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Our Mission News.

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

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

VOL. I,

JANUARY, 1887

No. 7

HISTORICAL SKETCHES.

NO. 7.—THE FIRST BISHOP OF RUPERT'S LAND.

By VENERABLE ARCHDEACON PINKHAM, OF WINNIPEG, MANITOBA.

IN accordance with the plan of these Historical Sketches, we now come to "the Great Lone Land," the illimitable territories of the North West. We have seen a bishopric established at Halifax, at Quebec, Toronto, Newfoundland, and Fredericton, N. B., and we now look off to the far west, the land once known as the Hudson's Bay Territory.

Speaking of the spiritual destitution of the inhabitants of the Hudson's Bay Territory in 1815—one hundred and forty-five years after its acquisition by England—Major Semple, Governor of York Fort, who lost his life at the battle of Seven Oaks in May of the year following, said:—"I have trodden the burnt ruins of houses, barns, a mill, a fort, and sharpened stockades, but none of a place of worship, save on the smallest scale. I blush to say that throughout the whole extent of the Hudson's Bay Territories no such building exists."

Five years after this the Hudson's Bay Company sent out Rev. John West, the first Church of England clergyman of the North West, who settled at St. John's, which is now in the city of Winnipeg.

Other missionaries followed from time to time, and the records of their labors are full of heroic deeds and self-denial.

In the autumn of 1841 the band of missionaries was increased by the arrival from England of the Rev. Abraham Cowley, now Archdeacon of Cumberland.

In 1844 a great impetus was given to the labors of our missionaries by the visit of Dr. G. J. Mountain, the third bishop of Quebec.

Bishop Mountain had for some time cherished a desire to visit the Red River Settlement, and had been in correspondence with the Archbishop of Canterbury, the Church Missionary Society, the Hudson's Bay Company, and the clergy in Rupert's Land on the subject of the appointment of a bishop for the Hudson's Bay Territory. On May 19th he embarked in his canoe at La Hine on his voyage of 1,800 miles, and arrived at the Indian Settlement on Sunday morning, June 23rd. His lord-

ship spent eighteen days in the settlement. In these, which included three Sundays, he held an ordination, numerous services, and confirmed 846 persons. On his return the Bishop wrote fully to the Church Missionary Society, closing his letter with a strong and earnest appeal for the immediate establishment of a bishopric in Rupert's Land, and his lordship continued to use every exertion in his power for this object, which to his great delight,



RT. REV. DAVID ANDERSON, D. D.

First Bishop of Rupert's Land.

was in a few years afterwards accomplished. It was effected by a bequest of about £12,000 made by Mr. Alexander Leith, a chief factor of the honorable Hudson's Bay Company—the company at

by the Rev. David Anderson, an Oxford man, who had been for a time vice-principal of St. Bees' College, Cumberland, and afterwards perpetual curate of All Saint's Church, Derby.

He was born in 1814, and received part of his early education at the Edinburgh Academy, Archibald Campbell Tait, late Archbishop of Canterbury, being one of his classmates. He went in due course to Oxford, entering at Exeter College, of which he shortly afterwards became a scholar, and he graduated in honors in 1836. In 1841 he married the eldest daughter of James Marsden, Esq., of Liverpool. His wife died in 1848, leaving him three sons.

His consecration took place at Canterbury Cathedral on May 29th, 1849, and nine days afterward he embarked at Gravesend for his distant diocese, accompanied by his sister, Miss Anderson, who was his constant companion in all his work, and his three sons. The party arrived at York Factory on the 16th of August, and at the Red River settlement on the 3rd of October. The death of Rev. John Macallum, who for years had successfully carried on the Red River Academy at St. John's, occurred on the very day of the bishop's arrival, and induced him to settle down at once at St. John's instead of passing the winter at the Lower Fort, where accommodation had been provided for him, and undertake for a time the work that had fallen from the deceased clergyman's hands—a work for which his accomplished scholarship seemed specially to qualify him.

Space forbids us to trace closely the history of Bishop Anderson's Episcopate. His diocese extended from Labrador to the Rocky Mountains, and from the United States boundary to the frozen shores of the far North. Within this enormous



WINNIPEG IN 1874.

the same time executing a deed by which they bound themselves to contribute £300 per annum towards the bishop's stipend.

The appointment was offered to, and accepted

Anderson's Episcopate. His diocese extended from Labrador to the Rocky Mountains, and from the United States boundary to the frozen shores of the far North. Within this enormous

area there were only, at the time of his arrival, five clergymen, the sole survivor of whom is the present deeply revered Archdeacon of Cumberland. The bishop increased the number to twenty-two.

but the Indians were the objects of his most anxious care. He was their great praying father; he rejoiced in their conversion; he yearned over the sad and pitiable condition of those who were still in the darkness of heathenism. Deeply interesting are the accounts he gave of his journeys in the interior of the country, and of the joy it gave him to observe the signs of improvement and progress.

In 1856 (seven years after his consecration), the bishop visited England, and obtained large sums of money towards the erection of a Cathedral, which was afterwards accomplished, but not with much success, as no one in the country was found capable of carrying out the English plans. In 1864, after having labored in his enormous diocese for fifteen years, he returned to England and resigned his bishopric.

He received from his old friend Bishop Tait, then Bishop of London, the position of chancellor of St. Paul's Cathedral, and subsequently he became Rector of Clifton. A sad and lingering illness, which deprived him of all power of thought and speech, came on about the year 1878.

After living long enough to see his old diocese divided and subdivided till six bishops, besides three in British Columbia, labored in the field once covered by himself alone. He passed quietly away, in 1885, to his eternal rest.

"They who have known the truth, the truth have spoken,
With few to understand, and few to praise,
Casting their bread on waters,
half heart-broken,
For men to find it after many days."

ONLY a few months ago the present lieutenant-governor of Bengal, Sir Rivers

Thompson, said: "In my judgment Christian missionaries have done more real and lasting good to the people of India than all the other agencies combined."



WINNIPEG IN 1886.

Bishop Anderson's tenderness and gentleness, his sympathetic consideration for others will never be forgotten. His heart was large enough to embrace all the members of his widely scattered flock,



EXPLAINING AN ECLIPSE TO THE NATIVES.

PANORAMIC VIEWS OF HISTORY.

NO. 4.—THE NEW WORLD—SOUTH AMERICA.*

IT is said that the old Knight of St. Alban's, Sir John de Mandeville, in the reign of Edward III, (A. D. 1327), propounded the theory that the world was round, and stated that a man with a properly equipped vessel could sail "around it, both above and under it," and discoursed rather pleasantly upon the fact that the people of the northern hemisphere stood feet to feet with those of the southern hemisphere, pointing out that to "simple and unlearned rustics" this suggested the idea that *men would fall off!* Still, whatever ideas may have been held by occasional far-seeing men regarding this question, it does not seem to have suggested practical action in the direction of it until the time of Christopher Columbus, who was born at Genoa, in the year 1435, and carefully educated there. In his mind no doubt existed as to the rotundity of the earth and the existence of far off lands as yet undiscovered. The history of his struggles in the direction of getting suitable aid in order to carry out his great project of discovery is most touching. The learned men of King John II of Portugal declared the ideas of Columbus absurd; the courts

of Genoa and Venice refused to aid him; the ecclesiastical council of Spain pronounced his project impious and unscriptural. In despair he was about to turn to France for aid, when news of his struggles reached Queen Isabella of Spain. Her quick intellect gave the expectant voyager hope. Her memorable words made him begin to feel some reward for long and weary waiting. "I undertake the enterprise for my own crown of Castile, and will pledge my jewels to raise the necessary funds." In the early dawn of October the 12th, 1492, after an anxious voyage of seventy-one days, land was sighted, and an island discovered and named by Columbus San Salvador.

The history of the New World takes us first to the West Indies and to South America, and perhaps nothing presented a greater curiosity to the various discoverers, who from time to time visited these shores, than the tribes of people who inhabited them. It is a much vexed question as to how these people came to live in an undiscovered land, and South America presents many an interesting study both for the historian and the antiquary. The people as found by Columbus were peaceable and simple-minded. To explain to them such a matter as an eclipse was an undertaking at once pleasing and novel, and numerous, no doubt, were the experiences which the navigators had with them.

But apart from these natives another study pre-

* The illustrations used in this article are from Ridpath's *Cyclopædia of Universal History*, furnished through the kindness of Messrs. Balch Bros., Toronto.



SHELTER FOR TRAVELLERS IN THE ANDES.

sents itself in the massive monuments and ruins which are found in South America, and which indicate plainly that the country was once under the sway of an enlightened and even civilized people. The Temple of the Sun, in Peru, so rich that the nails and tacks in it yielded thirty-two thousand ounces of treasure; the bodies that have been unearthed, found buried with knives, combs, looking glasses and needles; the ruins of city walls,—all tell of an ancient race once dominant over the land.

"It is now conceded," we quote from the *Cyclopædia of History*, "that Labrador, Newfoundland, Nova Scotia, and the northeastern parts of the United States were visited, and to a limited extent colonized, before the Norman conquest of England. While old Sweyn was flaunting the Danish raven in the face of Ethelred the Unready; while Robert I, son of Hugh Capet, was on the throne of France; while the Saxon Otho III swayed the destinies of Germany; and while the Caliphate of Baghdad was still flourishing under the Abbassides, men of the Aryan race were establishing a feeble communication between the New World and Iceland."

The Norsemen first spied the Western continent in A. D. 986, and for two or three hundred years paid frequent visits to its shores. Traces of their visits are still found in different parts of America. At Newport there is an old stone tower which was

evidently built by them. Icelandic school boys, when asked about America will say, "Oh! yes; Leif Erickson discovered that country in the year 1001!"

It is evident that when Columbus discovered America it was by no means the first time that a white man had set foot upon its shores, and though North America seems to have been the first penetrated, yet it is most reasonable to suppose that the sunny South must have tempted many to settle within its bounds. Yet this does not satisfactorily account for the traces of a cultured but extinct race of great antiquity now found in South America, nor does it fully account for the natives that were discovered by Columbus and others, living the lives simply of the uncivilized savage. But these are questions which do not lie within the scope of our present sketch.

Of all the states or divisions of South America, the most interesting perhaps is Peru. Down the west coast of it are the lofty Andes, capped with perpetual snow, while below are lovely shrubs and flowers, with sweetly singing birds among the branches.* On account of the frequent snow storms which are encountered in attempting to cross the mountains, houses of refuge are built at intervals, with thick brick walls and loop holes only for windows; but even with this shelter many travellers have been frozen to death. The gathering of

* See *Glimpses of South America*, by Mary Field.



GATHERING PERUVIAN BARK.

Peruvian bark, which is used for medicinal purposes, is an important industry of the country, and so is the digging and shipping of guano, which, as a rich manure, is in great demand. It is simply a deep deposit of matter left by sea birds, the accumulation of ages, never washed away, because Peru has scarcely ever known such a thing as rain. But still it is rich, rich in products and gold and silver, as the well known verse testifies :—

"I would not change my native land
For rich Peru with all her gold :
A nobler prize lies in my hand
Than East or Western Indies hold."

Missionary work is being done in South America but not to such an extent as the friends of missions would desire. In British Guiana, on the north-east coast, Bishop Austin has labored with a little band of missionaries ever since 1842. He is now the bishop of longest standing in the English Church throughout the world, and his steadfast adherence to his work, amidst toils from which many young men would shrink, is among the cheering instances of modern missions.

At the southern extremity of the South American continent labors another bishop, the bishop of Falkland Islands. His jurisdiction extends to the main land where a good work is being done among the Patagonians. This mission is due to Captain Allen Gardiner, by whose enthusiasm the South

American Missionary Society was formed, and by means of which good work has been done for nearly thirty years.*

NEWFOUNDLAND.

BY REV. F. R. MURRAY, HALIFAX, N. S.

Concluded.

"I have now, thanks be to God, and to the venerable Society for the Propagation of the Gospel, a multiplied clergy, additional churches, a well organized seminary for the education of future missionaries, and extended schools. But I want a simpler and easier access to my clergy and school masters. I want the power, as occasion may require, of bringing them to me, or myself to them, and of facilitating their intercourse with the more distant points of their respective missions. I have often been compelled to mourn over the loss of precious days and weeks during our brief season of summer, in which I might have ministered effectually to the wants of a craving people, if I had possessed the means of getting to their isolated settlements."

On the bishop's return from Bermuda in the

* See English Church in Other Lands, by Rev. H. W. Tucker, Secretary to the S. P. G.

year 1843, where he had confirmed at ten confirmations 800 persons, nearly double the number of 1840, had held two ordinations, preached 45 sermons, examined 800 pupils in the Church schools, and administered the Holy Communion to more than one thousand communicants, his lordship found a despatch from Lord Stanley, the late Earl Derby, appointing him Bishop of Jamaica. A call which, owing to failing health, he gladly accepted.

In a memorandum the bishop writes as a guide to those who had the choosing of his successor, as follows :

"The missionary in Newfoundland has certainly greater hardships to endure, and more difficult obstacles to surmount, than those which await the messenger of the Gospel in New Zealand or India, or perhaps any field of Christian labor yet opened to the known world. He must have strength of constitution to support him under a climate as rigorous as that of Iceland ; a stomach insensible to the attacks of sea-sickness ; pedestrian powers beyond those of an Irish gossoon, and an ability to rest occasionally on the bed of a fisherman or the hard boards in a woodman's tilt. With these physical capabilities he must combine a patient temper, an energetic spirit, a facility to adapt his speech to the lowest grade of intellect, a ready power of illustrating and explaining the leading doctrines of the Gospel and the Church to the earnest, though ill-informed inquirer, and a thorough preparation for controversy with the Romanist, together with the discretion and charity which will induce him to live, as far as possible, peaceably with all men."

The bishop, like most of the colonial bishops, had mingled feelings of gratitude, love and veneration for the Society for the Propagation of the Gospel, for by its agency his Lordship, both in Newfoundland, Bermuda, and in Jamaica, had been able to accomplish so much through the extreme liberality shown by the venerable Society. It is only natural, then, to find that this love showed itself in the most practical way by the bishop inaugurating the first meeting of the society ever held in the Mansion House.

After nearly ten years of unremitting labor in a tropical climate his constitution began to give way, and his natural energy began to abate, and in his sixty-second year he retired to England after having spent nearly forty years in the Master's work in the colonial Church. The change having greatly restored his health and strength, we find the bishop at one time helping Bishop Blomfield by taking confirmations ; and also the bishop of Worcester. His health, however, again gave way, compelling him to seek rest and repose amidst the exquisite scenery and the genial, soft climate of Torquay. Here he was not only the personal friend of the aged Bishop of Exeter, for whom he was continually ordaining, confirming, and performing other episcopal duties, but also the ever ready helper and adviser of many of the country clergy. One who knew his life and work in Devon

says : "Words fail when I try to express how sincerely and deeply he was loved in Torquay. Long after he had ceased to perform the more exclusively episcopal functions, his voice was heard in its solemn tones from the altars of God blessing his people, and feeding them with the Food ordained by him for their support. Many are the sick-beds which he has soothed and comforted."

After bearing with great resignation many illnesses, he was at length attacked by congestion of the lungs, which speedily did its work on the enfeebled frame, causing the bishop to leave his earthly abode and wing his flight into the more immediate presence of his Master in Paradise on the Feast of St. Matthias, 1872, in the seventy-seventh year of his age, fifty of which he had spent with his beloved wife, whose golden wedding day he had hoped to spend by her side on earth. But this was not to be ; she was to realize the beauty and fulness of the great Christian privilege, "the communion of saints."

Thus ended in peace and tranquillity, in perfect trust in a Saviour's love, and in sincere acceptance of the Master's will, the first bishop of Newfoundland, after a long life spent in the active service of God.

A cross was erected in memory of the bishop in Collaton Churchyard near Torquay, Devonshire, with the following inscription :—

"Aubrey G. Spencer, D. D.,

Lord Bishop of Jamaica,

After a life's labour of love, entered into his rest on St. Matthias' Day, 1872.,

AGED 77 YEARS.

"And so he bringeth them to the haven where they would be."

Beloved Pastor, Faithful Friend, True Poet. His songs were the Songs of Zion. His memory blessed in many lands."

In Jamaica, a memorial window was erected in the parish Church of St. Andrew, Halfway Tree. It is a three-light window, and very appropriately two of these depict scenes in connection with the life of the bishop, to keep in memory the varied nature of his work. The central scene is that of the Ascension, and on the one side is a tropical scene with the radiant sun and palm trees, and on the other the cold northern seas with their icebergs. It is inscribed :—

"To the glory of GOD, and the beloved memory of

Aubrey G. Spencer, D. D.,

Bishop of this Diocese ;

Formerly Bishop of Newfoundland.

Entered into rest February 24th, 1872. Aged 77 years.

"Blessed are ye that sow beside all waters."

Of the last year's income of the English Church Missionary Society, \$1,157,000, the titled classes gave but \$6,500, the rest came from the savings of the poor and of the middle classes.

ARCHDEACON FARRAR ON FOREIGN MISSIONS.

Concluded.

(2) "MISSIONS A FAILURE."

LET me cut away all grounds for another objection which is often plausibly urged for despising Missions, and was made not many years ago by a noble duke in the House of Lords, that Missions are a "gigantic impracticability," or an "organized hypocrisy;" and that every man engaged in them must be a fanatic, or an impostor. Thus do men who have never taken the smallest trouble to inquire into the subject reiterate the ignorant assertion that "Missions are a failure." A failure? And how is it then that, whereas in the third century after Christ not one man out of 150 of the human race was a Christian, now in the nineteenth century one man is a Christian out of every five? A failure? I confront the assertion with the most absolute contradiction. I say that, considering the insignificance of our efforts, Missions have been more successful than we had any right to anticipate in our wildest dream. Like a grain of mustard-seed, from well-nigh invisible beginnings, the kingdom of God has grown into a mighty tree.

For what has been the history of Missions? In the first three centuries after Christ, the Gospel,—hated, persecuted, poor—had absolutely conquered a civilization, mighty though effete. From A. D. 400 to A. D. 1000, working from above downwards, it had pervaded the uncivilized life of wild barbarians. From 1000 to 1550 it would seem, indeed, as though the angel of the everlasting Gospel had folded his wings. The church fell into the long dark slumber of the Middle Ages. . . . In the seventeenth century Oliver Cromwell was the first to conceive the modern plan of Missions carried out by organized societies. The idea perished amid and after the foul orgies of the Restoration; but in 1701 the Society for the Propagation of the Gospel received its first charter, and that century witnesses the noble efforts of a Wesley in Georgia, of a Berkeley in the Bahamas. Not much indeed, was achieved amid the torpid Erastianism of the eighteenth century. In 1800 was formed the great Church Missionary Society.

Who will dare to say that the labors of these societies have proved to be a failure? It is less than ninety years since that boat in the Hooghly upset which deprived poor William Carey of all his missionary materials. It is little more than eighty years since, forbidden by the British Government to preach to the Natives, he took refuge in the Danish colony of Serampore. And yet, before Carey died, he published the Bible in the languages of forty tribes, comprising nearly 200,000,000 of the human race. When men complain of the slow progress of Christianity in India, their

complaints are surely absurd. Do they consider how short our sway over the greater part of India has been? An officer who in 1808 served at Tanna, twenty miles north of Bombay, and at that time our northern frontier, forty years later commanded a battalion at Peshawur, one thousand miles north, as the crow flies, of his frontier as a subaltern. Do they consider further that all our missionaries in India put together would only give about one missionary to each 500,000 people, which is as if you had only one minister, instead of five hundred, for all Glasgow? And yet in India there are now hundreds and thousands of converts, and from Cape Comorin to the Himalayas the native idolatries have been sapped and shaken.

Look at *Japan*. Two hundred years ago, over the grave of the Christian martyrs in Japan was written that no Christian for ever was to come to Japan on pain of death. It is but a lifetime since Commodore Perry, laying the Bible on his capstan, over the stars and stripes, made the Bay of Yeddo ring with his first Christian hymn:—

"Before Jehovah's awful throne:
Ye nations bow with sacred joy;
Know that the Lord is God alone,
He can create, and He destroy."

Now there are in Japan some sixty convert congregations often worshipping in churches built of wood from the ruins of Buddhist temples.

Look at *China*. Forty years ago Dr. Morrison was addressing two or three Chinese, who listened in peril of their lives; now there are in China some 50,000 converts. "Do you think," asked the captain of the ship which took him out, "that you can make an impression on the 100,000,000 of Chinese?" "No," he answered, "but God will."

In 1800 there were in Europe but seven missionary societies; now there are more than seventy. There were not eighty mission schools; now there are more than twelve thousand. There were not fifty thousand converts out of all heathendom; now there are 1,650,000. This morning, long ere we rose, converts in China were singing praise to God; then India and Ceylon took up the swelling strain; then it rang with the dawning sun in Eastern and Western Africa; and when it has died away upon our lips it will be echoing on the track of the flying sunset, till, in the late night, it dies away among the far islands of the Western Sea. From the Gothic Bible of Bishop Ulfila, in the fourth century, not one Bible was translated till the nineteenth century in any heathen tongue; now, in more than two hundred languages, of which many had no grammar and no alphabet, and of which some are already dead, there are Bibles to the number of more than 100,000,000. This hath God wrought!

He who talks of Missions as a failure uses the language of ignorant error as an excuse for un-Christian sloth. It is but one lifetime since Samuel Marsden—

"With furrowed brow, and cheek serenely fair,
The calm wind wandering o'er his silver hair,
His arm uplifted, and his wasted eye
Fixed in deep rapture on the golden sky,
Upon the shore by many a tempest driven
He knelt at last, the messenger of Heaven."

It was then that the Islands of New Zealand, full of savage cannibals, first heard a Christian missionary; now they are Christian islands.

INDIRECT EFFECTS OF MISSIONS.

Let me touch very briefly on some of the positive blessings of Missions, and show you in what rich regions they have brought us most unlooked-for reward. Nothing, assuredly, was farther from the thoughts of the first missionaries than the promotion of science, yet they have added more to many great branches of science than any other cause. Without them the great geographer, Karl Ritter, confessed that he could not even have written his best work. They have added indefinitely to our knowledge of botany, of geology, of meteorology. They have given such an impetus to philology that the scholar may now have before him in his study the data of 200 languages. Without them the science of anthropology, the science of comparative religion, would hardly have existed.

Then consider the work of the missionary as a civilizer, as a pioneer. To whom but the missionary is due the immense increase of human happiness involved in such facts as the disappearance of cannibalism, of Suttee, of the car of Juggernath, of the swinging festival, of the Ghat festival, of the Meria sacrifice, of infanticide, of the murder of parents, of the degradation of womanhood?

Then consider how light is being poured back in floods upon our own religious duties. American emancipation followed in the wake of American Missions; and the Evangelical Revival, which was the chief cause for English Missions, was followed by such a new life, a new springtide, a new outpouring, a new enkindling of divine enthusiasm, that the Church, which, after the slumber of so many centuries, began once more to fulfil to the heathen the Lord's commands, was rewarded by the new descent of Pentecostal flame. That flame cleansed out the hell of our prisons, consumed the devilish wrong of slavery out of nation after nation, and kindled the glory of the love of Christ in thousands of dark places at home also, which had never seen a ray of it before. Yea, everything shall live whithersoever welletth forth the full river of the grace of God.

HÉROES IN AN UN-HÉROIC AGE.

Consider how, even in this un-heroic age, Missions have kindled new stars, large and lustrous in the galaxy of sainthood. Consider how while missionaries were spreading the truth abroad, they were also flashing love and zeal into the dead hearts at home. [Here followed a rapid enumeration of great missionaries—Boniface, Brainerd, Schwartz, Martyn, Heber, Livingstone, Patteson, &c.] . . . Think how much poorer the church

of God would be without the inspiration of their heroic examples! Think what it means, that there should have been additions to the glorious army of martyrs in the noise and emptiness of such days as these! . . . High and heroic was the example which they left; an example which pleads trumpet-tongued to us—pleads trumpet-tongued to us against the seductions of a sleek and slothful life. It is worth more to the Church as an inspiring force than a million pompous ceremonies. It is the true Apostolic succession of inspired personalities—of men who have felt upon their heads the hands of invisible consecration. It is an immortal incentive to inspire the faint with courage, the cold with love. Shall it have no power over you? I am sure it will.

When Garibaldi had been defeated at Rome, he issued his immortal appeal, "Soldiers, I have nothing to offer you but cold and hunger and rags and hardship. Let him who loves his country follow me!" and thousands of the youth of Italy sprang to their feet at that high appeal. And will you the trustees of posterity—will you turn your backs to the appeal of your Saviour Christ? I know that you will not. You cannot all be missionaries, but some of you may be called to that high work, and all of you may help it forward. I know that many a one of you will devote your lives, not to Mammon, not to Belial, but to the service of man for the love of God. Cambridge and Oxford, year by year, are sending forth their young scholars, their young cricketers, their young athletes, to the missions in China, in Central Africa, in Japan, in India. Glasgow will do the same. And in this, as in other ways, you may help to save Britain in saving Africa, and help Glasgow and Edinburgh by helping Melanesia and Moosonee!

OUR DEBT TO THE HEATHEN.

We owe this work to the heathen. We owe it to them, not as a splendid generosity, but as our tardy reparation for intolerable wrongs. We have girdled the world with a zone of drunkenness. The footsteps of the Aryan races, as they traversed the continents in their careers of commerce or conquest, have too often been footsteps dyed in blood: Christians—they who bore that name—have sent to savage races, now the Jesuit and the oppressor, now the blood hound and the Inquisitor, now the fire-water and the pestilence, now the flash of the firelock and the fetter of the slave. We have decimated aboriginal populations by disease and drink. They have melted before us as a line of snow in the sunshine. It is time, it is more than time, that we should show them that our true mission is not to destroy their bodies, but to save their souls. Horrible to them have been the feet of those who brought only the curse and blight of our civilization; it is an awful debt due to the perishing remnant that beautiful upon the mountains should be the feet of them that bring good tidings, that publish peace. Will you not aid, my friends, in this noble work? Your old crusading

fathers took the Red Cross to rescue a sepulchre! Will you be recreants from the nobler crusade of this our century to rescue, not one material sepulchre of Christ, but millions of His Living Temples for your Living and Risen Lord?

DOMESTIC AND FOREIGN MISSIONARY
SOCIETY OF THE CHURCH OF
ENGLAND IN CANADA.

EPIPHANY APPEAL, 1887

REVEREND SIR: It is our desire that this address from the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada be read, as a sermon or otherwise, in the hearing of every congregation in our dioceses on Sunday, Jan. 2nd, 1887, and that the offerings of the people on the following Sunday be given to Foreign Missions.

JOHN FREDERICTON, Metropolitan.

J. T. ONTARIO.

H. NOVA SCOTIA.

J. W. QUEBEC.

W. B. MONTREAL.

ARTHUR TORONTO.

E. ALGOMA.

MAURICE S. HURON.

CHARLES NIAGARA.

DEAR BRETHREN,—

On Sunday next, the 9th day of January, throughout all the parishes and missions in this branch of Christ's Church, will be made our annual collections on behalf of Foreign Missions. And rightly, brethren, do we observe and celebrate the Holy Festival of the Epiphany, when we show forth our thankfulness not only with our lips but in our lives, by taking an actual and active part in the manifestation of Christ to the Gentiles.

To take an actual and active part in Missionary work, is the bounden duty of every Christian Church and of every Christian. "Go ye into all the world and make disciples of all nations." That is the Great Charter of the Church. For that work the Church exists. That work she is bound to do. That work she has, as yet, but imperfectly done. And until that work is done, and thoroughly done—whilst two out of every three living in the world are still heathens—for any one who personally does nothing for the carrying out of Christ's command, and the accomplishment of Christ's purpose, to profess and call himself a Christian—to own Christ for his Master and his King is to own himself a disobedient servant and a disloyal subject.

Something we all of us *can* do to make disciples of all nations. And something, therefore, we all of us *must* do. We cannot all go to preach the gospel to the heathen with our own lips, (though there is no reason why some should not go as well from this church in Canada as from elsewhere) but we

can all in heart and mind accompany those who do. We can all help forward Missionary work by the effectual fervent prayer which availeth much. We can all of us give something, however little, for the sending forth and the maintenance of those who do get them out of their country, and from kindred, and from their father's house, and go to carry the gospel into the land whither the Lord their God sends them. We can do this, and we ought to do this. We ought to do this because our Saviour's command is upon us, and because it is good for our soul's health. Our soul's health requires that the religious emotions we have, (and amongst others this aspiration after the conversion of the world to the Christian religion which no real Christian can be without) should not be allowed to evaporate in sentiment, but should be gathered up into act and expressed in conduct.

The duty of aiding in Mission work is imperative. The benefit is apparent; and the opportunity is before us in this our annual collection. The need is always great, and never was it greater than it is now.

There are signs everywhere that the world is ripe for conversion to the Christian faith. In every quarter where trial has been made the prospects are promising. From every quarter we hear the cry, "Come over and help us." In India, with its 250,000,000 of inhabitants, where our responsibility is so great, those whose experience and character lends weight to their testimony, tell us that old beliefs are shaken, and old religions crumbling; that now, as certainly never before, is the time for the Christian army to enter in and take possession. In China, in Japan, in Africa—everywhere the way is open, if only laborers can be sent when the harvest is ripe. And if we will but send them, the laborers can be found. Only a few years ago, Bishop Patteson was felled to the ground, in one of the islands of the Pacific, with a Gospel message on his lips. And now we hear of Bishop Selwyn, surrounded by Christian converts, on the very spot where his predecessor was killed. When Bishop Hannington, but the other day, was put to death as he was pressing on to make disciples of the natives of Central Africa, volunteers, more than one, came forward for the perilous post at which he fell. The race of Christian heroes is not exhausted yet, but still they come, "each stepping where his comrade stood."

And the success which attends him who stands in Bishop Patteson's place, will, in God's good time, attend him who goes to take up, and carry on the Banner of the Cross which fell from the dying hand of Hannington. Success indeed, immediate success, is but a secondary consideration. Duty and obedience to the Master's command, that is the first and great consideration. But still for the hardness of our own hearts, and to strengthen our feeble knees, it may not be amiss to recall the fact, that, whatever may be the vicissitudes of the battle, we fight a winning fight.

In the beginning of the century there were of Christian converts in all about 50,000. Now there are 1,500,000.

In this victory our Church has had her full share. One society alone, the Church Missionary Society, has now 90,000 native Christians, and over 4,000 European and native teachers. Another, the Society for the Propagation of the Gospel, while ministering faithfully and generously, —as we in this country have good cause to know— to the spiritual need of emigrants, has never neglected the great work of carrying the good news to the heathen. And now she calls loudly for help from those whom she has helped, that she may respond to the cry that reaches her from all lands, and so “make disciples of all nation.”

And we, what are we doing in this Canadian Church?

We have made a beginning. In the year 1885 we raised \$5,826. That was \$1,000 more than was contributed in the previous year. The amount is not much, but to increase is a hopeful sign.

For the work's sake, and for your own sake, we entreat you, brethren, that you be not slack in this matter; for the work's sake, for, with the dew of God's blessing upon it, the seed you sow, though it be but as a grain of mustard seed, may grow till it becomes greater than all herbs, giving shade and shelter to countless wearied souls; for your own sake, for in very truth this is a mercy that is twice blessed—that blesseth him that gives, and him that takes. He that gives but a cup of cold water shall not go without his reward. Self denial is a Christian grace, which all, to be Christians, must attain. We can deny ourselves, and ought to deny ourselves in many things; but in this matter of giving for the spread of Christ's Gospel we have a test of the reality of our self denial about which there can be no mistake. Our money is to us the assurance of power to gratify our selfishness; and when we give up that for Christ's sake, then we know that so far, for His sake, we do deny ourselves.

And is it a great offering only that will bring again the back-flowing tide of blessings upon the giver's own soul? That is as the case may be. For you to obtain the reflex benefit of benevolence, your giving must reach the point of self-denial. Where that point is, no man can say for another; but each can very well know for himself. To reach it he must rise above the customary tribute to decency, and give not what he can spare without feeling it, but enough to make him feel the inconvenience of parting with it. Reach that point, wherever it may be. If you have been largely blessed, give largely. If you have but little, give of that little. And never for a moment suppose that any sum, however small, if in the giving of it you reach the point of self-denial, is little in God's sight. In His estimate the widow's mite was an offering more splendid than the overflow of the rich man's superfluity.

Finally, brethren, remember that in the strenuous carrying out of Christ's great command and

commission, there can be no such thing as failure—that be the results what they may, duty done is always a success. “In the morning sow thy seed, and in the evening withhold not thy hand; for thou canst not tell whether shall prosper, either this or that, or whether they both shall be alike good.” The seed you sow is the word of God; and “as the rain cometh down,” saith the Lord, “and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

NOTE.—It is recommended that the offerings for this purpose be sent at as early a date possible to the Secretary-Treasurer of each Diocese, to be by him transmitted to Mr. J. J. Mason, General Treasurer of the Society.

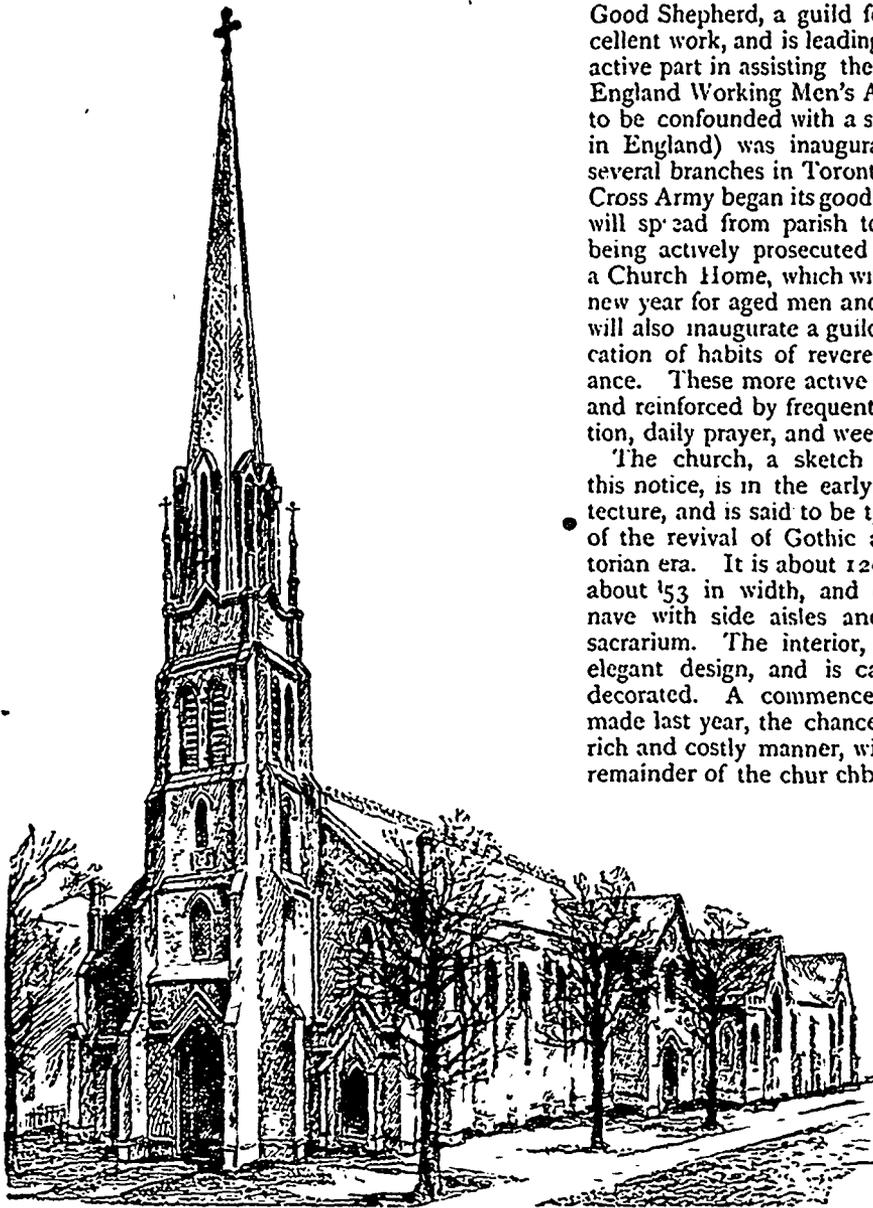
CHAS. H. MOCKRIDGE, D. D.,
General Secretary,
Hamilton, Ont.

OUR CATHEDRALS AND CHURCHES

NO. 5.—CHURCH OF ST. GEORGE THE MARTYR, TORONTO.

THE erection of this church was commenced in 1844 on a site given by the late D'Arcy Boulton, of the Grange. The architect was Mr. H. B. Lane, the builder John Ritchey, and the committee charged with the management was composed of Bishop Strachan, and Messrs. William Cayley, William H. Boulton, J. G. Spragge, James G. Chewett, and Clarke Gamble, of whom only two now survive, and of these, one still continues a member and regular attendant of the church. The first incumbent was Rev. Charles Ruttan, now rector of Norway, diocese of Toronto, who resigned the incumbency in 1848, and was succeeded by Rev. Stephen Lett, LL. D. In 1861, Dr. Lett, having been appointed to the incumbency of Collingwood, was succeeded at St. George's by Rev. Thomas Brock Fuller, D. D., afterwards Archdeacon of Niagara, and subsequently Bishop of Niagara. The following clergy have been from time to time assistant ministers at this church:

In 1857, Rev. W. A. Adamson, D. C. L., Chaplain to the Legislative Assembly; 1858, Rev. Charles P. Emery, now of the Diocese of Ontario; 1862, Rev. Edward L. Wells, rector of Louisville, Kentucky; 1864, Rev. Richard Harrison, now rector of St. Matthias, Toronto; 1865, Rev. T. S. Ellerby, now of the Diocese of Huron; 1870, Rev. Archibald G. L. Trew, now Dean of Southern California; 1879, Rev. C. J. Machin; 1873, Rev. Edmund H. Cole, afterwards rector of Whitby; 1874, Rev. John D'Arcy Cayley, who became rector in



ST. GEORGE'S CHURCH, TORONTO.

1875; 1876, Rev. C. H. Mockridge; 1880, Rev. J. F. Jowitt, and more recently, Rev. J. F. White, Rev. G. M. Kingston, and Rev. Professor Clark. The clerical staff at present consists of the rector (Rev. J. D. Cayley) and three assistants, Rev. R. J. Moore, Rev. F. M. Webster, and Commander Pocock, R. N., deacon. Besides the clergy there are also two lay evangelists, officers of the Church Army, who carry on their labors in the mission house erected last year on Phæbe street, and are doing an excellent work.

St. George's has of late been growing steadily in activity and usefulness, and has become the centre of progressive Church work. The Guild of the

Good Shepherd, a guild for girls, is doing an excellent work, and is leading its members to take an active part in assisting the poor. The Church of England Working Men's Association (which is not to be confounded with a society of a similar name in England) was inaugurated here, and has now several branches in Toronto. Here, too, the White Cross Army began its good work, which, it is hoped, will spread from parish to parish. Work is also being actively prosecuted for the establishment of a Church Home, which will be opened early in the new year for aged men and women. The new year will also inaugurate a guild for boys, for the inculcation of habits of reverence, purity and temperance. These more active works are supplemented and reinforced by frequent opportunities for devotion, daily prayer, and weekly communion.

The church, a sketch of which accompanies this notice, is in the early English style of architecture, and is said to be typical of the beginning of the revival of Gothic architecture in the Victorian era. It is about 120 feet in total length, by about 53 in width, and consists internally of a nave with side aisles and transepts, choir and sacristy. The interior, though plain, is of an elegant design, and is capable of being highly decorated. A commencement of this work was made last year, the chancel being decorated in a rich and costly manner, with the intention of the remainder of the church being subsequently done

in harmony with it. The interior of the church has undergone several changes;—the pews were originally placed facing north and south, an arrangement which was afterwards altered to one less unusual, and a few years later the whole interior was rearranged, and the old-fashioned boxes were removed and replaced by open seats. The church is embellished with several memorial win-

dows, and possesses many memorials in kind of its members, both past and present among which the most notable are several pieces of communion plate, of which some bear quaint inscriptions in medieval Latin, a beautiful and richly embroidered altar cloth, with frontal, etc., a brass lectern, and a very fine marble font built in 1850.

Adjoining the church are, on the one side, the school house, built in 1858, and on the other the rectory, built in 1865, on a site given some years previously by Mrs. D'Arcy Boulton. The buildings are all of white brick, with stone dressings.

Young People's Department.

THE EPIPHANY.

“**N**OW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.”—*St. Matthew ii, 1-2.*

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord.—*Amen.*



STAR of the east! how sweet art Thou,
Seen in life's early morning sky,
Ere yet a cloud has dimm'd the brow,
While yet we gaze with childish eye;

When father, mother, nursing friend,
Most dearly loved, and loving best,
First bid us from their arms ascend,
Pointing to Thee in thy sure rest.

Too soon the glare of earthly day
Buries to us thy brightness keen,
And we are left to find our way
By faith and hope in Thee unseen.

What matter? if the waymarks sure
On every side are round us set,
Soon overleap'd, but not obscure?
'Tis ours to mark them or forget.

What matter? if in calm old age
Our childhood's star again arise,
Crowning our lonely pilgrimage
With all that cheers a wanderer's eyes?

Ne'er may we lose it from our sight
Till all our hopes and thoughts are led
To where it stays its lucid flight
Over our Saviour's lowly bed.

—*Kéble.*

CAN A BOX TALK?



CAN a box talk?

Yes, mine can!

Let me describe this box, and then see if you cannot guess its name.

It cannot speak out loud, and yet it has several very pleading voices. Sometimes it speaks by a picture on it, or by the words of a King written across it; sometimes it says a great deal by simply being in the shape of a book; and one sort, which comes from Germany, pleads by the figure of a little kneeling black boy, who has a very earnest, asking look, and if you answer in the way he wants, he gives you a hearty "thank you" bow. Besides these various voices, the box has always this one—an open mouth! Now you know—"A Missionary Box!"

Yes, and who knows where the first collecting box for God's work is mentioned in the Bible? Will you look at 2 Kings, xii, 9: "Jehoiada, the priest, took a chest and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the Lord." Did the money drop into that hole gladly or grudgingly? Let us read another verse: "And all the princes and all the people rejoiced, and brought in and cast into the chest, until they had made an end. (2 Chron., xxiv, 10.)

This money was spent on God's Temple, and they knew the honor it was to be allowed a share in the work.

There are a great many wonderful boxes in the world, some very large, some very small, but there is something more wonderful about a Missionary box than about any other. For a Missionary box actually means that although God could perfectly do the work by himself, yet He graciously allows you and me, and even the tiniest child, a share in sending away darkness and cruelties, by spreading His light and love into every country. For that is the use He makes of your half-dollars, and quarters, and pennies, and cents, which, along with other sums gathering into many thousands of dollars, stream into the grand central societies for missions. And then by their means, away goes the "precious seed" into many countries, and God's Holy Spirit causes it to take root, and it bears blessed fruit.

God also sends out noble men and women whose hearts are so full of love to the Lord Jesus who has died for us, that they go through a great deal of suffering and privation that they may carry to men, women, and children, the glad tidings of the Gospel.

Many are longing and thirsting for these glad tidings. When one missionary was travelling far up in North America, he found a tribe of Indians who had been waiting and watching for a missionary for thirty years. One chief had died in the meantime, and his dying charge to his tribe was to watch on and welcome the missionary when he

came, which they did heartily, and thus a great work was begun among them.

Numbers besides have already received it, and oh, the change in their hearts, and homes, and towns. The missionary teaches their hands and heads as well as their souls, and so they learn all sorts of useful things, and many are the churches, and schools, and houses, built by those who were once savages and idol worshippers.

Now, would you not like to have a share in all this grand work? The missionaries have often such hard and difficult work, with perhaps no human friend at hand to cheer them. Will you not cheer and help them all you can? Let us think of different ways.

First, by prayer. I heard a missionary, who had for years devoted himself to work in China, say that several times when he was cast down at seeing very little result, the thought that people at home were praying for the work, sent him forward with fresh courage, for he knew that God would surely answer. And of course the answer came. A great deal of blessing followed.

Another way of helping is by reading! Does that sound strange? But if you want to be a good missionary helper, you must know what is going on. There are most delightful missionary magazines published every month, which are meant for you.

If you help by prayer, and learn more by reading, I know what will follow: Your hearts will be stirred to listen to that pleading box, which, after all, is God speaking to you, and offering you a share in his work. Do you not think that, by a little earnest effort and self-denial you really could have the joy of putting in something regularly every week? And if it were at the cost of giving up something else, for love to Christ, it would all be more valuable.

Even a cent a week would mount up to fifty-two cents at the end of the year, and I know that friends or school-fellows would like to join you in this work. You have all heard of those wonderful coral insects which produce such great results from multiplied small efforts. If each insect stopped its work because it was such a tiny atom, it could do, where would all that lovely coral be? Will you follow the example of these earnest little coral makers?

I have spoken chiefly of foreign missionary work, but of course there is a great deal of blessed work for God to be done all through our own Dominion, and even at home many homeless children to be cared for, many old and young who know nothing of the love of Jesus.

"But I have no box!" does some one say? Oh! then, do make haste and ask father and mother about it, and I am sure that they, or some friend whom they could ask, would get you a collecting box for whatever part of God's work you would most like to share in. We do not want you to lose one opportunity of being in this way a "fellow-worker with God," or to lose his loving

notice and approval of acts done "for His sake" who gave himself for us. Perhaps some day you may be called to give yourself for some special work in His vineyard!—*Adapted from the Church of England Institute Magazine.*

THE BOYHOOD OF CHRIST.

WE are indebted to *Harber's Monthly* (the December number of 1886) for some fresh words from Mr. Lew Wallace, the author of "Ben Hur," regarding the Christ. One little ideal picture he had given of the boyhood of Christ in his charming "Ben Hur." Tightly bound, weak and thirsty Ben Hur is being carried a prisoner to serve for life in the galleys. He is met on the way by an old man and a child. The latter, beautiful to behold, stooped down and gave the poor sufferer a drink of water. That face Ben Hur never forgot. He saw it afterwards changed to the face of a man as the body hung upon a cross, and he heard the words "I thirst," when he, in return, filled a sponge and moistened the parched and dying lips.

The author of "Ben Hur" has evidently thought deeply and lovingly about the Redeemer of mankind, and in his "Boyhood of Christ" there is his usual reverential touch. "Two pictures always present themselves when I think of our Lord in his character of Man. A little plain near Bethlehem is illuminated in the night time by a light dropped from the sky; and in the light there is movement and the flashing of wings, and one figure of indescribable majesty speaks to some cowering shepherds, 'Glory to God in the highest, and on earth peace, good-will to men.' This was the second annunciation, and the beautiful speech is a simple definition of the relation of Christ to men. And then the scene changes, giving me to see three crosses planted upon a low hill with millions of people around it; and there is a gloom, almost darkness, in which the crosses rock to and fro, yielding to an earthquake, and upon one of them a man, nailed hands and feet, lifts his face overhung with blood-stained locks, and cries, as if expiring, 'Father, into Thy hands I commend my spirit.'"

And then he sees the child a perfect boy, playing with such things as boys usually play with, comfortable at home, (for he thinks that there is no proof that Mary and Joseph were poor), "decking himself from the anemone beds on the hills," watched by the holy angels as no other child was ever watched, taught by his mother till she, remembering that he was the Messiah, became lost to all ideas of his boyhood, with, "in the good old language, so nearly descriptive of the indescribable, 'The Grace of God upon him';" now trudging after Joseph with a basket of tools, and anon playing shepherd "out in the historic plain, sunburned, large-eyed, oval-faced, leaning

upon a crook, a dog by his side," and then standing by the roadside on a rock which he had climbed to watch the cavalcades move on their way to Jerusalem. And so the child grew, waxing strong in spirit and filled with wisdom, till, when twelve years of age, he astonished everyone with his questions and answers, announcing that thought which, as a boy and as a man, rested ever on his heart, "Wist ye not that I must be about my Father's business!" And with commendable reverence the author stops here. That Father's business he will not attempt to define. "It is obvious to me that there are many things in the connection which I do not understand; these all lie out in the field, of conjecture" But his words, occurring in an early part of the article, may form a fitting conclusion:—

"Now is it not amazing that the youth of one who intended so well and actually did so much, who left us the most pathetic of histories, who will remain forever the perfect standard of comparative holiness, applicable alike to every phase and circumstance of human life, whose hold upon men has already proven him a prophet unto himself, and still goes on widening and deepening—how wonderful, I say, that the childhood of such a man should be so beggarly of authentic incident!"

So it is, however, and wisely so. His boyhood never can be to man what his life, and work, and wondrous redeeming love have been.

THERE can be no deep and abiding interest in missions that is not founded upon a knowledge of the work.—*Livingstone.*

THE Bible does not say, "Well done, good and successful servant," but "Well done, good and faithful servant."—*Gordon.*

PENNIES A WEEK AND A PRAYER.



WO cents a week and a prayer,
A tiny gift may be.
But it helps to do a wonderful work
For our sisters across the sea.

Five cents a week, and a prayer,
From our abundant store—
It was never missed, for its place was filled
By a Father's gift of more.

Ten cents a week, and a prayer,
Perhaps 'twas a sacrifice;
But treasure came from the storehouse above,
Outweighing by far the price.

Pennies a week, and a prayer;
'Twas the prayer, perhaps, after all,
That the work has done and a blessing brought,
The gift was so very small.

Pennies a week, and a prayer,
Freely and heartily given;
The treasures of earth will all melt away—
This is treasure laid up in heaven.

Pennies a week, and a prayer,
A tiny gift may be,
But it helps to do such wonderful work
For our sisters across the sea.

A WISH.



TO have dwelt in Bethlehem,
 When the Star of the Lord shone bright !
 To have sheltered the holy wanderers
 On that blessed Christmas night ;
 To have kissed the tender wayworn feet
 Of the mother undefiled,
 And, with reverend wonder and deep delight,
 To have tended the Holy Child !

Hush, such a glory was not for thee ;
 But that care may still be thine,
 For are there not little ones still to aid
 For the sake of the Child divine ?
 Are there no wandering pilgrims now
 To thy heart and thy home to take ?
 And are there no mothers whose weary hearts
 You can comfort for Jesus' sake ?

—ADELAIDE PROCTOR.

It is not boasting to say that the Anglican Church is, of all religious bodies, most like the primitive Church of Christ, and that it furnishes the opportunity to lead a happy useful Christian life to all who will yield themselves to its wholesome influences.

If people do not find its doctrines comforting or its services satisfying, the fault is surely in them. Sometimes, in mistaken liberality or to gratify a mere love of novelty, some go floating about from one religious body to another, or hold but slight allegiance to this Church in which they were baptized.

Half-hearted loyalty is not enough. All its members should be true to the Church if they would reap the benefits it is able to bestow.

True loyalty to the Church does not imply a lack of charity for other Christian people, no more than an intense love of one's own home implies the absence of neighborly regard for other people's homes.

The best way to promote religion is to labor first of all for the interests of this grand old Church which has come down to us from the days of the apostles.—*Selected.*

THE Sphinx is now being unearthed. This huge monument, with the head of a man and the body of a lion, half buried for ages in the sands of the desert, is now being rapidly uncovered. In January last M. Maspero chief director of antiquities in Egypt, gathered subscriptions in France sufficient to complete the excavation. King Thothmes IV caused it to be excavated, in part at least, some fifteen centuries before Christ, or 3,400 years ago. There is reason to believe that the Sphinx is the oldest monument in existence. Its size is gigantic, and the work of chiseling it out of the solid rock gives a wonderful impression of human skill and art some 6,000 years ago. Its body is more than 180 feet long, its ears six feet long, and other parts in like proportion. As its excavation goes on to completion there is room to look for other important discoveries. As these monuments, and records of gener-

ations long past are thus being recalled to view, one can hardly repress a feeling that they foreshadow the still more important events in the history of created beings soon to be revealed in the clear light of the coming world.—*The Missionary Review, U. S.*

In 1860 a dear Christian friend said to me, "I would not speak of Indian missions; they are a perishing, savage race; nothing can be done for them; it will end in failure." I did not heed his words. It was dark, dark as midnight, but above the clouds was the tender, compassionate Saviour, and room in His divine heart for all who needed a Saviour. There have been times I could not see a step. Both of our missions were wiped out. The work did not fail. Go to Bishop Hare's missions in Dakota, and see in many a chapel the wild, savage Sioux now sitting clothed, in their right minds, at the feet of Jesus. Go to the Chippeways of Minnesota, and see the Christian homes at White Earth of men who drank deeper of the cup of anguish we pressed to their lips than any Indians on this continent. See what a field is opening among the eight millions of colored men at the South—a people whose loyalty to our race during that awful, cruel war, deserves the gratitude of every citizen of our country. With shame and sorrow we read the story of neglect. I wish you could look into the upturned faces of these congregations as they hang on the words of the minister of Christ.—*Bishop Whipple, in Spirit of Missions.*

THE first Provincial exhibition of Indian agricultural products and industrial handicraft took place at Cowichan, British Columbia, lately. The natives flocked in from Nanaimo, Valdez Island, Kuper Island, Chemainus, and Victoria, whilst the interest did not preclude the presence of the representatives of tribes from Washington Territory. The exhibits embraced most creditable entries of cattle, horses, sheep and pigs, bred and raised by the Indians. These elicited general eulogy and admiration from the spectators and judges. Wheat, barley, oats, peas, and such things, together with various kinds of handicraft, were also exhibited. The result of the inaugural show will prove, it is hoped, a stimulus and incentive to the annual holding of native gatherings and the development of their, as yet, but partially appreciated talent and industry.

THE Indians on the Chippewa reserve near Southampton, Ont., unanimously granted the sum of \$200 to the sufferers who were burned out there lately, the money to be taken from the annuity which they get from the government.

RELICS of the extinct Indians who were the first inhabitants of Newfoundland were recently discovered on Pilley's Island, Notre Dame Bay.—*The Indian.*

Our Mission News.

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

TERMS:—ONE DOLLAR A YEAR IN ADVANCE.

Back numbers to a limited extent can be supplied.

All Communications to be addressed to

REV. C. H. MOCKRIDGE, D. D., HAMILTON, ONT.,

GENERAL SECRETARY OF THE SOCIETY.

JANUARY, 1887.

THROUGH an error of proof reading, the birth-place of the late Bishop of Saskatchewan was incorrectly stated in our last issue. The good bishop was born in Portsoy, Banffshire. Rev. Rural Dean Stewart, of Orillia, Ont., who knows the place, has kindly called our attention to this.

We are glad to acknowledge an extended complimentary notice of OUR MISSION NEWS in *Church Work and Mission Life* (England). Our subscription list already includes several persons in England, and our friends will be glad to know that the magazine is rapidly growing in favor, and that large numbers of subscribers, from all parts of Canada, are being added to our list every month.

A CONSIDERABLE portion of our space is devoted this month to Foreign Missions and to Woman's Auxiliaries. We call special attention to the admirable words of Archdeacon Farrar (p. 162) on Foreign Missions. A nobler defence of Foreign Missions and appeal for them could not well be given. Our society appeals for this foreign work to the loyal sons of the Canadian Church at the Epiphany season; and therefore this issue may be said to be our foreign mission number, and it is hoped that the earnest appeal set forth by the Board of Management, will elicit a warm response in aid of the great work of evangelizing the world. And in the furtherance of this work it is gratifying to welcome such powerful adjuncts as the Woman's Auxiliaries, which it will be seen are springing up everywhere throughout the Dominion.

DOMESTIC and foreign missions are now being put in the forefront of Church work in Canada. Were it not so, we should have had our fears for a church which could receive and never desire to impart. As it is, the vigour of youth may animate Canada to an earnestness in missionary endeavour, which will increase immensely its own spiritual vitality, and perhaps stir to jealousy other Churches.
—*Mission Field*, S. P. G.

THE Executive Committee of Rupert's Land have paid a warm tribute to the late John McLean, first bishop of Saskatchewan. He is spoken of as one of a constantly diminishing number whose experience antedated the transfer of the Hudson's Bay Territories to the rule and dominion of Canada; and as one of a deeply sympathizing nature, ever ready to enter very fully into the feelings of others. No bishop has ever been more firmly wedded to his see; none has entertained higher hopes for its development; none could have been more lavish of time and thought and strength. He gave himself unreservedly to his work; he has died in the midst of it and lies buried where he fell.

THE LAST OF BISHOP HANNINGTON.

THE *Church Missionary Gleaner* gives a fac-simile of the rough sketch made by Bishop Hannington of his prison, that place of suffering from which he, a high-souled Christian gentleman, was dragged to a bloody death; and also of a page of his diary torn from his note book. The last entry is this:—

"October 29th, (Thursday). Eighth day's prison. I can hear no news but was held up by Psalm 30, which came with great power. A hyena howled near me last night, smelling a sick man, but I hope it is not to have me yet." And this was the last. No doubt a short time after these pathetic words were written the noble soul had gone to its God. But, praised be God, the work still goes on. Already his successor is on his way to fill the sad vacancy. The blood of the martyrs is the seed of the church.

THE First Report of the Woman's Auxiliary is a neatly printed pamphlet of some 31 pages and gives an interesting history of the rise and progress of the Society, together with its constitution, aims and expectations, and some account of the General Meeting in Montreal, and of the formation of Diocesan branches. It is a useful book for women of the church to possess.

MRS. GREAVES, the Secretary of the Church of England Zenana Missionary Society, delivered about seventy-five lectures in different parts of Canada, all of which were well patronized and warmly received. She is now in the United States where also she hopes to deliver a few lectures.

OUR sister Church in the United States has five hospitals built entirely by herself, but open to help all sufferers, of whatever nationality or creed. This is the true catholic spirit.

THE two great missionary societies of England, the S. P. G. and the C. M. S., are putting forth simultaneous efforts to arouse the city of London to a deeper sympathy in the work of foreign missions.

Woman's Auxiliary Department.

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



THE following is an extract from a letter written to one of the officers of the Church Women's Mission Aid, of the Diocese of Toronto. The words will apply to any other society whose members fear their work will be interfered with by the formation of the Woman's Auxiliary:

* * * "I have been told that this Auxiliary has been regarded by yourself and the members of the Church Women's Mission Aid of the Diocese of Toronto, as in some degree in opposition to the work of that society, and that instead of your work being assisted, it will thereby be hindered, and the usefulness of the Church Women's Mission Aid greatly impaired. I trust that you will not consider me unnecessarily intrusive if I endeavor to shew you that the work of the Auxiliary will in no way hinder the work of the C. W. M. A., that it is not in opposition to it, and that, in the opinion of those interested in the Auxiliary, your work will be greatly stimulated, and your usefulness consequently increased.

"1. The work of the C. W. M. A. will not be hindered by the work of the Auxiliary.

"The objects of the association, as set forth in the constitution for the Ecclesiastical Province of Canada, are 'by means of united and systematic efforts, to diffuse missionary intelligence and increase missionary activity among the women of the Church; to unite previously existing societies in one interest, and to endeavor to organize diocesan and parochial branches throughout the ecclesiastical Province.' There is nothing, surely, in the objects of the Auxiliary, as set forth in the constitution, which will hinder your work. It can only be helped by 'missionary intelligence being diffused, and missionary activity increased among the women of the Church.' I have not by me a copy of your constitution, but if I mistake not, these are the very objects of the Mission Aid. What has been your desire? Has it not been to have a branch of the Mission Aid established in every parish of the diocese? Here, again, the Auxiliary will help your work, only going a great deal further than, according to your constitution as a purely diocesan society, you could have ever hoped to go, for it seeks to have a branch, not in every parish of the Diocese of Toronto alone, but in every parish of the ecclesiastical Province of Canada, from the Diocese of Nova Scotia, on the east, to the western limits of the Diocese of Algoma, on the west.

"2. The Auxiliary is in no way in opposition to the C. W. M. A., for the object of the Auxiliary, as already stated, is to unite previously existing societies in one interest. The object of the

Auxiliary is in no way, therefore, to interfere with work being already done, but on the contrary, by bringing all existing societies into one organization, thereby to stimulate the work of each by the power of sympathy and the strength of opinion.

"There is no intention in the formation of the Auxiliary to draw one cent of the funds from the channel in which they already flow, nor to withdraw the sympathies of any society already existing, from any portion of the Mission field in which the members may be now interested, whether that work may lie in the Diocesan, Domestic, or Foreign field. For instance, the work of the C. W. M. A., I believe, lies chiefly in the Dioceses of Toronto and Algoma. Should this society fall in with the Auxiliary, its work need not alter in any respect. The members of any branch of the Auxiliary may choose their own field, and special provision is made in the constitution for Local and Parochial Societies, in the 5th Section, that 'By a two-thirds vote at any general meeting, this branch shall be qualified to receive contributions for Diocesan Missions.' Again, should you choose still to continue as a society, the constitution of the Auxiliary in no way prevents this, since it is provided that each Local or Parochial Branch should have its own officers, and in every way manage its own affairs. The plan of work is left to each Board of Management. A Local Branch is, I presume, as distinguished from a Parochial Branch, a society formed by a combination of Parishes, such as the Ottawa Branch of the Auxiliary now is, and such as, I suppose, the C. W. M. A. would be, should you deem it advisable to become part of the Auxiliary.

Whether the proposition was made in earnest or not I do not know, but I was told that you had proposed that the Auxiliary should become a branch of the C. W. M. A., but I think you will see the impossibility of this. Were the Auxiliary merely a Toronto Diocesan movement, this would be quite practicable, and I for one would go in for it most strongly, "the Mission Aid" being already in the field, but the great power of the Auxiliary lies in the fact that it is as wide as the Church of England in the ecclesiastical Province, and one chief object of the Auxiliary being "to unite previously existing societies in one interest," it could not become part of one of those already existing. I think I have said enough to show you that the Auxiliary is in no way in opposition to the C. W. M. A.

"3. I am convinced that it will greatly stimulate your work and increase your usefulness in consequence.

"It will stimulate your work, because, as the interest in the Missionary work extends, it excites fresh enthusiasm in those already interested in the work. Others will be led to join your Society, or Branch, who are either personal friends of the members, or particularly interested in your field of work. And as your members increase, and as the enthusiasm of your members grows brighter, your usefulness in the Mission field increases on account of the larger amount of work done. Your increased

enthusiasm reaches further than greater power among those with whom you come in contact in your daily life.

In conclusion, let me say that I believe we lose a great deal of power for good when we work, as we are too often inclined to do, as though the parish or diocese comprised the church; as much as possible let us endeavor to fight this feeling, and where we can, organize as one throughout the whole ecclesiastical province of Canada. "A threefold cord is not quickly broken," and an organization which is provincial, diocesan, and parochial, (or local) in its composition, will have a power for good in promoting the cause which we have in hand, viz.: the extension and strengthening of the kingdom of our blessed Lord, which a society which is complete within the parish or diocese cannot have."

DIocese OF QUEBEC.

The Secretary writes that the members are busy working for Qu'Appelle. Their Diocesan Meeting comes off in a few weeks.

DIocese OF TORONTO.

The Secretary writes—Good progress is being made. Ten parishes at work in the City of Toronto, in connection with Auxiliary. A circular has been sent out to the clergy, again drawing their attention to the importance of the work. Several Parochial Branches of the Woman's Auxiliary to Missions having undertaken the support of a woman missionary among the women and girls of the Blackfoot Indians, and the lady who had offered herself for the work being unable through illness to carry out her intention, the Diocesan Board are very anxious to hear of some one willing to devote herself to missionary work in the North-west.

The following extracts from a letter from the Rev. Mr. Tims, Missionary at Gleichen, the Blackfoot reserve, will explain more fully. He says:—

"We were greatly disappointed a few days ago when we heard that Miss Stocken had been ill, and that the doctor had said that it would be impossible for her to come out here and take up the work of a lady missionary. The question now arises, who can be found to fill her place? It would be well if Canada could send one of her own daughters to the work. It would not, perhaps, be difficult to find a lady in England willing and able to take up the work, but I almost think that it would be best first to see if *Canada* cannot supply the need. We need a woman full of faith, somewhat strong physically, of good common sense, and able to pick up the language—with a knowledge of cooking and baking, and ready to take the responsibility of a small home of half a dozen little girls, if the Indians will give us their children; but if the latter cannot be arranged, she should be able and willing to undertake the sole management of the girls' school. We need one who will come to the work for the work's sake, rather than the small salary, and be ready to do just what she can

to help the girls and women, by life and words, to a knowledge of God, and of our Saviour Jesus Christ. As we are placed here, in prospect of being surrounded by white people in a few years, there is more need for us to work hard, and seek to train the Indians in the paths of righteousness before the evils of the white race are pressed upon them.

"I am, sincerely yours,

"J. W. TIMS."

Any further information will gladly be furnished by Mrs. Thorne, Corresponding Secretary W. A., 89 Jameson Avenue, Parkdale, Ont., or Mrs. Wilmoughby Cummings, Recording Secretary, Diocesan Board W. A., 271 Berkeley Street, Toronto.

DIocese OF MONTREAL.

The usual monthly meeting of the Diocesan Woman's Auxiliary Association took place yesterday morning in the Synod Hall, His Lordship Bishop Bond in the chair. Among the ladies present were noticed Mrs. Henderson, Mrs. Coffin, Mrs. H. J. Evans, Mrs. Brackenridge, Mrs. Buchanan, Mrs. Albert Holden, Mrs. O'Grady, Mrs. Haslam, Mrs. James Day, Mrs. Chisholm, Mrs. Judge, Mrs. Pottinger, Mrs. Alex. Henderson, Mrs. Duck, Mrs. Murray, Mrs. Fraser, Mrs. Tooke, Mrs. Straubenzie, Mrs. Lindsay, Mrs. McHenry, Mrs. Wallace, Miss Coffin, Miss M. Abbott, Miss Newham, Miss A. McCord and Mrs. Houghton.

After prayer the minutes of the previous meeting were read and confirmed. The financial report was read by Mrs. A. Holden, treasurer, and showed a balance on hand of \$128.

The Secretary announced that a box of clothing, valued at \$300, was about being despatched to the missions of Algoma and Saskatchewan.

Mrs. Alex. Henderson read an interesting paper on "Mission work in China," showing the arduous task that the small band of missionaries have among such dense populations. Illustrations were given of the manner in which missionary work was conducted, interspersed with anecdotes of conversations, showing the marvellous influence exercised by spreading the truths of Christianity.

At the close of Mrs. Henderson's address, His Lordship, the Bishop, briefly conveyed to her the thanks of the audience.

A letter from the Right Rev. Dr. McLean, late bishop of Saskatchewan, was read, which was a strong appeal for donations of clothing and funds for the missionaries and the Indians in that diocese.

The principal business brought before the meeting was the adoption of a constitution and by-laws, which had been carefully revised by His Lordship the Bishop and the leading members of the Anglican clergy of Montreal. This constitution, also revised, was adopted by a unanimous vote, and the Society is now working in full sympathy with and under the auspices of the Church of England in Montreal.

Mrs. Brackenridge reported that donations of clothing and useful articles, of the estimated value of

of \$200, had been received since the previous meeting.

DIocese OF HURON.

This Diocese is working for Saskatchewan, and for foreign work. Twenty-five parishes in the diocese are organized in Woman's Missionary Work.

DIocese OF ONTARIO.

ANNUAL MEETING—KINGSTON AUXILIARY.

For a year past, a Branch of the Woman's Auxiliary to the Domestic and Foreign Missionary Society has been established in Kingston, and the Society held its annual meeting in St. George's Hall, on the evening of Tuesday, Nov. 30th, a large number of the members having met on the morning of the day for Holy Communion in the Cathedral, when an earnest address was delivered to them by Rev. A. Spencer.

The organization is composed of three Parochial Branches united in one, and the Secretaries of each of these gave a most satisfactory account of moneys collected for such Missionary objects as Algoma, Rupert's Land, and the North-west—for the Zenana and Jewish Missions. From each parish, boxes of clothing had also been despatched to needy missions, both outside and in the Diocese, church furniture provided for country parishes, and fancy articles contributed for bazaars or Christmas trees.

The financial statement showed that the collections in money during the year amounted to \$562.08, while the articles in the various boxes had been valued at \$187 00, making a total of \$749.08.

The officers of the last year were re-elected. President, Mrs. Buxton Smith; Vice-President, Mrs. McMorine; Treasurer, Miss Gildersleeve; and as Corresponding and Recording Secretaries, Mrs. Rogers and Miss Wade.

Several of the city clergy were present, and an interesting paper on the growth of Foreign Missions having been prepared by one of the members, it was read by Miss Macaulay, Secretary of the St. George's Branch. This was followed by an address from R. V. Rogers, Esq., Treasurer of the Board of Foreign and Domestic Missions in the Diocese, in which he cheered the Auxiliary in its efforts, and comparing its works with that accomplished by similar organizations among the Presbyterian and Methodist ladies of the city, showed that the members had no reason to feel discouraged in their "work of faith" and "labor of love."

DIocese OF NIAGARA.

A Branch has been formed in St. Catharines, and is working heartily. Already three boxes (or barrels!) full of books, toys, clothing, etc., have been sent to portions of Algoma Diocese.

The following words were written to the Secretary, Mrs. Ellis, in acknowledgment of the receipt of one of these barrels, and they will show how warmly such presents are appreciated in destitute places:—

"The little ones and their parents were gladdened by their presents, and desire to return sincere thanks. I assure you that two of our men and their wives were absolutely not sufficiently clad for cold weather, but now, thanks to you, they are warm. You cannot imagine what good has been done to the Church here by your present. God bless you and all your associates. This is a wild place—few Churchmen, and not spiritual, though well-inclined to Holy Church. We have great opposition from the sects, but we go on building on Church lines, and look to *faith* for results in the future. Again sincerely thanking you, "Believe me, your faithful servant,

"ANDREW SLEMMONT,
"Baysville."

The Cathedral Branch (Hamilton), lately sent two boxes of clothing to Saskatchewan, one for a clergyman's family, and the other for Archdeacon Mackay's Indian School children.

St. Mark's Branch (Hamilton), sent a box to Qu'Appelle.

DIocese OF ALGOMA.

Different Missionaries in this Diocese are acknowledging packages, boxes and funds, from our workers. Gratitude is expressed in all their letters.

DIocese OF RUPERT'S LAND.

Archdeacon Pinkham appeals for warm clothing for the Sioux Indians near Griswold, who are in needy circumstances. Which Diocese will do something to meet the call?

THE NORTHWEST DIOCESES.

The Church of England is doing a prosperous work in the North West. There are six dioceses in it, and three in British Columbia. The six dioceses of the North West may be described as follows:

(1) In the extreme north and Esquimaux territory, where there are but few white settlers, are the three dioceses of Mackenzie River (in the N. W.), Athabasca (S. W. of Mackenzie River Diocese), and Moosonee (in the eastern portion, being the territory which clusters round Hudson Bay).

(2) In the more southern region, where there is a rapidly increasing white population, are the three dioceses of Rupert's Land (Manitoba), Qu'Appelle (Assiniboia), and Saskatchewan, north of Qu'Appelle, and consisting of the two districts of Saskatchewan and Alberta, which some day will be formed into separate dioceses.

THE Diocese of Quebec consists of the following counties in Quebec Province:—

Gaspe, Rimouski, Bonaventure, Temiscouata, Kamouraska, L'Islet, Montmagny, Bellechase, Dorchester, Levis, Lotbiniere, Beauce, Megantic, Wolfe, Drummond, Compton, Stanstead, Arthabasca, Nicolet, Shefford, Richmond, Sherbrooke, St. Maurice, Champlain, Portneuf, Quebec, Montmorenci, Charlevoix, Chicoutimi, Saguenay.

Books and Periodicals Dept.

An Algonquin Maiden: A Romance of the early days of Upper Canada, by G. Mercer Adam and A. Ethelwyn Wetherald. Toronto, Williamson & Co.; Montreal, John Lovell & Son.

The desire of the authors of this book is to elicit native Canadian talent in the region of literature. It is one of the inevitable features of a new country that the literary powers of its sons and daughters necessarily lie buried under a weight of daily toil and struggle for life and home. But may we not hope that these early struggling days for Canada are passing away, and that we may confidently look for some works of literature worthy to hold their own with those of other and older countries? The book we speak of is an attempt in that direction, and all lovers of Canada should second the attempt and be

"To its faults a little blind,
And to its virtues very kind."

One not thoroughly versed in early Canadian history will have a much better idea of it after reading this interesting book. It is written in the time when Sir Perigrine Maitland was Governor, and lived partly in York (now Toronto) and partly in Stamford, near Niagara. The scenes are well described; the conversations among the various characters are vivacious and witty, and the plot itself is well worked out to the end. We observe that a fresh tale of a similar nature is in course of preparation by the same authors. Wholesome fiction is a powerful agent in giving vivid ideas of historic periods, and we accordingly wish our authors every success in their undertakings.

Two Years in the Region of Icebergs: By the Rev. F. E. J. Lloyd, of the Diocese of Quebec. London: Society for the Promotion of Christian Knowledge.

This is an account of missionary work in Newfoundland, written by one of our own clergymen. It is a little book of great interest, and shows the rigorous toil that a missionary in the cold regions is obliged to undergo. If church people generally would read such books, which are now being freely circulated, they would naturally have a wider knowledge of and deeper sympathy with the work of the numbers of patient and industrious missionaries that are laboring in all climates, from the frozen north to the burning tropics. This book is well suited for a place in Sunday School and Parochial Libraries.

The Irish Society Report, 1886. The Rev. Dr. Smithett, of Omemeé, has sent us this Report, together with a little tract called "Ireland's True Need," and the Seventh Report of the Bruey Branch, founded by Miss Frances Ridley Havergal.

The object which has for sixty-eight years been kept in view by those who have managed this Society, has been the Scriptural Education and

Religious Instruction of the native population in the Irish language. The one book employed for this purpose, with those who have been taught to read, is the Sacred Volume itself. There is no doubt that had the policy laid down by this Society been adopted long ago, and the Bible and Prayer Book given to the Irish people in their own tongue, for which they have almost a superstitious reverence, Ireland would not be in the trouble and unhappy condition she is in now. The Society seems worthy of all support as it may not yet be too late to try upon the native Irish that patient and thorough teaching for which the Anglican Church throughout the world is noted.

Canada: A neat and handsome Canadian Hand Book, prepared under the direction of the Hon. John Carling, Minister of Agriculture. It is a collection of facts illustrative of the progress of the Dominion, and "suggestive of her importance in the empire to which she is proud to belong." Almost any information that one desires to obtain regarding Canada can be gleaned from this most useful little book, which should be in the possession of all those who are interested in her progress. The maps which accompany it are beautifully prepared and useful.

The New England Company; Spottswode & Co., London, Eng.: A history and account of the oldest of Modern Missionary Societies. It was established by the Long Parliament in 1649, and was formed as the result of the work of John Eliot, the Apostle to the Indians of North America, an interesting account of whose life is given in the work. The Charter of this company granted by Charles II in 1661-2 is a highly interesting document and is given in full, together with the names of those who formed the original Society.

The Pulpit of To-Day; C. Venton Patterson & Co., Rochester, N. Y.: The November number of this periodical contains a number of good suggestive sermons, among which is one by Archdeacon Farrar and one by Cannon Liddon. It contains also many hints and frameworks for sermon-making which can not fail to be useful to clergymen. \$1.50 a year.

Blessed are the Peacemakers: A sermon preached by the Rev. Dr. Roe at an ordination service held in St. Matthew's Church, Quebec, and published at the request of the Lord Bishop of Quebec and the clergy present. It is a thoughtful and beautifully expressed treatise on one of the loveliest Christian virtues, peace-making, applicable to clergy and laity alike.

The Protestant Episcopal Almanac; Thomas Whittaker, New York: Contains the customary information for all Church people, and is useful in Canada as well as in the United States.

ROUGHING IT IN CANADA.



N amusing account is given in a late number of the *Brooklyn Eagle* of an adventure in Algoma. A worthy clergyman of that diocese, and a young friend of his, on a visit to the district in and about St. Joseph's Island, got lost in the woods while the parson, accompanied by his friend, was engaged in some of his missionary duties. The whole history is rather long for our columns, but the conclusion we give below, in the words of the writer himself, who is to be known simply as "R."

Darkness found us still plunging ahead, falling down, often hurting ourselves all over, bumping our heads against tree trunks in the mine-like blackness of the forest arches. Suddenly I stopped, and the parson who came up behind me stopped also.

"What?" he asked.

"There's a precipice right at my feet," I said, "if you look you will see the tops of the pine trees close enough to touch with your hand." We drew back and proceeded cautiously around the edge of the abyss till we came to a slope by which we descended to a valley. We found a stream there and quenched our raging thirst, and then made preparations for bed by heaping up the fallen leaves and lighting a fire. The leaves were wet with the rain and the dew, and the fire was very hard to start, as we had no hatchet and all the wood was wet. We finally got a big pile of birch bark collected and set it on fire and piled on branches which gradually dried and crackled.

We were desperately cold and rheumatic, for the night was very chilly and our clothes were wringing wet. The fire only warmed us on the side we turned towards it, and one of us had to keep putting on more fuel at intervals of five or ten minutes.

The night passed very, very slowly. Neither of us could sleep because of the cold and wet and the rheumatic pains in our backs and limbs.

When the sun rose we both started, and I said finally:

"He's got the cheek to get up in the very place he went down in last night."

"That's a fact," said the parson.

We had lost our bearings in the twilight, and had been wandering in the wrong direction between sunset and total darkness.

"Well, we'd better have breakfast," said I, and I lit my pipe and handed a cigarette to the parson.

"I don't think I'll take it," he said doubtfully, "this heavy diet is too much for me, it upset my stomach last night."

I smoked away and when my pipe went out there was light enough to travel by. I climbed a tree and saw far away over the billowy tree tops a long indentation in the forest. I knew it meant the river bed, and I pointed the direction out to my companion. The road was nowhere in sight and we felt that we had better take a certainty and go down to the river.

We were very stiff at first, and walking was painful, and the way led again over rocks and through thickets and swamps of unknown depth. We had no time to skirt them, we had to plunge in and trust to luck. The trees were dripping wet with dew, and our clothes were soaked as thoroughly as if we had fallen in the river. There were millions of green caterpillars on the bushes, too, and they soon covered us from head to foot. It was useless to pick them off, for that only made room for others. We let them crawl where they liked and plunged ahead, anxious only to reach civilization again. I was in the lead, walking hard and keeping perfect silence.

At last the parson spoke hesitatingly.

"R—!"

"Well?"

"Do you think—"

"Think what."

"Do you think it's healthy to walk like this before breakfast?"

In spite of our miserable condition I laughed outright.

"Why," said I, "you don't surely suppose I am doing this for my health?"

"Well, no."

"What made you ask that then?"

"Well, you were keeping so silent I wanted to hear you say something."

"What for?"

"I was afraid you were getting disheartened."

"Not much; why should I be disheartened? We'll be out soon."

"All right."

The parson's anxiety disappeared, and he trudged away contentedly after this. We came to a little river after we had been walking two hours and hailed it as a friend, for we knew it was going to empty its waters in the big river toward which we were journeying. We followed the stream down for two more hours and came to a farm house. Oh, what delight!

It was only a log house, but it meant relief from hunger, and it was also a guarantee against our spending another night in the woods. Two or three cows regarded us with friendly eyes as we approached, and though the dog barked and growled, it was plain that he intended his remarks to be taken in a strictly Pickwickian sense. The farmer was away, but his wife received us, although no tramps ever seen on Long Island looked so thoroughly disreputable as we. She was a tall woman with very black eyes and hair, a bass voice, thin lips, and a silent, intensely serious manner. She heard our story and gave us seats at a table, on which she set a two-quart tin pail full of milk, a pound of fresh butter, and a tea-tray of fine looking tea-biscuits. We ate and drank till the biscuits were all gone, and the woman got us another trayful. We finished them and she had to get more milk and butter and biscuits. Finally we arose, and elicited the information that the river was a mile away, that the road which passed the house

led right down to it, and that if we ran all the way we might catch a sailboat going up to the Sault. Then we pressed a dollar upon her as payment for the edibles we had destroyed, and praised the fare very highly.

"You like them biscuits, eh?"

"Oh, indeed we do."

"Wall, now, I'm glad of that. It's some new flour we got, an' the old man's afraid of 'em. We dasn't eat 'em at all, an' when we fed 'em to the young turkeys they all died."

Horror! We fell down the steps and staggered into the road. That explained why this woman had stood silently watching us gorge, with the expression of Lady Macbeth turned into a scientific experimentalist.

However, there was no time to waste in regrets. If we were to share the fate of the young turkeys we would not help matters by standing still, and we walked hard toward the river.

"Can you run?" asked the parson.

"I'll try."

And we set out on a wretched, painful jog trot. We ran the whole mile, if it can be called running, when one's feet blunder along in front of him just fast enough to keep him from falling. We got to the wharf in time to see the sailboat 200 yards out in the stream. We yelled, shouted and whistled, but the wind was blowing against us and the men in the boat never heard. A rowboat, fastened by a chain and padlock, lay close by, and there were two pairs of light oars in her. We were desperate, so we wrote a note telling who had stolen the boat and when and how she would be returned. Then we took big stones, broke the padlock and embarked. Our feet were swollen and pained us greatly, and we took off our boots. We had a fourteen mile row ahead of us, but that didn't matter much, and we bent to the oars and sent the boat along almost as swiftly as if we had not been walking sixty of the roughest miles to be found in Canada. The Village of Garden River, twelve miles below Sault Ste Marie, was our objective point, and, after two and a half hours of very hard work against wind and current, we reached C—'s dock, on Sugar Island, which is a part of the United States. A turn of the river put this dock in the direct line between our starting point and Garden River. C— was a wealthy American, having a beautiful mansion, and we crept close to the dock so that no one could see us, although we had little fear of recognition, for we were covered from head to foot with mud, and looked as if we had just emerged from some hog wallow. C—'s son, who was a little older than either of us, came out on the dock and gazed down on us. We did not look up, yet he kept staring and walking along after our boat.

"Say!" he exclaimed, "I know you fellows. Where have you been?"

The parson laughed good-naturedly and acknowledged his identity, but I was a little sulky at being

discovered, and very much afraid of some of the ladies of the family seeing us.

We must come in and have dinner. I wanted to go on immediately, but the parson looked wistful when he left the decision to me, and so I decided that we should go in and dine, young C— on his part conditioning that none of the ladies should see us,—who, however, peeped shyly at us through the window.

When we had eaten all we possibly could hold of the very best of fare, we rowed three miles to Garden River, and immediately built a fire and cooked another meal, which we attacked ravenously. I then went to sleep.

It was sixteen hours later when I awoke. The parson was absent, and he did not come in for an hour. He assured me then that he had rested, but I found out afterward that this was a fib told to make me feel comfortable. He had not been to bed at all. When I went off to sleep he had walked a mile to his pasture field, caught his horse and ridden twenty miles, visiting sick parishioners, to whom he is both clergyman and physician. This was the third or fourth time he had treated me in that way, and I was mad.

CLERICAL DIRECTORY

DIOCESE OF TORONTO, FORMED 1839.

Continued.

MORLEY, REV. GEORGE BENJAMIN. B. and Ed. Kingston, Ont. Ordained Deacon 1881, Priest 1882, at St. James' Cathedral, Toronto, by Bishop of Toronto. Appointed to West Mono Mission 26th September, 1881, having held the position of Lay Reader in the same place the three years previous; remains still in charge. Cardwell P. O.

MURPHY, REV. E. W., B. A. Incumbent of Innisfil, Painswick P. O.

MUSSEN, REV. E. HORACE, M. A. Graduate Trinity College, Toronto. Ordained Deacon 1869, Priest 1870, by the Bishop of Toronto. Appointed Manvers; Clifton, 1874-76; Lakefield. Now Aurora.

McCLEARY, REV. JOHN, Hastings.

McCLEARY, REV. J. W., unattached.

McCOLLUM, REV. J. H., M. A. Incumbent St. Thomas' Church, Toronto. Seaton Village P. O.

NATTRESS, REV. GEO., L. T. Curate Holy Trinity, Toronto.

NESBITT, REV. GEORGE, M. A. B. in Canada. Graduate Trinity College, Toronto. Ordained Deacon 1861, Priest 1862, by the Bishop of Toronto. Appointed Rosemont. Now Georgina.

NICHOL, REV. R. T., B. A. Trinity College School, Port Hope.

OLIVER, REV. E. A., B. A. Incumbent of Bolton, Albion P. O.

O'MEARA, REV. FREDERICK A., B. A., LL.D., Canon. B. at Wexford, Ireland. Graduate Trinity College, Dublin, 1837; LL.D. 1846. Ordained Deacon 1837, by the Right Reverend Dr. Blomfield; Priest 1838, by the Bishop of Quebec. Appointed (1) Travelling Missionary; (2) Missionary Chaplain Indian Department, Lake Huron; (3) Incumbent Georgetown. Now Rector St. John's Church, Port Hope.

OSLER, REV. HENRY BATH, Canon, Rural Dean. B. and Ed. Falmouth, Eng. Ordained Deacon in 1843, and

Priest in 1844, in St. James', Toronto, by Bishop of Toronto. Appointed to the Mission of Lloydtown, Ont. 1843; continued there until May, 1874; Hon. Canon of St. James', Toronto, 1867; Rural Dean of North and West York, 1875; Rector of St. John's Church, York Mills, since 1874.

OWEN, REV. H. B., Toronto.

PATERSON, REV. T. W., M. A. B. in Toronto. Graduate Trinity College, Toronto. Ordained Deacon 1871, Priest 1872, by the Bishop of Toronto. Appointed Manvers, Hastings, Bradford. Now Rector Christ Church, York Township. Deer Park P. O.

PEARSON, REV. JOHN. Ed. at St. Augustine's College, Canterbury. Ordained Deacon 1854, and Priest 1855, by the Bishop of Nova Scotia. Curate of St. Margaret's Bay, Nova Scotia, 1854-1857; Curate of the Cathedral, St. John's Newfoundland, 1857-1859; Incumbent of St. Mary's, St. John's, Newfoundland, 1859-1864; Sub-Dean of Fredericton Cathedral, 1864-1875; Rector-Assistant of Holy Trinity, Toronto, 1875-1886. Now Rector of Holy Trinity, Toronto.

REINER, REV. W., Rector of Barrie.

ROONEY, REV. ROBERT ANDERSON. B. Co. Leitrim, Ireland. Ed. partly in Ireland and partly in Canada. Ordained Deacon 1873, Priest 1875, by Rt. Rev. A. N. Bethune. Appointed Glenallen, Cameron Mission, West Mulmur. Now Parrytown Mission. Garden Hill P. O.

ROPER, REV. JOHN CHARLES, M. A. B. in Sussex. Eng. Ed. Troubridge School, Kent. Graduated B. A., Keble College, Oxford; M. A., Brasenose College, 1884. Ordained Deacon 1882, in St. Peter's Church, Brighton; Priest in 1883 in Chichester Cathedral. Appointed Curate in Sussex, Diocese of Chichester; Chaplain and Theological Lecturer Brasenose, Oxford; Keble Professor in Divinity, Trinity College, Toronto, 1885.

ROY, REV. JAMES, LL.D., Curate, Cobourg.

RUTTAN, REV. C., Incumbent of Berkeley and Chester, Norway P. O.

SANSON, REV. ALEXANDER. B. in Edinburgh, Scotland. Ed. at the Edinburgh High School. Ordained Deacon 1842, Priest 1843, by the Bishop of Toronto. Appointed York Mills. Now Incumbent Trinity Church, Toronto, 1852.

SCADDING, REV. CHARLES. B. in Toronto. Ed. Trinity College. Ordained Deacon 1885, Priest 1886, in Toronto, by Rt. Rev. Arthur Sweatman, D.D. Appointed Curate St. John's, Buffalo; Curate St. George's, New York, from April, 1886. On two years' leave of absence from Toronto Diocese. P. O., 208 East 17th Street, N. Y.

SCADDING, REV. HENRY, M.A., D.D.,—Canon. B. in Devonshire, England. Ed. at Upper Canada College, Toronto. Graduate St. John's College, Cambridge, B.A., 1837; M.A., 1840; D.D., 1852. Ordained Deacon 1837, Priest 1838, by the Bishop of Quebec. Appointed (1) Scarborough; (2) Assistant St. James', Toronto, 1839-1847. Rector Church of the Holy Trinity, Toronto, 1847. Resigned 1875. Was Classical Master in Upper Canada College, 1838-1863, and for several years President of the Canadian Institute. Has published many historical works of great value as early Canadian records.

SHERATON, REV. J. P., D. D., Principal Wycliffe College.

SHORTT, REV. CHARLES HARPER, B. A., Curate Woodbridge.

SILLS, REV. C. E., B. A., Incumbent of North Essa. Ivy P. O.

SIMPSON, REV. JAMES, M.A., Trinity College School, Port Hope.

SMITHETT, REV. WM. THOMAS, D.D., Rural Dean. B. in England. Ordained by the Bishop of Guiana, 1845. Appointed Missionary S. P. G. in Guiana; 1848-1868 in the United States; Lindsay, Ont. Now Incumbent of Omece.

SOFTLEY, REV. H., Toronto.

SOWARD, REV. E., Kinmount.

SPRAGGE, REV. A. W., B.A., Newmarket.

SQUIRE, REV. F. W., Toronto.

STARR, REV. REGINALD HEBER, B.D. B. at Halifax,

N. S. Ed. at King's College, Windsor. M.A. Victoria College. Graduated at Trinity University, Toronto. B.D. 1882, by examination. Ordained Deacon in 1868 at Oakville, by Bishop Bethune, of Toronto; Priest in 1869 at London, Ont., by Bishop Cronyn, of Huron. Appointed Curate St. Paul's London; Rector Seaforth; Grace Church, Brantford, Church of Messiah, Kincardine. Agent for Trinity University, Toronto.

STENNETT, REV. W., M. A., Canon. B. at Kingston. Ed. at Upper Canada College; Graduate King's College, Toronto. Ordained Deacon 1847, Priest 1848, by the Bishop of Toronto. Appointed Assistant Holy Trinity, Toronto, 1847-1852; Carlton; Incumbent Christ Church, Keswick, 1861-1866. Was also from 1847 to 1856 Classical Master, and from 1856 to 1861 Principal of Upper Canada College. Now Rector of Cobourg, and Examining Chaplain to the Bishop of Toronto.

STEWART, REV. A., M.A., Rural Dean, Orillia.

SWALLOW, REV. W. F. B. and Ed. in Toronto. Ordained Deacon 1872, Priest 1874, by the Bishop of Toronto. Appointed Acton, Guelph, Mono Mills. Now Albion. P. O., Caledon E.

SWEENEY, REV. J. FIELDING, B. D., Rector St. Philip's Church, Toronto.

SYMONDS, REV. HERBERT. Unattached.

TAYLOR, REV. GEO. IRWIN, M. A. Graduate Trinity, Toronto. Appointed St. Matthew's, Toronto. Now Rector of St. Bartholomew's, Toronto.

THOMPSON, REV. JAMES ANDREW. B. in Yorkshire, Eng. Ed. St. Aidan's Theological College, Eng. Ordained Deacon 1882, and Priest 1883, at Yorkminster, by the Archbishop of York. Curate of Parkgate in the Diocese of York, 1882-1884. Now Missionary at Cheddar for the C. C. Society, England.

THOMSON, REV. C. E. Incumbent of Carleton. P. O., West Toronto.

TOCQUE, REV. PHILIP, M. A. B. in Newfoundland. Ed. at Trinity College, Hartford, U. S. M. A. Lawrence University, Appleton, U. S. Ordained Deacon 1851, by Rt. Rev. Bishop Williams, Connecticut, U. S.; Priest 1854, by the Bishop of Nova Scotia. Appointed Curate in Boston, U. S.; Tusket, N. S.; Kinmount, Ont. Now Toronto. Has written several historical works of value.

TREMAINE, REV. E. M. A., Canon. B. in England. Ed. at Theological College, Cobourg, and Graduate Trinity College, Toronto. Ordained Deacon 1862, Priest 1853, by the Bishop of Toronto. Appointed Travelling Missionary; Incumbent Milton; Newmarket. Now Rector of Etobicoke. P. O. Mimico.

VICARS, REV. JOHN, B. A. B. in Dublin, Ireland. Graduate Trinity College, Dublin. Ordained Deacon by Rt. Rev. Lord Plunkett; Priest by Bishop of Tuam, Ireland. Appointed Achill Colony. Now Incumbent Cannington.

WALKER, REV. THADDEUS, B. A. Appointed Credit. Now Campbellford.

WATT, REV. A. C., Mono Mills.

WESTNEY, REV. W. S., B. D. Appointed Streetsville. Now Pickering.

WHITE, REV. JOSEPH F., B. A. Appointed Curate St. George's Church, Toronto. Now Incumbent Shanty Eay.

WILLIAMS, REV. ALEXANDER, M. A. Rector St. John's Church, Toronto.

WILSON, THE VENERABLE JOHN, M.A. B. in Ireland. Educated in Ireland, and studied Divinity at the Theological College, Cobourg, Ont. Graduate Trinity College, Toronto. Ordained Deacon, 1843, Priest 1844, by the Bishop of Toronto. Appointed Curate at Cobourg, 1843; Incumbent of Grafton and Colborne, 1844. Resigned Colborne, 1873. Is now Rector of St. George's Church, Grafton, 1844, and Archdeacon of Peterboro', 1875.

WRONG, REV. GEORGE MCKINNON, B. A. B. at Grovesend, Ontario. Ed. Wycliffe College, Toronto. Graduate of University of Toronto. Ordained Deacon 1883, Priest 1886, by Rt. Rev. A. Sweatman, D.D., Bishop of Toronto. Lecturer on Ecclesiastical History and Polity, and Dean of Wycliffe College, Toronto.