, N.B.

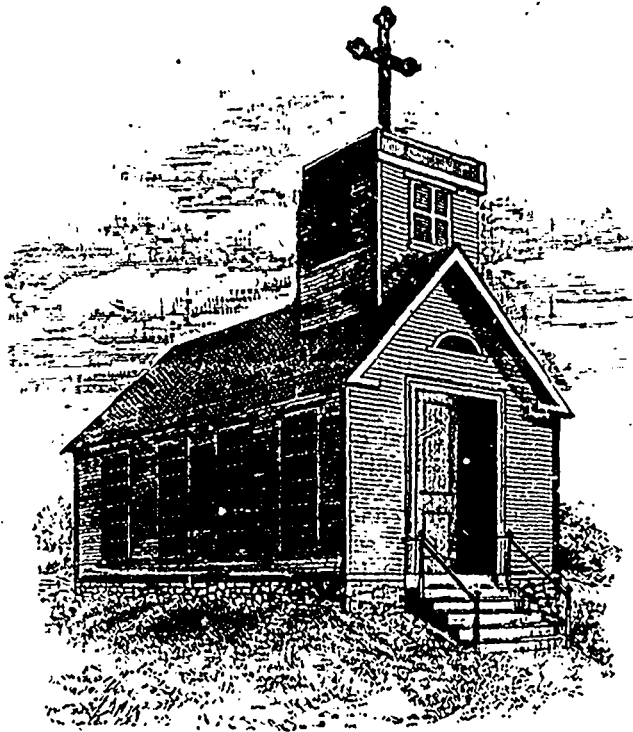


THE Fiftieth Anniversary of St. Luke's Church, St. John, N.B. was marked by special services December 23rd, 1888. Archdeacon Coster, curiously enough, preached the inaugural sermon on Sunday morning, December 23rd, 1838, and on the same day of the week and year, but just half a century later, the present rector preached an historical sermon at the morning service, in which he reviewed the past fifty years of church and parish life. Since then an exceedingly interesting "Jubilee Souvenir" of 200 pages, profusely illustrated in photogravure, has been published, from which we glean a few historical facts concerning this prominent and important parish.

Grace Church, Simonds street, the predecessor of St. Luke's, was first opened for public worship, August 16th, 1829. It was a very humble and unpretentious structure. "Little Grace Church" it was affectionately designated. It stands pre-eminent, however, in provincial ecclesiastical history as being the first church in Canada to hold continuous evening service (service in the evening), and as the first consecrated free Church of England in New Brunswick.

For the first four years after its opening it enjoyed the pastoral ministrations of the Rev. Benjamin G. Gray, D.D., Rector of Trinity Church, St. John, and of his son the Rev. J. W. D. Gray, Curate of Trinity Church. Service was held every Sunday evening at 6 o'clock. The younger Dr. Gray—an Honorary Canon also of Christ Church Cathedral, Fredericton, and one of the Bishop's Examining Chaplains—was in many ways a remarkable man, and one who exerted a powerful influence both as pastor, preacher, speaker, debater and as a theological and controversial writer. The "Jubilee Souvenir" contains a short but comprehensive and suggestive analysis of his life, character and labours. In the history of Trinity Church, St. John, which, by the way, will reach its centennial this year, there has been no more marked, nor prominent a personage than the younger Dr. Gray.

In 1833 the Rev. Gilbert L. Wiggins became Rector of Grace Church, holding Sunday services morning and evening. He was the first native-born ordained minister of the Church of England in New Brunswick. Owing to the frail state of his health he was unable to perform, at least to his own satisfaction, the arduous and constantly increasing duties of the parish, and after a brief rectorship of three years he reluctantly resigned, a painful necessity, deeply regretted by his people, who held in grateful remembrance the gentleness and de-



ORIGINAL GRACE CHURCH, ST. JOHN, N.B., 1829-38.

voutness of his character. He spent the later years of his life quietly in England, where he died in 1876, aged 76 years. His son, the Rev. Arthur Wentworth Wiggins, at present holds the position of British chaplain at Chittagong, India.

In December, 1836, the Rev. William Harrison, who, after reading Divinity with the younger Dr. Gray, finished his theological studies in England, entered upon the rectorship of Grace Church.

It having been found that sufficient accommodation was not afforded in Grace Church to meet the wants of the rapidly increasing population of Portland (as St. John, North, was then called), it was decided that a large church should be erected with the least possible delay. A new site, on Main street, was donated by the Hon. Charles Simonds, a prominent vestryman and subsequently a warden. The new church, named St. Luke's, although erected wholly by voluntary contributions, was a spacious building for those days, 50 x 75, and cost between two and three thousand pounds. It was consecrated November 1st, 1840, by the Right Rev. John Inglis, D.D., Bishop of Nova Scotia, and holding at that time ecclesiastical jurisdiction over New Brunswick.

Grace Church edifice was taken down and removed to Wallstreet upon land given by Chief Justice Chipman, and at his own expense re-erected. It was long known by the name of the "Valley

Church;" as the chapel of ease to St. Luke's, it was named St Paul's Chapel.

The Rev. William Harrison—in 1863 made Honorary Canon of Christ Church Cathedral, Fredericton—was rector of Grace Church two years, then held the rectorship of St. Luke's till May, 1875, a period of thirty-seven years.

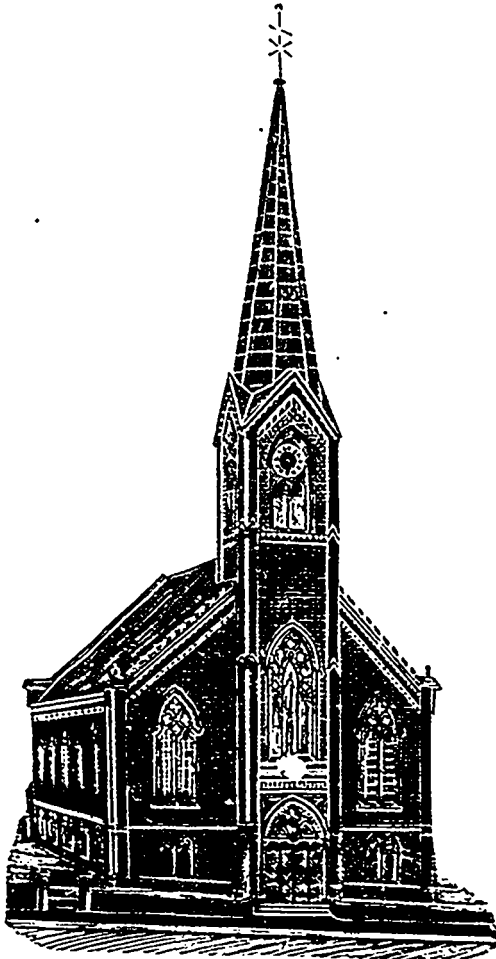
Sir Leonard Tilley—then plain Mr. S. L. Tilley—acted as vestry clerk for fifteen years, warden for six years, and superintendent of the Sunday school for nearly fifteen years. His son, the Rev. William Harrison Tilley, acted as curate to Canon Harrison for four years, 1867-1871. Of a warm and winning personality, and universally beloved by his people, Mr. Tilley's stay in St. Luke's was only too brief. For about a year he was assistant at the Cathedral Church of St. Paul's London, Ont., and then for four years he was the first rector of the Bishop Cronyn Memorial Church. He then was elected first assistant in the Cathedral of St. James', Toronto. Mr. Tilley's unremitting pastoral labours in Portland, in London and in Toronto made serious inroads on his health.

He was attacked by inflammation of the membrane of the brain, followed by tubercular disease of the brain itself, resulting in his untimely and lamented death at the age of thirty-three.

Immediately succeeding Harrison Tilley, the Rev. W. B. Armstrong served as Curate of St. Luke's for three and a half years. He is now Rector of Grand Falls, New Brunswick.

By a seemingly strange coincidence, the church building which Canon Harrison was so largely instrumental in erecting, and which, with all its both happy and sad associations he so fondly loved, cease to exist with the actual ceasing of his pastorate—with the new man was to come a new building. On May 27th, 1875, the Rev. F. H. Almon, now rector of Trinity church, Halifax, was elected rector. At noon of the following day the most disheartening event in the history of St. Luke's church occurred—the total destruction of the edifice by fire. The Rev. Mr. Almon's term of service covered three years and two months. During his rectorship (after worshipping for nearly a year in the Temperance Hall, Simonds street, built on the site of old Grace Church), the parish finished the substantial and commodious school room in the basement of the church, and erected the walls, roof and spire (all of them at that time only partially finished), of the main church edifice.

On August 28th, 1878, the present rector, Rev. L. G. Stevens, -B.D., was elected, and in



ST. LUKE'S CHURCH, ST. JOHN, N.B.

the following November he entered upon his new duties. He is a graduate of Harvard University, Cambridge, Mass., and subsequently took a four years' course of study at the Cambridge Episcopal Theological school.

In 1879 active steps were taken to finish the interior of the church. The architectural detail of the interior (fourteenth century Gothic), is considered by competent judges especially good. A successful attempt was made to work out an interior plan to a large degree independently of the exterior or . The exterior is exceedingly plain—in the interior an attempt has been made to make it what all the temples of the Lord should be in an age of wealth and refinement of taste "exceeding magnificent." St. Luke's has been called "one of the chastest and best proportioned churches in the Dominion." As one of the results of correct architectural proportion, its acoustic properties are well-nigh perfect. The organ, one of rare sweetness and strength, was made at a cost of \$3,000, by Messrs. Peter Cunnacher & Co, Huddersfield, England. The Holy Table, font, reading

desk and pulpit were all memorial gifts to the church, as were also the seven large stained glass windows, representing scenes in the life of our Lord from His birth to His ascension. These windows, which compare very favourably with the best English and German work, were made by Messrs. Castle & Son, Montreal, whose leading draughtsmen and janitors are foreigners who have received an European apprenticeship and experience. The entire cost of the church, exclusive of memorial gifts, has been \$33,000, all of which, with the exception of \$3,000, has been paid.

St. Luke's Church is especially strong in the work of the Sunday school, which numbers thirty-three teachers, eight officers and over 300 scholars.

The ritual of St. Luke's is simple, reverent and yet beautiful. The rector, while adhering like his predecessors to the "old paths" in the mode of conducting liturgic worship, in the subjects of sermons based on truly Catholic doctrines, in the celebration of the Holy Communion and in the parochial administration, yet does not hesitate to welcome the aid of music and of art in as far as they will help the people to "worship the Lord in the beauty of holiness." Such services, he believes, will satisfy those alike who realize in church the especial presence of the Almighty, and feel that every outward action should express this faith; and also those to whom the external seems of small value in comparison with the internal and spiritual.

We have taken genuine pleasure in reading this "Jubilee Souvenir," and we venture to suggest that if all churches throughout our land would earnestly and enthusiastically celebrate their jubilees and centennials, and, if possible, publish, though it be but modestly and cheaply a digest of parochial history, the *esprit de corps* among our people would be greater, and—as in reviewing the past we prepare history for the future—the Church at large would receive a lasting and wholesome benefit.

A CHINESE SUNDAY SCHOOL IN BOSTON.

FROM "REGIONS BEYOND."

HOW strange it was to see the number of Chinese faces, so curiously contrasted with the European type of their teachers! There they sat, two by two, teacher and scholar, in rows all down the long school room benches. All the Chinamen were dressed exactly alike in loose, awkward, dark blue garments, thick-soled Chinese shoes, and the whitest of white stockings. Their pigtailed were twisted around their heads, their faces calm, phlegmatic and intent on the

lesson before them. They appeared quite at home, sang out lustily, and got to work very quickly at their reading and Bible talk.

I began to talk to two who had no teacher, and in a few minutes found myself appropriated as the sole instructor of one of them, the lady to whom the other belonged (or who belonged to the other) having arrived. So I talked to my Chinaman with the most profound interest for about an hour. He was quite a new-comer, and like myself, was at the school for the first time to-day. He knew nothing of English beyond a very limited commercial vocabulary, and was quite a heathen. I realized as never before, while I tried to talk to him, a little of the difficulty of a missionary's work. How to make him understand? Here is the primer they gave us to read in, as he is not advanced enough to understand the Scriptures: "There is only one true God," it begins, "who reigns over heaven and earth."

"Do you know what heaven is?" I asked my attentive pupil. He looks vaguely about, and replies unintelligibly. So I look out heaven in the little dictionary, and he makes out the meaning with some difficulty, as he can hardly read even Chinese. But his face brightens. Oh, yes, he knows heaven.

"And earth?"

No, not earth! We resort to the dictionary again. He looks about and waves his hand, remarking, "Land, house, people," and I conclude he understands what earth is. So we progress in our reading with difficulty, but I find that he cannot get the drift of the meaning. So we put the mysterious primer away after a while substituting conversation.

This progresses much better. He writes his name for me on the slate, "Chin Lee;" and I learn that he comes from Canton, and has only just arrived in Boston. He does not know who Jesus Christ is, though he has heard His name. I try to explain the Gospel. How impossible it seems. He understands most of what I say, but evidently not all, and what he does understand he does not agree with. "But God *loves* us, Chin Lee."

"No," very decidedly.

"Yes. He does really, and wants to be our friend. Have you many friends?"

"No. But many friends here," and he glances round the school with its busy faces. Evidently this is what has brought him, and on the subject of friendship he warms up. But that God could be his friend—ah! It is doubtful.

Heaven comes up again, and I talk about the way there. "Would he not like to go there?"

"Oh, no."

"Why not?" I exclaim, astonished.

"So cold," replies my friend in a censorious tone. "So cold and small!" It is useless for

me to assert the contrary, he persists that heaven is a very objectionable dwelling.

"Too cold and much too small. No room! no room for any one."

To this extraordinary statement (it flashes on me that it is not a bad description of the heaven of some people!) I make a decided rejoinder, which draws out from him the convincing argument that *heaven must be cold, horribly cold, because the snow comes down from there!*

Why heaven is "small," I cannot get him to tell me. How *did* he get that idea? Chin now begins busily turning over the leaves of the Bible, glancing critically at the titles of the books, till of his own accord he finds St. John's Gospel and begins to read to me: "In the beginning was the Word." . . . The syllables fall solemnly and clearly from his Chinese lips as he slowly makes out the glorious statements, word by word, and with wonderful correctness. I sit by and pray while he gravely deciphers the words of God. So we come to the ever memorable twelfth verse, and here we go no further, for I get him to learn it by heart. "As many as received him, to them gave he power to become the sons of God." Every word is made clear, translated and re-translated. "Would he like to become that?"

"Never could."

"Yes, surely! It is for Chin Lee just as much as for us; because God loves him."

"No! It could not be for me! I know it is not for me, I am so wicked!" . . . And so I tell it again, the sweet old story, just fit for those who feel "so wicked," and the Gospel-message seems more precious than ever to me as I try to make it clear to him.

Does he grasp it and understand? I cannot tell! In the midst of our talk the bell rings, and the lesson is over for to-day.

With a group of his countrymen, my friend goes out through the wide doors of Clarendon Church, looking back with a pleasant smile to me, after a warm hand shake and a "Good-bye, Madam!" And so the seed is sown, Sunday by Sunday, in Chinese hearts in many an American Sunday school. Not only do American missionaries go out into all the world, but representatives of all the world come to America.

THE new Dean of Norwich (Dr. Lefroy) has thrown himself into active parish work, visiting among the poor like a district visitor, and this surely does not detract from his "dignity."

THE benefactions to the Church Missionary Society for the current year are about twice as much as those of the average of the last five years, and the ordinary income steadily increases.

DR. TALMAGE, the well-known Presbyterian preacher, says of "Mission Chapels:—

The mission chapel has become a kitchen where the Church does its sloppy work. Hundreds and thousands of churches in this country—gorgeously built and supported—that even on bright and sunny days are half full of worshippers, and yet they are building mission chapels, because by some expressed or implied regulation the great masses of the people are kept out of the main audience room. Now, I say that any place of worship which is appropriate for one class is appropriate for all classes. Let the rich and the poor meet together before the Lord, the Maker of them all. Mind you, I say that mission chapels are a necessity, the way churches are now conducted; but may God speed the time when they shall cease to be a necessity. God will rise up and break down the gates of the churches that have kept back the masses. And woe be to those who stand in the way! They will be trampled under foot by the vast populations making a stampede for heaven.

—

"THE Duke of Bedford, who died recently was, after the Duke of Westminster, the richest man in the British peerage. Some years ago, when asked by the Queen of Holland what his annual income was, he replied that he confessed to £300,000, and since then the value of his property has greatly increased. He owned 118 acres in the very heart of London, including the Bloomsbury district and Covent Garden, on which are situated some 30,000 buildings. He had estates in twelve counties besides, aggregating about 90,000 acres. Great, however, as the income derived from these properties is, it is less than the average income of a number of wealthy Americans, ten of whom are said to be worth the aggregate sum of \$1,000,000,000. The average annual income of the richest hundred Englishmen is estimated at about \$450,000, while that of the richest hundred Americans is not less than \$1,200,000 and probably exceeds \$1,500,000. Forty thousand persons, it is calculated, own over one-half of the entire wealth of the United States." So says the *Toronto Mail*, and does it not seem, in the face of such astounding examples of wealth in two great Christian countries, a thing inexplicable that the Church of Christ should languish for the want of money and should be crippled in her laudable endeavors to bring the world to a knowledge of her Lord and His saving grace? Over and over again the means for doing a great work are given, and then simply handed on to others, and the work of God is untouched. When will there be a change, and the power for good which rests in the hands of the wealthy be turned in a right direction? The power is in Christian hands; may God yet teach them how to use it!

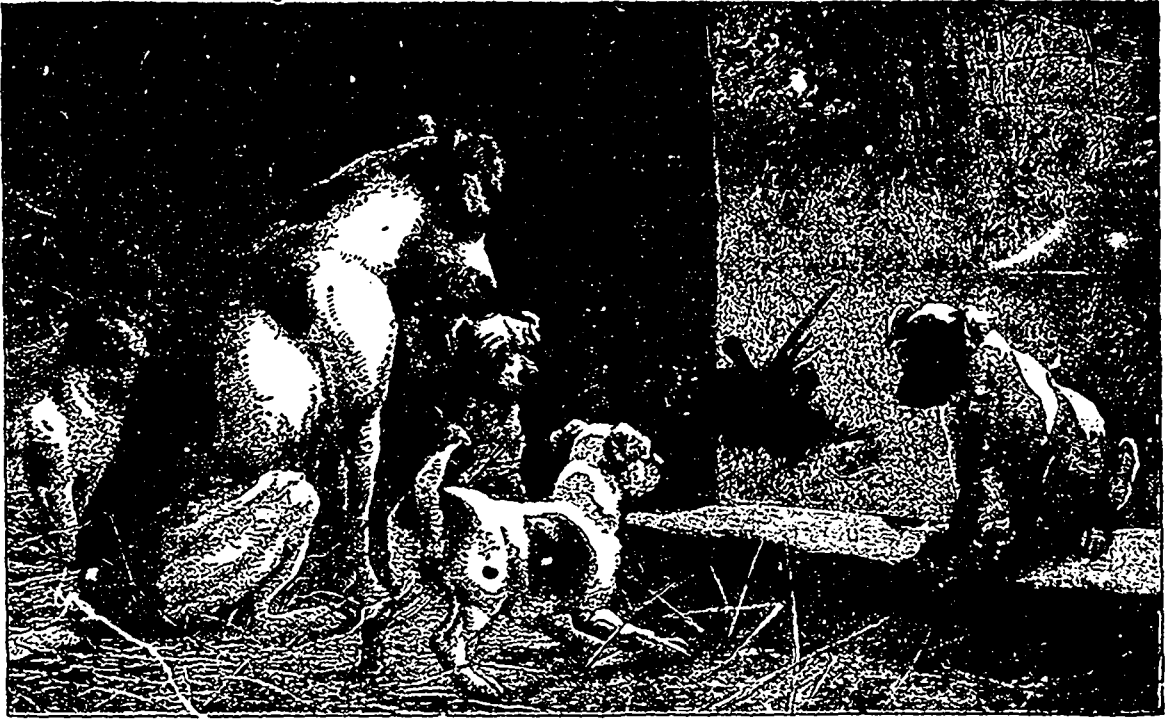
A VISITOR to the mission in Melanesia (the headquarters of which is at Norfolk Island) writes to the *Auckland Leader*:—

"What I saw there I shall never forget. One met with astounding evidences of the transforming power of Christianity, and unanswerable and practical refutations of humbug and nonsense so often talked about, "missionary failures" and "effete Christianity." Seeing is believing, and feeling is the naked truth. Neither "the great Iconoclast," nor any other overpaid itinerant blasphemer, if he went to the seat of the mission, could honestly shut his eyes to the good work of the missionaries, or that of their converts, or to the elevating power of revealed religion. A visit to the island would soon convince people that a missionary's life is not a bed of roses. He does a good deal more besides distributing Bibles and soup-tickets. Comic papers portray missionaries in shabby black clothes, with greasy straight hair, languid eyes and flat feet, and corpulent gingham umbrellas; as bookish, self-indulgent and indolent to a degree. If they only knew the facts, they would not bear such false witness against their neighbours. There is no sparing of themselves at Norfolk, Island, or the other islands of the mission, and the missionaries are as manly a class of men as one could wish to see. I found native boys and girls, numbering about 175, as near as I can remember, cleanly in habit, neatly dressed, quiet and respectful in demeanour, studious in school, devout in public worship, and exemplary in industry. Some were printing, for they had a printing press of their own; others were learning carpentry, house-work, gardening, etc., etc. At seven o'clock each morning, and at about eight in the evening, each day, the boys and girls could be seen going to public worship. They marched in single file, the boys on one side, and the girls to the other, each one reverently kneeling down in prayer on entering the church. None spoke to each other in the church, and there was no irreverent trifling, such as is too often seen among Christians in European congregations. After service in the evening, I found some of the scholars with their teachers in their private rooms, conversing and singing in their native tongues to tunes familiar to all British church-goers; "Jesus Lover of my Soul," "Rock of Ages Cleft for Me," etc., etc. I wished I could see the same obedience, reverence, intelligence and gentleness amongst an equal number of European children. Those children I saw at Norfolk Island had, not very long before, been running wild as colts, in their native places, ignorant heathen."

—

CHICAGO contains 250,000 Germans, 90,000 Scandinavians, 50,000 each of Bohemians and Poles, 95,000 Irishmen, 20,000 Italians. About one-half of the Germans are infidels, and the same may be said of the Bohemians and Poles.

Young People's Department.



A DISGRACE TO THE FAMILY

POOR PUPPY.

VES, you see him—a disgrace to the family! They lived together happily enough—the mother and the three puppies. The mother would lie down with her nose on the ground and her eyes blinking, and half dozing, while three jolly little puppies played and frisked around her, and they were all very happy in their dog-like home. But one little fellow was not satisfied with the sports and good things which he had at home, so he went off to hunt for something better for himself. And he ran round, poor little ignorant puppy, sniffing here and there, and looking as if he thought it very fine to run away from home. But soon he got into trouble. See how wretched he looks! Poor little doggy, when will he ever get clean again? For you see he is covered from head to foot with tar. Some men had been using pitch in the large pot which you see outside the door, and he, full of curiosity, climbed up on it and looked in. He wanted to see the world and there was part of the world inside that iron pot. How funny it looks, all so smooth and black! Closer and closer to it he stretched his head, when suddenly he lost his balance and fell plump into it!

Frightened terribly, he slowly crawled out again, and then stole like a little thief back to his

mother and the little puppies he had left. Did he feel ashamed to go back home again? Well, he looks like it, doesn't he? He has no story to tell, for as soon as you look at him you see what is the matter. He has covered himself with tar, and so has covered himself with disgrace. At least so the mother and the other puppies think, for see how they look at him. Is the mother angry? Well, she looks more amused than angry, and she doesn't think of punishment because the poor little culprit looks as if he was punished enough. She is looking at him as much as to say, "Why, who is that poor little dirty black object that I see before me? Can it be that that is my own little puppy? If so, he sees his own fault. He will be careful how he leaves home again.

That is just as a wise mother should act. There is no use adding to a little one's trouble, when you can see that the trouble itself is black enough.

And then look at the other little puppies. They evidently think it is great fun, and they enjoy looking at the unfortunate little scapegrace, for they know that he has not been hurt, but he does look so funny all covered with the black tar.

And then, what is he to do, poor little chap? Tar is a very hard thing to get off. Some of it will stick to him till the hair itself falls off (and

that may be a whole year), unless some good little boy or girl helps to get it off for him.

Now, we can learn a little lesson from this. It is better to stay at home and do what mother and father say, for if you steal away you may get into trouble, and then you will feel so unhappy. Yes, even if they don't scold you but only laugh at you, you will feel unhappy, and perhaps you will get into some kind of trouble that will stick to you for a long time. It is not easy, sometimes, to wipe out the effects of a sin. Make up your mind, then to obey what is said to you at home, and be satisfied with all that is provided for you there, and try to be a credit and not "a disgrace to the family."

PUTTING HEART IN IT.

THE customer was a prudent matron from the country, careful in her shopping:

"It is a pretty piece of goods," she said, "and just the colour I want; but I am afraid it will not wash."

One of the shop girls behind the counter bowed indifference and turned away. The other said, eagerly, "Are you going to another part of the store, madam? For it is my lunch hour, and I will take a sample to the basement, and wash and dry it for you before you come back."

The colour of the fabric proved to be fast, and the customer bought it and asked the name of the obliging shop-girl. A year afterward she was again in the same store, and on inquiry learned that the girl was at the head of the department.

"She put as much life into her work as ten other women," said the manager.

One of the most prominent business men of New York said once, "I have always kept a close watch on my employees, and availed myself of any hint which would show me which of them possessed the qualities requisite for success for themselves and usefulness to me.

"One day, when I was passing the window of the counting-room, I observed that the moment the clock struck six all of the clerks, with but one exception, laid down their pens, though in the middle of a sentence, and took up their hats. One man alone continued writing. The others soon passed out of the door.

"'Petit,' said one, 'has waited to finish his paper as usual.'

"'Yes. I called to him to come on, but he said that if this was his own business he would finish the paper before he stopped work.'

"'The more fool he! I would not work for a company as for myself.'

"The men caught sight of me and stopped talking, but after that I kept my eye on Pettit, who worked after hours on my business 'because he would have done it on his own,' and he is now my junior partner."

"GOD KNOWS."

On a wild and dark was the winter night,
When the emigrant ship went down;
But just outside of the harbour bar,
In the sight of the startled town!
The winds they howled and sea it roared,
And never a soul could sleep,
Save the little ones on their mother's breasts,
Too young to watch and weep.

No boat could live on the angry surf,
No rope could reach the land;
There were bold, brave hearts upon the shore,
There was many a ready hand:
Women who prayed, and men who strove
When prayers and work were vain—
For the sun rose over the awful void
And the silence of the main!

All day the watchers paced the sands—
All day they scanned the deep;
All night the booming minute-guns
Echoed from steep to steep.
"Give up the dead, O, cruel sea!"
They cried athwart the space:
But only a baby's fragile form
Escaped from its stern embrace!

Only a little child of all
Who with the ship went down,
That night, when the happy babies slept:
So warm in the sheltered town!
Wrapped in the glow of the morning light,
It lay on the shifting sand,
As fair as a sculptor's marble dream,
With a shell in its dimpled hand.

There were none to tell of its race or kin,
"God knoweth," the pastor said,
When the sobbing children crowded to ask
The name of the baby dead.
And so when they laid it away at last
In the church-yard's hushed repose,
They raised a stone at the baby's head
With the carved words—"God knows!"

KINDNESS REWARDED.

FROM "THE KING IN HIS BEAUTY."

SOME time ago a poor old widow woman lived on the line of the Baltimore and Ohio Railway, where it passes through a wild district of Western Virginia, in which are very few inhabitants. She had an only daughter. They lived in a log hut near a very deep gorge, which was crossed by the railway bridge. The widow and her daughter managed to support themselves by raising and selling poultry and eggs. In the summer season they gathered berries, and, with other little articles, carried them to market. But it was a long and weary walk to the town where she sold these articles. The railway passed by her cabin to this town; but she could not afford to ride, and so trudged contentedly along on foot. The guard of the train came to know this good old woman. He was a kind-hearted man. He had learned the lesson of gentleness, and loved to practise it whenever he

had a chance; and so he often called to the old widow when she was in sight, and gave her a ride to or from the market town. This saved her many a weary mile. She felt very grateful to the guard for his kindness, and the object of this story is to show how profitable his kindness proved to him!

One spring, in the stormy month of March, heavy rains had fallen. Roaring torrents of melting snow and ice came rushing down from the mountains into the gorge near the old widow's hut. The flood arose in the darkness of the night, and she heard a terrible crash. The railway bridge was torn from its place, and its broken timbers dashed against the rocks below. It was almost midnight. The rain fell in torrents. It was dark as Egypt. The storm was howling terribly. In half an hour the express train would be due. What could be done to give warning of the awful danger threatening that train? It was terrible to think of the destruction that awaited it. But what *could she* do? She had hardly a whole candle in her hut, and no light she could make, of this kind, could burn in that wild storm. Not a moment was to be lost. Quick as thought she resolved what to do. She cut the cord of her only bedstead, and shouldered the bedding, the bed-posts, the side pieces and head pieces. Her daughter followed with their two wooden chairs. They climbed up the steep embankment, and piled all their household furniture in the middle of the railway line, a few rods in front of the awful gorge through which the wild flood was dashing. She kindled the fire; and the distant rumbling of the train was heard just as the dry, broken furniture began to burn. The bright blaze leaped up and threw its red, glaring light a long way upon the line. But the fire would not last long, and she had nothing more with which to keep it burning.

The thunder of the train grew louder. But it was still five miles distant. Will they see it in time? Will they put on the brakes soon enough? The thought almost makes her wild. What else can she do? She tears off her dress. She fastens it to the end of a pole, plunges it into the fire, and then runs along the line waving the blazing signal round her head. Her daughter seizes a piece of the blazing bedstead and follows her mother's example in waving it round. The next moment will decide the fate of a multitude of passengers. The ground trembles under the old widow's feet. The great red eye of the engine bursts upon her as it turns a sudden curve. The train is at full speed; but the driver sees that there is something wrong. A shrill whistle echoes through the hills. Its cry is—"Down brakes! down brakes!" The guard springs to his post, and bends on the wheels with the strength which desperation gives. The wheels move slower and slower, and the panting engine finally stops in front of the

widow's fire. It still gave light enough to show the bridge gone, and the yawning abyss, where the train and its passengers would have plunged into death and destruction, too horrible to think of, had it not been for the good widow's signal fire.

The guard, the driver and the whole of the passengers came to see what was the matter, and when they saw the bridge gone and the dreadful gulf into which they had so nearly plunged, we can imagine how they felt. They did not thank the widow first; but kneeling down by the side of the engine, in the dim light of the burnt-out pile amidst the rain and wind and pelting storm, they first thanked God, who had made use of the widow woman to save them from such a terrible death, and then, with many tears, they thanked her for what she had done. Then they made a collection for her on the spot. Afterward the railway company, on hearing of her noble act, gave her money enough to make her comfortable for the rest of her life. This was right, and generous, and noble.

A DEIST said to a preacher:

"Do you preach to save souls?"

"I do," was the answer.

"Did you ever see a soul?" "No."

"Did you ever hear a soul?" "No."

"Did you ever taste a soul?" "No."

"Did you ever smell a soul?" "No."

"Did you ever feel a soul?"

"Yes, thank God."

"Well," said the deist, "there are four of the five senses against one, that there is a soul."

The minister said to the deist:

"You are a physician?" "Yes."

"Did you ever see a pain?" "No."

"Did you ever hear a pain?" "No."

"Did you ever taste a pain?" "No."

"Did you ever smell a pain?" "No."

"Did you ever feel a pain?" "Yes."

"But here are four senses against one," continued the minister, "that there is such a thing as pain; and yet, sir, you know that there is pain, and I know there is a soul."

A BLIND girl came to her pastor and gave him a dollar for missions. Astonished at the large sum, the minister said: "You are a poor, blind girl; is it possible that you can spare so much for missions?" "True," she said, "I am blind, but not so poor as you think, and I can prove that I can spare this money better than those that see." The minister waited to hear it proved.

"I am a basket-maker," answered the girl, "and as I am blind I can make my baskets just as easily in the dark as with the light. Other girls have during the last winter spent more than a dollar for light. I have no such expense, and so have brought this money for the poor heathen and the missionaries."

HOME MISSION HYMN.

BY S. B. HARTMAN, D.D.



O ye heralds of Salvation,
Loud to dying men proclaim,
The triumphant acclamation—
"Peace on earth, good-will to men."
Bear the tidings,
Let them speed o'er hill and plain.

Hear ye not the cry ascending
From dominions unsupplied—
Regions North and West, extending
O'er vast slopes and prairies wide;
Teeming millions
Call for help on every side.

Lo! what multitudes are lying
Captives of Satanic might;
Hosts within our borders dying,
Sinking down to endless night;
God of Mercy,
Must they perish in our sight!

Should not we, whose Souls have tasted
Gracious stores of living bread;
Save the crumbs and fragments wasted,
For the millions to be fed?
With our tribute
May Thy Kingdom Lord be spread.

Oh! for higher consecration
Of our substance, and our all;
To the cause of man's Salvation
From the ruins of the fall.
Blessed Jesus,
May Thy people hear Thy call.

A FEW months ago, says *Awake*, we had a very uncommon visitor here in England—a Chinese lady. Only one had ever been here before, and she came with her husband, for our Queen's Jubilee.

What did this second one come for? And who was she? Her name is Mrs. A. Hok. Some years ago she gave up the worship of idols and worshipped the true God. Her husband, a rich Chinese gentleman, became a Christian too, and they both tried to teach their heathen relations about Jesus, and always made the missionaries welcome at their house.

When she was seen in England, many people asked her why she had come. This was the answer she gave.

"I have come from China, and come to England—for what business?"

"The road was here *very* difficult, sitting in a boat for so long. (It takes six weeks.) My servant and I are strangers. We raise our eyes and look on people's faces, but we can see no one that we know. All truly strange! I left my little boy, my husband, my mother—all this, for what purpose do you think?"

"It is only entirely for the sake of Christ's Gospel I have come.

"It is not for the sake of seeing a new place and new people, or any beautiful thing. We

have in China, new places, beautiful places. I have never seen *them* yet, so why should I come so far to see other places?"

"It is only to obey God's Holy Spirit that I have come. When the missionary lady suggested it, I knew God wanted me to follow Him, and that He would use me. So I trusted Him, and had no doubts nor any fear.

"He wanted me to do what? Not to amuse myself. Since I have been here, I have never once been out for my own amusement, but every day I have had some opportunity of speaking to people about the needs of Chinese women, and that is all my heart desires.

"Now I ask you to raise up hot hearts in yourselves and quickly help us.

"1st.—Will you go to China?"

"2nd.—If *you* cannot, will you help others to come?"

Our dear visitor went to many meetings in England and in Ireland, and everybody loved her. She used to be helped on to the platform by her Chinese maid, for she could walk very little on her tiny feet, and then she spoke to the people in Chinese, and a missionary lady listened to her, and turned what she said into English.

One day, Mrs. A. Hok got a letter, to tell her that her husband, whom she had left in China, was ill, and longing to see her. She set off at once to go back to him, but she was too late. Before she reached China he had already died.

Her grief was very great, but she trusts in God. One sentence she learned to say in English; it was this:—"Come over and help us; it is very important."

THE Chinese have some curious customs. They begin their books on the *last* page, and go backwards from right to left, and instead of writing across the page, as we do, they put their words under one another, as we put figures in an addition sum.

This is how they address a letter:—
England,

London,

14 Moorgate Street,

Messrs. Gould and Sons.

When a Chinaman meets a friend, he does not shake hands with him, but he puts his own hands together and shakes them up and down.

A Chinese boy at school stands with his back to his teacher, when he says his lesson.

The Chinese whiten their boots instead of blacking them.

The Chinese wear white for mourning.

They do not allow their women to go about much; in fact, the ladies in rich houses are quite shut up, and if they ever have to go out, they are carried in a covered chair, so that they cannot see or be seen.

The Canadian Church Magazine

AND MISSION NEWS.

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ST. THOMAS' CHURCH, BELLEVILLE.

IN the account given last month of St. Thomas' church, Belleville, it should have been stated that the Rev. John Cochrane was the first incumbent of the parish to bear the legal title of rector. Through him the rectory lands were secured. He was inducted in February, 1837, though he had been officiating since June, 1835. He resigned in October, 1840, and died February 16th, 1842. The first official act of his successor (Rev. John Grier) was in November, 1840, but he was not inducted rector until after Mr. Cochrane's death. The mission church of St. Paul's was built through the exertions of Rev. W. J. Muckleston.

WE regret very much that the eloquent and energetic Bishop of Nova Scotia is still in very poor health. A recent relapse has caused much anxiety.

THE Church School for girls has been fairly started in Windsor, Nova Scotia, and will no doubt prove a great boon to the church people of the Province.

THE Province of Ontario is being well and thoroughly visited by the Bishops of Algoma, Qu'Appelle and Saskatchewan, for the purpose of giving information regarding the needs of missions in our domestic field. The Bishop of Algoma takes the Dioceses of Huron and Montreal, the Bishop of Qu'Appelle those of Ontario and Niagara, and the Bishop of Saskatchewan and Calgary the Diocese of Toronto. Their Lordships undertook this work on the invitation of the Board of Management of our Missionary Society and it is to be hoped that their visit and earnest addresses will have a beneficial and lasting effect.

THE Bishop of Nova Scotia has appointed the Venerable Archdeacon Kaulbach, rector of Truro, a member of the Board of Management of the Domestic and Foreign Missionary Society in the room of Rev. Rural Dean Moore, who has left the diocese.

THE new railway from Regina to Prince Albert saves the Bishop of Saskatchewan and Calgary a drive of 280 miles when called upon to visit the latter place. Thus are the highways being opened for the messengers of God.

LET it be remembered that the offerings of Good Friday are now very largely given, all over the world, towards the work of evangelizing the Jews. The annual reports of our Canadian Missionary Society have a special column of figures each year representing the offerings made for this purpose in the different churches.

THE parish of St. Jude's church, St. John, New Brunswick, will be vacant after Easter. The patronage in the Dioceses of Nova Scotia and New Brunswick is entirely in the hands of the congregations, provided vacancies are filled up within one year. If not, it falls to the bishop to make an appointment.

WE were pleased to get a letter from Archdeacon Shaw of Japan, with whom Rev. Mr. Waller spent a few weeks on his arrival there. The Archdeacon rejoices in his arrival and feels assured that a great work lies before him, as the present is a critical time in the progress and history of the Church in Japan.

THE Brotherhood of St. Andrew held a highly successful convention in Toronto recently. It is encouraging to see young men speaking so earnestly and with such marked ability on the work of extending Christ's kingdom among their number. They simply undertake to pray daily for this object and to make an honest endeavour to bring one person each week to church. The good that even one person acting upon these principles in a parish might do is incalculable.

Bishop's College, Lennoxville, was almost totally destroyed by fire recently. Fortunately the building was protected on good business principles and the loss will be covered to some extent by insurance; but the inconvenience, loss of time and probable destruction of many things that can never be replaced, are much to be deplored. Dr. Adams has the warm sympathy of many who will probably be able to aid substantially in replacing the misfortune. Meanwhile it is satisfactory to know that the work of the school, college and university is going on as usual, through temporary provisions that have been made.

THE Society of the Treasury of God, which never made very much headway in Canada, still exists in England. Our old friend, Commander Pocock (Deacon), is connected with it and in 1888 was made "Honorary Secretary for the Colonies." The principles of the Society in England are those of the tithe giving, and even a few wealthy people induced to adopt the principle of giving regularly and systematically one-tenth of their actual income would represent a great deal of good. The first report of the Society is before us and it shews that at the end of the year 1889 there were 94 members, comprising four bishops, thirty-two clergy and fifty-eight laity. Would it not be a good plan for this Society to spend some of this tithe money in pressing its own claims? What is needed is some good, live agent, with special gifts for pleading in public, who shall devote his whole time to the work of enrolling members. Would not a lasting good be done in this way? Some eloquent and earnest clergyman, moving about from place to place, preaching in churches, addressing Sunday schools and organizing branches, would surely be productive of much good and rescue this most useful Society from the obscurity which all along seems to have been its trouble. Could the present members do a better work with a portion of their tithe than this? Would not the money spent upon it all come back, multiplied many fold with, at the same time, the knowledge that the principles of the Society had been well disseminated? Local clergy are often deterred for many causes from urging giving upon their people. In many cases it sounds to them like begging for their own stipend. But if this could be urged with affection and ability by a stranger, charged with a definite message, the result would surely be beneficial. There are hundreds and hundreds of well disposed people who would willingly connect themselves with such a society if its claims were well and skillfully presented to them. The Secretary in England is Mr. S. E. Gunyon, 7 Ickburgh Road, Upper Clapton, London, N. E.

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.

IT is a mistake to think the laity have no further share in the "marching orders" of the Church than the mere provision for the equipment of clerical workers, or even the direction of the affairs of missionary organizations. All this is needful work, and we give all honour to the many earnest laymen who give of their time, strength and often

hard-earned money to further the Lord's work. But we want more than this. There is work in the mission field that can in many cases be done best by laymen, and in some cases only by such as have received special training in manual labour. In the North-West there are many calls to this part of mission work. In all parts of the field we need men as schoolmasters, mechanics and perhaps farmers. Men who would, for a few years, consecrate themselves to this work, would be doing true missionary work, and would earn for themselves much happiness and the honour of all who love the cause of missions.

In the Diocese of Rupert's Land there are frequently openings of this character, and I rejoice to say that at least four young laymen who have been led to give themselves to mission work, are doing excellent service. At the present, the Principal of the Rupert's Land Indian school St. Pauls, Manitoba, is anxiously looking for a devoted man properly qualified to direct and train boys of the school in blacksmithing. Cannot our readers help us in this matter? May God lead many of our young men and women to give themselves to this part of the Lord's work.

A very interesting series of meetings in connection with Indian mission work was held in Winnipeg, from January 11th to 15th. Special sermons were preached in all the city churches by the bishop and various missionaries, and addresses given to Sunday-schools. There was a meeting on the Monday night presided over by the bishop, and a conference of workers was held on Tuesday. A special feature was the presence of the Christian Chief, David Landon, of the White Dog Mission, and Councillor Joseph Kent, of Fort Alexander, likewise a Christian. They gave several addresses which elicited the sympathy and admiration of all who heard them. Both these men are not only consistent Christians, but each year they do work amongst their heathen friends and often travel a long way to reach them. Their descriptions of the miserable condition of the Indians, both temporally and often in spiritual things, and their earnest appeal for help, were very touching, and have done much to awaken a new interest in our Indian work.

The Indians and missionaries were given a reception at Government House, when the former presented an interesting and original address to the Lieutenant Governor.

The Rupert's Land Indian school has now sixty pupils. A carpenter shop is now in full operation. A printing shop has also been opened, from which in future we shall issue the *Rupert's Land Gleaner*, a monthly missionary magazine. Price 75 cents per year.

Miss Pechell, of Toronto, has lately joined us, desiring to do missionary work. She will teach the junior classes and take part in the general work of the school.


We are greatly in need of funds just now, and would earnestly appeal to our readers for sympathy and help. Annual subscriptions, donations or gifts of clothing, boots or material for clothing and other purposes, will be very gratefully received. We trust, too, some other friends may be led to promise us \$50 annually toward the support of some particular child.

At the last Provincial Synod of Rupert's Land, the western part of the vast Diocese of Mackenzie River was set apart as a new diocese, to be called Selkirk. When his original Diocese of Athabasca was divided in 1884, Bishop Bompas chose the most northern portion as his own. He has again shown his devotion and self-forgetfulness in having selected the distant valley of the Yukon as his own field of labour. The labour and trials of this work will be very great, and we trust the good bishop may have every needful blessing and strength for his work. No appointment has yet been made to the vacant See of Mackenzie River.

Letters from Fort Chipewyan, dated January 3rd, have just reached us, only twenty eight days *en route*. This is quicker than we ever received them, and shows how distant parts are rapidly being made more accessible. Bishop Young, who was present at the Winnipeg conference, reached Chipewyan, September 20th. He reports all going on well in the mission, with very mild weather up to date of writing. Bishop Bompas was at Chipewyan in August, but instead of coming on to Winnipeg, as he had arranged, he felt it right to turn his face northward once more. We are glad to learn he was looking well and strong.

The Editor of this Department hopes to visit the Eastern portion of Canada in the interests of his missionary work among the Indians this winter.

A LETTER FROM INDIA.

 THE following interesting letter from Miss Ling was received by Mrs Baldwin of London:—I have now been back at my post nine months, and am very happy to be once more amongst my dear people. My work is varied and full of interest. There are, to begin with, our native Christians, numbering about 500, of whom I do not see nearly as much as I should like, from lack of time, but I always attend the Tamil Church at least once a day on a Sunday, and then realize something of the reality of the communion of Saints, which knows no barrier between language, or colour, or race. I also have a Bible class on Sunday afternoon with the younger women and elder girls of the congregation, have a singing class for the small

boys on Saturday afternoon and try and see them in their own homes sometimes, but my work properly being among the heathen, I cannot do very much of this.

Then there are the Hindus, heathen by religion and Tamil mostly in language. We have schools for both boys and girls amongst these, taught by native Christian masters and mistresses.

We have the usual ups and downs that all such schools are subject to, that of the girls leaving to be married just when they are getting of an age really to understand. I am just grieving over one, a girl by the name of Selemchai, who was such a bright, nice girl, and took such a real interest in her studies, and especially in her Bible lessons. She is not yet twelve, but is now going down on a sort of inspection visit to her father-in-law and mother-in-law, and then will be married in three months. Her husband is also a boy, in one of our boy's schools. We are so thankful, in our Zenana visiting, to be able to follow these girls up in their homes afterwards. We shall hope to see Selemchai again after all these visits backwards and forwards, and the various marriage ceremonies are gone through with, and in the meantime, we must pray that God will keep in the imagination of the thoughts of her heart, what she has already learnt about Him.

Of our Hindu Zenana pupils or married girls and women, who learn in their own homes of the Bible women. There are two in Coonor, a town about eleven miles from here, that I want you to pray for. One is a member of that large class of unfortunates in India, *i.e.* forsaken wives. Her husband left her after two years of married life, saying she was no longer pretty, and left her to bring up their little son, a poor little afflicted baby, who will never be anything but a burden to his mother. They are in very poor circumstances, for the husband allows her nothing and her father, though a wealthy man once, and occupying a good position, ran through all his property before his death and his widow now has to support herself by making appums (native cakes) and selling them, and thus provide for herself and her worse than widowed daughter and little grandson, for Southerum is precluded by Hindu customs, from in any way going out and earning her livelihood, it not being considered respectable for young women of the higher castes to leave their homes, so she has plenty of time for reading, and her Bible lessons, and the visits of the teacher are her great joy and delight. She no longer believes in, or worships any of the heathen gods, and after a very severe illness she had lately, spoke of God's goodness to her, in raising her up again, but public opinion, and possibly the thought that it would cut off all hope of re-union with her husband, keeps her from publicly professing herself a Christian.

The other is the wife of the hospital assistant. She is like the Bereans, searching to see whether these things are so. She is always full of questions she wants answered, and difficulties to be explained, and, in this, is very different from most of the Hindu women, who receive only too apathetically all one tells them, and would do the same to anyone telling them quite the opposite, half an hour after.

I do trust that she is really thinking about the salvation of her soul, and that she will yet cause joy among the angels of God, who wait anxiously to see the travail of Jesus' soulfulfilled and Him satisfied.

The work among the Mohammedans is of quite a different type, for one thing, it is carried on in Hindustani, and as we have no native Christians in this part, speaking that language, we have not the great advantage of having them for our helpers.

Soon after my return, I started a school for Mohammedan girls, employing one of their own people as a mistress for the secular part, and I taking the Scripture and spending much time in the school every day. The children, (who are not allowed to be seen out in the streets), were fetched to school every day in a bullock cart, the funds, for which, were provided by the Cathedral Sunday school, Montreal. All went well for a few weeks, the members rose to thirty, and we were beginning to get them into some kind of order and discipline, when the Thazi, a man combining the office of magistrate and priest among them, found out what was going on, and passed an order of excommunication upon any parents sending their children to the mission school, with the result that not a single child has come since.

I called a meeting of the leading Mohammedans here, to discuss the matter, but we all remained, each of our own opinion still, *i.e.*: they, that I must teach the Koran, and stop the Bible, and I, that it was impossible for me, as a Christian, to do as they asked.

I now visit about eight Mohammedan houses, and am teaching fourteen girls at home, and getting many more in each house to come and sit down while I read the Bible. I make no secret of the object of my visits, and in every case, go only with the persuasion of the master of the house, but as soon as it becomes known at headquarters, they will try to stop this, I think, in fact, I heard, that last Friday, (their Sabbath), I was again the subject of discussion in the mosque, so I shall be rather curious to see what sort of a reception I get on my next visits.

Then, God is giving us an opening among the Todas, one of the hill tribes of the Nilgivus. They are quite different from the ordinary Hindus, and together with four other tribes, for centuries, were the sole occupiers apparently of these hills, till English people made it a health resort

and now, thousands of natives from the plains, have settled here also. Like all these similar races, they seem destined to die out before the advance of civilization, not in this instance of white men, but their own country people. They are in many ways, I should think, like your Indians, but less civilized. Their language is unwritten, they scorn manual labour, and live by herds of buffaloes that graze on the hills, and tribute that they exact from a tribe, whom they consider inferior to themselves, but, who are in reality, far more industrious, and are becoming very powerful and wealthy. I have just got hold of a Toda, who once went to a government school and learned to read Tamil, and with this, as our medium of communication, I am making him teach me their language. He always brings some of his people with him, and their interest in my progress is very amusing. We have just started a Tamil school for them, out amongst the hills, near one of their munds, and the master teaches the few children, who come, a short time, and then goes out to the grazing grounds and munds or Toda villages around, telling them of God.

Then, my regular work in Ootacamund, where I live, is interspersed by monthly visits to Coonoor and Wellington, where we have schools and Zenana work too, carried on by very earnest native Christian helpers, one of whom is paid by funds from Canada. A little preaching hall we have opened at Wellington, not only serves as an opportunity of preaching to the heathen, but is drawing many of our young Christian men to come and see what Christ has done for them.

Occasionally also, I go on an evangelistic tour through the Wynaad, a large district entirely occupied by coffee and tea plantations, where a large amount of native labour is employed. The population there, though considerable, is scattered over a large area and contains very varied elements. The last time I was down, I spoke to about 250 people in smaller or larger groups, women in their houses, coolies returning from their work in the evening, servants in English bungalows, held in different places a service for children, an evangelistic meetings for overseers on one of the estates, a public discussion in a bazaar, with the members of an Anti-Christian Association, etc. But our native Christian workers there, have very uphill work, the European masters, who ought to help them, more often presenting a great hindrance to the spread of the Gospel, by their ungodly lives, and some will not give to the building of a church, or the extension of missionary work among their people, but help the heathen to build their temples and subscribe to heathen ceremonies. But, in all these different centres, in the hearts of one and another, the spirit of God seems working, and He is adding to the church in this place, from time to time, such I trust, as shall be saved.

CHILDREN'S LENTEN LETTER, 1891.

To the Children of the Church of England in the Sunday Schools and Congregations of Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, Ontario, Niagara and Algoma.

DEAR CHILDREN,—This letter comes to you from the Great Missionary Society to which you and all the members of the Church of England in Canada belong.

By the Saviour's direction you were admitted by Baptism into the Church, which is His own Missionary Society in the world. He has sent her to tell all men everywhere the good news that they have been redeemed by the sacrifice of His death.

This good news prepares and helps all to worship God and love Him and serve Him as they ought to do.

There are vast numbers of people in the world, young and old, who have never heard it. Now the Church cannot rest until she has carried the good news everywhere and made all, without a single exception, members of Christ, the children of God and inheritors of the Kingdom of Heaven.

If the Christian Church had not sent missionaries in very early days to Great Britain our forefathers could not have been Christians, and if the Church in England had not sent missionaries to Canada we would now have been without the Bible, without religion and without God in the world.

The Church of England in Canada to-day is exerting herself to send and to provide for missionaries to the Indians and to the settlers in the great North-West, and to the millions of heathen in China, Japan and India. She is also helping to maintain Homes in Canada in which the children of Christian and pagan Indian families are being educated, civilized and trained to do their duty in that state of life to which it may please God to call them.

You are not too young to feel an interest in these efforts of the Church of England in Canada—the great Missionary Society to which you belong. First of all you may hear about them from the Bishops and Clergy of the North-West, who have promised to visit and speak to many of our congregations this winter. Secondly, you may read about them in the Canadian Missionary Magazine, and in the interesting books of your Sunday school libraries—which tell of the lives and labours and the martyr deaths of Bishops and other missionaries in our own day. Read these diligently. Look on the map for the countries mentioned in them. Little by little the desire to aid your Church's missionary work will take possession of you. It will grow with your growth until as young men and women you will have a true missionary spirit in you, and

some of you may become real missionaries—like your Lord Himself—seeking to save those who are lost. Thirdly, you may begin to help at once. During this very season of Lent, you may, with the approval of your parents, practise some acts of self denial, and, on Easter day, bring the money thus saved as your offering to be used in the Church's missionary work.

The children in some Church Sunday schools in the United States contributed last year money enough to support about fifty missionaries for a whole year. Will not their success encourage you to do all that may lie in your power? Probably some of you have been already formed into little missionary Guilds or Societies and are doing nearly all you can. Various methods may be employed as best suited to the circumstances of different places.

Possibly your parents and your clergy may approve of your having a little box in which you may lay by your small savings in store, so that you may be ready with your missionary offering on Easter Day.

This letter is read to you by direction of your own Bishop, and with the approval of all the Bishops of the nine dioceses in this ecclesiastical Province. It is the first letter which has ever reached you from our great Missionary Society, the Church of England. Her desire is to engage you at once, while you are young, in helping her to carry her Lord's message and blessings to all people. As you help in this work, both the message and the blessings will become more precious to yourselves. The prayer of your Bishops is that you may "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory, both now and forever. Amen."

SASKATCHEWAN—AN APPEAL.

WHEN I first came on this reserve I only found eight people who professed to belong to the Church of England, while the number of the Romanists were almost appalling when compared with ours; but by constant, hard, prayerful work and the guidance of Almighty God, the people professing our faith, increased to fifty-six in one year. I feel very thankful indeed for the success God has granted me. The christianized Indians would like to adopt the civilized mode of dress, but are unable to procure it for themselves, and I am unable to help them much.

We have a very strong opposition from the Romish priests. Everything they find to counteract our work they use.

There was only one school recognized by the Indian Department, viz., a Church of England School, since the rebellion of 1885 and previous

to that time. Within the last two years the Romanists have been working hard to get a second school established. However, the chief has been and is still bitter against their placing a second school on his reserve, yet the Department has granted them leave to put a school here, and the priest accordingly has started teaching. When he (the Rev. Mr. Couchin) first started to teach he informed me that if any Protestant children ever attended his school he would send them back providing I did the same with his children. I, however, made no agreement with him, and I am glad I did not do so. He began fulfilling his part of the treaty by going one night and taking over to his place a woman, who was a leath's door, and her little boy, both belonging to the Church of England—taking the boy for the purpose of teaching. He got up a good outfit of clothing for his school and has been distributing to the children right and left—as an inducement for others to attend his school.

The Romanists have managed to get one school on Sweet Grass Reserve, from us, and are making desperate efforts to get the control of this school as well as to break up our mission. From the above it will be seen what strong opposition we have to contend with here. Now I am sorely in need of assistance. Would some kind ladies and other friends of our church and faith kindly send me some assistance in whatsoever way they can? All the clothing of any kind for men, women and children that can be sent will be a great benefit to me in my present position, as well as being a profit to the Indians, and a furtherance of God's work among the heathens. Nothing delights the Indian more than being able to adopt his white brothers' ways and mode of dress; but they are unable to do so, being too destitute; therefore I appeal to all members of our church who may be so inclined to grant me the assistance I so sorely need in my work. Address any communications to

REV. D. D. MACDONALD,
C.M.S. Missionary.

THUNDERCHILD'S RESERVE,
BATTLEFORD, N.W.T.

Woman's Auxiliary Department.

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

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

DIocese of Algoma.

DEAR MRS. TILTON—In accordance with the instructions contained in the resolutions passed at the Eastern District Convocation, held at Emsdale on January 27 and 28 last, I have the pleasure to enclose for the information of the Woman's

Auxiliary to Missions, copy of the report of two committees appointed at that Convocation—one with reference to the education of the children of our clergy, the other to the Dorcas Department of the Auxiliary, and I take this opportunity of stating what I know to be the wishes of the clergy of the Eastern District Convocation, viz., that through the Society's organization the substance of the reports will be in due course communicated to the secretary of the several dioceses and branches, and by them in turn to the secretary of the various parochial branches affiliated to them, and so to every member of the Woman's Auxiliary. Yours faithfully,

A. J. YOUNG,

Hon. Sec., Eastern District Convocation.

EDUCATION OF THE CHILDREN OF THE CLERGY.

Moved by Rev. James BoydeU, M.A., seconded by Rev. Rural Dean Lloyd, and carried unanimously: That a committee be appointed to prepare a memorandum expressing the opinion of Convocation concerning the education of the children of the clergy.

The Committee reported as follows:—

We the clergy of the Eastern District of the Missionary Diocese of Algoma in Convocation assembled, desire to give expression, at this time, to the pleasure with which we have watched the gradual development of the movement inaugurated by the church women of Canada on behalf of the education of our children, and embrace this opportunity of placing on record our deep sense of the gratitude due those friends whose hearts God has moved, to lighten the burden of responsibility and anxiety, which the proper education of our children necessarily entails.

And, while congratulating the present beneficiaries on the superior advantages thus placed at their disposal, we would assure those friends who have afforded such educational facilities that their efforts are duly appreciated, as meeting a long-felt want arising out of our limited resources and isolated position, and heartily welcome this new departure in the missionary work of the Canadian Church.

And, in conclusion, assure such friends that among all the forms in which aid can be given to the missionaries of Algoma, whether for the building of churches, the erection of parsonages or the payment of stipends, none could be more grateful to our feelings or more gladdening to our hearts than the efforts now being made on behalf of the children whom God has given us.

And, further, we pray that, by the blessing of the Almighty, such educational work may become a permanent branch of the missionary efforts of the Woman's Auxiliary.

Resolved unanimously: That the report of the committee on the educational work of the Woman's Auxiliary be adopted, and that a copy of the same be forwarded by the Secretary to the General Secretary of the Woman's Auxiliary.

DIocese OF ALGOMA.

At a meeting of the Eastern District Convocation, held at Emsdale on January 27 and 28, 1891.

DORCAS DEPARTMENT OF THE WOMAN'S AUXILIARY.

Moved by Rev. James Boydell, M. A., and seconded by Rev. Rural Dean Chowne, B. D., that the report of the committee appointed by the Bishop on the Dorcas Department of the Woman's Auxiliary be adopted as amended, and that a copy be sent to the General Secretary of the Woman's Auxiliary. Carried unanimously.

Report of the committee appointed at the Eastern District Convocation embodying "the expression of an opinion by the clergy as to the importance of a more thorough systematizing of the Dorcas Department of the Woman's Auxiliary with a view to a more equitable distribution."

The Committee would desire, first of all, to express their sense of obligation to the Woman's Auxiliary for their many and valuable contributions in clothing and otherwise to our Diocesan needs, which have gladdened the hearts and relieved the necessities of many and grateful recipients, who without them would have been naked or ill-clad, and strengthening the bond of attachment between them and their church.

The Committee, in the second place, in response to an enquiry coming to the Convocation through the Bishop as to the best methods of systematizing the distribution of the gifts of the Woman's Auxiliary, venture to suggest:

I. That all donations to any Mission by the several branches of the Auxiliary be more carefully reported to the General Secretary of the Woman's Auxiliary, in order that cognizance may be taken of the quantity of goods sent to each mission.

II. Also, that all gifts of any kind be sent solely to the care of the missionary in charge, and in no case to catechists, lay readers, or superintendents of Sunday Schools, or the laity, without special consent of the Bishop.

III. That the clergy of the Rural Deaneries of Muskoka and Parry Sound be requested to forward, by the end of August in each year, to their Rural Deans, an approximate statement of the needs of their several missions for transmission by the Rural Deans to the General Secretary of the Woman's Auxiliary.

IV. The Committee also recommend that, in the matter of gifts thus coming to the clergy of this Missionary Diocese, they should not be required to certify to the value at which they are

appraised by the donors, but should be permitted to treat them in the same light as they are by the recipients as the outcome of a loving devotion to Christ and to the poor of his flock.

Books and Periodicals Dept.

The Corruptions of the New Testament, by H. L. Hastings, 47 Cornhill, Boston, Mass. This is part of an anti-infidel series, published by the author with a view of meeting the unreasonable objections of unbelievers. His lecture on the "Inspiration of the Bible" was forcible and popular in style and has been very widely circulated. The present book professes to be a "condensed statement of the facts regarding the preservation and transmission of the New Testament writings" and contains much useful information and many vigorous and healthy thoughts.

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

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

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

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

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

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

The New England Magazine, Boston, 86 Federal St. The February number is full of interest on general topics, but especially upon matters relating to past New England history and customs.

Canada: A monthly journal of religion, patriotism, science and literature, edited by Rev. M. R. Knight, Benton, N. B. This promises to be a useful addition to Canadian literature. Its object is to promote Canadian writing and to call out latent talent and engage it upon things that are Canadian.

The Dominion Illustrated, for the year 1891, offers a literary bill of fare that should make it as popular a journal as it is excellent. There are new and striking literary features. It is essentially a high-class journal and is rapidly growing in public favor. The publishers have decided to distribute during the next six months over \$3,000 in prizes for answers to questions, the material for which will be found in current numbers of the journal. The first prize is \$750 in gold, and there are ninety-nine others. On receipt of twelve cents in stamps the publishers (The Sabiston Litho. & Pub. Co., Montreal) will send to any address a sample copy of the journal and all particulars.

The Young Canadian: An illustrated weekly magazine of patriotism for young Canadians; \$2.00 a year; Montreal. M. P. Murray, Secretary of the Young Canadian Co., P. O. Box 1886, Montreal.

We have with much pleasure the advent of this periodical for our Canadian youth. From its prospectus and appearance it has evidently come to stay and will no doubt accomplish much good. Its articles and stories are all thoroughly Canadian and many phases of Canadian history, which, in spite of the dry, uninteresting books on the subject used in our schools, are full of adventure and fire, will be brought out from time to time to much advantage. A patriotic tale of the rebellion called "Rebel or Patriot" has been commenced in a recent number.

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

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Quebec, George Lampson, Quebec, P. Q.
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DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

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

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