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THE CANADIAN CHURCH MAGAZINE

AND MISSION NEWS

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No. 84.

HISTORICAL SKETCHES.

No. 84.—DIOCESE OF QU'APPELLE.

YOUR readers will be glad, no doubt, to see a portrait of the second Bishop of Qu'Appelle, who was consecrated on Lady Day, March 25th, in Westminster Abbey. On the same day were consecrated, Dr. Perrin, as Bishop of British Columbia, to succeed Dr. Hills; Dr. Swaby, as Bishop of British Guiana, on the Northern coast of South America. The consecration sermon was preached by Bishop Burn's great friend, Canon Body, of Durham Cathedral, the two having often held parochial missions together.

The Bishop was first incumbent of St. Peter's, Jarrow-on-Tyne, from 1881 to 1886. Here he did a remarkable work among the artisans, who work in Palmer's ship-building yard. There are many chemical works in this district which render the parish very unhealthy, and compelled Mr. Burn's resignation in 1886. After a rest in South Europe, he was presented to the living of Coniscliffe, near Darlington, where the work was much

lighter; but in the same week in which he was called by the Archbishop of Canterbury to undertake the charge of the Diocese of Qu'Appelle, he was appointed to Christ Church, Jarrow, the next parish to his first charge. The Bishop is married, but will come out at first alone. He is a man who naturally attracts people towards him—a most important characteristic, especially in a pioneer Diocese like Qu'Appelle, where so much depends upon the personality of the Bishop and clergy.

This Diocese, which is traversed by the

Canadian Pacific Railway, lies immediately to the west of Manitoba, with Calgary on the west and the United States on the south. There are two new railways beside the C. P. R., viz., the Soo Line, running parallel to the C. P. R., to the south, joining the latter near Moosejaw; and the Long Lake Line, extending from Regina to Prince Albert, near the junction of the South and North Saskatchewan.

In this Diocese there are two kinds of work going on. (1) Among the settlers; (2) among the Indians.

In June, 1885, there were three Priests and one Deacon. Now there are eighteen clergy, two of whom are working among the Indians in Touchwood Hills and further north, and one lay-reader is working at Fort Pelly.

There is a Church Farm at Qu'Appelle Station where young men are instructed in practical farming being kept at the same time under good influences. There is also a college for candidates for Ordination, and a first class school for settlers' sons.

Church people in the Diocese are doing more and more towards the support of the clergy, but for some few years, outside aid must be

asked for, especially to open up new districts. Aid is received from the S. P. G. and Special Fund in England, and from the D. and F. M. Society in Eastern Canada.

The church at Regina is self-supporting, and Moosomin soon will be. At the former are the headquarters of the North-West Mounted Police, among whose members so many people in Canada and England have friends and relations. Many more clergy are needed, but all the available funds are fully pledged.

The S. P. G. a few years ago made a special



THE RT. REV. W. J. BURN, D.D.

Second Bishop of Qu'Appelle.

grant of \$725 per annum for four years to support a missionary among the heathen Crees and Saultaux of this Diocese. The late Bishop appointed the Rev. Leonard Dawson, and for the time much encouragement has been received, but aid is needed for an Interpreter's salary and to assist a Boarding school for Indian children.

Some branches of the Women's Auxiliary are helping the Indian Missions, which is not only an act of mercy to the Indians, but materially assists the missionaries.

The tenth session of the Synod of the Diocese of Qu'Appelle will be held soon after the new Bishop's arrival about June, when delegates will have to be elected for the Provincial Synod, to be held at Winnipeg later in the summer, and also to the first General Synod, to be held at Toronto.

THE SEVEN CHURCHES OF ASIA.

VII.—THE SIXTH MESSAGE.

"And to the Angel of the Church in Philadelphia write."—Rev. iii. 7.

PHILADELPHIA was one of the finest cities of Asia Minor. Like all other cities of the period, it had a mixed population, consisting of heathens, Greeks, Romans, Jews, and Christians. And the Christians themselves were a mixed people, consisting of Greeks, Romans, and converted Jews. Such was the Church in Philadelphia under her angel or bishop, when Christ sent, through St. John, His memorable message to her.

Here we have a live Church—the very opposite to Sardis. There all was gloom; here all is sunshine. There was merely the figment of life; here is the life itself. The message sent to it was one of praise throughout—and in it the Lord describes Himself as the one that is holy and true; the one that holds the key of David; the one that openeth, and no man shutteth and shutteth, and no man openeth.

What a stronghold the Christian Church has in her Leader! He is holy and true. Could we but establish holiness and truth in our midst, what a happy world this would be! Could we but stamp them on every face and plant them in every heart, what a way would they make to perfect peace! Let every man look his neighbour in the face, and honestly say, "I am holy and true," and this poor ruined creation would be once more in the likeness of God.

But he also speaks of his having "the power of the keys," and this power, it will be remembered, He imparted through St. Peter to his Apostles, "Thou art Peter and upon this rock will I build my church and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven:

whatsoever thou shall bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (St. Matt. xvi. 19). This was wonderful power to give to men. Whether that power were to cease with those men who heard these words or whether it was to be handed on to their successors in office it was wonderful power to give to men. What exact care must be exercised lest, through an error in judgment, any mistake should be made! But the Saviour undoubtedly gave powers of binding and loosing to men properly placed in their positions as His apostles or agents. The power of the keys! It was a power afterwards fearfully abused. The ratification of heaven could never have been got for many things which were unblushingly done under that power of the keys. It was a useful power, or the Saviour would never have given it. Rightly used it was a grand power; but who among fallible men could guarantee, in every case, its proper use? In this the commission as entrusted to men presents a wide contrast to that which the Saviour in his own right possessed. He has the power of the keys. Let those who are sinning away their lives or trifling away their time, beware lest they presume too long. What the Saviour shuts no man can open. The door of mercy is long time left open; but some day it will close, and close for ever.

But let us further pursue this message. "I know thy works," it continues, "behold I have set before thee an open door and no man can shut it, for thou hast a little strength and hast kept my word and hast not denied my name."

Was this the secret of the virtue which dwelt in the Church in Philadelphia? It was not, it would seem, a strong Church. "Thou hast a little strength!" Yet that little strength was used to noble purpose. Though weak in power these faithful people were true to Jesus. Nothing could make them deny His name.

Like all the other Churches, the Church in Philadelphia had its enemies. People that said they were Jews and were not; false-hearted, lying creatures that took upon themselves to harass the Church of Jesus and annoy those who loved Him, were giving all the trouble they could in Philadelphia. But nothing could shake the loyalty of these true-hearted Christians. And how is it in the Church of England in Canada to-day? Is there that whole-souled loyalty to the Church of the living God that there ought to be? If it has but a little strength, is it using it for the true work of the Church, which is to carry the Gospel of salvation to the ears and heart of fallen man? It has a noble history; it has a noble Prayer Book—a Prayer Book which "preaches Jesus" from its beginning to its end. Each year it leads the devout worshipper from the Incarnation at Bethlehem to the Ascension on the Mount of



PHILADELPHIA.

Olives. It is all Jesus in every phase of His life and work. We may pause to ask whether it is with us as it is with the Prayer Book,—Jesus Christ from first to last, the Alpha and Omega of our hopes for eternal joy? May the praise bestowed upon Philadelphia be ours, “Thou hast kept my word and hast not denied my name.”

There next comes the thought of reward. The Lord is mindful of His own. The reward promised to Philadelphia was this: “I will make thine enemies come and worship at thy feet and to know that I have loved thee.” There are some people who laugh at such a thing as the love of God. But why should they do so? Was it not the love of God which first gave them breath? Is it not the love of God which sustains them? And yet they laugh at those who bow in thoughtful submission before the wonderful power and love of God. Let such take courage. Let them do what they can to convert those that scoff; but if they will not listen to them they will yet find out that those who clung to God were right and they were wrong. They will yet “fall down and worship at their feet and know that it was God that loved them.”

And with the reward there is this promise to the Church in Philadelphia: “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth.” When is it, we may ask, that we need the power of God’s protection the most? Is it not in the hour of temptation? We all know our enemies—the enemies to our

spiritual life. We have our weak points; who will help us when they are attacked? This promise to Philadelphia tells us that God will do it for us. Because we keep his words, He will keep us in the hour of temptation. And then there is the victory — “to him that overcometh” — and the reward, the home of the redeemed: “I will write upon him the name of my God and the name of the city of my God which is new Jerusalem which

cometh down out of heaven from my God, and I will write upon him my new name.”

Such was the message to Philadelphia—the only Church which had bestowed upon her words of unbroken praise. But though there was no blame for Philadelphia there is a parting word of caution,—“Behold I come quickly: hold fast that thou hast that no man take thy crown.”

He had told the people of Philadelphia that work still lay before them. “I have set before thee,” he said, “an open door.” It was St. Paul who used this expression to denote his work. “A great door and effectual is opened unto me.” It was the door of work. And it was work that was to win the crown. The crown was the reward of effort, and the final thought in connection with this message comes to us thus: Be no mere idle dreamer in the Church of God, but look for something to do. Make yourself useful. Time, intellect, money—have you them all or any one of them at your disposal? If not, you have something that you can use for God. You can’t put it to a nobler use. It is resting in your hands to-day. It is your privilege coming from your Creator to you. Hold it fast, don’t lose it, the faith that you have in Christ and the crown which will mark the victory—“hold fast that thou hast that no man take thy crown.”

DAILY ought we to renew our purposes, and to stir up ourselves to greater fervour and to say, “Help me, my God, in this my good purpose, in Thy holy service, and grant that I may this day begin perfectly.”

FÖRT PELLV, ASSINIBOIA, CANADA.



MR. F. HAROLD DEE, Lay Reader in charge of this Mission writes to us as follows:

"This Indian Mission, as perhaps some of your readers are aware, is in the extreme north-east of the Diocese of Qu'Appelle and fifty miles north of Yorktown, the nearest railway station. It was started in 1885 by the Rev. Shafto Agassiz, then a deacon. After four years of arduous work, he was succeeded by the Rev. D. W. Cunliffe, who felt obliged to resign last year owing to the loneliness of the position interfering with his health. There being no clergyman available I was asked by our late Bishop to undertake the work, and was appointed to take charge last October. Of course it must be a serious disadvantage to any parish to have no resident priest, still every endeavour is made to keep the Mission up to its former standard. The Rev. T. A. Teitlebaum, Incumbent of Saltcoats—a town sixty-eight miles to the south—has kindly undertaken to visit us from time to time for the purpose of administering the Holy Communion, baptisms, marriages, etc., but owing to the great depth of snow he has unfortunately only been able to come once since I have been here.

"The people are for the most part half-breeds; there are also a few families of Indians. They are very intelligent, have a great love for their Church, and are very regular in attendance at Divine worship. I am still obliged to preach through an interpreter, as they are not sufficiently intimate with the English language to understand a sermon, although most of them readily follow the service and join in with great heartiness. We have a small surpliced choir, and frequently have full choral services; we even chanted the Psalms on Christmas Day, but are unable to do so regularly, as we have no 'pointed' Psalters. There are about thirty communicants on the roll.

"There is a Government day-school on the Reserve, which is under my care, where the children are taught to speak English, reading, writing, etc., and also a few small industries, such as making rush-mats, willow-baskets, etc., etc., and in the summer they learn gardening. There are only thirteen on the roll at present, but I have been asked to take six more non-treaty children in the spring. As these latter are all English-speaking I hope to be able to make better progress in teaching that language than at present, as it is almost impossible to get the children to talk anything but Cree out of school hours. Another great drawback to the school work is the irregularity in attendance of some of the Indian children. Their parents are often away on hunting expeditions, and of course the whole family go, too. Still, in spite of these

disadvantages, the school is making good progress, as was testified by the Government Inspector who was here last week.

"There are many kind friends in Eastern Canada who help us a good deal with gifts of nice warm clothing, books, toys, etc., especially the W. A. of Domestic and Foreign Missions. A box has also been sent from Prince Edward Island, but, on account of the bad state of the trails, has not yet arrived. I would take this opportunity of thanking most heartily all who have been so kind in providing us with these good things.

"The Mission house, built eight years ago, is a log building, with a roof of poles covered with mud and thatch-grass. It is now in a ruinous condition, and will soon become dangerous to live in. The foundation logs are so rotten that the building has sunk considerably on one side, and the poles of the roof have given way in several places, leaving holes open to the sky, and is in imminent danger of collapsing altogether. I am anxious to obtain \$200 to repair it, and therefore appeal to your many readers for assistance in this matter. The above amount would put the house in thorough repair, with tamarac foundations and lumber roof, so that it would be good for years to come, but unless it can be done immediately I am afraid it will necessitate a new building. The people are supplying the new logs and lime required at half price, and, as they are extremely poor, this is all I felt justified in asking them to do. I have collected about \$40 in Pelly towards the amount, but am obliged to appeal to distant friends for the balance.

"I have also to beg for money to pay the salary of interpreter, \$50; of this amount a kind lady in England has sent \$30, leaving \$20 still to be raised. Will some of your kind readers be good enough to help in this work? Donations however small will be most thankfully received and acknowledged. P. O. orders should be made payable to me at Saltcoats."

BISHOP RIDLEY COLLEGE.

BISHOP Ridley College is a Church school for boys, situated in St. Catharines, across the lake from Toronto. The place was chosen on account of its central position, and because it is one of the healthiest places in Canada, the climate being milder than that of any other place of its size in the Province. Though it was only established in 1889, its success has been assured from the first, showing clearly the demand that existed for such a school. There are accommodations for about one hundred boys, and there are at present eighty-nine in attendance.



BISHOP RIDLEY COLLEGE.

The Principal has been successful in maintaining an excellent staff of nine teachers, to whose exertions the reputation of the school is due. Pupils have been prepared every year for admission to the Universities, for entrance to the Medical profession, and for admission to the Schools of Science, with uniform success. But the efforts of the staff are not alone directed towards success in the class-room. Every one of the masters plays cricket and other games, care being thus taken to overlook the conduct and language of the boys while at play, as well as during work hours. The College grounds afford opportunity for more varied amusements than those of any other school in the Province. There is a fine gymnasium, a cricket field of over seven acres; and on the home ground five tennis courts and a large open hockey and skating rink. Through the property there runs the old Welland canal, very seldom used by vessels, and now almost a private river. On its banks are erected a commodious boat-house, where the boys keep canoes and skiffs, and a large swimming-bath, where boys are taught to swim, and where they enjoy a daily bath in summer. Swimming races form one of the features of the summer sports.

The greatest possible care is taken in the classification of the boys and in rejecting undesirable pupils. In order to exercise complete

control in these two matters, the Board has adopted the rule of the best English boarding schools of excluding all boys who have reached the age of fifteen and are unable to enter the third form, and also all boys of sixteen who cannot enter the fourth form. Long experience has proved the wisdom of this rule for the prevention of bullying, and in order to keep boys nearly alike in age together as companions.

In moral and religious training, the aim of the school authorities is to teach self-discipline, by dealing personally with individual boys, and to inculcate right principles rather than secure tardy performance of duty through fear of punishment. It is thought that in a school of one hundred it is possible to do this; that the doing of it is the first business of the teacher, and that success in this is the true measure of the success of a school such as Ridley College aims at being. In pursuance of its aim at developing the three-fold nature of the boy, the College claims the support of the Church in Canada.

In 1861, missionaries of the Rhenish Society commenced work among the wild and cannibal Batta people in the island of Sumatra, and so successful have they been that there are now 17,500 Christians. Forty-one churches now support themselves and their native evangelists, who labour among the surrounding heathen.

IN FAR OFF FIELDS.

BY MRS. DAVIDSON.

(Continued.)

BUT of all the heathen lands which demand the attention of the people of Canada Japan and China seem to claim the first place. From being far removed, they have suddenly become nearly connected with us.

The Chinese force themselves on our attention. They come over in numbers to our country, for there are now 30,000, in the City of Victoria, British Columbia.

Has not the Providence of God, "who wills that all men should be saved, and come to the knowledge of the truth," brought them to us? Has not the great Ruler of nations a design in thus thrusting them under our notice?

Representatives they are to us of a nation of 405,000,000 of people, (this, assuming that they all come from China Proper.)

Four hundred and five millions! What do we understand of such numbers?

Two illustrations may help us to grasp the immensity of the number.

Suppose these people of the eighteen provinces of China Proper, were to stand with arms outstretched, clasping each others hands, they would encompass the earth at the equator sixteen times!

Again, it is computed that of the people that die daily in the whole world, every fourth is a Chinese, and that twenty-one thousand die every day.

It is only during the last thirty years that this densely populated country has been open to our missionaries.

As, when the Israelites of old, came to the Red Sea, the word of the Lord went forth "Speak unto the children of Israel that they go forward," even so now by His providential opening of this great country, teeming with its millions of idolators, the same Lord says to us "Go forward." Difficulties there are in the path, great and manifold, but they will vanish before the power of our Commander and Leader. The waters shall stand on an heap, when the feet of the faithful heralds of the Truth, step boldly in, bearing the Ark of the Covenant represented by the Holy Word and Sacraments which are committed, not only to our faithful keeping, but to our active and speedy dissemination. We have to act, God will give the blessing.

When Dr. Morrison (who first translated the Bible into Chinese), went to China in 1807, a wealthy merchant asked him tauntingly, "Do you expect to make an impression on the idolatry of the great Chinese Empire?"

"No, sir," said Morrison, "but I expect that God will."

The faith of the same man was put to a severe test, for it was seven years before he could baptize a single convert! But his confidence in God remained unshaken, he worked on, the foundation was laid whereon others could work. *God's work has made, and will make its way.*

From 1807 to 1842 the work was all preparatory. In 1842 Hong-Kong was ceded to the British, and the five ports were opened to all nations.

England and America at once sent out missionaries, but their still restricted work was difficult, and unacceptable to the Chinese, who regarded them with aversion and jealousy.

But by the treaty of 1861 the principles of the Christian religion were recognized as *good*; and it decreed:

"Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their Faith."

Thus was a great door and effectual opened. That door has been entered by some 500 missionaries of whom 120 European and native are under our three Bishops. Of the nature of their work, hear what the American Consul, Col. Deuby says (specifying at the same time that he does not address the churches, but as a politician he speaks to the world at large.)

"Believe nobody when he sneers at the missionaries; that man is simply not posted in the work." He then goes on to speak of the benefit of the schools "under the shadow of the 'forbidden city'" mentions twenty-three hospitals, superintended by mission doctors, on small salaries, two at their own charge," and concludes, "it is difficult to say too much good of the work in China."

An appeal has lately been made for one thousand such missionaries, who (we are told), if they can follow the Chinese mode, can live on \$200 a year each. Comforts are not asked for, the appeal is for men and women, and the bare necessaries of life. The work is now most encouraging, but for lack of means it can only extend, in the most primary way, to about one-tenth of the country. The brave men and women of the Inland China Mission, now some 500 in number, have travelled through an immense tract of unknown country, publishing the Gospel, but they need the fulness of Gospel ordinance for themselves, and for those whom they are bringing to a knowledge of Christ.

Our own th. Bishops of Mid China, North China and South China (fancy the size of those Dioceses), are working hard; educating and sending forth native evangelists, teachers and medical men, and establishing hospitals.

A Chinaman who was restored to health at the lately established hospital at Mingpo and at the same time was converted to the Faith, returned to his native town, Dagib, invited missionaries there, helped them to the utmost of

his power, and has last year been instrumental in having a church built and consecrated where forty-four native communicants are now ready and anxious to tell others of the good tidings of great joy.

Mrs. Russell, widow of the late Bishop, had (up to Nov. last, when she was called to her rest) two schools for girls under her own charge, where they are taught from the Bible and the Prayer Book, and yet the work that remains undone is so immense that the cry is constantly, "Come and help us—with all our labour, we only seem to touch the *rim* of the great fields that are white unto harvest."

Sisters of the W. A., remember this in your prayers; remember it in your offerings systematically dedicated to God.

One way in which we could help in this work *immediately*, would be to answer the strong appeal of the Bishop of New Westminster.

He asks at once for \$250 to pay a teacher, who shall not only be available in school hours, but who shall beset incoming vessels, and direct his fellow countrymen to a place where they will be safe, thus bringing them at once within the influence of the mission.

The Chinese who come to our land are most anxious to learn to read and write English; and what can be made of them we find from the fact that a number of Chinese converts of the Congregational mission in California have given up their business there and returned to China at their own expense as missionaries!

Here, then, is a practical way in which we can forward Foreign Missions while we help our own Domestic Missions.

The Bishop has applied to us personally, through our Secretary. The branch of the W. A. in Victoria has also sent us a strong appeal for help. Shall we embrace this wonderful opportunity which in God's Providence is now open to us?

It remains for us to answer. We live in the peace and comfort which is the outcome of a pure and holy religion.

We women in particular own with thankfulness the protection which arises from the public voicing of the law of God.

The light that is shed on *all*, has indeed blessed us to a degree not to be fully estimated, and we "rejoice in the hope of the glory of God." Shall we keep this Joy, this Peace, this Freedom, this Hope, all to ourselves?

We all remember how Mrs. A. Hok, the wife of a rich Chinaman took the long journey to England, so that she might represent the spiritual needs of her country to a Christian people. We know that while she was on this mission, her husband died and she was left (by the laws of her country), penniless.

Our sympathies have gone forth to her; let us not forget her pleading:

"I have come from China. I left my little boy, my husband, my mother; all this, for what purpose?"

"It is only, entirely, for the sake of Christ's Gospel I have come. Since I have been here I have never once been out for my amusement, but every day, I had some opportunity of speaking to people about the needs of Chinese women and *that is all my heart desires*."

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

This is her pleading message:—May God the Holy Spirit warm our hearts with His love, so that we count it *all joy* to work for Christ's Kingdom until His Light shall shine to the utmost parts of the earth, and "all the people shall praise Him."

THERE are some things in which the less civilized nations are an example to those more highly favoured. The generosity of converts from heathenism to Christianity in sending the Gospel to others, is often mentioned, as witness the \$80,000 given last year by Christian Japanese whose wages average about twenty-five cents a day.

AN earnest minister of the Gospel at Boulogne, France, Spencer Compton, relates the following incident in his own experience: "During a voyage to India I sat one dark evening in my cabin feeling thoroughly unwell, as the sea was rising fast, and I was but a poor sailor. Suddenly, the cry of 'Man overboard!' made me spring to my feet. I heard a trampling overhead, but resolved not to go on deck, lest I should interfere with the crew in their efforts to save the poor man. 'What can I do?' I asked myself, and instantly unhooking my lamp I held it near the top of my cabin and close to my bull's eye window, that its light might shine on the sea, and as near the ship as possible. In a half a minute's time I heard the joyful cry, 'It's all right; he's safe,' upon which I put my lamp in its place. The next day, however, I was told that my little lamp was the sole means of saving the man's life. It was only by the timely light which shone upon him the knotted rope could be thrown so as to reach him." The Christian can never know when his light will be most required. He cannot tell the critical moment when a lost soul, struggling in the waves, must look to that light as the means of his rescue; and hence being in ignorance of these things, it is for him to let his light shine every day, to have his lamp trimmed and burning, and to be always ready to hold forth the word of life, and send a gleam of brightness across the wave, to help the shipwrecked and the ruined, and to save the souls for whom the Saviour died.



PHILLIPS BROOKS, BISHOP OF MASSACHUSETTS.

PHILLIPS BROOKS,—THE MAN, THE
PREACHER, THE AUTHOR.*

A BOOK just published in Boston under the above title gives an account of one who was truly a great man. The whole American nation claims him, and has not yet ceased to mourn over his sudden and unexpected death. As a Bishop of the Church he was in a high and commanding position, but his plain name of "Phillips Brooks" did more for him than anything else could do. It is said of him in the introduction of the book above referred to, "He probably performed as many hours of important labour in his fifty-seven years as most men do in seventy. He was in every way a large man. Even his commanding physical presence was a palpable advantage to him in his pulpit work. He was unconscious of the fact, but others were not. Culture did what it could for him; birth did more. Culture in the family, the Boston school, Harvard University, the Theological Hall at Alexandria, the toil of his life, did not make his size, nor his symmetry—they did not unmake them."

His preaching is thus described,—the description having been written when the Bishop was still alive:—

"He is like a colossal reservoir that seems full almost to bursting, and well nigh unable to restrain what it contains. He takes his place in the pulpit and without any accompaniment of manner (whatever may be the case with the

matter), specially appropriate to an exordium, just begins—right in the middle, as it were. The parting of his lips seems like the bursting open of a safety-valve by the seething thoughts and words behind, and out they rush, so hot in their chase the one of the other, that at times they appear to be almost side by side; and from then till the moment when he stops, with equal abruptness, he simply pours—pours—pours! out—out—out! It seems as if he could not possibly say enough, or begin to express what he has to utter. Great torrents and waves, as it were, of appeal and aspiration and eloquence and thought rise and fall, and whirl and eddy throughout the church, till they seem to become almost visible and tangible and to beat upon the eyes and foreheads of his hearers, as they do against their hearts. The audience, caught in the rush and swing of this fervid oratory, feel as if they were rocked upon the impassioned bosom of an ocean of inspired speech."

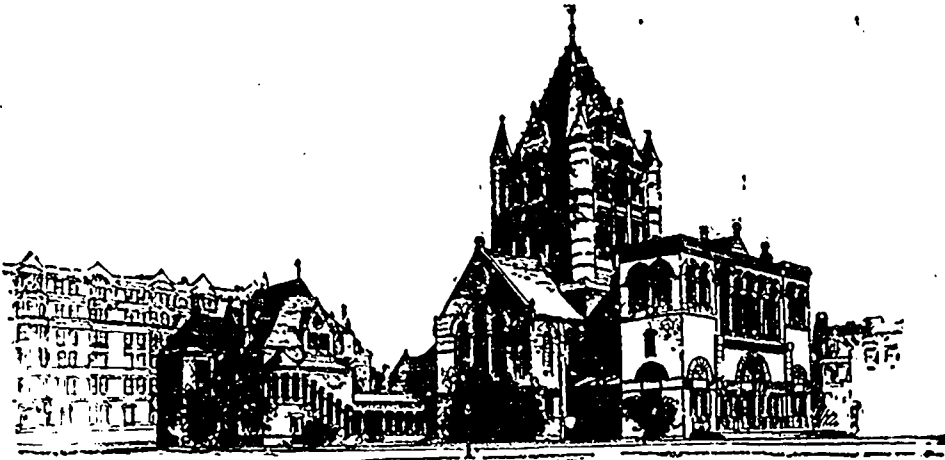
This writer, however, adds:—

"In point of fact, coolly considered, Phillips Brooks exhibits as a preacher well nigh every fault of delivery; but he does not leave you time to criticize," and this leads him to speak thus of preachers in general,—

"Of the English clergy and their sermons, the verse runs,

'They make the best and preach the worst.' Charles Kingsley in the pulpit rested his arm upon or grasped the cushion, meaning to avoid gesticulation; but as he became aroused his eye kindled, his whole frame vibrated, and with his right hand he made a curious gesture—which he seemed unconscious of and unable to restrain—the fingers moving with a hovering motion like a hawk about to swoop upon its prey. Cardinal Newman in the pulpit resembled a tall, unimpassioned, though piercingly earnest spectre from another world, with a silvery voice. Of Whitefield, indeed, Southey said, 'His elocution was perfect'; he used to preach each sermon over and over again, till every inflection and gesture became perfect. Franklin said he could always tell on hearing him, from the stage of its finish, how new the sermon was. Bossuet's delivery was dignified, yet vehement. Jonathan Edwards stood motionless in the pulpit, one hand resting on it, and the other holding up to his eyes his little, closely written manuscript, from which he read. The first sermon Whitefield preached after ordination to the diaconate drove fifteen people insane with fright. When Edwards preached the congregation at times rose to its feet, unable to remain sitting, and people fainted. Great men are great *in spite* of their faults. Kingsley had an impediment in his speech,—which disappeared, however, as soon as he began to speak in the pulpit. Whitefield had a cast in one of his eyes. Bossuet's voice was too shrill. All these men succeeded as

* Such is the title of a handsome and interesting book just published by J. K. Hastings, Boston, Mass.



TRINITY CHURCH, BOSTON.

preachers, as Roberts succeeded, as Brooks succeeds, because they were on fire with holiness to the bottom of their being, and back of their words lay their lives."

As rector of Trinity Church, Phillips Brooks was best known to the people of Boston; but for anything further regarding this remarkable man we must refer our readers to the book already mentioned, which is full of incidents and thoughts well worthy of perusal.

THE SUDAN MISSION—THE NIGER.

BY N. W. HOYLES, ESQ., Q.C., TORONTO.



AFRICA, having mountains in the interior and sloping land toward the coast, is often compared to an inverted pie-dish. These lowlands are its most malarious part, and this is especially the case in the Delta of the Niger. This Niger flows for 2,000 miles, bending round so that its source is near Sierra Leone.

The two branches of the Niger, the Binue and the Quorra, join at the confluence, Lokoja, which is more than 200 miles from the sea. Between the Delta and Lokoja is the district called the Lower Niger, and at Lokoja commences the Upper Niger.

On July 21st, 1707, Mungo Park struck the upper waters of the Niger near Segon, the capital of Bambarra. "I beheld," he says, "the long-sought-for majestic Niger, glittering in the morning sun, as broad as the Thames at Westminster, and flowing slowly to the eastward."

It was not till 1830 that its whole course was determined. In 1832 two steamers ascended the river with a view to commerce, but the attempt was not successful.

In 1841 the British Government fitted out the celebrated Niger Expedition, the main purpose of which was to aim a fresh and effectual blow

at the slave trade. In this project Prince Albert, then a young man, took a lively interest. The C.M.S. saw in this scheme an opportunity for enquiring into the openings for the spread of the Gospel which the great river might present. Permission was obtained for two agents

of the Society to accompany the expedition. One of these was Samuel Crowther, then still a young schoolmaster, thirty years of age. The romantic story of his life,—the destruction of his home when he was about twelve years old,—his capture and experiences in the Portuguese slaver where he and 186 others were packed in fearfully close contact in the hold, the living, the dying and the dead all together; the slaver's capture by a British man of war; the baptism of Adjai, by the name of Samuel Crowther, his ordination, his meeting after a separation of twenty-five years with his mother and brother, and his consecration as first Bishop of the Niger, are familiar to us all.

In this expedition Christianity and industry were to go hand in hand, and one of the leading promoters of the expedition, Sir Fowell Buxton, summed up the needs of Africa in these two words, *The Gospel and the Plow*.

But the expedition closed in sorrow and disappointment. A deadly fever struck the crews and 42 white men out of 150 died in two months. The Niger Expedition became a by-word as a conspicuous and hopeless failure, yet it taught some valuable lessons and so paved the way for the more successful enterprises of later years.

For twelve years after the return of the ill-fated Niger Expedition of 1841, the great river dropped almost out of sight, but the white men were not forgotten by the tribes upon its banks. Year after year old King Obi, who had given the visitors a warm welcome at Ibo, used to look wistfully down the stream for the ship that never came. "The white man," he said to his sons, "has forgotten me and his promise too;" and he died without hearing again the message of salvation.

In 1854 a second expedition, which Samuel Crowther (now an ordained missionary), accompanied, was carried out without loss of life or serious sickness. The geographical results

of this expedition were important, while the openings for missionary effort seemed most encouraging.

In the summer of 1857 Samuel Crowther again ascended the river with Dr. Baikie in the *Dayspring*. He posted teachers at Onitsha and Ghebe, and they steamed up beyond Rabbah, intending presently to start on the land journey of 300 miles to the great Mohammedan city of Sokoto. But the very day after leaving Rabbah, the *Dayspring* struck on the rocks and became a total wreck, and after some delay, caused by the difficulty of communicating the news to the outer world, which delay however was made excellent use of by Crowther, the party was taken back by a steamer sent for that purpose. From this expedition practically dates the beginning of what is known as the Niger Mission.

About 140 miles inland from the sea, the Niger divides into twenty-two diverging branches, connected by intersecting channels, and so forming an immense delta. This extends along some 130 miles of coast in the Gulf of Guinea. Its coast, once called the "Gold Coast," is the most dangerous part of Africa,—“the white man's grave.” It forms a maze of canals forking into the lagoon and creek running up to and connected with Lagos waters on the one hand, and into the creeks of the old Calabar River on the other. This triangular region occupied by the Delta forms a vast mangrove swamp. A mangrove swamp, for its awful solitude and dreariness, its monotony and vile smells, wants to be seen to be realized. Seen from the ocean, these river mouths appear only as breaks in the continuous green line of mangrove jungle, fringing the coast to the water's edge.

The tribes of the Niger Delta have little, if any, civilization and are extremely degraded and superstitious. There are still cannibals on the Delta; twins are destroyed; and the river and the spirits of ancestors are worshipped. Human sacrifices are still offered on the Lower Niger, although it is forbidden where the English have power. Slaves, sometimes alive, their bones broken with clubs, are buried with rich persons, that the latter may be attended in the world of spirits.

The whole of the Lower Niger was in 1885 taken under the Protectorate of Great Britain. The Royal Niger Company has fifty-seven factories here, and large steamers. The produce of the country—palm oil, cotton, etc.—is reckoned by millions. Mr. Venn calculated that when a missionary had been out twenty years, he was worth £10,000 a year to British Commerce. Till the missionaries came the traders did not venture to live on land, but lived in old hulks on the river.

The stations on the Delta are interesting and important, the best known, probably, being

Bonny and Brass and are under the superintendence of Archdeacon Crowther, the Bishop's son.

We may realize the struggle that is going on in the Delta when we hear that Mr. Allan, sailing between Bonny and Brass, anchored at a good distance from shore, to keep out of the way of cannibals, and at another time, on the same journey, he heard “faint sounds of worship wafted from the shore.”

But when the Niger Mission was started in 1857, it was not the Lower Niger and the Delta that were chiefly aimed at, one main object was to reach the Sūdān.

The Sūdān is the name given to the vast region which stretches right across Africa from the Red Sea to the Atlantic, and contains from 60,000,000 to 80,000,000 inhabitants.

The name Sūdān, “Blacks,” is borrowed from the Arabs. “Country of the Blacks,” is the name given by the light-skinned inhabitants of the Sahara to the chain of partly-civilized kingdoms lying to the south of the Great Desert. Their north boundary may be very roughly indicated by a line joining Cape Verde to Khartoum, and the southern boundary may be said to be about the 8th parallel of north latitude. This gives us a vast region, 3,500 miles by 500, inhabited mostly by negro nations, nearly all of them calling themselves Moslem.

Though the tribes and dialects that are found in this vast territory are legion, yet three great races, three great languages, dominate the whole and govern the petty negro tribes. A fourth race, very large and important, the Mandingos of the west, lies south of the great stream of traffic from east to west, and may therefore be considered quite separately from the three others. On the east are the Arabs, who, having almost exterminated the negro tribes down to the swamp lands of the Upper Nile, have now passed these in their steamers, and from Darfur on the west and Wadelai on the south, all the marauding armies of the slave-hunters acknowledge the suzerainty of the Khalifa at Khartoum, who virtually rules the whole Eastern Sūdān.

Far away on the other side of Africa, on the west, we find the other great crusading race that is propagating Islam, the Fulani or Fulas, the brave herdsmen of the Upper Senegal and Gambia, ever ready to throng around the standard of any adventurer who will lead an army eastward to burn the pagan hamlets as service to God, or to sack some rich commercial city in the service of man. Owing to the restless fighting propensities of this race we find Fulani colonies scattered through the whole Central Sūdān, and holding the reins of power, and it is the Muslim fanaticism of these Fulani colonies which forms the one serious difficulty in evangelizing the great cities of the Central Sūdān.

(To be continued.)



ROUNTHWAITE CHURCH.

OUR PARISH AND CHURCHES.

NO. 84—PARISH OF ROUNTHWAITE,
MANITOBA.

THE history of Rounthwaite will take us back about thirteen years, when most of the first settlers lived in King's County, Ireland.

Among the very first was Mr. Samuel Rounthwaite, of Kilcomin Abbey, Shinrone, who left the Emerald Isle and came to the land of the beaver and maple with his brother-in-law, Mr. Robert Dobson, who afterwards as reeve and warden took a leading part in the affairs of the municipality of Oakland. The seal of the municipality was designed by Mr. Dobson.

In the year 1880, when these two and a few others came into the North-West Territories, there was no Canadian Pacific Railway, and the pioneers with their oxen plodded 150 weary miles west from Fort Garry, through the rolling snow. They settled near Grand Valley, besides the Moose Mountains, and like all pioneers endured many hardships. Mr. Rounthwaite's family in time joined him and they too suffered. Two ladies, with three children and a delicate baby, they suffered much discomfort in a tedious passage from Winnipeg up the tortuous Assiniboine, in one of the dirty old fashioned Red River boats, which were flat-bottomed and propelled by a large mill wheel at the stern.

For some time they existed in a sod shanty, and had to go three miles for milk. On one occasion, after a three weeks' journey, some parafin was brought home, with some flour, and in spite of the oil having spoiled the flour, the settlers had to use it or starve.

Besides the lack of so many household wants that hitherto had been necessities, they had neither school, nor Church, and the post office was miles away.

This state of affairs was somewhat improved by the arrival of the Canadian Pacific Railway in Brandon, and the establishment of a post office at Rounthwaite. Mr. S. Rounthwaite was the first postmaster. The Church services were held at his house, and the Rev. Jas. Boydell was appointed to the Mission of Brandon, Rounth-

waite and Souris district in January 1882. Some time previous to this Mr. Martin had, by license of the Bishop, been holding services.

Even with regular services, a post office at hand, and a station only eighteen miles away, the times were hard for the pioneers compared with the life they had been accustomed to beside their Old Country hearths, or in their Eastern Canadian homes, and first the people wished for a Church that they might worship as their forefathers had before. This was the first comfort, the first luxury, if so great a necessary may be called a luxury, the settlers thought of and every effort was made at home and in this country to collect funds towards the attainment of this worthy object.

A new era in the history of the parish, opened on the arrival in 1882 of a resident Incumbent. In the spring of that year Brandon became self-supporting, and Mr. Boydell was the first Rector.

In July the Rev. J. F. Rounthwaite arrived, bringing besides money, many presents, among them a small stained glass window taken from a Liverpool Church, and a Prayer Book and Bible given by the boys of Wilton Grammar School to the Church, as a token of their esteem and affection for their departing head master.

The Rev. John Frederic Rounthwaite, whose arrival gave the parish a new and independent position, was born on the 26th day of August, 1839, son of Mr. J. K. Rounthwaite, of Liverpool.

Mr. Rounthwaite was educated at the Liverpool Collegiate Institute, where he obtained many prizes and two silver medals. During the greater part of the time he attended the Institute he was under Dr. Howson, who afterwards became his tutor at Cambridge. Mr. Coneybear was also a master at the same time.

Mr. Rounthwaite entered St. John's College, Cambridge, in 1859. In the College examination of June, 1860, he was placed twelfth in the first class; and in June, 1862, eighth in the first class. He took his B.A. in the mathematical tripos of 1863, being ninth senior optime, and in due time obtained his M.A. He also took several prizes in athletic exercises—among other things, two cups for rowing and one for shooting.

On the 13th of March, 1864, he was ordained Deacon by Bishop Prince Lee, of Manchester, and on 11th of June, 1865, Priest.

In 1868, he married Margaret, youngest daughter of William and Ann Gamon, of Chester. After some years of parochial work, he became, in 1872, headmaster of the Witton grammar school, near Northwich, Cheshire. He was exceedingly fond of music, and had a remarkably fine voice.

Besides being the first incumbent of Rounthwaite, he was inspector of schools over that thinly populated district. A characteristic incident in his life shows his energy and perseverance. At a rural Decanal meeting in Brandon he attended when no one else was present, owing to the extreme cold and the distance to be traversed.

One of his sons, the second, Mr. Frank, distinguished himself at St. John's College, Winnipeg, (a most valuable institution), taking the Governor-General's medal for general proficiency in 1888, and his B.A. in June, 1891, at nineteen years of age.

When Mr. Rounthwaite arrived, the first school four miles from the post office, was being built. The first frame house was the clergyman's. Then many others followed. Then came brick chimneys and lightning conductors, and with the forward movement came the church, which was built on land given by Mr. Purvis and stood on the main road to Brandon. The settlers worked hard, bringing the lumber from Brandon, and helping in every way they could but for money they relied on the generosity of their friends. Service was held every Sunday, the incumbent being ably assisted by Mr. Pratt, lay reader, whose only son was the first person laid in the churchyard. Mr. Rounthwaite entered into rest Christmas eve, 1883.

In the year 1884 by a resolution of the Synod of Rupert's Land, the parish was named "Rounthwaite," in memory of the first incumbent. For a time during the year 1884 the Rev. Mr. Dundas, of Brandon, earned the well merited gratitude of the settlers by taking

services every Sunday without any remuneration whatever.

For nearly six years the parish was under the charge of the Rev. W. Langham Sheney. During his incumbency the parish was generously assisted by St. George's Church, Ottawa, to the extent of \$500 a year.

Again fresh life came to the Parish. A railway—the Northern Pacific—entered the settlement, and a station was built at Rounthwaite, and the present incumbent, the Rev. Herbert Drausfield, came in July, 1892, having in his care Rounthwaite and Wawanesa (Souris City), and a district of over 300 square miles. The church has been moved from its place on the Brandon trail to a much more advantageous one in the village; a Vicarage built on land generously given by H. Merideth, Esq., of Brandon. The church has been named "Church of St. John the Divine," in memory of its first incumbent, and contains a tablet erected to his memory.

Many of the old settlers have left the neighbourhood, among them may be mentioned: Messrs. Walker, Birch, Purvis, Sherk, Skreech, Flannery, Dobson, Selwyn, Flowers, etc.

There is still a debt on the parish of \$1,200. This ought to be wiped out. Then \$300 a year is needed for the Clergyman's stipend. The people are not able to provide this amount in full. Our wants are: a church bell, prayer books, carpet, paint for church and vicarage, and books for parish library.

In closing this brief sketch, we must not omit to mention the "Parish Magazine," "Rounthwaite Notes," and THE CANADIAN CHURCH MAGAZINE; also the fact that any one wishing to help this parish may remit to the incumbent (P.O. payable at Brandon) or J. F. Rounthwaite, Esquire, Bank of Commerce, Simcoe, Ont.; or, Miss E. M. Rounthwaite, Bromham vicarage, Bedford, England.

THE empire of Cæsar is gone; the legions of Rome are mouldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the Pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is a rock for bleaching fishermen's nets; Sidon has scarcely left a rock behind, but the Word of God still survives. All things that threatened to extinguish it have only aided it; and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave, intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it, but the Word of God still endures.

—Dr. John Cumming.

Young People's Department.



TRAPPING BEAVERS.

TRAPPING BEAVERS.

QUEBEC INDIANS.

ALTHOUGH most of the Indians have been driven by degrees to the far West yet there are some in the East, and we have Mission stations among them. Sometimes these Indians have hard work to live. In winter it is very cold; but they set traps and catch beavers, and fish sometimes through holes in the ice, and so manage to live. They have been taught to be Christians and the missionaries pray with them and help them to bear their trials as all Church people should.

These Indians are very kind to one another sometimes, and particularly to children. When our poor children are left without father or

mother we have Orphans Homes to put them in; but the Indians have no such homes. What do they do then with children that have no father or mother? Do they let them die of hunger or cold? No, but some kind family among them takes them as their own. They grow up just the same as if they were their own children, and the poor little things soon forget their sorrows.

Sometimes these poor Indians suffer very much from cold and want of food. A missionary tells us that on one occasion he knew a family that started in September for their winter quarters. All went well until January when they were all taken sick with "la grippe." There were only three of them—the father, the mother and a twelve year old boy. Food was hard to get and they began to fear death. The only thing they could do was to eat the skins

which they had made ready to sell. These poor sick people gnawed at these skins till the Indian got a little better and started out to try and find some food, but he was so weak that he could only crawl over the snow. The day went by and also the night and no Indian returned. Then his wife, in great fear, leaving her boy in the cabin, set out to find him and in a few hours came upon his dead body. His powder was all gone. He had used it no doubt in trying to call his wife to come to him. Poor fellow, he lay dead in the snow. The unfortunate widow made her way back to the cabin, clasped her boy in her arms and wept aloud. Then she prayed as a true Christian ought to pray. What were they to do? Husband and father dead, no food. What could a woman and a boy do? When the Indian was alive they had visited day after day the place where the fishing nets were spread and their traps were set, but nothing could be found. But now the poor woman, after praying earnestly to God, went once more to look at them, and there, to her great joy, she found a large trout in the net and a good fat beaver in the trap! This was enough to enable them to leave so as to reach, if possible, some friendly camp. It was a hard and painful journey, the cold being very great, probably fifty degrees below zero. When weather is as cold as that it is hard to keep alive; but these two struggled on till at last they came to where some trappers were encamped. They told their story, and some Indians, with the boy as their guide, set out to get the body of the dead man, and although they travelled rapidly over the hard crust it took them ten days to reach it. Incidents of this kind show how much these people suffer sometimes, and make us feel ashamed that we have not helped them in their troubles more than we have done.

BUDDHA.

WHEN missionaries go to foreign lands to preach the Gospel, they find that in each country some kind of religion already exists. They all have something which they call religion. In the countries of the East the greatest religion is that of Buddha. Nearly four hundred millions of people worship Buddha. And who was he? At one time he was only a beggar man, but people began to think wonderful things about him. They said that he was able to speak as soon as he was born! He travelled through many parts of India and went as far as Ceylon, and people used to say that sometimes he took a trip to heaven and came back again. The

missionaries find hundreds of temples built to him, and people go into them and worship—not all together, as we do when we go to church, but separately, and all they say is, "Hail! O great Buddha!" They have big, ugly idols in these temples and people who have any pain, go and rub the part of the idol where the pain is in their own body. If they have a sore arm they rub the idol's arm to make it better. Some of the idols have their arms and legs and heads nearly worn off in this way, so many have rubbed them. But, of course, they don't always get better! Still they believe that the idol has the power, if he will only use it. How pleased a missionary is when a man will bring to him his old family idols and say: "I have no more use for these. I have learned to believe in the one true God and in His Son, Jesus Christ; I wish to serve Christ; I wish to take Him for my Saviour. Help me, teach me, baptize me into His Church" Have we not something to do with this? Surely we can all help to give light to people that are in such darkness as those poor people, who worship such a false god as Buddha.

MY MISSIONARY OFFERING.

From the Young Churchman.

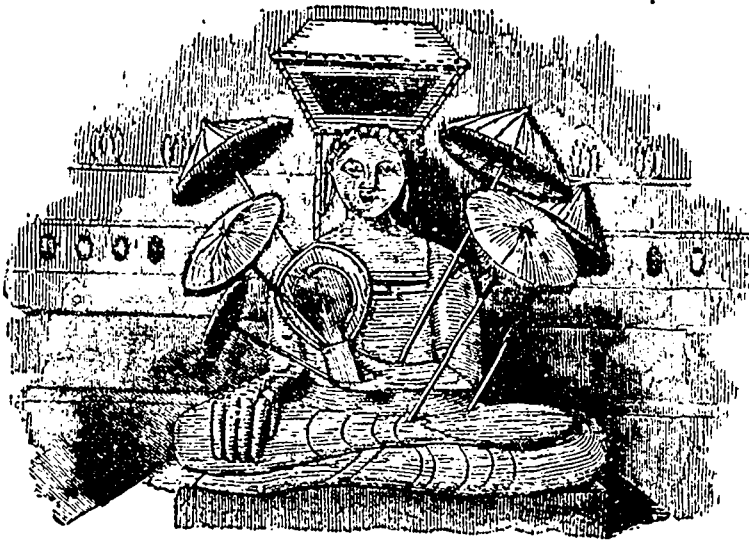
I LOVED my lamb most of anything I had, which made it harder. I had been to the missionary meeting that afternoon, and Seraphina was with me.

Seraphina was the housekeeper, and so old that she could not bear pets; so you may know that she was dreadfully old. And cross too, a good many times.

I was staying out at grandfather's for a whole month, and it sometimes seemed like a year. Grandpa and grandma were pretty old, and quiet, too, as was everything about the house, except the tallest clock I ever saw, and old Tabby's purring. So I felt pretty glad when after I had been there a long, long time, for as much as a week, any way, grandpa came through the dining room, and saw me kneeling in a chair, up close to the window, and looking out towards home. He put his hand on my shoulder, and said, "Are you lonesome, Mehitable?" (Think, oh, think of that name once! It was grandma's, and the family at home called it Hitty, which was bad enough, but Mehitable it was down here, which was dreadful).

"I—I was wondering what the boys were doing, grandpa, and if mother was saying little things to them. It sort of give me a sore throat, some way, grandpa, because, you see I've always been used to boys, and my throat feels lumpy when I think about them."

"Yes, yes, yes," said grandpa, and then he patted my back in the most comfortable way in



AN IDOL OF BUDDHA. (See opposite page).

the world, and by and by he kissed me on top of my head, and said:

"Mehitable, my dear," it sounded right well, that way, "I think you are a brave little girl, and I don't doubt but that you get right lonesome sometimes, but when you do, just think what a comfort you are to grandpa and me. It's—it's like having your mother again, dear."

Oh, how I hugged grandpa then, and how I felt, because I knew well and good, I could have been much nicer to them, if I had tried.

And that very afternoon, John, the hired man—yes, he was old too—brought up my lamb for me, from grandpa. And after that, after talking and reading to them both, mornings, and playing with the lamb, I found lots of comfort, and the time went away faster.

Then came the missionary meeting that Seraphina took me to. There was a woman who talked, though the rector opened the meeting. And she read letters from people who were having great deal harder times than I, and my heart began to ache for them.

By and by she asked if people would give some money. Nobody answered at first, and I pulled Seraphina's gown, and winked to her to come out. She didn't like to at first, but she did finally.

"Seraphina," I said when we were outside, "I want you to say I will give five dollars."

Seraphina gasped, "Law, child, have you got that much?"

I began to think then, and I could not positively remember that I had more than five cents, but I felt sure of mother. So I said easily: "Oh, not just now, but I'll write and get it."

So Seraphina did it, and I wrote to mother that evening, that she would please send me

five dollars by return mail for me to give the missionaries. "And do you know, mother," I further said, "people are very stingy here. Nobody else, even the rector, gave more than one dollar, or if they did they didn't say so, and everyone looked at me so, when Seraphina called out—she has such a toothless voice, mother—'Mehitable Bradley will give five dollars, she says,' etc."

To my surprise, in a few days I had a letter from mother, and she didn't send me the five dollars at all! but she said: "dear little daughter, I fear you do not look at these things in just the right way; you promised five dollars of my money, and then

you felt very good indeed over having outdone the others, and you entirely forgot you were doing so with what did not belong to you at all. So if you have pledged five dollars dear, you must give it out of your own money—"

"Mother," I cried out when I had read thus far, "I can't do it, why, I've only five cents in the world!"

"What is it, Mehitable?" said grandpa, surprised, for I had entirely forgotten where I was, and had spoken right out. Grandpa, too, looked up from his paper and said, "Well, well, dottie, are you playing home?"

I burst out crying, and putting my head in grandpa's lap, I told them all about it. At the end I said: "You know mother is too lovely, grandmother, only she does get me into such scrapes, sometimes."

Grandmother smiled, and patted my head softly. "Doesn't it really—the scrapes that is—begin with you, little one?"

"Oh, yes," I answered honestly, "but, grandpa, I have promised this, and I think mother ought to see me through it. I haven't a thing on earth worth five dollars, unless it's the lamb—oh, grandpa," I cried out, "is my lamb really mine?"

"Yes, dear," he said.

"Can I sell it?"

"If you wish."

"Oh, no, I don't wish at all, but my honour is at stake, you know, grandpa." I said this with a flourish, and began to feel better at once.

But the next morning grandpa talked with me about it, and it was finally decided that he should give me two dollars a year for the fleece and that I must go, and tell the rector all about it, and that I would be three years

paying that wretched five dollars up, because I decided that as they had to wait so long, I would give them the two dollars for the third year also. Grandpa put it in such a way, that I saw that was the best thing to do, and so I started, after crying a few miserable tears on my lamb's neck, and feeding the darling an extra good breakfast.

Oh, no one will ever know how I felt, going to the rectory, but the dear, good rector smoothed it away very nicely, and said that it was quite a nice thing to think that for three years they might be sure of something from me. Oh, yes, he was lovely and good, but from the very way in which he shook hands when I had to go, I knew he understood it all. You see he had girls of his own, was one thing.

Seraphina was the only one who was at all disagreeable about it, and that was because she had made the speech! As though that was anything at all.

But I tell you, it all taught me a lesson, and the three years are about up now, and I can see that it has been good for me, but oh, it was horrid to have to go through.

L. E. CHITTENDEN.

IN SEASON.

I AM very sorry I kept you waiting, uncle," said George, with a blush, as he took his seat in the carriage for a drive; "I hope you have not been here long."

"Just thirty-five minutes," said the old gentleman. Then carefully folding up his newspaper, he gathered up the reins and gave them a little admonitory shake.

"I am very sorry, indeed; but you see I was detained, and could not get off before."

He would have coloured still deeper if obliged to explain the frivolous cause of his delay.

"If it could not be helped," said the other "of course it is all right; but if it could have been avoided, why then it is another matter. Half hours are precious things, my boy, and you will find them so if you live long. Punctuality must be a young man's watchword, if he ever hopes to make anything of himself or his opportunities.

"I had a young friend once in New Haven, who went into business for himself, just as you hope to next fall, but he had this standing failing, he was always behind time. I remember once he had need of a thousand dollars to make a payment on a certain day. He could have gathered it up easily enough if he had begun in time; but the day had arrived and he was in great perplexity. Still there was an easy way out of the difficulty. He ran to an obliging

neighbour and borrowed the sum for three days. Well, he felt quite at his ease after the bill was paid, and the three days slipped by thoughtlessly, and he was no more ready to pay the borrowed money than he had been the other. It could make no difference with the merchant, he was sure, and he hastened to him with abundant apologies.

"It will make no difference at all with me," said the gentleman, blandly, "but it will make much difference with you."

"How so?" asked the other.

"I shall never lend to you again," he said, as politely as if it were a very pleasant fact he was communicating.

"I was young then, and I always remember the little circumstance, and have been often influenced by it. Poor E—— did not succeed well. Business men will soon lose confidence in you, George, if you are not always as good as your word, and every one needs the good will of his fellows. Perfect punctuality should be your aim in this respect. You will lose untold amounts of time for want of it, and cause others to do the same. That is the worst kind of pilfering. Stolen gold can be got back or replaced, but no power can bring back a lost half hour."

THE COMING MAN.

WE hear a great deal about "the coming man," and what he will do. Do you know what the coming man is? Well I will tell you; he is a boy now. He thinks manhood is a long way off, and some older people seem to think that boyhood will last forever, but it will only be a few days before that little boy will be taller than his mother, stronger than his father, and perhaps will think he knows more than both of them!

What kind of a man will the coming man be? That depends on what kind of a boy he is now. If he is dirty, and crooked, and mean, and tricky, and greedy, and quarrelsome, and dishonest, and disobedient, he will make a poor kind of a man. But if he is sober, and temperate, and honest, and trusty, and studious, and obedient, and truthful, and frank, and kind, and clean, and diligent, and faithful, then the coming man will be worth seeing and waiting for.

Fathers and mothers are looking after the coming man. He is "a little man" now, but he may soon be a great man, and they are hoping and working to give him all the chance they can, that he may be a good man.

What are the boys and girls doing to help on the coming man? to be what he may be, and what he should be, and what they want him to be?—H. L. H., in the *Little Christian*.

The Canadian Church Magazine AND MISSION NEWS.

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

TERMS:—One dollar a year in advance. In Great Britain—five shillings.

Back numbers to a limited extent can be supplied. Liberal terms for localizing as a Parish Magazine given on application.

RATE OF ADVERTISING—\$2 per inch, Nonpareil measurement (on page of three columns), one month, \$5 per inch, three months, \$8 per inch, six months; \$12 per inch, for a year. Discount for space exceeding three inches, 20 per cent.; exceeding six inches, 30 per cent.; exceeding 10 inches, 40 per cent. Whole page, 50 per cent.

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The Canadian Church Juvenile

An illustrated monthly paper for the Children of the Church, suitable for Sunday-schools.

Single copy, one cent; ten cents a year. In quantities of fifty or upwards, eight cents a year. Always strictly in advance.

EDITOR.—REV. CHAS. H. MOCKRIDGE, D.D., 37 Buchanan Street, Toronto, to whom all communications of an editorial character should be addressed.

BUSINESS MANAGERS.—THE J. E. BRYANT COMPANY, (LIMITED), 58 Bay Street, Toronto, to whom all payments for subscriptions or advertisements should be made, and all communications of a business character should be addressed.

VOL. VII. JUNE, 1893. No. 84.

EDITORIAL NOTES.

THE Anglican Church, as far as population goes, heads the list in the city of Toronto. The Methodists come next and the Presbyterians next.

THE parish of Tangier, Nova Scotia, contributed \$41.73 towards the funds of the D. and F. Missionary Society, instead of \$23.52, as published in the Report.

THE Bishop of Montreal has had a very severe illness. For a time his life was despaired of. We are thankful to say, however, that there are now prospects for his Lordship's recovery.

By the death of George Elliott, Esq., of Guelph, the parish of St. George's, of that city, loses a staunch friend and supporter, and the synod of Niagara, a painstaking and active member.

THE Archbishop of York, and the Bishop of Wakefield, have set aside a portion of their annual income for the augmentation of small benefices. If the wealthy clergy throughout the world were to act upon this principle, a revolution in church finance would very soon take place.

MISS JENNIE C. SMITH has gone on her way to Japan to enter upon nursing missionary work in connection with the D. & F. Missionary Society of the Church of England in Canada. She is well qualified for her work and seems anxious to do her best for the cause which she has well at heart.

COMPLAINTS have been made lately regarding Englishmen being sent out to this country as bishops to the exclusion of Canadian Churchmen, but an analysis of facts shows that from the first the rule has been in Canada to choose her bishops from among her own priests. Out of the forty-five bishops that have so far been appointed from time to time in British North America, seventeen only have been sent from or procured in England, although nearly all the dioceses were and many of them still are English missions.

THE following words are from *Blackwood's Magazine* :—

Whatever may be thought of the advantages of missionary work among members of more advanced religions, the thanks of the civilized world are certainly due to the missionaries who have at all events stamped out the outward and more objectionable forms of West African superstition. Among these Archdeacon Crowther, and, as I heard on all sides, his father, the Bishop of the Niger, belong to the very highest class; and being themselves natives, have an amount of influence which no white man could hope to attain.

THE *Canadian Churchman* thus speaks of the late Ascensiontide Appeal: "The Ascensiontide Appeal steps in very opportunely and blows a clear note of interest—a kind of "halt" and "advance" all at once, skilfully combined. At least we think there was a "ring" about the appeal this year upon which our Bishops are to be congratulated. The plea urged in behalf of Rupert's Land, Algoma, etc., is very timely and very well put. In truth those vast expanses of the North-West, from the Georgian Bay to the North Pacific, form a very good heritage—and a very weighty responsibility. Those regions are so closely connected with us, both by travel and by blood, that there is no possibility of our successfully shutting our ears for any great length of time to the way in which the cry for help comes home to us. Our sons and daughters, our dearest friends and our nearest neighbours are continually changing their "habitat" from Ontario or Quebec, or even Nova Scotia and New Brunswick, to those new regions—to "replenish the earth and subdue it." It is impossible to resist the force of the challenge—especially when put as this Ascensiontide Appeal has now put it. The people who have heard or read those strong warm words of affectionate and solemn exhortation to zeal for the Lord 'in the high places of the field,' have received an arrow of conviction in their hearts which must have its effect in increased and steadily increasing zeal for, at least, domestic missions."

THE OUTLOOK OF INDIAN MISSIONS.

BY REV. W. A. BURMAN, B.D.

(Continued from our April number.)

NATURALLY our next inquiry is, "How far has the reception of Christianity affected the moral life of our people?" We have a right to expect, that when people throw heathenism aside, the new tide of life will be evidenced in the morals of the people. Here again we have cause for satisfaction. The C.M.S., and other missionary agencies, have laid so well the foundations of law and order, that the law-abiding character of our Indians has almost become a proverb. Everywhere life is not only absolutely safe, but where Indians are found, there you will meet those who will help the traveller when in need and will share their last morsel with another when famine walks through the land. Spite of all that prejudiced persons may say to the contrary, we believe that as to purity of life and honesty in regard to property, our Indians, as a whole, rank very high.

The criminal records of the country reveal a wonderful absence of crime; and a large proportion of cases are attributable more to ignorance, or the influence of heathen superstitions and customs, than direct disregard for the law; and it is remarkable how seldom any Indian belonging to a Christian band comes under the eye of the law. In almost every instance where this is the case, drink is at the bottom of the trouble.

From this survey of the past and of the present condition of things, we may now proceed to scan the future.

(A). What of the spiritual life of our people? I think it needs no special prescience to see certain dangers which threaten. Probably many of our missions will for a long time be undisturbed by any serious peril; but sooner or later there will come the seemingly inevitable heresy or delusion to try the faith of our people in their bibles, their church, or their ministers. Some as we know are threatened now. It has been bad enough all along to have to guard the people from what we believe to be the mistaken teaching of Romanists.

But now, with the increased facilities for travel, all sorts of pitfalls beset the way of the Indian. The unhappy divisions of Christianity are making themselves felt. Men, whose zeal is often only exceeded by their ignorance, are sowing seeds of doubt and mistrust. The sacraments of Christ's own ordinance are travestied; the plain teaching of the Apostles is set at naught, or at least is thought to be of less value than that of some man, who, by his own confession, has only known what Christianity is and does for ten or twelve years. The Bible is

torn to pieces to suit the notions of those who call themselves Bible Christians; and utterly ignoring all that history proves, they deny the need and the power of Christian ministry. Some of our workers have already had experience of the influence of such ideas upon their people. Others will have it to encounter; and the question is, "Are our people prepared for these attacks upon their faith?" I must confess one cannot feel very confident that all will come out of the attack unscathed. The very simplicity of the people will add to their peril, and a plausible tongue may in one day disturb the faith it has taken years to implant. What, then, must be done to prepare ourselves and our people against these possible trials and perils?

(1). First, what of ourselves? To do good to the souls of our Indian brothers and sisters is or should be the great object of our lives. Unless this is so, there is no reason for or purpose in our work. We are missionaries, messengers, sent to men with the most important of all messages. It is not ours to tell them of earthly gain or to fire their minds with ambitious schemes; but to draw out their souls to Him whose name is Love, the great mystery whose existence they have rightly guessed, from the visible manifestations of His love and providence. We are the accredited agents of Him who is a Spirit, whose every act has reference to the eternal welfare of His creatures, whose will it is that not one of these simple children of His should perish; of Him who so loved them, that he sent His son to open for them as for others, the way of salvation.

Dear friends, this is a tremendous responsibility. If it were ever borne in mind it would save us from many mistakes and much that makes against the honour of our Master. God only knows how much of the seeming failure to reach the souls of our Indians, is owing to the lack of true consecration in His servants. I am well aware of the difficulties which beset us; but, believing as we do that His strength is made perfect in weakness and can overcome all obstacles, we dare not plead such difficulties as our excuse for any failure of duty. My brethren, as I look forward to coming days, full of problems and responsibilities, I am convinced that never in the history of our work, has entire consecration to the work been more necessary than it will be then. As we meet here let us prostrate ourselves before the Master who has honoured us with this high calling, and pray that upon us there may come a Pentecost; that henceforth our hearts may flow with burning love, with ardent zeal, with a consuming devotion which shall drive out all selfishness and indolence and make us all that our Master wishes us to be.

(To be Continued.)

Woman's Auxiliary Department.

The love of Christ constraineth us.—2 Cor v. 14
Communications relating to this Department should be addressed
Mrs. A. E. Williamson, 83 Wellesley St., Toronto.

MISS L. H. MONTIZAMBERT, General Secretary of the Woman's Auxiliary in Canada, has received the following letter from Mrs. Sillitoe, New Westminster:—

"I am afraid that the branches of the W. A. that were good enough to wish to hear from me on our return home, will think that I have quite forgotten my promise of writing. Such has really not been the case, but I have shrunk from writing as the only news I had to send was bad news. Our journey home was a most anxious one, as from the very start the Bishop was ill and got worse day by day, and on our arrival home was at once ordered to bed, as the doctor found him to be suffering from an attack of pneumonia. That is now nearly five weeks ago, and he is still confined to bed and making but very slow progress towards recovery. I am very glad to be able to report that Teu Young, the Chinese Catechist from Honolulu, has arrived and begun work, so that I trust now the work may go on more satisfactorily than hitherto. Mr. Gowen, who is in charge of the Chinese Mission, is most anxious to have a small organ for the services. This need, I think I mentioned when I was in the East. Will any of our friends help in this matter? for it is of the utmost importance that the Chinese services should be made as bright and attractive as possible. We have been obliged to furnish a room for Teu Young and there are no funds available towards the purchase of an instrument. I have also much satisfaction in telling you that the hospital for Indians is to be begun immediately. This does not mean that we have all the necessary funds at present, but the government has made a grant of \$500 towards it, stipulating, however, that it shall cost not less than \$1,500; and also that it shall be built by the 30th of June. Consequently, in order to secure the \$500, we are obliged to commence at once. It will be a one-storied building, consisting of a ward, kitchen, small bed-room, sitting-room, bath-room, storeroom, and cupboard for drugs. Even when the building is complete it will require furnishing. I hope we may look to the W. A. for help in this matter. We are so very grateful to the Cathedral Branch of the Ministering Children's League, of Quebec, for a contribution of \$20 for the hospital. It would be so much more satisfactory if it only could be opened free of debt. Please to express to the W. A. my thanks for all their kindnesses which so largely helped to make our stay in the East so pleasant a one."

REV. J. HINCHLIFFE, writes from St. Peter's

Mission, Peigan Reserve, Diocese of Calgary, as follows:—

"It is now a year since I was placed in charge of this mission, and though our work has been greatly hindered for want of funds and workers, we have much to be thankful for. Though we cannot say that any of our Indians are Christians, there are signs which show that our labours have not been in vain.

"Most of our time and attention has been devoted to our Girl's Home, and I am sure our labour in that direction has had most encouraging results. The Home was not re-opened till July last year, as we had not sufficient clothing or bedding before that time. The first week in July we opened the Home and soon had as many children as we felt able to keep. Since then our number has gradually increased, and now at the end of the year we have twelve. Had we more accommodation and a large enough staff of workers, I believe we could easily increase the number to twenty.

"When I look at our girls now, and think of what they were like seven or eight months ago, I cannot help feeling that our work has been blessed.

"Any one knowing what life in an Indian camp is like, will understand how important it is that the children should be taken from it if any real good is to be done to them.

"About a week ago the Government Inspector of Indian Schools visited our Home. He expressed himself as well satisfied with all he saw, and he made a most encouraging entry in our mission diary. Our Indian agent, a gentleman who avowedly has no interest in mission work, has congratulated us on the good report we are getting, 'and' he added, you 'deserved it.'

"Here I would record my gratitude to the branches of the W. A., the missionary Guilds and other societies that have assisted us. Without such aid I believe we would have accomplished but little.

"I will now lay before you an outline of our plans, and a list of our great needs, in the hope that some who are enjoying the benefits of religion, education, and perhaps wealth, may be moved to assist us to rescue these children from their degraded condition.

"Our Home for girls has succeeded so well that our Bishop decided to build a Home for boys. A grant of \$400 has been secured from the Indian Department, but \$400 or \$500 more will be required to build a suitable building. Towards this amount I have already received \$5. The Home is really needed. The boys who attend the day-school now peep wistfully into the dining-room to see our girls at dinner. Time after time they have asked if they could not come and live with us too, and I have seen some of them weep when we told them they could

not. Already I have twenty-eight applications for admission into the Boy's Home as soon as it is ready, but before we can admit any children, we shall need crockery, bedding, clothing, furnishings, and a great many other necessary things to make the rooms comfortable. Our cook stove is really too small to cook for us all at present, and a new large one will be absolutely necessary before the Boy's Home can be opened.

"A master and assistant matron will also be required, and at present there is no provision for their salaries. Indeed my Easter balance sheet shows a deficit of over \$250 in the mission accounts, which has to be made up out of my salary of \$700.

"Besides all these things, it must not be forgotten that we shall still have our girls to provide for, and if we increase our number we shall need still more assistance in the future than we have had in the past.

"Donations or subscriptions, for whatever purpose given, will be gratefully received by the Lord Bishop of Calgary, or myself. Bales, etc., to be addressed to myself as above, via Calgary.

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

DIOCESE OF ALGOMA.

AMONG the many pleasant incidents during the three days sessions of the Toronto Diocesan Auxiliary may be counted the little address from Mrs. Sullivan, of Algoma, which was so much appreciated by her hearers that the editor of the Woman's Auxiliary Department of this journal feels sure that members of the W. A. who had not the privilege of hearing Mrs. Sullivan, will be interested in reading the extracts now given:

"MY SISTERS:—More than once have I been offered the privilege of speaking to you, but my courage has always failed me. On Wednesday as I sat here, and saw a young girl bravely conquering her shyness and nervousness, and speaking words that will live in the hearts of many of us, I felt as if I too must try and overcome my dislike to speak before so many, and will you be as lenient as you can to one who now speaks for the first time * * * "In the name of the Algoma Clergy, their wives, the settlers, farmers and Indians, let me thank you most gratefully for all you have done for Algoma in the past seven years. Many of you can have no idea of the value of your work in that diocese, because you cannot understand the isolation and dreary monotony of many of the lives you have helped to brighten.

"At the holy Christmas tide you have sent to clergy and Sunday Schools gifts of toys and useful things, which, to very many, were the only tokens they received at that glad season.

"You have provided clothing, blankets, coverlets for those in need (and they have been many), and delicacies for the sick and aged.

"To the missionaries and their wives you have sent clothing, warm and good, and beautifully made, thereby saving many a missionary's wife weary hours at the sewing machine. Articles deemed indispensable here, but luxuries to them, have gone to many homes. Sickness and pain have been made almost sweet by loving sympathy and help; and their children you have educated and looked after like loving parents. I wish the Bishop were here to thank you in fitting words. But am I wrong in thinking these deeds have been done from love to the blessed Saviour? And when from Him you hear the sweet 'Well done,' you will feel repaid a thousand times. May I ask you to remember specially in your prayers the Indian homes? No more important work is undertaken than that of teaching the young. We are most fortunate in having Miss Champlin, a highly educated Christian lady at the head of the girl's school, but the work is very trying, needing endless patience. But, as the Bishop of Ripon said the other day, 'Good things are worth waiting for.'

"As you all know, when the Bishop left in October, the Mission Fund (which it is needless to tell such a meeting as this is the fund from which the missionaries' salaries come), was greatly in debt, and this weighed very heavily on him for he said he was helpless. 'I can not go about from one office to another as I once did, and it is not right that I should.' So like Hezekiah of old, he spread this and all his anxieties before God and left them there. And the answer has come. Many hearts have devised liberal things for Algoma, and that debt is no more. You will soon have words of thanks from the Bishop himself, but in the meantime let me say, my son writes that his father was exceedingly delighted at the good news. May I add a word of personal thanks for the share the ladies of Toronto had in giving him the delightful rest and holiday he is now enjoying? Had it not been for this kind provision he could not have made use of the leave of absence, and to-day would not have been in restored health.

* * * *

"In this Auxiliary work, to me as an onlooker, believe me you seem to have got far on the Christian journey, and learned one of the profoundest lessons of Christianity, for no spirit of discussion is allowed to intrude here. Differ from each other you must, in many things, but where each is willing to yield in minor points, and all are striving for the furtherance of Christ's Kingdom, and the ground has been prepared and the ditches made, showers of blessing will fall, and to each heart will be given that peace—perfect peace—which the world can neither give or take away."

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

TRIENNIAL REPORT, 1892.

TREASURER'S STATEMENT.

NOTE.—These Statements of Receipts represent only the money received by the Board of Missions, constituted by the Provincial Synod, for Foreign, and Algoma and North-West Missions (which latter are called Domestic Missions), and for the expenditure of which the Treasurer holds vouchers, and do not include sums given independently of the Board, which are very considerable. It must be borne in mind also, that the Board has nothing to do with Diocesan Mission work.

Abstract of Receipts from August 1st, 1889, to July 31st, 1890.

DIOCESE.	DOMESTIC MISSIONS.			FOREIGN MISSIONS.			GRAND TOTAL.
	Appropriated.	Unappropri'd.	Total.	Appropriated.	Unappropri'd.	Total.	
Huron	\$1,947 74	\$940 92	\$2,888 66	\$710 64	\$961 95	\$1,672 59	\$4,561 25
Niagara	632 41	1,326 36	1,958 77	489 47	686 40	1,175 87	3,134 64
Toronto	5,900 62	2,249 13	8,149 75	3,386 57	1,396 11	4,782 68	12,932 43
Ontario	2,437 94	1,038 00	3,475 94	677 23	649 10	1,326 33	4,802 27
Montreal	2,104 82	377 36	2,552 18	1,670 22	42 16	1,712 38	4,264 56
Quebec	869 71	828 90	1,698 61	2,222 47	.....	2,222 47	3,921 08
Fredericton	942 29	154 36	1,096 65	1,021 85	.....	1,021 85	2,118 50
Nova Scotia	663 54	219 73	883 27	661 63	491 49	1,153 12	2,036 39
Algoma .....	.....	4 62	4 62	16 15	32 33	48 48	53 10
Sundries .....	.....	69 48	69 48	5 15	69 48	74 63	144 11
Total	\$15,559 07	\$7,218 86	\$22,777 93	\$10,861 38	\$4,320 02	\$15,190 40	\$37,968 33

Abstract of Receipts from August 1st, 1890, to July 31st, 1891.

DIOCESE.	DOMESTIC MISSIONS.			FOREIGN MISSIONS.			GRAND TOTAL.
	Appropriated.	Unappropri'd.	Total.	Appropriated.	Unappropri'd.	Total.	
Huron	\$1,953 58	\$1,397 39	\$3,350 97	\$913 88	\$1,300 97	\$2,214 85	\$5,565 82
Niagara	734 55	1,099 70	1,834 25	521 36	820 55	1,341 91	3,176 16
Toronto	7,038 04	1,454 45	8,492 49	2,275 95	1,580 63	3,856 57	12,349 06
Ontario	1,537 35	853 06	2,390 41	581 09	681 21	1,262 30	3,652 71
Montreal	1,529 08	656 80	2,185 88	1,849 81	.....	1,849 81	4,035 69
Quebec	971 82	648 14	1,619 96	1,818 37	.....	1,818 37	3,438 33
Fredericton	537 53	.....	537 53	338 21	.....	338 21	875 74
Nova Scotia	629 65	60 37	690 02	727 38	623 48	1,350 86	2,040 88
Algoma	25 00	169 43	194 43	78 49	134 20	212 69	407 12
Sundries .....	.....	20 03	20 03	40 44	20 02	60 46	80 49
Total	\$14,956 60	\$6,359 37	\$21,315 97	\$9,144 97	\$5,161 06	\$14,306 03	\$35,622 00

Abstract of Receipts from August 1st, 1891, to July 31st, 1892.

DIOCESE.	DOMESTIC MISSIONS.			FOREIGN MISSIONS.			GRAND TOTAL.
	Appropriated.	Unappropri'd.	Total.	Appropriated.	Unappropri'd.	Total.	
Huron	\$2,346 76	\$1,662 09	\$3,408 85	\$978 79	\$1,220 46	\$2,199 25	\$5,608 10
Niagara	1,291 15	798 81	2,089 96	228 83	625 91	1,454 74	3,544 70
Toronto	7,079 71	615 82	7,695 53	3,189 86	1,209 00	4,398 86	12,094 39
Ontario	1,841 87	673 50	2,515 37	817 69	709 93	1,527 62	4,042 99
Montreal	2,042 61	931 67	1,974 28	1,482 15	30 00	1,512 15	4,486 43
Quebec	990 73	782 21	1,698 94	2,159 80	.....	2,159 80	3,858 74
Fredericton	531 45	169 44	640 89	1,122 52	.....	1,122 52	1,763 41
Nova Scotia	1,128 47	204 52	1,332 99	778 50	780 73	1,559 23	2,892 22
Algoma .....	.....	8 72	8 72	3 00	14 34	17 34	26 06
Sundries .....	.....	33 20	33 20	.....	33 20	33 20	66 40
Total	\$17,252 75	\$5,145 98	\$22,398 73	\$11,361 14	\$4,623 27	\$15,984 71	\$38,383 44

Summary of Receipts from August 1st, 1889, to July 31st, 1892.

DIOCESE.	DOMESTIC MISSIONS.			FOREIGN MISSIONS.			GRAND TOTAL.
	Appropriated.	Unappropri'd.	Total.	Appropriated.	Unappropri'd	Total	
Huron.....	\$6,248 08	\$3,400 40	\$9,648 48	\$2,603 31	\$3,483 38	\$6,086 69	\$15,735 17
Niagara.....	2,658 11	3,224 87	5,882 98	1,839 66	2,132 86	3,972 52	9,855 50
Toronto.....	20,018 37	4,319 40	24,337 77	8,852 37	4,185 74	13,038 11	37,375 88
Ontario.....	5,817 16	2,564 56	8,381 72	2,076 01	2,040 24	4,116 25	12,497 97
Montreal.....	5,736 51	1,975 83	7,712 34	5,002 18	72 16	5,074 34	12,786 68
Quebec.....	2,832 26	2,185 25	5,017 51	6,200 64	.....	6,200 64	11,218 15
Fredericton.....	2,011 27	263 80	2,275 07	2,482 58	.....	2,482 58	4,757 65
Nova Scotia.....	2,421 66	484 62	2,906 28	2,167 51	1,895 70	4,063 21	6,969 49
Algoma.....	25 00	182 77	207 77	97 64	180 87	278 51	486 28
Sundries.....	.....	122 71	122 71	45 59	122 70	168 29	291 00
Total.....	\$47,768 42	\$18,724 21	\$66,492 63	\$31,367 49	\$14,113 65	\$45,481 14	\$111,973 77

ANALYSIS OF RECEIPTS FROM AUGUST 1ST, 1889, TO JULY 31ST, 1892.

DOMESTIC MISSIONS.	
For Domestic Missions, general	\$18,724 31
Partly appropriated by the Board, as follows :-	
Algoma Missions.....	\$8,322 31
" for Indian work.....	500 00
Rupert's Land Missions	1,664 39
Saskatchewan and Calgary Mis'ns.	1,664 39
Qu'Appelle Missions.....	1,664 39
Athabasca	579 63
Moosonee	579 63
Mackenzie River.....	579 63
Selkirk	26 50
General expenses.....	770 00
Travelling expenses of the Bishops of Algoma, Saskatchewan and Calgary and Qu'Appelle.....	254 07
	\$16,604 94
For North West Missions, general.....	1,889 13
Partly appropriated by the Board as follows -	
Rupert's Land.....	\$269 99
Saskatchewan and Calgary.....	269 98
Qu'Appelle.....	269 98
Athabasca.....	76 40
Moosonee.....	76 40
Mackenzie River.....	76 40
Selkirk.....	40 77
	\$1,079 92
<i>Algoma.</i>	
For General Missions.....	\$5,581 30
" Indian Homes.....	3,794 84
" Nepigon Mission.....	400 52
" Memorial Organ.....	10 00
" Marksville Mission.....	70 00
" Sundridge and Sou'h River....	90 00
" W. and O. Fund.....	507 14
" Education of Missionaries' Children.....	62 00
" Renison Bursary.....	265 50
" Huntville Church.....	359 75
" " Library.....	30 00
" Port Sydney Mission.....	165 20
" Church Extension Fund.....	25 20
" Catechist at Temiscaming.....	720 45
" Gravenhurst Church.....	8 79
" " S. S. Building Fund....	33 75
" Uffington Mission.....	135 01
" Bishop of Algoma Yacht Fund....	25 00
" " " Stipend.....	11,825 00
" Superannuation Fund.....	40 18

For Emsdale Parsonage.....	2 25
" Sudbury Mission.....	101 50
" Wycliffe College Missionaries..	1,200 00
" Communion Vessels.....	16 50
" Magnettewan Mission.....	25 00
" North Bay Mission.....	14 00
" Indian Missions.....	6 25
" Indian Boy at Port Hope.....	60 00
" Rev. Mr. Gordon's Sunday School.....	7 50
" Garden River Mission.....	15 00
" Schrieber Mission.....	10 00
	\$25,607 63
<i>Rupert's Land.</i>	
For General Missions.....	\$3,018 36
" Rounthwaite Missions.....	504 00
" Wycliffe College Missionary....	705 04
" Indian Industrial School.....	913 44
" Sioux Indian Mission.....	304 94
" Portage la Prairie Mission.....	10 00
" Virden Mission.....	12 00
" Elkhorn Home.....	130 67
" Indian Missions.....	1,297 57
" Lady teacher in St. Paul's school	131 21
" St. John's School for Julia Scott	200 00
" Shoal River Mission.....	30 00
" Rev. T. Robertson's Carman Mission.....	5 00
" Indian Hospital.....	41 00
	\$7,303 23
<i>Saskatchewan and Calgary.</i>	
For General Missions.....	\$1,117 36
" Piegan Mission.....	915 69
" " Mission for Pischai....	35 00
" " Lady Missionaries' salaries	405 00
" Rev. A. Trivett Albert Mission	10 00
" Miss Brown's Indian Home....	320 20
" Travelling Missionary.....	49 09
" Rev. R. Hilton, Fort McLeod..	25 00
" Fort Pitt Mission.....	30 00
" Steam Launch Devon Mission..	31 00
" Devon Mission.....	25 47
" Blackfeet Mission.....	840 21
" Blood Reserve.....	240 56
" Blackfeet Home, Miss Parkes' salary.....	350 00
" Eagle Ribs Camp.....	50 00
" Red River Mission.....	5 00
" Indian Home.....	15 36
" Neepowewin Mission.....	14 33
" Thunder Child's Reserve.....	200 50
" Organ for Onion Lake Mission	20 00
" Sarcee Reserve.....	129 10
	\$4,828 87

<i>Qu'Appelle.</i>		
For General Missions.....	\$331 74	
" Touchwood Hills Mission.....	58 43	
" Medicine Hat Mission.....	1 60	
" " Home.....	146 66	
" Regina Mission.....	14 36	
" Abernethy ".....	11 00	
" Whitewood ".....	8 55	
" Gordon's School St. Luke's Mission.....	4 00	
" Keetawa Mission.....	35 00	
		\$611 34
<i>Athabasca.</i>		
For General Missions.....	\$267 00	
" Peace River Mission.....	357 09	
" Smoky River District.....	346 66	
" Lesser Slave Lake Mission.....	72 50	
		\$1,043 25
<i>Moosonee.</i>		
For General Missions.....	\$17 86	
" Mattawa Kumma Mission.....	44 20	
		62 06
<i>MacKenzie River.</i>		
For General Missions.....	\$1,010 61	
" Wycliffe Missionary.....	25 00	
		1,035 61
Sabrevois Missions.....	5,201 92	
All Hallows School, Yale, B.C.....	70 18	
Nanaimo Church (St. Albans) B.C.....	115 20	
		\$66,492 63

FOREIGN MISSIONS.

For Foreign Missions, general.....	\$14,113 65	
Partly appropriated by the Board as follows:—		
Society Propagation of the Gospel.....	\$5,819 67	
Church Missionary Society.....	3,272 44	
Society Promoting Christian Knowledge.....	1,442 15	
Colonial and Continental Church Society.....	1,442 15	
Bishop of Columbia, for Chinese work.....	1,000 00	
Bishop of New Westminster, for Chinese work.....	250 00	
Proportion of General Expenses.....	770 00	
		\$13,966 41
S. P. G.—for Missions, general.....	\$6,547 29	
" " Madras Missions.....	2,086 94	
" " Madagascar.....	72 18	
" " Corea.....	132 44	
" " Universities' Mission to Central Africa.....	12 01	
" " Canadian Missionaries under S. P. G.....	113 57	
" " Boy "Norman," Tinnevely.....	25 00	
" " Japan Missions.....	120 53	
		\$9,109 96
C. M. S.—for Missions, general.....	\$695 77	
" " Wilmot Brooke, Africa.....	20 00	
" " Uganda.....	76 00	
" " "Clara," Bible Woman.....	100 00	
" " Central Africa.....	2 00	
" " Chinese Missions.....	25 00	
		918 77
Wycliffe College Japan Fund.....	4,383 83	
Parochial Missions to the Jews.....	4 652 60	
London Society for promoting Christianity amongst the Jews.....	6,692 18	
Zenana.—for Missions, general.....	\$1,849 06	
" " Miss Mitchison.....	1,200 00	
" " Miss Coleman.....	120 00	

Zenana.—for Amistsar Hospital.....	20 00	
" " Bible Women "Mukoda" and "Mancomb".....	100 00	
" " Miss Ling, Tinnevely.....	47 00	
		3,336 06
S. P. C. K.—for general purposes.....		\$133 43
Madras—for General Missions.....	\$412 06	
" " Khammamet Mission.....	138 37	
" " Native Woman Miss Brandon Convert's Home.....	55 00	
		605 43
Irish Society—General Missions.....		19 00
Church Extension Society, general purposes..		1 60
Rev. F. N. Alexander, Ellore, India for "Jonah" and "Isaac"....	\$129 00	
Rev. F. N. Alexander, Ellore, for Catechist.....	80 00	
		209 00
Ramabia Circle.....		57 00
St. John's Diocese, Kaffraria, Africa.....		138 80
Colonial and Continental Church Society.....		28 11
Work amongst Chinese in British Columbia....		42 47
Jews Fund, care of Rev. M. Rosenthal.....		38 43
Missionary Leaves Association.....		14 41
Miss Sherlock, Medical Missionary to Japan....		953 41
Mission to Lepers in India.....		30 00
Hyderabad, Punjab, India.....		3 00
		\$45,481 14

TOTAL RECEIPTS, EXPENDITURE AND BALANCE, JULY 31ST, 1892.

Total Receipts from August 1st, 1889, to July 31st, 1892, including balance on hand August 1st, 1889.....	\$119,292 05
Total Expenditure from August 1st, 1889, to July 31st, 1892.....	103,710 64
Balance on hand 31st July, 1892.....	\$15,561 41
Divided as follows:	
Domestic Missions—general.....	\$ 5,712 33
" " Appropriated.....	3,796 14
North West Missions.....	1,398 67
Foreign Missions—general.....	4,348 58
Wycliffe College, Japan Fund.....	65 13
Miss Sherlock, Japan Fund.....	240 56
	\$15,561 41

HAMILTON. J. J. MASON, General Treasurer.

Books and Periodicals Dept.

The People's Bible. Discourses upon Holy Scripture. By Joseph Parker, D.D., London. Mark-Luke. Octavo, 460 pp., cloth, \$1.50. New York and Toronto: Funk & Wagnalls Company.

In this volume, as in the numbers which preceded it, the author carries on his expository and homiletic work with force and perspicuity. Important passages and sometimes difficult points are opened up and made clear and luminous. Dr. Parker's expositions of Scripture are considered models, profound, spiritual, and suggestive. While there are points in his theology with which some do not wholly agree, there is an abundance in each of the volumes of the People's Bible from which much profit is to be gained. Parker's People's Bible is a sort of everybody's commentary, and is of special help and value to pastors, preachers, lay-workers, and private readers. It contains bright supplies for all who read the English Bible. There are more than fifty chapters, expository of the text according to St. Mark and St. Luke, in the present volume.

The Missionary Review of the World for June comes to hand with its ninety-six pages crowded with encouraging news, inspiring discussions, and altogether interesting and instructive articles on a great variety of topics from writers and thinkers, in all parts of the world. If literature such as this were supported by Christian people generally, the day when "every creature" would hear the Gospel preached would undoubtedly be hastened. Its six well edited departments, with valuable articles from all over the world, bring together each month the current missionary thought of the Christian Church, of all denominations, in every field. Published monthly, at \$2 00 per year, by Funk & Wagnalls Company, 18 and 20 Astor Place, New York.

The Illustrated News of the World (New York edition of *The Illustrated London News*) The cost of this edition, the exact counterpart of the English publication, is only \$5 a year. The paper, illustrations, and reading matter are all good, and worthy of a place in homes where high-class periodicals are appreciated.

Religious Review of Reviews. The Christian Literature Co., 13 Astor Place, New York.

The May number to hand, contains a good portrait of the Hon. and Rt. Rev. Dr. Pelham, ex-Bishop of Norwich, a good article on Imperial Federation, a description of an Australian parish, an article on the societies for producing Christian literature, Home Missions of the Church, philanthropic institutions (illustrated), the new Nonconformist Theology, and many other subjects of importance and present interest.

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

Newbery House Magazine: Griffiths, Farren, Okeden & Welsh, London, England. This magazine comes every month as a welcome visitor. Its articles are usually on themes of interest to Churchmen, but frequently are of a general nature, instructive for all. Numerous illustrations from time to time are found in it.

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

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BISHOPS OF THE WEST AND NORTH-WEST.

1. PROVINCE OF RUPERT'S LAND.

The Most Rev. R. Machray, D.D., LL.D., Metropolitan and Bishop of Rupert's Land, 1865.
 Rt. Rev. W. C. Bompas, D.D., Bishop of Selkirk, 1874.
 Rt. Rev. R. Young, D.D., Bishop of Athabasca, 1884.
 Rt. Rev. W. C. Pinkham, D.D., Bishop of Saskatchewan and Calgary, 1887.
 Rt. Rev. W. D. Reeve, D.D., Bishop of Mackenzie River, 1891.
 Rt. Rev. W. J. Burn, D.D., Bishop of Qu'Appelle, 1893.
 Bishop of Moosonee.

2. BRITISH COLUMBIA.

Rt. Rev. W. Ridley, D.D., Bishop of Caledonia, 1879.
 Rt. Rev. A. W. Sillitoe, D.D., Bishop of New Westminster, 1879.
 Rt. Rev. W. W. Perrin, Bishop of Columbia, 1893.

BISHOP OF NEWFOUNDLAND.

Llewellyn Jones, D.D., 1878.



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

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

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 W. F. Burton, Esq., Hamilton, Ont.; Judge Senkler, St. Catharines, Ont.

The next meeting of the Board—Halifax, Oct 11th, 1893.