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HISTORICAL SKETCHES.

No 56—THE LATE JAMES A. HENDERSON, ESQ.,
D.C.L.

IN the January number of this Magazine, we alluded briefly to the death of James Alexander Henderson, Q.C., D.C.L., Chancellor of the Diocese of Ontario, which occurred at Kingston on the 7th of December last, and we promised our readers a more extended notice of the life and career of this gentleman, who for over a quarter of a century has taken a leading part in his own diocese, and has been a useful and prominent member of the Provincial Synod.

The late Chancellor was born in February, 1821, at Stoke, near Plymouth, in England, and was consequently in the seventieth year of his age at the time of his death. He was the son of Capt. James Henderson, an officer in the Royal Navy, and his early training was intended to fit him for the same service, in which during his whole life he manifested a keen and instinctive interest.

In the year 1835, Mr. Henderson came to Canada and completed his education, which had been begun in England, at Upper Canada College in Toronto, where he made the acquaintance and secured the warm friendship of many fellow students who subsequently became distinguished in the history of this Province.

His military tactics led him at an early age to join the militia, and as an ensign in the year 1837, he was present at the battle which was

fought between the royalists and the rebels at Prescott. He subsequently became Lieut. Colonel of one of the regiments of reserve Militia, a position which he retained up to the time of his death.

In 1845 he married the eldest daughter of the late William Wilson, of New Court. Five children born of this marriage died in infancy; but eight, seven daughters and one son, survived their father. Six of the daughters are married respectively to Richard T. Walkem, Q.C., of Kingston, the Rev. E. P. Crawford, of Hamilton, Mr. S. W. Farrell, Mr. A. E. Richards, of Winnipeg, Major Drury, of A. Battery, Canadian Artillery, and Mr. John Galt, of Winnipeg. Stanley Henderson, the only son, resides in Vancouver, and Mrs. Henderson and her only unmarried daughter live at their family home in Kingston. Dr. Henderson's married life, though not free from affliction, was yet one of great happiness. He was a most affectionate husband and father, and a man of bright and cheerful disposition, and though he preferred the quiet of a domestic life,



THE LATE JAMES A. HENDERSON, ESQ., D.C.L.

he was noted for his hospitality and for the readiness with which he entertained his clerical and lay brethren when the meetings of the Synod or its committees called them to the city of Kingston.

Choosing the law as his profession, Mr. Henderson studied in the offices of the Hon. J. S. Cartwright at Kingston, and the Hon. Robert Baldwin in Toronto. Having been admitted to practice in 1843, he entered into partnership

with the late Sir. Henry Smith, a partnership which continued until the death of the latter gentleman in the year 1868. He soon became known as a sound and painstaking lawyer, and although he did not appear at the bar as frequently as his partner, he established a reputation as a case lawyer and sound adviser which has been surpassed by few men in this Province.

At a time when the practice of the law was a tangled mystery, and when the form of a pleading was all important in an action, Mr. Henderson's advice was eagerly sought by his fellow practitioners whose pleadings were confidently submitted to him for his inspection and settlement. In 1857 he was appointed Master in Chancery at Kingston, an important judicial position, which he occupied up to the time of his death; and it is but a just tribute to his ability to say that his duties were performed in such a manner as to give universal satisfaction, and that during his long tenure of the office, very few of his decisions were reversed on appeal. He possessed the great gift of unerring common sense, which, it is said, is one of the greatest talents a lawyer can possess.

In 1883 the University of Trinity College, of the Council of which he was afterwards a member, conferred on Mr. Henderson the degree of D.C.L.; and some years later he received from the Government a patent as Queen's Counsel. In 1878 he was elected one of the Benchers of the Law Society, and for some years before his death he was President of the Frontenac Law Association and leader of the Frontenac Bar. The doctor has no more sincere mourners than his fellow practitioners in the city of Kingston who were accustomed to apply to him for advice, which he freely gave them, and to whom he was endeared by his genial manners and his bright and cheerful disposition.

Early in life Dr. Henderson became a member of the Society of Freemasons, in the affairs of which he took a warm and active interest up to the time of his death. His devotion to the principles of his order, the profession and practice of which he always regarded as entirely consistent with his duties as a Christian and a churchman, was rewarded by his promotion in the year 1879 to the position of Grand Master, which he held for the usual term of two years. No man ever occupied the Grand Master's chair who was more beloved by his brethren than "The Doctor." His courteous manners, his accessibility, his singularly handsome face and physique, and his constant practice of the principles of Freemasonry made him a universal favorite with the fraternity. A few months before his death he was by acclamation elected to the position of Grand Master of the Templar organization in Canada. His funeral was conducted by his Masonic brethren with the ceremonies befitting his exalted rank.

Though Dr. Henderson devoted his time and talents chiefly to the practice of his profession and the affairs of his Church, he yet found opportunity to attend to the interests of his fellow citizens. He was always anxious to promote the prosperity of the city in which he lived, and for many years before his death was president of the Frontenac Loan and Investment Society, the Kingston Gas Company and the Cemetery Company. His services in these positions were highly appreciated.

The writer once heard it said by one of our Bishops that whenever he wanted anything done he went to the busiest man of his acquaintance capable of doing it; that the man who had nothing to do was always too busy to do anything, and could never be depended upon.

The work of Dr. Henderson in connection with his Church recalls this remark to memory. Though busily occupied in the practice of his profession, he yet found a great deal of time to give to the service of that Church of which he was a life-long and devoted member.

At the time of the formation of the Diocese of Ontario, in 1862, Dr. Henderson was one of the churchwardens of St. George's Cathedral, and on behalf of the members of the Church of England in Kingston, read an address of welcome to the new Bishop, the Right Reverend John Travers Lewis. The Bishop fortunately recognizing in him the abilities which he subsequently displayed, appointed him Chancellor of the diocese, a choice which neither he nor the church-people of the diocese ever had reason to regret. The present prosperity of the Diocese of Ontario, so far at least as its temporal affairs are concerned, is largely due to the labors of its late Chancellor, who moulded its legislation and exercised a keen supervision over its finances; and the thoroughly cordial feeling of confidence which exists between the Bishop, clergy and laity of the diocese is in some degree at least attributable to his salutary counsels and influence. His life work was crowned by the final revision of the Canons of the diocese, the adoption of which he moved at the last session of the Synod. The Bishop keenly feels the loss of his faithful counsellor and friend, the clergy mourn the death of one who was always ready to assist them with his advice and counsel; and the laity will sorrow for the taking away of their chief representative who, while loyal to his Bishop and the clergy of the diocese, was ever mindful of the rights and interests of his own order.

But the talents of Dr. Henderson found even a wider field for their exercise than his own diocese. Constantly elected from the year 1862 as delegate from St. George's Cathedral to the Diocesan Synod, he was by the latter body, from the year 1863 up to the time of his death, sent as one of its representatives to the Provincial Synod, where he took an active part in the Church work assigned to that body. He was a



SHINTO SHRINE, NEAR YOKOHAMA.

member of the most important committees, and his talents and capacity for business were fully recognized by his co-delegates.

On Sunday, the 7th of December last, the useful life of Dr. Henderson came to an end. He died quietly and happily at half past four in the afternoon, having received the last rites of the Church from the hands of his son-in-law, the Rev. E. P. Crawford.

While his family mourn his loss, they are comforted by the conviction that his faithful service to his God will receive its due reward.

JAPAN.

BY REV. J. COOPER ROBINSON.

IN account of its position and physical features, Japan has been not incorrectly described as "the Great Britain of the East." It occupies the same position towards Asia as Britain does to Europe, being but a few miles distant from the main land, but differs from its western namesake in being composed of a much greater number of islands, there being in the Japanese archipelago four large islands and an almost innumerable number of small ones.

The area of Japan is about a fifth less than that of the Province of Ontario, and the population is now about \$40,000,000. The four principal islands lie between the thirty-first and forty-sixth parallel of north latitude, their united

length being about twelve hundred miles and the breadth of the main island varying from a hundred to a hundred and seventy-five miles.

Though possessing few high peaks Japan is decidedly a mountainous country, and the scenery generally is very picturesque. The most lofty mountain, Fji San, is a beautiful cone 13,000 feet high, and there are several others ranging from 4,000 to 9,000 feet. Many of the mountains are volcanoes, mostly extinct or quiet, but eruptions occasionally take place. Shocks of earthquake are of frequent occurrence, especially in the neighborhood of the capital and in the southernmost island, and have sometimes been attended with disastrous results.

Japan has a few rivers which are important waterways, being navigable by boats of light draught, but most of the rivers during the greater part of the year are nothing more than torrent beds through which a very small stream ripples over the stones. During the rainy seasons, however, these apparently harmless streams suddenly become swollen to a great size, and if it were not for artificial banks, which have been constructed at great expense, the most fruitful parts of the country would then be inundated. Mountain streams are numerous and there are said to be more than six hundred waterfalls in the country, the largest of which is eight hundred feet high and one hundred feet broad.

Lakes abound to the number of about two hundred, but with one exception they are not large. Some of them, however, are exceedingly

beautiful, being situated high up among the mountains, and are favorite places of resort during the summer months, when the atmosphere of the plains becomes very oppressive.

Japan is not devoid of mineral wealth. Gold and silver were exported in considerable quantities by the Dutch and Portuguese, three centuries ago, but the present output of these metals is small. Copper is now an important article of export, and iron, tin and lead are also found. Coal is plentiful, but of inferior quality.

Although, on account of its character, only a small part of the country is capable of cultivation, Japan's principal source of wealth is agriculture. Its plains are exceedingly fruitful, and some of them, such as those surrounding Osaka and Nagoya, which are the largest in the country, yield two crops annually. Rice is the principal crop, but wheat and barley are also grown in considerable quantities, as well as a good variety of roots and other vegetables. Tea, silk and cotton are also valuable products both for home consumption and exportation to other countries. Fruit is generally plentiful, the principal varieties being oranges, persimmons, peaches, plums, apricots, figs, grapes and pears. Japanese pears are, however, very disappointing, being hard, coarse and almost devoid of flavor. Apples grow in the north, but are of inferior quality, and cherry trees abound and their blossoms are magnificent, but they bear no fruit.

Flowers may be seen in bloom the year round, except, perhaps, in the extreme north, and some of them, especially the chrysanthemums, grow to perfection. There is one thing, however, the lack of which sadly impairs the beauty of the country, and that is grass. Grass there is to be sure, but so coarse that sheep cannot live upon it, and one never sees a green meadow or lawn such as are so plentiful in Canada.

Japan is fairly supplied with animals, horses and cattle being the chief domestic ones. The Japanese horse is not a noble looking beast, being small and ill-shaped. Neither is his temper, as a rule, what it ought to be. He is fond of using both his heels and teeth for purposes other than those for which they are popularly supposed to have been intended, but he is strong, and efforts are now being made to improve his breed. He is used principally for military purposes, but sometimes as a beast of burden.

On account of the prevalence of Buddhism, which forbids taking life and using flesh as food, there was formerly little use for cattle, but now since Buddhism has, to a certain extent, lost its hold upon the people, and most of those who can afford it have taken to eating meat and drinking milk, the demand has greatly increased. Pigs are scarcely to be found in Japan, and there are no sheep except such as are brought over from China, but in addition to beef, horse flesh and fowl are used for food.

Of wild animals, deer and wild boars are the

most plentiful, but foxes, badgers, and in some parts, bears are found.

Birds are not very numerous, but a good many kinds are found, and some of them have beautiful plumage, but very few are songsters. Some one once said "there are three remarkable things to be observed in Japan, viz, birds without song, roses without scent and cats without tails." This, generally speaking, is true, and if he had added that Japanese dogs have neither beauty nor sense no one would have contradicted him, for I believe that in ugliness and uselessness the dogs of this country are matchless.

Next to rice, fish is the chief article of food for the Japanese. Both in the sea which surrounds their island home and in the inland waters, fish abound in almost endless variety, and are a great source of wealth to the country.

The climate of Japan varies considerably. In the northernmost island the average temperature for the whole year is about 45° Far., at Tokio it is about 57°, and at Nagasaki in the south it is 62°. The extent of latitude accounts for this to some degree, but the climate is mainly influenced by monsoons and ocean currents. The prevailing wind from May till August is S. W. It blows off the Indian Ocean, and being accompanied by heavy rains produces a hot and damp summer. The N. E. monsoon continues from Oct. to Feb., making the winter months cool. Sharp, frosty nights follow bright warm days, but changes of temperature are not so sudden or marked as in Canada. The southern part of Japan being in the latitude of Egypt, and having the Black stream from the equator flowing along its eastern coast, has a climate almost tropical in summer, while the northern part, being struck by an Arctic current is colder than England.

As there is scarcely any real country life in Japan, villages, towns and cities are numerous, and some of them very large. Tokio, the capital, extends nearly ten miles from north to south, and nearly the same distance from east to west. It is rapidly increasing in size, and now has a population of 1,200,000. Next comes Osaka, also a growing city; with a population of about half a million. Kyoto, the ancient capital, is not so large as it was in the days of the Mikado's residence there, but still is the third city and has a population of about 300,000. These three are "Fu" or first-class cities, so called from being or having been the place of Imperial residence and the capital of the country. After these come the ordinary cities called "Shi," of which Nagoya with its 200,000 souls is chief.

Japanese cities are, as a rule, well laid out and have moderately wide and well made streets, with a small open sewer on either side of each. Except on one or two streets in Tokio, sidewalks are not found outside the foreign concessions of the treaty ports, but, there being no heavy wag-



THE INDIAN SCHOOLS AT GLEICHEN, N.-W.T.

gons and few horses used, the streets are generally in good order for walking. In olden times all the principal Japanese towns had castles, the walls and moats of which still remain, though most of the castles themselves were destroyed during the war which took place at the time of the Restoration in 1868. One of the largest of these castles was that of Nagoya, which still stands and is in a good state of preservation. Japanese buildings even, such as the castles mentioned, are almost invariably made of wood and plaster, and the wood being seldom painted soon presents a very dull appearance. Buildings of more than two stories are very rare and but few attain even to that modest height. On this account there is nothing imposing about a Japanese city, one street looks just like another, and one has to go about in different directions for some time in order to get an idea of the size of a place. The front shutters of Japanese shops are entirely removed during the hours of business, but no effort is made to display the goods they contain, and unless one knows exactly what he wants and can ask for it, shopping is no easy business. The residences of merchants are invariably behind their shops, and all the better class houses are hidden from view by the poor ones which line both sides of the street in front of them.

The Japanese being fond of certain kinds of out-door recreation, parks and groves are numerous, and on fine days, especially at the cherry blossom season, they are alive with children and picnic parties. Every grove, no matter how small, has its Shinto shrine, and near by there is generally to be found a Buddhist temple. Truly "the high places and images and groves on every high hill and under every green tree" furnish abundant evidence that the people are "wholly given to idolatry."

"GENERAL" BOOTH is telling us of "Darkest England," Stanley is telling us of "Darkest Africa," some are even speaking of "Darkest Canada." What does it all mean? It means that there is a loud call for missionaries all over the world, missionaries at home, missionaries abroad. When will church people be aroused to the crying needs of the hour?

A TRIP THROUGH OUR MISSION FIELDS.

BY MRS. WILLOUGHBY CUMMINGS.

IV.—SASKATCHEWAN AND CALGARY.

PART I.

COULD anyone ever forget the first time he was among the heathen? It does not seem possible to

realize what heathenism is until one has been in the midst of it, and seen the degradation of womanhood, the uncleanness and wretchedness, all of which we know would vanish before the cleansing power of the precious Blood, which was shed for these poor creatures, as well as for us.

How vividly every incident of our first visit in the diocese of Calgary comes before my eyes. The drive in the early morning over rolling prairies from Gleichen with our old friend, Rev. J. W. Tims, to the mission house on the Blackfeet Reserve; the meeting next day with Miss Brown, who for nearly three years had been our very own missionary; the long prairie drives to visit the Indians gathered for the Sun Dances and the drives home again in the late twilight; the wiert dances, the visits to the tepees, the feasts to the Indians, and so much that was strange and amusing, but over and above all, the feeling of intense sadness, when one realized that all these poor creatures, many of them so handsome and intelligent in appearance, were heathens. I say again, one cannot realize all that word means until one has been among them. It made one have a fellow-feeling with Mrs. Pickett, when she put a cent into her mission box, because she wasn't born a Jap.

In this diocese of Calgary are situated the two largest Reserves of heathen Indians in North America.

I asked Mr. Tims why it was that the Indians much farther north, almost within the Arctic Circle are so much more christianized and civilized than are these Blackfeet. He told me that it was because all traffic, before the days of the C.P.R. used to be by way of the Saskatchewan River northward, and that missionary effort had been in the same direction, so that until about ten years ago the only white men with whom these Indians came in contact, were unprincipled traders, chiefly from the United States, who cheated them, gave them what has proved to be their greatest enemy—whiskey—and taught them many other vices.

When the Indians came into treaty with the government, however, matters were changed for the better, and with the help of the mounted police, these traders and whiskey sellers have become few and far between, and slowly but

surely the Indians are beginning to adopt the customs and habits of civilized life.

The Blackfeet nation is divided into three bands—the Blackfeet proper, the Piegans and the Bloods, and their missionaries are respectively, Rev. J. W. Tims, Rev. H. Bourne and Rev. S. Trivett.

Of our visits to the two latter missions, I will speak in my next number.

The Blackfeet proper number at present about 1,900 Indians, and are scattered in small camps of about a dozen tepees each, on various parts of the large reserve.

Rev. Mr. Tims has been the only missionary of the Church working among these people. In the southern part of the Reserve, the Roman Catholics have a school and mission, but no other body of Christians has done anything for these Indians. When Mr. Tims arrived among them he was unable to speak or understand a word of their language, and the difficulty of learning it may be realized when it is remembered that it had never been reduced to writing and could only be learned orally. After some years of diligent study, in which Mr. Tims' health suffered considerably, he has written, and the Society for Promoting Christian Knowledge has published a Blackfeet grammar and dictionary, and the Gospel of St. Matthew, which latter is published by the Bible Society. That his work will be of inestimable benefit to other missionaries and workers among these Indians will readily be believed. Mr. Tims is assisted in his work by two school teachers, Mr. Haynes and Mr. Swainson, and by Miss Perkes, who has succeeded Miss Brown as matron of the Girls' Home, and who is supported by the Woman's Auxiliaries of the Toronto Diocese. Mr. Haynes also has charge of the boys, who are taken to live in the mission house, and Mrs. Swainson (nee Miss Tims) teaches the girls in the schools sewing and knitting. All are devoted to their work, and to the poor Indians in their charge. A new day school, that like the other two day schools is partly supported by the Government (which gives \$300 to the teacher's salary, but makes no provision for buildings, heating or other expenses), has been begun some miles from the mission house, after many earnest persuasions from Chief Eagle Rib. Of course no teacher can live on the grant received from the Government, and it is earnestly hoped that church people will realize the great importance of this new opening for missionary work, and contribute for its support, as only by voluntary contributions can this work be sustained, there being no fund from which to draw.

Our hearts sank within us when we saw in what wretched quarters the Girls' Home had been located from want of funds, and it is a cause of rejoicing that a building, small, but more suitable for the purpose, has been erected during the autumn.

Rev. Mr. Tims has applied to the Government

for money to pay for the erection of this building, and the item will be placed in the estimates for next session, when it is earnestly hoped that the appeal may be granted.

All who know anything of the lives the poor children live in their own homes, where whole families are crowded into one tepee or small hut of one room, and where the children hear vile language and witness vice of all sorts, anyone who knows this must feel the importance of taking these poor children and placing them in homes where Christian truths will be taught them by example as well as precept. Mr. Tims is one of the C. M. S. Missionaries, but neither that society nor the funds of the diocese can furnish any help for the schools or homes, and it rests upon Churchmen, especially in the eastern dioceses, to give to the utmost, so that the light of the Gospel may be made to shine on these darkened minds. Signs there are, and hopeful ones, even among the older Indians, of a break in the darkness. One of the minor chiefs, White Pup, has told Mr. Tims that he does not pray to the sun anymore, but to the God of the Christians, and the Indians attend the services and show much more attention than they used formerly to do, and this year for the first time consented to give up their cruel torture dance with which the sun dances conclude.

Great gratitude was expressed to us by the chiefs for the gifts of warm clothing sent by the branches of the Woman's Auxiliary, and in many a tattered garment we recognized what had once been the work of busy fingers of a Woman's Auxiliary worker, who, like Dorcas of old, makes coats and garments for her poorer brethren.

After we left Gleichen, we next went to visit the Sarcee Indians, near Calgary, and Mr. Tims kindly went with us to act as interpreter. These Sarcees are probably of the same family as the Beaver Indians, who live much further north, for their language is very similar, and quite different from the Blackfeet. They speak and understand the latter, however, as they have lived for many years near neighbors—from an Indian point of view. Rev. Gibbon Stocken has charge of this mission, in addition to the white settlement at Fish Creek. On account of Mrs. Stocken's ill-health, she and her husband have been in England for some months, and the mission is looked after by Mr. Stanley Stocken, the Incumbent's brother. The Sarcee Indians are not as fine looking a race as are the Blackfeet, but they are wonderfully intelligent.

There are two day schools on the reserve, and a boarding school is much needed, were there some one to take charge of it, and funds for its support. At present, Mr. Stanley Stocken is working single handed—even cooking his own meals. Do people in civilized homes ever realize the devotion of a life, which for Christ's sake is spent entirely alone among the heathen?



ZENANA OF A PALACE IN INDIA.

ply and plainly clad. The rooms are bare and cheerless, for the Indian women usually sit on the floor, and little furniture is therefore needed; the place, in many instances, is suggestive of a prison rather than a home, and what we should call comfort is conspicuous by its absence.

Here are secluded the women of the house, and it is estimated that of the 120 millions of women in India, forty millions are shut up in Zenanas. But it becomes at once apparent that many of the circumstances which make home so precious a possession to us, are wanting in the Zenana. There is, for instance, *no family life*. It is true there is the wife, the mother, the sons, the daughters and the daughters-in-law; but they never gather with husband and children in the family circle, which unites heart to heart in our English homes: the intercourse of the women with the male portion of the household is virtually excluded. Child life with all its happy associations is wanting; it cannot be said of an Indian home that there the children

"Grow in beauty side by side,
And fill one home with glee;"

the seclusion of the girls makes this impossible. A daughter is frequently looked upon as a curse, and as a consequence the woman is more or less degraded in the eyes of the man. Doomed to an enforced inferiority, her life is without an inspiring purpose, and as a consequence it sinks to a drudgery worse than the treadmill.

There is, as we understand it, *no social life*. Society, there is none, except that which exists within the limited area of the Zenana. Women are not allowed to see, much less to speak to, a man, unless he be a near relation. If ever they venture in public, they are wrapped up so completely in clothes that all they are permitted to see of the world is through an eye-hole in the veil, or they are shut up in a dhoolie so closely as to resemble nothing so much as a bale of goods.

There is *no intellectual life*. The women scarce-

ly ever read, although they are sometimes read to. Books are almost unknown. "Education is good," says the Hindu, "just as milk is good; but milk, given to a snake, becomes venom; so education to a woman becomes poison." The cultivation of any talent, such as music, is never attempted. The life of an Indian woman, unless she becomes a wife and the mother of a son, is too often only a dark, sad pilgrimage, from the cradle to the grave.

But sad as all this is, there remains the still sadder thought that there is *no religious life*. The women of India sit in darkness and in the shadow of death. It is true they have a religion, but it is a religion of terror, and therefore without hope.

The character of the idols they worship only serves to deepen the gloom and despair of their spiritual lives. As children they are taught to worship the goddess Kali. "See," said a sick child, "her bloody tongue, wicked face, cruel hands, necklace of skulls; our gods are terrible; I cannot help screaming when I see them." To such a deity are the children in India taught to pray. Only let a Christian mother picture to herself what her feelings would be if the life and sentiments of her child were dominated by such a religious influence as this, and then contrast the happy time of evening prayer, when, her little one kneeling by her side, or on her lap, she directs its voice in worship to "Our Father in Heaven."

But if the condition of women in India is sad, the condition of Hindu widows is deplorable. In India, widows are subject to treatment akin to criminal. They seem singled out for special cruelties. They are looked upon as cursed of God, and they are scorned by man. If their wrongs and sufferings were only fully known, this country would ring with a cry of righteous indignation. What would be thought, for instance if in England *one thousand women*, the faithful wives of respected husbands, were shut up in one of our prisons, their kindred and friends permitted to heap upon them every kind of abuse and indignity, making their lives a drudgery, and their very existence a burden too heavy to bear; and all this, not because they had committed any crime, but because of a misfortune which she could not possibly avert: they are widows? The thing would not meet with a moment's toleration, and yet in India millions of women are so treated; and it is scarcely an exaggeration to say that many of our criminals at home receive at our hands greater consideration. At what age may they become subject to such cruelties? From childhood: the child wife of an aged man is no uncommon case: widows at ten, widows at seventeen. "I never can remember," said a mere girl, "the time when I was not a widow."

In the census of 1881 there were no less than 54,000 child widows under ten years of age.

Such is the field which lies open for missionary zeal and work.

MISSIONARY WORK IN THE SUNDAY SCHOOL.

BY THE REV. H. A. THOMAS, Rector of Warwick, Diocese of Huron.

IN dealing with this subject, I shall confine myself to an attempt at answering three questions, beginning respectively with the words,

"WHAT?" "HOW?" "WHY?"

1. What is the general position of the Sunday school towards the Church? Out of this general relationship will arise the relationship towards any specific branch of church work. "The Sunday school is the nursery of the Church." This is a very old and trite saying; yet it is not so old as to be decrepit, nor so trite as to have had all its truth worn away or utilized. So far is this from being the case, so far are the power and application of this adage from being exhausted, that I find in it the clue to the maze in which I became involved when I began to consider earnestly the important subject of missionary work in Sunday schools. In this adage is implied the scriptural fact that "The Church is the family or household of God;" and, as in the natural household, the whole training of the nursery should be arranged and carried on with a view to the enabling of the children at a very early age to undertake their due share in the duties of the household, and ultimately to be fitted for citizenship in the social and political world; so the training in the Sunday school should be such as to enable its inmates very soon to become active partners in all branches of work pertaining to the spiritual household, and finally to become citizens of the Kingdom above. This is the great object of the Sunday school:—not merely that we may have systematic organizations, and excellent machinery, and pleasant pic-nics, and agreeable tea-meetings; but that we may, under God's blessing, so enlighten the minds, touch the hearts and mould the lives of our pupils as to lead them to become good citizens, and intelligent, earnest and devout Christians, ready and willing to enter with spirit and understanding into all beneficent and philanthropic enterprises.

To every rightminded teacher, this is the one object of his labors; for this he lives and works and prays. Whatever else is accomplished by means of the Sunday school; if this is not done, the school is a failure: what else fails; if this is done, the school is a success. Now, among the many enterprises in which the Church is called to engage, none is more important than the *Missionary Enterprise*, and, therefore, there is none in which it is more necessary that the children of "The Church Nursery" should be taught at an early age to take an interest and bear a hand. All are well aware that impressions made upon the mind of a young child are seldom, if ever, effaced, and that habits formed in childhood con-

tinue to mould the life and guide the heart long after the removal or extinction of the causes which produced them. How important then is it that our children should early learn to take a practical interest in missionary work; for the spirit of mission is the spirit of Christ, and that Sunday school in which the scholars are not taught by precept, by example and by practice, to aid in sending the Gospel to the heathen, at home or abroad, is not obeying the Master's express command, is not teaching the Christ of the Scriptures;—nay, more, is robbing its scholars of the high and holy privilege of being co-workers with God in the extension and edification of His kingdom.

2. How, then, shall we proceed in order to bring about a consummation so devoutly to be wished? How shall we get the Sunday school to take its proper position of practical interest in missionary work?

1. *By giving information.* Beginning with the infant class, and continuing through the different grades, teach the scholars in proportion to their ability to comprehend it. *The great Fundamental Principle* that all true life consists in giving—that the sun gives its light and heat to cheer and warm the earth—that the ocean gives its vapor to form the clouds—that the clouds give their moisture in rain to water the plants and animals upon the earth, and to form springs and rivers—that the springs and rivers give their waters back to the ocean—that the mother gives her child the rearing and caring for her child—that God gives us all things richly to enjoy—that He gave His only Son, our Lord Jesus Christ, to save us—and that he asks us to give Him our hearts and to tell others of His loving gifts, so that they too may be led to give themselves to His service and for His glory.

2. *By provoking sympathy for missionary objects.* This is inseparably connected with the giving of information, and results from it. There is scarcely anything that will prove more interesting to the child-mind, or that will more effectively touch the child-heart than will the stories of heathen darkness and misery as contrasted with the light and happiness enjoyed by those who are surrounded by Christian influence. The account of the position which women and girls occupy in heathen lands—of how the Hindoo mother frequently throws her infant girls to the crocodiles of the Ganges; set over against the Christian mother's loving care—of how in heathen lands woman is the slave, the drudge, at best the mere toy of man, having no experience of love here or hope of happiness hereafter; in contrast with the lot of the Christian woman, as the friend, the companion, the adviser, the equal of man, loved and respected here and with him sharing the same hope of the future—the account of these contrasts, and of others such as these, can be easily made to fill the young hearts with gratitude, and to cause the

youthful soul to pour forth in genuine sympathy and practical benevolence towards those who are so benighted and degraded, especially when, by reference to the history of our ancient British Saxon and Norman ancestors, it is pointed out that we, without the Gospel should have been in the same darkness and misery.

Closely allied to this, and serving a similar purpose in inspiring the scholars with sympathy for missionary work, is the story of Missionary Heroism.

Show them that our Lord and Saviour not only taught and exhorted His disciples to enter upon and engage heartily in missionary work, but also that He was Himself the great pioneer in the missionary field—that He not only said, "Go ye into all the world and preach the Gospel"; but that before He gave the command, He set the example by leaving His own beautiful home in heaven; coming to this sinful world, living the life of a servant; suffering the hunger and thirst of a beggar; enduring the scorn, contempt, hatred and abuse meted out to the most mean and degraded: and at last dying the painful and shameful death of the malefactor; in order that He might buy us back from the bondage to Satan, and give to us the glorious liberty of the children of God.

Glean for them from New Testament fields, and relate to them as graphically as possible the stories of the travels, trials and tribulations of the great missionary Apostle of the Gentiles. Tell them of his glowing zeal and glorious triumphs, as he held on his way, counting not his life dear unto him that he might finish his course with joy. Describe to them the deeds of Patrick and Columba and Augustine, in the early Christian centuries; and show them how glorious a record has been made by their successors in modern times. Relate to them the story of John Eliot, the missionary to the Red men of our own Continent, with his life of unwearied toil and patient gentleness; of David Brainerd's wearing out his soul among savages, while disease was fast consuming his body, his motto being, "My heaven is to please God and to glorify Him";—of Henry Martyn sinking into his lonely grave in plague-stricken India;—of Judson and the horrors of his Burmese prison;—of Bishop Heber, found dead in his bath at Trichinopoly;—of John Williams, dying a martyr's death at Erromanga;—of Allen Gardiner, starved to death in the long winter of an Antarctic island, while on a rock, near which his skeleton was found, he had painted the words, "My soul, wait thou upon God, for my hope is in Him";—of Bishop Mackenzie, sinking through fatigue and fever, in the swamps of the Zambezi, not looking for earthly happiness, as he said to his sister, but to be the "sharer of every one's sorrows, the comforter of every one's grief"; of David Livingstone, the missionary explorer, laying down his life in his African hut, with no

white face near, his last words being, "All I can ask in my solitude is heaven's richest blessing on every one who will help to heal the open sore of the world";—of Coleridge Patteson, the noble martyr-bishop of Melanesia, forsaking the refinements and comforts of his cultivated home, falling a prey to the bludgeons of the savages of the Pacific, whom he had gone to teach, and having his body, with a palm-branch in his folded hands, placed in an open canoe, and launched upon the lonely waters;—of Bishop Hannington, shot down in Central Africa, with his own rifle;—of his successor, Bishop Parker, who so nobly offered himself to fill the breach left open by the martyrdom of Hannington, and of his falling a victim to the deadly malaria; and (though last mentioned, not the least) of the Christian soldier Gordon, and of how, night after night he paced his lonely round, the only white man in a city swarming with dark-skinned traitors, of how each morning a folded handkerchief laid outside his door was the signal that he must not be disturbed during his hour of devotion to his God, of how he fell, stabbed by the cowardly rebel, and died—the noblest soldier-heart that has bled for a quarter of a century;—tell them of these, and assist them to find in the pages of *The Missionary Gleaner*, *The Spirit of Missions*, *THE CANADIAN CHURCH MAGAZINE*, and other publications, the stories of many others who are spending themselves, and are being spent, in order to win the heathen for Christ; and the effect must be to stir up the school to a grand missionary zeal, and perchance, under God, to lead some youthful hero to consecrate his bright young life to the same noble cause, and to win the reward of those who hereafter "shall shine like the stars for ever and ever."

(To be continued.)

OUR PARISHES AND CHURCHES.

NO. 55 — ST. THOMAS' CHURCH, BELLEVILLE.

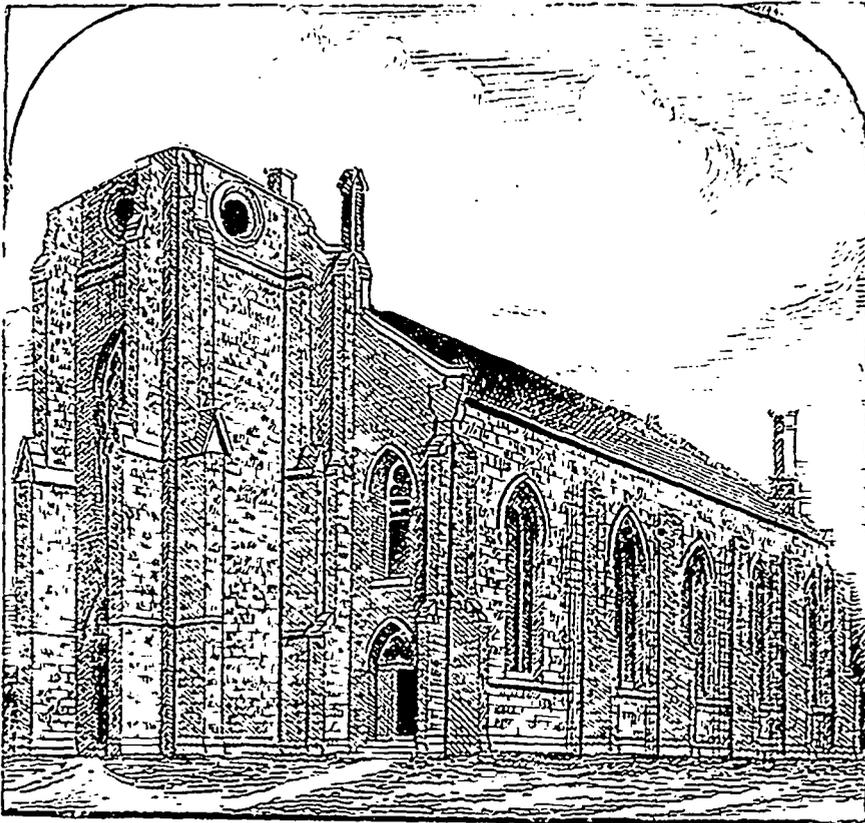


HIS city was formerly called Meyer's Creek; it was given its present name in 1816 by the then Governor. It was incorporated as a town, 1850.

In January 1878, Belleville became a city by special act of Parliament, having 10,000 inhabitants.

Belleville is beautifully situated, the principal residences being on two hills. Between them runs the river Moira, which here empties into the Bay of Quinte.

The first church built in this section of the country was erected in this city in 1820, on the most beautiful spot in the city, the corner of Bridge and Church Streets, on the eastern side of the river. It was built of brick, many of the



ST. THOMAS' CHURCH, BELLEVILLE,
DIOCESE OF ONTARIO.

seats were of the old fashioned square family pew style, with a table in the centre, which was probably more comfortable than ecclesiastical. The pulpit and prayer desk of the well known three-decker style were placed in the centre of the church, behind which was the chancel.

The use of the black gown in the pulpit necessitated many a processio. from the pulpit to the vestry, which was at the west end of the church, in order to change surplice for gown and then gown for surplice.

This church becoming unfit for service, and unsafe, each swing of the bell causing it to creak (there was a church bell in Belleville in those days), the building was torn down and the corner stone of a new one was laid in 1855, by Dr. Ridley (father of Dr. Ridley, of Hamilton), who was one of the prominent churchmen at the time.

This building was destroyed by fire on February 26, 1876, and, owing to some disagreements among the congregation, was not again erected until three years had expired. The new church was opened for service December, 1879.

The seating capacity of this St. Thomas' Church is about 600. The seats are nearly all rented. The average congregation being about 200.

The building is of stone, and gothic in style.

The tower is not yet completed, and some day, we believe, is to be surmounted by a spire.

The first rector was the Rev. Thomas Campbell, who, after fifteen years' ministry in Belleville died on September 17, 1835, at the early age of forty-seven. The Rev. Mr. Cochrane, who had been taking the duty during Mr. Campbell's illness, succeeded to the rectory. Mrs. Cochrane is still living in Belleville, and is a member of St. Thomas' congregation.

The Rev. John Grier was appointed to the rectory after Mr. Cochrane, in the year 1838. After many years of labor, during which time he was the only clergyman in the county and had, therefore, to take long and wearisome drives into the back country,

Mr. Grier felt the necessity of having assistance in his work, so, in September, 1861, he called to his aid the Rev. Sceptimus Jones, who proved a most earnest and zealous worker. He remained curate for two years and then left to take charge of another congregation in another part of the town. The Rev. Arthur Baldwin took Mr. Jones' position.

The decease of the Rev. John Grier in 1870, called up many reminiscences in connection with Church work in Belleville, as he had been rector of the parish for over thirty-three years, during which time he was prominently associated with the social, religious and educational interests of the town. His kind and affable manner secured for him a friend in everyone and his presence on all occasions was sure to give life and cheer to those assembled. The handsome St. Thomas' Church was erected entirely under his supervision, he watching the laying of nearly every stone from basement to finish. For over thirty years he had been chairman of the Grammar and Joint School Trustees of the town, and only declined when old age warned him that his time was nearly over,—a result which took place, strange to say, almost immediately afterwards. When he took charge of Belleville it was but a small village, and he lived to see it an incorporated city.

On his death the venerable Archdeacon Patton was appointed to the rectory, but he did not remain long in charge, for he was soon called from the Church militant to the rest and peace of Paradise; but not before he had by his Christian and gentle manner won many warm friends. The death of the rector was not only a great loss to the church in Belleville, but to the whole diocese, of which he was the most efficient Archdeacon. Bishop Lewis never suffered so great a loss in the removal of a clergyman as in this case, the Bishop's words at the funeral told how keenly he felt his loss, he was indeed the Bishop's right hand man.

The Rev. J. W. Burke, the present rector succeeded the Archdeacon, and was assisted for some time by Rev. J. W. Muckleston, who had also assisted the previous rector.

Soon after Mr. Burke's appointment he had a chapel of ease, known as St. Paul's, erected in the southern part of the town.

St. Thomas is one of those fortunate or unfortunate parishes, as the case may be, in which the rector receives no portion of his stipend from the people, it being endowed. There is also in connection with it, a handsome rectory and Sunday-school house.

MOTHERLESS.

FROM a far-away country town a box of wild flowers had come to the Children's Hospital in the city of C—. Just at dusk the new nurse stopped in her rounds before one cot where a poor little sufferer lay, clasping in his thin hands a bunch of blue violets. The little fellow tossed and turned from side to side; ever and anon he would start up murmuring something about "Little Jack," then fall back whispering, "too late, too late."

"Bad case, bad case, nurse; father and mother both died of same fever, baby found dead, and this boy will go soon," and the old doctor shook his head gravely.

"Poor little fellow," murmured the nurse. "To die alone; no mother's hand to wipe away the gathering dews of death; no mother's arms; no mother's kiss!"

She brushed back the damp golden curls from the white forehead: the blue eyes opened wide and a faint voice whispered, "Mother!" The nurse bent piteously over him, his eyes searched her face, then closed wearily. "Oh, I want my mother!" he moaned.

"Poor baby," said the physician, "he will have his mother soon."

The child started up, "Rock me, mother," he cried. Very tenderly he lifted the little figure and placed it in the nurse's arm; the weary head dropped upon her shoulder; the hands, still holding the violets, were folded lovingly

around her neck. To and fro she cradled him; the room was growing dark, a faint streak of light came in at the eastern window and slipped softly across the ledge.

"Sing to me," the child whispered; very sweetly on the air rose and fell the music of that old, old hymn:

Hide me, O, my Saviour, hide,
Till the storm of life is past;

Nearer and nearer crept the moonlight till it touched the swaying figure:

Safe into the haven guide,
O, receive my soul at last.

The song ceased, "Mother, I'm too tired to kneel to-night," murmured the child, then softly added: "Now—I—lay me down—to—sleep—I—," with a long sigh the blue eyes closed tiredly; the arms slipped down; all was still. The moonlight flooded the room with silver; it lingered about the little white robed child; it fell upon the golden curls and half-closed lids; and the withered flowers fallen loosely now from the tired hands. There was a faint, sweet perfume of violets as the rocker crushed to and fro; nothing stirred in the room save the swaying figure in the moonlight.

The doctor touched the nurse and gently said: "The child is with its mother."—*Selected.*

MR. GLADSTONE advocates systematic giving and offers to assist in forming an association in its favour.

FRANCE which a century ago was the most populous country in Europe is now rapidly falling behind in that respect.

THE Mormons of the United States have abolished polygamy and will therefore become ordinary citizens of the great Republic.

WE are told that in New York alone there are now 500 millionaires, and that in the coffers of American Protestant Christians there are not less than ten thousand millions of dollars. Alas, that the mission cause should languish, when there is at hand such a tremendous power as this one item alone indicates!

To raise large sums for missions we have no need to depend on a few large givers, but only to organize "the littles." If hundreds of the poorer folk would only take subscription cards and fill them up with such sums as they were able, the result would be tremendous. The sea is made by the rivers, the rivers by the rills, the rills by the showers and the showers by the drops. Enormous sums are lost to the Church in this way, by not organizing the great masses of the poor and lowly.

Young People's Department.



CHILDREN'S OFFERINGS.

CHILDREN'S OFFERINGS.

WHAT can little children do when they have only coppers and five cent pieces to save? Well, to begin with, a great many children have more than coppers and five cent pieces.

Indeed, if they would count all they spend in a week on candy and fruit and toys they would find that it would be quite a nice little sum of money. But even if it is only a few coppers or five cent pieces, don't you think little children could save some of them for the Church of the Lord Jesus? A little child will say, "It's only a copper, and a copper won't be missed." But, think a little. Suppose a hundred children give each a copper, that will be one hundred cents, and one hundred cents make a dollar. Then suppose they give that every Sunday, how much will that amount to at the end of the year? "Fifty-two dollars" I hear one child say. Yes, we will say about fifty dollars, and is not that worth something? Little drops of water make the river, children, and the sea, and little gifts from children make up sometimes a large amount. The children of a few Sunday schools in the United States contributed last year thousands of dollars to help missionaries. Don't you think the children of Canada could do the same?

During this Lent the Mission Board of your Church asks for your offerings for missions. See the children in the picture bringing their offer-

ings to the church. Will you not save some of your money during Lent, and then bring it on Easter Sunday in boxes to the church?

Think of all the good you might do, children, with your little prayers and offerings for missionaries. It is God's work and He will bless you in it.

THE STORY OF "CORSAIR."

From THE CANADIAN INDIAN.

IN the autumn of 1844 there arrived in England fourteen Iowa Indians, from the wild West, under the care of Messrs. Melody and Catlin. Among the party was a handsome "brave," named *Shon-ta-yi-ga* (little Wolf), and his wife, *O-kee-we-me*; and they had with them a baby boy, born on the voyage, and named after the ship, "Corsair." These Indians, dressed in their wild Indian costume, visited London, Birmingham, Newcastle, Edinburgh and Paris, and had audiences with Her Majesty the Queen, King Louis Phillipe, the Duke of Wellington, Mr. Disraeli and other noted personages.

The little papoose was taken ill at Edinburgh, and died at Dundee, February 8, 1845. After its remains were laid in a coffin, each of the young men of the party ran a knife through the fleshy part of his left arm, and drawing a white feather through the wound, deposited it, with the blood on it, in the coffin with the body.

The father and mother at the same time brought all the presents they had received while travelling—money, trinkets, etc., etc., and deposited them in the coffin. But they were unwilling to leave the child's body among strangers, and wanted to take it home with them to America, Learning that this would be impossible, they asked to have it conveyed to Newcastle and interred in the Friend's burying ground, where, they said, they believed it would be well cared for and guarded. So it was conveyed to Newcastle, and was received with the greatest kindness by Mrs. Richardson (Rev. E. F. Wilson's aunt), and other kind friends, who attended to its burial in the Society's beautiful cemetery. The little coffin was of polished mahogany. It was opened at Newcastle, and a cast taken of the child's face. The child was dressed in an English white robe and cap, and had no ornaments on it except a Victoria medal and a few strings of wampum. Shon-ta-yi-ga sent word to his friends that it was the custom of his people to cut patterns of human hands, scalping knives, arrows, etc., in wood, and to bury them with a child in order to record its father's exploits; but as he could not do this, he sent, instead, a sheet of brown paper, with rude drawings, in colors, of articles that would have been enclosed. They showed that he had fought in nineteen battles, and there were impressions of four human hands, and outlines of six scalping knives, three arrows, and two or three scalps. This picture is still kept by Mrs. Richardson; and the two little Indian boys from the Shingwauk Home, who went to England with Mr. Wilson, in the spring of 1890, saw the picture, and also the cast of the baby's face.

The following lines were written shortly after the baby's death, by J. O. Murray:—

"I may not lay its body here,"
The Indian father said;
As, with its mother, tear for tear,
He wept upon the little bier
Of his dear infant dead.

He was a tall and stalwart man,
A man of iron frame,
A warrior of his native clan,
A plumed and painted Indian,
Of proud imposing name.

And yet he bore a father's heart,
Though bold it were and wild;
And tender pain did through it dart
As he beheld the last pulse start
That quivered in his child.

He summoned up the memory
Of all its baby wiles,
Of all the carols of its glee,
And all its tricks of infancy,
And all its sunny smiles.

Then came the fresher memories
Of the disease that crept
Upon it, and by slow degrees
Crushed its young feeble energies;
And then he bowed and wept.

He bore its cold and lifeless form
About in fond embrace,
As if its frozen veins might warm
Upon his bounding heart; his storm
Of sighs its breath replace.

"I dare not lay it here," he said,
"But 'mong those Southern Friends
Who on the Red man kindness shed,
My babe shall lay its little head;
And peace and calm shall come instead
Of grief my heart that rends."

And so the Indian infant lies,
Far from its fatherland,
Beneath the sun of English skies,
Whither its parents' thoughts and sighs
Are sent from strand to strand.

And o'er its poplar branches wave,
And White men's children lie
All round the child of that wild "Brave";
And the Great Spirit o'er its grave
Looks down with love from high.

A YOUNG AFRICAN HERO.

IN Central Africa, a few years ago, some boys were roasted to death by order of the king because they were Christians. Yet in spite of this, a boy of about sixteen was brave enough to wish to become a Christian.

He came to the missionary, and said in his own language:

"My friend, I wish to be baptised."

"Do you know what you are asking?" said the missionary in surprise.

"I know, my friend."

"But if you say that you are a Christian, they will kill you!"

"I know, my friend."

"But if they ask you if you are a Christian, will you tell a lie, and say, 'No'?"

Bravely and firmly came the boy's answer: "I shall confess, my friend."

A little talk followed, in which he showed clearly that he understood what it was to be a Christian, so the missionary baptised him by the name of Samweli, which is the same as our Samuel.

The king found him so useful that he employed him to collect the taxes which are paid in cowries.*

One day, when he was away on this business, the king again got angry with the Christians, and ordered that all the leading ones should be killed. Thirty were at once seized and roasted to death. Samweli's name was found upon the list. As he came back, he heard of the death that was waiting for him. That night, when it was quite dark, the missionary was awaked by a low knocking at the door. It was Samweli and his friends, come to know what he should do.

* Cowries are little shells in Africa, which are used instead of money.

Should he run away, or must he go and hand over the money he had collected? After a silence, the missionary said, "Tell me what you think."

Looking up, Samweli replied: "My friend, I cannot leave the things of the king."

His friends earnestly begged him to fly, but the missionary said: "No, he is right. He has spoken well; he must deliver up the money."

They all knelt down in prayer together, the missionary wondering sadly if he should ever see the young hero again.

"My friend, I shall try to start early, and leave the cowries with the chief," said the lad, as he set off; "but I fear my carriers will not be ready till after daylight, and if I am seen, I shall be caught. Good-bye."

But God kept him. He went boldly to the chief's hut, put down the cowries, and walked away. He went again a few nights after to tell the missionary, who said; "You ran when you got outside."

"No my friend; for I should have been noticed at once. I walked quite slowly till I got out of sight, and then I ran as fast as I could, and so I escaped."

This is a true story taken from Mr. Ashe's book, "Two Kings of Uganda." It shows that the love of Christ can make a heathen boy brave to do his duty even in the face of danger and death. "In the fear of the Lord is strong confidence."

THE lives of Livingstone and Stanley are now held up as those of good and great men, yet one contrast between them is prominent. Livingstone trod the wilds of Africa, and encountered dangers that are almost inconceivable, yet he never used the smallest semblance of violence. He did not even carry a pocket-pistol, and was defenceless even against wild beasts. His great weapon of defence was Christian love, which he exercised in all directions, and not a spark of injury ever followed in the train of this king of men. But with Stanley it was different, at least in his former passage across the Dark Continent. His path was strewn with the blood of the slain, and quantities of intoxicating liquors were distributed to the wretched natives, which was equivalent to dealing out to them so much death. But Stanley afterwards learned better things, and in Darkest Africa was constrained in a dark and trying hour humbly, and earnestly to seek the aid of the God of Livingstone, and "he vowed a vow in the forest solitudes that he would confess this aid before men." This he has done, and let us hope that his future career will be tempered by that true Christian spirit, that Charity, which is the "greatest thing on earth," which in so marked a degree belonged to his great predecessor.

WANTED!

BY SARAH GERALDINA STOCK, IN THE "Children's World."

WANTED! young feet to follow
Where Jesus leads the way
Into the fields where harvest
Is rip'ning day by day;
Now, while the breath of morning
Scents all the dewy air,
Now, in the fresh, sweet dawning,
Oh! follow Jesus there!

Wanted! young hands to labor:
The fields are broad and wide,
And harvest waits the reaper
Around on ev'ry side;
None are too poor or lowly,
None are too weak or small,
For in His service holy
The Master needs them all.

Wanted! young ears to listen,
Wanted! young eyes to see,
Wanted! young hearts to answer
With thro' of sympathy
When on the wild waves' sighing
The strange, sad tale is borne
Of lands in darkness lying,
Forsaken and forlorn.

Wanted! the young soul's ardour:
Wanted! the young mind's powers;
Wanted! the young lip's freshness;
Wanted! youth's golden hours,
Wanted to tell the story,
To watch the glad sunrise,
To hail the coming glory,
To seek, and win the prize!

Come! for the Saviour calls you!
Come! for the work is great!
Come! for the hours are hastening;
Come! ere it be too late!
Come, and be burden bearers
With Him, your glorious Lord;
Come, and be happy sharers
In His most blest reward.

TEN years ago "Bob" Ingersoll predicted that in ten years two theatres would be built to one church. As there never was a greater age for building churches than the present, and never a brighter outlook for the spread of Christ's Kingdom, both at home and abroad, we await some further prediction from the astute "Colonel."

ROBERT HALL, arguing with a clergyman suspected of having changed his opinions from mercenary motives, proposed to him several reforms of great importance, but was invariably met with the reply: "I don't see it; I can't see it at all." Mr. Hall then wrote the word "God" on an envelope and said, "Can you see that?" "Yes?" He then covered it with a half-sovereign and said, "Can you see it now?" "No." Mr. Hall said no more. He went away. The lesson was taught. There are many professed disciples who hold a dollar so near the eye that they can see scarcely anything else.

PASSING.

By ALICE WILLIAMS BROTHERTON, IN THE ATLANTIC

66 **W**HAT ship is this comes sailing
 Across the harbour bar,
 So strange, yet half familiar,
 With treasure from afar?
 O comrades shout, good bells ring out,
 Peal loud your merry din!
 Oh, joy! At last across the bay
 My ship comes sailing in!"

Men said in low whispers,
 "It is the passing bell,
 At last his toil is ended."
 They prayed, "God rest him well!"

"Ho, captain, my captain!
 What store have you on board!"
 "A treasure far richer
 Than gems or golden hoard;
 The broken promise welded firm,
 The long-forgotten kiss;
 The love more worth than all on earth,
 All joys life seemed to miss."

The watchers sighed softly,
 "It is the death change,
 What vision blest has given
 That rapture deep and strange?"

"O captain, dear captain,
 What forms are those I see
 On deck there beside you?
 They smile and beckon me,
 And soft voices call me—
 Those voices sure I know!"
 "All friends are here that you held dear
 In the sweet long ago."

"The death smile," they murmured:
 "It is so passing sweet
 We scarce have heart to hide it
 Beneath the winding sheet."

"O captain, I know you!
 Are you not Christ the Lord?
 With light heart and joyous
 I hasten now on board.
 Set sail, set sail before the gale,
 Our trip will soon be o'er;
 To-night we'll cast our anchor fast
 Beside the heavenly shore."

Men sighed, Lay him gently
 Beneath the heavy sod,
 The soul afar beyond the bar,
 Went sailing on to God.

We don't hear very much at the present day on the subject of evolution. It is true that some writers like to speak of it as an absolutely established fact, and calmly imply that no one of any reading or culture believes in anything else; yet perhaps there is no theory that has ever been started which has so little evidence to support it. Many of its great exponents virtually admit this. Dr. Tyndall, for instance, allows that "no shred of trustworthy experimental testimony exists on the side of spontaneous evolution," and Professor Huxley allows that the doctrine of Biogenesis (which is in fact that life cannot spring from dead matter) is "victorious along the whole line." It is little wonder then that enthusiasm regarding it is dying out.

Haeckel's imaginary Continent of Limuria, where missing links were supposed to have flourished, is fast fading away, to the unsatisfactoriness of all things fanciful. As a means of assisting humanity, evolution has not much to recommend it. Suppose it had missionaries out among the heathen pressing its claims upon them to-day. Of what particular advantage would it be to the savages to preach to them that they are the lineal descendants of apes and gorillas? Is there anything in the idea which could at all elevate their thoughts or help them? How different, in all respects, is the attitude of the Christian missionary towards the heathen! He has a revelation from God, a story direct from Him, a story of love and good will, and his story is supported by a fair amount of evidence, which, of course, is not to be despised. At all events it quickly asserts itself, and the savages soon feel its wonderful influence. What move of scientists can ever shake its power? No theory of man can seize the soul and influence it as Christianity does, and perhaps the strongest expression descriptive of this power comes from Charles Darwin himself, whose mental exertions were spent upon "the great Hypothesis," when he said that the work of the missionary in its beneficial effect upon barbarous people was like the wave of the magician's wand.

"One proof" says an article in the *Missionary Review of the World*, "of the deepening interest in missions is the increasing number of university men that are offering themselves for service. It was long before any such, in the Church of England at least, were willing to work among the heathen; but during the last four years seventy-nine English university men have become missionaries. In former days of coldness, special colleges for training missionaries were wholly indispensable, but the belief is growing that ordained men in the foreign field require at least as good an education as ordained men at home.

In a little church in Aneityum, one of the New Hebrides Islands, there is the following epitaph, in the native language, to John Geddie, missionary: "When he landed in 1848, there were no Christians here, and when he left in 1872, there were no heathen." Missions certainly were not a failure there.

PROFESSOR DRUMMOND says that Japan at the present time is in the unique position of a nation prospecting for a religion, and that in it are missionaries prospecting for converts. He says these include Episcopalians of every degree of height, Presbyterians of every degree of breadth, Methodists of every degree of warmth, and that Roman Catholics are practically out of the race.

The Canadian Church Magazine AND MISSION NEWS.

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

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

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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VOL. V. FEBRUARY, 1891. No. 56.

MAGAZINE NOTES.

A PARISH MAGAZINE.

PARISH magazines are the order of the day. We hear of them being established in many places—in Manitoba and the North-West, in Ontario, in Quebec and in the Maritime Provinces. They have many advantageous features.

1st. A parish magazine, when once established in a parish, brings the whole congregation into an intimate knowledge of all the efforts the Church is making, not only in the parish but elsewhere.

2nd. It thus enables the rector to appeal confidently to the sympathies of his people in all his undertakings in behalf of the Church of Christ and Christian life.

3rd. It gives useful employment to the young people of the Church, who become interested in the work of looking after the business management of the magazine, the circulation list, the advertising patronage, etc., etc., and are thereby drawn into other active co-operative work for the Church.

4th. It provides useful reading at a very low cost for all the members of the congregation, and presents it to them in a manner that cannot escape their attention.

In England the parish magazine has been an agent for good of untold power, and although we have not made very much use of it yet in Canada, it is rapidly gaining ground as a means of Christian influence, and those clergymen who use it acknowledge it to be one of their best and most efficient helps.

We are of the opinion that our own CANADIAN CHURCH MAGAZINE AND MISSION NEWS is more admirably suited for use as a local parish magazine in Canadian parishes than any other pub-

lication available. It is thoroughly Canadian in spirit and tone. It is in full sympathy with the aims and objects of our Canadian church people. It is largely taken up with missionary work, which is the most important branch of Church effort. It is thoroughly loyal to the Church and to all her institutions, and is the only periodical of any kind published in Canada that has an official connection with the Church. It is besides the only illustrated Church paper published in Canada. Its contributors comprise some of the ablest writers of the Church. And finally, it can be had for localizing at a very low price, a price that will enable clergymen to offer an illustrated parish magazine of twenty-four pages to their parishioners at the small cost of about 50 cents a year.

We are glad to be able to say that quite a large number of parishes are already using our pages as the body of their parish magazine. The latest addition to our list comes from Ottawa, where several parishes have united and thus are enabled to reduce the expense of their local printing; but even where this cannot be done and each parish has to bear the whole expense of its own enterprise, if the business management be vigorous there is no reason why a good parish magazine, as already described, should not be a success.

CLUB RATES.

In response to enquiries and suggestions we have determined to adopt the system of club rates. If any one person at a post office will send us from the same post office *four* subscriptions (*whether new or old*), and \$4.00, we will extend his own subscription for a year. Or what is the same thing, if five subscribers from any one post office send in their subscriptions *together* we will give them the magazine at the club rate of eighty cents per annum. In this way, by a little trouble, the price of the magazine can be very considerably reduced.

HOW TO OBTAIN THE MAGAZINE FREE OF COST.

For some time past we have allowed to clergymen who have sent us the names of three *new* subscribers to THE CANADIAN CHURCH MAGAZINE AND MISSION NEWS and \$3.00 their own subscription for *one year free*. We have decided to extend this privilege to all our subscribers; and therefore say to our friends, one and all: Send us \$3.00 and the names of three *new* subscribers, and we will extend your own subscription free of cost. Who will help us this way?

BINDING THE MAGAZINE.

Every subscriber to THE CANADIAN CHURCH MAGAZINE should bind the numbers at the end of the year. The twelve monthly parts make a beautiful volume when bound together. Our publishers will supply a handsome case in fine

on back at fifty cents each, plus five cents for postage. Or they will send the magazine complete for ninety cents, plus ten cents for postage. Our friends should bind their magazines at once, before any of their parts are lost.

EDITORIAL NOTES.

THE next meeting of the Board of Management of the Society is appointed to be held in London, on Wednesday, April 8, 1891.

THE General Secretary has on hand a number of the little Manual of Missionary Litany Prayers and Hymns, suitable for all Missionary gatherings, which can be procured from him at the rate of \$1.50 a hundred. It is in book form, paper covers, 16 pages.

WE are pleased to learn that the Lord Bishop of Montreal has appointed the Rev. G. Osborne Troop, M.A., a member of the Board of Management of the Domestic and Foreign Missionary Society in the room of the late Rev. Rural Dean Lindsay.

THE celebrated Congregationalist, Dr. Joseph Parker, said lately of the Church of England, that it was never doing more work, or securing for itself more golden opinions as a spiritual agency, than it was doing at this moment. It was supreme in all kinds of ability, and was making the life of Nonconformity more and more difficult. He was glad of it, for it was leading his own communion to study the age more deeply and more practically.

Church Bells says with regard to the dealings of the United States with the Indians that there can be no more shameful records in history than they. The wretched adult male Indians may have invited the fate which has destroyed them, but the women and children had not. An indefinite number of these miserable creatures have, nevertheless, been massacred in such appalling circumstances that the details are more ghastly than if they belonged to a combat among the tribes of the Congo. The death-wail of these miserable squaws and papooses rings in the ears of civilization and covers the American nation with lasting ignominy.

OBITUARY.

THE death of the Rev. Rural Dean Lindsay in December last, removed from the Church militant a useful and kind-hearted clergyman. The Mission Board also loses in him a valuable member. We regret also to have to record the

death of Rev. John Gemley, of Simcoe, Ont., and the Venerable Archdeacon Wilson, of Grafton. Rural Dean Gemley was an eloquent preacher of Huron Diocese, and Archdeacon Wilson a much loved clergyman of the Diocese of Toronto.

INDIAN NOTES.

THE Rev. W. A. Burman sends us the following interesting letter from Rev. J. G. Brick, of Peace River.—“The past spring was very late; our first grain was not sown until May 2nd, which was nearly a month later than the previous year. The summer has been very wet. We have had a rain fall of over nine inches, a most unusual thing in this country, but I am thankful to say that from June 3rd to the 6th of September we were entirely free from frost. Owing to the drought of last year and the terrible scarcity of food last spring, our supply of seed grain and potatoes was really one-half less than we required. Entire freedom from frosts and the abundance of rain brought crops along very rapidly, the only difficulty was in the harvesting, owing to the continued rains all through the month of September. Our barley and oats lay upon the ground for fully five weeks, and I was almost in despair of being able to save it; however, when hope was almost gone, we were favored with a week of fine hot weather, and our thrashing machine being already set up, we drew our grain in by waggon loads, up to the machine, and rushed it through at the rate of forty bushels per hour. This was a great novelty to our Indians, who have never witnessed thrashing done by any other method than “the flail.” When we came to clear up, we found that we had 108 bushels of wheat, 142 bushels of barley and oats. The grain is the finest that I have ever seen, I think the wheat must weigh sixty-five pounds to the bushel. The Steel Grist Mill presented to this Mission by “The Cathedral Sunday school, Montreal,” is in running order, so that now we are using bread made from “Peace River Patent Process Flour.”

Our root crop was also an excellent one. We have about 750 bushels of potatoes from nine pounds of seed, a variety of Early Rose that I brought in with me from Toronto. We had a yield of 354 pounds. Swede turnips must have yielded fully 600 bushels, carrots, from sixty to seventy bushels, and cabbages by the waggon load. After the straits we were in last winter and spring, we are very grateful to the Giver of all good for the abundance with which we have been favoured. One stray article in my creed is—That God has intended that every man shall have bread; and if I should be used as an instrument in pioneer work, in this far North-Western Country to demonstrate that crops can be successfully blue cloth, ornamented sides and gold lettering

raised, so that others may be induced to come in for agricultural purposes and raise bread at a reasonable price for the starving Indians, I shall feel that my work has not been in vain.

Our School Work.—We commence our winter term on Monday next. We have on our roll eighteen names, and we expect a few more later on. We give the children a good warm dinner every day and also clothe them. We hope ere long to see our way open to provide a "Home for Orphans" and the more destitute ones. Mrs. B. has sewing classes for the girls, and the material is supplied to them for making their own garments; the elder girls are daily instructed in cooking.

Our Missionary work proper.—While we have to act as farmer, teacher, doctor, mediator between man and man, etc., we try not to lose sight of the fact that our great work is to preach Christ among them, and I am thankful to be able to say that I am not without hope that the seed sown is taking root in some hearts.

A week ago last Sunday our service was so crowded that some had to remain outside; a little time ago an old Indian man came to me and said, "I have been going to the priests—'Romanists' since I was so high"—holding his hand about three feet from the ground; "and I am no better to-day than I was then." I tried to direct his attention to the Great Spirit Priest, who alone could make him a better man.

In carrying on this work we need the sympathy and help of our friends outside.

During the past summer our good Bishop wrote me, expressing a strong desire that the Canadian Churches would assume the responsibility of the Mission and relieve him of the \$730 stipend that I have hitherto received from the C.M.S. I replied to his letter at once, offering to surrender the stipend and trust to friends in the East to contribute sufficient to enable me to carry on the work. If for the future I cannot get a regular stipend, I do hope I shall get enough to enable me to pay my "hired help" and get in the necessary supplies of those articles which we are compelled to purchase; even with an abundance of farm products it is pretty hard to be in the condition that we are in just now,—owing to the impossibility of getting our supplies through until snow comes, viz:—to be without tea, sugar, candles, etc.

I am making an appeal this winter to Sunday schools in the older provinces, to render me the necessary help for three years, in the hope that by that time we can entirely support ourselves. It will be a very great grief to me, after all the labor and anxiety of the past two years, to have to abandon the work through the lack of a few hundred dollars per year, necessary to meet the running expenses of this important Mission."

In our next issue we hope to give a full account of an important conference on Missions, held in

Winnipeg during January, at which various parts of Rupert's Land will be represented by Indian missionaries.

Mr. Burman recently visited the "Sioux Mission" in Rupert's Land Diocese, of which an account appeared in our February number. The Mission is now in charge of Mr. G. H. Hartland, who was one of the little band dismissed for service, at the interesting meeting held in Winnipeg two months ago.

The outlook of the Mission is encouraging. The school and services are well attended, and the people seem to appreciate Mr. Hartland's kindness to them. His great difficulty is ignorance of the language, which will take some time to acquire. The service on the occasion of my visit was well attended, the little Church being nearly full, and it was very encouraging to note the earnestness with which the people listened to the "old, old story." Collections at services on behalf of the Indian school resulted in \$5.70.

These people are temporarily doing, on the whole, very well. This year they had 5,000 bushels of wheat, 390 bushels of oats, 145 bushels of corn, 840 bushels of potatoes. They have during the last two or three years bought five self-binders, seven mowers and rakes, twelve wagons and fifteen cook stoves. They have also, under government control 130 head of cattle. In spite of all this progress, however, there are many heathen, and there is much work to do.

The Rupert's Land school continues to progress. The Principal desires to thank those kind friends whose presents enabled him to give something to each child at Christmas. He had a very successful entertainment on Christmas Eve, when two trees gave great delight to the children. The carpenters' and printers' shops are now in full operation, and our boys are all very busy.

THE CANADIAN CHURCH AND FOREIGN MISSIONS.

THE Annual Report of the Society for 1891 shews the contributions to Foreign Missions by dioceses to be as follows:—

Toronto	\$4,782 68
Quebec	2,222 47
Montreal	1,712 38
Huron	1,672 59
Ontario	1,326 33
Niagara	1,175 87
Nova Scotia	1,153 12
Fredericton	1,021 85
Algoma	48 48
Sundries	74 63

\$15,190 40

Last year's statement..... 13,230 65

Increase over last year..... \$1,959 75

Five dioceses, viz., Toronto, Montreal, Niagara, Nova Scotia and Fredericton contributed

more than they did the previous year, Toronto's increase being \$1,298.88. The other's fell below their last year's amount.

The financial history of the Society's work for Foreign Missions since its establishment in 1883, will be seen by the following table, shewing also the increase each year over the year previous:—

1884	.....	\$2,582 00		
1885	.....	2,932 80,	increase	\$350 80
1886	.....	2,984 75,	"	51 95
1887	.....	10,053 01,	"	7,068 26
1888	.....	12,417 32,	"	2,364 31
1889	.....	13,230 65,	"	813 33
1890	.....	15,190 40,	"	1,959 75

It will be seen that the Church seemed to awake somewhat to the importance of Foreign Missions in 1887, when it increased its contributions over seven thousand dollars, and each year, it is gratifying to observe, there has been an increase till the sum of \$15,190.40 has been reached.

The amounts from \$20 upwards contributed by the different congregations are as follows:—

DIOCESE OF QUEBEC.

St. Michael's, Quebec	.....	\$1,033 16
St. Matthew's, Quebec	.....	393 50
Sherbrooke	.....	144 00
Cathedral, Quebec	.....	62 50
Bishop's College, Lennoxville	.....	60 79
New Carlisle	.....	31 26
St. Peter's, Quebec	.....	30 04
Holy Trinity, Quebec	.....	30 00
Durham (Upper)	.....	25 95
Danville	.....	22 70

DIOCESE OF TORONTO.

Wycliffe College, Toronto	.....	\$743 52
St Peter's, Toronto	.....	559 49
St. Paul's, Toronto	.....	424 31
St. John's, Port Hope	.....	262 21
Lindsay	.....	150 24
Church Ascension, Toronto	.....	128 22
St. Mark's, Toronto	.....	102 62
Collingwood	.....	85 83
St. James', Toronto	.....	82 59
St. Simon's, Toronto	.....	75 71
St. George's, Toronto	.....	68 02
Holy Trinity, Toronto	.....	59 60
Church of Epiphany, Toronto	.....	57 15
Cobourg	.....	50 55
St. Stephen's, Toronto	.....	40 11
St. Luke's, Toronto	.....	37 36
Peterboro'	.....	36 58
Mulmer	.....	32 50
Church of Redeemer, Toronto	.....	31 50
Christ Church, Deer Park	.....	23 91

DIOCESE OF NOVA SCOTIA

St. Paul's, Charlottetown	.....	\$442 53
Windsor	.....	83 05
Lunenburg	.....	65 00
St. Peter's, Charlottetown	.....	50 54
Tusket	.....	34 00
Truro	.....	28 72
Mahone Bay	.....	27 37
Dartmouth	.....	24 01
Liverpool	.....	23 56
Crapaud, P. E. I.	.....	22 32

DIOCESE OF NIAGARA.

Church of the Ascension, Hamilton	.....	\$214 80
Christ Church Cathedral, Hamilton	.....	106 83
All Saints', Hamilton	.....	35 37

Georgetown	.....	34 00
Dundas	.....	27 74
Merritton	.....	25 01
St. Thomas', St. Catharines	.....	21 36

DIOCESE OF MONTREAL.

St. George's, Montreal	.....	\$200 00
Christ Church Cathedral, Montreal	.....	141 44
Woman's Auxiliary	.....	139 00
St. James', Montreal	.....	79 04
St. Matthias', Montreal	.....	65 00
St. Thomas', Montreal	.....	29 69
St. Stephen's, Montreal	.....	25 00
Grace Church, Montreal	.....	20 10

DIOCESE OF ONTARIO.

St. George's, Kingston	.....	\$84 87
St. Paul's, Brockville	.....	73 00
St. George's, Ottawa	.....	56 53
St. James', Kingston	.....	53 55
St. Thomas', Belleville	.....	43 21
Prescott	.....	41 30
Christ Church, Ottawa	.....	35 01
Portsmouth	.....	35 00
St. Paul's, Kingston	.....	34 80
Trinity Church, Brockville	.....	34 52
Picton	.....	33 89
St. Alban's, Ottawa	.....	27 69

DIOCESE OF HURON.

St. Paul's Cathedral, London	.....	\$76 00
Memorial Church, London	.....	41 00
Woodstock	.....	33 15
Grace Church, Brantford	.....	31 93
St. James', London South	.....	31 18
Wardsville	.....	28 82
Mitchell	.....	28 47
Woodstock East	.....	23 67
Watford	.....	23 11
London West	.....	23 07
St. John Evangelist, London	.....	22 01

DIOCESE OF FREDERICTON.

The Cathedral, Fredericton	.....	46 45
Trinity Church, St. John, N. B.	.....	43 75
St. Paul's, St. John	.....	36 01
St. James', St. John	.....	32 56
St. Luke's, St. John	.....	20 00

CANADIAN MISSIONARIES IN JAPAN.

BY REV. C. L. INGLES, TORONTO.

JAPAN seems to be a favorite field for Canadian missionaries, and rightly so, too, for does not the Empire of the Sun, as it is called, lie nearest of all heathen countries to our fair Dominion? We are unable to say who was the first son of Canada to offer himself for Foreign Mission work. The Rev. J. G. Waller bears the distinction of being the first missionary sent out by the Domestic and Foreign Missionary Society of our Canadian Church, but three Canadians have preceded him in that portion of the field to which the Society has sent him. Two of these three are mentioned in the Society's annual report for 1890. We desire now to mention something of the work of the one of these three who is not alluded to by the Society, viz: the Venerable A. C. Shaw, M.A., Archdeacon of Japan. Archdeacon Shaw was born in Toronto,

receiving his University training at the University of Trinity College in that city, afterwards taking his theological course in the Theological school affiliated with the University, under the direction of the late Venerable Archdeacon Whitaker, M.A., Provost of Trinity College. In 1873 Mr. Shaw was accepted as a missionary by the Society for the propagation of the Gospel, and was sent to Japan as one of the earliest missionaries to that country. Thus, ten years before the birth of the Canadian Domestic and Foreign Missionary Society, Mr. Shaw, a Canadian, was working as one of the S. P. G. missionaries in Japan. We have not any data before us of Mr. Shaw's work previous to his furlough, during which he visited his native city, which terminated in 1884. On his return to Japan from that furlough, he is said to have noticed the marked change in the attitude towards Christianity which was everywhere apparent, and the possible "danger of Christianity becoming a popular religion."

In this year Mr. Shaw was joined in his work at Tokio by the Rev. Arthur Lloyd, M.A., Fellow and Dean of Peterhouse, Cambridge, who resigned the living of Norton, Suffolk, in order to give himself to Missionary work. Mr. Lloyd is now amongst us as Professor of Classics in the University of Trinity College, and his work here will be of great service in stimulating the missionary zeal of the students who come in contact with him. Mr. Shaw took a large share in the pastoral and evangelistic work in Tokio, while the training of native agents there has been carried on entirely by him. The work among the women of Japan in connection with St. Hilda's Mission, though carried on by ladies, has been greatly aided by Mr. Shaw's kind, practical sympathy. It would indeed be impossible for us to say how far Mr. Shaw has been instrumental in building up a Japanese church, the principle upon which he has always worked is the necessity for a purely Japanese clergy for Japan, and his success in this direction is evidenced by the brief but very happy report of his work given in an extract from a letter of his bearing date January 6, 1890, in which he writes as follows:—

"We have had a very happy Christmas. Imai was advanced to the priesthood, and three others were ordained to the diaconate, all S.P.G. men. Yesterday the Holy Communion was celebrated in St. Andrew's by the native priest, assisted by a native deacon, for the first time in the history of the Japanese church. Both of these clergy have been especially trained by me, and are splendid men in every way."

In speaking of the advancement of Imai to the diaconate in a previous report, Mr. Shaw had said of him, "Mr. Imai has been in a very special sense my own son in the faith, I having taken him while still quite young and brought him up in my own family. As to his character

and fitness for the holy work to which he has been called, I need do no more than quote the Bishop's words—"He is, if I do not misjudge him, one of the rarer class of men on whose spirit 'the print of heaven' is deep-lined and clear." All too briefly and inadequately does this give some idea of the work done by this pioneer missionary in Japan, the Venerable A. C. Shaw, M.A., whose useful work to the Church was recognized by Bishop Bickersteth, who, in 1888, made him his Archdeacon, and of whom he spoke in a previous report as an "experienced and patient worker." More than ten years was it before this faithful son of the Canadian Church was followed by another Canadian in the Mission fields of Japan. Had the Domestic and Foreign Missionary Society been in existence, Mr. Shaw would no doubt have been one of its missionaries. Our Society did not then exist; Mr. Shaw, therefore, did the only thing he could do to carry out his strong desire to work in the Foreign field, viz: he offered himself to the S.P.G., and was sent to Japan. Missionaries of his stamp do not look for, do not desire the praise of men. May the missionary of whose work we have ventured to speak receive that full and everlasting reward which will be granted to all those who "love the appearing of our Blessed Lord," and may the great Head of the Church pour out upon us, the Church in Canada, more of His life and power that now that we have a Missionary Society of our own, both men and money may be provided to enable it to take its part in carrying out our Lord's command, "Go ye into all the world and preach the Gospel to every creature."

Woman's Auxiliary Department.

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

DORCAS WORK AND WORKERS.

BY MRS. MACLEOD MOORE, PRESCOTT, ONT.

66 **W**HILE we have time let us do good unto all men, especially unto them that are of the the household of faith." Taking these words as the keynote of our ideas, it becomes perfectly plain to us when, and for whom, we are to work, now being the accepted time, the household of faith, or in other words the ambassadors of Christ, being the appointed objects of our consecrated labor, it then only remains for us to consider carefully how our chosen tasks are to be performed, "not with eye-service, as men pleasers; but in singleness of heart, fearing God."

The subject of Missionary Dorcas Work is so extensive as well as many-sided that but a few of its most salient points can at present be considered, and taking them more or less consecu-

tively, let us first briefly refer to its antiquity and importance. Although a few lines from the graphic pen of the sacred historian tell all that we know of the loved and honored woman full of good works, whose name has come down to us through all the crowded centuries that have intervened as a very familiar synonym for the special labor now under review, yet, that this is the fact, in itself so illustrates the long established and solid basis upon which our work is founded, that we need not multiply words to prove it.

Our Dorcas work, although the same in kind, perhaps, differs somewhat in degree, and embraces, or can be made to do so, every form of material help which it is possible to send to a Mission, and this is one of the features of the work which requires very careful handling. If we do really believe that in giving to the ministers of Christ we give to Him, then our hands will overflow with gifts and we shall be able to realize its being more blessed to give than to receive; but the fitness of things must not be forgotten; and while feeling ready to give and glad to distribute, due regard should be had to special surroundings, the comfort and convenience of those to whom it is our privilege to minister being the fundamental principle, while thought should be given to the probable usefulness of everything sent. And it is here that a Dorcas Secretary, whose duty it is to know something at least of each Mission supplied, can so profitably influence the action of the several auxiliaries, and aid in systematizing as well as equalizing the distribution of a very wide range of articles. No doubt a great deal has already been accomplished in this direction, as the grateful and fervent utterances of so many missionaries and their wives assure us, but if our eyes were opened and we could see as in a vision, the cheer and comfort which, though not entered upon any list, still forms important items in every box packed by the Auxiliary, then, indeed, the pulse of this movement would throb from ocean to ocean, and the wilderness, if not made to blossom like the rose, would be as it were irradiated by loving care and sympathy, so laboring that the stern discipline of a missionary's life may be softened by the tender efforts put forth from afar for his family and himself. Another important element in satisfactory Dorcas work is justice, impelling an impartial allotment of the good things. And here, again, the Dorcas Secretary can do good service. We hear of one missionary being loaded with gifts while his brother in Christ a few miles off receives perhaps nothing whatever. Such uneven apportioning cannot occur when the appointed officer is asked for counsel and information.

Missionary Dorcas work contains in itself nearly all the broad general principles which it is desired should underlie and govern the labors of our Association. It is helpful, practical, inter-

esting in a marked degree, as witness the many who attend a working party, but are always unavoidably absent from a business meeting. It teaches much of the spirit of self sacrifice, and rightly considered, is almost an education in our duty, as set forth in the precept, "do unto others as you would they should do unto you." Missionary intelligence is necessarily diffused, harmonized effort is essential to a satisfactory result, and speaking generally, it will be admitted that zeal is not lacking.

Dorcas work also escapes the condemnation of those who contending that woman's true and only sphere is home take exception to the more public functions of the Auxiliaries, to their "journeyings oft" and other features. To all who are not in touch with this aspect of our work we commend labors more abundant in the plain needlework and simple knitting which in various shapes form the staple of our contributions in this department, as they can be, and often are executed, when comfortably seated at the home fireside, involving no (even seeming) neglect of family duties or break in the domestic circle.

The earnest and valuable Dorcas worker need not be rich, influential, nor even "competently learned" as we read was once required of organized workers, this being a phase of Auxiliary work most eminently adapted to all sorts and conditions of women, but each one must commit her way unto the Lord, and in her thoughts, words and works seek *His* honour and glory, not her own. She should possess the liberal heart that deviseth liberal things, and if of silver and gold she has none, she can yet bring gifts of great value, love, faith, patience, self denial and other fruits of the Spirit which will increase an hundredfold.

It is a helpful and comfortable thought that the aged or invalid woman who, with oftentimes slow and painful toil, prepares her dole of warm knitted socks and mittens, or the little girl sewing with patient fingers a child's garment, or perhaps a patch-work quilt, is truly a Dorcas worker, and useful ally as well as an unconscious Home Missionary. The margin of this work is so wide, its needs so multifarious that every woman in the land not absolutely disabled can if she chooses be a sharer in its privileges and blessings. Those who hold back are foregoing an immense deal of pleasure and interest even in the present. Surely none would refuse a helping hand if once convinced that every appeal, whether public or private, is made to *her* individuality. True, there is in our human nature such an element of defiance that when urged to any special course not exactly prompted by our own views, our thoughts almost unconsciously arrange themselves in an attitude of opposition, and we say inwardly that we have heard all *that* before, so it is no wonder we leave undone the things we should do; but the Mis-

sionary Dorcas work is a thing of the past, present and future, and although the present only is ours, yet we may so labor as to redeem the past, and give good hope for the future, if we are permitted to fulfil it. A mistaken view of this department of Auxiliary work seems to prevail to some extent, and possibly for this reason we lose some valuable help. It has been said that with due respect to the high office of ministers of Christ and stewards of the mysteries of God we should not humiliate them by offering to supply their personal wants. It was remarked to the writer that it seemed like pauperizing the clergy. No such unworthy sentiment should find place in any mind. It has been ordained that those who are taught should minister to those who teach in *all* good things. Besides, we must bear in mind that we can thus strengthen the hands and enlarge the usefulness of missionaries whose hearts ache for the sick poor in their midst, while enduring all manner of privation themselves without a murmur. In speaking of the people let it not be thought that in succoring the needy, material benefit alone will result. No less an authority than the missionary Bishop of Algoma has told us that the warm clothing and other comforts dispensed through the instrumentality of the Woman's Auxiliaries have been the means of not only bringing Church people together, but of increasing their interest in, and strengthening their attachment to, the Church itself. Those members so recognize their oneness in Christ as to take thought in so many ways for those fellow subjects of the Great King, whom they are probably destined never to see in the flesh. If we require further incentive, is it not here?

The system of Dorcas work, as we now practice it, must not be regarded as a fixed science, on the contrary it is and should be progressive, and to that end we must gather up our energies, working while it is called to-day.

It may be that to those now addressed words of exhortation are not needed, but as some faint echo may reach those who as yet are not of us, let us close with the injunction, "to do good and to distribute, forget not, for with such sacrifices God is well pleased."

BELLS OF MOSCOW.—Moscow is said to have had at one time over one thousand seven hundred large bells, and as many as five thousand all sizes. In the Ivan tower alone there are now thirty-four, one of which, in the first story above the chapel, weighs more than sixty tons; it swings freely, is easily rung, and if one smites it with the palm of his hand it responds in a wonderfully clear and startling manner. Two others are of solid silver, with very soft, pure tones. It has been consecrated as a chapel, the door being an aperture six feet high by seven wide at the base, made by one piece, weighing

eleven tons which broke and fell out during the fire of 1737, when water came in contact with the heated metal. The bell is twenty-one feet high, twenty-one feet six inches in diameter, twenty-four inches thick, and weighs four hundred and thirty-two thousand pounds, or something over two hundred tons. Some authorities give the weight as four hundred and forty-four thousand pounds, or two hundred and twenty tons. It has bas-reliefs of the Emperor and Empress, the Saviour, the Virgin Mary and the Evangelists. Another bell about half as large required twenty-four men to ring it, and this was done by pulling the clapper.—*New England Magazine.*

Books and Periodicals Dept.

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The New England Magazine, Boston, 86 Federal Street.

January 1891 is an attractive number, the articles on "Bells" and Alexander Pope, an American Landseer, being perhaps specially noteworthy.

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

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

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