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THE CANADIAN CHURCH MAGAZINE

• • AND MISSION NEWS • •

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

HAMILTON, ONT., NOVEMBER, 1889.

No. 41.

HISTORICAL SKETCHES.

No. 41—A RETROSPECT. THE BISHOPS OF BRITISH NORTH AMERICA.

HIS issue of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS concludes the series of Historical Sketches which relate to the Bishops of British North

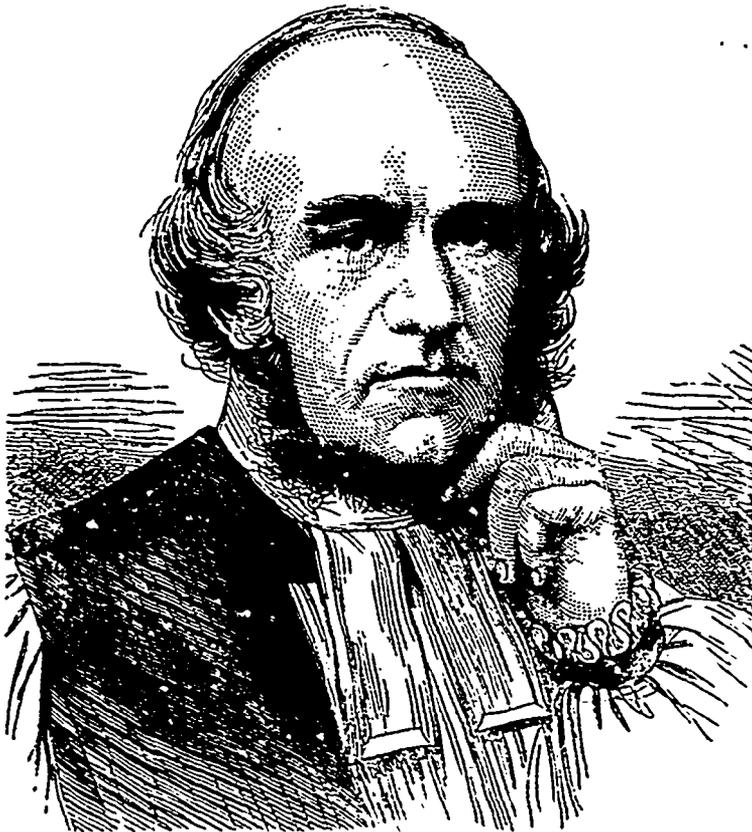
America. The Editor has been able to present to the readers of this journal a portrait of every bishop, past or present, in the Dominion of Canada and Newfoundland on the first page of each monthly issue. The portrait of the late Bishop Binney was published before, at the time of his death; but it is now republished in order that it may have a place in the magazine similar to all the others. The Editor now proposes to give a rapid outline of the growth of the Episcopate in this country.

It has been the growth of a century, and, taking all things into consideration, it has not been a slow growth either.

It began in 1787, when Rev. Dr. Charles Inglis resigned the Rectory of Trinity Church, New York, through feelings of loyalty to the British Crown on the Declaration of Independence, and was consecrated the first Colonial Bishop with the title of the Bishop of Nova Scotia. And his was a

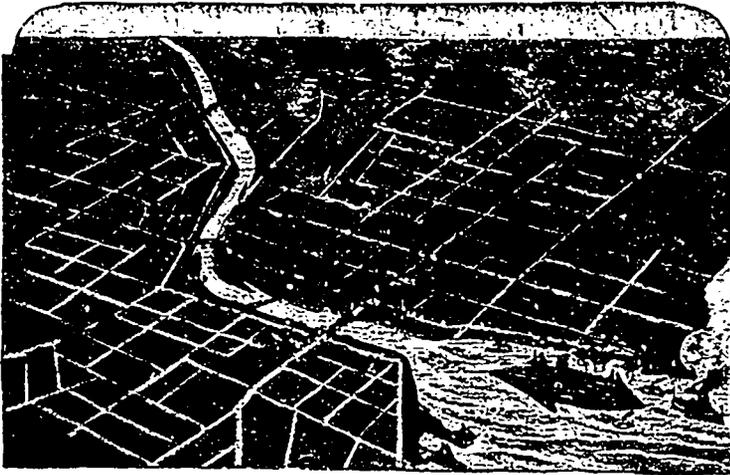
mighty diocese. From the tropical climate of Bermuda; through the fogs of Newfoundland, the early settlers of Nova Scotia and New Brunswick, the snow banks of Quebec, the vast regions of Ontario, then a land of huge forests, lakes and rivers as yet almost unknown, the boundless prairies and frozen lands of the North-west, the great lone land of the fur trader and the Indian—to the lofty mountains and rugged scenery of

British Columbia, all the way from the Atlantic to the Pacific along the track of the present Canadian Pacific Railway, with the British territory north and south of it and Newfoundland and Bermuda on the east—such was the diocese of the first Colonial Bishop. His Episcopal acts were confined chiefly, of course, to the region now known as the Maritime Provinces. He resided in Halifax as a rule, though he had a country residence in Aylsford, a place about forty miles from that city.



RT. REV. HIBBERT BINNEY, D.D.,
Fourth Bishop of Nova Scotia. Born Aug. 12th, 1819; died April 30th, 1887.

1793.—After six years' enjoyment of this vast territory as a diocese, he was relieved of a portion of it by the establishment of the Diocese of Quebec in 1793 and the appointment of the Rt. Rev. Jacob Mountain, D.D., who was sent out from England as its first Bishop. For forty-six years these continued to be the only dioceses of British North America—the Diocese of Nova Scotia in the east and Quebec in the west. Bishop Mountain,



CITY OF BELLEVILLE, ONTARIO.

in the prosecution of his work was indeed in "journeyings often." There is an account of his travelling, at a tremendous expense, to the shores of Lake Erie and westward, chiefly in canoes manned by voyageurs. The country, it is true, was but thinly settled, but forty-six years was a long time for a diocese as large as Quebec was at that time to remain without sub-division.

1816.—During this time Bishop Inglis died and was succeeded in 1816 by Dr. R. Stanser, whose episcopate of Nova Scotia, through ill health, was almost entirely spent in England.

1825.—In 1825, however, after an episcopate of nine years, he resigned, and Rev. John Inglis, son of the first Colonial Bishop, took his place.

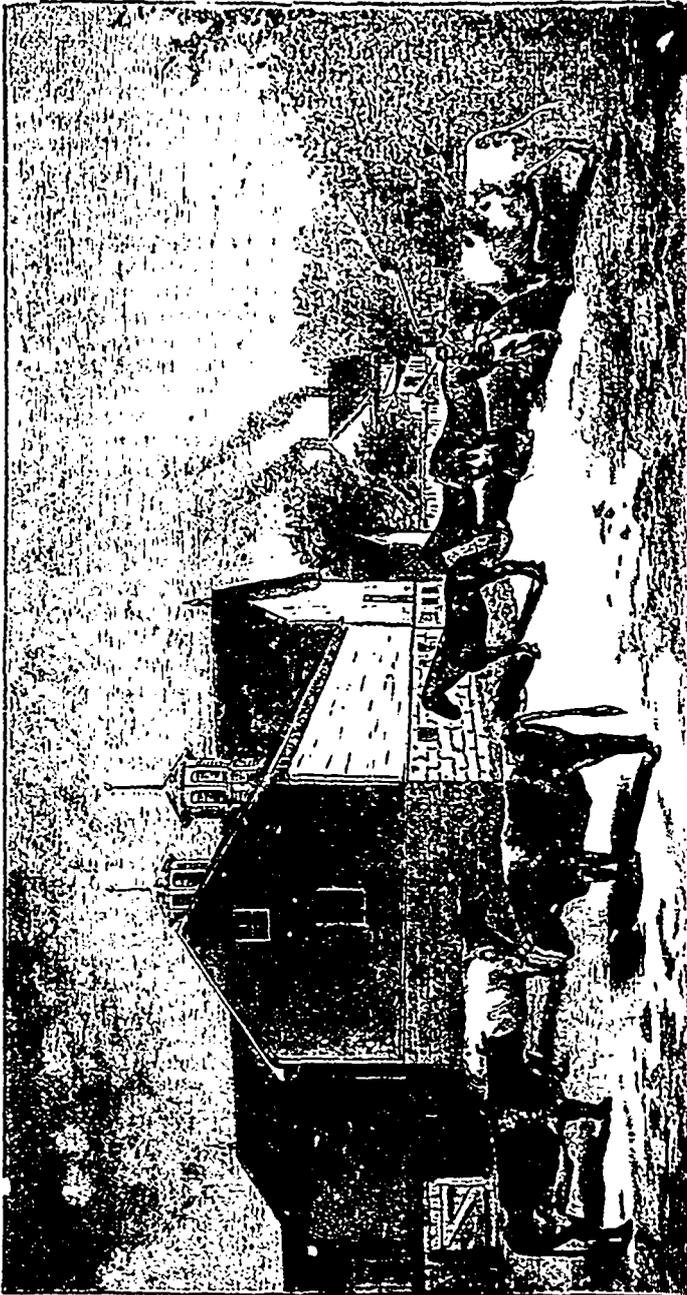
1826.—In the very next year the vénéral Bishop of Quebec, after having served his vast and rigorous diocese for the long period of thirty-three years, was called to his rest, and the Hon. and Rev. Charles James Stewart, a man of high birth, who had consecrated his life and private means to hard colonial and missionary work, was appointed, somewhat late in life, to take up his work, which he carried on with as faithful energy as his declining years would allow, for a period of ten years. The work of Bishop Stewart as a missionary priest and bishop is one of which any Christian country might be justly proud. There are clergymen living to-day who remember him with feelings of warmest affection.

1837.—In 1837, however, he died and Rt. Rev. George Jacob Mountain, son of the first Bishop Mountain, having already been consecrated co-adjutor bishop in 1836, succeeded him in his office. At this time emigration had swept westward with great rapidity until it was found that "Upper Canada" (now Ontario) was destined to be the strongest part of the colony. As early as 1781, the Rev. John Stuart, one of the loyalist refugees from the United States, arrived in Upper Canada and settled at Cataragui (now Kingston) in 1783,

or four years before this country was even the Diocese of Nova Scotia. On the last day of the last century (1799), there arrived at Kingston, fresh from Aberdeen, a young man of Scotch accent, 21 years of age, to take charge of a college that was to be established there. His name was John Strachan. As the college was not established as anticipated he, though a Presbyterian, studied for admission to Holy Orders in the Church of England and was ordained. In 1803 he moved to Cornwall and opened his school there, which afterwards became famous. In connection with this he was also Rector of Cornwall. Besides Kingston and

Cornwall, other towns and settlements were rapidly being formed. Notably among these was York, now Toronto. Of this place, then a small wooden town of about 1,400 inhabitants, the Rector of Cornwall, newly made a Doctor of Divinity by his own University (Aberdeen), was made rector in 1812. Here he continued his labors as rector, politician and schoolmaster for several years with great success, and in 1825 the whole of Upper Canada was set off as an Archdeaconry with Dr. Strachan as Archdeacon—at that time the whole region being in the Diocese of Quebec.

1839.—One of the first things that Bishop G. J. Mountain, the third Bishop of Quebec, did, on attaining his episcopate, was to bring all influence possible to bear upon the Home Government to set off Upper Canada as a separate diocese, and in this he received the powerful assistance of the Archdeacon of York. The happy event was consummated in 1839 when Dr. Strachan was appointed bishop. Then began his extraordinary labors and hard battles for the establishment, endowment and equipment of the Church of England in Upper Canada, and much of its present wealth and prestige is due to his wise forethought and steady purpose. But our attention is now called from the west back again to the east, this time to the extreme east—the Island of Newfoundland, with a portion of Labrador and Bermuda. The history of this colony dates back to the year 1497, when it was discovered by Sebastian Cabot. We read very little of any missionary operations being carried on in it till the year 1702, when we find two clergymen working there. Others were added as the settlements increased until in 1827 (two years after it was set apart as an archdeaconry of the Diocese of Nova Scotia) when Bishop John Inglis the third Bishop of Nova Scotia visited it, there were found in the Archdeaconry 9 clergymen, 23 schoolmasters and 600 communicants. In 1839 this territory, having secured an endowment



AN ONTARIO FARM VIEW.

menced his new work, for which he proved himself to be pre-eminently qualified.

1845.—In the following year, 1845, the Province of New Brunswick was set off from the Diocese of Nova Scotia as a separate see. It is known as the Diocese of Fredericton, that being the see city. The Rev. John Medley, a clergyman of England, was selected to be its bishop, and in 1845 was installed in Christ Church Cathedral, Fredericton. In 1879 he was elected by the House of Bishops Metropolitan of Canada, a position which he still occupies. This revered prelate is the only bishop hitherto mentioned that is still living. He has always been able to take his place as head of the Provincial Synod till this present year, when the lamented death of his son and an enfeebled state of health obliged him to remain at home. For forty-five years he has been Bishop of Fredericton (since 1879 with a co-adjutor), and has succeeded in doing a good and lasting work there. Through his exertions the Fredericton Cathedral, which has been called one of the finest specimens of gothic architecture in this country, was built and will ever remain a monument of his energy and zeal.

1849.—Meantime Dr. G. J. Mountain continued Bishop of Quebec. He had already seen the formation of the Dioceses of Toronto and Newfoundland and the Diocese of Fredericton in immediate prospect, when his missionary zeal was stirred further within him and he resolved (in 1844) to visit the distant North-west with a view to laying there the

foundations of the Church on as good a basis as possible.

from Parliament, was formed into a diocese with the Rt. Rev. Aubrey George Spencer as Bishop. This was the same year in which Dr. Strachan was appointed Bishop of Toronto.

1844.—In 1844 Bishop Spencer's health failing him, he was glad to accept the offer made him by the British Government of the Bishopric of Jamaica, upon which the Rev. Edward Feild, Rector of Bicknor (England), was consecrated Bishop of Newfoundland and immediately com-

This vast country, now penetrated by the Canadian Pacific Railway (one of the triumphs of the age), was then but a dreary waste, with here and there a post of the Hudson's Bay Company (organized for trading in furs), and here and there a wretched tribe of Indians, and here and there a few hardy European settlers. The chief settlement of the latter was on the banks of the Red River to

the south of Lake Winnipeg. A few missionaries were from time to time, from the year 1820, sent out from England, but no system as yet characterized it. The visit of Bishop G. J. Mountain to the North-west is one of the events of history. It involved a journey of over 1,800 miles to reach it, and it was done in a large canoe paddled by twelve voyageurs, seven in the bow, five in the stern, and the bishop with his chaplain in the center. Thus, in all kinds of weather, sleeping in tents or the open air at night, the bishop made his wearisome journey to the great North-west. This journey lasted from the 13th of May to the 23rd of June. How different all this from the rapid whirl of a few days in a luxurious Canadian Pacific Railway car to accomplish the same journey! But the bishop's visit resulted in good. By it he was enabled to make such representations to the Church Missionary Society and others as finally led to the establishment of the Diocese of Rupert's Land; but this was greatly accelerated by the noble bequest of about £12,000 by Mr. Alexander Leith, one of the factors of the Hudson's Bay Company, and by the company itself promising £300 a year towards the bishop's stipend. The diocese having been formed in the year 1849 the bishopric was offered to and accepted by Rev. David Anderson, a clergyman of England.

1850.—While Bishop G. J. Mountain thus performed a noble act for the Church in the North-west, he also was alive to the fact that his own Diocese of Quebec was far beyond the reach of one man's supervision. He had the true idea for the foundation that should be laid for the future progress of the Church. He knew that it lay in the establishment of bishoprics. He had assisted in the establishment of Toronto and Rupert's Land, and now began to look earnestly nearer home. When he was consecrated Co-adjutor Bishop of Quebec he took the title of Bishop of Montreal, a city fast rising to be one of the first importance, and he still retained the title, for his great desire was to see a new diocese formed with Montreal as its see city. This was at last accomplished through the British Government, and in 1850 the heart of the zealous prelate was gladdened by the formation of the Diocese of Montreal, with Rev. Francis Fulford, D.D., of Curzon Chapel, Mayfair, England, nominated its first bishop. He was consecrated in Westminster Abbey on July 25th, 1850, at the age of forty-seven.

1851.—At this time came the intelligence of the death of Bishop John Inglis, the third Bishop of Nova Scotia, who for over quarter of a century had carried on faithfully the work of the episcopate there. When he took charge in 1825 his diocese consisted of Newfoundland (with Bermuda and the Labrador coast), Nova Scotia and New Brunswick, but he lived to see this large territory reduced to that which it has ever since retained, viz.: the two civil Provinces of Nova Scotia and Prince Edward Island, Newfoundland and Fredericton (New Brunswick), having been formed into

separate dioceses, as we have seen, the one in 1839 and the other in 1845. When he died, in 1851, the Rev. Hibbert Binney, himself a native of Nova Scotia (born in Sydney, Cape Breton, Aug. 12th, 1819), was appointed by the British Crown to succeed him. He arrived in his diocese from England (where he had been educated) on the 21st of July, 1851, and commenced what proved to be a long episcopate.

1857.—Our attention is next drawn back to Upper Canada and the laborious work of Dr. Strachan, the first Bishop of Toronto. Any one who knows the extent of the present Province of Ontario may form some kind of an idea of the long journeys the first Bishop of Toronto must have taken in the prosecution of his Episcopal duties. All the way from Cornwall to Sarnia with the northern and north-western boundaries practically unlimited, the bishop had to travel in the days when there were no railways and very limited means of journeying by water. His Lordship had his own covered carriage, which many still living remember quite well, his own horses and servant-man, and with these he travelled sometimes night and day, crawling through the mud or jolting over log bridges, through lonely woods, to reach the "settlements," found sometimes at rare and magnificent distances apart from one another. Over this immense territory Bishop Strachan did his work till it became absolutely necessary to subdivide the diocese. It was resolved to form a new diocese in the west and also in the east, leaving Toronto in possession of the central portion of the province. These territories were to be set apart as separate dioceses as soon as a sufficient endowment fund could be raised to maintain them. The fund for the western portion was raised first, and in 1857 the new diocese was formed and called by the vague term "Huron," probably from the large lake of that name within its territory. The setting apart of this diocese involved the first episcopal election ever held in Canada, and a regular plan was adopted by which the clergy should vote individually and the laity by parishes. The two favorite candidates for this first episcopal election were the Rev. Benjamin Cronyn, D.D., Rector of London, which was to be the see city of the diocese, and the Venerable Alexander N. Bethune, D.D., Archdeacon of York and Rector of Cobourg. The result was the election of Dr. Cronyn by a large majority of the lay vote, but a majority of one only of the clergy. This election took place in St. Paul's Church, London, in the year 1857, and Dr. Cronyn was afterwards duly consecrated first Bishop of Huron in England.

1859.—Before the eastern portion of Upper Canada could form the necessary endowment fund to secure a bishop, the attention of Churchmen was called to the district known as British Columbia, upon the coast of the Pacific Ocean. Of this territory little or nothing was known till about the year 1858, when a discovery of gold was made in the bed of the Fraser River, which brought to the



A WAYSIDE SHRINE IN JAPAN.

almost unanimously chosen first Bishop of Ontario. This election took place in Kingston on June 12th, 1861, but through some delay in issuing the Royal Letters Patent Dr. Lewis was not consecrated till the year following. He was consecrated on March 25th, 1862, at the comparatively early age of thirty-seven, by the Metropolitan (the Most Rev. Dr. Fulford, Bishop of Montreal)—being the first bishop ever consecrated in Canada.

(To be continued.)

FROM JAPAN.

A LETTER FROM THE REV. J. COOPER ROBINSON.

WHEN I last wrote to the CANADIAN CHURCH MAGAZINE AND MISSION NEWS I did not intend to allow such a long interval to elapse before letting its readers hear from me again, and I wish to assure them that I have not willingly been so tardy. They have probably heard of the affliction and bereavement which came upon us last April, how God in His wisdom took away our little girl who we hoped was intended to be a permanent source of happiness to us in our new home. Mrs. Robinson's health has not yet been fully restored, and we are spending a few weeks here hoping that the sea-breezes will do her good. I cannot boast of having been very well myself for some time. The weather during July was very hot in Nagoya, and quite different in its effects from the heat in Canada. For a month previous to the beginning of the very hot weather there had been heavy rain almost every day, and after the heated term began we had heavy rains at intervals of a few days, so that the atmosphere was very damp as well as hot, and very favorable for the development of fever, with which I have lately been somewhat troubled. The weather is

now beginning to grow cooler, and we are hoping to return to our work in about two weeks.

Our first year in Japan has in many respects been an unsatisfactory one. Illness and other events which we could not control have interrupted our studies, and we have not made as much progress as we hoped to make in one year. Still, we have enjoyed many blessings, and are thankful that we were led to regard our Lord's last commandment as given to us, and in obedience thereto to come to one of the dark places of the earth to preach the Gospel of His grace:

So far my preaching has been done in English to a few young men who understand our language but imperfectly, and, on a few occasions, through an interpreter. I have lately secured the services of a Japanese Christian who understands English very well, and I hope hereafter to be able to preach regularly through him. It is a slow way of preach-

country a large influx of miners and adventurers. In 1857 the Society for the Propagation of the Gospel sent two missionaries, and in 1859 they wisely sent a third invested with episcopal orders. This was the Rt. Rev. George Hills, D.D., who at once settled down to true missionary work in a diocese as large as England and France put together.

1862.—Coming back now to Upper Canada we find that the endowment for the new see that was to be established in its eastern portion was completed, and the territory set off under the name of the Diocese of Ontario (a term without any meaning, except that there is a lake bearing that name within its territory, and now since the whole province has been called Ontario, a decided misnomer), with Kingston as its see city. The result of the election was that the Rev. John Travers Lewis, D.D., LL.D., Rector of Brockville, was

ing, but the Japanese are wonderfully patient and good listeners. The last Sunday we were in Nagoya we began services in a house I have taken for preaching and school work. We held two services and were much encouraged by what we saw. In the morning we had an attendance of about twenty, and in the evening about one hundred. I was assisted by my interpreter, a catechist from Gifu, twenty miles distant, and a student from Tokio. We gave two addresses, occupying about two hours, at each service. Some of the pupils were rather talkative, but did not make much noise, while others were most attentive. I did so long to be able to speak to them in their own tongue. The language is no doubt *the* great difficulty in the way of missionary work here. It is entirely different from any other language of which we have any knowledge. Until lately, nothing could be obtained in the way of a grammar, and even now, with the best grammar and lexicons which we can get, and Japanese teachers besides, it is slow work learning to speak Japanese. We can make our servants understand what we want them to do, and can manage our shopping very well but could not carry on anything like a proper conversation. We read the Bible and Prayer Book in Roman type, and I can sing hymns and read the Bible and Prayer Book slowly in Japanese characters, without understanding what I sing or read. The Japanese are very fond of music, but seem to have very little tune until they have been well taught by foreigners. They are also very fond of pictures, and I believe that good illustrations of Bible events and scenes would be of great use to the missionary. I am hoping to have means soon to buy an organ for our Mission Room, and if any of the readers of your CANADIAN CHURCH MAGAZINE AND MISSION NEWS have any Bible pictures to spare I should be thankful to have them sent to me at Nagoya.

There are a great many things here which remind one of descriptions given in the Bible. The loose dress of the people, which is tucked up under the girdle when they wish to walk or run freely; their sandals, which they leave at the door when they enter a house; the stone land-marks which define the boundaries of the little plots of ground tilled by the farmers; the little lodges in the gardens of cucumbers, where a guard is kept while there is ripe fruit; the reaping of the grain with sickles or hooks; the mill stones turned by one or two women; the young men who run before the horses and carriages of the rich, and many other things fulfil the imaginations which have come into our minds in former days when reading the Holy Book.

Of course things are changing very fast, and it is only when we get into the country places that we see things as they have been for ages. To us, who have come from such a new country as Canada, the marks of antiquity which we see on every hand are very striking, and the sudden changes which are taking place, to those who have been accustomed to gradual improvement, are very

wonderful. Where, a few years ago the Kago—a sort of sedan chair—was the only conveyance to be obtained by those who did not wish to travel on foot, well equipped railways now run. In Nagoya, where, until a month ago, nothing better than candles and poor lamps had been used, the principal streets and shops are now illuminated by electric light. The question in which I trust your readers will be most interested is, however, this: "Is the work of the Gospel keeping pace with the rapid developments in other directions?" and, although we can scarcely judge accurately in such a matter, it is safe to say that great progress is being made in the work of evangelization, and that the influence of Christianity is rapidly increasing. It is but seventeen years since the first native Protestant congregation was organized, and at the end of last year over 25,000 baptized members were reported by the various Protestant societies at work here. Under the new constitution for the empire, which was proclaimed on the 11th of February last, liberty of religion was secured to all the Mikado's subjects, and, with the exception of the restrictions which all foreigners are under as to travelling and residence outside treaty ports, there is now no hindrance to the progress of the Gospel which legislation can fully remove. With thanksgiving, therefore for the door which God has opened for His people to enter in and take possession of this land for Himself, let me urge my brethren in Canada to do what in them lies to help forward the work. Men and women are needed in large numbers, money is needed, and earnest prayer is needed that the Divine guidance and blessing may be vouchsafed. Believe me yours faithfully in the work.

KOBE, Japan, Sept. 6th, 1889.

INDIAN MISSIONARY WORK IN THE DIOCESE OF QU'APPELLE.

BY THE REV. OWEN OWENS.

THE first mission station in the Diocese of Qu'Appelle, which is co-extensive with the Province of Assiniboia, was opened in 1857 at the Little Touchwood Hills. In those days Indians were not in the habit of "camping" long in the same place, but a large band used to winter at Little Touchwood Hills, from whence they would go on hunting expeditions far into the plains, and also often on expeditions of plunder into the border land of their enemies the Blackfeet and Sioux, of Dakota, during the summer. The Indians in those days were comparatively independent, the chase furnishing them with all they needed as a rule. But it must not be forgotten that even in those days—days which the old men of the present time love to picture as a time of incomparable happiness—famine and disease, and also the hand of the enemy made havoc during many a winter, and thinned the ranks of the "braves" in the summer. To-day things are different. The Indians are fast settling down to agriculture. Their summer,

wanderings are over, and they gradually adopt the mode of obtaining a livelihood in vogue amongst their white neighbors.

With this change it must be remembered the Indians are now more easily reached than of old on the plains. But with this come many difficulties then unknown, difficulties inevitable when the Indian is brought face to face with civilization, which he does not understand, the basis of which is altogether different from anything within his experience.

So much then for the past and present of the Indian himself. The mission at Touchwood was for many years the centre of the missionary work in the district, and places as far apart as Fort Qu'Appelle, Fort Pelly and Long Lake, were visited at intervals by the missionaries and catechists of the Church Missionary Society in England. We cannot give better proofs of the success of these missionaries than the fact that in nearly every band that are to-day on reserves in Assiniboia there are some of their converts or children of their converts. There were no other missionaries in the field in those days. The work was chiefly directed by the late venerable Archdeacon Cowley. After Touchwood Hills came Fort Pelly. To-day the two most numerous bands at Fort Pelly are occupied by Roman Catholic and Presbyterian missionaries. One out of the four Reserves at Touchwood Hills is now Roman Catholic. File Hills are in the hands of Presbyterians. All the Reserves on the Qu'Appelle River and lakes are either Presbyterian or Roman Catholic. The Moose Mountain Reserves are left to themselves, as are also the Nut-Lake Reserves. Out of the whole territory there are only four now actively occupied by us.

When our bishop, Rt. Rev. Dr. Anson, took charge of the diocese, there was but one missionary to the natives throughout the vast diocese. To-day there are three priests and two laymen at work. But this number is far from adequate to cope with the work. Our bishops would most willingly place more men in the field, but funds for the purpose are not to be found. Two of the clergy have schools under their care as well as religious work. The one on Gordon's Reserve is partly a boarding and partly a day school. The clergyman there therefore finds his hands more than full. An assistant ought to be at work here. There is a regular congregation of Christians on this Reserve of from 60 to 70 persons, but they have not yet had a house wholly set apart for the worship of God amongst them. They have one in course of building, but they need about \$300 more to finish it. For money they must depend upon their brethren who are in possession of more of God's gifts than they have. What labor they can they give.

At Fort Pelly there is a church recently built, thanks to the energy of the missionary and his friends. The congregation there too has amongst its numbers some recent converts. We feel sure

that were it possible to pay better attention to the work converts would not be any fewer in these days than they were in the past.

Work is being carried on on Day Star's and Poor Man's Reserves by school teachers and the missionary of the Church Missionary Society—the only missionary they have in the diocese at present. This society have withdrawn their support from this part of their former field altogether with this solitary exception. Why so promising a field should have been left at such a critical time is more than we can understand. As it is, much that has been done in the past needs to be done over again, whereas if the work had been continuous their former years of toil would by this time be bearing fruit.

The ancient heritage of the Indians has been disposed of, and the sons and daughters of the Canadian Church in great numbers have become owners and occupiers of the old hunting grounds of the Indians. With this acquisition the Canadian Church has had an obligation laid upon it to see that the Indian has every fair and available chance of becoming Christians and heirs of the better heritage which is in heaven. We must not think that because the Government is doing a noble work among them that that is all that is needed. The Government does not pretend—and could not if it did—to teach them religion. That is the special province of the Church of Christ. There are men and women in the Church who discharge their obligations well and do much work of love besides. But the good works of *some* does not justify or even excuse the apathy of others. The appearances are that the Church in Canada is either poorer or much more thoughtless regarding her North-west missions than either the Methodists or Presbyterians. We, however, prefer to think that the present state of things is only, as it were, a lull in the movement. That the Churchmen of Canada all over will yet prove to the world that the missionary spirit is not dead amongst them, and that no part of their vast field of labor shall be neglected by them. The Home Missions in Canada call earnestly for support, and should no doubt be first considered so long as the Church of England in Canada has heathen within her own territory.

The work in this diocese of Qu'Appelle can be assisted by contributions of money. Cards for collecting may be had from the Rev. L. Dawson, Regina, or Rev. W. E. Brown, Moosejaw, and from those working amongst the Indians. The smallest coin will be accepted.

The Woman's Auxiliaries of Canada have rendered very valuable service in the past. Let it be remembered that as the Church does its work more thoroughly there will be increased obligations for a few years. Therefore, the work of the Woman's Auxiliary cannot be dispensed with for some time to come.

Our Boarding School could be materially assisted by gifts of furniture, bedsteads, desks, etc.,



ST. PETER'S CHURCH, CHARLOTTETOWN,
Prince Edward Island, Diocese of Nova Scotia

and clothing of all kinds for our pupils, as well as books for a children's and an adult's library. We are very grateful for things second or third hand. We have seen an old pair of boots and an old hat give as much joy as new ones would to many better favored.

THE CATHEDRAL CHURCH OF ST. PETER, CHARLOTTETOWN, P.E.I.

By THE REV. FRED. E. J. LLOYD, CHARLOTTETOWN, P.E.I.

THIS church is situated in what is now one of the most picturesque parts of the city of Charlottetown. When it was first built the locality was the residence of the most depraved part of the community, and the scene of very dreadful and debasing phases of human life. Now, all is changed, and it is almost universally conceded that to the quiet influence of St. Peter's is this improved condition of things due.

The church was opened in 1868, and the Bishop of Nova Scotia (Dr. Binney) having no cathedral in the Island over which, although not included within the limits of his diocese, he had jurisdiction, directed that his throne should be placed within the sanctuary, and the church then became, what it has been legally determined it shall always be, the Cathedral of Prince Edward Island.

Its first incumbent was the late Rev. G. W. Hodgson, who labored faithfully and very successfully amongst a large and ever-increasing congregation until 1883, when he succumbed from overwork and anxiety. This faithful priest, by his earnest labors and singularly beautiful life, won

the esteem and affection of every one, and when he passed away the whole Diocese of Nova Scotia, if not that of Fredericton as well, suffered a heavy loss. His memory will ever be green within the hearts of his flock and in those of many others, as we know and are sure that his work will endure.

During his long incumbency Mr. Hodgson was assisted from time to time in the discharge of his multifarious duties, which included the care and superintendence of a large and flourishing boys' school, by the Revs. Messrs. Ellis, now in India, V. E. Harris, Rector of Amherst, N. S., R. D. Bambrick, now Rector of Sydney, W. Wilson, now Rector of Springhill Mines, N.S., and W. B. King, now Rector of the Cathedral, Halifax.

At the death of Mr. Hodgson, the Revs. C. Darling and R. Harrison, of Toronto, and C. Smyth, of Aberdeen, Scotland, carried on the services of the church until the appointment of the present incumbent, the Rev. Jas. Simpson, M.A., late Assistant Master in Trinity College School, Port Hope.

A chapel, which is represented as completed in the accompanying illustration, is being erected to perpetuate the memory of Mr. Hodgson, and is to be used for the daily services of the church.

The services of this church, which are numerous, are invariably hearty and well attended.

THE AMERICAN CHURCH AND THE COLORED PEOPLE.*

By THE REV. THEODORE E. DOWLING, DIOCESE OF FREDERICTON.

BEING anxious to judge for myself whether the American Church is adapted to the wants of the colored people in the Southern States or not, I was advised by the Rev. Dr. Porter, Rector of the Church of the Holy Communion, Charleston, South Carolina, to worship at St. Mark's Church, in that city. Consequently I spent the first Sunday in Advent, 1887, with this congregation, and gladly record some details of interest. I was the only white person in the church.

And, first, a few words about the priest in charge. The Rev. I. H. M. Pollard, a humble-minded, devoted colored man, was born in Virginia, A.D. 1855. His mother was an Anabaptist. He was "raised" among Anabaptists in Petersburg, Va. Young Pollard having become dissatisfied with the "Close Communion Baptists," attended the Church Sunday School, examined the Book of Common Prayer, and was eventually baptized and confirmed in St. Stephen's Church, Petersburg, at the age of 19. After satisfactorily passing through a theological course in the Petersburg School for

*The Negro race in the United States is popularly spoken of as the "colored people." Strictly speaking, there is a distinction between "colored" or "mulatto" and "black" people. There are estimated some 500,000 colored to 6,500,000 black persons in the United States.

training colored candidates for Holy Orders, he was ordained Deacon in 1870, and priest in 1886, and sat in the Diocesan Convention of Virginia.

I purposely draw attention to the history and work of this colored congregation, because it has occupied the attention of churchmen in South Carolina for some time and for reasons to be stated hereafter.

St. Mark's Church is well situated in the city of Charleston. It has passed through two afflictions. The cyclone of Aug. 25th, 1885, almost destroyed the building. No public effort was made for the congregation when their church was destroyed, to the amount of \$4,500, by visitation of God, and that amount to a people dependent on their daily exertions was more than many thousands to churches having vested funds and wealthy parishioners. Yet they have battled with this disaster, and will continue the struggle. This debt has been reduced to \$1,451.

The earthquake of August 31st, 1886, again injured St. Mark's, to the amount of \$528.50. The whole of this sum, however, was given by the Diocesan (Bishop W. B. W. Howe) from contributions received from all parts of the United States.

This congregation (with all the difficulties and obstacles in their way) by free-will offerings, laid on God's Altar, for His Church, during the last year, \$2,533.53. The whole of this was not selfishly spent on parochial needs. Diocesan claims were not unheeded. For the Episcopal Fund and Christian Education, and Foreign Missions, as well as Missions to the Jews were alikerecommended. The average weekly offerings are \$50.

In short, St. Mark's is a busy hive. The pulpit, which cost \$155, was presented by the children of the Sunday School last June, "in memory of Rev. Thaddeus Salter, Priest."*

The children of the Sunday School have also given the choir stalls, which cost \$90. In the Sunday School there are twenty-two teachers and 250 scholars. There are, at present, 350 communicants. The Holy Communion is celebrated every Lord's Day morning.

St. Mark's, Charleston, is a particularly interesting, self-supporting parish, because it is the largest colored congregation in the American Church, and has the most communicants. There are only three self-supporting colored church congregations in the United States, viz: St. Philip's, New York; St. Thomas', Philadelphia; and St. Mark's, Charleston.

On the first Sunday in Advent, 1887, the choir of men and boys, in cassocks and suplices, entered the chancel singing the first hymn in the American Hymnal, "Lo, He Comes With Clouds Descending," to the familiar tune, the full congregation heartily joining. Throughout the service the organ was efficiently played. The lay reader

(an intelligent carpenter, who is a candidate for the permanent Diaconate) said mattins, and the celebrant preached from the opening words of the second lesson for the Sunday (American Lectionary). One hundred and thirteen persons communicated on this occasion. It was a reverent service.

In the afternoon a shortened evensong was sang by the choir and children, and the scholars was then instructed in carols for Christmas-tide.

At 7.30 o'clock the litany was sung from the fald stool, and an "instruction" given on Death and Hades.

When there Protestant Episcopalians question, as is their wont, whether the American Church is adapted to the wants of the colored people, I would ask them to go and spend a Sunday in St. Mark's and judge for themselves.

This colored question, particularly in South Carolina, is a burning one. The majority of the leading laymen in the last Diocesan Convention seemed to fear that if a colored clergyman is admitted to a seat in the convention, it will lead to the social equality of the white and colored races. Now, I am told, that of this lay opposition to the colored clergy—mark, there was only one present, (Mr. Pollard) who had already sat in the Diocesan Convention of Virginia—the leaders were lawyers. And yet, at every term of court in the South the best gentlemen of the land are seen serving on juries with colored men; at the bar, white and colored lawyers are often associated together in the same court and case; in the legislature the same thing occurs; why do not those professional and civic relations draw after them social relations and social equality? If these do not, why should the others?*

Last Sunday (the third Sunday in Advent) as I read the Second Lesson for mattins in St. George's Mission Church, Kaolin, South Carolina, in the presence of a colored deacon (the Rev. Joseph Quartess, a native of Edgefield, in this State) and colored communicants, I could not help feeling that among the majority of church laymen in the diocese three solemn words in the tenth chapter of the Acts of the Apostles should be inserted to please them, "In every nation (*except the blacks*) he that feareth Him, and worketh righteousness, is accepted with Him."

If the newly appointed "Church Commission for work among colored people" complains of the difficulty of procuring full and accurate information, I may be pardoned, as a Canadian, should any of my facts and figures be liable to revision. The information at hand is scanty and imperfect. These seven millions of people have over 16,000 separate schools, with over 800,000 children in attendance. It is the common cry from nearly all the Southern Dioceses, that the best plan for working the colored field is to be found in the establishment of parochial schools, with industrial

*Mr. Salter, a native of South Carolina, and its first colored priest, sat unchallenged in two conventions, and exercised his rights and enjoyed its privileges.

**The Issue in South Carolina," the "Church Review," October, 1887, page 404.

departments attached. In the opinion of General Armstrong, "It is not a question of brains with the blacks. It is easy for them to acquire knowledge, but to attain a character is a very different thing. To educate them wisely, properly, requires attention to the whole routine of daily life."

Now read the opinion of a colored priest (a Bachelor of Divinity from the General Theological Seminary in New York), the Rev. W. V. Turrell, of the Diocese of Long Island. "What is the relation," he asks, "of the American Church to the various types, among whom, under God, her lot is cast?" "The mission of the American Church," he replies, "is to prove her Catholicity by breaking down the barriers of race and caste separation, and so bringing these representatives of all climes into the one fold under the One Shepherd." "Our brother is black," he adds, "through no fault or original desire of his, is here, and here he intends to stay. Educationally he has made progress, as is shown by books, periodicals and newspapers edited and published by him, and by the colleges, universities and seminaries, wherein professors and students are all of his race. Industrially he has made progress. In Georgia alone he owned 680,000 acres of land, and paid \$9,000,000 taxes. According to the same census, in the cotton States he owned \$2,680,000 acres; that is, in seventeen years two-thirds of the negro race had accumulated property equal in extent to the State of Connecticut. Morally the movement upward has been perceptible. The indictment laid against him, that he is destitute of moral sense, and hopelessly depraved, is daily losing its point. It should be considered that the negro's progress is to be estimated from the moral depths to which he has been plunged, not the heights of purity to which he may attain. Slavery did not teach him to be truthful and chaste and honest; cotton plantations and rice swamps were very indifferent seminaries of morality, so that his moral advance, rightly estimated, equals what he has learned, plus what he has had to unlearn. Thus this indictment recoils on the heads of those who make it. Morally, he is no better and no worse than any one else. He is human with all that implies of inherited tendency to sin. He has been a slave with all that connotes of broken spirit and vitiated manhood. The wonder should be not that he is what he is, but that he is not infinitely worse."^{*}

Now what is the American Church doing for her colored population?

It seems that there are only two theological schools, especially for colored people. These are in Petersburg, Virginia, and Raleigh, North Carolina. But the General Theological Seminary and the Philadelphia Divinity School have graduated colored clergy, several graduating with exceptional honors, and these are among the most efficient. At the present time there are about eleven colored

ministers in the United States, north of Washington, District of Columbia, including that city. Altogether there are, say, seventeen colored congregations in the Northern States. In the Southern States there are twenty-two colored clergy, viz: one in Florida, one in Kansas, one in Louisiana, one in Missouri, three in North Carolina, two in South Carolina, ten in Virginia, one in Western Virginia, and two without present employment. There are also missions served by white clergymen in some Northern and several Southern States.

The appropriations of the "Domestic and Foreign Missionary Society" for all this work in 1887 are \$21,077.50. Granting, as we must, that this is a small amount, and that the Methodists and Anabaptists have worked far more heartily among the colored people than the Church, yet there is no question that when the church's services are made bright and attractive there is no difficulty in interesting, and so helping them.

Bearing all the above mentioned facts in mind, it is, indeed, sad to record that at the last Diocesan Convention of South Carolina, held in St. Philip's Church, Charleston, in May, fifty-two of seventy-two lay delegates in session left the convention on the question of the bishops and clergy insisting upon the equal rights of the Reverend H. M. Pollard, the colored priest at St. Mark's, Charleston, with his brethren.

Before the late unhappy war between the Northern and Southern States, there were nearly as many colored communicants as whites in South Carolina. To-day there are only 654 colored communicants, the baptisms recorded for the year being 112, and confirmations, 47.

It is to be hoped that a better spirit will come over South Carolina's lay delegates before another convention meets, so that the diocese, which contains about one million of souls, may learn how best to educate the majority of its inhabitants in healthy Church principles. For it is a fact—and a serious one—that there are a majority of 30,000 colored voters in South Carolina.

In addition to the number of converts which are reported, and the considerable number of secret disciples among the men, it is believed that there are thousands of women in the zenanas of India who are Christians. They are unable to declare their faith, but the influence of their Christian lives will be powerfully felt in their homes.

THE Moslems of Delhi have opened a seminary in which preachers are taught all the objections of Western infidels against Christianity that they may go forth to oppose the Christian preachers in town and country.

STANLEY puts the population of Africa at 250,000,000.

*The "Church Electric," 1857.

Our Indian Department.

Edited by Rev. W. A. Burman, B.D., Principal of the Ruperts Land
Indian Industrial School, St. Paul's, Manitoba.



IS THERE HOPE FOR THE INDIAN?

S a missionary amongst the Indians, when pleading for them, I have often been asked, "Do you think you can convert an Indian?" My reply has always been, "I am certain God can. I am equally certain that He does convert many." I do not now intend to enter into the question of God's saving power, able to "save to the uttermost," able to reach any soul into which God has breathed the breath of life. I for one cannot understand how it could be otherwise. Nor can I understand how any one, claiming the name of Christian, can deny that the God who endowed every Indian with life, can both quicken his soul into newness of life, and enable him by his daily life to witness that his faith is a living reality.

My desire in this article is to show that the native faith of the pagan Indian, so far from being an insurmountable obstacle to the reception of the true faith, contains much to give us hope. Hidden away amidst much that to us seems senseless and childish are certain truths which underlie our own grand Gospel.

First, There is a belief in a Deity. I cannot pretend to define all that they mean by this. The attributes of this "Great Mysterious," as the Dakotas name Him, are but dimly defined in the Indian's creed. His mind seems to have shrunk from the task which so many in other lands have so lightly undertaken—the attempt to define in any poor weak human speech all that God is and all that He is not.

They do, however, say this much, that He is

the Supreme Ruler of the spirit world, and the Creator of the earth and man.

Secondly, Indians believe in a vicarious sacrifice, the suffering of one for the sake of many. It is true history, so far as I can find, says nothing about human sacrifices amongst the Northern tribes. But along and south of our southern boundary they were not unknown. There is the well known story of the tribes formerly living along the Niagara River, whose custom it was at certain times to send a beautiful maiden over the falls, as an offering to the Great Spirit on behalf of the whole tribe. The Aztecs, of Mexico, as is well known, believed that the sacrifice of human lives and the shedding of human blood, was absolutely necessary for the safety and welfare of the nation.

The tribes now in Canada, while not going as far as this, have however, certain rites founded on the great idea underlying the vicarious sacrifice—that of substitution. The Blackfoot gives his little finger to save his tribe from threatened calamity, or to win for it a special blessing. Amongst other tribes the mourner sheds his own blood and offers portions of his own flesh, to win for his dead and peaceful journey through the vale of death, to the land of eternal rest and plenty. The white dog is slain not only as a thank-offering but, as I believe, as the sin-bearer of the people.

The report of the American Association for the Advancement of Science for this year (1889) will contain a very interesting paper on this subject of the White Dog Feast, by Dr. Beauchamp.

The practices of past and present races above cited are, I think, sufficient to prove conclusively that the ideas of an atonement or of a vicarious sacrifice are by no means foreign to the Indian mind.

Thirdly, Indians believe in a revelation by the supernatural to the human. The idea of communication between the Great Mysterious, or other spirits and certain men is very common. Sometimes they believe direction and counsel are given in "visions of the night," sometimes only after long fasting and watching and perhaps self-mutilation can the desired inspiration be obtained.

Fourthly, They believe in a future state. Naturally their ideas on this subject are very dim and tinged with their own earthly notions. We ourselves are, I suspect, at an immeasurable distance from the full realization of all that is involved in this great truth. But this much the Indian does grasp—that life is not all here—that on the other side of that dread event which we call death, there is life, and the possibility of happiness and rest. More than that he believes that virtue according to his standard, will there be rewarded—that the opposite qualities—vices and weaknesses will there be punished.

Granted then that the Indian has, though dimly, grasped these essential truths—that he has a belief in a Supreme Being, a vicarious sacrifice, a revelation from the unseen world and invisible

beings to ourselves and finally in a future state; we may well believe that we may go on in fullest confidence in our mission work. Not only does the testimony of God to His Omnipotence, and the witness of history assure us that "nothing is too hard for the Lord;" that every heart is open to the Holy Spirit's influence

The Indian himself cheers us on, for, he himself, in his own creed, declares his belief that God is, 'and that He is a rewarder of them that diligently seek Him.'

Therefore we believe there is hope for the Indian. The Gospel is for him as well as for ourselves.

Mr. H. R. A. Pocock thus writes to us from Vancouver, British Columbia, regarding the terrible condition of the Indians on the Pacific Coast: I have encountered most of the Indian people of Western Canada and South-east Alaska; and in the northern interior of this province have lived among wild and remote tribes, but nowhere met any members of the human race so frightfully evil as the Kwa-gutls on the Pacific Coast. The natural wealth of the country, the demand for labor, and the large market for immorality, prevent poverty among them; but the "wages of sin" are being paid to extermination. Epidemic disease vies with impurity, drunkenness, murder, sorcery, neglect to the aged and the children, self torture, and the frightful orgies of a secret order of ghouls, to their actual erasion. They have decreased from about 7,000 to 1,900 in thirty-six years, they have driven away missionaries in despair, and aver that they will rather die than give up their evil ways. But one mission has held its ground, that of the Church Missionary Society; and a new station in a village of 350 people is to be started this year. I have ventured to arraign the Indian Department in the *Montreal Witness*, *Toronto Week*, and *Victoria Times* for neglect of duty; and in these journals will be found a full statement of the condition of the fourteen tribes of the Kwa-gutl agency. But apart from the action of the Government, indefinite good may be done for this sick people by Christian men. Let any one who is moved to compassion for the Kwa-gutl Indians send aid to the Bishop of Caledonia for them, addressed Thetlacehtla, N. W. Coast, B. C.

In a letter to the *Victoria, B.C., Times*, Mr. Pocock says: There seems to be a common impression that the Indians are not worth saving, and that work or money spent on them is wasted. It is probable that a more contemptible idea never entered a human head.

They once owned this country; a capable race of good physique, with large skulls showing reflective and executive capacity, a thing rare among savages. They were accomplished craftsmen in wood, possessed textile arts, wrought in copper, and had tribal government.

We came among them as gods, we, with our civilized life and its under stratum of moral and

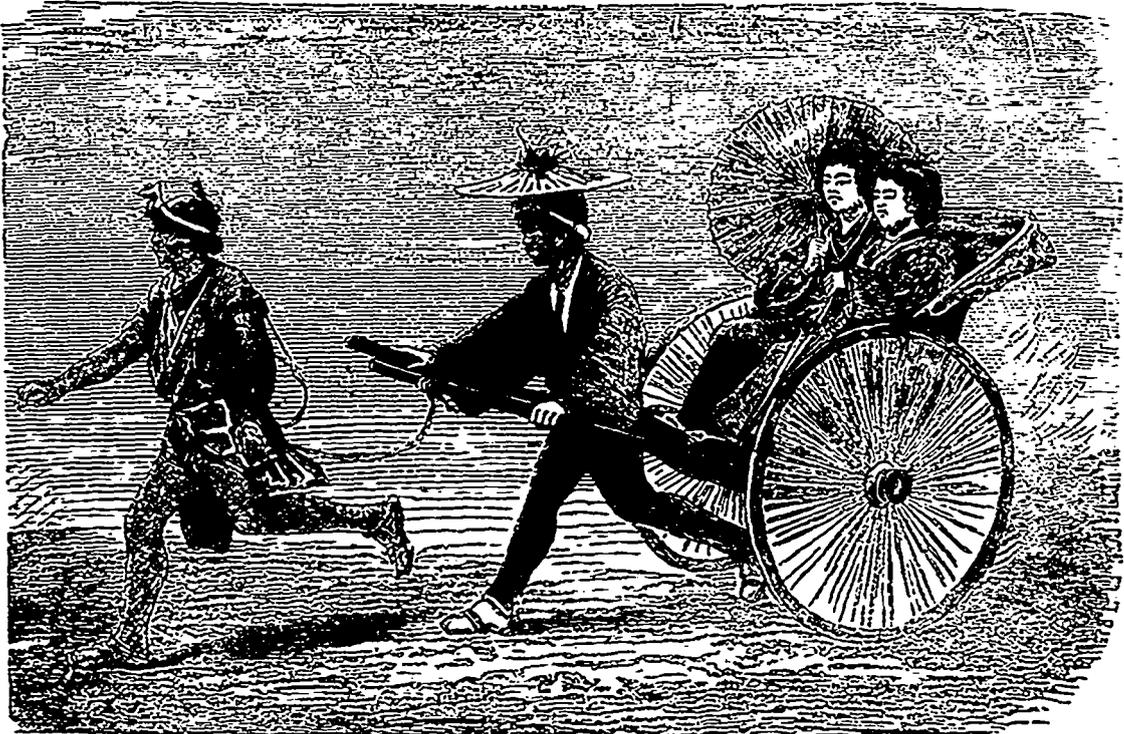
physical infamy, drunkenness, small-pox, and the like, and the Indians are smothered and drowned in it. Some we have saved, others we have let perish in the underslough of ours. If it was in our power to save one we could save all; but mostly they drown, and we don't stretch out a hand to save them. It is murder to withhold aid from a drowning man—what is it to withhold aid from a drowning race? "Oh, but the drowning man is not worth saving!" Does the Almighty say that of us, think you? Briefly, if we don't save them at once we shall get punished.

ONE hundred years ago this sign hung over a cottage in a Northamptonshire village, "Second hand shoes bought and sold, William Carey." This shoemaker became the great pioneer missionary to India, to which place he went to preach the Gospel in 1793 as a Baptist minister. After seven years, work he converted a high caste Brahmin named Krishna Pal. When on his sick bed the Metropolitan Bishop of India visited Carey and, bowing his head by his pillow asked the dissenter's benediction as the great apostle of modern missions. The universities of England, Germany and America went into mourning when Carey died in 1834. Where ninety years ago he was the only Protestant missionary there are now seven thousand. That single convert, Krishna Pal, has a goodly following of two thirds of a million. His motto was 'Attempt great things for God,' and we see now what great things God has done in the mission fields of India.

It has been a matter of just pride throughout Protestant Christendom that the Anglo Saxon has had so prominent a place in the colonization of the waste places of the world. Leaving Southampton one finds the Briton dominant in the great natural Fortress of Gibraltar; he is also at Malta, and at Cyprus, with his stores and naval equipments. He is dominant in Egypt, in Natal, and Cape Colony; he has established a British Empire in the heart of the Asiatic Continent; Australia, New Zealand, Fiji, are under his power and influence, not to speak of Singapore, Hong Kong, and various smaller island groups of the Pacific. Wherever British power has obtained a footing a degree of permanence is found in the institutions of government, of education, of economic and political enterprises. The Bible, the school, the eleemosynary institution spring up; the work of missions by Protestant or Catholic is impartially protected, though it is fair to say that in India particularly it was by a hard and long lesson that British authorities were taught to deal justly with the missionaries and their converts as against the popular demands of prevailing heathenism.—*Missionary Review of the World*.

ONE of the missionaries of the China Inland Mission, a Scotch gentleman worth a million, is living in China on 25 cents a week, using all his fortune in the work.

Young People's Department.



JINRIKISHA TRAVELLING IN JAPAN.

JAPAN.

IN another part of this magazine there is a letter from a Canadian clergyman who is working as a missionary in Japan. He says in that letter that the old customs of the Japanese are fast passing away and that people can travel now by railway instead of the queer old ways that they used to have for making a journey. One of those ways was by the Jinrikisha shown in the picture above. In that picture there are two men drawing two women in a vehicle of two wheels. It is all by twos with them. What fine sport it would be for two boys to give two sisters a trip like that in a cart of two wheels!

But we are told that such customs are only to be seen now in the country parts of Japan, for the whole Japanese nation are becoming very civilized. There are many traces throughout the country of their old idolatrous religion. You see a picture on another page of "A way-side shrine" in Japan. What a funny looking god he is to worship! There are a great many shrines like this in Japan. Travellers there come across them, and ruined temples as well, almost at every turn. We are told of one temple that is called Benton, because it was dedicated to a god of that name. He was a snake

god, and all round the ruins of the old temple are pictures and figures of snakes. Fancy worshipping a snake god! Almost the smallest Christian child knows better than that.

There is a place in this shrine set apart for people to walk round. And what do they want to walk round it for? Why they believe that if they walk round it a thousand times their god will think them very good and give them lots of fine things in return for it. So they take a number of tickets in their hands and round and round they go, putting down a ticket every time they go once or ten times round. And all the time they go they mumble over a sort of prayer that they have learned off by heart. This prayer is called *Namu Amidabustu*, and as they mumble it very fast they must say it over a great many times before they finish their thousand rounds. Now is it not strange that Christian people often want their prayers made so short, while the heathen will make them so long and say them so often?

There is a large mountain in Japan called *Haiei*. It is full of springs of very cool water. One of them is called *Benke's spring*. *Benke* was a giant who became very strong by drinking of the water of this spring. At one of the temples his foot prints in stone are to be seen, and they are two feet

long and are covered with all kinds of mysterious figures. Some Japanese are inclined to think that there never was such a person as Benke, but it often happens that when they go up to this mountain and see these foot-prints they are persuaded that there was. No doubt they thought he was so strong that he could plant his feet in the rock as a little boy plants his feet in the mud.

Now we ought to help the people of Japan to get out of these strange beliefs, and the only way is, to teach them about our Saviour and His Church. All children should help in a work like this and save some of their money to help missionaries. But they should give more than their money. They should give their prayers that God would pour down upon all people that do not know Him the precious light of His Gospel truth. We trust and pray that as civilization is driving away the "jinrikisha" as a means of travelling, so the missionary may be able to drive away the heathen shrine, and in its place put the Christian temple, where the truth as it is in Jesus may be faithfully and fully preached.

HOW TO DO IT.



COLORED church with 200 members, held a society meeting to consider the question of finances, which greatly troubled them. They had the free use of the church building, and some white friends paid for fuel and light; so all they had to raise was enough to pay the preacher.

The meeting was under charge of a thoughtful white brother, who let them get just as happy as they could from eight o'clock until ten, and they had a Hallelujah time. Feeling ran high, shouts of glory rang out, and everything was heavenly. By-and-bye he called them to order and organized for business. The first thing in order, after opening prayers and other preliminaries, was the preacher's report. He reported \$300 for the year's work. Everything was very quiet. The leader asked why they did not shout now. One old saint answered that he didn't see anything to shout about. For his part, he was ashamed to think they had shouted so well, and paid so poorly. "But then," he said, "we're all poor, you know." "Yes," answered the leader, "I know you are all poor. But you could do better than you have done, if you will go about it right. Do you want to do better?" Every one responded "Yes!" "Well," said he, "I'm going to show you how you can raise \$2,500 this year."

The look of surprise and consternation on the face of his audience was too much for the good brother's gravity, and he had to laugh. It was well that he did, for the congregation laughed too at his huge joke, as they thought it.

"But," he resumed, when they had recovered from the shock his statement had given them, "although I laughed, I am in dead earnest about it. You can raise \$2,500, and you must raise

\$1,000, or quit professing religion when I am around." Then pointing his forefinger to the leading brother who could sing the longest, shout the loudest, stamp the hardest, and jump the highest of any of them, he asked, "Brother John, how much do you spend a week for tobacco?" Brother John's jaw fell. But he pulled himself together, and managed to stammer, "I'll have to reckon." All right," said the leader, "I'll help you a little. "Don't you think you average 50 cents a week?" Yes, he thought he did. The sisters liked the onslaught on tobacco; but he turned to their side of the house and pleasantly inquired, "Sister Susau, how much do you spend for candy and sweet things, peanuts and other trifling notions?" Sister Susan was helped to say as much as fifty cents. "Now," said he, "I must show you that there is wasted in needless self-indulgence as much as twenty-five cents for each member, for you are all grown folks, and that makes just \$60 a week, or more than \$2,500 a year. You have only to deny yourself a paltry ten cents a week, each of you, to have \$20 every week, or over \$1,000 a year, and here you have been getting happy, and starving your preacher on \$300. "Now, what are you going to do? Keep on spending your money on foolishness, or bring it into God's treasury?" It was a new thought to them, but as the light shined, they consented to walk in it, and begin that hour. So Brother John started and laid down his quarter, and Sister Susan laid down hers, and the rest followed, and so paying and praising, the meeting went on gloriously, and that church learned a lesson it never forgot. They found how to do good. When they saw that they could, they gladly said that they would, and they did, and had plenty of money in the treasury after that memorable meeting.

Let young Christians settle the matter with God and their own hearts how much they owe to Christ and their poorer brethren; and let them appoint a treasurer who shall receive the money saved from needless self-indulgence. This money will soon accumulate, and form a fund of such dimensions, that memorial buildings for Christian work can be erected in the crowded parts of the city, and great good would come to many. Let some such system be adopted at once; so shall God be glorified and your souls abundantly blessed.

Twenty-five dollars will start a Sunday School in the West. Ten children giving one cent per day for one year, amounts to \$36.50, thereby being able to start a school with a surplus, for extra books, of \$11.50.

Ten cents a day, Christian smoker, will build a church in ten years at \$39.50 per year, with ten years' interest.

I WILL answer for it, the longer you read the Bible, the more you will like it; it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the Spirit of Christ.—*Romaine.*

THE YEARS PASS ON.

WHEN I'm a woman you'll see what I'll do—
I'll be great and good and noble and true,
I'll visit the sick and relieve the poor—
No one shall ever be turned from my door;
But I'm only a little girl now."
And so the years passed on.

"When I'm a woman," a gay maiden said,
"I'll try to do right and not be afraid;
I'll be a Christian and give up the joys
Of the world, with all its dazzling toys.
But I'm only a young girl now."
And so the years passed on.

"Ah, me!" sighed a woman gray with years,
Her heart full of cares, and doubts, and fears,
"I've been putting off the time to be good
Instead of beginning to do as I should;
And I'm an old woman now."
And so the years passed on.

Now is the time to begin to do right;
To-day, whether skies be dark or bright:
Make others happy by good deeds of love,
Looking to Jesus for help from above;
And then you'll be happy now,
And as the years pass on

WHY CHARLEY LOST THE PLACE.

WHISTLING a merry tune, Charley came down the road, with his hands in his pockets, his cap pushed back on his head, and a general air of good-fellowship with the world.

He was on his way to apply for a position in a stationer's store that he was very anxious to obtain, and in his pocket were the best of references concerning his character for willingness and honesty. He felt sure that there would not be much doubt about his obtaining the place when he presented these credentials.

A few drops of rain fell, as the bright sky was overcast with clouds, and he began to wish that he had brought an umbrella. From a house just a little way before him two little children were starting out for school, and the mother stood in the door smiling approval as the boy raised the umbrella and took the little sister under its shelter in a manly fashion.

Charley was a great tease, and, like most boys who indulge in teasing or rough practical jokes, he always took care to select for his victim some one weaker or younger than himself.

"I'll have some fun with those children," he said to himself; and before they had gone very far down the road he crept up behind them, and snatched the umbrella out of the boy's hands.

In vain the little fellow pleaded with him to return it. Charley took a malicious delight in pretending that he was going to break it or throw it over the fence; and as the rain had stopped, he amused himself in this way for some distance, making the children run after him and plead with him tearfully for their umbrella.

Tired of this sport at last, he relinquished the

umbrella as a carriage approached, and, leaving the children to dry their tears, went on towards the store.

Mr. Mercer was not in, so Charley sat down on the steps to wait for him. An old gray cat was basking in the sun, and Charley amused himself by pinching the poor animal's tail till she mewed pitifully and struggled to escape.

While he was enjoying this sport, Mr. Mercer drove up in his carriage, and passed Charley on his way into the store. The boy released the cat, and, following the gentleman in, respectfully presented his references.

"These do very well," Mr. Mercer said, returning the papers to Charley. "If I had not seen some of your other references, I might have engaged you."

"Other references? What do you mean, sir?" asked Charley in astonishment.

"I drove past you this morning when you were on your way here, and saw you diverting yourself by teasing two little children. A little later a dog passed you, and you cut him with a switch you had in your hand. You shied a stone at a bird, and just now you were delighting yourself in tormenting another defenseless animal. These are the references that have decided me to have nothing to do with you. I don't want a cruel boy about me."

As Charley turned away crestfallen over his disappointment, he determined that wanton cruelty, even though it seemed to him to be only "fun," should not cost him another good place.

"MOTHER, I wish you'd call baby in; he's so cross we can't play," cried Robert to his mother one day, as he was playing in the yard with his sister and the baby.

"I don't think he would be cross if you were not cross to him," said mother, coming out. "He does just as he sees you do. Just try him and see. Put your hat on one side of our head."

Robbie did so, and presently the baby pushed his straw hat over on one side of his head.

"Whistle," said mother. Robbie did, and baby began to whistle too.

"Stop mocking me," said Robbie, angrily, giving baby a push. Baby screamed and pushed Robbie back.

"There, you see," said his mother, "the baby does just as you do. Kiss him now, and you will see how quickly he will follow your example."

Robbie did not feel exactly like doing this, but he did; and the baby hugged and kissed him back very warmly.

"Now you see," said his mother, "you can have a cross baby or a good baby of your little brother, just which you choose. But you must teach him yourself." Robbie and all little girls and boys ought to remember the golden rule: "Do unto others as you would have them do unto you."

MISSIONARY WORK IN CHINA.

THE following are extracts from a remarkable letter from Colonel Denby, U. S. Minister to China: "Believe nobody when he sneers at the missionaries. The man is simply not posted on the work. I saw a quiet, cheerful woman teaching forty or more Chinese girls; she teaches in Chinese the ordinary branches of common school education beneath the shadow of the 'forbidden city.' I heard these girls sing the Psalms of David and 'Home, Sweet Home.' I saw a male teacher teaching forty or more boys. The men or the women who put in from 8 to 4 o'clock in teaching Chinese children, on a salary that barely enables one to live, are heroes or heroines, as truly as Grant or Sheridan, Nelson or Farragut; and all this in a place where a handful of Americans are surrounded by 300,000,000 Asiatics, liable at any moment to break out into mobs and outrages, particularly in view of the tremendous crimes committed against their race at home.

"I visited the dispensaries, complete and perfect as any at home; then the consultation rooms, their wards for patients, coming without money or without price, to be treated by the finest medical and surgical talent in the world. There are twenty-three of these hospitals in China. Think of it! Is there a more perfect charity in the world? The details of all the system were explained to me. There are two of these medical missionaries here who receive no pay whatever.

"I have seen missionaries go hence a hundred miles, into districts where there is not a white person of any nationality, and they do it as coolly as you went into battle at Shiloh. And these men have remarkable learning, intelligence and courage. It is, perhaps, a fault that they court nobody, make no effort to attract attention, fight no selfish battle.

"It is idle for any man to decry the missionaries in their work. I can tell the real from the false. These men and women are honest, pious, sincere, industrious, and trained for their work by the most arduous study. I do not address myself to the churches, but as a man of the world talking to sinners like himself, I say that it is difficult to say too much good of missionary work in China."—*Ill. Christian Weekly.*

In heathen countries Protestants occupy 500 separate mission fields, containing 20,000 mission stations, supplied by 40,000 missionaries. In these 20,000 mission stations there are 500,000 Sunday School scholars—an average of twenty-five to each station. In the 20,000 Protestant mission stations there are 1,000,000 of native communicants, or an average of fifty to each station. There are also 2,000,000 of adherents who are friends of the evangelical faith and hearers of the Gospel preached from the Bible—an average of 100 to each station.

UNSEEN.



The spring of an arch in the great north tower,
High up on the wall is an angel's head;
And beneath it is carven a lily flower,
With delicate wings at the side outspread.

They say that the sculptor wrought from the face
Of his youth's lost love, of his promised bride;
And when he had added the last sad grace
To the features, he dropped his chisel and died.

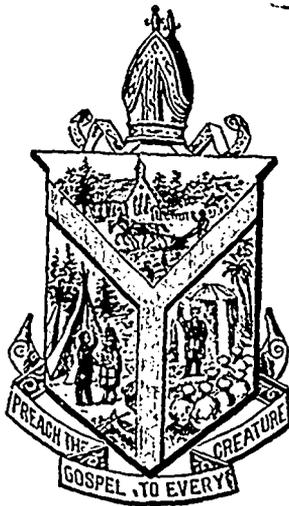
And the worshippers throng to the shrine below,
And the sightseers come with their curious eyes,
But deep in the shadow, when none may know
It's beauty, the gem of his carving lies.

Yet at early morn on a midsummer's day,
When the sun is far to the north, for the space
Of a few short minutes there falls a ray,
Through an amber pane, on an angel's face.

It was wrought for the eye of God; and it seems
That He blesses the work of the dead man's hand
With a ray of the golden light that streams
On the lost that are found in the deathless land.

A CITIZEN in a prosperous commercial community was asked to maintain and extend Christian work there. He feared that he was not able to do so, as the claims upon him were very many, but he promised to take the matter into consideration, and give some definite reply in the morning. When the visitor called again he received the following answer: "After you left, I took up a London paper, and there read that of one hundred people fifty-five years of age, only fifteen live to the age of seventy. I am fifty-five years of age, and according to that list I have scarcely fifteen years of life left—the probabilities are I shall be among the eighty-five who die before that age. All that I do, I must do quickly. I thought after you left I would give you twenty dollars. Here is my offering, with my best wishes and prayers" The offering was contained in a closed envelope, which the visitor received with hearty thanks for a contribution which he thought would be at least twenty dollars. When he arrived at his home he opened the envelope and found there a cheque for one thousand dollars and a piece of paper pinned to it, on which was written, "Time is short."—*Jewish Herald.*

ONE unpretentious outcome of the Missionary Conference in London of last year is the resolution of the "Christian Vernacular Education Society" to devote its efforts in future to the preparation of a *Christian literature for India*. The great need for this was strongly expressed at the Conference by missionaries from all parts of the mission field. The constitution of the society precludes the extension of their operations beyond India, but as this includes a population of 200,000,000 it is large enough for a beginning. The Secretary of the Conference, Mr. Johnston, has been induced to take the work in hand, and important results are looked for.



Domestic and Foreign Missionary Society
OF THE
Church of England in Canada.

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

BOARD OF MANAGEMENT.

EX-OFFICIO MEMBERS.

Most Rev. John Medley, D.D., Bishop of Fredericton (N.B.) and Metropolitan of Canada.
Rt. Rev. J. T. Lewis, D.D., Bishop of Ontario.
Rt. Rev. J. W. Williams, D.D., Bishop of Quebec.
Rt. Rev. W. B. Bond, D.D., Bishop of Montreal.
Rt. Rev. Arthur Sweatman, D.D., Bishop of Toronto.
Rt. Rev. Dr. Kingdon, Coadjutor, Fredericton, N.B.
Rt. Rev. Edward Sullivan, D.D., Bishop of Algoma.
Rt. Rev. Maurice S. Baldwin, D.D., Bishop of Huron.
Rt. Rev. Charles Hamilton, D.D., Bishop of Niagara.
Rt. Rev. Frederick Courtney, D.D., Bishop of Nova Scotia.

Rev. Charles H. Mockridge, D. D., Windsor, N. S.,
General Secretary.
J. J. Mason, Esq., Hamilton, Ont., *Gen. Treasurer.*

MEMBERS ELECTED.

Diocese of Nova Scotia.

Rev. Dr. Partridge, Halifax, N. S.
Rev. Rural Dean Moore, Stellarton, N. S.
W. C. Silver, Esq., Halifax, N. S.
J. W. Wylde, Esq., Halifax, N. S.

Diocese of Quebec.

Very Rev. Dean Norman, Quebec, P. Q.
Rev. Canon Von Iffland, Bergerville, P. Q.
Judge Hemming, Drummondville, P. Q.
Captain Carter, Quebec, P. Q.

Diocese of Toronto.

Rev. A. Williams, Toronto, Ont.
Rev. Dr. Sweeny, Toronto, Ont.
Hon. G. W. Allan, Toronto, Ont.
A. H. Campbell, Esq., Toronto, Ont.

Diocese of Fredericton.

Rev. Canon Brigstocke, St. John, N. B.
Rev. Canon Forsythe, Chatham, N. B.

R. T. Clinch, Esq., St. John, N. B.
W. M. Jarvis, Esq., St. John, N. B.

Diocese of Montreal.

Very Rev. Dean Carmichael, Montreal, P. Q.
Rev. Rural Dean Lindsay, Montreal, P. Q.
Leo. H. Davidson, Esq., Montreal, P. Q.
Charles Garth, Esq., Montreal, P. Q.

Diocese of Huron.

Very Rev. Dean Innes, London, Ont.
Rev. R. McCosh, Petrolia, Ont.
V. Cronyn, Esq., London, Ont.
Matthew Wilson, Esq., Chatham, Ont.

Diocese of Ontario.

Ven. Archdeacon Jones, Napanee, Ont.
Rev. H. Pollard, Ottawa, Ont.
R. T. Walkem, Esq., Kingston, Ont.
R. V. Rogers, Esq., Kingston, Ont.

Diocese of Niagara.

Rev. A. W. Macnab, St. Catharines, Ont.
Rev. Canon Houston, Niagara Falls, Ont.
Henry McLaren, Esq., Hamilton, Ont.
W. Ellis, Esq., St. Catharines, Ont.

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

Nova Scotia, Rev. Dr. Partridge, Halifax, N. S.
Quebec, George Lampson, Esq., Quebec, P. Q.
Toronto, D. Kemp, Esq., Merchants' Bank Buildings, Toronto, Ont.

Fredericton, G. Herbert Lee, Esq., St. John, N. B.

Montreal, Rev. Canon Empson, Montreal, Que.

Huron, E. Baynes Reed, Esq., London, Ont.

Ontario, R.-V. Rogers, Esq., Kingston, Ont.

Algoma, A. H. Campbell, Esq., Toronto, Ont.

Niagara, J. J. Mason, Esq., Hamilton, Ont.

The next meeting of the Board of Management is appointed to be held in Ottawa, Ont., on Wednesday, April 16th, 1890.

The Canadian Church Magazine AND MISSION NEWS.

A Monthly Magazine published by 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. Liberal terms for localizing as a Parish Magazine given on application

REV. CHAS. H. MOCKRIDGE, M.A., D.D., Editor and Manager, Windsor, N. S.
REV. J. C. COX, B.A., Business Agent, Morrisburg, Ont.

NOVEMBER, 1889.

NOTICE.

This magazine is sent till an order is given to discontinue it. If the No. 41 is after your name on the label your year is now ended. The rule for subscriptions is payment in advance. We earnestly hope for a continuation of your patronage.

All communications should be addressed to the Editor, Rev. Dr. Mockridge, Rector of Windsor, Nova Scotia.

BACK NUMBERS.

We are now in a position to supply back numbers of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS from its first numbers. Vol. I., July, '86—Dec., '87 (18 numbers) \$1.50. Vol. II., Jan.—Dec. '88, \$1.00. When bound these make handsome volumes. Covers for binding for Vol. I. and Vol. II. may also be had on application at fifty cents each.

PORTRAITS OF THE BISHOPS.

We complete, this number, the portraits of all the bishops, past and present, of British North America. By securing Vols. I., II. and III., this complete set, never before published, can be obtained. Send in orders early. Vol. I. \$1.50, Vols. II. and III. \$1 each.

OBITUARY.

We chronicle with sincere regret the death of Rev. George Mortimer Armstrong, M.A., for thirty-six years Rector of St. Mark's Church, St. John, New Brunswick. He was born in Belize, Bay of Honduras, in July, 1817, and was educated in England. Coming to this country he was ordained to the sacred ministry by Dr. Strachan, Bishop of Toronto. Previous to moving to St. John, he served as missionary at Louth, Ontario, and as Incumbent of Christievillie, Diocese of Montreal. For some years previous to his death he had withdrawn from active work. Ever a kind and Christian gentleman, he had endeared himself to all who knew him. He took a special interest in missions, and was one of the original members of the Board of Management of the Domestic and

Foreign Missionary Society. He took a great interest in the establishment of this journal, and in him we lose a sincere friend.

We notice also with regret the death of the Rev. W. H. Snyder, B.A., a graduate of King's College, Windsor, Nova Scotia, and Incumbent of St. James' Church, Mahone Bay, N. S. For fifty-four years he has been a faithful minister of the Church in the Diocese of Nova Scotia.

THE Report of the Bishop of Algoma has been received and will be noticed next issue, pressure of other matter preventing such notice this month.

WHEN the Bishop of Moosonee desires to visit the northern portion of his enormous diocese, his shortest way is to go to England and then take the yearly ship which enters Hudson's Bay. The present bishop (Dr. John Horden) has been a worker in that far-off locality for nearly forty years. He is a capital printer, boot-maker, carpenter and bricklayer.

THE *Magazine of Christian Literature*. This is a new periodical issued by the Christian Literature Co., New York. It is an eclectic, articles being chosen from the leading religious periodicals of the day, irrespective of denomination, and articles on religious subjects from the reviews and magazines of the day. It promises to be a useful publication for those interested in the religious topics of the day.

THE BOARD OF MANAGEMENT.

THE AUTUMN MEETING, 1889.

The Board met in the Synod Office, 75 University street, Montreal, on Wednesday evening, Sept. 11th, 1889, the Rt. Rev. Dr. Bond, Bishop of Montreal, in the chair.

Nearly all the members of the Board were present, every diocese of the Ecclesiastical Province being represented.

The Rev. Dr. Mockridge, General (Honorary) Secretary read letters from the secretaries of three of the English societies regarding the question of the Church in Canada undertaking her own direct missionary work. The Bishop of Niagara also read a letter which he had received from the Society for the Propagation of the Gospel on the same subject.

Mr. J. J. Mason, General (Honorary) Treasurer, read his Triennial Statement as already published in these columns.*

The Bishop of Algoma, the Very Rev. the Dean of Rupert's Land, the Rev. S. Morley, Chaplain to the Bishop of Madras, and Rev. W. Burman, Bishop of Rupert's Land, were invited to address the General Board on Friday.

The members of the Woman's Auxiliary were invited to be present at that meeting.

It was moved by the Archdeacon of Kingston,

*See the October Number

seconded by Rural Dean Moore and resolved, 'That this Board has heard with pleasure the correspondence carried on' by the Lord Bishop of Niagara and the Secretary with the English societies, and approves of the proposals and conditions of the Society for the Propagation of the Gospel, and that the Board now feels that the way is plainly open to carry out its long desired object of sending our own missionaries to the Foreign Field.

The Bishop of Niagara then brought up his motion, notice of which had been previously given, regarding Rules and Regulations bearing upon the sending forth of missionaries to the Foreign Field. It was considered clause by clause, and certain changes and additions made to it. It was then adopted and ordered to be printed and submitted to the General Board on Friday.

The Board then adjourned and reassembled on Friday evening (Sept. 13th), the Bishop of Montreal in the chair. The following newly elected members were present: Rev. A. Williams, of Toronto; Mr. W. M. Jarvis, of St. John, N.B.; Mr. Matthew Wilson, of Chatham, Ont.; Rev. Rural Dean Pollard, of Ottawa; Mr. R. V. Rogers, of Kingston, and Rev. A. W. Macnab, of St. Catharines, Ont.

The Rev. Charles H. Mockridge, M.A., D.D., was appointed General Secretary (Honorary) and J. J. Mason, Esq., General Treasurer (Honorary), and Mr. R. L. Gunn, of Hamilton, Ont., Auditor.

The Epiphany Appeal was then read and referred back to the framers of it with the request that they would recast it so as to give expression to some of the conclusions arrived at by the Board respecting foreign mission work.

The Rt. Rev. Dr. Courtney, Bishop of Nova Scotia, and the Rev. Rural Dean Moore, were appointed to prepare the Ascensiontide Appeal.

The money in the hands of the Treasurer for use in Foreign Missions was appropriated as follows: Four-ninths to the S.P.G., three-ninths to the C.M.S. and one-ninth each to the C. & C., C. S. and the S.P.C.K., and it was resolved that the grants to the two first named societies be made on the condition or understanding that they assume the payment thereof, as far as the money will extend, of the stipend and expenses of missionaries who may be engaged by the Board to labor under the auspices of these societies before the first day of March next.

The Secretary was directed to ask the English societies if they would apply all the funds sent them, appropriated or not, to the support of missions sent by this Board.

The appropriations for Domestic Missions were made on the same basis as last year. The sum of \$250 was placed at the disposal of the General Secretary for current expenses. The sum of \$40 was ordered to be paid for auditing the accounts. It was agreed that the next meeting of the Board should be held in the City of Ottawa.

The subject of the regulations for Foreign Mis-

sion work was then taken up and finally passed with alterations made, as follows:

REGULATIONS WITH REFERENCE TO FOREIGN MISSION WORK.

Clergymen and others desiring work in the Foreign Field are requested,—

1. To make application to the General Secretary for information and for the papers to be filled up by the candidates.

2. To return the papers to the General Secretary.

3. To be ready to meet the Board of Management or its committee for a personal interview.

The duties of the General Secretary in relation to candidates for Foreign work:

1. To supply the forms adopted by the Board to be filled up by applicants.

2. To send to each referee the letter of enquiry adopted by the Board, and to obtain an answer from him.

3. To ascertain by other means all information concerning candidates and their qualifications, which may be of service to the Board.

4. To summon the Committee of the Board hereinafter referred to to examine the papers and hold a personal conference with applicants at such time and place as his judgment may decide, unless the Committee has indicated a stated time and place.

5. To communicate with the S.P.G. or any other Church of England society on whose list the applicant may be placed by the Board of Management in accordance with the terms of their mutual arrangement.

6. To correspond with the missionaries of the Domestic and Foreign Missionary Society, and to obtain from them reports of their work in good season for the meetings of the Board.

7. Until the Board of Management has adopted forms and letters of enquiry and certificates to be filled up in the case of applicants for the Foreign Field, those adopted by the S.P.G. shall be in use.

The Board of Management in relation to the Foreign Field:—

1. The members of the Board residing in the Province of Ontario shall form a committee for the examination of applicants for the Foreign Field who may reside in Ontario. The members of the Board residing in the Province of Quebec shall form a committee for the examination of applicants who may reside in that Province. The members of the Board residing in New Brunswick, Nova Scotia and Prince Edward Island shall be a committee for the examination of applicants residing in any of these Provinces.—Three, one of whom must be a Bishop, shall form a quorum at any meeting of either of these committees.

2. The Committee shall first read over together and examine the papers filled up by the candidate:

3. The Committee shall have an interview collectively with every applicant.

4. The Committee having decided that a candidate is suitable by natural gifts and attainments,

and physical vigor, shall report his name with all the circumstances and papers to the Board of Management.

5. The Board of Management having accepted a candidate, shall forward his name and the requisite papers to the S.P.G. or other Church of England Society, on whose list of missionaries he is to be placed, in accordance with the mutual agreement between the Society and the Board, and he shall henceforth act in accordance with the regulations of the particular Society, and receive his stipend and privileges as a missionary through the Society.

6. The Board of Management in forwarding the name of a missionary to be placed on the list of any Society, shall remit to the Treasurer of such Society sufficient money to meet the drafts on account of his stipend and allowances for one year in advance, and the amount of his stipend shall be forwarded annually in advance, so long as he continues on the list of the particular Society, and the agreement remains in force.

7. The travelling expenses of missionaries engaged by the Board of Management, shall be paid to the places in which they are to labor out of the funds at the disposal of the Board, and they shall be entitled to return passages, whether on furlough or on sick certificate, as are paid by the Society on whose list they are placed.

8. The stipend of such Canadian missionaries shall in each case be the same as that paid by the Society on whose list they are placed.

9. No pension to any missionary is guaranteed, but each case will be dealt with by the Board of Management as it arises.

10. In any case not provided for by its own regulations, the Board of Management will act in accordance with the regulations of the society on whose list the missionary has been placed.

11. The missionaries shall on their engagement sign in a book, to be kept by the General Secretary, the following declaration: "I,..... now accepted as a missionary, hereby promise to comply with the regulations of the Domestic and Foreign Missionary Society of the Church of England in Canada and of the Society of....."

The Secretary was instructed to send copies of the Regulations as amended to the S.P.G. and C.M.S.

It was resolved that this Board will thankfully receive special appropriations towards the training of accepted candidates for the Foreign Mission Field in some suitable institution of learning.

The following points were respectfully indicated to the Woman's Auxiliary for departments of their work:

(1) Dorcas work for the aid of missionaries and their families.

(2) The increase of the offerings in response to the Epiphany and Ascensiontide Appeals by the circulation of information throughout each parish, by conversation with their own families and friends,

(3) Zenana work.

(4) The securing of annual subscriptions from all who may be willing to contribute in this way to Domestic and Foreign Missions and especially from those who may not give through the Offer-tory.

(5) The maintenance and extension of an intelligent, loving missionary spirit in every parish during the intervals between the Epiphany and Ascensiontide Appeals.

(6) In particular the education of the children (especially the daughters) of the missionary clergy.

The importance of avoiding all intrusion upon the work or methods used by any diocesan or parochial organization or machinery for the promotion of local or home objects was also urged upon the Auxiliary and their good work in the past was suitably acknowledged.

At an adjourned meeting, held on Monday Sept. 16th, Dean Carmichael read the revised Epiphany Appeal, which was referred to the Bishop of Niagara and the Secretary.

Three thousand copies of the Triennial Report were ordered to be printed and distributed.

The following form was adopted for showing from time to time the financial condition of the CANADIAN CHURCH MAGAZINE AND MISSION NEWS:

(1) Present circulation.

(2) Amount of subscriptions due over three years, over two but under three, over one but under two, and less than one year

(3) Cost of publishing each number.

(4) Average other monthly expenses, including agents. Cash in hand. Value of plant. Due for advertisements. Indebtedness for, etc.

The Board reassembled on the morning of Sept. 17th, the Bishop of Algoma in the chair, and after a short discussion regarding the advisability of the Treasurer's Financial Reports being put in the form of a debit and credit statement, adjourned to meet again in Ottawa on the second Wednesday after Easter.

Woman's Auxiliary Department.

"The love of Christ constraineth us."

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

TORONTO DIOCESAN BOARD OF THE WOMAN'S AUXILIARY TO MISSIONS.

The monthly meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in the Synod rooms on Thursday, 10th inst, the President, Mrs. Williamson, in the chair. A large number of ladies being present the meeting was most satisfactory, and business of unusual importance was transacted. Letters from missionaries were read, and an increased appropriation was made to

one, while others were referred to the Dorcas department W. A., or to one of the branches. All appeals for aid from the Dorcas department of the Toronto W. A. are to be sent to Miss L. Paterson, 26 St. Joseph street, Toronto.

TRIENNIAL MEETING.

The second triennial meeting of the Woman's Auxiliary to the Board of the Domestic and Foreign Missionary Society took place in the second week of September at the same time as the Provincial Synod. The delegates of the W. A. were expected to be present at the Synod service, with Holy Communion, in the Cathedral on the morning of Wednesday, the 11th. They held their first business meeting on the afternoon of the same day in the Diocesan College Hall, Montreal, Mrs. Baldwin presiding. After the calling of the roll, which showed that each of the seven dioceses represented had sent its delegates, and adoption of reports from the provincial secretaries and treasurer, an opportunity was given the Diocesan secretaries to give some details of the work in their respective dioceses. Miss Ling, of the C. M. S. Zenana Mission, gave an interesting address, after which Mrs. Tilton read the business list for the following day, which comprised resolutions for amendment of the constitution, one recommending the appointment of a Provincial Secretary for Dorcas work, and one requesting all the Diocesan Boards to unite in publishing the "Leaflet," a little periodical, published in Toronto, intended to diffuse information of the work of the Auxiliary. It was decided that the general officers should be elected next morning by ballot.

Thursday was to have been the last day's session, but by the afternoon it was found that the business still to be disposed of would necessitate longer time, and it was decided to remain over Friday. An invitation was received from the Domestic and Foreign Missionary Society to attend the meeting of that association in St. George's school house on the following day, Friday, offering seats on the platform to the officers of the Auxiliary and the choice of a representative from among themselves to speak for them. The invitation was accepted with pleasure, but the ladies requested that seats might be provided for them elsewhere, as while recognizing the honor they did not wish to appear upon the platform, nor did anyone of their number desire to make an address. They desired to appoint the Bishop of Algoma their representative.

The ballot for the general officers resulted in the re-election of Mrs. Tilton, Ottawa, as Corresponding Secretary, Mrs. Irvin, Quebec, Treasurer, and Mrs. Leach, Montreal, Recording Secretary.

A deputation was received on Thursday afternoon from the Provincial Synod, composed of members from the Upper and Lower House. The

Bishop of Algoma and the Bishop of Nova Scotia addressed the Auxiliary on behalf of the former, and Mr. Walkem, followed by Canon Brigstocke, on behalf of the latter. Mrs. Tilton replied for the Auxiliary, thanking the deputation for their presence and kind words. Mrs. Irving, Hon. Secretary for the W. A. in the United States, had given a most interesting address a short time before the entrance of the deputation.

Friday was occupied principally with business left over from the previous day. Committees were appointed to consider the questions of the appointment of a Provincial Dorcas Secretary, and of the adoption of the "Leaflet" by all the Diocesan Boards. The committee on the first matter having found that no provision had been made in the constitution of the Auxiliary for such an officer as the Dorcas Secretary, the difficulty was obviated by the consent of Mrs. Tilton to undertake the duties of that official in addition to her own as corresponding secretary.

An invitation having been sent from the Auxiliary in the United States, to send a delegate from Canada to be present at the meeting to take place in New York in October, it was unanimously resolved to request Mrs. Tilton to go as the Canadian representative.

Mrs. Boomer, Algoma, gave an address on the assistance to the education of the children of missionaries which might be given by the Auxiliary. This, after a paper on the different methods of doing the work had been read by Mrs. Lings, Huron, excited a long discussion. A resolution was finally passed recommending the formation of an educational department by each Diocesan Board.

Votes of thanks were passed to Mrs. Baldwin for the able manner in which she had presided, to Mrs. Gregory, the retiring Treasurer, and to the other officers, to the railway authorities, to Dr. Henderson and to the House authorities of the Diocesan College, and to Mrs. Irving. The triennial meeting of 1889 closed with the doxology and benediction.

TREASURER'S STATEMENT.

FINANCIAL STATEMENT, DIOCESE OF HURON, FOR YEAR ENDING MARCH 30TH, 1889.

Receipts.

Balance in hand.....	51 98
Memorial Church Branch, London.....	155 00
St. James' " ".....	125 00
St. Paul's " ".....	22 25
Old St. Paul's " Woodstock.....	5 00
New St. Paul's " ".....	127 00
Sarnia.....	107 00
Ailsa Craig.....	5 00
Aylmer.....	20 84
Belmont.....	4 00
Chatham.....	20 00
Clinton.....	25 00
Durham.....	17 25
Forest.....	61 67
Ingersoll.....	14 00

Lucan	1 60
Lucknow	21 00
Mohawk	6 55
Port Elgin	10 10
Owen Sound	34 72
St. Mary's	29 50
St. Jude's, Brantford	5 00
St. Thomas, "	31 60
Simcoe	10 00
Stratford	22 00
Strathroy	6 00
Thornbury and Walkerton	16 22
Tyrconnell	17 19
Annual Fees	55 45
Miscellaneous collections and donations, interest	164 34

Total contributions in money.....\$1,193 34
 Value of boxes sent to Missions..... 2,732 56

Grand Total.....\$3,925 90

Disbursements.

Contributed to Domestic and North-West Missions	343 85
Contributed to Foreign	144 36
Contributed to Zenana	291 73
Expenses of printing, advertising, postage, literature, etc.	139 24
Balance in hand	274 16

Total in money.....\$1,193 34
 Value of boxes sent to Missions 2,732 56

Grand Total\$3,925 90

FINANCIAL STATEMENT, DIOCESE OF QUEBEC,
 FOR YEAR ENDING MAY, 1889.

Receipts.

Proceeds of fair held in Quebec	\$294 63
Cathedral Branch, Quebec	114 80
St. Matthew's Church, Quebec	275 50
St. Michael's " "	80 60
St. Peter's " "	81 00
St. Paul's " "	22 61
Compton	5 00
Cookshire	10 00
Lennoxville	50 00
Sherbrooke	40 00
West Frampton	1 00
Windsor Mills	5 00
Members Diocesan Branch	12 00

Total contributions in money\$ 992 14
 Value of boxes sent to Missions..... 929 58

Grand Total.....\$1,921 72

Disbursements

Contributed to Domestic and North-West Missions	\$321 95
Contributed to Home Missions	408 35
Contributed to Foreign Missions	249 34
Contributed to General Missions	5 00
Postage	1 00
Balance in hand	6 50

Total in money.....\$ 992 14
 Value of boxes sent to Missions 929 58

Grand Total\$1,921 72

FINANCIAL STATEMENT, DIOCESE OF ONTARIO,
 FOR YEAR ENDING APRIL 30TH, 1889.

Receipts.

Balance in hand	\$ 3 28
St. George's Church Branch, Kingston	262 06
St. Paul's " "	80 20
St. James' " "	161 00

General collections	10 62
Ottawa Branches	137 96
Trinity Church Branch, Brockville	108 60
St. Paul's Church " "	16 00
St. Peter's Church " "	50
Prescott	97 40
Carleton Place	42 50
Pictou	7 10
Cataraqui	10 00
Napanee	14 75
Camden East	6 25
Rochesterville	2 50
Lyndhurst	8 50
Morton	50
Morrisburgh	10 00
Frankfort	19 00
Hawkesbury	80
Collected at annual meeting	16 49
Collected at Quarterly Board Meetings	11 90
Miscellaneous collections	1 70

Total contributions in money.....\$1,029 61
 Value of boxes sent to Missions..... 1,875 75

Grand Total.....\$2,905 36

Disbursements.

Expenses of materials for contents of boxes sent to Missions, stationery, postage, printing, etc.	\$ 73 10
Contributed to Home Missions	46 45
" to Domestic	617 92
" to Foreign	95 75
" to Zenana	103 90
" to General Missions	92 40
Balance in hand	09

Total in money.....\$1,029 61
 Value of boxes sent to Missions..... 1,875 75

Grand Total\$2,905 36

FINANCIAL STATEMENT, DIOCESE OF TORONTO
 YEAR ENDING MAY 2ND, 1889.

Receipts.

St. James' Cathedral Branch, Toronto	\$1199 20
All Saints' Church " "	145 05
St. Paul's " "	12 00
St. Matthias' " "	7 50
St. Philip's " "	65 00
St. Stephen's " "	139 40
St. Bartholomew's " "	39 47
St. George's " "	840 63
St. Peter's " "	492 60
St. Simon's " "	3 00
St. Matthew's " "	12 00
St. Luke's " "	4 10
St. Mary Magdalene " "	1 60
Church of the Redeemer " "	90 50
Church of the Ascension " "	127 70
Church of the Epiphany " "	2 00
St. Mark's Church, Parkdale	19 40
St. John's, Port Hope	379 67
St. ark's, Port Hope	3 70
St. John's, Peterborough	105 22
St Peter's, Cobourg	2 00
The King's Daughters, Cobourg	151 00
St. Paul's, Lindsay	60 37
St. Peter's, Churchill	1 30
St. George's, Newcastle	2 70
St. Philip's, Weston	5 30
All Saints', Collingwood	4 00
Brooklin and Columbus	10 00
Christ Church, Brampton	17 00
Christ Church, Bolton	27 00

St Stephen's, Vaughan	4 70
St Paul's, Uxbridge.....	2 10
St John's, Lakefield.....	1 35
Members' fees and miscellaneous collections	268 63

Total contributions in money\$4,247 09
 Value of boxes sent to Missions..... 4,299 22

Grand Total.....\$8,546 31

Disbursements.

Contributed to Domestic and North-West Missions	\$1603 10
Contributed to Home Missions.....	969 85
" to Foreign.....	305 11
" to Zenana.....	666 30
" to special objects.....	354 00
Expenses of printing, postage, stationery, members' cards, badges, collecting cards, railway certificates, etc	121 68
Balance in bank.....	227 05

Total in money.....\$4,247 09
 Value of boxes sent to Missions 4,299 22

Grand Total.....\$8,546 31

DIOCESE OF MONTREAL, FOR YEAR ENDING FEB. 1ST, 1889.

Receipts.

Balance in hand from last year.....	\$ 45 60
Members' fees, Diocesan Branch.....	55 10
Collection at annual meeting.....	76 43
Collection at meeting for Bishop of Algoma.....	83 00
Contributions for Domestic Missions.....	110 35
Christ Church Cathedral Branch, Montreal.....	134 92
St Stephen's Church Branch, Montreal.....	26 32
St Mary's " ".....	28 30
Church of St John the Evangelist ".....	12 90
Aylmer Branch.....	42 85
Cowansville.....	18 60
Havelock.....	11 97
St. John's (P. Q.).....	167 35
St. Andrew's.....	48 35
Waterloo.....	9 73

Total contributions in money.....\$1,183 33
 Value of boxes sent to Missions..... 1,117 30

Grand Total.....\$2,300 63

Disbursements.

Contributed to Domestic and North-West Missions.....	395 12
Contributed to Home.....	68 61
" to Foreign.....	177 89
Expenses of Diocesan and Parochial Branches for materials for contents of boxes sent to Missions, freight, printing, postage, stationery, etc.....	416 01
Balance in hands of Parochial Treasurers.....	93 54
Balance in hands of Diocesan Treasurers.....	31 16
By error in Parochial Statement.....	1 00

Total contributions in money.....\$1,183 33
 Value of boxes sent to Missions..... 1,117 30

Grand Total.....\$2,300 63

DIOCESE OF NIAGARA, FOR YEAR ENDING JUNE 1ST, 1889.

Receipts.

Balance in hands of Diocesan Treasurer.....	\$ 15 75
Members' fees.....	16 00
Collected for Zenana Missions.....	102 90
Christ Church Cathedral Branch, Hamilton.....	23 87

Church of Ascension Branch, Hamilton..	129 14
St Mark's Church " ".....	20 70
St George's, St Catharines.....	104 44
St Barnabas ".....	8 38
St Thomas ".....	31 03
Trinity Church, Chippawa.....	37 31
Grimsby.....	22 00
Oakville.....	18 00
St James' Church, Dundas.....	32 75
Miscellaneous.....	13 26

Total contributions in money.....\$ 575 53
 Value of boxes sent to Missions 714 48

Grand Total.....\$1,290 01

Disbursements.

Expenses of materials for contents of boxes sent to missions, postage, stationery, freight on boxes, etc.....	175 98
Contributed to Home Missions.....	76 75
" to Domestic and North-West.....	66 10
" to Zenana.....	110 00
Balance in hands Treasurer Zenana Funds.....	2 90
Balance in hands Diocesan Treasurer.....	45 01

Total in money.....\$575 53
 Value of boxes sent to Missions..... 714 48

Grand Total.....\$1,290 01

SYNOPSIS OF ANNUAL FINANCIAL REPORT.

Total contributions from Diocese of Montreal in money.....	\$1,183 33	
Value of boxes sent to Missions.....		\$1,117 30
Diocese of Ontario, in money.....	1,029 61	
Value of boxes sent to Missions.....		1,875 71
Diocese of Huron, in money.....	1,193 34	
Value of boxes sent to Missions.....		2,732 56
Diocese of Toronto in money.....	4,247 09	
Value of boxes sent to Missions.....		4,299 22
Diocese of Quebec in money.....	992 14	
Value of boxes sent to Missions.....		929 58
Diocese of Niagara in money.....	575 53	
Value of boxes sent to Missions.....		714 48

Total contributions in money.....\$9,221 04

Total value of boxes sent to Missions \$11,668 89

Grand Total.....\$20,889 93

SYNOPSIS OF TRIENNIAL STATEMENT.

Total contributions in money for three years by the Diocese of Montreal.....	\$3,484 99	
In value of boxes sent to Missions.....		\$2,671 30
Total contributions in money for three years by the Diocese of Ontario.....	4,957 45	
In value of boxes sent to Missions.....		3,104 72
Total contributions in money for three years by the Diocese of Huron.....	3,694 81	
In value of boxes sent to Missions.....		4,616 81
Total contributions in money for three years by the Diocese of Toronto.....	12,082 48	
In value of boxes sent to Missions.....		9,623 13
Total contributions in money for three years in the Diocese of Quebec.....	2,885 01	
In value of boxes sent to Missions.....		2,474 05
Total contributions in money for three years in the Diocese of Niagara.....	1,609 53	
In value of boxes sent to Missions.....		1,647 71

Total in money contributions for three years.....\$27,814 27

In value of boxes sent to Missions..... 24,137 72

Grand Total.....\$51,951 99

EMMA GREGORY,
 Prov. Treas. Wom. Aux.

Books and Periodicals Dept.

THE Church Missionary Society is to be congratulated upon the attractive publications which every now and then issue from their press. Before us is the *Gleaner Pictorial Album*, a superb book of pictures, well suited for a drawing-room table and giving a vivid idea, at a mere glance, of all the principal heathen races of the world, with mission stations that have been established among them. It is divided into the main divisions of, (1) Africa, subdivided into West Africa, Sierra Leone, Yoruba, the Niger District, East Africa, Mombasa and Uganda, (2) Egypt, (3) Arabia, (4) Palestine, (5) Persia, (6) India (North India, Punjab and Sindh, Western India, South India, with full and numerous scenes of Tinnevely, Ceylon), (7) The Mauritius, (8) China, (9) Japan, (10) New Zealand, (11) North-West America, (12) Pacific Coast, (British Columbia). This is a book for the delight of children, the study of missionaries and the instruction of all.

We have also before us "Japan and the Javan Mission," revised and enlarged edition, by Eugene Stock, price 2s. 6d. In this book the map and numerous illustrations are a distinguishing feature—all being of a high order of workmanship. As a history of the country, an account of its different religions, its progress from the dark days of the past to its present brightness, its glowing prospects for the future, the rise and progress of Christian missions in its midst—it is as interesting as it is valuable.

Besides the above there are two little books in pamphlet form (illustrated) the one on Persia and Baghdad Mission and the other on the Tinnevely Mission, South India, an interesting pamphlet on "Notes on China and its Missions," by Constance F Gordon Cumming; and two little books with paper covers, price one penny each, on "My Visit to West Africa" and "Gleanings From Chinese Homes."

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

This magazine for October contains a number of useful and interesting articles. Churchmen of England are called upon to remember their Church at election times and to see that only those who will be true to her when attacked in Parliament shall be the recipients of their franchise. "At the present we have a House of Commons indifferent or adverse to the Church and unless churchmen arouse and bestir themselves we shall have the next House of Commons utterly opposed to her and committed to her disestablishment and disendowment."

Some very useful hints in the method of preparing and delivering sermons are given in "Lay and Clerical Conferences on Church Questions." Simple language from the pulpit is pleaded for.

"Why should a preacher use the word 'volition' for 'will,' or the phrase 'moral obligation' for 'duty,' or 'natural propensity' for 'inclination,' or 'intellectual process' for 'thinking,' or 'moral or physical necessity' as descriptive of a thing that 'must be.'"

A useful history of the "Public Worship Act of 1874" is also given with a description of some of its results. There is also a rather startling idea picture of St. Augustine visiting a modern church. The opinions of the ancient father on our present day Christianity are very quaintly given. He is surprised at the large number of "excommunicate and insane" people there must be amongst us, so many went out of church before receiving the Holy Communion. He thinks that the discipline of the present day is too rigorously administered and that greater care should be taken in the matter of excommunication! The unanimous adoption by the Lower House of Convocation of a resolution in favor of the "Re-establishment of an Anglican Religious Order" is dealt with in an article of great value, as is also "The Inhabitants of East London and the Recent Strikes," the latter by Canon Gregory. Other articles, together with stories, notes and reviews, make up a useful number.

Santa Claus. The "Santa Claus Co., Limited," 1113 Market street, Philadelphia. A new periodical, weekly, for young people, full of interest, with stories and facts pleasing to all. A tale of Nova Scotia, "The Wreckers of Sable Island," by J. Macdonald Oxley, is commenced in it. *Santa Claus* promises to be a welcome visitor. \$2.00 a year.

Germania. A. W. Spanhoofd, of Manchester, New Hampshire, has commenced an interesting periodical for the study of the German language. Each number contains valuable assistance in that direction and conveys a great deal of help even without a teacher.

Biblia. Somewhat similar to the above is *Biblia and the Building News*. It aims at giving an insight into the Hebrew language, and also into the Greek. It has commenced the Hebrew text of the Bible with the pronunciation of the Hebrew words and their exact translation. A similar line is promised for the Greek of the New Testament.

The Missionary Review of the World for October comes full of missionary intelligence and advocacy. Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. \$2 per year, 25 cents for single numbers. In clubs of ten, \$1.50.

The Churchman: New York, M. H. Malory & Co., 37 Lafayette Place, New York. A weekly Church paper, now in its 45th year of publication, and well known as one of the best Church periodicals in existence. Subscription, \$3.50 a year; for clergymen, \$5.